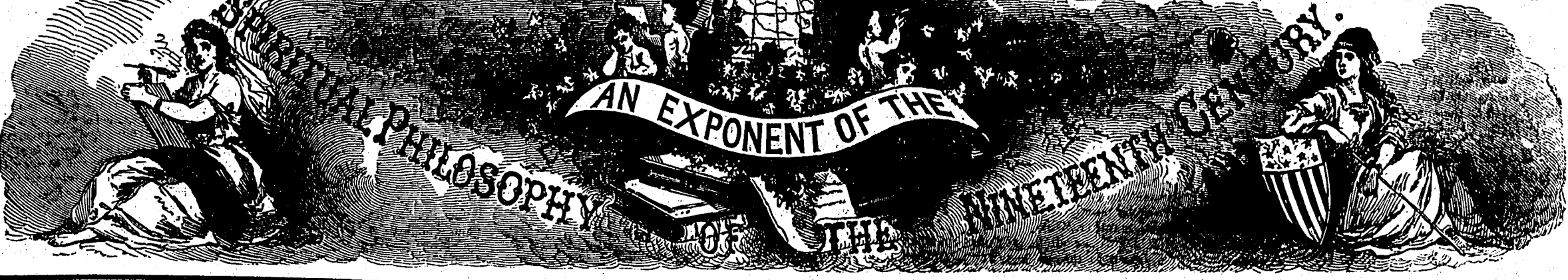


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NO. 2.

The Lecture Room.

WHO ARE CHRISTIANS?

A LECTURE BY PROF. WILLIAM DENTON,
In Music Hall, Boston, Sunday, Jan. 1st, 1871.

Reported for the Banner of Light.

If the doctrines taught in our evangelical churches are true, there is no more important question than one man can ask another than "Are you a Christian?" And next to this in importance is the question, "What constitutes a Christian?" "A Christian," says Noah Webster, "is one who believes in Christ, and especially one who obeys his doctrines." According to this definition there are two classes of Christians—the general Christian, who believes in Christ, and the special Christian, who believes in Christ and obeys his commands. In the first class are comprised three-fourths of the people in recognized Christian countries—in Great Britain, Italy, France, Spain, Germany and the United States; that is, the great majority of the people in these countries believe that Jesus is the Christ, the Son of God, and that salvation is only to be obtained through his name. They are Christians just as Turks are Mahomedans, and they very properly deserve the name. Our almshouses, our lunatic-asylums, our jails and houses of prostitution are full of Christians of this class; our thieves are Christian thieves, our murderers are Christian murderers, our rowdies swear Christian oaths. How rare it is for an infidel to be convicted of theft—how seldom is one put to death for murder. When murderers die, they die with the priest at their side, and nine times out of ten they die in the faith that Jesus has pardoned their sins; and that, like the repentant thief, they shall be with him in paradise! [Applause.]

Constantine the Great was a Christian; he who murdered his son Crispus, his nephew Licinius, and suffocated his wife Fausta. Theodosius, who put to death seven thousand of the inhabitants of Thessalonica, without distinction of age, was a zealous Christian. Leo the Third was another famous Christian, who commanded every man in the country to be baptized, and sentenced those who refused to idolatry to death. Henry VIII.—that lump of besotted beastliness, as some one has called him—was likewise a Christian, and a very remarkable one, numbering among his titles that of "Defender of the Faith"—the Christian faith, of course. Peter the Hermit, who went around clad in rags and barefooted, and preached a crusade against the infidel Turks, was a Christian. Millions of men rallied to his call and went out to fight in the East. Wherever they went, says Draper, their track was marked by robbery, bloodshed and fire. When they conquered Jerusalem, many men were ripped open to see if they had swallowed gold; every woman who could be caught was violated; the brains of infants were dashed out against the wall, and indiscriminate slaughter reigned supreme. Between 1481 and 1750 the Spanish and Christian inquisitions burned thirty-four thousand six hundred and fifty-eight persons, and sentenced to the galleys two hundred and eighty-eight thousand two hundred and fourteen. Torquemada burned in Spain six thousand persons. The massacre of St. Bartholomew, in which sixty-six thousand Frenchmen were murdered for daring to be Protestants, was accomplished by Christians; and when their fellow Christians in Rome heard the glorious news, joy spread through the city, and Pope Gregory offered thanks to God, because they had been successful in putting these heretics out of the way. The speaker said that they were Christians who carried on the civil wars in France in the beginning of the seventeenth century, in which a million men lost their lives; and they are Christians who to-day are murdering each other on the fields of France, and their bloody victories are duly celebrated by thanks to God, in the name of Jesus, the object of the Christian's faith.

But, says one: "These men are not Christians. Talk about Christian thieves, Christian murderers—ay, about Christian prostitutes! Why, the very statement is absurd, and the use of the word in this connection proves its own falsity." Then, I ask, Who are Christians? "Those who obey the commands of Christ." These are the Christians of the second class, who not only believe in Christ, but obey his doctrines. Where are the doctrines of Jesus to be found? The answer is, "In the New Testament." And where there?—and the answer is, "Go to the writings of Matthew, Mark, Luke and John—especially Matthew and John—and in these you will find most of the doctrines of Jesus, embraced in that sermon on the mount—a sermon preached by Jesus himself." Now, let us turn to this sermon, and see what the doctrines of Jesus are, and how many there are that follow them. I read therein:

"Swear not at all; neither by heaven, for it is God's throne:
Nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the Great King."
But let your communication be, Yea, yea, Nay, nay; for whatsoever is more than these cometh of evil."
And James, who, we are led to believe, was present when the sermon on the mountain was spoken, says, still more emphatically:

"Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay; lest ye fall into condemnation."
Who are these in our courts of justice, who hold up their right hands every day—who are these who are swearing—and upon this very book they profess to so highly reverence—that they will tell the truth, the whole truth, and nothing but the truth, so help them God? Why, they are Christians, so-called—Methodists, Roman Catholics, Presbyterians, Orthodox, Unitarians—they are all the Christian sects, save a small fraction of Quakers and Moravians. Most certainly, when we make up our list of Christians, we must rule the swearers out. These can have no part or lot in the matter. We must throw out the swearers;

for Jesus taught that yea was to be yea, and nay, nay, and that whatsoever was more than these came of evil, and to the author of evil they must of course go.

I read further, Jesus said on that occasion:
"Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also."
And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.
And whosoever shall compel thee to go a mile, go with him twain."

In a report by Luke, of the same discourse—Luke vi: 29:

"Unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbidd not to take thy coat also."

Again, Jesus commands:
"Love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you."

These commands are very plain—so plain that every man can understand them. The lecturer then referred to their non-observance, quoting, among other points of the failure of all mankind to obey the direction, "Resist not evil," the action of our courts of law, our policemen, etc. He asked: Does the policeman, who knocks down the man he cannot drag off, obey the injunction which says "resist not evil"? [Laughter.] Does the Christian who hires that policeman do any better? In making up our list of Christians, we must, then, leave out all the policemen [laughter] and all men who employ policemen; if a policeman could be a Christian, a man who lived by stealing could be an honest man. More than that: our magistrates, our judges, and the majority of our lawyers not only "resist evil," but they boast that they do. They seem to have decided to treat Jesus just as we would an insane person. We say "Yes," "Yes," to what such a one says, yet take no notice of what is uttered.

Soldiers, from the man in the ranks to the General commanding, must be left out when we make up our list of Christians. They all resist evil. When they cease to resist evil, they cease to be of any use in the army. What would a Colonel say to a soldier who received a slap on one cheek, and then calmly turned the other to his adversary? Why, he would say, "My good fellow, you had better go home! You are out of your place here! If this be Christianity, we want none of it in the army!" And that is so. A soldier who is a Christian is as much out of place as would be an idiotic schoolmaster of a telescope at the eye of a blind man. [Applause.]

The speaker said the opinion of Joseph Smith being asked—what he thought of this passage which says, "Whosoever shall smite thee on thy right cheek, turn to him the other also," he replied, "Ahl! Jesus was a smart man—a very wise man. He knew that the first time you were struck, it might be by mistake, but if the man struck the other cheek then you might know he was in earnest, and go into him like a thousand of brick!" And one might suppose, by the way that Christians generally act, that they held the same opinion as Joseph Smith. [Laughter and applause.]

But Jesus also says:

"Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

Luke says, concerning the same:

"Give to every man that asketh of thee, and of him that taketh away thy goods ask them not again."

If ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

But love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great."

This is also very plain. Jesus intended that his disciples should be as distinctly told from the world as sheep from goats. But where are the men and women who obey this command of Jesus—who lend, hoping for nothing again? Where are they to be found? Are there any on Wall street, in New York, or State, or Tremont, or Washington street, in Boston? It would require something brighter than Diogenes's lantern to discover this kind of Christians in any of these places. The lecturer then apostrophized the mass of humanity who could not see the slightest impropriety in taking advantage of their brother man's misfortunes, and seizing on a mortgage—a five thousand-dollar place—for five hundred dollars which they had advanced! He had yet to see that kind of Christian who would object to the foreclosing operation, or who were not ready at all times to accept six or eight per cent. for the use of their money. Did Jesus mean what he said? If he did, then it is evident that those who violate this direct command are not Christians.

The speaker then referred to this widespread disregard of the injunction, and said it would seem as if Jesus had commanded: "Lend only where the principal is secure, and the interest remunerative; give only to him from you may hope for reward"—and that his lessons were being followed to the letter. If his teachings could be made to read so, we should find the streets of our cities crowded with just such Christians. [Applause.]

Again, Jesus says:

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

He commands his followers not to pray "as the hypocrites do, in the synagogues and in the streets, that they may have glory of men." Of course some praying takes place in secret, but how is it with the large majority of the prayers that are offered? See that solemn individual in sable garb standing up with the prayer-book before him; hear him read in sepulchral tones the stereotyped phrases, as he offers up a petition at what he calls the "Throne of Grace." And another closes his eyes and consumes half an hour in telling God what he is, what he has done, and advising him as to what he had better do. When did Jesus do this? The fact is these men are mere pretenders, who have got up a religion of their own, and are stealing his name to cover their deformities. [Applause.] And it is high time that his true gospel, that he taught on that mountain in Judea, was made known, that men and women might understand it. [Applause.]

The speaker then said if Jesus and his disciples had been like the pretended Christians of today the New Testament would not have contained the simple story of the gathering at Cana, but, in its place, such a description as the following: "Now there was a prayer-meeting in Cana, of Galilee, and Jesus was there and his disciples. Jesus opened the meeting by giving out one of the psalms of David, and Bro. Simon Peter was called upon to pray, which he did with a voice of thunder and the unctious of the Holy One. He was followed by Bros. James and John, and all the disciples. The power of the Lord was felt; a revival broke out, and many thousands of souls were soundly converted to God." [Laughter and applause.]

But Jesus goes still further. He says:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."

