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"Bible Marvet-Workers:" "New York - Medium's Convention - Letter from Lyman C. Howe," Fourth: Leading Editorials on "The Indian Iniquity," Gerald Massey in Music Hall; "Spiritual Phenom na Important Selentific Testimony," etc., etc., Fifth: Short Editorials, Items, etc. Sixth: Spirit Messages; "The Secular Press and Spiritualism;" / yHousewives and Mothers;" Notices, Prospectus, etc. Secenth: Book and other advertisements. Frospectis, etc. Servita: Book and Glor advertisements. Eighth: "The Birth, Life, Miracles, and Character of Jesus Christ, the Great Misapprehended Spiritualist," a lecture by Gerald Massey: "Semi-Centennial of the Frank-lin Typographical Society," etc.

## Spiritualism Abroad. REVIEW OF FOREIGN SPIRITUAL-ISTIC LITERATURE.

BY G. L. DITSON, M. D.

No little excitement was created throughout-France by those marvelous events, recorded in my last communication, with which a military gentleman, M. Aussenac, and Madame Marie C. were intimately associated. I was in hopes the November number of the journal which published the interesting statements referred to, would have had some further developments to make; but such is not the case.

The Rerue Spirite, for this month, is, however, full of other absorbing matter, but of which I can give only a very brief synopsis. It opens with: "Spiritism is not the work of man; no one can say he is the creator of it, for it is as ancientas the creation. 'A learned orientalist, M. Louis Jacolliot, in his new work on India, entitled Ecs antiquity of spirit-ideas and manifestations. .

escaping to go and converse with the souls of his ancestors. Gaurd ye them, oh, Brahma, lest, leaving the body, they float away on the great sea of error. Grant that in these wanderings my soul may not forget, in the morning, to return to my body, to retain a souvenir of thee.

This text shows evidently that the ancient Hindus believed, like Modern Spiritualists, in the disengagement of the soul during the sleep of the body, of its ability to hold converse with those who had gone to the celestial life.

"The author, M. L. J., has for his aim in this work, as in his former one, La Bible dans l' Indo--the demonstration of the fact that the religions, he civilizations of ancient Egypt, of the Hebrews, of Greece and Rome, and Christianity itself, are issues of India primitive; but where, after the creation of a priesthood, arose error, superstition, ignorance."

A Brahmin once said to M. Jacolliot: "Your people have studied la nature physique, and have. obtained marvelous results-steam, electricity, &c. We, for twenty thousand years and more, have studied the intellectual forces; we have found their laws, and we obtain, in making them act alone or in concert with matter, phenomena

still more astonishing than yours," etc. It is worthy of remark that the Rerue has recently begun to give special attention to foreign Spiritualistic literature and phenomena. Among other things, in its present number, is a notice of a Spanish Almanach du Spiritisme, enriched with a number of portraits, including Kardee's, D. D. Home's, General Bassol's, and Viscount Solanot's. It is thought that the work will be productive of much good. It may give, at least, our publisher a hint. The life of the gooil Charlotte Didier has been translated from the Spanish and published in Paris by Garnier freres.

A proposition has been presented to the Assembly of the Spanish Republic, to establish a "chair of Spiritualism" in the Spanish universities, and the idea is sustained by learned and influential men, such as the eloquent Navarette, the deputies Lopez and Corchado, and B. de Lugo Marquis de la Floride.

In the pamphlet before me I find under this heading: The truth of Spiritualism demonstrated by Orthoglov Catholicism, the following: "M. C-, Lieutenant of Marines, advised us to read the Prophetic Voices. We have just finished the two volumes by the abbé Curique. On every page we have found the proofs of the antiquity of the communion of the invisible world with ours," &c. -

El Criterio Espiritista of Madrid, though containing several notable disquisitions - Nueno Periodo del Espiritismo, for example-has only one article to which I can devote any space; and that I would like to quote entire, not only because it gives an account of phenomena of a remarkable character, but because it comes from a town where I had a happy residence for a number of years, and which was included in my jurisdiction when acting U.S. Consul at the port of Nuevitas, Cuba. It seems to have been originally published in Et Diario de la Marina, Havana: "Some days since, a succession of extraordinary events, phenomena not registered in the annals of science, claimed the attention of all the city. . . . On the 22d of the present month, about seven o'clock in the evening, the weather being serone, Dr. N. Porro of 42 Santa Anna street, observed a peculiar movement of the tube and vessel of the lantern suspended at his door-it being required by law and custom to hang a light over the main entrance of each

dwelling. A few moments afterwards, from a chandelier hanging in his parlor, the globe and chimney fell with a crash to the floor. A neighbor seeing those things, went to his own-house to ascertain if all was right there. Everything was in order: but when about to leave, a handsome water jar moved out from its confinement and fell also in pieces. Then a picture that hung upon the wall descended to the floor, and objects of glass and porcelain enclosed in a commode, seemed in contention to escape, and so were shattered and destroyed. Soon, in Dona Maria A.'s house, opposite Dr. Porro's, a lady's toilettable was overthrown, dashing down its ornaments and breaking them; other objects were also destroyed in a like mysterious manner. A young lady in the house had taken from her neck, without being aware of it at the time, a necklace of jet. On the 23d inst., in the house of Don Villadell, adjoining Don Porro's, a marble console, beneath a mirror, which had been secured by two iron clasps in order to avoid such disasters as visited neighboring property, I saw, says the writer, the marble break off piece by piece and fall upon the floor." And the people looked to magnetism and electricity to explain the phenomena, and remained confounded; whereas, if like little children they had come to the feet of inspiration or celestial intelligences, (as we are in the habit of calling the departed,) they might from the great loom of heaven have found woven for them garments of wisdom, better than they knew, with which to clothe their benighted spirits. Though many of my old acquaintances have doubtless been swept away by that sad conflict of arms that cradles in desolation that beautiful land and makes weary many a noble heart, I send warm greeting to those who may possibly remain, and who may remember their old amigo.

La Ilustracion Espiritista of Mexico, No. 41, has its fourth article on the plurality of habitable worlds, and a translation of that excellent letter, with its valuable testimony, written by M. Camille Flammarion, the distinguished French as-Fils de Dieu, furnishes us with new proofs of the trongmer and popular author, addressed to the Secretary of the London Dialectical Society. Oh, Brahma, says the sacred writer, behold how | Mons. F. quotes the number of quite a number of each one, though with body asleep, finds his spirit his distinguished colleagues who, if they do not admit that they are Spiritualists, can find as yet no bases for the spiritual phenomena; but those we claim. One paragraph of the lengthy epistle reads thus: "I am forced to assure the members of the Society that I have acquired through the

medium of my own proper observations the absolute certainty of the readity of these phenomena." (The italies are as I found them.)

