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# Original Essays.

NATURAL SELECTION IN RELATION TO MAN: A Consideration of the Objections thereto of Prof. A. B. Wallace.

BY HUDSON TUTTLE.

The Theory of Natural Selection, by its vast and comprehensive generalization of facts, so far as its application to the explanation of the diversity of animal and vegetable life is concerned, has rapidly extended its circle of supporters, and many eminent scientific men who at first opposed it have become its most ardent advocates. It was early seen that the same law, with a sweep through the organic realm equaled only by gravitation in the inorganic, would apply with the same force to man as the lower animals, and thus explain the diversified races into which humanity is divided. Darwin, its celebrated expounder, did not, in his "Origin of Species," make this application, but left this field for another volume.

Prof. Wallace, who advanced this theory previous to the appearance of Darwin's work, anticipated this most important research; and, although advocating the theory, as its originator, in a most pleasing and comprehensive manner, he denies its action at the boundary of the empire of man. There he perceives the existence of new and superior forces, which he resolves into "the WILL of higher intelligences or of one Supreme Intelligence." He thus, after pursuing the grandest generalization ever made, which unites all living beings, from the monad to the elephant, from the algo to the oak, severs man from the uninterrupted chain of beings, and, to explain his high estate, falls back on a final cause as completely as Paley has done for all unexplained phenomena. The facts he presents are of great difficulty of interpretation, seemingly insurmountable, and fatal to the theory of Darwin unless removed.

The Theory of Natural Selection only accounts for the existence of changes in structure favorable to the possessor. Darwin repeatedly says that if the opposite could be proven-that organs or modifications were made injurious to their possessor-a single case would be fatal to his theory. As the offspring constantly vary from their parents, only favorable variations are preserved, and they can be favorable only as they are immediately useful. There can be in this selection no prevision for future wants. It is the requirements of the present generation, not of any future one, which decides whether such variations shall be preserved. All changes of form or structure are thus originated by the preservation of the "fittest," and destruction of individuals less adapted to surrounding conditions.

As an illustration: if the climate of a country became gradually colder, its animals would acquire a thicker covering of hair or fur to meet its | been longest retained. Nor can this fact be exdemands. This acquisition would be made by plained by supposing that the adoption of clothinsensibly small degrees. The offspring having |ing by rendering such natural covering unnecesthe thickest covering would stand a better chance sary caused its disappearance, for the savage disagainst the cold than his thinner clad fellows, likes clothing, and as long as naturally clothed and propagate faster, its offspring having an hereditary tendency to thicker covering; and so to puts on clothing for the purpose of being "dressthe possible limits in this direction, or until the ed," for the narratives of travelers show that he animal became in harmony with the coldness of has no sense of shame or modesty, and throws the the climate. Now, suppose the climate becomes skin of some slain beast over his shoulders, or warmer. By a reverse process, the animal loses | gathers it around him for the simple purpose of his covering of fur; for with the increasing heat | protection. it becomes injurious. There can, however, be no prevision made during the cold period for the requirements of the warm. Each period provides for itself. If an animal should be formed in the human hand; from which are drawn the finest ar-Coal Era not created for that age, but for the guments of design in structure. The hand, with Tertiary, that one fact alone would subvert the its opposable thumb, its wonderful flexibility and entire theory. It would indicate a forethought delicacy of touch, appears expressly formed for unknown to the law of "Natural Selection."

Thus clearly understanding the premises, we become fully aware of the momentous import- less by the Palaeolithic man. Nearly the same ance of the statement made by a supporter of statement may be made of the human foot. The this theory, that man furnishes such a fact. As far | voice of man, said to possess a peculiarly human as bodily structure is concerned, he is fashioned character, is so directly related to the developlike the animal, and must be amenable to the ment of the mind as not to have any great weight same laws. The failure of "Selection" in his in the argument, and the formation of the hand case is equivalent to a total failure. If a "final and foot may also have a certain relation to the cause" is necessary to account for diversity of demands made upon them, but the size of brain races among men, it is for the origin of species and absence of hairy covering cannot be thus in among animals.

a being created by the interposition of "Supreme Intelligence." He is such a fact in three distinct | power distinct from that which has guided the de-

1. Size of the brain in savages.

2. Absence of hairy covering in savages. 3. Early perfection of his hand and foot.

The brain is universally admitted to be the organ of thought, and its size is directly related to mental capacity. Whenever the adult European skull is less than sixty-five cubic inches in capacity, its possessor is idiotic. The difference in size of brain between savages and civilized races is very slight in proportion to mental capacity. | la (thirty-four cubic inches in capacity) and that The largest Teutonic brain in Mr. Davis's collec- of the lowest savage (nearly three times as large,) tion has a capacity of 1124 cubic inches; of an is spanned, it is not necessary to meet any other Esquimaux, 113.1; of a negro, 105.8; of an Aus- objection. tralian, 104.5 cubic inches. The startling fact is presented, that the Australian, the most degraded of races, has a brain of only 8 cubic inches less capacity, and the almost animal Esquimaux has a brain somewhat larger than the civilized European. These measurements may have been made of man on the earth? There is every reason for from abnormal specimens, representing the largest of each race. The results of Morton's researches give 114 cubic inches for the largest and 70 for the smallest Teutonic brain. The average | historic times. Prof. Wallace himself says, "He of 108 skulls of his Caucasian group is 85.7 cubic inches; average of 23 skulls of Malay group, 85 cubic inches; average of 338 American Indian skulls is 79 inches; of 74 negro skulls, 83 inches; are found in the glacial period, a fact which points and of 8 Australian skulls, 75 inches. To secure to an earlier origin, for certainly development an absolute average requires the measurement of could not take place under such unfavorable clia very large number of skulls; but this fact is matic conditions. revealed by the small number actually taken that the largest Australian or Bosjesman brain is to receive the benefits of "Selection" through the

From this fact the inference is truly drawn that the savage's is entirely too large for the demands made on his mentality. The Australian, for instance, scarcely removed above the brute in desires, who can only count when the objects are directly before him, and then with difficulty above ten, possesses a brain which has all the abstract capabilities of a Newton and the morality of a Socrates in a latent form. That the savage has mathematical talent is proven by his being able to count at all; that he has moral possibilities, by the indications he gives, however slight, in that direction.

Yet so far as savage life is concerned, he would be equally well provided for with a brain much smaller. The gorilla has a brain of only thirtyfour cubic inches capacity, and the lowest races, as the wild men of Borneo and Sumatra, do not appear to manifest or require much more intelligence. They are actuated by only hunger, sleep

The logical inference drawn from this fact is, that savage man possesses a brain entirely too large for his requirements. It is as though the arm of an elephant was given to a mouse; the wing of an eagle to a hedge-sparrow. Still more startling, in the earliest times of which geology speaks, the same disparity existed. The skulls from the Swiss Lakes, belonging to the remote bronze age; the Engis and Neanderthal skulls from the very borders of the Drift, low and savage as is their general type, massive and roughened for the attachment of strong muscles, oldest of preserved crania, perhaps, fully equal the average capacity of savage skulls.

How was this large brain acquired? Not because useful, for it is not used. Yet only by reason of its being serviceable is any organ increased by "Natural Selection." While "a brain slightly larger than that of a gorilla would, according to the evidence before us, fully have sufficed for the mental development of a savage," we have presented a brain almost as large as that of the profoundest sage. By no means could this have been acquired by the direct action of selection. It is, as it were, created not because of present use, but for the requirements of a future

2. The absence of hairy covering. The mammalia, of which man stands at the head, are all covered with hair or its equivalent. fur and wool. If man sprang by "Natural Selection" from them, it is urged the savage should still possess that covering, for he needs it quite as much as they, and would derive great advantage therefrom. In the "struggle for existence" the hair-clad savage would supplant one not having such protection. The savage is scarcely more hairy than civilized man, and what is still more anomalous, he is wholly free from that covering on those parts of his body where animals are thickest clad, as the back, where it should have would not make artificial garments. He never

3. The hand and foot of man.

One of the celebrated volumes of the Bridgewater Treatise is devoted to the mechanism of the executing the will of civilized man; not a tithe of its capabilities are used by savage man, and still the slightest degree explained. Unless an ade-Man is presented as an irreconcilable fact, and | quate cause be given, the deduction of Prof. Wallace must maintain that they indicate "some velopment of the lower animals through their ever-varying forms of being." The objections urged by Prof. Wallace that man's mental faculties could not have originated by the preservation of useful variations, and the equally difficult solution of the acquirement of moral sentiments, discussed, as they are, on somewhat metaphysical grounds, we care not to follow at present, for they are directly referable to the growth of brain; and until the gulf between the brain of the goril-

If the origin of man be placed since the glacial period, and the skulls of Neanderthal and Engis be taken as types of his primeval estate, the preceding objections cannot be successfully met. Is there necessity of so limiting the appearance not so doing. We know he was contemporaneous with many now extinct animals, and has survived far greater changes than have occurred in may even have lived in the Miocene or Eccene period, when not a single mammal was identical in form with any existing species." His remains

When we consider that as soon as man began at least larger than the average Caucasian brain. | brain, instead of his body; through the advan- | and often bring dire distress and even death; yet | istry.

tages of keener mentality, rather than physical | who will say that they conflict with the highest strength or swiftness, the brain was constantly beneficence? enlarging, but with the slowness inevitably attending the process; the fact of the perfection of the brains of the cave with of itself indicates a vastly-remote antiquity of his ancestry.

And, furthermore, it is not necessary to suppose that, from his lowest estate to the present, there has been uninterrupted advancement. Draper well observes: "Scientific physiology has no better ascertained fact than that man possesses no innate resistance to change." The same law that under favorable conditions advances, under unfavorable degrades. The Tertiary, by the abundance and size of its animal forms, must have been extremely favorable to the development of mammalia. It was the age of the Dinotherium, the Palmotherium, the Mylodon, and countless other species of mammals, great and small. It is Ruler? If so, how justify the ways of God to far more probable that man originated under such | man? influences than in the frozen era of the glacial

Having thus a vast duration, in which his development was of his brain, by the commencement of the Drift he would have attained the highest estate of savage man, and may have reached a certain degree of civilization. He may have learned the usefulness of dwellings and clothing, and ages of their adoption would, by rendering his natural covering unnecessary, cause its diminution and obliteration. The back, being always the warmest clad, would lose its protection first, and as even the lowest peoples, if nowhere else protected, threw a skin over their shoulders. would not, under any circumstances, regain its loss by reversion to ancestors.

The same law would hold then as now, that the greatest attainment would be reached in the his charity. The rushing winds give health to Temperate Zone, and when the adverse climate the oak, expansion to its roots, and strength to its of the Drift succeeded the favorable one of the branches. Tertiary, this very region felt its extreme rigor. Then man would retrograde, as races crowded before stronger peoples, as the Finns and Lapps are known to do at present. The rich plains turned to ice-fields, the mountains clad in nevermelting glaciers, all the huge animals of the period swept away, man, by his newly acquired intellect, forced a precarious subsistence from rugged Nature. He passed through an epoch which changed or destroyed all contemporaneous beings, and in the latter gives of the Drift his remains are discovered, indicating a savage whose arrowheads are broken from flint so rudely and unskillfully that they appear natural fractures of the stone, yet having a brain scarcely less in size than the civilized man. Struggling for existence amid ice and snow, he only employed his mind in procuring the means of existence. His brain, incomprehensible organ of thought, remained dormant, for when physical endurance is tested to the utmost, it is first to yield, by having the vital forces withdrawn from it.

Thickly clad with skins of beasts, burrowing in the earth, or occupying caves, he would not, even if interminable ages had not destroyed the tendency to reversion, regain his hairy covering.

Thus by pushing the date of man's origin far beyond the glacial age, where there is every reason to suppose it may be fixed, all these objections are met. Even the objectors admit that there are no a priori reasons for not doing so. Then we have a most sublime view of the march of history-a pre-glacial civilization, the degradation of a vast people just emerging from the night of brutal instincts, and then ten thousand centuries of ceaseless progress, through the gateways of tribal warfare, ruined kingdoms and desolated empires to the present time.

MUSINGS.

BY ALLEN PUTNAM.

Some queries which have often flitted through our brain were called up anew as we now read, in the "Arcana of Spiritualism," the effects of narcotics and stimulants in producing impressibility. The queries are like these: Whether the common and extensive use of coffee, tea, tobacco and intoxicating drinks for generations has not gradually been rendering a large part of Christendom more nervous-that is, been exciting the nervous system to more vigorous action, and causing it to become, relatively to the rest of the body, more efficient than it formerly was, and consequently producing more active mentality and more sensitiveness throughout community? Whether it has not been tending to make man. so to speak, physically more spiritual and less muscular? Whether it has not been fitting him for a more successful grapple with science, invention, discovery, freedom, and nearly all the valued acquirements of this age? Whether it may not have been within the benevolent plans of the Infinite, through man's use of such articles, to hasten on the qualification of large numbers of men, women and children for possession of "open vision," or clairvoyance, and also to make whole nations more susceptible to influences from the spirit-world, and more competent to receive, scrutinize and appreciate the acts and teachings of those who come to us from higher realms?

We make no definite answer. The world has been stimulating and narcotizing, and we are slow to believe that any general habits of man are out of harmony with the plans and purpo e of a wise Ruler, who can and does educe good from seeming evil. We do not like to cherish convictions from which logic will fairly make the Almighty an imbecile—the All-Wise a fool; and yet logic may do thus when we decide that mankind, as a whole, departs widely in either faith or habits from the paths which lead to its own highest good.

Thunders, tempests, tornadoes, earthquakes, volcances, floods, droughts, miasmas, diseases, pestilence, come upon us from outside man's control. Are they inherently evil and hostile to earth's best good? They trouble and alarm us,

Man does right to shelter himself from such, to flee from them, to subdue and overcome them when he can; and he gains wisdom and strength

from such efforts.

And what is to be said of their dreaded counterparts in the political, social, moral and religious worlds-such as war, slavery, crimes and religious persecutions, intemperance, licentious. ness, &c., &c.? Have these no purifying or elevating tendencies? We may not see any, and yet the eye of him whose laws and rules permit them sees further than we can. If they have more of evil than of good in them, taken in their connection with the whole human race and all time, what mean Infinite henevolence, knowledge and power, as combined attributes in the Supreme

But with these, to a vastly greater extent than with those seeming physical evils which come independently of man, we must gird ourselves for conflict, and make our struggles with them conducive not only to the reformation of evildoers, but also to the growth of our own philanthropy, charity, moral strength and God-like patience. We seem to be living under the rule of One who causes that the follies, vices and crimes of some shall become occasions for the growth of wisdom, virtues and godliness in others.

Views like these do not lessen man's obligations to combat and strive to overcome and restrain all evil. The doing of such work gives to him his highest virtues and richest rewards, stimulates him to unflagging beneficence, gives activity to his sympathy, strength and breadth to

In semi-dreams our mind often asks whether the vast number and extent of recent earthquakes, the political convulsions which have just shaken and still shake the nations, the activity of inventive and scientific minds, the breaking of the chains of both physical and mental slavery, and the open and acknowledged advent of spirits to earth, do not betoken the commencement of one of those stupendous changes which mark an EPOCH in a planet's history, and give hope that out of great agitations will come great elevation and improvement of the dwellers upon earth. The ship of progression is now sailing o'er tempestuous seas, and borne onwards by strong and fitful winds; but let us be calm and hopeful, for 'Father is at the helm."

> Written for the Banner of Light. THE BABY-BOY-A VISION.

BY G. L. DITSON.

Adown the pathway where the angels go, I saw the glimmer of faint fairy feet, And heard glad wings wide flinging waves of song-Angels with anthoms from the "mercy-seat,

Wave upon wave a gorgeous glory rolled. A glory gorgeous with both joy and peace; A sweet-hushed glory as when morning dawns, And the great day-god heralds night's release.

Swiftly yet gently came they, like bright birds, Breaking from Paradise to flit and sing: Or like sweet thoughts that summer in the soul. Till all its corridors with music ring.

Then at the touch of those soft mimic feet. Pulseless and hushed seemed Nature's tunoful soul: Hushed, for their touch was like to lily leaves, Blushing to know that they were beautiful

By a low couch a kneeling figure prays-A mother prays in agony and fear : "God and dear angels do not crush me so, But cool my brain and give my eyes a tear."

That voice is heard; high guardians gather fast, For Truth and Love have thatched that humble cot; And while the mother mourns her infant dead, The angels pitying say, "Blessed his lot."

The mother hears and weeps; then thinks she sees Chaste scraphs by her child; then thinks she's mad "Oh God, have morey!" thus again she cries; "He was my baby-he was all I had!"

Still more her eyes are opened; now she knows Her prayers are answered; and mid grief and joy, With breaking heart, yet blessing God withal, She sees the angels bear away her boy.

ABOUT CELLARS.

What is the condition of your cellar? Is it damp, close, filled with disagreeable odors, proceeding from germinating or decaying vegetables? If so, it is high time you gave the matter your earnest attention; for you have in that locality the germs of disease, and yourself and family are liable to be prostrated at any moment. You think your cellar or becomes it in good sanitary conyour cellar or basement is in good sanitary condition; do you know that it is? Have you fairly and carefully examined the premises? Have you looked over the potatoes, turnins, squashes and other vegetables, to ascertain their condition? We know that diptheria, typhoid and scarlet fevers, and many other most serious illnesses, have their origin in cellars, both in city and country; and we can do our readers no greater service than to urge them to see that at all times they are in a dry. sweet. wholesome condition. Why in a dry, sweet, wholesome condition. Why should farmers and farmers' families, living in the country, away from the pestilential vapors of cities, be so subject to attacks of malignant dis-eases? There is a reason for it, and we can point it out. They arise from the indifference manifested to the observance of hygienic rules, and the violation of sanitary laws. Cleanliness is essential to health, and is just as necessary in the country as in the city. A family living over a foul cellar is more liable to be poisoned and afficted with illness than a city family living in its polluted atmosphere, but without cellar or seement filled with fermenting roots and fruits. There is far more sickness in the country among husbandmen than there ought to be. With plenty of pure air, water and exercise, the evil imp dis-ease ought to be kept at bay; and he would be, if a better observance of certain hygienic condi-tions were maintained. Bad conditioned cellars, small, close sleeping rooms, stoves—these are all agents of evil, and are fast making the homes of farmers almost as unhealthy as those of the dwellers in cities. Are not these suggestions worthy of consideration?—Boston Journal of Chem-

REMARKS OF PROF. WM. DENTON And others, at the Second Hearing on the Incorporation of the "American Liberal Tract Society," before the Joint Com-mittee on Parishes and Religious Societies, had at the State

House, Boston, Wednesday, March 1st, 1871. Resorted for the Banner of Light.

A brief account has already been given in this paper of the first hearing on the petition of "Wm. Denton and others" for a special act incorporating the "American Liberal Tract Society." The second in the series occurred as dated above. The Legislative Committee-composed of Messrs. Eliot (chairman) and Safford, of the Senate, and Everett, Flagg, Richardson, Lyford and Wheeler, of the House-being in their seats, and a considerable number of interested respondents being assembled, the object of the hearing was briefly stated by the Chairman, who announced the Committee as ready for business; also mentioning the fact that the objects of the Society had been stated at a previous hearing.

Prof. Wm. Denton then arose, in response to the announcement, and said the matter had been brought before the Committee at a time when, from force of circumstance, he could not attend.

Chairman-Please state your name. Prof. Denton-My name is William Denton.

Chairman—You may proceed, sir.

Mr. Safford—I would request that the gentlemen, in their remarks, address themselves to the question as to why they do not organize under the General Statutes in these cases made and

Denton-Under those provisions, we could not own real estate or possess funds over the amount of \$100,000. But we expect that wealthy persons of \$100,000. But we expect that weathy persons will be found who will increase our amount far above that, if we can only become organized, and thus appeal to the public confidence.

Safford—I wish to know if the Society has any funds at present in its keeping which it desires to put into real estate or otherwise invest.

Denton—There has not, up to the present time, heap any effort to collect funds, other than for

Denton—There has not, up to the present time, been any effort to collect funds, other than for the publication and distribution of our tracts, of which we have already printed twelve, from which the public may judge of the character of our operations.

Chairman—If I understand the question, the Society wish to receive an act of incorporation which will permit them to hold a fund of \$500,000.

Sofford—They do not appear to have any funds present, and the prespect of their obtaining

\$500,000 is very remote.

Denton—I would like to ask the gentleman, if this Society had not been a Spiritualist or a liberal one—if it had been any other religious tract society—if the same objection would be urged. Would they be obliged to demonstrate the certainty of their obtaining their authorized capital, or the ways to be used in so obtaining it? I cannot perceive the justice in demanding this of us, and I object to it, unless it is applicable to all. Was it demanded in the formation of other tract societies?
Saford—I did not assist in the formation of any

of them, and cannot tell.

Chairman—Has your Society any funds?

Denton—There is a certain amount in the hands
of the Society, but how much I am unable to state. I have been engaged constantly for some time in lecturing, and unable to attend the meetings of the Society. There has been, in fact, but little effort made to collect funds, the matter being left till things could be reduced to working order. Up to the present time, the work has been of an individual character, as far as moneyraising is concerned.

Chairman—Can any gentleman present give us any idea of the condition of the Society's finances?

M. T. Dolc—I think I can explain the matter, partially, at least. We do not attempt to collect and hold funds, but are using them for the printand hold funds, but are using them for the printing and electrotyping of our publications, and are expending our money in these directions. We have felt it best to wait till we are a legally organized body, and then we shall have the means at hand by which we can go out into the field and make our collections. We desire to become such a legalized body before we ask for donations.

Chairman-Then I understand that there is no definite amount of funds in the hands of the So-

Dole-No, sir; we cannot specify the amount at

Chairman-You may proceed, Prof. Denton, in giving us your views concerning this Society.

Denton—Our object in forming this Society is two fold; it is, first, to break down what we believe to be false; and, second, to build up that which we believe to be true. Of course, there is which we believe to be true. Of course, there is some difference of opinion among the members of the Society, but I should go to work to prove the faisity of the commonly-received notion that the Bible is the Word of God; I should labor to destroy the wide-spread impression on the human mind that the Jehovah of the Jew is the Creator of the Universe, or that he is any relation to the God or Soul of that Universe; I should endeavor to show that Jehovan held the same position to the Jews that Jove did to the Romans, and that the one is just as much entitled to our worship as the other; that the Thunderer of Mount Sinai is no more worthy of our reverence than the Thunderer of Mount Olympus; I should labor to destroy the commonly-received notion that Jesus is the Saviour of mankind—that he saves men in any other way than men save one another now.

Sallord—That is, the tracts that you desire to

publish are intended to advocate this?

Denton—That is what I should advocate in the tracts that I should write, and these would be among the objects that I should aim to reach; and I think the Society generally has a similar view of the matter. We should do what we could to destroy the common notion that man is ever to be placed in a position in another world where he cannot progress and work himself free from error, whether of conduct or education.

Safford—Will you repeat what you have said concerning Christ? Denton—I said I should work to prove that he was not the Saviour of mankind in any other

sense than men save each other now.

Chairman—With regard to the Bible? I do not know that I got a clear understanding of what

Denton-I said I should endeavor to prove that the Bible is not the Word of God any more than any other book of a similar character. We should any other book or a similar character. We should receive it into our credence just as any other book, in proportion to the amount of truth that we believe it to contain, and the morality it teaches—no more. We regard God as having nothing more to do with the writing of the Bible—either by his direct interposition, or by his command to certain chosen servants—than he has with the writing of our common newspapers. Chairman-And that Jesus Christ was not in-

spired? Do you claim that?

Denton—No more than Socrates—no more than

any other man who is inspired with a great truth, and desires to make it known to his fellows.

Chairman—And what about Jehovah?

Denton—That he is not the God of the Universe, or any relation to him; that he is like the Jove of the Romans, and is equally to be discarded when men become sufficiently enlightened to see the inconsistencies of his character. Safford-Do you consider the Old Testament to

be a myth, or a fable? Denton—No; I do not take that ground.
Sufford—Do you consider it to have been of a

mythical origin?

Denton—Parts of it. That it has any miraculous basis, I do not believe. Most marvelous stories have some little foundation in fact, or they would not have been received at the outset.