How many Christians obey this commandment of Jesus? How many are there who are careful not to lay up money for the future? No! no! you cannot have money in the bank and yet hope to get into that "unseen city" that was sung of just now [alluding to the opening hymn by the choir]. There's no chance, not the slightest, for you who hold bank-stock or government-bonds or railway-stock—not even Pacific stock! [Laughter.] No chance for you if you are a Mason, an Odd Fellow, or even a Son of Temperance, for you have thus got money laid up for the time to come, and you have disobeyed the command of Jesus, "lay not up for yourselves treasures upon earth." No, you have not trusted God to feed you as he feeds the sparrows; you have not trusted God to clothe you as he does the flowers of the field. You rely on your arm of flesh, bank paper, or gold, not on that God who, Jesus declares, will supply all your needs as he feeds the birds and waters the flowers.

"But," say some of these people, "it cannot be possible that man is expected to obey such a command as this. Why, it would make every one of us poor!" Exactly so; and that was evidently just what Jesus intended. He intended that his disciples should be poor—poor to a man. He commenced that sermon on the mountain, according to Luke, with "Blessed be ye poor!" "What!" says the hearer, "is there such a text in the Bible?" Let me hear it again; let me hear it. There it is, my friend, Luke, sixth chapter, twelfth verse: "Blessed be ye poor!" I venture to say that you never heard a preacher preach a sermon on this text. Who are they who are to inherit the kingdom of God? The poor! Jesus says:

"Blessed are ye poor: for yours is the kingdom of God."

Then what is to become of the rich? I will show you: Jesus says:

"Woe unto you that are rich! for ye have received your consolation."

All the consolation that you will receive, you get out of your money, if Jesus tells the truth. Again he says:

"It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

What can be plainer than that? Now I will venture to say that you never have heard the gospel of Jesus preached to you in Boston before, and I am glad to preach the pure article to you this afternoon! [Applause.] Blessed are ye poor! This is the doctrine for the fishermen of Galilee. I do not wonder that the poor followed, and heard him gladly, and that the rich hated him, and put him to death. Let a man preach that way, and how long would the rich of his congregation stay with him? No longer than they could get away, and the poor, and they alone, would follow him. [Applause.]

The speaker then referred to the lessons conveyed in the parable of the rich man and Lazarus:

"And there was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day."

The lecturer said there was here no evidence that he was a thief or liar, licentious or intemperate. His offence was that he was rich.

"And there was a certain beggar named Lazarus, which was laid at his gate full of sores."

And desiring to be fed with the crumbs which fell from the rich man's table."

No evidence here that Lazarus was a man of good character, or industrious habits when in health, or that he was particularly good or pious. His virtue was that he was poor. But the rich man dies, and opens his eyes in hell—in torment. The poor man dies, and he is carried by angels to Abraham's bosom, where he has the privilege of seeing the rich man in the midst of his sufferings. And the record goes on to say:

"In hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom."

And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame."

And now, what did Abraham say in reply?

"Son, remember that thou in thy lifetime receivedst thy good things, likewise Lazarus evil things; but now he is comforted, and thou art tormented."

What had this rich man done to deserve such a punishment? Why, he had been rich; he had had his good things, and now it is turn about: he who enjoyed himself in life, refusing to share his comforts with the poor, is damned, and the poor have God to take their part and reward them with bliss eternal, and if this parable teaches the truth, you know the fate of the rich—the smoke of their torment ascends forever. [Applause.]

"But," some one will say, "Jesus never meant that." What a blessing then it would have been if you had been there to tell him what to say, so that we might have known what he did mean. Do not you believe that he whom you declare to be the Lord of Life knew what he was saying? If he did not mean what he said, why did he not say what he did mean, and thus enable us to understand him? Let us read further, and we shall find what he did mean. James says:

"Go to, now, ye rich men, weep and howl for your miseries that shall come upon you."

Again, a certain young man came to Jesus, and he said, "Good Master, what shall I do that I may have eternal life?" Suppose, said the speaker, the answer to this query had been left blank for the Christian Churches of coming days

to fill according to their desires! The lecturer said some would have expected Jesus to command that he, the young inquirer, must attend divine service regularly, believe in Christ as the son of God, and be immersed or sprinkled in his name; but very fortunately we have had handed down to us just what he did tell the young man: He says: "If thou wilt enter into life, keep the commandments!" and the young man replies: "All these things have I kept from my youth up: what lack I yet?" Now comes the answer—the secret that is to open the gateway of eternal life; here it is, as it fell from his lips:

"If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me."

Just imagine how chopfallen the poor fellow looked—for we are told "he had great possessions." [Applause.] How would the solid men of Boston look, if they had gone to Jesus and received the same answer? How many young men in our Christian associations would do any different from what that young man did? Only those who had no possessions would have obeyed. "Sell all that thou hast, and give to the poor," says Jesus, "and come and follow me." Where are the men who do it? The lecturer said it would not do, in fulfilling the command, for a person to subscribe, even liberally to the treasury of the Lord—two hundred dollars to this cause or that—so much contributed to enable the Rev. Theophilus Hardsell to run his church in a fashionable way. You must be stripped of all, or else, if Jesus tells the truth, you cannot be saved. Your only hope is in becoming poor—so poor that you have no possessions. Where are the Christians, then? Where are the men who obey these commands of Jesus?—the men who even try to obey them? They are not to be found. If a man should try to obey them, it would be regarded as a proof of his insanity, and his friends would very soon take care of him.

Jesus also says:

"Take no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

He and his disciples wandered about from day to day. They did not know to-day where to-morrow's dinner was to come from, or to-night where they should rest on the morrow; and just as they did, Jesus intended you should do. The disciples in the early days of Christianity did this. They sold their possessions, the money was laid at the feet of the apostles, and to each of the brethren was given according to his needs.

The speaker then drew a striking picture of the results which would follow the carrying out of this policy of giving to those who asked. Should any mercantile house put out a sign saying, "Come, all ye ye that need; here we give to those that ask; here we lend, hoping nothing again," though rich as the Rothschilds in the morning, and as worthy of hell as Dives, they would become as poor as Lazarus, and equally as fit for Abraham's bosom! [Applause.] Jesus taught his followers to ask for their daily bread; and our professing Christians do it every day, as if they had not a bite for a week. Jesus says, "When ye pray, say, Our Father, etc.; and, from the prattling babe to the gray-haired sinner of ninety-nine, they offer up stated petitions. Jesus says, 'As oft as ye do it, do it in remembrance of me'; and though there is no positive command, down goes the alcoholic poison, in the name and remembrance of their risen Lord. [Applause.] This costs but little. Jesus says, 'Be baptized,' and up come the little babies in the arms of their mothers to be sprinkled, and down go the big babies to be dipped, 'in the name of the Father, and the Son, and of the Holy Ghost.' But when Jesus says, 'Give to him that asketh of thee,' the business man to whom it may be addressed will hastily exclaim, 'Do you take me for a fool?' The men of wealth are unanimous in this determination: they will risk hell rather than give up a single dollar of their hoarded gains. Where, then, are the Christians? Certainly not among the ten or fifteen thousand dollar ministers, or their millionaire members.

When men and women once see these positive declarations of Jesus in their true light, then they will also begin to see how far short those so-called Christians come of obeying them. The sixteenth chapter of Mark says:

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Now who are those who believe? And where is the test by which we can tell the true follower of Jesus? Why,

"These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing it shall hurt them; they shall lay hands on the sick, and they shall recover."

Now it may be difficult to tell when the devils are in, and still more so to tell when they are out; but there is the serpent-test; bring in the rattlesnakes, the vipers, the cobra de capellos—if they are true believers they will be able to "take them up."

The speaker was of the opinion that half a pint of sulphuric acid or a diminutive dose of prussic acid would settle the question as to whether a Christian did or did not believe. If Jesus himself had attempted the test he would have failed as readily as any other man. Where are the men who can "lay their hands upon the sick and they shall recover"? There are, I believe, some of the despised Spiritualists who are doing much business in that direction, but where are the Christians who possess this power?

Then where are the Christians? Jesus himself was no Christian, and he did not obey his own commands. He says whoever shall say unto his brother, "Thou fool! shall be in danger of hell fire," and yet he calls the Pharisees, "Ye fools, and blind." Why, my good friend, I thought you were the man I heard yesterday saying that the man who used such language to his brother was in danger of hell fire. Jesus says, "Take no thought for the morrow," but in the Garden of Gethsemane he prayed, "Oh, my Father, if it be possible, let this cup pass from me!" What up? The cup

he was to drink on the morrow. Jesus commands, "Resist not evil," and then drives with a scourge the money changers from the court of the temple, exclaiming, "It is written, my house shall be called the house of prayer, but ye have made it a den of thieves." This is the man who the other day said, "Resist not evil." If no man goes to heaven save by obeying the commandments of Jesus, he will not be there—he, too, will take his place with the rest in that lake of fire where, we are told, "the smoke of their torment ascendeth forever!" [Applause.] Think of the ignorance and insolence of those persons who tell us that such and such persons were no Christians, and could not, therefore, have gone to heaven. They are Christians themselves, in no other sense than the drunkards, thieves and prostitutes around them. In vain the Catholic Church approaches with its seven sacraments and its misal—to it the lecturer would say: "Away with you—your holy water, your Latin gables, your fantastic dresses! Away with you, monks, friars, cardinals and infatuated popes, and take your pater-nosters and Ave Marias with you, your Italianes and your solemn masses! What are they good for? The whole pile of your mummeries never made a single Christian! You need not come, Episcopalian, to take his place; how much better are your two sacraments than his seven? how much better your prayer-book than his misal? are your damnable creeds any nearer heaven than his? Away with you, Methodists, Presbyterians, Unitarians, Universalists, with your tasseled pulpits, your cloud-clearing spires, your velvet-cushioned pews filled with the respectable, the rich and the fashionable. You Christians? Then are misers generous, and Hottentots are the fairest and most beautiful of mankind! You Christians! If Jesus was here to-day, he would say: 'Depart from me, for I know you not; you have trampled on my commandments; depart from me, ye that do work iniquity!'"

Where are the Christians, then? There are none, and there is no need that there should be any—not the slightest. [Applause.] How happy should we be to know that our welfare in this life and our happiness in the next does not depend upon our being Christians in the smallest degree! There is no more necessity for people to be Christians than Swedenborgians or Wesleyans. Where there is good in Jesus, give him the credit of it; where there is good in Swedenborg, bear witness to it; what is good in John Wesley, accept; but we are here to be men and women for ourselves, and no Jesus shall take us out of our course. If men and women generally were to attempt to carry out the impractical suggestions of this Nazarene, we should march back to barbarism with tremendous strides.