A letter from Warsaw says (in brief:) "The person from whom we obtain the following account is perfectly trustworthy. In 1852 she was in Wilna, city of Lituania, then desolated by the Her daughter, twelve years of age, endowed with all those fine qualities which make up superior natures, was in her earliest years re-markable for mediumistic gifts, and could predict thoroughly awake, she saw rise in front of her bed an old woman with face livid and bloody. This figure approached the young girl and said 'I am the cholera, and I come to ask of you kiss; ayou embrace me I will return whence I came, and the city shall, be relieved of my presence." The heroic child did not recoil before such a sagrifice; applying her lips to the cold, humid visage, it disappeared. The child, horrison fled, found relief only in the bosom of her father. The following day a physician called on them and announced that no new cases of cholera had appeared. Three years later this family high occasion to revisit Wilna, when the cholera was again carrying off its hundreds, and to the young again carrying on its numerous, and to the young girl again appeared that frightful image, demand-ing of her the same cruel concession, and prom-ising no more to return. The child with unparal-leled brayery made the sacrifice, and from that day to this no other case of that frightful epidemic has been/reported at Wilna. Was this an hal-lucination or a real vision?" asks the writer, and replies: "I do not know; all that I can say is; that no one can doubt the sincerity of the child, or her parents." The vision was called, "The or her parents." The vision was called, "The Angel of the Cholera." Le Messager of Liege for October continues its

valuable article, "In the World all is Spiritism," and in which occurs some account of Layard's discoveries at Ninevah, and these remarks:
"This primitive Spiritualism had a recognized existence (in Assyria); a considerable portion of the religious rites of the people of this country consisted of invocations, and above all, of sacred words, to chase away evil spirits, to whom were attributed a large part of human ills. One published tablet contained a series of prayers or of sacramental words, serving to preserve a woman enciente and the nurse from evils that come to afflict. . . . The words used in the middle ages by the exorcists: Va-t-en, va-t-en, maurais, maurais are purely and simply a reproduction textuelle of the words pronounced by the magi of the Chaldeans four to six thousand years ago: Xilka, xilka, besa, besa. These Assyrian words, transmitted from generation to generation, have al-ways been regarded as having a mysterious and

ways been regarded as having a mysterious and sovereign power to shield one from the spirit of the "clouds" or of "darkness."

The Dagstyset (No. 10), in the Norse language, has come to hand. Though a little sheet—a small eight-page quarto—it is full of reading matter that must be vasily interesting to all in this country of Scandinavian origin. It has an article on Bradlaugh and Arch and Western polities and quotations from the papers of Illinois. ties, and quotations from the papers of Illinois Michigan, Kansas, Texas and Iowa. To us the most important theme brought under considera tion is Spiritualism; but how far the editor fa-yors this subject I am unable to decide, though I am confident that Mr. Thrane is too intelligent a man to scout that which many of the most learned throughout the world are accepting. I see, however, that he uses the word hundbug in connection with some of "medium" proclivities, but he adorns another paragraph with the name of Socrates. The aim of the Dayslyset was, however, to give an account of the meeting at Chicago, in which Mrs. Woodhull was reelected President of the American Association of Spirit-

For persons who may desire other periodicals than those which I have occasion to review, I will name Licht des Jenseits, Vienna, Austria; Annali Dello Spiritismo In Italia, Turlu; Die Spiritish-Rationalistiche Zeitschrift, Leipzig or ohmen ; El Espiritismo, Genoa, Italy.

# Biogenphical.

THE MEDIUMISTIC EXPERIENCES OF

MARY E. CURRIER. Collated for the Banner of Light by John W. Day.

[Continued from last Issue,]

HER LABORS IN NEWBURYPORT. As a species of rest from more active work, she, with her parents, visited Newburyport; but, the fame of her manifestations having preceded her, she was desired to give scances there, which she did for one month-four evenings and two afternoons of each week being thus devoted.

GLOUCESTER. . . In the month of June (same, year) Mrs. Curder, with her daughter, repaired to this town, inanswer to an invitation from the Spiritualist Society, whose President, at the time, was Mrs. Julia M. Friend (since Mrs. Carpenter), an excellent test and business medium. The Spirituallsts residing there were anxious that the newly developed physical medium should give exhibitions among them of the peculiar gifts of which she had been made the recipient; and the crowded scances, which were the result of Mary's appearance among them, were evidence that her. abors created a marked and additional interest. in the subject of spirit-communion, in a locality where its mental phase had already won laurels. LOWELL.

his city, being introduced to the investigators of he place by N. S. Greenleaf. While here, shig. was desired to give a circle at a private house, remembering the brusqueness of manner sometimes assumed by the spirits at their sittings at home, began to have fears lest the invisible workers should exhibit some of their violence upon these costly material "lares and penates;" but, on the contrary, they showed evident powmost quiet manner possible-to the marked relief of the auxious ones.

Miss Currier also gang highly successful semees in this city, in 1989, 1868, at the residence of Mrs. Stansfield, Merrimae street.

LAWBENCE.

In . May, 1868, the residence of J. C. Bowker, the well-known and indefatigable laborer-in the cause of reform, became her home, and she gave the most perfect satisfaction to those of the Lawrence people who saw fit to take occasion to investigate the peculiar manifestations afforded.

THE MASSACHUSETTS STATE SPIRITUALIST ASSOCIATION

tervals of its sessions (as per the official report of the body) nearly all the speakers present, and a majority of the visitors from other cities and during the seance; either before or after the entowns, availed themselves of the invitation of trancement of the medium, could entertain for a Mr-and-Mrs. Currier to witness the occurrences infoment the idea that she had anything to do with the manifestations—that is, in a deceptive in presence of their daughter; all being highly pleased thereby.

SHE REMOVES TO CHARLESTOWN.

Up to the month of November, 1870, she had been a continuous resident of the city of her. birth-with the exception of such times as her professional duties called her away for brief seasons; but her parents decided, in the latter part of November, to take up their abode in Charlestown for awhile-390 Main street being chosen by them as the sent of operations. Here the medium was constantly employed for upward of six months-giving séances on Tuesday, Thursday, Friday, Saturday and Sunday evenings, which were attended by many earnest seekers for knowledge, both Spiritualists and skepticsand had every reason to be contented with herwork. As a specimen of her circles, as regularly occurring while at Charlestown, the following descriptive report from the Banner of Light of March 4th, 1871, is given:

" MARY E. CURRIER, THE MUSICAL MEDIUM. This lady, whose wonderful powers have long been known and appreciated in her previous residence, Haverhill, Mass? removed to Charlestown some three months since, and located at 390 Main street. Her circles (which have been carried on successfully for the last eight weeks -the largest attendance at any one time being forty-one persons) have produced a profound influence upon those who have attended them, and have been the means of calling much attention to the subject of spirit intercourse.

Our reporter, on the evening of Thursday, Feb. 9th, attended a private sitting by this medium, there being present, besides himself, only Mr. and Mrs. Currier (her parents) and three ladies. The apartment which is used for a cabi-net is a small side-room adjoining one of the divisions of the parlor (which has folding-doors) visions of the partor (which has founds-doors)

-i.e., the one furthest from the street. The cabinet room has a door also leading to the outside entry, which is securely locked before the commencement of every scance, and is examined by some one of the audience, who reports the

Over the door which opens into the cabinet from the parior are suspended the following reg-ulations for the information and guidance of all attending the'séances: RULES FOR THE PRESENT HOUR.

1. There will be no change of conditions to please the particular notions of any person.
2. No conversation allowed during the scance.
3. Quietly hear the manifestations; then be your own judge. nadge,

4. Any person who cannot comply with these rules will please retire before the scance commences.

On the evening in question, the medium, a slight, delicate young lady, somewhere about twenty years of age, entered the cabinet (or room used as such) and took her sent upon the piang-stool. The room had been previously examined by the reporter, and a collection of in-struments-comprising one piano, thirteen bells,

where necessarily engaged in executing the time. Heavy jars next becurred, caused by the lifting of the piano and its falling again in unison with the music, which still went on, The tambourine was then suddenly pushed half out into the room, in the gas-light, and the reporter, taking hold of dark room and under the curlath,) desired the could not even have obtained the knowledge from influences pushing it out to take the instrument away from him. Although the music of the plano was still testifying that both the medium's hands were actively engaged, syct a positive nower setzed hold of the tambourine, and quite a trial of strength ensued. The contest being abandoned, the invisibles drew the tambourine party of eight nersons came to the house from party of eight nersons came to the house from back under the curtain, and thumped vigorously

upon it; as if to signalize their victory.