Safford—What is your opinion with regard to the revelations of Delty in the Old Testament? Denton-I think their influence upon men is very bad. I think it is very injurious to the reason of man to tell him the story of a God angry and changeable, who puts his children in the way of what they could not from their ignorance escape, and then curses their descendants through all time because of their mistake—a being who destroys all men from the face of the earth except eight persons, although he had previously, upon reflection, declared them, as his work, to be good. I think such stories are bad for men; they are injured by the worship of such a God—they obtain an idea of a being full of wrath and vengeance, whose worship cannot fail to be mischievous. Safford-What is your idea of God? Do you

believe there is any? Denton-I think there is a soul to the universe, just as there is to man.

Chairman—You think there is a soul?

Denton—Yes, as I use the term soul. I use the term God as I use the term man. I mean by it, either the whole man, spirit and body, or I mean his spirit, which is the true man; so by God I mean the entire universe, all that is, or the spirit of the universe—that unseen Force that manifests itself in the universe; as Paul speaks of God as "all and in all." In that sense I accept the term

Safford-Do you mean by this God a personal

Denton—No. Person to me implies shape; the Infinite can have no shape.

Suford—Do you believe in a God of will? Denton-All the will in the universe belongs

to God. Richardson-Does not the will of man belong to

Denton—Yes; intelligence is only the result of that ocean of intelligence lying back of it. Saford—Intelligence in the material universe,

Denton-Yes: I so believe. Chairman—Do I understand you to say that God is everything, and that everything is God?

Denton—Yes; but that everything includes a great deal; of course, of which we can know noth-

ing.
Richardson—Do you believe there is such a thing as sin?

Denton—Yes. Chairman—What do you call sin? Denton-The known violation of natural moral

Richardson-Do you believe that God is holy and perfect?

Denton—Yes; if the universe is perfect God is perfect-not otherwise.

Soford—1s there any being to whom prayer should be addressed?

Denton—None to whom it would be of any avail. Safford—None superior to man?

Denton—I consider that spirits may be superior

to man; but I do not believe there is a power in the universe to whom we may appeal, and by our appeals suspend any law of Nature, because that law is the life of God, and the violation of one of his laws would bring destruction to the

one of his laws would bring destruction to the universe.

Sallord—Do you consider anything as profanity which may be used with regard to God?

Denton—I would not use the words which are generally considered profane, because of their vulgarity; I would not do so, because it tends to injure the feelings of others, but I do not think it any worse in a moral sense to use the term God any worse, in a moral sense, to use the term God

than to say Jove or Jupiter.

Safford—You only object, then, to its use, because of other people? Denton-Yes; just as I would abstain from using

other vulgar words.

Safford-But do you not think that the use of vulgar words brings injury to the person using them, also, because of the associations they call

up?
Denton-Yes. Safford-You say you consider the use of profane words injurious; though not in the sense which is generally attached to it. Why do you think their use would prove injurious?

Denton—Because they injure the feelings of others without bringing any counterbalancing

Richardson-Then you do not believe they do Denton—They may injure me if they affect my sense of right; but I do not believe they will bring upon me the wrath of the God of the universe.

Richardson—You admit that there is sin—say

murder for instance—in the world. Why should not this be right? Men, being God, or parts of him, should certainly do right.

Denton-The existence of all these evils-murder among the rest—is owing to the undeveloped state of the earth; our world is not perfect; what exists is the best that can be, and changes for the better, I think, are always going on. The apple tree, imperfect because not fully matured, or by reason of other circumstances, may not be able to give forth perfected fruit, but time may remove the disqualifications.

Richardson—Do you think God is chance?

Denton—I do not believe in chance; no such thing is to be found in the universe. Chairman—You believe in law? Denton—Yes.

Richardson—Do you believe that God is perfect?

Denton—I have already replied that God, to me, is perfect if the universe is so. Man is here as the result of all that has preceded him; his sins are only the outgrowth of his imperfections, and his perfection, as man, is destined to be reached in coming time. I think the world is gradually growing better—that it is better now than in the past, and will be vastly better in the future.

Richardson—Do you believe these men are Gods?
Denton—They are parts of God, certainly.
Richardson—Do you believe that God is holy? Denton-If the gentleman will tell me what he

means by holy, I will answer him.

Chairman—Do you believe that there is a centre or seat of perfection anywhere? I think it is here as much as anywhere.

I think God is just as much here as in any part of the universe. Richardson-In our imperfection?

Chairman-It is certain that it is not here. You do not believe in perfection?

Denton—Not in the sense in which you speak, but just as I said of the apple tree and its fruit. It is perfect in a sense, though its fruit may improve. I believe in the possibility of perfection

through growth.

Richardson—Do I understand you to say that God is developed—that Infinity is developed?

Denton—Just as much as the universe is, I say. There are plenty of changes for the better going on all the time; and there are still many men and women—as well as fruit trees—that are in need

of development. Richardson-Do you make a distinction between mind and matter?

Denton-Yes. Richardson-Do you think that the human soul

is able to exercise perfect volition? Denton-I cannot decide how far man's will is free; it is to me an open question. Richardson-What would you say to the remark of Hamilton: "To think God is as you think him

to be, is blasphemy? Denton-I don't know how you are going to help yourself. Just as much as you can comprehend of God you receive and recognize, and that is the basis of your judgment.

Safford—What do you think of the motto engraved on some of our coin, "In God we trust."

Denton—Do you think they speak the truth when they say "In God we trust"? I don't think they believe it at all. When a war breaks out, they trust in their soldiers.
Safford—Does it not seem like an effort to ac-

knowledge God in the affairs of the nation?

Denton—I look at it as an individual act. I should like to see the person who suggested it, or the person who authorized its being placed on the

oin—it was a private affair entirely.

Richardson—Do you believe that any remark

made by Plato or Socrates has any force what-Denton-Yes-just as much as the truth con-

tained in it.

Richardson—Who is to decide?

Richardson—Who is to decide?

Denton—Every man for himself.

Richardson—And there is no other authority?

Denton—No—not to my mind.

Safford—I will read Article Second of the Bill of Rights, State of Massachusetts: "It is the right as well as the duty of all men, publicly and at stated seasons, to worship the Supreme Being, the Great Creator of the universe." What is your contains concerning this?

opinion concerning this? Denton-Please read that again. [It was read. For those who believe it right to worship God, there should be the utmost freedom of worship granted as to the mode of it; but for those who do not believe in such worship, it certainly cannot be their duty to perform it. I do not believe in it. It is not a duty for any man to do what is

contrary to his reason, George A. Bacon-We desire to know if it is not the duty of all men to worship the Supreme Being at all times, and not at certain stated seasons. Safford-The article refers to public worship.

Bacon-But the question grows out of it. Saford-I suppose so.

Richardson-Give us some idea of what you propose to teach in place of what you would take away. Tell us what you propose to substitute when you have removed the present system. I'm all affoat. You know Hume's mother accepted his ideas during her life; but when she came to die, she asked him to give her some-

thing to sustain her in her parting hour. If you throw out all these things, what have you to offer?

Denton—First of all, I would distribute tracts devoted to the laws of health and their correct observance. Richardson-We have such treatises already.

We want your religion. Denton—I regard that as a part of true religion -that men should be instructed as to the laws of health and their correct observance. I should take a portion of the time that is now devoted to

Denon-rar different, air; for men are told that they can live ninety years in crime and moral degradation, and then repent at the last moment and be saved: I think such teachings, given by Orthodoxy, have a very bad effect upon the minds of the people. I should teach that men make themselves in the future state just what they are, and that their acts here are sure to influence them in all completings. Bacon—We believe that "as a man soweth, so

shall he also reap." Denton—Yes, Richardson—Do you believe that a drunkard

Denton—Yes; but the consequences of his deeds will cling to him. He can never be the same man he would have been if he had not contracted the habit. Richardson-Why?

Denton—Because his bodily powers will be affected by it, and as far as mind is concerned, he cannot attain to what he would have been had he lived in accordance with natural law.

Richardson—I would like to ask a gentleman

who is here, who has had the experience to which refer, and has reformed, if he thinks he has not escaped from the evil results of his former life. and if he has not gained some knowledge by the experience?

attempt the experiment for so small a return.

Richardson—But would you not say that he was really a changed man? Do you think that the results of his drinking in the past remain in full

force now? Denton-I think, if the gentleman is honest, and will tell us the truth in the matter, he will act to give to the world—that now has no evidence—knowledge that he is not as well, in mind or body, and conscious existence after death—an indefeasi-

moral and physical laws?

aws obtained?

Nenton—From the laws of Nature.

Sufford—Now, if that is the origin of physical laws, they are the operations of Nature under certain circumstances?

Denton—Yes.

Safford—Well, now, what is the origin of moral law?—that it is wrong to steal, for instance?

Denton—I think it rests with Nature also. If any action does injury to us, either in body or mind, it is wrong. If stealing should be found as a generally productive of good to us and our fellows as it now is of evil, it would be naturally with the sentiments expressed in the published

considered as right. Safford—Has man a conscience that tells him what is right? what is right?

Denton—I do not believe in conscience as you are the term. It is simply a voice saying "Do

use the term. It is simply a voice saying "Do right." The judgment decides what is right; and that depends on education entirely. Safford-You say that you come to the con-

clusion that moral laws are founded on experience, and that stealing is wrong because it exerts an injurious effect upon society; but if it had a good effect, it would not be wrong. Now, how did men find that it was wrong?

Denton-By studying its effects upon society from age to age. Dr. II. B. Storer-Do you believe in transmitted

nfinences? Denton—That comes under the head of instinct.
I think the question hinges upon our experience

concerning all things around us.

Saford—Then stealing is not essentially wrong, but only inexpedient? Denton—It is wrong because it is inexpedient-because it is contrary to human well being.

Safford—Is there any conscience that restrains men from committing murder?

Denton—The judgment of man has decided that murder is wrong, and in consequence, doubtless, of its evil effects. Safford-Then there is nothing but education which keeps one man from murdering another?

Denton-You are mistaken; because persons generally were born possessed of reason, and, as they attained to years of discretion, they saw the effect that this killing would have upon society. Suppose, for instance, you were disposed to remove one person from your way. You reflect that some other one might desire to remove you. and the fact that your life is thereby in danger would deter you, and make you feel that your contemplated deed was not right. Of course, in time, men united to make laws; and, among the ancient Egyptians, thousands of years before the Bible was written, they had the commandments
"Thou shalt not steal," "Thou shalt not kill," "Thou shalt not bear false witness," or lie; because they were the outgrowth of their reason. I believe that they came as the result of the devel-Safford—Is there any Creating Power outside of

Denton-No, sir, not outside of the universe How can there be? Sofford-How about the adaptation of means to

ends, and other traces of a guiding and forming

Denton-I believe all is in the universe; outside of it there can be nothing.

Safford—Well; you will endeavor in the tracts

you are to distribute to make these views known? Denton-As far as I can. My friends will do the same. Of course they may have different opinions, and it is our purpose to allow the broadest freedom of expression.

Safford—Now I would ask if you, considering your position in society, would take these funds and publish these tracts? Dole—There is a Committee on Publication appointed by the Society, and all our tracts must receive their approval—or that of a majority—be-

fore they are published. Prof. Denton's or any other man's tracts must be subjected to their action; if accepted, they would be published; if rejected, they would not be. Chairman—I would like to know if this combination of twelve tracts [holding them up to view] was published under the endorsement and by the permission of the Society?

Denton-Yes. Chairman—Then they are the sentiments of the Society, as maturely deliberated upon and given

II. S. Williams-As a member of the Society, I would say that, in the publication of these tracts, the greatest latitude is allowed for the expression of individual opinions; so that they do not convey always the sentiment of the whole Society on different subjects. For instance, I may have ideas exactly opposite to those set forth in a tract, but still be willing to publish it, knowing that if it is true it will hold its own, and if not it will certain-

Dr. H. F. Gardner—If a tract is published by us it is no proof that it is the sentiment of all the rest of the Sociey, because we aim to bestow as much free-dom as possible in the expressions of individual views. Some may differ very materially from the views of others. I have a tract in my pocket that I should not publish, or vote for publishing. It has been printed by another society that is called Or-thodox. Mr. Denton does not bind me with regard to my opinions, neither does my opinion bend him. We claim the right to give our thoughts to the world as freely as those who are diametricaly opposed to us; and that is why we asked for a hearing.

Chairman-I do not object to a further hearing,

but if you have here [pointing to the tracts] all that you would express—in print—we can base our opinions on them. John Wetherbee-As a member of the Society holding different views from him, I have no doubt that I should put a construction on our intentions that I should put a construction on our intentions different from Professor Denton. I should not belong to this Society if it was constituted only to promulgate knowledge concerning the laws of health, for I do not think that this would satisfy use or do me good. I think that this would satisfy use or do me good. I think that the Liberal Tract Society is founded to act upon the religious part of man's nature, bringing light to those who are in darkness because of want of proof concerning the future state, or because of education concerning their condition hereafter. In no way can I better explain myself than by giving to the genreligious services, and devote it to this special themen of the committee a brief sketch of my subject, teaching men that absolute obedience to experience. I have been very many years an the laws of Nature is the best preparation for the infidel—"without God or hope in the world." I the laws of Nature is the best preparation for the life hereafter. I would then give them the light we have concerning a future life, and the duties growing out of our recognition of that life, and show them that life, as conducted by them here, influences the life hereafter.

Richardson—But we have all this now.

Denion—Far different, sir; for men are told that they can live highly was a few forms and void of hypocrisy. I know that my friends—the so-called dead—are present, and have communicated to me, telling me of the world where they dwell. And I would like to give this knowledge to others; I would bring to them the cheering assurances which I have received—which have brought to me that calm and satisfied state of mind, that I would as readily pass out of this world as out of yonder door, if it was my time to go in the order of Nature. I recognize also the laws of health, and the necessity of their promulgation, but they are too cold for me to make a specialty of. 1 look to the life ahead, and to the necessity of more fully propagating our ideas concerning it; and when my friend of the committee asked what consolation we had to offer if we took away the ancient order of things, saying he was 'call after 'as to avaidant I waiting like e was "all afloat" as to our ideas, I was impelled to speak of what I have received. I received, as I said, a religious education; Rev. Dr. Sharp was an intimate friend. But after I became an infidel I lost a little child, and a minister was sent to my I lost a little child, and a minister was sont to my house (I will give his name—Rev. Mr. Stockbridge) to render to the family the consolations of his religion; and he came, talking to my wife of the mysterious ways of Providence that were past finding out; of the other world, and the life hereafter; and his views were so different from hers that she said to me: "Oh, take him away! he is horrid!" But after awhile we received the light of Spirituilism and the darkness rolled.

light of Spiritualism, and the darkness rolled away from our souls. We have those among us Denton—Some one says you can learn something by diving into a mud-puddle that you could not otherwise learn; but I do n't think it wise to attempt the experiment for so small a return.

Beloway from the sone, we have those most offer the reasoners; and we have those, myself among them, who take the intuitional side of the question. Of course, attempt the experiment for so small a return. tracts; but to me the intuitional is the chief good I would like to promulgate the idea of spirit-communion. Probably, many tracts I would like, my friend the Professor would not; and the same with myself as regards his views. I would like Richardson—Then you believe, sir, that God, and no other being, can pardon sin.

Denton—I do not think there is any pardon for sin possible.

Safford—Do you make a distinction between Scripture" is the correct view, to my mind; but I

do not desire to send out into the world the idea that there is nothing better than ourselves. I Thenton—Yes.

Safford—Where is the authority of the physical cannot define that superior something, because it cannot be done, neither do I want any man to do it is the public with the physical cannot be done. Chairman—Of course it is impossible; nobody pretends to understand the Infinite. What is

your name? Wetherbee—John Wetherbee. Chairman—You have been an infidel, and are now a Spiritualist?
Wetherbee—Yes, sir.

tracts in their possession, or whether they consider them immoral

Soford-It does not depend upon our agreement with the sentiments expressed. We night, for instance, vote for the incorporation of a society publishing tracts in favor of free-trade

Storer—The question, then, of the views expressed, would not affect you? Safford-No, not materially; provided they did not contravene any of the laws of the Common-

Storer-My point is simply this: We believe that very many tracts that are published and spread abroad over the country are immoral and in-jurious; but it is the historical policy of Massachusetts to protect the freedom of religious opinions, and the liberty of private judgment. We desire the same freedom for ourselves, to endeavor to promulgate our views, as others have.

Chairman-Do I understand you to reflect upon the tracts published by this Society—that is, do you believe some of those published by this Society are injurious?

Storer—No-not all. I referred to those of other incorporated societies. Chairman-What is your name, sir?

Storer—H. B. Storer. Chairman—Do you believe all these [holding up the twelve tracts filed by the Society] to be cor-

rect? Storer-No. I am not prepared to say so. individual; but I endorse the policy of Massachusetts, which is to protect the liberty of private judgment, and I desire to grant to our members the greatest freedom of expression; and to that end have requested the incorporation of the Society, so that we may promulgate our ideas as well

as others. Richardson-Have you ever been oppressed or interrupted in the publication or distribution of these ideas? Have you not been protected by the spirit of the Republic?

Storer—It is true that we have not been inter-fered with as far as we have gone; but that is not all we want. We desire the full benefit of what the incorporation of the Society can give us.

Richardson — Well, sir, suppose that the religious record of this State is diametrically

to you, how can you expect us to vote for the inorporation? Storer—We do not ask the State to endorse our

views, but only to give us a legal basis to work from. Richardson-But the historical traditions of the State are against you; she will not desire to give

prestige to what she does not believe. Storer-I believe, as I have said, that it is the enlightened policy of Massachusetts to protect the right of private judgment upon all matters of religious belief—and that no private judgment can be free unless it have all sides of a question to contrast and decide upon. The tracts published by societies already incorporated, and in the sentiments of which we do not believe, are freely scattered. What we want to attain is, the same facilities for spreading other views before the people. For this reason we ask for an Act of In-corporation, as we are deprived of necessary facilities for usefulness without.

Richardson-Then you will consider yourselves persecuted if you do not get it? Storer—Perhaps not persecuted, but deprived of our rights as citizens.

Saford—Why do you not organize under the general laws? It does not appear by the evidence that you have presented that you have three cents in funds in the treasury, or that there is any

immediate prospect of your obtaining any great

increase in that direction Storer—I think it has been fairly shown that there has been no attempt made to collect and hold funds during the time the Society has been operating. We want the prestige which incorporation will give us; it will go a great way with the people, and we can then ask with confidence for donations.

Safford-By the instructions of the Legislature, all Committees considering applications for in-corporation are ordered first, before reporting facorporation are ordered first, before reporting favorably, to satisfy themselves that the Society to
be incorporated cannot organize under the general law. Now what authority have we—from
the evidence presented us—to report a bill to the
Senate favoring the incorporation of this Society?
What proof have we that you cannot organize
under the general law? and what reasons have
under the general law? and what reasons have
continued to bring here any of their unseemly
or unclean rites; if it were proposed to introduce
into the State (as in some old religious mysticisms) prostitution as a part of the ceremonies
in the heathen temples, we should unite with all
others in dealering that you should refuse to

given to understand that there are more rights still they all claim to believe in love to God and and privileges accorded to the members of a sociand privileges accorded to the members of a society under a special act of incorporation than are
given by the general law on the subject. In a
society organized under the general law, for instance, each of the private members is held for
the debts of the whole society. Persons chosen
to office under such a regime may be honest and
painstaking, but if unsuccessful, or if they make
mistakes through ignorance the consequences of
may do as he pleases—it is all right; that the Bible
is not anything to him; that Christianity has no
to the rules or wishes of his parents?

Hatch—No, sir. We hold that all children should
have the rules of the private means of mistakes through ignorance, the consequences of the under tutelage and government, and the State their acts revert upon any private member who holds to each individual in the body politic a may happen to have property upon which to levy for the society's debts. But under a special Act of Incorporation it is not so—the duties of members and officers are more clearly defined, and each man does not become responsible to the full extent of his property for the society, as under the general law. Another reason for our desire for special incorporation was that we should want to hold property in excess of the amount allowed in the body politic a similar parental relationship. It is not our desire to lessen, but to elevate by knowledge the child's lidea of right.

Richardson—But what is to be the standard? How can you fix matters so that you shall know you are right in reconstructing society in any other way?

Italch—It will be difficult to define our views, because they always change, as the world of men special incorporation was that we should want to hold property in excess of the amount allowed under the general law; and it has been quite conclusively shown that no great efforts have been ing. There has been a great advance of public made to raise funds, except for the current issue opinion here since the time when men who of tracts—the disposition among the members being to wait till the question of incorporation is settled, whether under a general or special enactment. I know that under general laws, by reason of the ignorance, incompetence or recklessness of the other societies who have the right to advocate the ignorance, incompetence or recklessness of the other societies who have the right to advocate the officers, there is sometimes much danger, and their different views. Institutional and dogmatic many persons would object to belonging to an organized society each of whose members were liaging to their individual prophers of their individual prophers. The rectangle of the other societies who have the right to advocate the officers, there is sometimes much danger, and their different views. Institutional and dogmatic Christianity some of our members may write against in their tracts, but they do not contravene ble to the whole extent of their individual prophers.

ble to the whole extent of their individual property to pay the debts of the concern.

Chairman—Are you a citizen of the State? I judged you were not so by your saying you were not acquainted with the laws of Massachusetts.

Gardner—I am. My name is Henry F. Gardner. I have resided and been known in the city of Boston for quite a number of years. I did not mean to say that I do not know of the laws generally, but referred to those particularly applying to this case.

Chairman Mr. Steven you are at liberty to confidence in this idea and the teachings of the Bible? Why, then, take the Bible away?

Halch—We do not throw the Bible out, but only put it on its own merits. We desire to receive its truths and to reject its errors.

Richardson—I understood Prof. Denton to say that he should labor to destroy the common notate.

Chairman-Mr. Storer, you are at liberty to con-

tinue your remarks.

Store—I gave way to allow others to answer questions asked, and to give their explanation concerning the matter of our incorporation. My question of the Chairman was a pertinent one. I thought if our act of incorporation depended upon the agreement of the committee with our views, we could not expect to get it; but if you would say, "Here are a company of men who desire to print and diffuse in society their ideas of right; let them do it according to their best judgment; if false, they can do no harm, for truth is eternal, and nothing but error will die, then we might hope for the legal working basis we desire. It seems to me that the old spirit of intolerance is not dead. We may see it to-day in the city of Boston, A gentleman—Rev. J. L. Hatch—who has of late been distributing liberal tracts in front of Tremont Temple, was arrested under a city or-dinance and dragged before a justice, but was dinance and dragged before a justice, but was discharged upon examination—the day having passed when the officers of the law give implicit obedience to the demands of churchmen. It only shows a certain spirit that still exists, and would do more if it dared. Now, I simply wish to do away with all this petty subterfuge, and let people see the truth as it is. I wish the right of publishing and distributing the tracts of this Society, so that those desiring may read them as freely as

so that those desiring may read them as freely as those of other societies.

Richardson—I wish to ask the gentleman if this tract distributor who was arrested did not go into the rooms of the Young Men's Christian Associa-

tion, and recite the Lord's Prayer in a manner to provoke ridicule? Storgr—I do not know. He is here, and can answer for himself. He was not arrested for that, however. I do not think it possible that it could

be the case.

Richardson—Do you consider that you can call upon this Committee to report a bill contrary to the traditional history of the Commonwealth? Suppose there should be a society of Mormons in Boston, who desire to be incorporated that they may publish tracts advocating the practice of is, should you feel called upon to report a bill recommending the incorporation of such society?

Storer—Personally, sir, I have no fear of the effect of any idea upon the minds of the people, under freedom. I believe in the maxim of Jefferson, that "error may be safely tolerated where truth is left free to combat it." I should not op-pose the incorporation of such a society. I should say Mormonism had as much right to be heard as any other sect. But I would oppose the publication of what are known as obscene works

Safford—And you would think the Committee ought to incorporate the Mormons? Storer—I think, at least, the Committee should report their grounds of action to the Legislature

if they did refuse to incorporate them.