The speaker here drew a ludicrous picture of the state of society where each individual had decided to "take no thought for the morrow." The baker being visited in the morning for bread, declares he baked enough for yesterday, but did not think it necessary to prepare for his customers next day—that could be arranged when the time arrived. Perhaps the same baker would go to the miller for flour, and would there be informed that he had ground enough yesterday for the supply of that day, and proposed to look out for one day at a time. And suppose a woman who had the care of the household and the children should act upon this principle—there would be an awful outcry before the next day. So on, throughout the varied avenues of industry this same course would run like a curse if the commandment were obeyed, choking the wheels of life. Who were the Christians, and where were they? They were nowhere, and had no existence. The precept was the utterance of a man without experience in human affairs, and could not be reduced to practice with justice, in ordinary life. You are to "love your enemies," and worse than that, you must hate your friends. He that would be his disciple must hate father, mother, sister, brother, wife, children, and his own life. What a hell of hate this planet would be in a short time if this command were carried out!

But some one may say, "Oh, I do not believe it; Jesus did not mean it." Who told you so? Why should he tell you to hate your friends, and then to love your enemies. If he commanded one, why not the other; if he meant the one, he also did the other. Jesus was no philosopher; he was what to-day would be called a fanatic. Were he in the streets of Boston, preaching as in those old times, the very men who are now bowing down to his name would be the first ones to get him put into an insane asylum as one who, if not dangerous now, might be in a few days. [Laughter.]

What mean all these pretences, then? It is time they were destroyed—time that we did away with these specious representations without truth, and resolved to use our own common sense in these matters. Why should I talk any differently about Jesus than about Joseph Smith? "Are we not to be Christians?" No, we are to be men and women. What we want are not Bible societies, but societies for the instruction of those who seek the truth. We do not believe in societies or institutions where young people spend their time in conjecturing what the Bible does mean, or what the Bible does not mean, but we want societies for the study of and instruction in physiology, phonology, and the general duties of life; we want classes for the investigation of true theology, astronomy, geology, and their revelations to the race. We wish the young men and women to study the laws of morality that grow out of our relations to each other, and to learn to live true and harmonious and useful lives. You may be as great and renowned a philosopher as Humboldt without being a Christian. You can be a philanthropist, and love and bless and benefit your race without being a Christian, as was Henry C. Wright; [applause] as are C. C. Burleigh and Parker Pillsbury, without being Christians—men who have outgrown Christianity, and are ready to help men of every clime and race whenever they can be of use; men who are ready to alleviate suffering, and

to raise up their fallen brothers in the path of progress once more.

Instead of Christians, let us have whole-souled men and women, who will do right because right-doing is best for humanity. Let us have Christian ministers, let us have human ministers—men bound by no creed, tied to no church, cursed by no Bible, men who will simply ask, what does Nature teach? and having learned this, shall seek to impress the truth on the minds of their fellows. [Applause.]

Theodore Parker.

We are indebted for the following report of the eighth of the Horticultural Hall Course of Radical Lectures, to the Boston Herald of Monday, Feb. 27th. That paper states the case in the following fearless manner:

"Notwithstanding the terrible fate pictured for them during the past week by that pillar of Orthodoxy, Elder Knapp and his coadjutor, Mr. Fulton, the heretics, nothing daunted, still hold forth in Horticultural Hall. Yesterday afternoon Rev. Samuel Johnson, the liberal Unitarian minister, addressed an appreciative audience on 'Theodore Parker and the Religious Movement of our Time.' He said most people thought Parker to be the author of a new school of theology. He was the prophet of natural religion. He aimed to transfer homage from personages to principles. He was a transcendentalist. Thirty years ago New England Orthodoxy was sounding the alarm against infidelity. Channing and Carlyle had criticised the sensational philosophy already, and Emerson had struck the key-note by advising young theological students to become prophets and not priests. Parker found great iconoclasts and come others. He absorbed the vital tendencies of his time. He had great unselfishness to back him. His political radicalism was approved, but not his theological radicalism. A John Brown was wanted in religion. He believed the negro to be no less than man; Christ no more. He would have no Christian credo put into the Constitution of the State nor any Christian label on the constitution of the soul. The faith of Christendom was based on the incapacity of man. His plan of redemption was the best that could be devised from that standpoint. Science found its path outside of the church. Ministers feared the power of the State as much as that of Jehovah. Men criticised it on account of its unbelief in human nature. They called themselves Liberal Christians. They denied that the race was lost, but clung to a mediator who did believe it. Unitarianism became a sect of supernaturalism. The mediatorial element became more intense on account of the loss of the vicarious element. Channing and Parker objected to this. The lecturer, while preparing for the mission, was advised by Unitarian divines to avoid German literature as pernicious. Such, with a few exceptions, were the leading Unitarians. The age swept past teachers who could not bear the task. America wanted Theodore Parker. He laid the axe at the root of tradition. He was no functionary, but a living force. He rejected the miracle-laden dogma of Unitarianism. His belief was pronounced consistent only with atheism. Religion is for all of us.

If Parker were living to-day, he probably would not cling to the Christian name. He tested that name, and found it wanting. He doubted if Jesus would be recommended. He was saved from creeds by his parents. He put institutions to shame by doing more for them than they did for him. He was haunted by the claims of his talents, and mourned on his death-bed that he had but half-used them. He was charged by Unitarianism with slurring over sin. The Orthodox charged him with unbelief in moral obligation, because he said that sin was a disease. He had a keen, encyclopedic knowledge, and it aided him much. He went from ideas to institutions. Who shall adequately describe his great moral force? His power was shown not so much in speculative as in practical thought. He postponed beauty to utility, not believing in refinement less, but in its diffusion more. The Orthodox rests on assumptions. God, duty and immortality were not external objects, but something to be assumed. They were the natural aspirations of man. The movement of our time did not pause. We should advance continually. We should not rest content with the criticism of the Jew on the Christian of worshipping a man, nor get with that of the Christian on the Jew of worshipping a race. Let us get rid of the word religionist. Religion must not be an aim, but something real. America would always honor her prophet, and his memory would long dwell in the hearts of the people."

OVER THE SEA—A SONG.

BY L. G.

Far over the sea
My love waits for me,
He knows me not yet, but I know him well,
For I hold a wand with a magic spell,
That cleaves the space over sea, mount and dell:
And I sit and wait,
Till it grows so late
The years are beginning their tale to tell,
And a few white hairs,
Like wordless prayers,
Are hidden away
In my locks to-day.
We roam far apart,
Yet heart beats to heart;
No distance can sever true souls that are one;
And though each may roam the wide world alone,
I know well that when life's duties are done,
And we're recalled away
To the realms of day,
To complete our work in earth-life begun,
We shall meet as one,
'Neath the eternal sun,
And shall part no more
On that shining shore.
Can this be why,
With sad, tearful eye,
I oft have bidden a true love depart,
Have shadowed full many a fond, true heart,
And have felt myself each rebounding dart?
It was strange for me
So callous to be,
Yet I found it not in the ticks of art;
This I only knew—
That I must be true
To him who for me
Waits over the sea!

CANINE SAGACITY.—After the battle of Fredericksburg, it fell to my duty to search a given district for any dead or wounded soldiers there might be left, and to bring relief. Near an old brick dwelling, I discovered a soldier in gray, who seemed to be dead. Lying by his side was a noble dog, with his head flat upon his master's neck. As I approached, the dog raised his eyes to me good-naturedly, and began wagging his tail; but he did not change his position. The fact that the animal did not growl, did not move, but more than all, the intelligent, joyful expression of his face convinced me that the man was only wounded, which proved to be the case. A bullet had pierced his throat, and faint from the loss of blood, he had fallen where he lay. His dog had actually stopped the bleeding from the wound by laying his head across it! Whether this was casual or not, I cannot say; but the slayer of the faithful creature was completely mated with his master's blood.—*Merry's Museum for March.*

Spiritual Phenomena.

PHYSICAL MANIFESTATIONS.

An Evening with the Spirits at Jeffersonville, Ind. Wonderful Phenomena through the Mediumship of the Celebrated Medium, Mrs. Josephine Keigwin.

EDITORS BANNER OF LIGHT.—A few evenings since we visited the celebrated medium, Mrs. Keigwin, who resides a distance of a mile and a half from this place, and received indubitable proof of the spirit's return—more satisfactory than ever before, and our experience in the investigation of spiritual phenomena embraces a period of upward of three consecutive years, during all of which time we have never permitted an opportunity to pass to witness manifestations. Through the mediumship of this most excellent lady our attention was first drawn to the subject, and three years ago, at her séances, we became a convert and received kindly greetings from the other shore. Very recently a new phase has been developed of an astounding character, thoroughly baffling the ingenuity of skepticism and silencing the cry of humbug! imposition! trickery! &c., emanating from the would-be-wise ones of earth. Mrs. Keigwin, fortunately for her medical powers and the good of the cause, is blessed with a companion (Mr. Ephraim Keigwin) whose unflinching devotion to the cause and great common sense greatly aid the spirit-world in their efforts; otherwise they would be unavailing. The truth is that media require and must have sympathy; else the labors of the spirits will be abortive. Spirits have been writing for Mrs. Keigwin for years, and also talking audibly in the dark, and through these manifestations, hundreds have been convinced. Mrs. Keigwin's deceased brother, Bud Morgan, has generally occupied the position as spokesman, and has filled it with remarkable ability and success. The energy and exceeding activity displayed by this kind spirit has probably never been surpassed, and he has done as much good in the awakening of thought and the making of proselytes as probably any other spirit engaged in the work, with probably the exception of Theodore Parker of the *Banner of Light* circles, and King of the Davenport band. Bud Morgan is extensively known as the kind, genial and obliging spirit of the Keigwin circle.

A few weeks since Mr. Keigwin conceived the idea of constructing a cabinet upon an entirely new plan, and success has signally crowned the conception. The cabinet resembles an ordinary wardrobe with two apertures—one at the extreme right at or near the upper edge, and the other parallel to it, out on the extreme left—a distance of probably three and a half feet apart. Musical instruments, consisting of a small drum, tambourine, bell, &c., are placed on the floor, a distance of six feet from the apertures. Mrs. Keigwin is required to stand upon a chair in order to place her hand in one of the openings, her body being exposed, or, in other words, entirely outside of the cabinet, and the room brilliantly lighted. A pressing invitation is extended to visitors to give the cabinet a minute inspection to see that no trickery is employed. Mrs. Keigwin's hands have been blackened so as to detect the trick, if indeed she could possibly seize upon the instruments or show hands and fingers. But the instruments are placed far beyond her reach, and where the hands are exhibited she could not possibly reach. It requires but a moment of time after her hand is placed through or in the aperture until the manifestations begin to occur. Hands of various sizes and shapes are projected through the distant opening, and remain visible a sufficient length of time to permit a close scrutiny of them. Faces readily recognized have also been presented. The instruments are carried from the floor and shown through the aperture, played upon in the meantime, the bell ringing constantly and handed out and taken back. The spirits shake hands with persons, and, if requested, will give them such punctures and pinches as will satisfy the most skeptical of their physical abilities. A slate and pencil held inside by the hand of the medium is written upon with apparent ease and facility. But the most remarkable demonstration was that of blowing with great force, producing loud sounds upon a small trumpet or horn, held by the hand of the medium, with her face outside, turned in the direction of the spectators. Query: how can a hand separated from the body by a substantial wooden structure play upon a harp or trumpet? Will the learned explain? I am becoming too lengthy. Will write again on this subject, as I go again to-night.