At this juncture, the voice of the inedium was where, among other finearticles of furniture, was a playing being represented as done by an Italian a beautiful inlaid Steinway plane. Her parents, a spirit. Various airs, such as a Wearing of the Green, 'America' and others, were then played in this manner, the harmonicon finely accompanying the strain, and the tambouring marking the cadence; after which, the last-named instru-

ment was thrown violently across the cabinet. 'Yankee Doodle' then came in for notice, the tambouring and harmonica accompanying. The the delicately-executed strains of 'Sweet Home ers of the clearest calculation, by working in the and the 'Last' Rose of Summer' were furnished from the piano and harmonica.

Sometimes tunes were executed on the strings Sometimes times were executed on the strings of the piano, as a harp, without using the keys. All the times the medium's position was marked by the lively influence possessing her—her volce being frequently heard, and the chain around her neck being vigorously rattled. At another time, an exhibition of 'double playing' on the piano twas given successfully. An influence named 'Horace Bond,' who passed to spirit-life from Hayarhill some years precious thus comfrom Haverhill, some years previous, then com-menced playing 'Good-Night.'. One of the ladies present—Mrs. King, of East Cambridge—recog-nized him as her brother, as did also her daugh-

ter, Nellie.

Upon the close of the scance, the room was opened and examined, and the piano was found pushed out from the wall on one corner, and the Hall, Ha- tambourine upon the piano with a bell in it. The gentleman, who remained closely muffled in a verbill, Oct.-22d and 23d, 1879, and during the in--three of them near the guitar. The guitar and

> way. The very hopelessness of the hypothesis is shown by the fact that skeptics visiting her never accuse her of making the extra music outside of the piano, (they know that the testimony of their own senses proves to the contrary) but at-tribute the remarkable occurrences to the pres-ence of a trained confederate. The utter impos-sibility of a person entering the room after it has shirtly of a person-charm in the matter in the heen locked and searched by disinterested parties attending the scance, is fully apparent to all, save those who are determined to accept to hu-man festimony as valid which goes to probe the reliability of spirit communion. Such people, it their chronic fear of being deceived, often deceive themselves far more than it is possible for any one else to do so. We consider Miss Currier as a bone fide and reliable medium, and advise all de-sirous of seeing an interesting exhibition of spirit power to attend one of her scances."

SOME CHARACTERISTIC TESTS FROM "MAY-

The keenness and reliability of this unseen in dian friend have been so frequently demonstrated in the mediumistic experiences of Miss Currier, that he who would record a specimen or two is almost at a loss to decide as to the ones to be chosen from the mass. Those appended may be regarded as indicative of the scope of the residue

In the spring of 1867, a hady and gentleman came to the house quite early in the morning, and desired a sitting. Objection was made to giving one at such an hour, but the party being very anxious at least to see Mary, she came into the room. Suddenly and unexpectedly she became entranced, and said to the gentleman: "Look here! my medium's mother took care of you when you were a little pappoose; your name is Patten." Her mother, however, did not imme diately recognize the visitor, until he said his name was Edward, when she gradually recalled the circumstances of the time, and said: "I did take care of you in Amesbury, Mass.;" she then proceeded to tell him her maiden name. She was at that time fourteen years of age, and living in Mr. Patten's family, and now her daughter, through whose lips the statement was made, (which she had not at once been able to perceive as truth, the facts in the case having pased from her mind) had attained the age of righteen years! Mayflower explained the matter by stating that on coming into possession of the medium, she saw a magnetic chain between the gentleman and Mrs. Currier, because of what she had done for him when he was a child; the name she said she obtained from an elder sister of the man in the spirit-world, who was sympathetically attracted to the impromptu sitting.

On one occasion Rev. Mr. Spencer, a Unifarian On one occasion Rev. Mr. Spencer, a Unifarian surpassed, if she is equaled by any known to minister of Haverbill, and a rigid unbeliever in the public. I shall ever remember with the

a triangle, guitar, tambourine, violin and four the spiritual phenomena, took occasion to visit harmonicons—was found therein; the belts being the maiden of Endor, existing in his neighbor-under the piano and on the right-hand of the medium; the violin in the front corner of the room, to the right of the piano; the guitar in the front, might result. He requested of her a proof of her corner to the left of the piano; the harmonicons clairvoyant powers concerning, something with upon the piano, and the others disposed in varie which he was familiar, but the controlling influous positions.

The medium was in a normal condition on entering. The cloth curtain; which alone closed the entrance to the room, was dropped, and the ight was reduced. Upon a tune being played by the lady, the bells; two in number, at the bound to give him a test which he good not be the played by the lady, the bells; two in number, at the condition of the room was named to give him a test which he good not be invisibles were described to give him a test which he good not be the played to give him a test which he good not be the played to give him a test which he good not be the played to give him a test which he good not be the played to give him a test which he good not be the played to give him a test which he good not be the played to give him a test which he good not be the played to give him a test which he good not be the played to give him a test which he good not be the played to give him a test which he good not be the played to give him a test which he good not be the played to give him a test which he good not be the played to give him a test which he good not be the played to give him a test which he good not be the played to give him a test which he good not be the played to give him a test which he good not be the played to give him a test which he good not be the played to give him a test which he good not give him a test which he give him a test which he good not give him a test which he good she, with her parents, visited Newburyport; same time accompanied ber, and were joined, scape from by any such solution. They wished, Mass, in May, 1867, making her home at the before the strain ended, by the tambourine. Sev., to tell him something which he did not know, residence of Robert Sherman, on Charles street; eral bells were then heard as they were thrown, that he might be assured the information was violently across the little room, the piano all the not surreptitionsly filehed from his own thought, time continuing, and proving, by its well-sus. Accordingly Maytlower told him the correct time tained parts, that, both hands of the medium by his watch, which was then in his pocket-although such a performance would have been linpossible to mortal eyes had the time keeper been exposed, owing to the darkness of the room. On the instantations introduction of light, it was one half of it, (the other remaining inside the found that Maydower was correct, and that she dark room and under the curtain,) desired the could not even have obtained the knowledge from

While the family resided in Charles own, a. party of eight persons came to the house from East Boston, to attend a scance; and one gentleman, to test in advance the truthfulness of the heard in an entranced state, the influence being represented as that of her (decased) younger brother, 'Freddy.' When this influence took control, he removed the medium from the piano to a position against the wall nearest the con-1 lenant of a physical body. The quick reply LOWELL.

In the fall of 1867 she gave three seances in his city, being introduced to the investigators of he place by N. S. Greenleaf. While here, she was desired to give a circle at a private house, where among other fugurations of the financial financial forms and the place of the spirits attending the seance, with the seance, with the search of the place of the financial fuguration of the fuguration of the financial further informed him that only seven of the party came over in the ferry-boaf at the same thue; that the eighth had preceded them, and met the rest at Scollay's Building. This information (as well as the ready pointing out of the wife in question) was considered remarkable by the party, to whom Mr. and Mrs. Currier and the medium were entire strangers, with the one exception of Min Wells, who had previously attended a séance given by Miss C.