Saford—What would be your report if a member of this Committee? Should you favor it? that is, I ask, should you favor the advocacy of bigamy—a something opposed to the statutes the Com-monwealth made and provided, which declare that a man shall not have more than one wife? Storer—No, sir; I should not favor any tracts against the laws—that is, which defied the laws but I should be in favor of putting all the arguments I could before the people to induce them to change the laws by constitutional means.

J. L. Hatch—My name is J. L. Hatch; I am, by profession, a clergyman—a Unitarian. I would like to answer the question that was asked about that individual's going to the rooms of the Young Men's Christian Association. I did go there, and, there, went through with the form of the Lord's Prayer.

Richardson—Yes; but I understood it was in a spirit of mockery.

Hatch—That is a mistake. I am in the habit of using the prayer at home, and it was recited there with no different spirit. I am a clergyman—a Unitarian—speaking regularly at Scituate, on the South Shore. I wish to say that, in these inquiries put forward by your Committee, I understand the point to be as to our views—not so much as to what they may assert in the way of dogmatic statements, but whether there is anything in our systements which will militare. thing in our statements which will militate against that justice, morality and right upon which the State is so substantially founded. If by your examinations you should be satisfied that these publications are immoral or wrong in their tendency, then you will be called upon to refuse the desired incorporation—and of right, too. But, as other societies are incorporated-Orthodox, Baptist, Presbyterian, or otherwisewe expect a like favor, except on the ground of immorality, which I mentioned above. If the Jews, numbering some six thousand in Boston, were to get up a society to promulgate their ideas, and ask you for an act of incorporation, you would give it, never refusing because of their Ju-daism. Perhaps, even, if the "heathen Chinee," growing more numerous in Massachusetts, should desire an act of incorporation for a society to diffuse his ideas and peculiar religion, you would grant it. Let us have as good a chance as the rest. Chairman-What is your idea of the Great Cre ator of the universe?—and whether it is governed

Hatch-I believe the universe was created by God-not by any special creation, but by develop-

Richardson-Plato has said that "to act nobly

and wisely, both for yourself and the State, you must act according to the will of God." Where do you find that will outside the Bible? What is your idea of the will of God?

Hatch—I understand Plato to mean according to the rule of absolute right; and I will take the

saying of Jesus as an example, wherein he says, "Why even of yourselves judge ye not what is right?" We do not propose to use the rights given us by incorporation—should it be allowed—against the morals of the people of the State; you given why you are not desirous of so doing?

Several members of the Committee—That is a point we should raise concerning any society.

Gardner—I cannot claim particular knowledge of the laws of Massachusetts, but I have been its members do not call themselves Christians,

love to man.

Richardson—I desire to ask if you do not teach

thought themselves doing God service hung Quakers on Boston Common. We only ask the same rights as are accorded to the Evangelical societies; we desire to be put on even terms with

with the Bible is the Word of God—that is, I understood him to deny the inspiration of the Bible. You desire to destroy the idea that the Word of God is in the Bible from beginning to end?

Denton-I would put the Bible to the test of truth. Such of its teachings as could stand that test I would receive, as I would the same truth were it embodied in the language of Plato, Socrates or Confucius.

Richardson—I believe the Bible is the Word of

God-the whole of it. Chairman—The time allotted to the session having expired, I am obliged to pronounce the hearing closed. If another should be deemed expe-

dient or necessary, due notice will be given.

John C. Cluer—I desire to ask Mr. Hatch, or any gentleman present, if he or they know any one connected with this Society or anybody believing as it teaches, who is connected with or lends his countenance to the continuance of the numerous houses of ill-fame or the many rum-shops now existing in the city of Boston? The gentleman specially questioned said he did

not, and no one present was able to answer the question. The inference to be drawn—as to the comparative morality of free thought and "bound religion"—was plain.

The meeting dispersed, and the champions of liberal ideas walked out to where the clear sunshine and balmy air of the Common were speaking of the coming spring, feeling in their hearts that, whether incorporated or not by the subsequent action of the Committee, they had at least made one step more from mental winter in that path of progress which will certainly end in a golden harvest of broader freedom in the years that are to

SPEECH OF ELDER F. W. EVANS, DELIVERED AT THE LATE JOINT CONVENTION OF THE SPIRITU-ALISTS AND SHAKERS AT TROY, N. Y.

Elder F. W. Evans, of New Lebanon, was introduced and Eider F. W. Evans, or New Lebanon, was introduced and said that, believing that the simple testimony and experience of the Shakers would be appreciated, a delegation had come to Troy. They had come to make known their principles, for their gospel was not known. We are fully of the opinion that the spirit of truth is working upon the people this day, fitting them for a higher order than they enjoy. The belief in two orders is a cardinal idea of Shakerism. We think the human belong are consided in the network order. opinion that the spirit of truth is working upon the peoplothis day, fitting them for a higher order than they enjoy. The belief in two orders is a cardinal idea of Shakerism. We think that human beings are created in the natural order, first, and that the spiritual order comes afterwards. Being born in this natural order, we think there is a spiritual order, in which it is possible for man to live a purer life than he would in the natural order. We think that the history and scriptures of all nations point to those orders, and in these scriptures and histories we find that there has always been a people resembling the Shakers. In the history of Josus we are interested, though we do not hold him to be a God, nor believe that he was born the Christ. He was born a man, subject to the same temptations and weaknesses that we are. During his fast of forty days he struggled between the natural and spiritual orders. Finally the spiritual conquered, and crying, "Got thee behind me, Satan," he became the first fruits of the resurrection. We hold that they who marry violate no law of God or man. There are laws for those who marry to observe, and we should soon have an improved race if these laws were observed, provided the best men of two nations were not selected, during war, to kill each other. Why not take the old and the weak and infirm, and let them kill each other off, but reserve the best physiological specimens for reproductions. You do not exhibit that common sense that we wish you would in many things. You have sclentific knowledge, and yet buy adulterated food and eat pork. Why not select food that would make you sound men and women? This is too small a matter of the condition of the condition is dress your females so that they are unable to perform properly the duties of maternity. We can't go through your cliy with our eyes closed, for fear of the railroads. We can't keep them open without seeing your women. This may give offence, but the truth is always offensive—to those that do n't practice it. You are be

state now, with diverse elements. state now, with diverse elements.

Recently Spiritualism has added to other elements. Religion was materialism, God was material, the heavens were material, and the resurrection was material. Now to add Spiritualism makes confusion werse confounded, in the present state of the world. But there is good in it. There are three hundred sects of Christians, so-called. Each is present state of the world. But there is good in it. There are three hundred sects of Christians, so-called. Each is the only true, and the others will be damned. Is not this confusion? They teach that you are to be saved by the suffering of Josus; he was to do all. Spiritualism is sapping these ideas, and undermining the foundations of these old theologies. We Shakers are denying ourselves those natural things that you esteem; we are proving self-denial in regard to property, and in regard to the sexual relations. For fifty years after Ann Lee came ever from England and brought forth the testimony that she was to live the life of a cellbate, the Orthodox sects flooded us with all manner of slanders and lies. People said that the Shakers did not live as they professed, and that they were not cellbates. We set to work to live down by self-denial these slanderers. It took us fifty years. Everybody now understands that if any Shakers want to marry, they are at liberty to marry, they are at liberty to make away. We do not interfere. People now say we must be unhappy. We are here to answer that. Look at us. We do not profess to be angels. The work of redemption is not done, the conflict is not over.

There are generative heavens, and angels from these

There are generative heavens, and angels from these there are generative heavens, and angois from tiese heavens visit the men and women that are on the natural plane. There is above these the Christ-heaven. When the Christ-heaven, and you will learn physical and physiological facts and the song of the lamb, and will be raised above the plane where God—not by any special creation, but by development.

Richardson—Was there ever any time when Nature was first called forth—when the act of creation was exercised by a Superior Power?

Hatch—I make no distinction between creation and development.

Chairman—How do you regard the inspiration of Jesus Christ?

Hatch—I think he was as all good and noble men are. I place his teachings above those of any other man who ever lived; but I believe, with my sect, that he was a man, and not God.

song of the lamb, and will be raised above the plane where there is marrying and giving in marriage. If you should not be lost, but they would go to strengthen the spiritual nature. Thus the old man would be crucified and you would live a Christ life. Is it possible for a man or a woman to die to the generative spirit, and entering upon the resurrection life, live upon the spiritual plane? We have found it possible. There is a spiritual force now at work upon you, and the resurrection angels are near to plant the seeds which will lift you up to the higher plane. Now is the time for preparation. Seek death while you may find it. He that saves his life shall lose it, but he that loses his life shall enter upon eternal life. Seek death to the natural, and you shall find life to the spiritual.

# Spiritual Phenomena.

#### Great Excitement in Memphis, Tenn. A REMARKABLE GHOST STORY.

MANIFESTATIONS IN BRINKLEY COLLEGE,

From the Memphis Dally Avalanche, March 5th. Do disembodied spirits haunt the scenes which they frequented while in the flesh? It is a mixed question; the theory that they do, having as firm believers as it has disbelievers. Much has been written on the subject pro and con., and much has been said, but still mankind are disagreed, and can only unite in a partial endorsement of the words which the immortal bard of Avon put into the mouth of the melancholy Prince of Denmark, that heaven and earth contain more things than are conceived or dreamt of in our philosophy. Everybody has heard and read of ghosts, but we know of no one who has seen an article of that description—at least we never knew of one till now. But to our story, which is full of strange and startling incidents—incidents so strange that they will scarcely be credited by the most credu-

South Memphis is in a furore of excitement over occurrences of a supernatural nature recently made public, and which concern the

BRINKLEY FEMALE COLLEGE, and its inmates. The college is a spacious frame structure, with rather a sombre and dreary aspect altituded at or near the intersection of Georgia and DeSoto streets. It was once a palatial residence or intended as such, but for several years past has been used as a school for young ladies under the direction of Mr. Meredith, the building having been devoted to that purpose by Mr. R. C. Brink-ley, its reputed owner. It is said to have ruined its builder and original owner, and the place has borne the reputation of being haunted for some time, but as this was never in any way satisfactorily accounted for, the suggestion of its being the habitation of things unearthly was dismissed as growing simply out of the isolated situation and weird aspect of the structure, to which may be added surroundings which strike the visitor as decidedly unattractive. If there be

GHOSTS OF THE DEPARTED

on earth, it is just such a place as such things would select for a trysting or abiding place, or anther it is just such a looking place as one would rather it is just such a looking place as one would be inclined to associate with spirits and things supernatural.

The school at present numbers between forty

and fifty pupils of various ages, and of teachers, including the principal and his wife, there are some six or seven. The system of education is about as usually found in institutes of its class, and the full course includes music and the class, s. Many of the pupils come from afar, and are parders at the institute, but not a few who reside in the city, and near the college, are but day attendants. Among the latter is a Miss Clara Robertson, daughter of Mr. Robertson, an attorney, residing on DeSoto street, between Vance and Linden streets. Her age is about thirteen years, and her temperament is of the nervous kind, while her health is rather what might be called delicate. Some eight months ago she experienced religion, and has ever since been a model of strict propriety. It is claimed that she has never been in any way connected with things spiritual, or to have put trust in Spiritualists. Her experiences with affairs claimed to be supernatural within the last two weeks, however, are more wonderful and startling than the Mysteries of Udolpho, or the horrors of Kenilworth Castle.

THE MYSTERY.

One week ago last Tuesday, Miss Clara was alone in one of the upper rooms of the institute, practicing her music lesson, when an apparition suddenly appeared before her in the shape of a suddenly appeared before her in the shape of a girl about eight years of age, with sunken, lustreless, eyes, and strikingly emaciated form and features. The object was virtually a skeleton in appearance, clad in a dingy and tattered dress of faded pink, which was partly covered with a greenish and slimy mould. It seemed also to be transparent. A sad expression rested upon the features of the strange visitor. Naturally frightened, Clara ran into an adjoining room and sprang into bed with a sick girl, at the same time motioning with her hand to tioning with her hand to

THE UNSIGHTLY OBJECT

to begone. The apparition advanced, however, with slow and noiseless steps to the bedside, and laid an emaciated hand on the pillow, while Clara, aghast and speechless with terror, was nearly thrown into spasms, but all the time mothrough a side door, as noiselessly as it had entered. The affrighted girl told her adventure, and it at once became the all-absorbing topic of conversation throughout the school, meeting with frightened over the strange tale unfolded, but some few made so much fun of 9 o'clock last night, a party of four or five gentle-it as to mortify Clara to tears. She told her men repaired to the college grounds, where they teachers and parents, but not only failed in obtaining their belief, but was reprimanded, her father telling her it was only a trick put upon her by some of the girls, and ordering her to return to school the next day, which order she obeyed with reluctance and trembling.

THE SECOND APPEARANCE.

The apparition did not appear next day, and Clara's tranquility of mind was about restored. Perhaps, after all, it was only a trick. On Thursday, however, while again practicing at the piano in the music room, two other young ladies being present, she was startled by an unusual noise, as if by some water being dashed over the floor, and on turning her head in the direction of the sound, on turning her head in the direction of the same, was dismayed by the appearance of the same spectral-looking visitor of two days before. It was seen by all three, more distinctly by Clara than the others, and the trio fled in terror from the presence of the fearful apparition, ghost, gob-lin or whatever it might be. The story was again told, and was ridiculed as nonsensical, as in the first instance, notwithstanding the testimony of the two young ladies who were in the room with Miss Clara, to whom, however, the figure appeared rather shadowy, though to their friend it was well-defined and distinct.

APPARITION THE THIRD.

Last Tuesday the ghost appeared at the same place, and under like circumstances. Miss Clara ran down stairs in great affright, and, trembling like an aspen, related the occurrence to Miss Jackey Boone, one of the teachers, who induced the girl to return with her to the music room. As they opened the door, the figure stood plainly in view to Clara, but only imperfectly in the eyes of Miss Boone. Induced to address her strange visitor. Clara asked what it was doing there, and what it wanted. Pointing a thin, ghastly-looking funger in a coutherly direction. finger in a southerly direction,

THE CHOST REPLIED

that under a stump, some fifty yards from the houses, were secreted some valuables which she would have Miss Clara take possession of, and use to her advantage. Miss Boone heard a rumbling noise, but could not distinguish any words; but a pupil present at the time relates that words similar to those heard by Miss Clara were distinct to her ears also.

Having spoken as above, the object vanished through the garret door, as on each former occasion. Dismay now prevailed throughout the institute, and there were none to ridicule or to ques-

Clara Robertson related the full particulars to her father, when she went home on Tuesday night, who next day visited the college and had a consultation with Mr. and Mrs. Meredith about the matter. It was agreed that the affair should undergo a rigid investigation, as it was doing no good to the reputation of the college, while little Clara was much troubled and disturbed in mind.

THE FOURTH VISITATION.

Mr. and Mrs. Meredith, believing they were being duped by some practical joker, undertook to investigate the matter. With this object in view, they, on Thursday last, had every pupil of the college assembled in one of the halls. Miss Clara was sent into the way which the recreation.

Acance at his residence the night before, together with what followed at the college grounds, as stated in the Avalanche of Sunday, he felt it to be his duty to investigate. The following conversation.

REPORTER—Mr. Robertson, where is Clara?

Mr. R.—She has gone to Sunday school. Clara was sent into the yard, while the remaining scholars were being questioned and examined. She walked quietly around the house, and, while engaged pointing a pencil, some fifty yards from the building, the apparition suddenly appeared before her, not more than half a dozen feet away She attempted to scream, but the vision spoke quickly, in a mild, pleasant tone, and said: "Do n't be alarmed, Clara.

MY NAME IS LIZZIE.

I will not hurt you." Clara stood transfixed with

terror. The vision spoke again, and in a distinct tone related that the Brinkley College property was hers by right, title and deed; that its present pretended owners held it illegally, having no shadow of a claim to it whatever; that there was no one else to claim it, as her people were all dead, and she herself was the last one that had died. She desired Clara to obtain the papers which she had previously mentioned to her, and, with them in her possession, claim and retain the property in her own name and right. Unless she did so it never would do good to or for any one. Of course all this soon spread among the usually quiet people of South Memphis. Several young ladies went home frightened out of their wits, and several others were effected with illness; some it was feared seriously. Clara, naturally more excited over the singular event than others, remained at home, last Friday, to compose her mind, but was told by her father that on Monday (to-morrow) she must be prepared to return to school. She replied that she plied that she

WOULD RATHER DIE than go there again. Of course her father was interested in these strange and, to him, unaccountable fancies of his daughter. Having some legal business at his office with an old lady who was reported to be a spiritual medium, he related the story to her. She replied that she would, if permitted, visit the child, and see if anything

could be made out of it.

Last evening, when Mr. Robertson went home from his business office, the spiritual medium accompanied him. Shortly after, she entered the room where Clara was, and a table was placed before her. Several neighbors dropped in to witness the expected developments. All seated themselves about the table, placing their hands on its surface. Mr. Robertson, always skeptical and doubting the truth of the story, watched with the eyes of a hawk to detect fraud or collusion. His doubting mind, with that of several others, who, had during their natural existence ridiculed ghosts and spirits, was soon awe and wonder struck at the strange actions that followed. The struck at the strange actions that followed. The little girl, to all appearances, swooned, falling back in her chair apparently lifeless, and certainly insensible. Her eyes stood wide open, fixed on vacancy. Her hands began to move. Soon they moved faster; and in a short time their violent action frightened the parent, who caught hold of his child's arm to prevent her doing herself harm. Those present (some dozen or more) were awazed at the child's behavior and appearance. In due time they became tranquil, as did also the hand of Miss Clara, though not in the latter case until all the skin had been barked from the but when the medium placed a pencil in her hand, and paper on the table beneath it,

SHE BEGAN TO WRITE

with astonishing velocity. At first the characters were strange, indistinct and unreadable. Gradually the scratches assumed shape and form, and finally became readable. Sentences were read from the several sheets the girl wrote upon, which corroborated all she had previously related. Questions were asked by persons present, and replies were instantly written on the paper, the writer never uttering a word, and all the time totally insensible. The same as has been previously told was all written in words clear and distinct. distinct. The question was asked, under which stump the valuables were buried. The reply was, five feet under the one upon which the vision had atood. The question was asked, why it was desired that Clara should become the nossessor of the property. The reply was, "Recause, by recognizing and speaking to the vision, she had become relieved of a trouble that had long weighed upon her."

HER SPIRIT WAS NOW FREE, and as other parties were then searching diligently for the secreted papers, unless they were resurrected without delay they would fall into improper hands, and become worthless to all except the illegal holders of the place. The question was asked, "Suppose those now in possession refuse to release their hold?" The answer was written.

"I WILL SEE THAT IT SHALL DO THEM NO GOOD, IF YOU ONLY RECOVER THE PAPERS." Other sentences were written, which we think it imprudent to publish, but having the papers upon which the girl wrote in our possession in the editorial rooms of the Avalanche, they can be produced as ocular proof of the correctness of that part of the story to which they relate. The medi-um wrote that the name of the spirit was Lizzle

Davie, and closed by inditing the sentence, "GOOD-NIGHT; KISS CLARA, for I love her." Thereupon the female medium bestowed the kiss as requested. Miss Clara immediately raised up, rubbed her eyes, said she had been asleep and dreaming, and was utterly unconscious of the strange proceedings that had been enacted, or that she had done things that had so completely dumbfounded, bawildered and extended the present present. belief, disbelief and ridicule. The majority were astonished the persons present. The result of the affair, as far as we have h found every inmate a firm believer in the story of

> promised secret valuables could be found. From the Avalanche of March 7th.

the vision. The gentlemen, after consultation, determined to excavate the stump, to see if the

A veil of impenetrable mystery enshrouds the occurrences detailed in the Avalanche of Sunday, concerning Brinkley Female College, and excite-ment throughout the city, especially that part of it in which the college is situated, is at the high-est pitch imaginable. Yesterday and the day be-fore the place was visited by thousands of persons of all ages, sexes and conditions, many of whom sought out and interviewed little Clara Robert-son—not Robinson—the object of the alleged unearthly visitations. So great has been the rush that Mr. Meredith was compelled yesterday to solight the aid of the police in keeping back the crowds of the curious from the college grounds, and at an early hour the entrances were placed under guard, while over the main gate, in front of the building, was suspended a placard bearing, in large and defiant characters, the words:

"NO ADMITTANCE."

Hundreds obtained access to the grounds, however, and gratified their curiosity, as far as practicable, in peering into the excavation and watchticalle, in peering into the excavation and watching the diggers as they toiled patiently in search of the supposed hidden treasures, which, as revealed through spiritual agencies, at the residence of Mr. Robertson, on DeSoto street, Saturlay night, consist of several thousand dollars in coin, a quantity of jowelry, including valuable diamonds, and the title papers to the estate. Condiamonds, and the title papers to the estate. Conspicuous among the visitors were groups of fashionably dressed ladles, who seemed to take an acute interest in all that was said and done in connection with the marvelous occurrences, and were even more adventurous than the male sex in pressing forward and endeavoring to unfathom the mystery.

ROBERTSON'S VIEWS.

Our reporter also interviewed Mr. Robertson, father of Clara, at his residence on DeSoto street, between Vance and Elliott streets, and was pleas-antly received by that gentleman. Mr. R. is an ionest looking gentleman of forty years or thereabouts, is possessed of a good share of intelligence, is well known as a practicing lawyer, and, as far as we have been able to learn, bears an irreproachable character. Ou being asked for his theory of the alleged singular occurrences at brinkley College, Mr. Robertson said he had no theory whatever; that there was no doubt of the truthfulness of his child; and that, skeptic as he had always been as to things supernatural, and disinclined to believe Clara's statements at first, he had finally come to the conclusion was some mystery connected with the affair, which, from the alleged repeated visitations, and the corroborative evidence elicited during the scance at his residence the night before, together

MR. R.—She has gone to Sunday school.
REP.—Is she in good health?
MR. R.—Yes, sir; in excellent health for one of her delicate organization. She is of a rather ner-vous temperament, and is somewhat acute in her sensibilities, but her health has always been good. REP.—Is she subject to religious excitements or

eneationalism? MR. R.—No, sir. She joined the church some months ago, but has never displayed more than ordinary interest in religious matters.
REP.—Does she believe in Spiritualism, or has

she ever been present at or in any way connected with spiritual manifestations?

Mr. R.—No, sir; she does not, and never had

anything to do with spiritual manifestations until anything to do with spiritual mannessations deli-last night.

Rep.—Was Clara ever frightened by ghost stories, or is she in the habit of reading them?

Mr. R.—No, sir.

Rep.—You believe all she has stated concern-

ing these alleged visitations?

MR. R.—I have implicit confidence in her truth-

REP.—Is there any litigation concerning the

Brinkley College property?
MR. R.—No, sir; none that I have ever heard of.
REP.—Has Clara ever heard stories of concealed

treasure, or that there is any dispute as to the ownership of the property?

MR. R.—Never, except what was revealed to he had to approximate.

her by the apparition.

REP.—Do you or any of your family believe in Spiritualism?

MR. R .- No, sir; on the contrary, we have always been skeptics on that subject.

REP.—Have you any legal or other relations with Mr. Brinkley, or any one laying claim to the

Brinkley College property?

MR. R.—No, sir.

REP.—Do you consider your daughter Clara

MR. R.-Perfectly so; she has never exhibited the slightest symptom of insanity, and seems to be affected only on the subject of these visitations. In all respects she is as mentally sound as

Rep.—Is she frightened about this thing?
MR. R.—Only when she sees the apparition which she says is most unsightly. REP.—Has she ever seen apparitions before this

MR. R.-Never, sir. REP.—Has she ever seen this apparition elsewhere than Brinkley College?

Mr. R.—Never, sir, that I know of or have

eard her say.
REP.—Is she inclined to return to the school? MR. R.-No, sir; she declares she would rather

REP.—Do you intend to compel her to return?

MR. R.—No, sir. At first I made her go, but I have come to the conclusion not to let her return except of her own free will, or inferreting out the REP.—Well, sir, what do you think of these alleged revelations?

MR. R.—I don't know what to think; I am be-

MR. 16.—I don't know what to think; I am be-wildered and mystified. Hereupon the reporter of the Avalanche with-drew, with an invitation to call again, and the assurance from Mr. R. that he would give him all

the information in his possession from time to

time concerning the singular occurrences under consideration.