The friends at Louisville are prospering exceedingly well. Have a live society and Lyceum. Your correspondent spoke for them in September, since which time they have been favored with the services of Bro. Whiting and Nettie M. Pease. Good is being accomplished, and more in anticipation. Yours fraternally,

EDWARD H. GREEN.

DR. HENRY SLADE'S MEDIUMSHIP.

DEAR BANNER—I wish through your ample folds to state, for the benefit of your readers, what I saw some few years since at a sitting in the Newhall House, in the city of Milwaukee, Wis., on a bright, sunny day in the month of June. Before seating ourselves, the Doctor told me there was a bell, which, if I chose, I might place under the table, saying there might be some demonstration with it. Its weight was about two pounds, I should judge. I placed it a little back of the centre from the end at which we sat—said table being about four feet by five. The Doctor seated himself at the end, I at the side; and at or under the corner between us, we jointly held a slate, on which was written, at various times, names of deceased relatives, and sentences, with a very small piece of pencil. At one time, while watching closely for writing upon the slate, I saw the bell coming up from under the table without any visible help. It came up between us, outside our hands and the slate, turned summersault, struck upon the top of the table between us, righted itself up, and thus it stood, to our utter surprise. There were no other persons in the room but us two. The Doctor was not in reach of the bell; but with my right hand I had him by his left, while with my left hand and his right we were holding the slate when the phenomena occurred. Here, then, was an absolute demonstration of the moving of physical objects in broad daylight, without visible help. The Doctor afterward came to our place and gave séances such as have been described by other writers, which were entirely satisfactory to all who were present. W. D. HOLBROOK.

Waukegan, Wis., Jan. 1871.

N. B.—Wonder if Mr. Loveland would tell us that it was "clairvoyance, psychometry, electricity, magnetism, or odic force," that lifted that bell and made it describe a circle of three feet diameter, and land upon the top of the table? Is it a law in Nature that metallic substances should rise upward, contrary to the established law of gravitation, without visible force? If so, then why not all and every solid substance rise up and go on whirling in mid-air?—and that when there are not certain persons present called mediums?

W. D. H.

Written for the Banner of Light. SPIRITUAL RECOGNITION.

BY C. A. K. POORE.

We miss thee at the early morn;
When others gather round the board,
We see thee not in the accustomed place—
We look in vain for thy familiar face.
Our memories then thy image hold—
Oh yes, we miss thee then.

We miss thee at the mid-day time,
And fondly think of days gone by;
When the light music of thy voice was heard,
Carolling gaily as a summer bird,
Filling the air with melody—
Oh yes, we miss thee then.

We miss thee at the dewy eve,
When the light of the setting sun
Is faintly glimmering in the distant west,
Betokening the welcome hour of rest;
When daily toil and care are done—
Oh yes, we miss thee then.

We miss thee at the hour of mirth,
When the light laugh and jest go round;
When hearts are free and lips are wreathed in smiles,
And happiness each weary hour beguiles,
And joyous gossamer abounds—
Oh yes, we miss thee then.

But most we miss thee when the fount
Of feeling in the heart is stirred;
When aghast the spirit for communion free,
And faithful memory still turns to thee,
And thy loved voice again is heard—
Oh yes, we miss thee then!

But when the soul, from earth upborne,
Explores the mystical afar,
Aspiring upward to angelic things,
And hears the rustle of angelic wings,
And knows its loved ones all are there—
We do not miss thee then!

Worcester, 1871.

Free Thought.

CONCERNING PHYSICAL MANIFESTATIONS.

It is alleged by the opponents of Spiritualism that professional jugglers can perform wonders equal to those performed by spiritual mediums, and such as defy the scrutiny of the senses to detect deception; and yet they are admitted to be deceivers. Hence, inquirers after truth, though they admit many of the physical manifestations to be inexplicable, consider them no more so than the juggler's tricks, admitted by him to be illusions.

In answer to this argument, there exists this difference between the two classes of phenomena: the first makes no claim to the actual, while the other, composed of men and women of acknowledged veracity in every grade of society, from the clergyman in the pulpit, the judge on the bench, the lawyer at the bar, the physician, the man of science, etc., to the unlettered servant girl and artless children, in the most solemn manner aver, and frequently under oath, that they exercise no voluntary agency in the production of these wonders, and that they are as inexplicable to them as to the observers of them. The Rev. Prof. Phelps, of Stratford, Conn., offers to give the house in which he lives, and all it contains, to any one who can assign a natural cause for the disturbances in his house. After enumerating some of them (though not a Spiritualist), he observes: "It is utterly impossible that any visible power should have caused them. As to the reality of these facts, they can be proved by testimony a hundred-fold greater than is ordinarily required in our courts of justice in cases of life and death."

Admitting, says the skeptic, the existence of these phenomena, what are the proofs of spirit agency? I answer, the intelligence accompanying them. There are but two classes of intelligent actors with which we are acquainted—embodied and disembodied. Intelligent communications must therefore come through one of these sources. When, as Judge Edmonds says, "through these instrumentalities comes an intelligence which reads your inmost secret thoughts, which tells you of the long past, of which both you and the medium are ignorant, but which you afterward learn to be true, and which prophesies of the future which subsequent events realize," then arises the question, whence comes the intelligence? You may, in this investigation, set aside all the unintelligent physical phenomena (if there be any such), and there is still left to be disposed of an intelligence which talks to us, of an invisible, supermundane character. The proofs of these phenomena are world-wide; and if authenticated history were accepted by all, there would be no further need of their repetition to convince men of the fact of their reality. But so constituted are many minds, and so unspeakable is the importance of the truth of spirit intelligence, that nothing but personal, sensible proofs will satisfy them. It is fortunately the privilege of every honest, interested doubter to gain sensible, rational conviction of a future life. We do not deny the reasonableness of the demand. No one should believe until his understanding is convinced. But what can a certain class of cavilers expect, by continually making new and extravagant demands, while they fail to dispose of the evidences already before them? They ask, if spirits can do such wonders, why cannot they do others? If for instance, the spirits can, through Dr. Slade's mediumship, write upon a slate in the clear light, by darkening that part of the slate whereon the writing is to be made, or make pictures of flowers through the hand of Mrs. Blair, who is blindfolded, why cannot they write on the slate on the top of the table, or make the pictures without any medium? And when a United States senator, his wife, and a third person aver that, in their presence, in the clear light, and without any person touching it, a pencil, without any visible cause, rose up and wrote his son's name, moved back and dotted an I, and fell over, they either impute it to hallucination or some hidden law of Nature. If we ask you to look at the mental proofs of spiritual intercourse, and tell us whence, except from a spiritual source, you derive ideas which you cannot trace to any earthly origin, you refer it to od force, or some unknown law, or, with as much propriety, to the man in the moon.

When we come to you with proven facts which no sane mind can reject, and with conclusions that no reasoning can impugn, you meet us with the declaration, "It is all a humbug!" though with no more reason than the conclusion that two and two do not make four. This is the end of the argument—like the argument of the man opposed to the revolution of the earth on its axis: "because," said he, "in that event, we should all fall off!"

Though thousands of intelligent, disinterested and trustworthy people testify to facts of which they have the evidence of their senses, many maintain the obstinacy of the Jew who said, "I will not be persuaded, though thou dost persuade me."

It is equally vain for us to challenge a comparison between our principles and views of rational truth, and any other system, however popular. You answer us by imputing to our doctrines which we do not sanction, or by appealing to the extravagance of fools and fanatics among us—as if there ever was a religion in the world that was exempt from these faults, or ever will be, until man shall have progressed so far as to be able to acknowledge truth in spite of early prepossessions, or seek it in defiance of popular clamor.

The claims of Spiritualism are founded upon rational and sensible evidence. We invite the closest scrutiny. We have been anxious to meet, in open, candid, honorable debate, the most able disputants among our clerical opponents on equal terms, and have had a standing challenge in this city to meet any clergyman or layman on the merits of our philosophy as opposed to theirs, so far in vain. If their dogmatic theology be true, there are vital differences between us: and it is not, therefore, a subject of wonder that they should prefer their popular views and long-cherished opinions to a theory that contravenes those opinions and revolutionizes the plan of salvation as taught by the church. It requires a man of nerve to brave the censure of his religious associates by investigating such theory; and the fact that the dependence of the clergy upon their church and congregation for their support furnishes strong objections to any change of views that might endanger that support. The ministers of the various churches are mostly opposed to any investigation of the spiritual philosophy by their members. Thousands, however, of them have been redeemed from their thrallhold by the demonstrative evidences of spirit communication they have had; and thousands more, who remain in the churches, have felt the quickening influence of spiritual truths, and become lib-

eralized and spiritualized thereby. The grand principles involved and taught in the higher phases of spiritual intercourse are pervading and influencing society in all lands.

There are, in this and other countries, hundreds of thousands of as intelligent a class as can be found in any community, who fully believe in the reality of spiritual intercourse, who have arrived at their conclusions upon thorough personal investigation; who receive its teachings as a consolation amid the trials of life, and who, leaving the unreasoning and unsatisfying dogmas of the church, accept the New Gospel as the pearl of greatest price—extracting the sting of death, and confirming and assuring man of his immortality.

Though its enemies have condemned and derided it, Spiritualism can count, in the short space of twenty-two years, more theoretical believers than all the churches of the land. In that time, it has spread into all lands. It is seen in the expansion of arts and science, in politics and literature and religion. None who thoroughly investigate it fail to be convinced of its truth. It is marching through the world with a progress that no mortal power can arrest, and is destined to become the religion of universal humanity. W. Washington, D. C., Feb. 22, 1871.

CRITICISM ON PROF. DENTON'S LECTURE UPON "GROWTH vs. CREATION."

I can but pity those persons who have no spirituality developed in their nature, that enables them to intuitively answer affirmatively the questions: "Is there a supreme controlling spirit?" and "Are we immortal?" It is indeed pitiable to see such persons, though they be gifted with master intellects that can measure the orbits of distant stars, and tell to a second, when the erratic comet will make its appearance; it is pitiable to see them groping like babes or blind men after a positively and scientifically demonstrated answer to the two great questions; and it is still more pitiable to see that, with all their groping in the light of the most advanced science, they cannot receive a scientific answer to demonstrate, as a fact, either the existence of a supreme intelligent controlling spirit, nor our immortality.

Prof. William Denton, in his lecture on "Growth vs. Creation," with an undoubted, massive intellect that none can fail to admire, investigates Nature, and scientifically demonstrates that creation took place millions of years before the account in Genesis said it did. And though every rock and flower, every tree and tiny blade of grass, every drop of water, every grain of sand, in their adjustment to meet the requirements of animated Nature, from the million of animals in a drop of water up to man and the disembodied spirits that return to teach the spiritual philosophy—though all there are marked with a supreme omnipotent wisdom, justice, goodness and love, yet, with one sweep of the pen, he does away with a supreme intelligent controlling spirit, saying that Nature made itself, and is the result of a long period of growth without any outside power.