At another time (while living in the same, place), the family received a call from an unknown gentleman and Mrs. McDuffle, of Cambridgeport, the visitors desiring a private sitting. The early twilight of a January day was just setting in, and the room was not yet lighted. Mrs. Currier explained that the evening was to be devoted to a regular public scancer as advertised, and therefore a private one could not be allowed. Mary entered the room and took at seat, as did the visitors. She was soon entranced. by "Mayflower," who at once began a lively fusilade of words directed toward the stranger large cloak, which completely concealed his form, and did not offer to shake hands. Aftersome preliminary conversation, the influence said: "There is a woman with black hair and eyes near you, and one hand is resting a por tho shoulder that you have, not got any arm on [ pointing out the place]. She won't tell me who shes. Is she your squaw? She was lender of that arm ?" He then asked if "Maytlower," could tell how he lost his arm; and she described his being an officer in the United States army in the late civil war, his being wounded in action, and the amputation of said limb on shipboard-all of: which statements he acknowledged to be correct.

TESTIMONY OF WELL-KNOWN WRITERS. The amount of endorsement which Miss Curder's mediumship has heretofore received from multitudinous writers would seem to render hay effort at recapitulation unnecessary, and it will not be here aftempted.

Thomas R. Hazard, Esq., whose name is well. known to the spiritualistic public as a careful investigator and a fearless explanator of what he may perceive, bears firm witness, in the Banner of Light of March 28th, 1868, to the beauty and conclusiveness (to his mind) of Miss Currier's

The following extends from letters by A. E. Carpenter and Ed. S. Wheeler, being descriptive of peculiar personal experiences; are selected as losing evidence of her honesty, faithfulness and reliability, with which the case is rested for the present at the bar of unbiased human indement: In the Banner of Light for May 22d, 1869, and January 20th, 1870, Mr. Carpenter says of his observations at the house of Mr. Currier, in Hazara

"Often, when I have been in the circle-room \_\_ while she was performing all the parts on the piano with Mary—I playing upon the violin while she was performing all the parts on the piano with me—the tambourine—has been taken up and played with us, in a style impossible for the medium to imitate, providing she had had nothing else to engage her attention. The tambouring, while playing, would be carried to all parts of the room, sometimes playfully patting me on the head and knees—a feat Mary could not have accomplished without leaving the piano and without knowing my exact position, which purposely changed after the room was made

Usually, when the seances are given, Mary goes into the circle-room alone. The only door. which opens into the sitting-room, is left open, and the friends desiring to witness what is done after examining the circle room all they please, to see that there is no concealed machinery to aid the medium, take their seats in the sittingroom. If any one desires to investigate further they are permitted to go into the circle room and place their hands upon the piano, which they can feel lifted from the floor with apparently as much ease as though it did not weigh more than

As a musical medium, I do not think she is

is a fixed grading the chemical square of high music called the thirtient the diamo-cal and other instruments by the move to along of the good spirits who so Lichly (Steas). The mand sed time, "Sweet

offers a rescript in broff of what he saw And some of his provious experiences concerning the phase of pay ical medium ship as most by him else, where, under divers circumstances, and at the to the added advantages, he enjoyed for quiet investigation, in the Currier family at Haverhall, and says, in description of one of their scarges

violin was timed a mess body wound up, and to prethreb "of earth., And if this really he so, sheets of mixer passed to in the platications, the what greater offense against the benighbous of Then came the forcests several instruments to stod can we conceive a mortal to be guilty of

After this had continued a considerable time there came a change in the music. Several pairs of hands seemed to sweep the keys with a power and precision Miss Mary is by no means miss bound to work out their salvatien or happiness, tress of A lawe heard nothing which reminded sooner or later, however forthously and slowly, one of it except the playing of Miss Mehlig at Music Hall, or Mis. A plot la Goddard at the Co.

Liseum. Jubileg: but there was a rapidity and to prove that the words of Jesus were literally character to the performance at your place that true, with the proviso that they should be inter-law not conscious. Level heard equaled these preted to mean that the sin against the Holy I am not conscious Lever heard equaled. He sides this due to trie on the keys, many hands seemed to pick the panne strings in a sort of fairy-like hard accompaniment to the keys. I have never heard such abeliances as were given upon the familiar air of 'Home. Sweet Home.

With an appropriate the game the close of the concept and the same Miss. Mary was calm and pass associal at misseafficial, in the manifested list of the labe of one who had just given a such a misseafficat, not to mention the various manifestations which had a misseafficial and the various manifestations which had a misseafficial and the various manifestations which had a misseafficial and the various manifestations which had a circle I attended, and carmestly beserved us to bring to the table a Mr. Hammond, (whom't also knews). We tried

to mention the various manifestations which had preceded it. The history of one scance must be considered the story of a roy. On one occasion. in the light, not duying a scance, but as I left the partor; with Miss Mary'nt the plano, and soft the partor; with Miss Mary'nt the plano, and soft at business down town, for mother being in the dining room, a drain rolled out after me in the swittest manner; and torsed a corner bejon; it is to need the professor in good standing when on earth), but during room, a drain rolled out after me in the swittest manner; and torsed a corner bejon; it is to next day; I called to see Mr. H., who stopped; me antime tot a note was manting from the first day. I called to see Mr. H., who for his professor is a second of the professor in good standing when on earth) but a first day. I called to see Mr. H., who stopped; me antime tot a note was manting from the professor in good standing when on earth) but a first day. I called to see Mr. H., who the plane playing. A our emember I registrated a kind of eage and, briefd the anedmit in as I supposed, securely, which did not prevent the firantesiations, but latterwards the eage was taken to pieces and moved near us, here we found it trem surprise, when the lights were loss to know what was meant, until the spirit furned on again.

back a little from the plane, her two hands rest. Ingood the keyboard, while as I stood behind her I could look over her head and see both her feet. many other things, of interest; because I am writing a fraterial deffer, and not a book, as I should have to do to describe all I say and expe-

Wishing you all the reward you deserve for your usefulness. I am as ever, fours.

El S. Wheel en.

# SHE RETURNS TO HAVERHIEL.

After six months of active duty in Charles town, her health again seeming, to decline, Miss Currier's parents resolved to return to their old frome. Acting upon this determination, they took up their abiding place on Nichols street, Hayerhill, from whence, in the month of May, 1872, they removed to Bradford, on the opposite side of the Merrimae River, where they now reside. During the time of their-stay on Nichols street but two public circles were given.

HER PRESENT, WORK,

Since her residence in Bradford nothing of marked interest has occurred in her experience, The spirit-world, in whose service she has so truthfully labored, seems appreciatingly to take from her shoulders for a season, the cross she has so willingly borne, and her wearfed physical tenement is being tepaired by the hands of those careful workmen. Rest and Content. Private circles with her parents still continue to be held by her, in obedience, to invisible direction-she cing informed that, in time, she is to be again brought before the public by a new development, and in a different field. When the hour shall come which calls her forth again to do battle for the cause of truth, even as did Samuel, the son of Elkanah and Hannah, at Shiloh, she will spring up from her slumber, exclaiming to the angel summoner; "Speak, Lord, for thy servant

neareth?"