THE DIGGERS. Under the pale ghostly light of the moon Sunday night, the work of digging for the secret was resumed and carried on in the presence of a motley and constantly changing group, some jeering, and others encouraging the work. Tom Burns, clerk in the office of R. W. Lightburne, on Front street, sat on the edge of the excavation, directing the proceedings. Nothing was developed beyond the existence of some masonry work in the shape of an arch, which extended under the stump, and which was partly demolished by the spades and picks of the workmen, and during the small hours the work was abandoned. It was resumed yesterday, when the stump was finally removed, disclosing more brick work, but not the idden treasure.

ANOTHER APPARITION.

During Sunday Clara remained undisturbed by ghostly visitants, and, although extensively nterviewed, managed to attend Sunday school in he morning and church in the evening, attended to the latter place by Mr. Franklin, a neighbor. Of course she was the observed of all observers, and expressed some annoyance thereat. She passed a quiet night and was quite cheerful yesterday morning, though thinking frequently of the occurrences of the past few days. While in the yard back of her residence, No. 261 DeSoto street, however, in company with a young friend, about nine o'clock, she was startled by the sudden appearance of Of course she was the observed of all observers

THE SPECTRE OF BRINKLEY COLLEGE, and screaming, directed to it the attention of her companion, who ran away in affright, though she she worthing. The spectre, like the ghost of Hamlet, chided Clara for her tardiness in unearthing the secret, and was answered that it could not be found, when it rejoined that Clara must go and seek it herself, or that others would get it. The spectre then disappeared, and Clara ran in trepidation into the house, where she narrated her adventure. It was resolved by the immates to proceed at once to the excavation, which they did, Clara going with Miss Franklin, a neighbor. The diggers were still at work. Clara was urged to call upon the spirit again, which, after much hesitation, she did. It appeared to her eyes alone. tation she did. It appeared to her ever alone and indicated with its finger more exactly the di-rection in which the excavation should be made

Consequent upon this occurrence, another se onsequent upon this occurrence, another sence was held by Mrs. Nourse, the medium, at Mr. Robertson's house, last night, when the spectre was invoked to communicate through Clara. A spirit calling itself Cora answered, saving she was a cousin of Lizzie Davie, wh was not then present. But at last the spirit of Lizzle Davie was raised, and, upon being questioned, said that Clara must dig for the treasure The spirit was told that Clara was in too nervous and excited a condition, and asked if Mr. R. could not seek and obtain it; to which it answered, after some hesitation, in the affirmative, saying, however, that, in that event, the jar should not be opened for sixty days. It also indicated the exact spot in the excavation, and Robertson, accompanied by the medium and two

which he quietly passed up to the medium; whereupon they proceeded to Mr. R.'s residence, followed by an excited crowd. The jar was at once delivered to Clara, who, regarding its pos-session as an end to her unearthly visitations, received it with transports of delight, and up to late hour was in the happiest mood imaginable

The jar bore evidence of long concealment, being covered with mould. True to the instructions from the spirit, it was not opened; but through its sides could be seen several bags and packages, together with what appeared to be a large yellow n velone.

We are requested by Mr. Robertson to state that neither his daughter nor the jar will be at his residence to-day, nor will the jar be opened or exhibited within the sixty days; at the expiration of which, however, he will take pleasure in giving the public the full benefit of the

MYSTERY OF BRINKLEY COLLEGE. Meanwhile, who will undertake to explain the mystery?

A LETTER FROM MEMPHIS.

MEMPHIS, TENN., March 8, 1871. EDITORS BANNER OF LIGHT-I hasten to send you an account of spiritual phenomena, which come with great force, like the dawning of a new dispensation to the opposing Pharisees of our city. The girl, Clara Robertson, is a remarkably truthful girl, and is so regarded by all her acquaintances. My wife knows her intimately; she bears a reputation for simplicity, innocence and truth. The jar found is of glass, but the contents make it very heavy. Diamonds, jewelry, are to be seen, and bags which seem like money-bags. The weight indicates their contents to be gold. Mr. Robertson consulted with his minister, Rev. Mr. Eldridge, who officiated at the funeral services of the late Dr. S. Gilbert, and he advised him to and am, I believe, the only Spiritualist here. I have work-

his daughter Clara, yesterday. When they repaired to the spot last night, Clara led the way. The next day the treasure was found as described; otherwise the whole might have been frustrated by the opposition of Mr. Robertson and the proprietor of the school, Mr. Meredith, who believed his school rained by the excitement which had been produced.

There is no coloring to this story, as I have just learned from the office of the paper, and everything is true as given to the world. "The Hub" and the "Rochester Knockings" locality will not have a notoriety for greater spiritual light. Memphis now holds its hands to you in greeting, to receive her as the seat of revelation the most unequivocal the world has ever known. It has been ascertained to day that the land formerly belonged to an orphan girl, Lizzie Davie, as an only heir; that a man by the same name, now living, built the mansion upon this land, borrowed money of the present reputed owner, giving security upon the whole property, by which it eventually came into his possession. The girl Clara for a long time has felt an influence resembling cold chills upon her, which she did not understand as spirit influences, while at school. She knew nothing of Spiritualism, and spoke of the spectre as a "thing," trying, as it seemed, to come near her. Other impressible lady scholars have previously been obliged to quit the school on account of the strange feelings they experienced, but which they did not understand. The excitement here is great.

# Banner Correspondence.

Minnesota.

Defence of Mediumship. - J. L. Potter, writing from Preston, March 14th, defends mediumship as follows:

Editors Banner of Light-I take my pen at this time to defend mediumship, but more particularly to review an article against the mediumship of Laura V. Ellis, from the pen of Addie L. Ballou, that was published in the Present Age, March 4th, 1871. With her letter she sends a report taken from a Wheeling paper, headed "Expose of Spiritualism," etc. She prefaces the report with quite a lengthy letter giving her views of Laura's course, and shows any thing but a kindly feeling toward one of her sex-and one. too, engaged in promulgating the same great truths of Spir-itualism in common with herself. Mrs. Ballou says: "The people of Wheeling nectors that Laura is a humbug, and

too, ongaged in promuigating the same great truits of spiritualism in common with herrelf. Mrs. Ballou says: "The people of Wheeling belief that Laura is a humbing, and the voice that speaks to the audience is Laura's," etc. After giving the opponents' belief that Laura is a humbing, she says she hates to thus accuse apparent innocence of willful deception, and blames the Spiritualists for standing by such mediums. Then she speaks of Bro. Muses Hull's success in testing the spirits, and nothing could chake his faith in that medium's honesty now. She then says we should not call upon spirits to do that that a schoolboy ten years old can do with strength and musele; ending her epistle with this saying: "Ever for the truth, though the heavens fail." This, Mesers. Editors, is the substance of her romarks about Laura.

Let us now look at the report, and see if Laura was exposed. She exhibited in Hornbrook's Hall, Wheeling, Va., and one Dr. Beal was chosen on the committee to examine the cabinot, also to inspect the tying of the medium, and report to the audience if everything was fair. Mr. Hornbrook says in the report, he took his friend Beal there for the purpose of detecting fraud if any was practiced. Did Dr. Beal detect Laura deceiving? If he did, he said nothing about it at the time; but after Laura had left, he takes one Grubb, and gives an entertainment at Hornbrook's Hall, to expose the mediumship of Laura V. Ellis. Did they test Laura as Iro. Hull tested his accused medium? No!—but went on to show the people of Wheeling how she made the manifestations. And the evidence in the expose, and Mrs. Ballou's letter likewise, is this: Because Grubb can speak in sepulchrat tones while in the catinet, Laura must do the same, and, per se, the spirits have nothing to do with the manifestations. And the ovidence in the expose, and Mrs. Ballou's letter likewise, is this: Because Grubb can speak in sepulchrat tones while in the catinet, Laura must do the same, and per se, the spirits have nothing to do with the manifestat

tation, she did. It appeared to her eyes alone, and indicated with its finger more exactly the direction in which the excavation should be made, saying at the same time that Clara herself must dig. In great affright, Clara finally stepped into the excavation and proceeded with her little hands to ply the spade. She turned one spade full of dirt, stepped forward as if to pick something up, and fell insensible. Carried into the house she was restored, when she declared she had

SEEN THE JAR, and was about to pick it up when she fell. Excitement ran higher than ever.

ANOTHER SEANCE.

Clean the excavation in which the excavation and the sense and the leading and only fell what others have told them, when they go beyond mere guess-work. Thus Leland "express" Wilson, Mrs. Ballou, and every medium that ever gave a manifestation, either public or private! Is Mrs. Ballou willing to stand by Leland's logic regarding mediumship? If so, she stands condemned at once. When Mrs. Ballou accuses Laura or any other medium of advocating Spiritualism or giving manifestations she will be classed with the rest by the enemies of Spiritualism; for Leland and others have repeatedly said "that nearly will be classed with the rest by the enemies of Spiritualism; for Leland and others have repeatedly said "that nearly will be classed with the rest by the enemies of Spiritualism; for Leland and others have repeatedly said "that had be caused with the rest by the enemies of Spiritualism; for Leland and others have repeatedly said "that had be caused with the rest by the enemies of Spiritualism; for Leland and others have repeatedly said "that had be caused with the rest by the enemies of Spiritualism; for Leland and others have repeatedly with the rest by the enemies of Spiritualism; for Leland and others have repeatedly with the rest by the enemies of Spiritualism; for Leland and others have repeatedly with the rest by the enemies of Spiritualism; for Leland and others have repeatedly with the rest by the enemies of Spiritualism of Leland the description from some friend, and only tell what other

Testament, and wonder who is to be the judge. Should Laura be exposed, in a fair, open-handed way, I will say to her or any one else thus exposed, "You had better retire from the field."

Dr. Beal is an opposer of Spiritualism, and is laboring to overthrow it; and Mrs. Ballou, so far as Laura V. Ellis is concerned, has struck hands with him, forcing the dagger deeper into the heart of a young and, it may prove, upon a fair trial, innocent woman. air triat, innocent woman. In conclusion. Messrs: Editors, I would say to Mrs. Ballou,

In conclusion, Mosers, Factors, I would say to Mrs. Ballon, I, too, will search for truth, and will further remind her that those living in glass houses ought to be careful how they throw stones at their neighbors' windows.

Texas.

WACO .- H. C. Pierce writer, March 6th, 1871: I have just commenced a course of lectures in this place. There is a fine opening in this city for a lecturer on Spiritualism, but the few "faithful" are too much blessed with poverty to do diggers, and following the direction of the spirit—

to make a long story short—after digging an hour or more into the brick work,

FOUND A GLASS JAR,

FOUND A GLASS JAR,

FOUND A GLASS JAR,

FOUND A GLASS JAR,

FOUND A GLASS JAR, ful labors. Mrs A. C. Pierco is doing a good work here, as a test and medical medium; and I must not forge; to mention we are keeping up circles, and have some very good signs of developing mediums. We have recently been favored with a visit from Miss A. W. Baker, of Chicago, an agent for that excellent little paper, The Lyceum Banner. She is also a very good pictorial and impressional medium. We believe Spiritualism is breaking out afresh in our new State. We hear of new mediums in different towns, and there is some capital interest manifested on the subject whenever we general interest manifested on the subject wherever we

> We shall make a tour through Northern Texas the coming summer, and will lecture on Spiritualism, in connection with other subjects. The harvest is truly ready for the workmen. May the good angels send us more into this field, and help us all to "hurry up the good time coming." The gospel of the New Dispensation is truly good news—too good to keep to ourselves. We feel strongly impressed to carry the glorious news of the spiritual advent into the world, and show them how all can climb up the ladder of eternal progress. Let our Banner, with its words of wisdom and love, long wave to the breeze, and let Prograss—the hope of humanity—over be the watchword of the New Dispensation. We shall make a tour, through Northern Texas the com-Dispensation.

Vermont. GLOVER .- R. C. Paul comments as follows on the proposed amendment to the United States Constitution:

posed amendment to the United States Constitution:
"Resolved, That the Constitution of the United States ought to be so amended as to acknowledge God the Ruler of nations, and Christianity the religion of our country."

If this Government acknowledges God its ruler, it virtually acknowledges that God's designs are the laws to rule; and if it also acknowledges Christianity the religion of our country, it virtually acknowledges that Christianity is the source by which God's designs must be shown; and, by so doing, it acknowledges that Christianity is next to God in sower to rule; consequently anti-Christianity is next to God in doing, it acknowledges that Christianity is next to God in power to rule; consequently anti-Christianity would be unconstitutional. And when the people of the United States would have the words—God, Christianity and Religion—defined by certain Judges, as all terms have to be when they are not fally explained within the law, there might be more anti-Christians then Christians, to say nothing of the neutral-Christians, that would be secondary in power to rule compared with Christians. And, with the above considerations, I claim we ought to say nay to the election of any person favoring the above resolution.

Pennsylvania. GREAT BEND .- George A. Healey writes, March 20, 1871, thus: I have been a resident of this village for the last year,

follow out the impression and direction given to ed to secure subscribers to your paper, and have only received one name for you. The many books purchased of you have been read by neighbors whom I could trust, and have done somewhat to advance the cause. Bectarian influence is very great, and a person is estracted by all "Christians" when his views are known to be at all liberal. We have a large number of the Second Adventists here, who inform me that the end of the world is near; probably in six menths will see the closing up of all earthly matters f Well, I am going to try and convert a few to Spiritualism before that time, and, as the time is so short, please send me a few tracts for the enclosed. me a few tracts for the enclosed.

Ohio. SOUTH KIRTLAND .- A. Popoon writes: Dear Banner: I address you for the purpose of recommending a book which I have had the pleasure of reading. I refer to "God dealing with Slavery," by Thomas Richmond. Having been personally acquainted with the author for several years, while he was doing an extensive business in Richmond, Painesville Township, Ohio, I can sincerely recommend the work as true in all of its statements. Thomas Richmond is a man of superior business talents, of strict integrity, a zealous advosuperior business talents, of strict integrity, a zealous advocate of all the great reforms of the day, and was for many years an influential member of the Presbyterian church, and built a large meeting house in Richmond with his own money, and was sont by the Grand River Presbytery to the G neral Assembly at Pittsburgh, where Albert Barnes was tried for heresy; and was also sent a representative to the Ohio Legislature, and also to the Illinois Legislature from Chicago, and was very much respected in both States as a valuable representative. It appears from the book that he was used as a medium by Franklin, Adams, Washington and others, to influence President Lincoln and many others at Washington in the last war, and afterwards to abolish slavery and to secure to the freedmen their liberty and rights as citizens. I hope that very many of your readers will be induced to buy the book. I think they will never regret it.

New Hampshire.

MANCHESTER .- "T. W. T." writes, March 21st, 1871 : Mrs. E. A. Blair has been giving public scances at Fancuit Hall to intelligent and appreciative audiences, and also private sittings to a large number, describing spirits of the departed ones, giving names, &c., and the exclamation goes forth from all lips, "What beautiful pictures ! and how can they be executed in so short a time and with such accuracy, blindfolded and unconscious!" It is acknowledged by some of our best artists that the influences through her do paint in three hours, and with as much accuracy, what would take them days to execute without sketchings. "What is it, and what shall we do?" exclaim the worthings of old is it, and what shall we do?" exclaim the worshipers of old theology, as they gaze on her productions with wonder and astenishment. The time has gone by to say such manifestations are works of the devil, as it is too good a thing for him to do; and many are on the anxious seats desirous to investigate. The world moves.

The Spiritualists hold meetings every Sunday afternoon and evening at Fancull Hall, to good audiences. Mrs. Abble W. Tanner speaks next Sunday. All communications from speakers and others should be addressed to True W. Twombley.

West Tennessee.

GRAND JUNCTION .- N. H. Prewitt, M. D., renews his ubscription and sonds a new name, with the following note: Dear Banner: Your timely arrival each week is always looked for with a great deal of anxious solicitude, and pleasure anticipated. Nor have I been disappointed in either case during the past four years' subscription. It may be superstition, but I have often thought that unseen agencies nust materially assist in the safe transmission of the Banner through the mails. Send the Banner to me as long as I am in this aphere of action, and when I leave it, I now promise in this sphere of action, and when I leave it, I now promise you and your successors to visit Boston often, and attend your seances and Music Hall Lectures. God is blessing your work, and his spiritual or spirit rej-resentatives will never forsake you while freedom of thought and liberal principles continue to be the base of your earthly elforts. By-the-by, let me say to our missionaries to call on me at Grand Junction, Tennessee—it shall cost them nothing. I will send other subscribers. other subscribers.

Massachusetts.
A Challenge.—Mesers. Editors: I wish you to insert in the Banner the following challenge to the Christian people of all denominations, from the least to the greatest, to meet me in public, and discuss the question of the truthfulness of the Bible (Spiritualism included). And I would say to the friends of truth everywhere and anywhere that if they wish for more light on the subject, and to have old theology stirred up and brought over the coals forthwith, let them open the way for me by furnishing a place for meeting and gathering, and what is necessary to sustain my physical system, and I will answer any call at once.

Northboro', Mass. Yours truly, J. C. Howe,

#### BANNER OF LIGHT: AN EXPONENT OF THE

SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, "PARKER BUILD ING," BOSTON, MASS.

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In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspond ents. 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, APRIL 8, 1871.

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PUBLISHESS AND PROPRIETORS

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Business connected with the editorial department on his paper is under the exclusive control of LUTHER COLST ownormall letters and communications must be addressed.

#### The Puritaus at the State House.

Dr. Putnam, in his speech in the Massachusetts House of Representatives on the opening of public libraries on Sundays, characterized modern illiberality as nothing but the old tiger of persecution, with his teeth and claws extracted. He secution, with his teeth and claws extracted. He forced to the belief that his faith is vain, and his remarked that the same old temper of bigotry works, to say the least, unprofitable. There is no survived, and had an active existence, but that it more melancholy object than a man whose head was comparatively impotent. It might refuse to its turned by religious enthusiasm.

The aged religious enthusiast, Elder Knapp, Sunday, and it might refuse to give a charter for the organization of a liberal society, but it could well-known here, and has long been known, as a not punish men for trying to secure the freedom self-styled evangelist, whose power as a preacher and success as a revivalist are wholly dependent in these respects which was their desire. As for the teeth and claws being drawn, we may agree to that; but the virulence of the creature is no force of reasoning or eloquence of persuasion in less strong than in past times, and the poison of his matter. He is ostensibly a Baptist—one of the most numerous as well as most respectable, its tongue is felt to be scarcely less than that of unobtrusive and devotional of the religious deits bite. It makes its power felt in society—so called—by getting control of the churches, the courts, and the newspapers, and just as truly risits upon its victims its hatred and wrath as if it expressed the rest for its agent. still employed the rack and the fagot for its agen-cies. In other words, the mode of manifesting its public feeling by the unbecoming method of his spirit may have been changed by circumstances, but the spirit itself lives in vigor and watches for all its chances.

These are observations that rise naturally from the recent action of the Legislature, in relation to the petition of Prof. Denton and others for an act of incorporation as the "American Liberal Tract Society." The Committee, which is the one on parishes and religious societies, reported that the petitioners have "leave to withdraw;" which is the common mode of saying No. Now this report of the Committee is sheer bigotry, and nothing no less than on other subjects, and admire and less. The second hearing before this Committee took place March 1st, and was a somewhat remarkable session. There were three priests on the Committee, and the talk of Prof. Denton was gion and good morals, and a mockery of the holi-bold and plain. The pulpitarianism of the Committee will sufficiently explain the result. The . And the above is the sentiment of nine-tenths debate in the Committee Room (which we print of the citizens of Boston. elsewhere in this issue) shows up this hateful spirit of Orthodoxy and Old Theology in its worst forms. We need not ask particular attention to it. It appears that nothing can be printed, so far as Old Theology can have its way and say, but from the pen of Edward Mead, M.D. The rewhat satisfies its own bigoted demands; that associations of liberal men are not to be tolerated, I tion, and, if carried out, would be of incalculable so far as it has the power to stop it; and that a value to a large class of those unfortunates who Legislative Committee is invested by a Puritan are now obliged to be sent to Insane Asylums for Legislature with power to permit or deny to any the want of an institution such as Dr. Mead sugbody of men and women the right to associate gests, where they could be readily cured by propthemselves legally for the issue of books and er treatment. We hope measures will be taken pamphlets such as they think the public require at once to establish such an institution in this viand demand.

We are informed by Mr. Daniel Howard, (mem ing no warning of it. The Committee reported—proportion of the cases of insanity were traceable through a minister named Richardson (who rep- to obsession? And the answer was, "one-third." resents the town of Stockbridge)-that it was in- Of this number ninety-nine out of a hundred quently the petitioners had leave to withdraw) crammed down their throats by order of allopathfinding the action had been taken, he moved that lest cases on record, and which had completely his reasons for so doing, that he thought the ac- being done almost every day. No uncertain extion hastily taken and contrary to the spirit of periment will have to be tried, to end in failure. freedom and justice. He was warmly supported in his efforts by Mr. Pratt, member from Braintree; but the Rev. Richardson deployed - and was surprised—that any man should bring up the matter again, as the Society proposed was an Infidel affair, and calculated to diffuse wrong notions among the people. Hon, Charles Levi Woodbury endeavored to fasten the stigma of bigotry just where it belonged, among the voters, by calling for the "yeas and nays," but his proposition was rejected, and the motion to reconsider in the House of Representatives was lost-about of managing institutions of reform, the prevention sixty members, however, voting on the side of free thought in Massachusetts.

The full report of the hearing before the Committee which we publish in this week's Banner, will let the public into the precise animus of the entire proceeding. What a preposterous assumption it is, though, at this period of advancement and liberal movement! Does the Massachusetts Legislature expect to adhere to this narrow temper steadily, and throw such contemptible obstacles as this in the way of the irresistible progress of the age? What becomes of the boast so often made for that body, that it is par excellence the It is a serious matter to abridge the liberty of any leader in all liberal movements, and keeps abreast with the most advanced spirit of the age? This action certainly does not show it, nor will it be neutralized except by a great many explatory their release should depend on their conduct duracts of a contrary character. We seriously submit to the public, that loves fair play and liberal dealing, and is not one-half so afraid of the free expression of sentiment as its would-be censors and self-appointed guides presume to decide, that this style of governing their opinions is offensive in the last extreme, and deserves to be rebuked in a public voice whose meaning shall be unmistakable and impressive. Unless the people themselves put the bit in the mouths of these men. they will soon discover that it is impossible to rein up a tyranny as odious and outrageous as any that marked the era of witch and women hanging in Salem and Boston.