Does he not see, with all his great intellect, that behind all this scientific reasoning is still the unanswered and unanswerable question, "Who made Nature?" If he says Nature contains the germ and elements of self-creation and growth, the question still remains, "Who gave it that germ and element of creation and growth?" To say that it needed no power outside of itself, is as dogmatical and absurd as the Orthodox talk about their God being the "great uncaused cause."

I am not contending for any creed or theory, for I well know that whether we take the Jehovah of the Jews, the Trinity-Godhead of the Christians, the Nature of the Materialist, the Chance of the Atheist, or the Great Spirit of the Indians—there is lack of each of them, and loom upon the soul, 'till it feels lost in infinitude, still the unanswered and unanswerable question, "Who made them?"

So with all the science and revelation of the past and present, we must fall back on a faculty of the soul that intuitively receives inspiration from a supreme intelligent spirit power outside of itself—the existence of that power as an established fact—as certain as its own individual existence, though it cannot trace the existence of that power, as it can its own physical life, to a germ of a flower, a leaf, a rock or an atom of air.

If I have misunderstood and consequently misrepresented Prof. Denton, I hope he will correct me, as I am open to conviction. But as the wisdom of science leads us into the cold darkness and unending labyrinth of atheistic materialism, blunting the finer sensibilities of the soul that accepts it, and torturing the sensitive spirits who come under its baleful influence, though they may not believe it; and as those spirits that return from the bright spheres above us, and say nothing more is known of the controlling spirit of the universe there than here; and as "where ignorance is bliss 't is folly to be wise," it seems to me that all should be happy in the belief of a personal omnipotent Spirit, who is perfect wisdom, justice, goodness and love—that our spirits are essences of that spirit, and that we will progress toward that supreme spirit until we are fitted to enter its presence, and permitted to understand the laws that create and govern the universe.

It is better to be happy in this belief than to try, with our weak human sight, to look steadily at and understand the glorious and ever-blazing sun of infinity that envelops the controlling spirit power in mystery. It is far better than to dive into a bottomless sea or soar to boundless space, where, like the dove, we can find no rest for our weary soul.

I have made this essay of free thought longer than I intended, and I fear it is beyond the patience of yours. If readers. But it is a subject to which a person might devote an earth-life of the longest span, and have no more positive fact for an answer than when he first began, nor be near so happy as when, in childhood, he bowed with innocent, unquestioning confidence on a supreme controlling power outside of himself.

I have always felt this way on this subject, and I feel impressed to write to the *Banner* by thoughts that come to me on reading Mr. Abbot's lecture on "Intuitionism vs. Science" in your last paper.

Though I admire the intellect of such men as Prof. Denton, yet I have been shocked by his quick, ruthless manner in which they trample beneath their feet all belief in a supreme, personal, controlling spirit.

It seems to be a subject on which all strive to satisfy themselves, caring not whether they dash to pieces the cup of belief that gave happiness and satisfaction to another thirsting spirit. LATRA S. HOBBS, Columbus, Indiana, Feb. 27th, 1871.

A RATIONALIST'S VIEWS.

A. J. Davis, in his last work, "The Fountain," remarks (p. 14) as follows: "The grandest of spiritual intercourse, or living demonstration, is rapidly passing into history. The refreshing shower from the spiritual skies is well nigh over. Humanity has many times before passed through these wonderful epochs of contact with the celestial spheres, and the believers have been before as they are about to be, afflictively punished for their sacrilegious treatment of privileges so high, and pleasures so holy."

He affirms that the practice of using mediums and spirits for selfish ends and temporary benefits, has caused the withdrawal from direct intercourse with earth's inhabitants of scores of truly great and learned minds, and that Spiritualism, having failed to fulfill the bright promises which inspired many noble hearts with fond hopes for humanity, hundreds have retired into the rigid, barren and inhospitable territories of conservatism. The movement was full of aggressive and progressive mind, but is empty of constructive and charitable labors for human advancement. No other existing movement embraces so many enlarged ideas, quickens so many instincts, opens so many grand scenes for mankind, and yet no other movement of the same age and with the same wealth of opportunities, ever exhibited more miserly stinginess in its appropriations for worthy enterprises, or more senseless extravagance in rewarding individuals for the selfish use of their powers.

This startling statement from the earliest apostle of Spiritualism, calls for an investigation of causes and results. It must be evident to all candid observers that this last dispensation from the spirit-world, of which Davis was one of the principal exponents, must be placed in the same category as those "seasons of refreshing from the presence of the Lord" which the Christian sects depend upon for producing revivals of religion. These dispensations of life quicken the faculties and feelings of their recipients, but the effects are transitory, except as the influence is utilized in use. We are all mediums of the Divine Life and Love, and if we desire to feel continually the ennobling, purifying influences of love, we must pour it out upon our fellow-beings; we can be but mediums. If we try to keep it to feed our own souls, we shall find it husk, and starve ourselves to death.

Now Spiritualists are no worse nor any better in this respect than other religionists. They have fallen into the old ruts of preaching and speculating about the future, instead of joining hands to lift humanity into green fields and pastures new. All the time, talent and money which have been spent on

Children's Lyceums should have been devoted to organizing Industrial Schools, making industry attractive for the young, or even in illustrating science by means of the microscope—anything but keeping children in this upper air of abstraction in which their weekly studies have kept them, and the state of other-worldliness which is the aim of Orthodox Sabbath schools.

Spiritualists talk of organizing for the purpose of disseminating their views. What then? Why, convince the world that spirits do communicate. But what if they do?—unless they can communicate some new power which shall enable us to overcome the world, the flesh and the devil? To overcome these, organization and cooperation of members is necessary. But have Spiritualists organized any enterprise for the improvement of their fellow-men, other than these same methods of preaching which have amused the religious world for so many years, and diverted them from the true works of charity? Is it not even true that all the important benevolent enterprises are in the hands of the Christian sects—Orphan Asylums, Homes for the Indigent, Industrial Schools? But why should all the foundations fall into the hands of the Catholics, to be trained up as nuns and priests, and other orphans be straitened out by the Orthodox into canting hypocrites? And if no responsibility is felt for these walls of society, at least a combination might be made to form a society exempt from the causes which produce such exercises, and in which there should be provided for the rising generation a literature weeded from alcohol, and a language from its superfluous letters. A RATIONALIST.

MISCHIEVOUS PRAISE.

I have read with some surprise and regret, in the *Banner of Light* of Feb. 11th, Messrs. Editors, an article laudatory of Catholic charities, and of course through them the Catholic Church itself. Being myself an Irish Catholic, but of the progressive school, I hold my opinion on Catholic subjects in general, and on this in particular, as of some value. I think the Catholic Church may be left to sound its own trumpet; it is able and willing to do it. Not that I would withhold praise where praise is due, but the prailing of an enemy should be cautiously done, and with a just regard to the interests of liberty and truth. When did you or any one else ever see the Catholic Church come out in praise of any other church or anything but itself?

I contend for it that neither the cheapness of Catholic charities nor the charities themselves flow from the principles of religious love. They are but a means to an end, and that end a selfish and wicked one—universal dominion. The Catholic Church is bled the father and mother of the most numerous and wretched progeny of beggars that the world has ever seen. In all countries where her sway has been complete, pauperism and wretchedness among the masses are the order of the day. Can an institution that fabricates poverty, both by its doctrines and fraudulent exactions, whilst it, itself, is the richest in the world, be pronounced to be actuated by true love for the people simply because it makes a cheap and ostentatious display of its aims to the beggars it has made?

Henry VIII robbed the monasteries. He did that. When he wanted money he knew where to go. But what business had the monasteries with money? Can you salivate with gold and landed estates? And when they had both, and in the most enormous abundance, how did they come by them? How did the monasteries grow rich? and whom did they rob? They robbed the people. They first robbed the people of their right to knowledge—the greatest of all robberies—and then, by scandalous, religious frauds, robbed them of their money and lands. They had, through shame, to give; and to the paupers—the result of their religious system—they did give, at the doors of their enormously rich palaces.

What if the people of Boston would try the experiment of turning their flut into another Rome. They would, in a few years, be able to test the truth of what I assert. I think I can assure them they would not, if charitably disposed, be lacking in objects in sufficient number to bestow their charity upon. Talk of the expense of the machinery of Protestant, or, rather, of now Catholic charity! Can any such machinery be more expensive than that huge establishment—the Catholic Church? Have the poor of the world been ever cured with an establishment that cost so much—that lavished on its priesthood such enormous wealth, and all at the expense of a constituency the poorest and most wretched and degraded in the world?

Editors, reviewers and lecturers are occasionally fascinated by this magical church of multiplied and cheap charities. Would it not be well to see how she stands at home—in Austria, Italy and Spain? In those countries, where she is thoroughly known, she has been, and is now, turned out of doors! What ungrateful, what a non-appreciating people her own children must be thus to treat so tender, so provident and so loving a mother!

This church has got her eyes on America—the United States. It is a prize worth striving for, and she knows how to do it. She is making her most obsequious bows and wearing her most seductive smiles, and they are telling on some. Like the flame of the candle, she is attracting the playful and inexperienced, and many of these will, no doubt, fall, like the flies, into her "charming embrace."

In the hope that these few lines may prove antidotal to the unintentional poison of the article referred to in your paper, I am, respectfully, LIBERTUS.

A DISCLAIMER AGAINST THE INALIENABLE RIGHTS OF MAN.

DEAR BANNER—At the time of the formation of the Government of these United States, the noble-souled men who inaugurated the form and principles of the United States Government published to the world a declaration of the liberal principles on which the United States Government was based, and proudly proclaimed, for the information of all mankind, "That man possessed the inalienable right to the pursuit of happiness." But now, in this late day, a party of men, headed by the priesthood, have become organized in the United States, whose published intentions are hereafter to abridge the rights of man in his pursuit of happiness. So an exception is hereafter to be made in religious matters. He may be as happy as he pleases in his business, or in paying his taxes, &c. But in matters of conscience and religion, he will be subject to the dictum of the priesthood, but whether it is to be Judaistical, Papistical, Protestant, or Mormonical, has thus far been kept a sectarian secret. But the priesthood have really organized their forces for the contest, and they have decided that the Constitution of the United States shall hereafter dictate to all citizens of this country a religious test, but the favored sectarians who are to dominate in this matter have been craftily withheld from public view. There is nothing new in this matter, for all persons well informed of the history of this planet for the last fifteen hundred years, well know that the religionists have shaped the destinies of nations, and all such nations who foolishly submitted to the yoke have most terribly suffered from the tinkering of Church and State, and the result has invariably been a history of blood-letting, fires, imprisonments, cruelties of the most fiendish and hellish character, to force the consciences of men and women to the prescribed formulas and creeds and rules of the priesthood.

May the people of this country mark, learn, and inwardly digest a valuable lesson from the past history of Church and State governments, and shun the deadly Upanas tree.

Yours, DAYLIGHT.

INTUITION AND SCIENCE.