On this accasion Mr. Wheeler desired to make a special test which, would remove all donest uson his mind. He therebegging part an contrainment of others house which was in the local an contrainment of others house which was in the local an early in the local and a reason for the special structure and arranged it in the objectives in 18 such a way that when the time came for those early the special about to manifest making knewn through the modern their acquireso meet to the plane, at his before May and the plane which we had plane as he being compitely surteanied by the gangy veil. In dire time the plane as he was he will be plane as he was formed by a manifest and plane as a time the plane as he was he was formed by a manifest of the part of the aperturent several threather had all principle plane and classify and first before the final admission of light, the splitte workers disarizance and masked back the science, so that. It was before Mr. Whose raines of, where it was found, to the astron-knear of all. The presence of the screen made had lifterence whitever in the ground stations, while if the said each littless of offere and the disarizance had had any connection with the medium's life trues had be neitting by which she was so closely envelope by Col.

### Ussan. Original

"SINAING AGAINST THE HOLY GHOST."

BY THOMAS B HANGED

It this be decerned definition of "telest," then it follows that, whether, "Holy " or otherwise, it in high can be nothing more nother than the deputed the Continuous arrows spirit of a human being offices, we read in Scripe of human being offices, we read in Scripe of human being offices and cave up the ploty? This was done to the second series of the period with So, too, "Supplied tell down and yielded up the weight of a considerable of highest and series to the period of the period of the period of the second of the others and Steelty, however, as tagte words can be such the seven threthren, all of whem were to convey more leastful deir interest and beautiful become, on their departure, was the angels of They in it be seen to be appreciated. They in it be seen to be appreciated. They have not been such as seven to be appreciated. They have not been such as the repentant thief on the avenue has seven with Moderness produced with a Marx Curried's means of the cross did. The facts connected with "Moderness is volved date say that they were done by sern. Spiritualism," alike with Scripture, bestimated a confederate is entitlely out of the quest given by the day, as well as unboly men do, under expense. wheat hely as well as unholy men do, under cer-In a conversational letter written at a recent date, and addressed to Mr Carrier textracts from which are there as pended). Ed. S. Wheeler their earth-friends and others: Citholar Sorep der, both Old and New, is full of the narration of such instances; and in many places -espeheard at various tings and seasons in the press of such instances; and in many places especially in allevidations," which constitutes as it ence of Mary and the Sanaty. Afternairating the land to have the seasons of were, the keystone of the Scriptural archedit is distinctly stated that he case of a most elevated angel, fand the list, if we are to believe Orthoscances of several desinguidad intelia, he refers (doxy,) whom the Lord God of the holy prophs (et Chexpressly sent to earth to convey to John's most glowing description of heaven and the fit-Age life, he unequisceally declared that he not and says, in description of one of their scanges. Having things havow, way, the noin being darkened on the possibility of any ingress presented, I put your based. Whis Mary took fore 17th ladding your baseds. Miss Mary took her seat upon the major code at the plane and began to pay some single common air. In a few moments the ard other nest when his propried to began to pay some single common air. In a few moments the ard other nest when his propried to bear, as any drammer would have date. The violin was timed a mess how wound up, and

to prevail on him to excuse us, as we feared the harmony of the circle might be disturbed; but Miss Many in Newburyport, Mass, present recalled to his memory an instance where she gave me still better evidence. One where she save me still better evidence. One day, as she satisfaction of the company of the evening before the company of the evening before the company of the evening before the same indulged in some contemptions retions, and indulged in se marks concerning their occupation. Mr. H. relieve her, which was granted; there was no one marks concerning their occupation. Mr. 11, resonated that he rould forgive him with all his heart, was high brough to veal this short; she pushed and, further, that he never had given way to any it feeling on his part toward him (Mr. A.), as his remarks on that occasion were merely such A could look over her head and see both her feet, as half her foot protended beyond hershess. She as most unbelievers habitually applied to spirit-played a little, and the bils and tambourine danged our from and are the plane and sounded full before my eyes, ending, if M remember correctly, by chasing me out of the room when 1 would be for the course of the room when 1 to make the foreign and manifestations. Upon this, Mr. A. expressed his gratitude, and replied that no mortal could come by the chains me to the room when 1 to make the foreign and many other the foreign and the bitterness he felt at heart at the time he" blasphemed " (as he expressed it) against not only Mr. II., whom he said he would gladly have seen annihilated, but the spirits also be was communicating with. He further said that, without Mr. H.'s forgiveness. it was borne on his mind that he never should be able, in all eternity, to progress out of the misery and horrible darkness that surrounded him, but that he now felt there was hope for him.

A few days since I called on Mrs. E., a medium in a distant gity, who told me, she lately had a remarkable experience. She had a wealthyand aristocratic brother who hated Spiritualism. with all his heart, and had east her off-for her belief, and was in the habit of reviling both his sister (Mrs. E.) and her profession. He also discarded another sister for the reason that, although an unbeliever herself, she still refused to ill use and abandon her persecuted sister. This old ladyfold me that, some days before, whilst sitting quietly alone, she felt a large hand pressed upon her head, and shortly after heard that her brother had died at about the same time. Within a few days she went to a materializing medium (I think Mr. Bastian), when her deceased brother's face unmistakably appeared. Mrs. E. then called on her skeptical sister and prevailed upon her to visit the same medium with her. The brother's face was again presented, so perfeetly that the skeptical sister acknowledged the identity, and became a believer.

Shortly after the deceased brother's spirit at tached itself to Mrs. E. and caused her great distress, which she was unable to conquer until passes were made over her several different times by a powerful magnetizer, when the spirit left and attached itself to her son and greatly annoyed him. I heard Mrs. E.'s story, as I had at various times many others of similar import, without its making much impression on me. Shortly after its conclusion the old lady fell info her customary trance, when her countenances asin horrible darkness, from which he never could escape, as he had "sinned against the Holy Ghost", startle even the most skeptical mind. -Golden Age. I weeping.

by casting off and abusing both his sister and the spirits, which course he had persevered in for eight years. He further said that ever since his death he had been floating about in indescribthle woe, without being able to rest a moment antil then, when he found something in the conditions present that attracted him to the spot, and enabled him to use the my linua's organism to give some expression to his terrible anguish and despair. I encouraged the tallen spail to hope, and told him that he would not always he doomed to feel that he was torever lost, but after a time would no doubt be permitted by the great benign Power that rules and dispose's of all things, to see some degree of light and get started on the road of progression. This seems

ed to remove a little of his trouble before he left. I have learned from more advanced spirits that this belief in eternal punishment, imbibed through sectarian education, often goes with the, spirit to the after-life, and remains with it as a ource of affliction frequently for lengthy periods, and atways until the We pairing spirit is en abled to take a new departure from earth by get ting in rapport with either a conscious or un onscions mediumistic human organism.

By these and other similar experiences, I have come to believe that it is a fearful thing to abuse and deride a returning spirit, and thus "sin against the Ghost" of a departed human being, be if Holy or otherwise.

# Free Chought.

WORDS OF WARNING FROM AN OLD

EDITOR BANNER OF LIGHT-Ithas been along tine since I have troubled you with my scribreforms, & have been tolling there the last six time. years in silence, with the hope of securing a shelter of my own in old age; but I have been watching the signs of the times, and can now see, a cloud of destruction approaching, much larger that that seen by the ancient prophet, and wish

uncrously signed from all parts of the Union, the floor. to have the names of God and Christ incorporated in the Constitution; and if they accomplish that-as they surely will, unless the people arise to action-they will then ask for more stringent Sabbath laws, for the purpose of driving the people into their churches. No one will be allowed have been told by reliable persons that faces have bath school and church: all will be required to ling phenomera, at different times. ittend church and support it, and one demand after agother will be made, until we are required support of the priesthood; and if we refuse to comply with their commands, then will come the ages that, are past.