# Utah.

A correspondent informs us that Spiritualism is increasing steadily in Utah, under the name (generally) of "The New Movement." Some media are being developed, and there is a desire to quietly attend circles. A good test medium and lecturer, adds our correspondent, would find by an intelligent audience, who listened with the something to do there, and more than pay their closest attention to the inspired speaker for two

#### An Offensive Zealot.

Under this caption the Boston Post of March 22d published a remarkably well-written and just criticism upon the religious fanaticism that has of late agitated a certain class of people who make Tremont Temple their headquarters, which we transfer to our columns simply that our readers abroad may ascertain the status of public sentinent here in regard to the "revival" meetings

alluded to above: "There is nothing, as has been very truly said, in which men more deceive themselves than in what the world calls religious zeal. There are so many passions which hide themselves under it, and so many mischiefs arising from it, that some have gone so far as to say it would have been for the benefit of mankind if it had never been reckoned in the catalogue of virtues—so often is it that what is called zeal for religion is nothing more or better than pride, interest or malevolence. This is more especially true in regard to those preschers of religion who arrogate to themselves preëminent zeal and earnestness, and who, instead of devoting themselves to stated ministrations, 20 up and down in the earth, as it were, with a sort of assumption of inspiration and special divine embassy. Such men, perhaps unconsciously, are too often proud of their fancied wisdom and peculembassy. iar gifts; too often interested in gaining proselytes and in making conquests which add numbers to their side and strengthen the influence of their position; and too often are they betrayed into malevolence by the natural rancor of their hearts, which, breaking out upon every pretence, persuades them that they are doing God service, while they are gratifying the bent of a perverse and revengeful temper. We love to see a man zealous in a good cause, and especially in the cause of a religion of purity, of peace and of char-ity. But when we find the instruments of his zeal to be malice and bigotry and indecency and irreverence and inordinate self-esteem, we are

upon the peculiarities and eccentricities of his manner, rather than upon any extraordinary nominations-but holds, we believe, a somewhat

declamations An enthusiast in religion has been not inautly, called an obstinate clown. Such Elder Knapp may be said to be; for he converts the pulpit into a raree-show, and persistently, in spite of the remonstrances of good and wise men, lowers the standard of the preacher to that of the buffoon, the ribald, the vulgarly ignorant, and the scurri-lous detractor—denouncing other denominations in opprobrious and indecent terms, and desecrating the cause of religion by fitful exhibitions of implety, malicious denunciation, and indecorous levity and grossness of speech. While we advocate the utmost freedom of utterance on religious, would encourage the most earnest exercise of that zeal which is according to knowledge, we are bound to protest against what we deem to be a profanation of the pulpit, a derogation of reli-

# "Insanity and its Treatment."

We hope no one failed to read the article with the above title in the last issue of the Banner. form he suggests is a movement in the right direccinity. There are plenty of men possessed of means, who, we think, would cheerfully lend their ber from Randolph) that the matter of action on aid to a person so well qualified to take charge of this petition of "William Denton and others" one as we think Dr. Mead is. The question was was hurrled through the House—its friends hav- asked at our Public Circle, last week, how large a expedient to legislate upon the matter (consecould be cured by right treatment. Medicine and their report was accepted. Mr. Howard was ic physicians, will never help them. Psychology not present at the time, but on the following day, and vital magnetism have cured some of the hardthe House reconsider the vote whereby it was baffled the skill of the medical faculty. What voted to accept the Committee's report, giving, as has been done can be done again, and, indeed, is

# Punishment and Reform.

A declaration of principles, covering thirtyseven distinct articles, has been put forth by the National Congress of Penitentiary and Reformatory Discipline, which held its Convention at Cincinnati in October last; and they deserve, as they are bound in time to receive, the careful attention of all minds in which burns a spark of philanthropy and human sympathy. Besides discussing such important topics as the practical method of crime by aiming penalties at the heads of its contrivers and abettors, the exercise of the pardoning power, convict labor and the proper treat ment of the children of criminals—the Congress pays particular and deserved attention to the subject of punishments, holding that it is all wrong to assume for human authority that it is God's vicegerent, and can rightly punish crimes at all, but that it can only aim to prevent crime and restrain those who commit it. As for the motives or the circumstances, these are to be left with God alone to dispose of, who alone can know anything of them. human being; hence the Congress recommends that no fixed terms of punishment should be proclaimed against convicted criminals, but that ing confinement. Self-protection being the single purpose of society, it ought to dismiss the spirit of punishment from its thoughts forever.

# San Francisco, Cal.

All spiritual and reform books can be purchased at the bookstore of Herman Snow, 319 Kearney street, San Francisco, at Eastern prices. Mr. Snow has recently made some important changes in his business, which his patrons will fully appreciate. It will be seen by his special business card that he keeps quite a variety of articles, including Dr. H. B. Storer's medicines and the Positive and Negative Powders. The Banner of Light can also be obtained of him. He accepts remittances in United States currency and postage stamps. His post-office box is No. 117.

# West Harwich, Mass.

J. M. Peebles lectured in the above town last Tuesday evening. The hall was densely packed

# The Religio-Philosophical Journal.

It gives us unfeigned pleasure to be able to an nounce the success of our talented cotemporary in the great cause of modern Spiritualism; and we can do so in no more understandable a manner than by quoting the remarks of its chief editor. S. S. Jones, Esq., which appear in the last issue | souls in this latitude"—to give a parting salute to of the Journal:

VOLUME TEN.

This issue of the Religio-Philosophical Journal commences the TENTH volume of a paper that has, by dint of perseverance of its proprietor and editors, won its way to the affections of the most nighly-developed minds—the thinkers, the savants—as well as to the hearthstones of the searchers after truth of every profession and occupation, from the most aristocratic to those of the most humble walks of life, wherever the English lan guage is spoken.

When we contemplate the fact that this triumpi has been won despite the open and covert opposi-tion from the various sects and denominations of so called Christians—which, however, we do not complain of, as we have, on all proper occasions, exposed their fallacies, and the corrupting and pernicious influence of their doctrines—we do more fully realize the great truth that the power invisible is far more potent, and, when once enlisted, will overcome all opposition to progress which may exist upon the material plane of life. The power of the angel-world is day by day be

coming more apparent to the most casual observer. Instrumentalities are now in full operation for the speedy ushering in of the new dispen-sation of Spiritualism, in which intercommunica-tion with the denizers of the next life will be as common as telegraphic communications in busi-ness matters now are. Every month in the year levelops some new phase of spirit-communion, and of a subtle power possessed and under the intelligent control of spirits, which will be made practicable in every-day life upon this mundane

These events must be heralded to the millions, thus preparing their minds for the reception of knowledge heretofore unknown to mortals of

Superior knowledge cannot be imparted successfully to children, nor can the wisdom of immortal souls, of millions of years in the spheres, be imparted to and understood by man, save as he shall be developed by lesser truths to receive the greater. Instrumentalities are at work to that end. As a journal to record, and as a medium of communication, as a means to disseminate such facts as from time to time are observed, however contrary to any known law, the Religio-Philosophi cal Journal has been born into existence, and at-tained to that power and influence in the minds of the masses, to accomplish that end, for which it was projected.

From week to week its columns will be filled with a record of the most remarkable develop-ments transpiring throughout the world, as wonlerful and strange, in this—even in this new phi-

The correspondents of this paper consist of such men and women as shall, wherever they happen to be, write up a report of what may transpire through media in their presence, and such thoughts as they may give utterance to on the philosophy

The Journal will continue to be the same bold erponent of the spiritual philosophy as it has heretofore been. While it will treat with the ut-most courtesy all opposers who base their opposition upon sincere arguments, however untena-ble, it will not spare from exposure hypocritical cantand ostentatious pretensions, devoid of merit, however unpleasant the task.

It will be the aim of its editors to make the

Journal every way acceptable to the hold lover of truth. To that end, we invite the cooperation of all old friends, and the kind and forbearing spirit of new investigators in this great and revolutionary field of reform.

Written for the Banner of Light. THE DESTRUCTION OF THE "ORIGI-NAL" SENNACHERIB.

A Parody, respectfully dedicated to a certain Revivalist, on his taking leave of Boston, Sunday evening, March 20th, 1871.

BY JOHN WILLIAM DAY.

The Elder came down like a wolf on the fold, And his pockets were calling for sliver and gold : And the gloom of his frown was as fearful to see As the storm-cloud that loometh o'er black Galilee.

Like the leaves of the forest, when summer is green, That priest, with his "demons," at sunset was seen : Like the leaves of the forest, when autumn hath blown, His power on the morrow lay withered and strown.

For the angels of God spread their wings on the blast, And the faith of his hearers waxed suddenly chill. And the hearts he once tortured forever grew still.

And there lay his hell, with its portals all wide, But through them there rolled not the hot, sulph'rous tide; And the "pit" was descried whose depth is unknown Its "death-worm" was frozen, its dull fires unblown!

And there lay the "devil," distorted and pale, The dew on his brow and the rust on his mail; God's glorious Shekinah like sunrise did play About his grim carcass, as night rolled away.

And the "saints" and the Elder are loud in their wait. And the "creeds" are all broke in the "Temple " of Baal: For reason has shattered the priest's grisly rod, And earth's shouting millions climb up to their God! Boston, April, 1871.

# Music Hall Spiritualist Meetings.

James M. Peebles continued this course by a lecture on Sunday afternoon, March 26th. He gave a running account of some of his experiences during his late travels in Europe and Asia with Spiritualists and the spiritual movement there as well as in this country, closing with an earnest delaration of the duties devolving on all who have accepted the great truths of Spiritualism. He was attentively listened to throughout his discourse. We shall print a synoptical report of the address in a future issue.

Next Sunday afternoon, April 2d, Mr. Peebles will give his closing lecture. He goes hence to culcated "the most licentious doctrines concerning New Orleans for four weeks.

# Prof. Wm. Denion.

This fearless and radical exposer of the prevalent theological errors, and enforcer of the beautiful truths of the spiritual philosophy, will lecture in Music Hall, Sunday afternoon, April 9th, and the remaining Sundays of the month-which will close the course of lectures for this season. The subject of his first discourse will be "The Origin of Morality, and its Obligations."

# Beautiful Poems.

Augusta Cooper Bristol's book of poems contains some of the sweetest in our language. The following testimony is valuable:

"The author is successful in translating into verse some of the finer tones and experiences of the womanly heart. By a word or epithet, she sometimes unlocks a new avenue of thought. We seem to see a life of struggle and self-educa-tion, of earnest aspiration and deep Christian trust, suffusing the page. So poetry rises to prophecy; and the singer of the fair and beautiful becomes the teacher of everlasting truth."-

ev. A. A. Livermore.
"In perusing the poems of Mrs. Bristol, we catch at once the glimmer of the sacred flame, and know that she is moving forward to take her place among the singers who, with well-tuned harps and clear-ringing voices, are startling hu-manity into higher aims, and rousing it to loftier

thoughts."—Universe, New York.
"Mrs. Bristol is a poet of more than ordinary originality and suggestiveness."—Liberal Christian, New York.
"The writer has an ear for the inner melodies of Nature, and power to translate them into words."—Commonwealth, Boston.

"The lily and the rose; purity and sweetness wissome and ennobling"—Chicago Evening Journal.
"Well named, POEMS."—Revolution, New York.

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

This gentleman took occasion, as one of our sprightly cotemporaries bath it—" as Elder Knapp is about to leave us, and never expects to address a Boston audience again, or to save any more the reverend Jacob at the Olympic, Sunday evening, (the same time the Elder was giving his farewell discourse at Tremont Temple) March 26th. A fine audience assembled to hear. The discourse was filled with choice biographical morceaux and reminiscences of the Bider's career in this city.

Referring to the harsh and vindictive language used by Knapp toward those who did not believe as he did, Mr. Hatch said he would not pollute the air of this "unconsecrated theatre" by repeating the gross imputations and scurrilous language which this professed man of God, speaking in "a consecrated temple," has uttered again and again, respecting men of the very first standing in our community, and women as pure and virtuous as any. The papers have published some of these scandalous sayings of the Elder; and others, some of you have heard from his own lips. And these are not, mark you, the unweighed words of a child, or the excited expressions of an inexperienced youth, but the calm, designed and deliberate utterances of a gray-haired old man, who, one cannot help thinking, is "is old enough and big enough and ought to know better," even if he never learned the Buddhist commandments or read the Sermon on the Mount.

Mr. Hatch then stated that the Elder emphatically repudiates the liberal teaching of Jesus, and goes in for the old Orthodox law of Elder Moses. He calculates to give, at least, as good (or bad) as he gets, and if he can do one or two better, (or worse) so much the more he likes it.

In continuing his discourse, the speaker care fully reviewed the labors of the Elder from his youth up, pointing out the logical fruits of his labors in his revival tours throughout the country. In conclusion he asked his hearers to patiently wait for the triumph of rational and natural re-

#### The True Way.

A recent number of the Revolution had some observations on the habit which too many correspondents of liberal and reformatory journals fall into, of sending on, for publication, the minutest and most extended reports of local meetngs, which, as they occur so frequently in these moving times, would be likely to exclude other matters of far more general interest many times each year. Now it is owing to no feeling of indifference to such meetings that publishers of journals, and ourselves in particular, are disinclined to give the room demanded for these assemblies and their discussions: but simply because they are entitled to no more than their share of space. to begin with, and, next, because it is utterly impossible to give them the room asked for. Besides these conclusive considerations, it is, or it certainly should be known to all readers in these days, that none but a brief and pregnant sketch of any public proceeding, and especially of those which are of local interest mainly, is acceptable to the general public, who are thus enabled to get the greatest variety possible and relieve their minds by constant contrasts and changes of topic. Some obituary notices are of sufficient length to fill a sheet of themselves. Friends of the departed mistakenly suppose strangers to be equally interested with themselves in a recital of their character. A weekly journal can present at most. but a passing record of events and occurrences. and in order to do this it must needs practice brevity above everything.

# The Priests' Constitution.

We have a communication before us from George Walker, of Eric county, N. Y., proposing certain amendments to the Constitution that shall finally terminate all discussion on the subject of making our noble Constitution a theological machine, or engine, to be run by Orthodoxy, by explicitly forbidding the very things which the bigots now propose to do. But we think all such amendments would be null, if the people are not already prepared and resolved to prevent this business. They can stop the proposed amendment of Orthodoxy just as easy as they can tack on one of their own. It all lies with them at last, That is the very reason why we are making our present appeals to the popular intelligence on the subject. We hold that the Constitution is good enough as it is. It cannot be too simple. No organic law that bristles with refusals and forbidding clauses is one-half so strong as one that ignores everything but the plain expression of its positive intent. If the priests' party did not already see that the Constitution contains no warrant whatever for their proposed measure, they would not be so uneasy to inoculate it with the virus of their fatal dogma. Let the Constitution stand just as it is.

# Mum when Guilty.

The difficulty with Old Orthodoxy is, that it wants to be the accuser, the judge afterwards, and the executioner besides. Dr. Hatfield had a scurrilous article in the Independent, classing skeptics, Spiritualists and free-lovers" together, in his shameless assertion that they each and all inmarriage and divorce." On the 16th of February, the Independent editorially noticed the energetic protest of Mr. Joseph Brown, of Bangor, against the truth of such a sweeping allegation. The editor-Mr. Bowen-pats Hatfield on the back and says Mr. Brown will find him "competent to do his own fighting," adding that for himself he never intimated that "any Spiritualist ever taught or acted upon any but the most stringent views of the sanctity of marriage." In the following number of the Independent, that of Feb. 23d. the editor takes a New York journal flercely to task for not according "courteous treatment" to "religion" in commenting on its reports of the Sunday sermons. "Less than this," it says, "is not decent." And it adds, that although this is a free country for journalists as well as other men, yet "there are some rules of propriety which all men who have any claim to human respect ought to observe." Yes, yes; and now let Mr. Bowen turn and rebuke Dr. Hatfield!

# Return of Emma Hardinge.

Mrs. Emma Hardinge will return to America next August, and for the fall and winter of 1871 will be happy to lecture in and around Boston. As Mrs. Hardinge desires to settle her mother in a home near Boston, she kindly informs her friends that she can make no engagements to lecture during the ensuing winter at any place distant not more than sixty miles from Boston. Address, up to August, Mrs. Hardinge Britten, 6 Vassall Terrace, Kensington, W., London, England. All letters must be prepaid.

mar Read the advertisement, "Clear Light—the great work on Clairvoyance."

[Spiritual papers please copy.]

#### The Red Man.

If the Indian peace policy of the President ultimately proves as successful as present appearances indicate, the fact will, in a large measure, be owing to the unselfish and patriotic labors of the ten eminent citizens, past and present, who consented to serve the country and the cause of humanity without compensation. Their expenses are paid from the public treasury; but the gross amount of their bills for nearly two years is so small as to be scarcely worth naming. How much they have accomplished, in conjunction with the head of the Indian bureau and the Secretary of the Interior, let the facts of the immediate situation testify. The state of things prevalent on the plains and in the mountains during the Johnson administration was something to contemplate with mingled horror and anxiety. Now peace prevails throughout the whole wide range of our Indian Territory, and, with the exception of here and there a slight disturbance, has so prevailed for the last eighteen or twenty months. We do not expect to see the wild Indian tamed in a year, or even in two or three years; but something good and tangible is already apparent, and we are strong in the conviction that a steady continuance in the present policy will bring forth results greatly gratifying not only to our own country but to the civilized world. This new policy is neither intricate nor far-fetched; it is simply that the Indians shall be dealt with fairly, justly and honorably, as human beings. The time is not wholly base when citizens like Judge Brunot, George H. Stuart, William E. Dodge, and their associates are willing to perform such labors as they have undertaken without pay; and the measure of success thus far attained is solid ground for the trust we hold that our Indian problem is in a fair way of satisfactory solution.

#### The Davenport Brothers in the South. The Daily New Era, Atlanta, Ga., of March 3d,

"During the brief stay of the Davenports in At lanta, DeGive's Opera House has been crowded every night. Scores of ladies and gentlemen have been compelled to leave because they could not find seats or standing room. The performances have been indeed marvelous. Not only have they baffled the remotest spectators, but they have succeeded in confounding a number of our most wide-awake and best-known citizens who were on the stage. It is amazing to hear public comment. Occasionally a hard-headed man swears that he can tie the Davenports. But after an energetic

trial, he is generally too much absorbed in his own reflections to discuss the matter. It would be useless to attempt to describe the performances of these Brothers. After seeing them for a score of times, but one opinion can be pronounced. It is impossible to explain or to expose. It has not been done in nineteen years. It never will be done. The first intellects of two worlds have attempted to understand the mystery, and they have failed. The public must be contented with what they see and hear. Of course it tented with what they see and hear. Of course it was marvelous, but the public mind always has room for that. The visit of the Davenports to the South is a new sensation, and we doubt not that it will benefit as well as amuse the public."

#### What San Domingo will Cost.

In case the island of San Domingo is purchased and annexed to the United States, it will cost this government fifty millions of dollars. Here are Gen. Sherman's views on the subject:

'To protect Dominica it would require a stand-"To protect Dominica it would require a standing army of 5,000 men, which would be maintained at an annual expense of \$10,000,000, and this would be a small part of the expense. The purchase money would amount to \$40,000,000; and in addition to this would be the heavy expense of building fortifications and guarding the seaboard. The inhabitants are ignorant, and, while we would educate the world, our first duty is at home. The people are rebellious, too, for it is only a few years since Spain sent 40,000 men there to suppress a rebellion, 30,000 of whom found their grayes, and Spain lost the country. France had graves, and Spain lost the country. France had tried to govern them, and lost 40,000 soldiers and millions of treasure. Is the prospect any brighter for the United States? Gen. Sherman had said, in a Cabinet meeting, that this annexation would be the first nail in our coffin."

# Scientific Lectures.

Dr. J. Simms (of New York), whose reputation is well known as an amusing and eloquent lecturer, has been lecturing during the past week on Physiognomy and Physiology, in Temple Hall, 18 Boylston street, Boston. The Doctor has been largely patronized, and will continue his course of lectures on Monday, Tuesday, Wednesday and Thursday evenings of the coming week. The lectures are excellent, and well deserve the liberal patronage they receive here and elsewhere. The hall is open and free to visitors daily, that all may view the immense collection of oil portraits of persons distinguished in the world's history.

# The Healer.

Dr. J. R. Newton, who is located at 23 Harrison avenue, Boston, is performing remarkable cures daily. Skeptics had better pay him a visit.

# The Mediumship of the Fox Girls.

DEAR BANNER-I have long been thinking what a debt of gratitude the Spiritualists owe the Fox girls, through whom our first really startling manifestations occurred. Have we, as Spiritualists, duly appreciated the benefit they, as instruments of the spirits, have been to humanity? Has there ever been a united effort made to surround them with the necessities and comforts of life? Have the Spiritualists, as such, looked after their temporal welfare? I think not. I have heard many ready to condemn them for this or for that, but few to sympathize or ask the causes that led to that which they condemn so vigorously. Now, I never saw either of the Fox girls. I would not know them if I were to meet them; but I know what results have been attained traceable back to the manifestations given through them. And no matter what may be said, or whether there may be ground for the assertions or not, they have been a blessing to mankind, and every true Spiritualist owes them a debt of gratitude. Bravely they bore the taunts and tests for years—were subjected to insults mobbed; and surely life has been to them full of sufferings and trials which would have overcome those stronger. They ought to have the gratitude and sympathy of all—the condemnation of none. It seems to me the duty of the Spiritualists of America to-day to contribute, according to their means, to the support of these ladies, and see that they are surrounded, the rest of their earthlives, with something more than the bare necessities of living. A little from each would do much to make their lives happier. I offer this as a suggestion, hoping some organized method will be proposed, and at once adopted, to secure the performance of what seems to me a duty. I, for one, will pledge myself to pay ten dollars yearly, and trust others will at once come forward and say what they are willing and able to do.

Respectfully, J. W. VAN NAMEE, M. D.

New York, March 20, 1871. P. S.—Spiritual papers please copy.

Dr. J. E. Spencer, late editor of the Louisiana Herald, passed to spirit-life from his residence in Ponchatoula, March 15th.

# Extraordinary Spiritual Manifesta-

EDITORS BANNER OF LIGHT-In my voluminous correspondence with Spiritualists and inquirers in different parts of the world, I have frequently told to me manifestations of an extraordinary character, which the world ought to know.

of our large Southern cities, which contains an account of an incident very interesting of itself, but interesting also in other respects.

It shows what difficulties the intercourse has to encounter in our receiving it, even after the spirits have overcome the obstacles they had to encounter in giving it.

It shows also that the seed it plants will never die, but will ultimately spring up and bear fruit, however long the time that it may be delayed.

And, coming from the South, it shows, in connection with other matters which we are daily hearing of in that section, that the promise is being performed, or, if you please, that the prophecy is being fulfilled which, ten years ago, told us that when the war with slavery should be over, the South should be visited as we had been in the North, and would move rapidly to take its place heside us in this matter. Hence I send you the following extracts from that letter.

J. W. EDMONDS. Yours, New York, March 20th, 1871.

Some twenty years ago, a friend of mine in this city, the father of some children, among whom were three girls, the eldest about fourteen years, engaged in what was called "table-tippings," and thence in spirit-writing. He invited me to attend.

Being of an investigating turn of mind-educated to the bar-I went and studied every phase of the phenomena. I bent all my mind-summoned every energy to the severe task. The writing as-

Finally a little child, who had never learned the first letter of the alphabet, not more than four years old, who had just lost its mother, being present, one of the girls remarked, "Maybe little Mary's mother will write to her?"

I deemed this almost a sacrilegious interference with the lately departed mother, and the infliction of a wrong upon the yet unconscious situation of the little orphan. However, it was decided that the medium should ask the question if little Mary's mother would communicate with her? The question was asked, and an answer returned in writing, "Yes." This aroused me. I then directed that the question should be asked, "Who shall hold the pen?" The answer was given, "Little Mary herself."

I placed music books in a chair. Mary being too small to overreach the table, I had to raise her seat. I placed the pen in her little hand, showing her how to hold it, and I believe it was the first time she had ever had a pen in her hand.

I requested the medium to say that little Mary was ready. And immediately her tiny hand began to write-a pretty, neat lady's hand-and wrote out the following:

"My dear little daughter Mary, be a good child. Pray to your Heavenly Father, and try to meet your mother in heaven. She is always watching over and praying for you.'

This so startled me that I quit, and did not go again. How wrong this was I am now instructed to believe. But I permitted the great and paramount subject measurably to pass out of my mind, but the sentence then and there written can never be effaced. It was lodged there in memory, to bring forth fruit in after years-fruits, I hope, meet for sincere and acceptable repentance.

[The writer then goes on to say that about a year ago-nineteen years after this incident-he was again drawn to look into the matter, and has, since then, been favored with many interesting manifestations in a circle to which he now be longs, and in which he is continuing his investi-

# Godfrey Higgins's Anacalypsis.

No attentive reader of the Banner of Light has quotations from Higgins's Anacalypsis. Your able correspondent from Albany, Mr. G. L. Ditson, often enriching his essays and communications with selections from those rare volumes, said to us awhile since, he would not "part with them for five hundred dollars, providing he could not of the most marked of his character-his skepticism of replace them."

It will be remembered by Spiritualists and others interested in antiquity, that when Charles | thinker. He is at present Professor of Comparative Anat-Partridge published the Spiritual Telegraph, he proposed—that is, if a certain number of subscribers could be obtained—to bring out this remarkable book, the Anacalypsis, or "an attempt to draw aside the veil from Isis," and thus acquaint the world with the "origin of nations and religions."