In the *Banner of Light*, Feb. 25th, 1871, I read with much interest an abbreviated report of Rev. Francis E. Abbot's lecture upon "Intuitionism vs. Science, or the Clash in Free Religion." Facts and logic must be the foundation of all that we are bound to believe, and if we are mistaken in our facts, or reason upon a false method, we cannot arrive at any systematic knowledge, which constitutes science. Although agreeing with Mr. Abbot in the general views taken by him, I must except individual statements. He says, "In fact, the intuitionist theory is a marvelous labor-saving machine, doing the work of consolation for human hearts without taxing the human brain." To whatever extent this may hold good, it is not true in an unlimited degree. At the very head of the intuitionist school during his lifetime stood Theodore Parker, of whom no man can say he avoided taxing his brain upon this or any other subject. Although not agreeing with Mr. Parker, that either God or immortality were facts of intuition existing in his consciousness, I will yet acknowledge that the fact of such a man declaring and no doubt believing it to be so, teaches me to treat with respect the same sentiment when so expressed by other men. Science, according to Mr. Abbot, is as yet a great calf, and has not demonstrated either God or immortality, or our belief of either is therefore inferential or received by authority. If any man tells me he has the knowledge of these two facts by intuition, it is the same as if he tells me

This paper is issued every Saturday Morning, one week in advance of date.

In quoting from the *Banner of Light*, care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of free thought, when not too personal; but of course we cannot undertake to endorse all the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, MARCH 25, 1871.

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LEWIS B. WILSON, EDITOR. ASSISTANT.

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The Signs About Us.

Again and again have we said that the symptoms of the growth of Spiritualism are so many and strong, that no human power can possibly put them away. They rise up and manifest themselves on every side—in public and in private, in the church, the family, the social circle, in solitary life, by night and by day, under every sort of circumstances, in every condition, in joy and sorrow, in prosperity and in poverty. The proofs of the reality of our divine faith multiply too fast to be overcome by mere denial. This we all know and rejoice at. It strengthens our faith even to realize its increasing power over others. We feel as if we were surrounded and supported by a power whose supreme strength cannot be overcome by human opposition. Yet, for all this, it is essential to the continued and healthy growth of our beautiful religion that we do not rest content with present attainments. We are not yet wholly out of the woods of old theology. True, we denounce it and oppose it as often as it rises in our path; but we have much to do before we show that we have grown out of its dark and gloomy spirit into the sunshine of a better one. If our faith rests purely on love, let our actions and lives speak the fact at all times.

Rejoicing and cheering may be all very well, at the proper time, as irrefragable manifestations. We may, with excellent reason, congratulate ourselves on what has already been attained. We may feel an inexpressible gratitude that so much of human life has been rescued from the chilling clouds of superstition, and offer congratulation to those that mourn that they are freed at last from fetters that were cramping their souls into misshapen forms, and acknowledge the welcome visitations of angelic messengers to comfort and uphold the sinking spirit; but something more than this is called for by the necessities of the time, and nothing less than the practical, daily manifestation and evidence of the intrinsic ideas and truths of Spiritualism, as they are absorbed and assimilated by the individual, and wrought out in character, will commend and publish it as it should be published abroad to all the world. We must not think of resting on honors and triumphs. This is no work for stopping to weave chaplets of victory over. If, as Spiritualists, we have found out a better way, let us every one be studiously careful to walk in it, that the world may be the better judge of our faith by its daily fruits. All honor to the pioneers, and to those who have been stanch and faithful through good report and evil report; and thanks be to those whose faith has never faltered, though trial and poverty were their bitter portion therefor. But let us not forget that we are engaged in that which has scarcely dawned on the world as yet, and labor to approve our belief more by our practice than our profession.

From the other side of the scene, all the assistance has been granted that has been needed. The rest lies with ourselves. Do we really strive as if we felt that upon our shoulders, as chosen agents in this momentous business, its final success or failure rested? Not that such is indeed the case, for no human power can hope to prevent, even by its neglect and forgetfulness, the final triumph of this heavenly cause. Yet we have it in our hands to detain the march of things—to obstruct the progress which it is our duty to advance. How can we so effectually do it as by living the distinct and recognized lives of Spiritualists every day, putting Orthodoxy to shame by our purity and patience, our love of truth over our love of victory, our charity and brotherly love, the blamelessness of our walk, the sincerity of our professions, and the unshaken reliance on our faith?

Making an Indian War.

It is all done by machinery, which has been set in operation before. Out on the Plains, two classes of men, each restless and otherwise unoccupied, are always ready to get up an Indian War. These are the soldiers and the adventurers. A continued term of peace is their special dread. The soldiers crave the excitement of a stirring campaign, while the adventurers, meaning the speculators of every name and nature, detest honest work, and see no mode of securing what it would bring, except by some sort of operations that involve big Government contracts. Hence it is from these men that we hear the tidings—long since set in motion across the country—that "we may shortly look for an Indian rising." They know well enough what is coming, because they are the very ones to create it. These flying rumors that reach us from the Plains, that the Indians are meditating a descent, only mean that our friends of the army and the camp are impatient of the long term of quiet, and intend to stir up strife themselves in order to secure excitement to the one side and plunder to the other. And a great Christian nation blindly submits to it and pays the expense.

A Woman on the Social Evil.

Mrs. Addie L. Ballou lectured at Louisville, Ky., the other evening, on the social evil. She laid the responsibility of the existence of brothels chiefly upon respectable women, and said: "Men are more just than we are, and are more disposed to be kind to the erring and the fallen. Let a woman who has erred enter your back kitchen door and you drive her from it, though you may have committed the same sin yourself, yet the world don't know it. In the city of Chicago I knew a young girl who spent two long nights and three days without food, and almost without clothing, and the Young Men's Christian Association refused her admittance to their costly halls, and declined to aid her because she had no certificate of good character in her pocket; and a woman, who was said to be a woman of the town, though I have no reason for saying that she was such, took her in and cared for her."

Bigotry Broken Out Anew.

Some months since, Mr. A. B. Justice, of Philadelphia, addressed a communication to the Mercantile Library Association of that city, requesting that a copy of the *Banner of Light* be placed on the file in the reading-room, there being a variety of religious papers there exposed for the use of the members, all covering the peculiar tenets of every creed. Mr. Justice, in his communication, offered to supply the paper free of cost, provided the Association felt a disinclination to pay for it. After some two months of waiting, a reply was forwarded to him by the Recording Secretary, of which the following is a copy:

MERCANTILE LIBRARY ROOMS, Tenth street, above Chestnut, Philadelphia, March 21st, 71.

Sir:—At the meeting of the Board of Directors of the Mercantile Library Company, held on Friday evening, January 13th, your communication of January 10th, asking that a copy of the "Banner of Light" be placed upon one of the files of papers in the library, was received and read.

On motion, the Board deemed it inexpedient to comply with the request.

Very Respectfully, Your Obedient Servant, JOHN LANDNER, Rec. Secy.

To A. B. Justice, Esq., Philadelphia.

Such an answer requires no further explanation than what it bears on its own face. It shows what progress bigotry is making in the Quaker City, if it may entrench itself in an institution professing perfect liberality. The library of the Association contains on its shelves the "Infidel" works of Voltaire, Hume and others, as also a large collection of what are known as "Sacred" Books of the Pagan religions. We really do not suppose the members of the Association are all aware of this act of bigotry and intolerance, but this will serve to acquaint them with it. Even if they are not Spiritualists, we trust for their own sake, and for the sake of their influence, that they are liberal enough to allow the members to read the *Banner* if they so desire, when it is to cost the Library nothing. We trust that such members as discountenance such intolerance in this enlightened age will send their names to Mr. Justice, and see if by some means this vote cannot receive a reconsideration.

Spiritualists and Shakers in Council.

The Troy Press informs us that on Saturday afternoon, March 11th, the Spiritualists of that city and the Shakers of New Lebanon and Watervliet met in convention at Apollo Hall, and continued in session until the Sunday evening following. The meeting was organized by the election of the following officers: J. M. Peables, President; Benjamin Starbuck, Vice President; Elder G. A. Lomas, Secretary; Thomas Smith, Assistant Secretary. After a few appropriate opening remarks by the President, Elder G. A. Lomas delivered a very able and instructive address, a full report of which we shall print in our forthcoming issue.

After several addresses pertinent to the occasion had been made on Saturday evening, Mr. Peables, the President, stated that the testimony of the Shakers he had just listened to in favor of spiritual manifestations was of the deepest importance. At the present time the most enlightened men on earth were in sympathy with or firm believers in Spiritualism. These phenomena—this philosophy came on earth to stay—are destined to live on earth, a mighty power of education and salvation. At the Lyceum, on Sunday afternoon, the Shaker brethren were again present, and further interesting speeches were made by them. The weather was stormy, yet such was the interest manifested upon the occasion that the hall was crowded, nearly two hundred persons being compelled to stand during the session.

Elder Knapp.

This aged "disciple of Jesus," as he calls himself—who, it is said, has accumulated quite a handsome fortune by getting up "revivals" in different sections of the country for many years past, threatening his hearers with hell-fire and brimstone and endless torments, unless they put scrip into "the treasury of the Lord"—has been preaching in Tremont Temple, Boston, the present month, day and evening, before Rev. Mr. Fulton's congregation. Publicly announcing that he should lecture against Spiritualism, we sent our reporter to the Temple, that our readers might learn precisely what the Elder had to say upon so important a subject. The report will be found upon our eighth page. It is not necessary for us to go into the merits of the case, pro or con, as set forth by Elder Knapp, as our readers are fully qualified to do that for themselves. It is sufficient to say, the Elder fully admits that the phenomena do take place, but attributes them to His Satanic Majesty, the "Devil"! Thus the seed which is being sown unawares by our enemies will in good time produce fruit that shall displace the weeds of old Theology, and bring all the nations of the earth to a knowledge of the mighty truths of the spiritual philosophy.

Paris To-Day.

Late Paris correspondence gives but gloomy pictures of the once gay metropolis. Only two or three of the thirty theatres have timidly reopened, the streets were as yet gasless, and the poor inhabitants were still forced to form in long lines at the food shops for their rations, the relief stores from London being distributed to them. It is pitiful to see the disarmed garrison of Paris. The poor Mobles from the country are everywhere in gatherings of thousands, looking like flocks of sheep, cowering together in some great marketplace, waiting to be slaughtered—as thousands of them have been in the shambles outside the walls. They get in the sunshine, and crowd together to keep warm, for there are no fires in Paris. There is the apprehension that as the spring advances Paris may suffer more than now from disease. There have been much small-pox and typhus and putrid fevers and dysentery. All round Paris thousands of bodies of men and horses are carelessly covered beneath the surface. The mortality in nearly all the military hospitals has been appalling, and, with the consent of the German authorities, large trains of wounded have just been sent to the provinces, where they will have a better chance for recovery.

Women Voting in New Jersey.