Our liberty, political and-religious, was won for us by our fathers and mothers, who waded through tears and blood, and if we suffer the yoke of bondage to be placed on our necks by these igisgrant fanatical Ngots, we must either remain their abject slaves of else wade to liberty again through suffering and death. Then let us crush the viper's egg before it is hatched. Let meetings; be called in every town and school district in the Union, and let all who have tongues labor gress against this, movement, have them numerously signed, and be ready, at the proper time, to shower them on the rulers of the nation in such numbers as to convince them we are not willing to become slayes.

When this is done, commence an aggressive war on the clergy and their churches. Labor for the enactment of laws to tax the salary of ministers, as much at least as they tax the home of a poor man, who, with constant foil, can support his family only half as well as the minister does his. Ask for laws to tax church edifices. Why should I, in infirm age, toiling all the time, and then doomed to shiver for want of comfortable clothing, be taxed, and my neighbor, the priest, who receives ten dollars where I do but one, go free? Why should my little rough, leaky cabin, so necessary to existence, poor as it is, be taxed, and a twenty or fifty thousand, dollar pagoda go free, especially when half the expense of that pagoda is in ornaments to gratify pride and fashion? Friends, a strong net is all ready to be sprung over you. It will be easier for you to cut the cord at once, and destroy the net, than it will be to get out of it after you are caught.

Berlin, N. J. 13 Rev. Samuel Watson is a Christian Spiritualist. He says that as Mr. Z. J. White, of Brownsburg, Va., returned home from Court, he went into a room where there was a high, old-fashioned clock, which had not run for years, but was kept as an heir-loom in the family. As he entered the room this clock struck one. The next day he happened to enter the room again, and again the clock struck one. He told his wife of the circumstance, which he regarded as a pre-monition of his death, that occurred soon after. On Mr. Watson's mantel there stood a clock which had not struck for a long time. His wife was taken ill. The clock struck one, and the day after she died. The next year the same clock againstruck one, and the day following his little son The following summer his daughters vis ited Memphis, taking their younger brother. In their absence the old clock on the mantel in Arkansas again struck one, and in a few hours he received a despatch, from Memphis announcing the death of his boy. The next autumn the clock again struck one, and his infant of six months soon passed away. Other instances of clock-striking were reported to him, and he took the omen as a title for a book, setting forth the grounds for his belief that the spirits of the departed communicate with and act upon those yet living in the flesh. He finds plenty of support for this doctrine in the Bible. Indeed, it is the only key that unlocks many of the statements, and intimations in the Old and New Testaments. It accords with the highest idea of the hature of sumed an indescribable look of distress as she man and the most satisfactory philosophy of repeatedly exclaimed "Oh God!" in life. Moreover, he thinks it is confirmed by an the most agonized voice Lever heard. In an amount of testimony more than sufficient to esswer to my inquiries the spirit said that he was I tablish any point in science or statement in his-tory. His book is written in a candid, religious , spirit; and contains statements strange enough to

# Spiritual Phenomena.

Physical Manifestations through the "Allen Roy's? Mediumship.

DEAR BANNER-As I am receiving a large number of letters from all parts of the country ingrelation to the phase of spirit manifestations that take place in the presence of H. B. Allen, I thought that, in consideration of the intensified interest and spirit of inquiry manifested in the spiritual physical phenomena at the present time, a short synopsis of those witnessed by myself at a recent scance might interest your readers.

At the house of Wm. Dunning, in Canaan, Vt, on Sunday evening, Dec.7th, were assembled some twenty-five persons; among them, the most prominent and inflaential families in this vicinity. After some preliminary arrangements, which consisted of tacking up a quilt across one corner of the room, and behind it placing a chair, upon which were a dulcimer, a banjo and a tambourine, some bells were placed promisenously on the dulcimer and floor. In front of this quiltsereened space were placed two chairs, which were occupied by the medium and a gentleman selected from the company, the medium clasping with his hands the arm of the gentleman by his side, the gentleman's arm and the medium's hands being covered: by a shawl; otherwise, the anglium being entirely in sight, with light enough during all the manifestations for every object in the room to be seen. In a short time, rapping was lieard, which was soon followed by several tunes being played upon duleimer, bells and fambouring in concert. At times, during the musieal performance, hands were, repeatedly seen in the space above the heads of the gentleman and medium; and twice the banjo was elevated over blings. Having spent the larger and better por. I the screened space, and moved continually backtion of my life lecturing and writing on various | ward and forward, being thrummed at the same

A slate being called for by the spirits, wa placed on the duleimer, and soon a communication was written on it and signed, and then handed to Mr. Hanson, sitting by the side of the medium. Mr. Hanson is a lumber dealer, doing Thatmony

When this cased Mary was, need on the stock that design in the great spiritual enlighteners. It seems that the same and the great spiritual enlighteners in the plane being-played and the great spiritual enlighteners in the plane being-played and the must been as the must been as the first made by the clerry and the times labely on helps and the mass been manner to the attacks and at times labely in a secure manner. Other attacks were also being at least ten fest (form us and the missing a horizontal playing.

After this had contained a considerable time there came a change in the music. Several pairs.

During all this display of what we would infer would require great muscular power and some intelligence, there was not a perceptible sign of exertion on the part of the medium.

The above account is what I have seen. I to walk or ride on the Sabbath, except to Sab. been seen that were recognized, and other start-

Henry B. Allen's medlumshin first presented itself when he was eight years old, and began to o pay over a tenth part of all we earn for the attract Considerable attention by the time he reached his thirteenth year, and now he is in his twenty-second year. He has held scances for prison, the rack, the fagot and other implements of torture—for human nature is the same in all the northern part of Vermont, his native State; ages-and bigots, who have no principle of Just and, however variable the opinions that prevail Tick and Right to guide the i, will forture their as to what produces that which takes place victims in this age as zealogsly as they did in the in his presence, all who are acquainfed with him, and know his daily life, habits and assoclates, holieve him an honest young man, and possessed of too much principle and self-respect to sloop, for any purpose whatsoever, to the

practice of deception.

Mr. Allen is traveling with me—it being necessary in the exercise of his gift that he have an assistant to conduct his scances, explain conditions, &c. Our scances will only be held in pleasant home-like rooms and parlors, so that the best possible opportunity may be afforded to to open the eyes of the people and show them witness the phenomena, Our present engagements for Sunday lecturing and evening s take us through Troy, N. Y., Southern New York, Northern Pennsylvania and Ohio, back through Southern Obloand Pennsylvania to New York. Friends on our route, who are willing to open their doors to us, and assist in getting intelligent investigators into our scances, are requested to write me. We shall go into the West and South in February and March, and we propose to stop at every point we can. Address for the present Binghamton, New York.

J. H. RANDALL.

DEAR BANNER-As H. B. Allen has resided in our place since one year ago last August, we consider that, in justice to ourselves and to him, as well as the Spiritualists and Liberalists everywhere, the following tribute of our appreciation be known.