Mr. Partridge did not publish; but afterwards loaning, lost his own volumes. It is almost impossible to obtain them, at any price, even in England. Many of the printed copies were burned. Our set cost us over fifty dollars. While in England we visited the old palatial residence of Mr. Higgins, at Shellowe Grange, conversed with his niece, examined his mammoth library, obtained his miniature and a correct sketch of his life. Believing the time has come for a full appreciation of this author, now long in the world of spirits, we propose to bring out his volumes in a cheap yet substantial form, with annotations and a brief history of the author's life, providing there is sufficient encouragement given to warrant such an enterprise. When the work is modernized, completed and handsomely brought out, it will make some four or five volumes of three hundred-perhaps four hundred pages each. The whole set will be sold for about ten dollars. Will those desiring the volumes when published, forward us their names between this and the first of May, directed to office of American Spiritualist, Cleveland, Ohio, or Banner of Light, Boston, Mass.?

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J. M. PEEBLES.

# An Explanation.

DEAR BANNER-I did not authorize the an nouncement in your last paper that I would assist in conducting the dedicatory services of the new hall in Lawrence. Glad as I should have been to have participated in them, my early and positive statement that it would be impossible, owing to business engagements, should have prevented an announcement which might possibly cause disappointment to some persons; and which, at least, puts a speaker under the unjust suspicion of being careless or neglectful in fulfilling engagements. In but one instance, during a lecturing career extending through some sixteen years, have I failed, from forgetfulness or other fault of mine, from being at the place and on the time agreed upon. Fraternally, H.B. STORER.

It may surprise some readers to know that the cleander, so popular as a house and garden plant, is extremely poisonous. An Ohio doctor writes that he was recently called sudden and violent, and the result nearly fatal.

#### ALL SORTS OF PARAGRAPHS. CONTENTS OF THIS NUMBER OF THE BARRES.—First Page

'Natural Selection in Relation to Man," by Hudson Tuttle; "Musings," by Allen Putnam; poem-"The Baby-Boy," by G. L. Ditson; "Remarks of Prof. Wm. Denton and others," on the second hearing for the Incorporation of the American Liberal Tract Society. Second: the same, contin-Among these is a letter lately received from one ued; Speech of Elder F. W. Evans. Third: Spiritual Phonomena-"Great Excitement in Memphis, Tenn.; Banner Correspondence from Minnesota, Texas, Vermont, Pennsylvania, Ohio, New Hampshire, West Tennessee, Massachusetts. Fourth and Fyth: Leading articles, items, etc. Sixth: Message Department; poem-"No Ring," by Alice Cary; Opinions of the Press on New Publications; "A Word of Appreciation," by H. Augusta White; "Omnium Gatherum," by "C. I."; "Whither are we Drilling?" Report of the Quarterly Convention of Mediums and Speakers at Avon, N. Y.: Marriages, Obituaries, and call for a Spiritual Mass Meeting to be held at Waukesha, Wis. Seventh: Advertisements. Eighth: Warron Chase's Correspondence

and Cephas B. Lynn's "Western Locals," Zer We shall be obliged to suspend our list of meetings altogether, unless the friends in the different sections of the country represented are more particular about keeping us correctly posted. For instance, we learn from two different parties not residing there, that the Bulfalo notice in the list of meetings-as printed in the Banner-is entirely incorrect; and yet not a Spiritualist in Buffalo has thought it of consequence enough to post us up. Such remissness is entirely inexcusable; more especially when the fact is taken into consideration that our List of Spiritual Meetings is published gratuitously.

The spirit message published in our last issue in reference to the treatment of small-pox, purporting to have been given by "Dr. Sidney Doane," should have been printed Dr. A. Sidney Doane. The error was made by the reporter.

THE We have received letters from Southampton, Mass. and Middlebury, Ind., containing money, but no name signed to either letter. Please forward address in full, and we will fill the orders:

A paper has been started in Liverpool called The Tobacco

A deacon in Illinois objected to the organ purchased by his church, and when called upon to close the service with prayer, said: " Call on the machine! If it can sing the glory of God, it can pray too. Call on the machine!"

Plant. It is filled with puffs.

If a business man does not advertise, it is a sure sign that he is afraid to let the public know how small and poor his

We learn from the Banner of Light, Boston, that Mr. Robort Barnes, of Evansville, Ind., lately deceased, "left a will bequeathing to the board of trustees of the Indiana State Association the whole of his property, amounting to nearly \$700,000, to be devoted to the education of children of poor parents."-N. Y. Independent, March 23.

True as far as it goes; but why strike out the words " of Spiritualists," after the word Association? We could suggest a number of reasons, but prefer to hear the Indepen-

The following paragraph was clipped from the Boston

Courier: Father Hecker is reported to have said, in a lecture at De-Rather neeker is reported to have said, in a locative at Detroit, that Catholicism rules the city of New York with 50,000 majority, and the question is not now, "Will Catholics ever rule America?" but "How soon?" We don't believe Father Hecker ever made such a remark. If he did, it was a very foolish one. Any religious sect, which undertakes to rule this country exclusively, will find itself engaged in a losing enterprise.

ing a rich treat for the public on his return East next month. He intends lecturing in Baltimore, Philadelphia, New York and Boston, previous to his leaving for California THE ROYAL MARRIAGE. - The marriage of Queen Victoria's

B. F. Underwood, the successful Liberal lecturer, is prepar-

daughter, the Princess Louise, with the young Marquis of Lorne, took place March 21st, 1871.

The San Francisco Morning Call, one of the most popular dailies in San Francisco, was formerly quite bitter in its discovered its error, is giving our philosophy a more candid hearing.

"Defence of Mediumship." - J. L. Potter's remarks under this heading, in our correspondence column, are

"The prisoner has a very smooth countenance." "Yes: he was ironed just before he was brought in. That accounts for it."

An able article may bring an editor a cane.

PROF. HUXLEY, says Harper's Bazar, " is only forty-six. He was a poor boy with an inclination for the medical profession; studied at Edinburgh; appointed assistant surgeon in the navy; cruised four years in the South Pacific; re turned to England in 1850; in 1854 became attached to the School of Mines, and from that time dates his fame. He is one of the most industrious workers of the age, applying himself to the study of every problem with a persistence and an energy which are generally rewarded with success, as far as he himself is concerned. This latter trait is one other people's conclusions until he has solved them for himself. He is a most assiduous worker, and an equally free omy and Physiology in the Royal College of Surgeons, and Professor of Natural History in the School of Mining."

Digby says, if the laborer is n't worthy of his hire, he'd better go higher.

Clergymen who preach against the acquisition of wealth eldom object to an increase of salary.

THEOAT AFFECTIONS AND HOARSENESS.—All suffering from Irritation of the Throat and Hoarseness will be agreeably surprised at the almost immediate relief afforded by the use of "Brown's Bronchial Troches." The demulcent ingredients allay pulmonary irritation; and, after public speaking or singing, when the throat is wearled and weakened by too much exercise, their use will give renewed strength to the yotal organs.

# Movements of Lecturers and Mediums.

Dean Clark, who has of late been laboring at Hampton and Hampton Falls, N. H., is engaged to lecture, during the month of April, at Fall River. Mass., after which time he will be ready to accept calls to speak wherever his services may

Edward S. Wheeler spoke at New Bedford, Mass., Sunday, March 26th, and will speak there again on Sunday, April 2d. He spoke in Middleboro', (not Marlboro', as misprinted) March 19th.

Mrs. Fannie T. Young writes an encouraging word from New Hampshire, where she has labored during the winter more or less. She is now ready to accept engagements to lecture Sundays or week evenings during April and May. Address her at Stafford, N. H., care of Dr. H. C. Coburn.

N. Frank White gave a lecture and debate at Brenham, Texas, March 7th, and the Banner, published there, gave a synopsis of both, and says the lecture was delivered to a large audience in the Court-House, on "the adaptation of Spiritualism to the wants of humanity."

George E. Clark (better known as "Yankee Ned,") is lecturing in New Hampshire. He spoke in Salmon Falls, March 28th, and then in Rochester. He is desirous of securing calls rom Spiritualist societies in Maine. His permanent address is No. 2 Newhall street, Lynn, Mass.

Horace Seaver lectured in Maribroro', March 19th, before the Spiritualist Association. A correspondent writes: "Mr. Seavor gave us a very instructive and entertaining lecture, both in the afternoon and evening. Some of the spiritualistic brethren who have heretofore considered him to occupy an antagonistic position to Spiritualism, were more than pleased by the spirit shown and the manner in which he handled his subject. Indeed, it would be nothing more than the truth to say that he was eloquent in his addresses. The friends of liberal thought here are hoping that, ere long they will again have the pleasure of listening to his words of eloquence and wisdom."

Mrs. M. E. B. Sawyer is ready to answer calls to lecture. Address Manchester, N. H.

Miss Lottle Fowler, the test medium, has been holding seances in New York lately. She goes to Baltimore from there. Our good friend, Rev. Thomas C. Benning, of New York, writes to us as follows: "I had the pleasure of meeting, at our conference, last Sunday afternoon, Miss Lottie Fowler, and, though I had often heard of her, I never had to attend a child who had eaten some small fragments of an the pleasure of seeing her before. She is certainly a reoleander bush that had been cut off. The symptoms were markable medium—so simple-minded and childlike, and yet so very remarkably truthful and interesting. She gave me,

voluntarily, in the public hall, some of the most touching tests of things which occurred over forty years ago-things though simple in themselves, being purely of a domestic character, yet to me exceedingly interesting, and, I may add, things which had long since passed out of my recollection, but now most vividly recalled through her interesting phase of mediumship. I understand she goes from here to Baltimore, and I would earnestly recommend our Baltimore friends to avail themselves of her wonderful powers. I do not often write thus of any medium, but in her case I feel

#### Spiritualist Lyceums and Lectures.

Boston.-Eliot Hall .- The exercises of this Lycoum were well attended on Sunday morning, March 26th, both by members and visitors—among the latter of whom were James M. Peebles, Lizzie Doten and Doan Clark, After a song, Silver-Chain recitation, and Grand Banner March by the Lyceum, and the reading of a selection by one of the male members, Misses Maria Adams, Hattie A. Melvin, Ida and Cora Benson, Florence and Hattle Colver, Annie Routell, Helen Kittredge, Bertie Lovejoy and Masters John Ward, Freddie Simonds, Clarence King, Warren Doolittle declaimed; Charles W. Sullivan sang. The wing movements and target march followed, and the session closed by a song from the Temple Group Quartette-Mr. and Mrs. Lucerne Lovejoy, Annie Cayvan and George Woods.

Notice was given that, on the first Tuesday evening of April (the 4th), the opening meeting of the Spiritualists' Social Union would be held at Eliot Hall-admission by complimentary tickets. The meetings, we understand, are probably to be continued thereafter on the first Tuesday evening of each month, in the same hall.

On Monday evening, March 27th, the regular dancing assembly of the Lyceum took place at Eliot Hall. Though not so well attended as on previous occasions—on account of bad weather and the approaching anniversary-it was one of the pleasantest parties of the season. The music, by the Lycoum Quadrille Band, was-as usual-very fine, and merited more listeners.

Temple Hall,-The Secretary of the Boylston street Spirituslist Association reports that, on Sundays, A. M., March 19th and 20th, Mrs. M. Carlisle conducted the exercises, giving satisfactory tests. Addresses by Judge Ladd, Mrs. Dr. Emma R. Still, Mrs. H. E. Cutter. P. M., 19th and 26th : Mrs. S. A. Floyd spoke; subject, Progression. Mr. Locke favored the audience by playing and singing.

Evening, 19th: Opening invocation by Abby N. Burnham Address by Mr. Lincoln; subject, "Natural and Spiritual Life." He dwelt on the necessity of understanding the laws relating to health, thus developing a purer and noble spirit; also referred to the conditions necessary to the perfection of harmonious circles. Dr. Hodges, of East Boston followed, with an interesting address on "Free Thought," which must be accorded to all. If we would find happiness, he said, we must look for it in harmony. Spiritualism, was given to man to make him better, to clevate and liberalize his mind, and to develop the God-principle in his nature. Evening, 20th: Address by Mrs. Jeanette J. Clark; sub

ect: "Spirit Life." Full attendance as usual. Lyceum, 19th and 26th: Opening invocation by Abby N. Burnham. Interest seems to be gaining ground in the hearts of the older ones, as is manifest by their presence each Sabbath, thereby encouraging the earnest efforts of conductors and teachers.

CHELSEA .- Granite Hall .- James M. Poebles addressed the Spiritualists of that city at the above-named hall, on Bunday evening, March 26th.

CAMBRIDGEPORT .- Harmony Hall .- The regular Monthly Concert for the benefit of the Children's Progressive Lycoum meeting in this hall came off on Sunday evening, March 20th. The house was well filled, and the occasion a perfect success. After a song of welcome by the Lycoum, recitations followed from Misses Clara and Fannie Hall, Cora Hastings, Floe Bullard (by request), Etta Willis, Georgie Martain, and Master Georgie Pearson. Songs, in which Misses Nellie Bullard, Fannie and Clara Hall, and Masters Georgie Pearson and Eddie Hall took part, were interspersed between the dialogues, whose principal parts were sustained by Masters Bertie Bullard and Georgie Pearson, Misses Ida Eliot, Georgie Martain, Floe Bullard, Cora and Ella Harrington. During the evening, three tableaux, called, respectively, "Angels in Heaven," "Mother's Georgia and "Feith, Her's and Charley" (three spones), were presented; and Miss A. R. Martain, Guardian of the Lyceum, was presented with a bouquet-the gift of the scholars; speech by Etta Willis, to which the recipient fittingly responded. A number of children went through the fing exercise, led by the Conductor, W. H. Bettinson. Remarks by Mrs. Albertson closed the meeting. Good music was furnished during the evening by Miss Mary Hayes and Mrs. H. A. Pearson; services conducted by Chas. H. Guild

# New Publications.

THE ATLANTIC MONTHLY opens with a story called Footpads, by Harriot Proscott Spofford; enters on part three of John Hays's Castillan Days; gives a history of Germany in the late war, under the title of The Giant in the Spiked DeForest: adds the fourth to Dr. Williams's previous valuable papers on Our Eyes, and How to take Care of Them continues the sketch of American Life in France; also the story of A Passionate Pilgrim; Spots on the Sun; a naper on Count Rumford; the continuation of Mr. Field's Whispering Gallery, descriptive of the ways of Hawthorne; and notices of recent publications. As a whole, the April number of the Atlantic is substantial, yet airy and varied, with a strong relish on each page.

THE HERALD OF HEALTH presents an attractive list of long and short articles for April, touching on a large variety of subjects, and discussing many hygienic and dictetic questions. Among them we note Alcoholic Medication, Longevity, Boys, Country and City Life, Dust and Disease, Personal Influence, The Education of our Daughters, Rightcousness as the Great Cure-All, Cow's Milk for Babes, and a mosaic of editorial commontaries worth reading by all. No journal of its character does more practical good by the timely lessons in life which it so happily inculcates.

LIPPINCOTT'S MAGAZINE for April gives us an article on Charles Francis Adams, a story entitled Wild Iroland, a paper on Emanuel Swedenborg, Student Rambles in Rusвія, What shall we Drink, Old Sadler's Resurrection, together with other tales, poems, monthly gossip, literary reviews, and so forth. It is a bright number, full of the spirit of the day, and quite up to its high maganize standard and ideal.

THE NATIONAL QUARTERLY REVIEW has the following table of contents: Cevion and its Mysteries, Canova, National Characteristics of French and Germans, The Central Park under Ring-Leader Rule, Ancient Graves and their Contents, Freiligrath, Specimen of a Modern Educator of Young Ladies, Mountains and their Influence, and notices and criticisms. The list shows its own value, by the freshness and solidity of its several papers.

Lee & Shepard publish, in handsome paper-covered form, Charles Sumner's lecture of last winter, "The Duel between France and Germany, with its Lesson to Civilization," which will in this shape command a wider reading than it could get through newspaper reports.

THE EXAMINER, edited by Edward C. Towne, continu ts bold and outspoken course of discussion, touching in the April number on the Essenes, Judaism. the Orthodox Theory of no God in the World until Christ, the Radical Club o Boston, a Scandalous Specimen of Crazy Chicago Orthodoxy, and an abundant notice of books.

GOOD HEALTH, for April, is received. An attentive pe rusal of its valuable contents will add to one's "good health."

Our Young Folks, for April, is fresh and readable. THE RESTORATION OF THE POPE.-A discourse preached in the West Spruce-street Presbyterian Church, Philadelphia. by Rev. W. P. Breed, D. D., pastor.

# To Correspondents.

We do not read anonymous letters and communica tions. The name and address of the writer are in all case; indispensable, as a guaranty of good faith. We cannot under take to return or preserve communications that are not used

J. L. D., Provincerown.-Your communication is on file for consideration. We have not the room to print one-tenth part of those we receive, which annoys us even more than the correspondents who desire to be heard through our columps. We know Bro. Denton's lectures are extremely radical in regard to Old Theology; but this is an age of free thought, and their publication can do no harm. The truth must be told. Those who do not endorse Mr. Denten's radicalism, will no doubt be pleased with Rev. Mr. Cudworth's conservatism. We gave our readers the benefit of both lec

D. D. L.-Your essay, "THE TWILIGHT OF HISTORY," I on file for publication.

Boston Music Hall Spiritual Meetings. Entrance on Tremont and Winter streets.

April 2. Lecture by J. M. Peobles.

The fourth course of loctures on the philosophy of Spiritualism will be continued in the elegant and spacious Music Hall, EVERY SUNDAY AFTERNOON, AT 21 0'GLOCK

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and Intelligence. Published in London. Price 25 cents.
THE MEDIUM AND DAYBRAKE. A weekly paper published THE MEDIUM AND DAYBRAK. A Wookly paper published in London, Price 5 cents.

THE RELIGIO-PHILOSOFHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. Price 8 cents.

THE PRESENT AGE. Published in Chicago, Ill. Price 8

THE LYCEUM BANKER. Published in Chicago, Ill. Price

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 cents.
The Chucible. Published in Baltimore. Price 5 cents.
The Heald of Health and Journal of Physical Cul-

# BUSINESS MATTERS.

OHARLES H. FOSTER, Test Medium, No. 29 West Fourth street, New York City. A1.

MRS. J. H. FOSTER, Business and Test Medium, 156 Elliot Place, Brooklyn, N. Y. 5w\*.Mar. 25.

JAMES V. MANSFIELD, TEST MEDIUM, Answers sealed letters, at 331 Sixth avenue, New York. Terms, \$5 and four three-cent stamps. A1. SEALED LETTERS ANSWERED by R. W. Flint,

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paper itself, then know that the time for which you paid has
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for us to send receipts. Those who desire the paper continued,
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A SITUATION desired by an Electrical and Magnetic Heater by the day, or as a partner with Clair-royant Physician. Address A. G., this office. lw\*-Apr. 8. MRS. L. W. LITCH, Trance, Test and Healing Medium, has removed to 183 Court street, Boston. Circle Tuesday and Sunday evenings at 73 o'clock.

Apr. 8.—2w\*

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To Commission Debris.—Letters must be short, and those requiring aid from a distance who are well able to pay should enclose a fee of five dollars. Dr. Newton does not receive pay except from those who are amply able. All others

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Steowis—Mar. II.

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lw\*-Apr. 8.

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# Message Pepartment.

EACH Message in this Department of the BANNER or LIGHT we claim was spoken by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Conant,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undersloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

#### The Banner of Light Free Circles.

These Circles are held at No. 158 Washington Street, Boom No. 4, (up stairs,) on Monday, Turbday and Thursday Afternoons. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock after which time no one will be admitted. Beats reserved for strangers. Donations solicited.

for strangers. Donations solicited.

MRS. COMANT receives no visitors on Mondays, Tuesdays,
Wednesdays or Thursdays, until after six o'clock P. M. She
gives no private sittings.

Donations of flowers for our Circle-Room are solicited.

The questions answered at these Scances are often
propounded by individuals among the audience. Those
read to the controlling intelligence by the chairman, are
sent in by correspondents.

#### Donations in Aid of our Public Free Circles.

Since our last report the	following sums have been received,
for which the friends have	our warmest thanks:
Mrs. S. Gillette	81,60 S. P. Hong 8 50
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#### Invocation.

Oh thou who didst speak to Moses amid the thunders of Sinai, and who speaketh to every living soul, and giveth to each soul its own law. saving." I am the Lord thy God, and me only shalt thou serve," we come to thee this hour, and. standing face to face with thy greatness in the world of matter and the world of mind, lose something of our littleness; coming face to face with thy wisdom, which is infinite, we would lose something of our ignorance; and coming face to face with thy love, we would lose something of our hatred. And we ask that when these mortals shall look within the sacred book of their own lives, they may find enough of holy writ there to guide them through time and eternity. We ask for them that they may lose all their fear of thee, that they may worship at the sacred shrine of love, which admits of no fear. And may we, each one of us, be baptized anew this hour-be baptized to go forth working out higher uses and holier purposes; baptized with thine own great love, that shall well outward from our being to all humanity, bringing up the downtrodden, ministering to the needy, and calling all to thee. And when those to whom we may, from time to time, become ministering spirits shall have entered the Land of Morning, the soul's day of jubilee, may they read for us this record-" Well done, good and faithful servant!" Amen. Dec. 20.

#### Questions and Answers.

CONTROLLING SPIRIT.—I am ready for your questions, Mr. Chairman.

Ques. - S. Sipe, of Zimmermansville, Green Co., Ohio, says that a message appeared in the Banner of Light for July 30th, 1870, in which a young man gave his name as Martin McCoy, and said that he was drowned in Beaver Creek, some two miles and a half from where said Sipe resides. The questioner is knowing to the fact that the circumstances stated are truthfully recorded; but the spirit has given the last name incorrectly -the name Martin being all right. Will the spirit return and give his surname? The matter is of much importance, as considerable interest

has been awakened by the message. ANS.-He is present, and declares that he gave

his last name right-McCoy. Q.-(By M. L. W.) What effect does morphine have on the spirit where a patient is kept under the influence of it for a number of days, and even

to the last hour of its life this side? A.-Morphia has the power to prev from holding active control of the physical body. It also has the power to prevent it from holding any control, and then of course death ensues. But in ordinary cases, it prevents it from holding active control of the physical body. The control it holds is only secondary; and the effect it has upon the spirit or body proper of the soul is this: it covers it with a cloud-like shield, envelopes it with a hazy atmosphere, through which the soul cannot penetrate sufficiently to take cognizance of things belonging to the sphere of crude matter. And, furthermore, it prevents the highest, the most legitimate control of the soul over its body, the spirit, after death; nor does the soul resume normal control of the body till that body has thrown off all this clouded atmosphere which is the result of morphia that was administered to the physical body. But the effect is not eternal. It is only temporal; for the soul sooner or later outworks for itself the law of its being, and assumes control of the body; nor does it cease to labor with these inimical conditions till they are all dispelled. It is like the sun, that struggles through clouds, and finally overcomes them, or like the sun's effect upon the dews that have settled upon earth-finally it overcomes them; or like the power of good-it finally overcomes all evil. In conclusion, it may be well to state that this narcotic should always be administered with care. When used by a skillful practitioner, it is a most valuable servant; but when used by those who are unskilled, who do not know the exact powers and properties of the article, it becomes a most terrible tyrant and master.

Q.-How long, on an average, is the spirit confined to its influence after it has passed to the

A .- I believe I have heard it said that the average amount of time-speaking after your earthly manner—that is consumed in this half-normal condition by the soul is generally from seven weeks to seven years—rarely anything less than seven weeks. [A long time.] Very short, compared with eternity.

Q.-Please explain Matthew xiii, 58: " And he did not many mighty works there because of their

A.—It is exceedingly hard for me to determine that Matthew wrote the book accorded to him. Indeed, my observations have taught me that he did not—that there was no possibility of his doing it. But whoever did write that scriptural paragraph, doubtless intended to convey this idea: That the spiritual power of the man Jesus was limited and governed by conditions. He did not many mighty works-says the record-because of their unbelief in certain places. Well, if he was God, why should their unbelief affect his power, he being infinite? To my mind this is a religious absurdity, and there are many such contained within the lids of the Bible. It is a well-known fact with us that he was nothing more than a spiritual medium, possessed of powers analogous to those of the mediums of the present day. He went forth healing the sick as your good brother

on the part of those they wish to heal, and by whom they are surrounded. Jesus understood the law perfectly well, and it is believed by your speaker that he never claimed for himself one tithe that Christianity claimed for him.