The *Hammonton Republican* says: "On Wednesday, March 8th, fifteen members of the WOMAN'S CLUB went to the polls, registered their names and deposited their votes for the candidates in the town elections. They had a spirited argument with the Judges of Election on the question of their qualification to vote. They claimed their right to be represented because they are taxed when property owners, and because they are citizens of the United States by the Fourteenth Amendment to the Constitution, and are subject to the jurisdiction of the laws. There were some thirty or forty voters present, who listened respectfully to their arguments with the judges, and two of whom spoke eloquently in their favor. They were treated in every respect as courteously by the gentlemen present as if they had met in a church or a drawing-room. The hall was clean, and everything orderly and respectable. They found the story so often repeated, that the polls are rowdy, filthy and improper places for ladies, just what they expected—a bugbear to frighten the timid."

Rev. J. L. Hatch at the Olympic Theatre.

This gentleman addressed a full house at this place, on Washington street, Sunday evening, March 12th, taking for his subject nearly the same theme as his previous one at Elliot Hall. He began by reading one or two extracts from a pamphlet by Theodore Parker, on "True and False Revivals of Religion." After speaking of the blasphemy so common at Tremont Temple—at least to the minds of those who loved the Father in heaven—he said the well-known Baptist "divine," Fulton, had told him that he was once tempted to become a rationalist, but that he had resisted the temptation. He had lain flat on his face, fighting the devil, for six hours, and had finally triumphed. He did not think Fulton was of the right stamp to be a rationalist. He then turned his attention to Elder Knapp. He usually respected gray hairs, but sometimes they did not carry much weight. Elder Knapp was given to boasting. He had lately boasted that he could paralyze any man's arm by praying for it. Hatch said he would challenge him, and hoped that the challenge would be published in the papers. He challenged him to try his arm. His arm was at his service.

After speaking of his proposed lecture on next Sunday evening, March 19th, he closed by reading his parody on the "Heavenly Chorus," called "The Holy Elders." It was distributed at the door after the lecture. We copy it:

Which I wish to remark—
That for doctrine that is dark,
And for words that are vain,
The Elder is "very peculiar"—
Which the same I would like to explain.
Elder Knapp was his name;
And I shall not deny,
Which I might be inferred,
What that name might imply.
He was old; yet was simple and childlike—
Second childhood it seemed to my eye.
It was March, the first week,
And quite soft was the skies—
Which I might be inferred,
Elder Knapp was likewise;
Yet he stormed that week in the Temple,
And blasphemed in a way I despise.
Which there was an old book
Elder Knapp took in hand;
"This was the Bible," he said,
He did not understand;
But he blundered, and he pounded the pulpit,
In a way that was "blooming" grand.

Fulton's sermons were stocked
In a way that I grieve;
And my feelings were shocked
As I will not deceive.
Which he said the Old Nick had got Dickens;
And the same I can never believe.
But the things that were said
By the Elder, so free,
And the points that he made,
Were quite frightful to see;
Till at last he described the Good Father
As a perfect Old Satan—did he.

Then I looked at my wife,
And she gazed upon me;
And she rose, with a sigh,
And said, "Can this be?"
Do not the Elder know God from the devil?"—
And the left Tremont Temple with me.

In the face that ensued,
We did not take a hand;
But the floor it was strewn,
Like the leaves on the strand,
With good roots that saints had been tearing—
Which the same Elder Knapp did command.
Yet the man at the door
Smiled, and offered his tract—
Which was coming it strong;
Yet I state but the facts.
And his make was like Stanton's—
Of something that is "stuck"—y-like wax.

Which I wish I remark—
That for doctrine that is dark,
And for words worse than rain,
Elder Knapp is "very peculiar"—
Which the same I am free to maintain.

A Test in Relation to the "Tennessee."

The excitement created by the supposed loss of the steamer "Tennessee," which took out the United States Commissioners to San Domingo, as no news came back of her arrival, is fresh in the minds of many. During the time, Captain Hill was in New York, and called on Mr. Mansfield, the writing test medium, and received a satisfactory test, as will be seen by the following note: On the 17th of February, while in the city of New York, and hearing many people's opinion of the loss of the steamer "Tennessee," I called on Mr. J. V. Mansfield and wrote a few lines to Captain Temple, as though he were in the spirit-world. I folded my message up in the usual way and gave it to him for an answer. The message read as follows:

Captain Temple, of the United States "Tennessee"—Will you please give me some information of the whereabouts of your vessel? Great anxiety is felt for your safety.

The answer soon came from an old friend of mine, deceased, saying: Dear Captain—Why call for the living? That man is yet a mortal, and in full command of the steamer "Tennessee." She is safe at anchor in one of the island ports—can't describe one, but the other—and the news is now on the way that will settle the matter very shortly.

Your friend, CHARLES DASHING. On my return to Portsmouth I placed the message in the hands of Mrs. Macomber, the engineer's wife. She expressed herself very thankful for such news of the safety of her husband. In two days after the official news was received of the arrival of the steamer. J. M. HILL.

Report of the Boston City Engineer for 1870.

We have received a copy of the "Annual Report" of this able and painstaking official—N. Henry Crafts—which displays the magnitude of the work attending the position he occupies, and its importance to the general welfare of the citizens. Among other things he speaks of the Chestnut Hill Reservoir, accounts of whose initiatory surveys and the labors directed to its completion—at least so far as to admit water into the lower, or "Bradlee basin," on the 23rd of October—are given. The "statement of the average daily number of gallons of water pumped for the high service supply on each day of the week from June to December inclusive," shows that on Monday of each week 720,000 gallons have been used; Saturdays, 694,935; the smallest consumption being on Sundays—603,149. The average consumption of water per day by the city of Boston—not including East Boston—was 14,943,000. Among other interesting matter is a list of the "bridges over tide-waters, rivers and creeks, railroads and highways"—some twenty-five in number—which the city has to maintain in whole or in part—and their history during the year. The valuable collection of statistics and accounts of repairs and needed improvements, denote that the public interests in this engineer department are carefully attended to.

The World Moves—Let us take Courage.

The secular press to-day are reporting the discharges of our lecturers in many parts of the country honorably and fairly. During the two months that Mr. Peables has lectured in Troy, N. Y., the papers there have reported his Sunday addresses in part and in full. So, we say, the world moves—let us take courage.

Worcester, Mass.

The Spiritualists now hold their meetings in Horticultural Hall. Miss Nellie Davis lectures for them during March. She is a favorite speaker with the Worcester people.

Louisville, Ky.

The *Courier and Enquirer* contains a column report of one of Mrs. Addie L. Ballou's lectures in Louisville. It says a very large audience greeted her on the delivery of her lecture on "The Coming Conflict, or a Moral and Religious Revolution Inevitable." The same paper also publishes the following challenge to Dr. Everhart, who has been preaching against Spiritualism:

LOUISVILLE, KY., Feb. 22, 1871.

To the Rev. Dr. Everhart, St. John's Church: Sir—Inasmuch as you have taken the responsibility upon yourself of endeavoring to dissuade the public mind of the reliability and truthfulness of the claims of modern Spiritualism in one or two sermons, denunciations to both the principles inculcated in its doctrines and especially of the character of its advocates and adherents, of whom there is a large and responsible number in this city, who feel the unfairness of your propositions, I, therefore, in their behalf, and in defence of what I believe to be truth (which you, as a minister of God, should be eager to maintain), do hereby extend this as a challenge to you to meet me in a public manner to discuss the merits and demerits of this question at an early moment (to be determined), under the resolution herein expressed, and which I shall expect you, as a clergyman, loving justice, and a gentleman of honor, worthy of the people's respect and confidence, possessed of common gallantry or ordinary civility, willing to accept, at the instance of a lady who is confident in her ability to sustain herself "worthy of respect," in a verbal or written reply, which, or apology on grounds of inequality of position or sex, I shall consider as evidence of your lack of faith in yourself, or a want of gentlemanly candor, and an acknowledged approbation of doctrine.

Respected, That so-called modern Spiritualism is the work of diabolical influences; is contradictory to the teachings of the Bible, and is demoralizing in its tendency on society. Very respectfully submitted, with a request for a speedy reply.

ADDIE L. BALLOU, Spurrier House.

Music Hall Spiritualist Meetings.

Edward S. Wheeler finished his engagement at this hall, Sunday afternoon, March 12th, in a well sustained and interesting argument on the fruitful subject, "The Religion of Spiritualism, and the Spiritualism of Religion." At the close of his remarks, by vote of the audience, he delivered an improvised poem upon "The Personality of the Devil," as manifested by Elder Knapp. Both lecture and poem were well appreciated by the audience.

Rev. W. H. Odwurdth.

This bold, independent and eloquent preacher will deliver another lecture in Music Hall, Sunday afternoon, March 19th, on the spiritual philosophy, taking for his text, "The best thing about Spiritualism." Those who heard and admired his previous lecture will gladly listen to the new one.

J. M. Peables.

Is announced to lecture in Music Hall, March 26th and April 2d. He has recently returned from Europe, where he made himself acquainted with the spiritual movement and the prominent Spiritualists in the several countries visited by him, and will give a succinct account of the progress of Spiritualism in the Old World as compared with Spiritualism in America.

Clairvoyance.

Some time ago Mr. J. B. Loomis replied to an inquiry by the *London Spiritualist*, which had questioned the accuracy of statements made by him in *Human Nature*, claiming that Mr. Andrew Jackson Davis had, by means of clairvoyance, anticipated several modern scientific discoveries, such as that of the planet Neptune, the hydrogen flames of the sun, "Alycone as the centre of the universe," and others. As proof of the truth of his assertions, Mr. Loomis points to pages 159 and 209 of "Nature's Divine Revelations" (1847); volume one of the "Great Harmonia" (1850), pages 79, 80, 81, 85 and 89, and page 161 of "Nature's Divine Revelations." As to the discovery of the planet Neptune, reference is made to "Nature's Divine Revelations," page 100; and for the determination of the planet's density, number of its satellites, and the chemical constituents of its atmosphere, reference is made to the 167th page of the same work. Mr. Davis's friend thinks that these things should be taken as proof of "the accuracy of the power of prevision inherent in the human mind—a power which takes cognizance equally of the atomic realm, the unlimited past, the boundless present, or the infinite future." Clairvoyance is held also to be a higher development of intuition.

Mansfield's Mediumship.

The following endorsement in evidence of the reliability of the mediumship of Mr. J. V. Mansfield, of New York, is from the pen of Rev. A. Davis, Corresponding Member of the New York Historical Society, &c.:

"Among the many communications that prove the truth of Spiritualism, those given through sealed letters are prominent. I lately sent one of such to J. V. Mansfield, New York. It was put in an envelope by my wife, and as secure as though incased in the solid granite. The envelope was returned unopened. Accompanying it was a letter that poured a flood of consolation into her aching heart, for she believed fully that she had heard from our dear daughter who passed away about seven years since. 'Sealed facts' prove that Mr. Mansfield is a genuine medium, and worthy the notice of all who wish to learn the condition of their loved ones who have gone to the summer-land. 436 Swan street, Buffalo, N. Y."

Webster, Mass.