At a meeting of our society in Canaan, Vt. the preamble and resolutions below were adopt-

Wherea Mr. H. B. Allen, a physical medium of start-

Whereas Mr. H. B. Allen, a physical medium of starting and extraordinary powers, through whose mediumship many in this yielhily have coincto a knowledge of future life who were in spiritual darkness, doubt and dread, and now five a destree to study and investigate the beautiful pillocophy and religion of Spiritualism; and whereas, Our young bother, having associated himself with our active and stirring becturer, J. H. Randall, and being about to leave us for a time, to use his gift, for the benefit of humanity; therefore he if the start of humanity; therefore he if the start of the s

Resolved. That these Resolutions be sent to the Spiritualist papers for publication. THOMAS P. JUDD, Pres., CALERS, DALTON, Vice Pres., FRANCIS L. BROWN, . Mrs. K. R. Brown, SAMUEL WEEKS.

S. P. JONES, M. D., S. P. Shaw, Sel'y. ... Canaan, Vt., Dec. 9, 1873.

It is one of the infelicities of human life that he ancient pursuit of sowing wild oats, to which most communities, like most men, are so strongly addicted, and which in itself is an agreeable enough pursuit, should be attended with two evils. In the first place, the crop is sure to be large, and to be brought home to us; and secondly, that crop is annually renewed, long after we have retired from that branch of farming. An ancient gentleman of seventy years complete, "who feels his bones so sore," recollects well when he sowed the seed of those aches, half a century earlier, and thought it the jolliest possible thing to do; but he has to pay dearly for what he did "in youth's delirious hours." His "love and laughter days" have yielded him noth-ing but hatred for life itself, and causes for MORNING-A SONNET.

' BY 8. O: D.

My soul, on beaug of dawning light ascending, Bathed in the fair effulgence of the morn, Its joys and raptures with all Nature's blending, Drinks in all sights and sounds of beauty born. Ten thousand warblers, Nature's untaught minstress. strels,

Welcome day's advent with their joyous lays; Ten thousand flowers their blushing beauties

open To the sweet influence of the solar ray Join thou, my soul, the universal anthem, In which all creatures, with accordant voice Exult each morning in a new-born rapture— Thou, also, in a grateful song rejoice; Uniting in one general symphony: "Let everything that hath breath praise the

Memphis, Teren.

Western Correspondence.

BY WARREN, CHASE,

A CHRISTMAS VISIT AND A NEW YEAR'S CALL -- Mrs. E. M. Teed is among the angels. She left her delicate, feeble and worn-out body at the house of Bent. Winchester, near Council Bluffs, Ia., on Christmas Day, 1873, and went with her sailor brother to the Summer Land, to stay. Dr. J. M. Holland, by her request, delivered a discourse on her life and death, Jan. 4th, at the hall of the Spiritualist Society of Council Bluffs, of which Society Mr. Winchester is President. We spent New Year's Day with Dr. II., and visited the new made grave among the na-

tive trees on the hill overlooking the prairies and the valleys in the private burying ground of Mr. Winchester, where she wished her body deposited, and where it lies awaiting no resurrection. We left, it, hoping that some day, ere long, ours may have a resting place as wild, romantic and lovely as hefs has-even among strangers, since we have lived so much and been so kindly treated by them.

Mrs. Teed was widely kno vn in New England, and in Chicago and other places in the West. She was a faithful, truthful and efficient medium, and has removed the doubts of many skepties, and left undying testimonials of her good work in life. Like all good mediums, she had to bear the attacks and abuse of prejudice, envy and personal ennity, but she triumphed over all, and gave her life to the great work for which she was by nature fitted. She spent several months at the home of our esteemed friend, E. T. Gardner, Attorney-at-Law, in Chicago, and the family bear testimony to her honesty and success as a test medium. We are glad her last days and hours were spent at so good a home and among such kind friends as the Winchesters and Hollands, who spared no pains or expense to make her conifortable to the last moment, although the last few days were accompanied with pain and great suffering in separating the soul from the

Her Eastern friends, who wish for particulars, can address B. Winchester, Council Bluffs, Iowa,. and he will give the particulars, and, if desirable, send a large and elegant photograph for \$1, which will help pay the expenses of her last sickness and funeral.

We found the cause somewhat dilapidated, and the friends scattered and separated by side issues and local and personal prejudice-unworthy the great and glorious gospel of the New Dispensation-at the Bluffs, but hope to be able to call them together and back to the great work, in a few lectures which we agreed to deliver there at the close of our engagement in Des Moines. On the 27th, 28th and 29th of January, 1874, we shall lecture there if no unforeseen obstacle prevents.

TURN AND RETURN.-We "swung round the circle" on the angular lines twelve hundred miles by railroads, that brought us back to Jasper County, lowa; and as the people this time knew we were coming to Des Moines to speak on Sunday, they put in their calls and claims for evening lectures, and we filled out all that time and constitution would admit-called upon to present the radical political views we have so long advanced, and which seem now to be in demand by the grangers, and this opening the way for Spiritualism; and more calls from the same audiences that hear the political lectures—we find far more work than our constitution can bear. Christmas in Lawrence, Kansas, New Year's in. Council Bluffs, Ia., and Jan. 5th (our sixty-first birthday) in Colfax, Ia., among our Western homes, which have been blessed by the glorious gospel of the new religion-weifind overywhere the greetings of kindred souls, and everywhere the welcome sentences from the invisible workers who labor with us in this great field of human redemption. As the few remaining years of our labors in the body are turned off, we rejoice at eack annual milestone on life's journey.

Unexpectedly we have just passed one we didnot think to reach, while several of our best friends about the same age have dropped their bodies suddenly and gone to the better world, where the slander and abuse can reach them no more, while we have been left to work a little longer in the harvest-field where the work is abundant, and laborers few. Forty-four thousand clergymen to contend with, whose principal business now is to keep the people from knowing the truth of spirit intercourse and keep the spirit friends from visiting the families in their respective folds, by which they would get truths that would set their preaching aside as useless and unnecessary. These we have to meet at every turn and corner of social life-well paid for spending all their time in keeping the people ignorant of the most important truths in our world. So were the priests that were engaged in keeping the world from knowing the truths of Copernicus and Galileo on the form and motions of our earth, and also thou that for fourteen years kept the world from trusting to the crazy conjectures of Columbus about the land to the westward of Europe.

It is not to be expected that this same class of teachers, who have ever been engaged in keeping the world in ignorance and superstition, should slacken their efforts or change their course on this most important discovery of the world, and the very one that must set their occupation entirely aside, and open the heavens to the view and inspiration directly from the angels. Notwithstanding the vast army we have against us, our cause is steadily and rapidly advancing all over our country and the world, and we have cause to congratulate our workers with the prospect that a year of jubilee is near at hand.

Our friends in Jasper Co., Iowa, are arranging for a grove meeting at the 'old town of Green Castle, about six miles from Colfax Station on C. R. I. & P. R. R., early in June next, notice of which will be duly circulated. The Albright (Evangelical) Church in that consecrated villages to have the Lord week. lage have gone to prayers to have the Lord pre-yent it, but the Lord does not hear, or does not heed the prayers.

# Banner Correspondence.

Notes from Proy. N. Y.