Q.-What is your opinion of Jesus raising Laza-

rus from the dead? A .- It is my opinion that that story, when literally and theologically rendered, is on a par with the whale story and some of Mother Goose's stories. I ask no pardon for the answer I have given. No better one is necessary. For we know that when once the body physical has come under the law of change which you call death, God never permits any one to break any one of his laws, and therefore when once the body comes under the other law, there is no power in the universe, in heaven, earth or hell, that can wrest it from that law. God himself could not do it, and would not do it. According to the record, Jesus says, "Your brother is not dead." He did not claim to raise the dead. When he went in to minister of his healing power to the maid, and they told him she was dead, he says, "The maid is not dead, but sleepeth." He took her by the hand, and in the name of the power with which he was invested. commanded her to rise, and she rose, not from the dead, but from a temporary suspension of physical force-nothing more.

QR.—It was death to human sight? A.—Doubtless.

Q .- (From the audience.) What spirit is now peaking?

A .- Thomas Paine, the infidel to all religious. I never was ashamed of my name when here. I am not ashamed of it now.

Q.—What was your status in the spirit-world compared with those who went over about the same time, believing in the Orthodox faith? What was your advantage?

A .- I had the advantage of them in this wise: While they were cramped by bigotry, superstition and false gods, I soared into a free atmosphere and worshiped the great universal Spirit who had ever sustained me, and who I believed ever would. I had no fear of hell. I entered that world with a deep abiding love for the power that had brought me into existence, and had so far sustained me. They went with fear and trembling, and stood as it were upon the brink of an awful precipice, and were hourly expecting that the avenging angel would hurl them into the bottomless pit. I believed in no such thing, thereore I was happy, and they were miserable.

Q.-What became of Christ's body when h was taken from the sepulchre?

A .- It was stolen by his friends and cared for s bodies were cared for at that time in Syria. Q .- How about the story of the dead coming

from their graves when he was crucified? A.-A falsehood. And yet the dead were seen spiritually, not physically, as they are often seen in the presence of powerful media at the present Dec. 20. day.

# Samuel Adams.

I come here at the call of one Thomas Prescott with whom I had some dealings when I was in the mortal body. He having heard that sometime ago I had ministered at this place, has made this request: That I would come back and pay him the fourteen dollars that I owed him. With all due respect for his view of the case. I have to say, if my memory serves me right-and it was always pretty good-that it was him that owed me the fourteen dollars, and if he will only tax his memory a little, I think he will see that it is so. And since he has called up the subject. I would suggest that he take it over to the Chief-of-Police's office, to be devoted-small as it is-to the poor of Boston. Samuel Adams, though he is courteous enough to address me as "Old Rat-trap Adams." Dec. 20.

Polly Bryant. I have been gone most twelve years. I thought perhaps I might rouse the attention of my children and grandchildren if I could say a few words here. I was in my ninety-first year; my name, Polly Bryant. I lived in Boston and I died in Boston. I want my children and my grandchildren to live more godly lives; instead of paying all attention to the wickedness of this world, pay some to the righteousness of the other: for there are some of them-more than one, too-that are ourselves of a medium? coming to the spirit-world in less than one year. only so long a time to stay here, and I want them darkness, terrible darkness now. I tried to live a n't know much about it. I did as the minister thinking for myself. But that's the way people do here. We very soon get our eyes open, and find we have to work out our own salvation in blind, but I want my children and grandchildren instances. to know that I have n't the infirmities of age on me in the spirit-world; only when I come back here I feel as I did when I was here. Dec. 20.

# Clarence Bickford.

I come back to say my mother did n't kill me. If I had n't woke up I should n't have been killed. [Are you sure of that?] Yes, sir: I am sure of that. have anybody think my mother was a suicideand a murderer. [Did you wake so as to understand any of our friends think it was mother. I guess ever did on earth. [Then you have n't found out | February. who did it?] No, sir; I suppose mother knows; l do n't.

Prayer by Rev. George Whitefield; questions

# Invocation.

Oh, thou who art the author and protector of Newton and many others go forth healing the memory they of to-day weave chaplets, offer pects, not in the least; so she need give herself no

sick; and they will every one of them tell you that | prayers, and sing their songs—the peaceful Esthey are more successful in some places than in senian who did bring from other ages great glowothers. In some their power returns back to ing truths, and did give them, in his age, a signifithemselves unused and unappropriated. And cance and power that they never had before. And liege granted me, I think I shall so do. Good why? Simply because there is no receptive power to-day they burn upon the altars of thousands | day, sir. and tens of thousands, av. millions of minds everywhere on earth. Oh, for the gift of this peaceful Essenian we praise thee; and we are glad that, as the years roll round, his brethren who are still on earth remember him with thanksgiving and with prayer. We are glad, our Father, that they weave chaplets to his memory; that they sing their songs of praise in honor of him who gave them so much truth and set for them so excellent an example. And for our other brothers we praise thee; for a Pythagoras, a Plato, a Lycurgus of ancient days, and many others, oh, Infinite God of Wisdom, we praise thee. And for those of our day, a Phillips, a Garrison, an Emerson and many others, all the long catalogue of modern sages, we praise thee. And for those who become like two-edged swords in the hands of the great spirit-world, the mediums of ancient and of modern days, we praise thee. And we ask that the holy spirit of thy love may find an abiding place in their hearts, and so clothe their entire being that they shall every day walk with the angels and talk with thee. Father, Mother, receive our prayers and our praises, and bless us as thou ever hast. Amen.

#### Questions and Answers.

QUES.-If a person should consult three different mediums in three different cities on the same day, could the same spirit-friend communicate through these three mediums on the same day. even if the cities should be remote from each

Axs.-We do not know. It would depend upon the circumstances attending those requiring and those giving the message, and the medium. The distance would have nothing to do with it.

Q.—What is the philosophy of communication? Why may one spirit communicate when another

A.-Can you tell us why one scholar in school may be a dunce, and another a very bright scholar? If you cannot, we can tell you. The circumstances surrounding and making up the organism of one determine it to be a dunce, and the other to be exactly the contrary. Now some spirits are able to take advantage of all the laws pertaining to spirit-control over mortals; others cannot gain control over them, and therefore cannot use them. Some never can; some can after repeated efforts; some find it exceedingly difficult, even impossible to control some media, while they find it very easy to control others. Now the causes operating either for or against spirit-control are legion. Should we enumerate them all, it would occupy more than your lifetime.

Q.-I have heard it said by a medium that persons who are poisoned, their spirits sometimes remain for thousands and even millions of years unconscious. Where is the spirit during that time?

A.-I think the statement is exaggerated. But you ask where is the spirit while it is in that unconscious state? I answer, it is never absolutely in an unconscious state; it is unconscious to the things of matter—unconscious to all save its own immediate soul-sphere, but never unconscious to that. You might as well talk of God's being made unconscious as to talk of the soul's being made unconscious. It can be separated from its action over matter. Its consciousness, so far as matter is concerned, can be taken away, but, so far as its own soul-life ig boncarnad, it naves our be infringed upon.

Q.-Then there is no such thing as an unconscious medium?

A .- Not absolutely, and yet, according to the generally-accepted definition of the term, there are unconscious mediums. They are unconscious of the scenes that are transpiring in the outer world, of what the foreign spirit is saying and doing through them, but they have a soul consciousness of their own which is perpetual, eternal, and over which no other spirit or condition can have any control.

Q.—Can disembodied spirits clearly perceive persons in the form—see the physical landscape and physical objects as we do, without the aid of a medium?

A.-No. they cannot: but they can see the soul of those things—the spiritual part—but the material part they can only see as they come in conjunction with mediumistic matter.

Q.-Will all the physical landscape be lost to us when we pass to the other side, except as we avail

A .- Yes, so far as the objective in this world or It is written in the book of their life; they have other worlds is concerned. And yet you should not forget that everything, either of Nature or of to come with some kind of light. They are in art or of mind that has an expression here, has a corresponding spiritual expression there, and the Christian life when I was here, but I find I did spiritual is the real, the glorious, the more beautiful part. You will hardly wish to return to the and the Bible taught me, and I did n't do much | crudities of this life and its unblessedness, except for purposes of observation and study-not for pleasure-when you shall have ascended to the realities of the soul-world. There are landscapes this life, and I'm glad of it-glad of it. I lost the there far more beautiful than here, and yet they use of my limbs when I was here, and I was about are the inner life of what you have here in many

# William Harris.

I do not know very well how to manage these things; but I was very anxious to come, and so gained permission. I have only been dead since this morning, between six and seven o'clock. went to Switzerland about thirteen months ago in search of health, and for awhile I thought I Clarence Bickford, from Haverbill. I don't like to had found it; but Nature with me soon took another downward lean, and I have been on the wane ever since till this morning. I passed on of what was being done?] Yes, sir, and I was terribly hemorrhage of the lungs, not having been confrightened, and I made an awful noise, and that is | fined to my bed for a whole day at a time during why I got killed. [Did you know the person?] No, all my sickness. My name was William Harris. sir. [Could you see?] Not very well. I could see I have a mother in New York City who is a bepretty well. He had a light, but it was concealed; it liever in these things. I have many times laughwas n't out bright. [Was there more than one?] ed at her for her faith; but she said to me: "Wil-No, sir; I don't think there was. I hopethere won't liam, if you should die away from me I know you will come back; I am sure you will." I said: she could n't be so happy in the spirit-world as "Oh, yes, mother; if your faith is true I will come she is, if she had done anything like that. But back." She does not know of my death; but I she didn't do it; and I do n't care about it. I am am here, and my body is in Geneva. William, to happy here, and I like a great deal better than I Mrs. Mahala Harris. I was twenty-three last

# Miles Thompson.

[How do you do?] I am all right, stranger. I answered by Thomas Paine; letters by William | come here a spell ago-Miles Thompson-and gave a message which my old woman has received, and I have received hers in reply; so I am here to reply to it. She says: "I did hope that when the grave closed over you all communicathis beautiful world, wherein the soul receives an tion between you and me would cease." Easiest education with reference to matter, we praise thing in the world to be mistaken. Now about thee for as much of the beauty of life and the my coming; you see, the old lady is sadly troubled blessedness of being as we are able to compre- about certain prospects. Well, I come here tohend. We praise thee, oh Lord, for the glory of day to say there's no necessity for any trouble at the worlds that people the solar spaces, each one all. I have no intention of coming here or anyof which is a whisper to the soul of thy power and where else to make any communication but what thy wisdom. We praise thee, oh, our God, for the could with safety be made to all the world, and gift of our elder brother of Nazareth, to whose certainly none that would interfere with her pros-

uneasiness. And as to my remaining silent, when I was here I did pretty much as I pleased, and I have n't forgot how to there, and having the priv-

#### Louisa Truman Kendall.

I have a brother in Boston, Mass., who is anxons to know of my whereabouts. I come here to tell him that I died in New Orleans on the 12th of August, 1867. Louisa Truman Kendall. If he wishes further information, let him address a letter to me that I can answer through Mr. Mansfield, and I will give it, but not here. Dec. 22.

#### Jennie Hammond,

[What is the matter?] I've got a sore throat. don't think mother would want me to come here if she thought I had that; I had it awfully when I lived here. Mother wanted Uncle Joseph to bring me here so I could send her some word, but I don't think she knew I'd bave sore throat. Jennie Hammond is my name. I lived in New Bedford, Mass., and I died with the sore throat. I've been gone six weeks. Yes, it is. Uncle Joseph says it aint but four weeks, but I know better. [We will print what he says.] No, you need n't; 'cause he don't know; it is n't true. I did n't see him for two weeks. He says, perhaps he is mistaken. I know he is. I'd been here living two weeks when I saw him: but I've been gone from mother six weeks. Tell mother I like pretty well, and I should like so well if she was only here; but when I think about her, I do n't feel so well. I want to tell mother that father is If so, then, from ever being rich, "good Lord deliver me." coming home sooner than she expects; he goes to sea, and he is coming home sooner than she exnects. He is going to leave the ship at Antwerp. and he is coming home from there, because he don't like the captain; and I want her to tell him when he gets home to give my chain and locket to Cousin Emma, that he brought me from London. Give it to her, because it's too bad nobody wears it. [How old were you?] Eight years old. Uncle Joseph says I was nine. I was n't nine. He is getting everything wrong. (To the spirit) about it. [Do you go to see your father in Antwerp?] Yes. [Can you make him aware of it?]

Scance conducted by Theodore Parker; letters answered by C. H. Crowell.

#### MESSAGES TO BE PUBLISHED.

Dec. 22.

MESSAGES TO BE PUBLISHED.

Tuesday, Dec. 27.—Invocation; Questions and Answers; James II. Willets, of Coventry, O., to his mother; Annie Cameron, of St. Louis, Mo., to her father; George C. Russell, of Cincinnati, O., to his wife.

Thursday, Dec. 23.—Invocation; Questions and Answers; Edmund Rennet, died in Sidney, Dec. 29th to his brother; Dennis McCann, to Wm. Perkins, of South Boston; Mary Clark, of Manchester, N. II. to her brother.

Monday, Jan. 2.—Invocation; Questions and Answers; Wilbur Fisk Ilale, to his father; Harvey Robinson, to his brother; Mary Locke, of East Boston, to her mother; Alexander Paine, of Bangor, Me., to his mother.

Tuesday, Jan. 3.—Invocation: Questions and Answers; Waiter Scott Poore, of San Francisco, Cal., to Mrs. L. B. Wilson; Nelson Gray, of New York City, to his father; Lizzio Smith Clough, to her sister, Martha A. Smith.

Thurday, Jan. 5.—Invocation; Questions and Answers; Emma Tilden, of Boston, to her sister Augusta; Charles Chase, to Mrs. L. B. Wilson, of Hoston; Theresa Calleno, of New York City, to her brother Adolph.

Monday, Jan. 9.—Invocation; Questions and Answers; John A. Andrew, to nine friends; William Colburn, to his brother Daniel; Sophia Tucker, of Nova Scotia, to her mother: Tuesday, Jan. 10.—Invocation; Questions and Answers; Evangeline Shields, to her grandfather; Capt. John Peevy, of Bath, Me., to Sam Gordon; Frank Germon, to friends; Minnie Wesley Tyler, of Beyroot, Syria, to her father.

Tuesday, March 23.—Invocation; Questions and Answers; Abram James, to Mr. White: Clara Wilmot, of Now York City, to her mother: Mrs. Ellen M. Robinson, of Nowich, Conn., to friends; Michael Donally, of Boston, to Mr. White. Clara Wilmot, of Now Grow, of Both, March 23.—Invocation; Questions and Answers; Abram James, to Mr. White. Clara Wilmot, of Now Grow, of Path, March 23.—Invocation; Questions and Answers; Abram James, to Mr. White. Clara Wilmot, of Now Grow, of Path, March 23.—Invocation; Questions and Answers; Abram James, to Mr. White. Clara Wilmot, of Nowich, Conn.

NO RING. BY ALICE CARY.

What is it that doth spoil the fair adorning With which her body she would dignify.
When from her bed she rises in the morning
To comb, and platt, and the
Her hair with ribbons colored like the sky? What is it that her pleasure discomposes

When she would sit and sing the sun away— Making her see dead roses in red roses, And in the dewfall gray A blight that seems the world to overlay?

What is it makes the trembling look of trouble About her tender mouth and eyelids fair?
Ah me i ah mei she feels her heart beat double, Without the mother's prayer,
And her wild fears are more than she can bear.

To the poor sightless lark new powers are given, Not only with a golden tongue to sing, But still to make her wavering way toward heaven With undiscerning wing; But what to her doth her sick sorrow bring?

Her days she turns, and yet keeps overturning, And her flesh shrinks, as if she felt the red;

For, 'gainst her will, she thinks hard things concerning And longs to be insensate, like the clod. Sweet Heaven, be pitiful! rain down upon her The saintly charities ordained for such :

She was so poor in everything but honor, And she loved much—loved much! Would, Lord, she had thy garment's hem to touch. Haply, it was the hungry heart within her,
The woman's heart, denied its natural right,
That made her be the thing men call a sinner, Even in her own despite.

Lord, that her judges might receive their sight!

—Atlantic Monthly for April.

## NEW PUBLICATIONS. Opinions of the Press.

We have received from the publishers, William White & Co., of Boston, a Spiritualistic Romance entitled "The Faithless Guardian." By J. Wm. Van Namee. It is neatly bound, and printed in clear, plain type. From the hasty perusal of its ontents we are not prepared to give the work its full merits, yet we have noticed some fine points. The book is certainly readable, and will undoubtedly have an extensive sale.

If men must have a religion, it is at least gratifying to contemplate the ascendency of one which will not assume to put its puritanical stigma on the natural passions of the human heart. There is a great difference between fiction and falsehood. The former does not claim to be literally true, though it teaches the deepest truths. The latter, so well represented in our Sunday school libraries, is not a whit better than any fiction, though it assumes to teach the literal truth. These re-ligious story books are well known to consist of a tissue of falsehoods, and, while they lack interest or fascination, they are designed to accomplish the scheming nurposes of the priesthood. A religion that countenances true works of fiction must certainly be a great improvement on the prevailing

THE VOICE OF PRAYER, a poem by Warren Sumner Barlow, is the title of a beautifully printed pamphlet of some thirty pages. The author is considerably known among a large class of intelconsiderably known among a large class of intelligent readers as a writer of ability, being the author of "The Voices," poems which have been read by many thousands. This last production is comprised of excellent thoughts, many of them beautifully expressed, the reading of which is well calculated to elicit thought, while the sentiments commend themselves to all right-minded people. Carlton, publisher, New York. 25 cents.—

Massillon Independent.

Every unbeliever in the scripture record of man's creation will find some crumbs of comfort in a new work published by Wm. White & Co., Boston, and written by Prof. Wm. Denton, who has been lecturing on Geology and kindred sub-jects, in this vicinity, the present winter. The title of the work is, "The Irreconcilable Records; or, Genesis and Geology."-Weymouth Gazette and

#### A WORD OF APPRECIATION.

MESSES. EDITORS-I have just finished reading the Ban. ner for March 18th. It is a glorious number. Not an article or a word, hardly, but sparkles with spiritual light, and is freighted with divine truth. The Banner is always good; I never read it without being strengthened in my aspirations to be good and do good; but this number ]

deem especially excellent. What a feast for the thinking mind there is in Professor Brittan's noble essay, "Open Doors." Beautifully he expresses the delight the student of Nature feels-a delight which the stranger to Nature knows not. All lovers of Nature can appreciate his words, for they know that looking through the "open doors" of the Temple of Nature, and seeing the treasures therein, the soul of the beholder trem-

bles for very joy. The lecture by Mrs. Brigham is timely and beautiful, offering. I think, just the food that many souls are needing. The article, "Spirit Pictures a Reality," by Mr. Dow, is

excellent. It seems to me such unequivocal statements from persons of social position must begin to open the eyes of skeptics of all classes, from the superstitious Christian to the egotistical scientist. I think a vote of thanks is due to Mr. Robert Barnes, for

his noble bequest to Spiritualists. What a good and praiseworthy thing it would be if others who are able would do likewise. Nor need they wait till they are ready to leave the form. If they would invest their money now in such benevolent enterprises, I think on reaching the spiritcountry they would find a very good interest deposited in the celestial banks. Oh, that I had wealth, that I might aid Spiritualism and

humanity! is often the cry of my heart; but, perhaps, if some who have great possessions should hear it, they would say: "Oh, that is because you are poor; if you had riches you would wish to keep them." Is it true, then, that the real possession of wealth dwarfs the organ of benevolence?

While I am writing, I will tell you how we are getting along here, spiritually. Last fall Bro. D. W. Hull gave us five lectures, as I informed you at the time. The good seed sown then is beginning to spring up. One evidence of this is the much more tolerant spirit manifested toward Spiritualists, and the awakening interest in spiritual matters. Why, the photographer even allows spirit pictures to hang in his gallery!

Spiritualism is spreading; there never was any movement in the past, religious or otherwise, that grew as this has grown. Only twenty-three years since it commenced, and now there are Spiritualists everywhere. And it is spread-No, I was n't, Uncle Joseph; you don't know ing, spreading. Glorious Spiritualism! what a boon it is! There is nothing unto which we can like it, for it is above all compare. There are not words in the human language to express the goodness and beauty and sublimity of it. We cannot express our gladness at its coming, but from the depths of our thankful soul we are filled with unutterable gratitude that it has come! H. AUGUSTA WHITE. West Lebanon, Ind., March 18th, 1871.

"OMNIUM GATHERUM."

BY C. I.

Why do Protestants revere the sacred books of the Jews more than the ancient Jows ever did? It is certain they do. If we question these ridiculous statements about the creation of man, the Garden of Eden, the serpent, the temptation and fall, every Protestant priest is ready to exclaim, "Anathema maranatha!" They hold these statements to be direct revelations from God to men. "It is the word of God." Josephus should be a higher authority than modern priest, be he ever so learned. Josephus was a high priest of the Jews, and, besides, a man of remarkable learning. He says the sacred books of the Jews are twentywo in number; the first five are the books of Moses, in which he has given the traditions among mankind as to the creation, and his own laws. ( Vide his remarks against Appion.) Given certain traditions among barbarous men, ecords of them by picture writing, hieroglyphics, translations into various languages, then several thousands of years and more translations, and you have finally " The Word of God." The tongue of ever-gaping credulity must be silent. Oh, modern humanity! how much you know of steam, electricity and the correlation of force I how little of your own bodies and souls!

# WHITHER ARE WE DRIFTING?

This is not an inappropriate question, when some of our ablest writers and speakers, as Prof. Denton, assert by inquiry, "Since evolution and growth is the course of things. what need of a God?" or of Bro. Jones, in his "Search after God," who says, in the Religio-Philosophical Journal, "From the very nature of things, an Infinite God is an impossibility;" or, as another of our popular speakers asserted in our hall, "I do not believe in an infinite, intelligent God," Now if they only meant that they did not believe in such a God as is characterized in the Bible, why not say so, and spare their friends the pain of a demurrer to their unqualified denial? "Apollonius" deserves well of the community that finite Cause. Bro. Jones has truly said that "The idea is nearly universal that there must be an infinite, intelligent whose infinity we can no more comprehend than the eternity of existence. These are not against but above our reason. I hope Apollogius will favor the readers of the Banner of Light with the further illuminations of his pen

Washington, D. C.

#### NEW YORK. Mediums' Convention.

The Quarterly Convention of Mediums and Speakers was ield at Avon, Feb. 25th and 26th, preceded by a preliminary meeting on the 24th. The attendance was quite large, and was participated in by all present with much enjoyment

was participated in by all present with much enjoyment and satisfaction.

The Convention proper opened its sessions on the 25th, at 11 A. M., and was ably presided over by our zealous and untiring co-laborer, G. W. Taylor. Ten counties were represented—not as delegates, but from a desire to attend those free, unconventional gatherings, where the spontaneity of the soul and the spirit giveth utterance; where creeds, constitutions nor by-laws are found, but harmony, love and truth, the governing and controlling elements which bind and cement all, as brothers and sisters, into fraternal fellowship.

fraternal fellowship.

Communications were read by Bro. Seaver from the late Gen. J. S. Wadsworth, of Geneseo, and our lately ascended brother, S. Chamberlin, of Leroy. Public tests were given by Dr. O. C. Sprague, of Rochester.

Dr. U. U. Sprague, of Rochester.
Inspirational music upon the plano was frequently intersporaed by Mrs. Throop, Miss Waldo, and Miss Nottle Tompkins—much to the enjoyment of all who listened.
Speakers Seaver, Taylor, Mr. and Mrs. Woodruff, Mrs. Hazen, J. G. Fish and others, bore testimony in their several addresses of angel presence, whilst the latter gave a very able closing discourse on Sunday evening to a large audience. ence.
The following Resolution was read, and after being dis-

The following Resolution was read, and after being discussed, was passed unanimously:

Resolved, That the so-called religious amendment of the Constitution of the United States is a direct attempt on the part of Christianity to divert Government from its legitimate functions of establishing justice, promoting the general welfare, and securing the blessings of liberty to us and our children, and that we enter our solemn protest against any such amendment; feeling well assured that the blessings of liberty or the enjoyment of universal freedom will not thereby be promoted.