J. M. Peables will lecture in Webster Hall, on Friday evening, March 31st. It is the only opportunity to hear this well-known speaker in that town, and should be improved.

Pocketbook Found.

Some one dropped a pocketbook containing a sum of money on the floor of the *Banner* office, a few days ago. The owner can have the same by proving property.

APPRECIATED.—Our friend, Wm. S. Dillingham, of Orange, N. J., remits \$5.00 for a renewal of his subscription to the *Banner of Light*—the balance for the Free Circle. He says: "It is suggested by my dear invalid wife, that, in the performance of this pleasant duty, we should be derelict to the claims of justice were we to omit our very grateful acknowledgments for the inexpressible gratification afforded by the always welcome and indispensable *Banner of Light*."

New Music.

Oliver Ditson & Co. have issued "Pilgrims of the Night"—sacred song, by E. Clare; "Brandenburg March," by B. G. Jarvis; "Bo-Dee"—Spring song—poetry by Rev. Austin Dodge, music by Octavia Hensel; "May God bless the little Church around the Corner"—words by Geo. Cooper, music by Edwin Christie; "Autumnal Tints"—a composition for the piano, being No. 32 of Sydney Smith's pieces.

At a woman suffrage meeting in New York last week, one of the female speakers proposed that the thirty-five thousand old maid in New England should go West and buy farms. This proposition was commented upon and the opinion given that if they should, there would be fifty thousand men after them. No doubt the fair New Englanders would immediately go to farming if they really thought such would be the joyful result.

The *Banner* correspondence in this week's issue is unusually interesting; and so are the articles published under the head of "Free Thought." The lecture by Prof. Denton, "Who are Christians?" is sure to be read by those who lay no claim to the title, but it is more especially interesting to those who do.

Movements of Lecturers and Mediums.

Dean Clark, we are glad to say, is again in good demand as a speaker, having gained in health, strength and inspiration. For the last two weeks he has been lecturing in West Newbury and Hampton Falls. If he has calls enough to take up his time, he will defer going West for awhile. He can be addressed care of this office.

Mrs. Nellie Brigham is giving a series of lectures in Springfield, Mass., in Franklin Hall. Large audiences, says a correspondent, and interest in Spiritualism increasing.

J. W. Van Namee, M. D., after the 15th of April will be located at No. 401 Dean street, Brooklyn, N. Y. His post-office address is box 5120, New York City.

Mr. A. C. Robinson, inspirational speaker, has changed his residence from Salem to Lynn, Mass. He informs us he is willing to lecture Sundays at convenient distances from home for a moderate compensation, as he labors the other six days in the week. Societies that have not much means to spare should bear this in mind. Bro. Robinson is a fluent and pleasant speaker.

It gives us great pleasure, says the *American Spiritualist*, to announce that the talented and eloquent speaker, Mr. Lyman C. Howe, of New York, has been engaged to speak at Lyceum Hall, Cleveland, during the Sundays of April and May. Brother Howe is not only an entertaining and instructive speaker, but a most acceptable man in every sense of the word, as our friends will find when they come to know him.

J. Madison Allen lectured in Foxboro', Mass., Sunday, March 12th; in South Foxboro', March 11th and 13th. He reports having had quite a splay time at South Foxboro'. The sectarians attempted to shut out the "devil" from their midst, by withholding the key to the building. Result—house filled to overflowing with sympathetic, eager and highly pleased listeners. The "devil" still lives.

Mrs. M. S. Hoadley lectures in Lunenburg, Mass., March 19th; in Milford, N. H., March 26th; and in Lynn during April.

Mrs. Clara A. Field, of Lowell, will lecture in Washington Hall, Charlestown, on the evenings of Sunday, March 19th and 20th.

Mrs. Mary Lanston Strong is lecturing in Cincinnati this month. Her address is 70 Jefferson street, Dayton, Ohio.

Mrs. Juliette Yeaw is engaged to speak in Putnam, Conn., March 19th and April 2d; in Philadelphia, March 26th; Natick, Mass., April 9th; Plymouth, April 23d; Hudson, April 30th; Lynn, May 7th and 14th; Berlin, May 21st; Mendon, May 28th; Plymouth during June; Woonsocket, R. I., July 2d and 9th; North Scituate, July 23d.

D. W. Hull speaks in Providence during March; in Corry, Penn., during April; Wyandotte, Mich., April 30 and May 7; Hobart, Ind., May 26-29. Those wishing Mr. Hull's services on the way to the West during May should address him during March, care of F. Hacker, Providence, R. I.

Mrs. Jennette J. Clark speaks in Lowell, Mass., March 19.

31st of March Anniversary.

MESSRS. EDITORS.—In the *Banner* of the 11th inst., you notice the contemplated celebration of the twenty-third anniversary of the advent of modern Spiritualism in New York, and very properly ask if it is not time that the Spiritualists of Boston and vicinity were moving in the matter. In reply, I will state that we are not unmindful of the near approach of the coming anniversary, and that arrangements are in progress for a suitable commemoration of the event.

Some four months ago, the matter was placed in the hands of a Committee. It was then intended to celebrate the occasion in a manner commensurate with the importance of the event, and accordingly Music Hall was engaged for the purpose; but the late Fair having taxed the energies and the pockets of the friends of the movement somewhat largely, it was thought best to abandon the project of celebrating it on so large a scale, but, instead thereof, have appropriate exercises in Elliot Hall, which will be decorated for the occasion. The exercises will probably consist of music and tableaux by the children of the Lyceum, short speeches, and conclude with dancing.

The following persons have been appointed a Committee of Arrangements: Dr. H. F. Gardner, Phineas E. Gay, Wm. A. Dinkley, Geo. W. Smith, Luther Colby, Moses T. Dole, Allen Putnam, Miss Mary A. Sanborn, Mrs. John Woods, Mrs. Maria Adams—all of Boston; Judge John S. Ladd, of Cambridge; James S. Dodge, of Chelsea; Dr. A. H. Richardson, of Charlestown.

Tickets admitting gentleman and lady, \$1.00. Single tickets, 75 cents.

M. T. DOLE, Chairman Committee of Arrangements.

Gone Home.

The funeral exercises of J. N. Hatch, Jr.—husband of the well-known musical medium, Laura Hastings Hatch—who passed from mortal to immortal life March 2d, at the age of forty years three months, were held at his residence, 10 Appleton street, Boston, on Thursday noon, March 9th. Rev. Warren H. Odwurdth, of East Boston, attending. Mr. Hatch (as was stated in the obituary last week), heard Mr. Odwurdth's recent lecture on Spiritualism at Music Hall, and said to his wife that he desired that gentleman to tend his funeral should he pass away first.

The house was filled with sympathizing friends and relatives. The services began by a chant from a volunteer choir of friends: "Thy will be done." Mr. Odwurdth then read selections from Scripture, mostly from the fifteenth chapter of the 1st Corinthians, after which he proceeded to review the ideas of life and death which such occasions inevitably call up in the mind of all attending. The speaker referred to the approaching change in the seasons, and said we did not look forward with apprehension to the time when the now naked earth would be covered with vernal beauty and crowned with a chaplet of roses, and why should we shrink when the winter of life ends and the spirit puts on its robes of eternal spring? The change called death teth the spiritual body of man from out the tabernacle of flesh in which it is temporarily bound, and gives it the glorious liberty of the children of God. A false theology (and he used the word advisedly) was chargeable for all the fear with which men regarded this natural process by which God enfranchised the spiritual body.

He referred to the faith of the deceased and his partner in life—that they could obtain knowledge and consolation of those who had passed beyond the veil, and counseled those remaining to be firm to their interior convictions of right—whatever they were—unmindful of the pressure or opposition of outside social opinion. The lessons of bereavement to those left behind tended always, if rightly considered, to elevate and purify the spiritual faculties, for "tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed."

Mr. Odwurdth said, We each have two natures—the outer, or physical, and the inner, or spiritual—which latter is shown by the demonstrated faculties of interior sight, and the other spiritual phenomena—to those who believe—and God is constantly appealing to that inner nature—and never more than on occasions like the present. The remarkable Mrs. Odwurdth closed with a prayer, after which the choir sang, "Gone to the silent land," and the rites were concluded. The sympathy of a large circle of friends is with the gifted lady who has so suddenly been bereaved. May the consolations of our faith be with her, even as the "shadow of a great rock in a weary land."

In the next issue of the *Banner* we shall print Rev. W. H. Odwurdth's lecture on Spiritualism, delivered in Music Hall, Jan. 29th.

Mediums in Boston.

DR. J. R. NEWTON,
Practical Physician for Chronic Diseases,
Has resumed his healing at
No. 23 HARRISON AVENUE,
(One door north of Beach street.)
BOSTON.

Dr. Newton's power of imparting life force and health to any part of a diseased body is in many cases certain, especially in the following maladies: Heart Disease, Nervous Debility, Diabetes, Liver Complaint, Dyspepsia, Weak Eyes, Falling of the Womb, and all kinds of Sexual Weakness, Warts, Splinter, Ulcers, Loss of Voice, Rheumatism, Bronchitis, Hemorrhoids, Felons, and all kinds of Lameness and Weakness of Limbs.
Dr. Newton does not receive pay except from those who are cured. All others are cordially invited to come and be cured without cost or reward. Mar. 11.

MRS. E. C. LITTLEJOHN,
CLAIRVOYANT, and Medium for Medical Treatment, Business, Prophecies, &c. Examination for disease, in person or from lock of hair. 42. Medicines prepared to send by mail. Analysis of ores. No. 23, 25, 27, 29, 31, 33, 35, 37, 39, 41, 43, 45, 47, 49, 51, 53, 55, 57, 59, 61, 63, 65, 67, 69, 71, 73, 75, 77, 79, 81, 83, 85, 87, 89, 91, 93, 95, 97, 99, 101, 103, 105, 107, 109, 111, 113, 115, 117, 119, 121, 123, 125, 127, 129, 131, 133, 135, 137, 139, 141, 143, 145, 147, 149, 151, 153, 155, 157, 159, 161, 163, 165, 167, 169, 171, 173, 175, 177, 179, 181, 183, 185, 187, 189, 191, 193, 195, 197, 199, 201, 203, 205, 207, 209, 211, 213, 215, 217, 219, 221, 223, 225, 227, 229, 231, 233, 235, 237, 239, 241, 243, 245, 247, 249, 251, 253, 255, 257, 259, 261, 263, 265, 267, 269, 271, 273, 275, 277, 279, 281, 283, 285, 287, 289, 291, 293, 295, 297, 299, 301, 303, 305, 307, 309, 311, 313, 315, 317, 319, 321, 323, 325, 327, 329, 331, 333, 335, 337, 339, 341, 343, 345, 347, 349, 351, 353, 355, 357, 359, 361, 363, 365, 367, 369, 371, 373, 375, 377, 379, 381, 383, 385, 387, 389, 391, 393, 395, 397, 399, 401, 403, 405, 407, 409, 411, 413, 415, 417, 419, 421, 423, 425, 427, 429, 431, 433, 435, 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