It was moved and carried that the next Convention be held at Ridgeway, Orleans Co., the last Saturday and Sunday (27th and 28th) of May, where the friends are assured a hospitable reception awaits them.

Rochester, March 17th, 1871.

Married:

At the residence of L. S. Burdick, Esq., in Texas, Kalamazoo Co, Mich., on Tuesday, March 21st, by W. F. Jamieson, Spiritual Lecturer, Mr. Richard W. Hending and Miss Frankle E. Mead, all of Texas, Mich.

In Springfield, O., March 16th, by Rev. G. H. Binkley, Hen-Strong. Esq., and Amelia Ritter, all of the above city.

# Passed to Spirit-Life:

From his home in Wrightsville, Pa., March 12th, Jude Wright, aged 68 years. His firm belief in the beautiful truths of Spiritualism sus-tained him, and he had no fears for the future. Conscientious and spiritual-minded, he was that "noblest work of God;" an honest man. E. P. WRIGHT.

From Cambridgeport, Mass., March 16th, Frank W., son of J. He and Louisa Powell, of England, aged 3 years 11 months

# Spiritual Mass Meeting.

A Quarterly Meeting of the Southern Wisconsin Spiritual Association will be held in the village of Wankesha, on Saturday and Sunday, April 8th and 9th, 1871. Eminent speakers will be present, and all are cordially invited to attend. Come to our "feast of reason and flow of soul;" come to the banquet of the spheres, celestial and mundane.

By order of Executive Committee.

B. P. Balcon, President.

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# Mediums in Boston.

MRS. E. C. LITTLEJOHN CLAIRVOYANT, and Medium for Medical Treatment, Business, Prophecies and Tests. Examination for disease, in person or from lock of hair. 22. Medicines prepared to send by mail. Analysis of ores, \$5. No. 26 Hanson street, Boston. Apr. 1.—1f

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THOSE requesting examinations by letter will piesse an close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

Apr. 1.

MRS. A. C. LATHAM,

MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the
Lungs, Kidneys, and all Billous Complaints. Parties at a dis
tance examined by a lock of hair. Price \$1,00. 4w\*—Apr. 1.

DR. HATTIE T. HILL, LECTRICAL, Magnetic and Medical. Special success in regard derangements of all the vital organs, accompanied with great loss of nervous power. 52 Beach st., Boston. Mar. 19.—4w\*

TREEMAN HATCH,

TOR several years a sea-captain, voyaging to Europe, East
Indies and China, has been aided by God and angels to
heal the sick and develop mediums. Treats chronic diseases.
8 Seaver place, opposite 256 Tremont street, Boston. Hours:
9 A. M. to 4 P. M.

4w\*—Mar. 25.

9 A. M. to 4 P. M. 4w\*—Mar. 25.

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Mar. 18.-4w\*

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Mar. 18.—3m\*

MIS, H. S. SEYMOUR, Business and Test Medium, 109 Fourth avenue, east side, near 12th street, New York. Hours from 2 to 6 and from 7 to 9 p. M. Circles Tuesday and Thursday evenings. Sociable every Wednesday evening. Mar. 25.

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# **NEW YORK AGENCY**

# Banner of Light.

Warren Chase, Corresponding Editor.

Office at his Liberal Spiritual and Reform Bookstore, 601 North Fifth street, St. Louis, Mo. Copies of the Banner or Liour, including back numers and bound volumes, can always be had at this office.

#### OUTWARD SIGNS.

What will the old fogies-social and religioussay, who read the address of President Henry Bronson, of New Haven, delivered before the Connecticut Medical Bociety, of which the following is the closing paragraph, and in the tenor and spirit of all he said on the subject and relation of the sexes and propagation? After expatiating on the improvement in breeding animals, and its entire success, and the total neglect of human improvement in this direction, he con-

"The prevalent belief that the sexual faculty cannot be restrained or directed, that it must al-ways be left to the guidance of a senseless instinct, that all with the necessary outfit, of whatever race or parentage, be they criminals, dehauchees, natural cripples or other incurables vagrants, scoundrels or outcasts, have the right vagrants, scondaress or outcasts, have the right to representation in the next generation—the right to go about defiling the fountain of our dearest hopes, upsetting all our plans for improvement—is irrational, not to say monstrous. The thought of caging the authors of so much mischlef must not now be entertained; for facts prove that the fearly in question will submit to prove that the faculty in question will submit to checks. Public opinion does not permit mar-riage between persons too nearly allied by blood, or between young people whose bodies are not matured by age, partly on the ground that the children might be deformed, or puny and sickly. Popular sentiment in these cases imposes restrictions which are respected because reasonable and proper. I am not about to say what new prohibitions would be useful, or what additions to the statutes already in existence should be made. Possibly the evils of which I complain and the remedy are outside the proper sphere of legisla-tion. But a few years ago it was assumed that a government had a right to life, and might use any suitable means, whether within or without its usual sphere, to preserve it. Our national life, or, if you please, our national welfare, is in greater peril from reckless breeding than it ever was from rebeldom in arms. I am not certain that anything commensurate with the evils to be corrected or the good to be attained can be done; but our legislators and the sovereigns who elect them should know what are the facts. When all comprehend the situation fully, see plainly the terrible consequences which flow from present customs, we may find out whether a remedy be possible. A determined purpose, guided by wisdom and modified by accumulating experience, may yet work out important results."

The College will have to look after this heresy. or God's prerogative of giving and taking away infants will be interfered with by science, and these bold innovators upon the church established rights in regard to marriage and parentage will have to resirrange God's institutions.

#### "THE PLAN OF GOD."

The Advent Christian Herald opens a " plan of God" with the following words, which is the gist of the article:

"If man had never violated the divine law, the purpose of God would have been carried out the same as now—in the end. He would have access to the tree of life until the time came for God to change his nature to immortality, and give the world to his Son, for whom he made it. Then, of course, all would have been saved; but now only a few comparatively. Many, many will be lost; and to offset this the Lord said to the woman, 'I will greatly multiply thy sorrow and thy conception. Hence many more are born into the world than would have been had not man fallen; but the same elect number will be saved, and the plan of God' be undisturbed.

will now proceed to show that the Son of God had an existence before the foundation of the world, and that in consequence of sin he came down, clothed himself with our own nature, to redeem man from under the curse. In Rev. iv: 14, he is called 'the beginning of the creation of God. In Gen. i: 1, we read, 'In the beginning God created the heavens and the earth.' Now as the Son was the beginning of the creation of God,

he must have been created before the heavens The first proposition is correct with the if in it, for man never has violated the law of God, and never can, as it is immutable and ever inviolate, never was impaired nor injured in the least degree, but is perfect as ever, and executes itself. But to talk about "the plan of God" is both silly

and childish, and shows a foolish conception of the Divine Essence. God is not a planning being. nor a being of any kind, but an Infinite Law-infinite in all the attributes of the highest finite goodness and power, and never plans at all. The ridiculous plans of Christians will never be worked out by any power but their own, which is limited to a short period. The above is one of the most foolish plans we have ever seen among the many which originate among our Christian breth-

# IS HE COMING?

The World's Crisis makes it clear as mud that Paul and the other disciples, as well as all dead Christians, are sweetly sleeping in their graves, waiting unconsciously for the second coming of Jesus to resurrect their bodies into life eternal. We are of opinion, if he should come and look after the bodies of the disciples, he would have more trouble to find them than Jehovah did to find Adam when he hid in the garden. He will probably find that some enemy of a resurrection has stolen the particles from the graves, if he should be so lucky as to find the graves, and that of Moses also-an enemy that had so mixed the particles of old Paul and Peter's bodies with the many bodies that have lived and died since, that he would not find it easy to get them without a fight or a lawsuit, or, at the least, a robbery; for certainly there are later owners who are entitled to them, and have possession perhaps now.

It is singular how easily our Christian brethren can get over an impossibility by quoting the "All things are possible with God." We sometimes ask them if it is possible for God to annihilate his own existence, but never found one who would admit that it was, because their belief did not require such an event; but to us it is equally impossible to place the same particle of matter in two places at the same time, or in one hundred, as would be required to complete a physical resurrection. The more intelligent Christians have given up the second coming and resurrection of the bodies; but of course the Adventists cannot do it without giving up all that distinguishes them from other sects. But they certainly are entitled to great credit and perseverance in clinging to the Bible, which has so often deceived them in the time of the second coming of their Christ.

# A PLEASANT CALL

Bro. Fishback, who has a home and fruit farm near St. Louis, made us a call on his return from his winter's labor in Michigan, where he has been somewhat settled as a speaker at Port Huron with eminent success, and a longer call at the same place, as well as others. He assures us that the society there is highly prosperous, and also at Sturgis, and both have adopted, as far as practicable, the long term for speakers. Some socie-

ties and some speakers have evidently reached this condition, while others have not, being dependent on curiosity audiences, as we are in places where there are no societies. Some speakers are better calculated than others to call in the opponents and skeptics, and even scoffers, and confound them, while others teach the converted, and we think all need it, and all are needed. We were glad to see Bro. Fishback looking and feeling so well, and so encouraged as he is.

#### KANSAS.

Our old friend, Peter Diltz, formerly of Ironton, Mo., but now a citizen of Gerard, Kansas, gives us a glowing description of the success of . Fannie Allyn in her lectures at Fort Scott and Gerard, and says she has left a loud call for her return or for other good speakers, but he hopes none but those capable of pushing the cause forward will come to mar the good prospects in that section; says he has found some good mediums and some firm Spiritualists in the community where they laughed and ridiculed him and it when he first went there. We need more such earnest and devoted souls as Bro. Diltz, and need them in many parts of the West.

#### A Great Victory-Class Legislation Defeated.

The "Doctor's Bill" before the Legislature of the State of Illinois, came up for a final vote on its passage, in the House of Representatives, last week, and was defeated by an overwhelming majority.

This action should inspire every Spiritualist with confidence. There is no danger from legis-lation so long as liberal minded men are vigilant

in guarding their rights.

There has been a systematic movement, on the part of the devotees of Old Theology and old fogy schools of Doctors, to strike hands in a general onslaught against Spiritualists. To that end mediums were arrested as fortune-tellers in Chicago, under an ordinance to fine and imprison that class, and a bill was sent to the Legislature, with a popular title, but for no other purpose than to fine and imprison every healing medium, so often

In a they should prescribe for the sick.

In neither case did they come out boldly, and say that such was their intention, and that Spiritualists were, in fact the only class they feared. In more instances than one, we know it to be a fact that some of the so-called spiritual healers have affiliated in this movement, because, as they said. "They cannot hurt me, I have got a diploma from

a medical college. Away with such pandering to a corrupt priest-hood, and no less corrupt schools of medical prachood, and no less corrupt schools of medical practice! If we were diplomatized from the most popular medical college in the country, and knew what we now know of the power of spirits to heal through mediums, before we would pander to such a corrupt cause to gain popularity or practice, we would toss the parchment into the flames, and stand by the angel-selected mediums, and defined them even to the prison cell.

fend them even to the prison cell.

Actuated by this sentiment, the columns of the Religio-Philosophical Journal—"solitary and alone"—came to their rescue. Our good friends, the Spiritualists, cut the remonstrances from its the Spiritualists, cut the remonstrances from its pages, as requested in the Journal, procured signatures to the same, and flooded both the House and Senate of the Legislature therewith, until the members felt a power in their constituents which they durst not, if they would, sat at defance. The work is done, and well done. The billis dead, and so dead that it will not again find a Committee who will dere even to report at any future sea. who will date even to report at any future session in favor of its passage.

These two victories of the Spiritualists over a

systematic and well-planned attack by its op-posers in this city and in the great State of Illi-

nois, will do for this year. Let our friends in Michigan be as vigilant in defending their rights as has been the case in this State, and the same fate will await the similar Bill now before their Legislature.-Chicago Re ligio Philosophical Journal.

#### The Year-Book of Spiritualism. EDITORIAL CIRCULAR.

the year, has met with unexpected success. The public mind was ripe for the book. That it has been criticized both justly and unjustly, is true; and yet it has met with a very cordial, acceptance in this country and Europe. The sales have been

xtensive. While we shall retain in the next volume the early receivers of Spiritualism—such as Robert Hare, Robert Owen, John Pierpont, and others. The memory of these Fathers should be preserved, together with the striking evidences by which

ney were convinced of Spiritualism. We shall greatly enlarge our record of facts, as they are the basis of our philosophy, and of universal interest. Essays on subjects pertaining to Spiritualism have been promised by the best thinkers in our ranks in Europe and America, so that this department will equal the high standard of excellence attained in the first volume. One of the editors intends visiting England the ensuing summer, for the express purpose of gathering material for the European department.

Friends, the volume for 1871 presents you with the results of last year's work. By it you see what are the demands for the Year-Book of 1872. This important work is not ours, but yours; therefore we ask—plead for your assistance. In order to make the Year-Book as complete as possible, we address this Circular personally to every Spiritualist in the world, requesting them individually to assist us in perfecting our task, that it may be a correct representation of the present status of Spiritualism. We especially desire all mediums to write us, stating the character of their medium.

Besides his labor on the work just mentioned, Bro. Tuttle is preparing for publication a book entitled, "Stories in Prose and Verse, for the Voung." This work will be free from the dogmas ship, facts, etc., and to hear from all public lec-turers, and from any one who is interested in the advancement of the cause.

All correspondence or books for review, in this country, should be addressed to Hudson Tuttle, Berlin Heights, Ohio. All correspondence from England or the Old World, should be addressed to J. M. Peebles, Cleveland, Ohio.

Spiritualist journals, in this country and in Europe, please copy. HUDSON TUTTLE, J. M. PEEBLES.

# American Association of Spiritualisis.

At a meeting of the Board of the American Association of Spiritualists, held at Cleveland, Ohio, the Committee on Missionaries were authorized to make arrangements for the employment of such. Several names were proposed and referred to the Committee; they were also requested to ascertain whether any suitable persons could be engaged to organize Lyceums.

J. S. Loveland presented his resignation, in writing, which was accepted, and Susan C. Waters, of Bordentown, N. J., was elected to fill the vacancy.

At a meeting of the Board, held in Philadelphia, the Committee on Missionaries reported that neither of the parties proposed at the last meeting had accepted the appointment, and that, for want | features of Hudson Tuttle, as a writer, consists of funds, they had been unable to employ missionaries. Miss Abbie W. Baker had gone to Texas, and had been authorized to organize Lyceums and collect funds for this Association.

Susan C. Waters and H. T. Child were appointed to prepare an address to be published in the spiritual papers. The Treasurer reported that he had received one hundred and eight dollars and twenty-three cents, (\$108,23) and paid out, on orders of the Board, forty-one dollars and thirty-three cents, (\$41,33) leaving a balance in the treasury of sixtysix dollars and ninety cents. (\$66,90) The Secretary was directed to give notice, through the spiritual papers, that the Board were prepared to receive further applications for a place to hold the next

annual meeting of the Association. HENRY T. CHILD, Sec'y. No. 634 Race street, Philadelphia, Penn.

#### **WESTERN LOCALS, Etc.,** PREPARED EXPRESSLY FOR THE BANNER OF

LIGHT John Rexford, of Norwalk, owns one of the

finest pair of black ponies in Northern Ohio. Some people keep their horses in glass cases, and have them tenderly cared for, while their houseservants are worked into skeletons; in fact, horses, with many, are possessed for ornament rather than use. Mr. Rexford drives his horses; and so, March 8th, he took the writer on a pleas-

ant ride to "WALNUT GROVE FARM," a few miles east of Milan, where dwells "the Aristotle of the New Dispensation,"

. HUDSON TUTTLE. Such a welcome as we received! Hudson greeted us after the good country way-none of your namby-pamby, fashionable salutations. His fair companion, Emma, is also free from affectation. And yet, with a style and manner and polish as natural and unique and perfect as the murmur of brooks and the singing of birds, the philosopher, Hudson, and the fair poetess, Emma, invite the visitor to the generous hospitality of their happy

The farm contains two hundred and twentyfive acres. Hudson Tuttle was born on the spot where his present home now stands. He showed us a painting, executed by himself, from memory, of the log-cabin in which his parents resided. Hudson gives his attention to farming, and works with a will. It is a mystery to us how he accomplishes so much in the literary line. After a hard day's work, he often sits up until midnight, writing. Under the influence of his spirit guides, he knows no fatigue; indeed, to the contrary, for they frequently re-invigorate him while he is writing, even after he has labored from morn till night in the fields.

'T is summer. The earth is radiant with beauty, and musical with the notes of thousands of Nature's songsters. Look yonder. See the waving fields of grain. Over there you can see the top of a load of hay which is coming up the lane. It is in full view now. Watch the driver. He is weary; you can tell by his walk. How healthy he looks! His eyes sparkle, not withstanding his fatigue. He is a tall man-nearly, if not quite, six feet. He stoops a little; and yet he is young -only thirty-five years of age. Ah! he is a student. You can see that as he approaches. Deep or forty minutes; then goes out, and starts for the field again.

Strange that he leaves his manuscript around so carelessly. There! that gust of wind has blown some of his writings on the floor. As we pick the sheets up, to restore them to their former place, we catch sight of a few lines. They read like this:

"In man everything is represented. He is capable of comprehending all, because a part of all. In his mind is laid the orbits of starry worlds. Solar systems and galactic universes dance through the congeries of his brain. All he does is the concretion of preëxisting thought. The engine, beautiful, perfect, a miracle of workmanship; the telegraph, and the stesmship, are ideas clothed with matter, embodied thoughts."

#### Queer writing that, for a farmer. Ah! that man is—a philosopher.

At the early age of seventeen years, Mr. Tuttle pegan to be influenced by the spirits. His first book was entitled, "Life in the Spheres," and it was written before he was nineteen years old. At the present writing, he has nine volumes before the world. The more prominent, and the most Our initial volume for 1871, presenting, so far the world. The more prominent, and the most as possible, the general status of Spiritualism for influential of his later publications, are, "The Ca Spiritualism," just published, (which we intend and is receiving high commendations from the secular press. The first volume of the "Arcana general features of the first, we shall endeavor to make it more comprehensive and superior in every way. We have secured able biographical effect in the literary world. It was immediately sketches of several of the most conspicuous of the translated into German, by the distinguished Dr. translated into German, by the distinguished Dr. Ashcenbremer. The work gained immense popularity in Germany, from the fact that the celebrated Dr. Buchner used extracts from it to vin dicate positions which he took on an important question. Prof. S. B. Brittan, whose brilliant articles so frequently grace the columns of the Banner of Light, was among the first to review the 'Arcana of Nature." In that review he highly complimented the author's style, and soaring aloft on the Mount of Vision, he prophesied as to the peculiar characteristics of forthcoming works

from the same pen-all which time has verified. "The Career of the Religious Idea," by Hudson Tuttle, for which thousands of earnest souls have been anxiously waiting for some time, and which has once been in the publisher's hands, will not appear until next spring. The author is revising it, and adding excellence to it.

Young." This work will be free from the dogmas of any sect-Spiritualism included. Every issue of the American Spiritualist contains one or more columns from Mr. Tuttle's pen. He is already busy gathering facts to incorporate into the "Year-Book" for 1872. The friends everywhere should send our brother concise statements relative to mediumship, the growth of Spiritualism, etc.

# STYLE OF WRITING.

Spiritualists are growing critical. They have found-many of them-by sad experiences, that all is not gold that glitters. Mediumship has been too cheap; inspiration too common. Fanatics have abused God's great gift to man-mediumship-in this century.

Each year spiritual literature takes higher ground, and "inspiration" becomes less superterrestrial, less foggy, and less sensational, and possesses more method and more of that kind of talk about religion which is practical, and more of that kind of talk about science which is unostentatious.

Hudson Tuttle's writings, as much as those of any other individual, have aided in establishing dignity and a philosophical tone and caste to the literature of Spiritualism. One of the leading in the remarkable power which he possesses for condensing historical facts. This is one of his many strongholds. A mine of valuable information relative to the old moss-grown systems he gives in very small space. And then, too, he delights in pointing out the processes involved in the great transitional stages of religion. He loves to delve and ascertain the causes for such phenomena. Hence, in method, his writings are scientific. None of that rash assumption, without corroborative testimony, which characterizes so many writers, mars his pages.

Hudson Tuttle is argumentative; he goes to the root of any theme which he may be considering, and works his way up to his conclusions slowly, definitely and logically. He has none of the dash of the enthusiast-none of the rant of the fanatic. His sentences are indicative of a well-poised.

calm, serene, illuminated mind. And this is the true inspiration. Many have yet to learn this fact. Hudson Tuttle is not the author for superficial minds to read. Many, undoubtedly, would call him dull and prosy; but the thinker, the stufruits of his pen.

OUR NEXT LETTER

will contain Mr. Tuttle's opinions concerning mediumship, organization, preëxistence, re-incarnation, and other important topics. Correspondents will please address us at Louis

ville, Ky., during April and May. CEPHAS B. LYNN.

#### Matters in Europe.

Since our last issue nothing definite has occurred t change the aspect of affairs in France. Each day seems to oring strength to the insurgents, both in city and country, while the government procrastinates and fears to move, till the despatches inform us that Thiers is being denounced on all hands for his inactivity. The result of the municipal elections was strongly against the government, and Thiers does not dare to make any attack on Paris with less than 100,000 men, and those whom he can trust. Bismarck promises not to interfere, except to protect the rights of fermany, conceded by the preliminary treaties.

General Voight Rhetz commands the German army of occupation in France, in the absence of Prince Frederick Charles.

On Monday, March 27th, Napoleon visited Windsor Castle,

England, and remained an hour with Queen Victoria and family. An address of welcome was made by Lord Stanley. The castle grounds were filled with crowds of people, who

On Tuesday, March 22d, Emperor William opened the German parliament in person, reading the speech from the throne. He first gave thanks to God for the success of the German arms and the accomplishment of German unity, and then proceeded to consider the subject of treaties, etc. Blamarck has been elevated to the rank of Prince of the German Empire, and Von Moltke president [sic.] with the grand cross of the Order of the Iron Cross.

Speakers' and Moss Convention. As Chairman of the Committee appointed by the North-western Speakers' Association, I am requested to call a Speakers' and Mass Convention, to be held at Smith's Opera House, Decatur, Ill., on the 2d, 3d and 4th days of June, 1871, to commence its first assist on a Friday, June 2d, at 10% A. M., and continue them for the three days, as directed by the Convention.

This Association has commenced a series of meetings to readually change the good social conventions that have found

and continue them for the three days, as directed by the Convention.

This Association has commenced a series of meetings to gradually change the good social conventions that have found many good homes for worn, wearled and sick mediums and speakers, to good Social Science Conventions, to establish the rules by which all faithful workers in the cause of truth will receive a Just support. Such progress is necessary in this transition period of religious associations from the theological to the scientific, and from the rule of the Christian priests of earth, licensed by man, to that of the angels of heaven, through mediums, licensed by the laws of God.

Our prophets and seers inform us that the Christians will not permit the peaceful triumph of mediums and scientists, but will inaugurate one of the most relentiess and bloody wars that ever devastated the earth to prevent it; that they will send their most wiley sples among the people to deceive them by lies, and will prepare worse than Andersonville prisons for mediums, as is proved by their acts in all the ages since the Constantines, when they passed laws to murder and conflicate them, which laws have continued until very recently, when they were forced by public opinion to abandon their murders, and have taken to the vilest falsehoods and persecutions of mediums and their friends; and when these means fall to prevent the spread of Spiritualism, and all their other peaceful but fraudulent means fall, they will resort to war. It will be asked what powers can they combine to begin so unjust a war? First, the Christian Iling and Whiskey Ring, that at present hold the cities of the North in their power; and second, the Rebei Ring and the Whiskey Ring, that form the Ku Klux party of the South, that is now engaged in a war upon every just principle and person. Whiskey ecoments these elements for war, and the power of this can be estimated saily when the number of these licensed grog-shops is considered. Their, they have learned and talentity of mediums and of religio

By request of Addie L. Ballou, Moses Hull, and Mrs. M. J. Vilcoxson.

II. S. Brown, M. D., Chairman.

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