Mr. EDITOR-Truth, like John Brown's soul, and all other true souls, is marching on in our and an other true souls, is marehing of it and city. Mr. Brunton, thoroughly educated and scholarly, gave, while lecturing to its, the most perfect satisfaction. Mrs. Nellie J. T. Brigham, as musual, instructed and edified us Trojans for three months. Mr. Peebles, the Pilgrim, is now dis-coursing upon Spiritualism and round-the-world travels. Extra seats are necessary to accommodate the Sunday evening audiences! He has introduced a reading and responding service, with congregational singing, which greatly pleases us. Our Society is united, sand, we are enjoying a succession of spiritual feasts.

CHRISTMAS AND NEW YEAR'S.

This was an 'thtensely interesting season in our Lyceum. The Christmas Tree was richly laden with presents for about one hundred and fifty children, besides silver napkin rings, china sett, costly jewelry, and a gold watch, for members of the choir and others. It was the happiest word that Love set away man. But Standard. crowd that I ever set eyes upon. Benj. Starbuck was of course the presiding genius, walking among the children a very patriarch. Both Bruuton and Peebles smiled aloud during the evening. In brief, the season was one of general jollifica-tion, ending with the tripping of the "light fan-tastic toe." Our Lyceum, all things considered, was never so prosperous.

PHYSICAL MANIFESTATIONS.

These, startling and confounding skepties, have their uses. The "Allen boy," of Vermont, accompanied by Dr. Randall, has been giving scances in our city during the past week of rainy, disagreeable weather. His manifestations are genuine, and at times astounding. The newspapers have reported him fairly; and, as a general thing, our city papers deal with us manfully and nonorably.

RETURN OF A MEDIUM.

The Medium and Daybreak, with other Spiritualist journals, inform us that Mrs. N-die M. Flint, 31 Clinton place, New York, after visiting London and Paris, giving scances in the latter city, has returned to her mediumistic duties in New York. Parisian Spiritualists speak in high terms of praise of her developing powers and other excellent spiritual gifts.

GONE HOME-A WARNING. One of our old and esteemed residents of Troy, One of our old and esteemed residents of Troy, Zabad Mosher, passed, in his 88th year, to spiritlife, on the 2d of January. Living in our city nearly fifty years, he was widely known and universally esteemed. Children and the poor loved him. Though a rigid reformer, he had no enemies. Many accolored man did he shelter and feed when deeling Northward in the "Fugitive Slave Law" times. He began to investigate Sairtinglism some twente verts ago singer which Spiritualism some twenty years ago, since which time he has been a patron of the Banner of Light. Though too blind to read it himself, he continued taking it to loan to others. He was the father of Mrs. E. H. Bliss, the medium and lecturer, and adevoted Spiritualist to the last. And yet a Presbyterian elergyman, because he hoped to die in a family of Presbyterians, attended his die in a family of Presbyterians, attended his funeral, the report going out that he had remounced Spiritualism. To slander the living is vile enough, but to slander the dead is equal to "the sin against the holy ghost." Spiritualists should make special requests, while in health, to have a Spiritualist, or a liberalist of some kind, attend when the last tribute of respect is paid to the mortal remains. Anything but dubious deliveling Orthodox theology at funerals, with " driveling Orthodox theology at funerals, with "

. " Hark Pfrom the tombs a doleful sound," for consolatory music. Spiritualism comforts all that mourn, and brushes tears from all eyes.
TRUSTEE.

### Nevada.

GOLD HILL.—This busy, noisy town is tucked away among the gaps and gorges of Silver Hill. The town, so far as verdure goes, is bleak and barren; not a sheltering tree; no vines or flowers to rejoice the eye. Just now Nature has thrown over this waste her white toga. The Gold Hills and Silver Hills park the foreground Gold Hills and Silver Hills make the foreground of the Sierra, Neyadas. They have a white, clean look; snow is piled upon snow; the old glant mountains lean their venerable heads gant mountains teat their veneration nears against the great drifts of snow clouds. And, then, seven thousand feet—as we are—above sea level, the sky is clear, burnished blue, and the great family of stars seem near neighbors. On the whole I like the place; like my home, which is not unlike an eyric tucked away in the left of a reak. Wy benefactors—Wr and Wrs. cleft of a rock. My benefactors – Mr. and Mrs. Waters—were the only subscribers to any Spirit-ualist paper in town, but new names will be added to the liberal list.

Mr. Peter West and Mrs. Young set the people to thinking of something beside stocks and ple to thinking of something, beside stocks and stones. There is one paper published here, the Daily Gold Hill News. The editor, Mr. Alfred Doten, is brother to Lizzie Doten. Like his sister, he is brave, liberal, and quito her equal in push and talent.—Mr. Doten is considerably Westernized. He left home twenty years agolet the old Plymouth Rock a sailor lad, and has naver rathered.

I have told you something of the outside of these rough hills, but there is indeed a golden and a silver side. Hundreds of men with pick and drill are exploring the heart of the hills, are wresting from Mother-Earth-her gold and silver and precious stones. Men and women are ven-turing their all in stocks. Some are rich to-day, beggars to morrow. Some who cannot read the stock list make their thousands just by sheer luck. So goes the world. H. F. M. BROWN.

# New Hampshire.

CONCORD.—J. Wm. Fletcher writes, Jan. 12th: A line from this old city, which has been so long sleeping as regards spiritual matters, may not come amiss. Concord is one of the most heautiful cities in New England, and, when the Legislature is in session, presents a lively appearance. A few months ago, a few men and women came together and formed a society, and have had lectures from time to time in the Crad-dock Rooms, with good success. Henry White, of Manchester, tarried here for several Sabbaths, doing a good work. Mrs. Fletcher and myself have been here for two Sabbaths, and have passed the time pleasantly, giving two lectures each Sunday, which were well received. There is somuch Unitarian-Spiritualism preached from the pulpits, that mediums do not always find as easy working as they otherwise would. It makes all the difference in the world whose colors you fight under; and if the truth is only sugar-coated, it will be swallowed easily enough. There are few mediums here. Mrs. M. A. Hatch, whose name is familiar to many, is constantly employed, and has many vehiable powers as a clairvoyant and medium. She has been here for many years, and has proved that a good medium nover will lack employment. Dr. and Mrs. Edwin Greene are also stopping here, both of whom are mediums of enviable ability—Mrs. G. for her accuracy in diagnosing disease, etc.; the Doctor for treating all kinds of disease.

To the friends everywhere we would say that

we are not idle-still working as best we can to promote the cause. The New Year has been born, and with it is renewed the determination to press on; and, though dark the night, and weary our feet, we know the dawn is nigh. We can wait patiently, for we know that agitation must precede emancipation. All letters to be addressed to me at Westford, Mass.

# Alabama.

arrested, and make an impression upon the mind there that will lead to investigation. My experience is that when you can obtain an earnest investigation, you have gained a friend to

where these things are not so generally understood, I feel sure that messages from the Southgreen States published occasionally in the Banner would do a great deal of good. I hope our friends from the South are willing to give usan occasionally are stated to the state of the st sional report for the sake of skeptical humanity.

has just closed a very successful rouge of lec-tures upon our "beautiful philosophy" in this city. Mrs. Hamilton has been here one month, and has been greeted from first to last with large, attentive audiences. She has given entire satisfaction to the Spiritualists, and g-qeral satisfaction to the doubting public. She has secured many warm friends among the skeptical. Although they differ with her in many things, they recognize and acknowledge her great ability, her mental courage and strict moral integri-ty. Such characteristics always elicit, from the "thoughtful," the highest esteem and commendation wherever they exist in a form to be recog-

The accuracy of Mrs. II.'s psychometric delinerations of character, and descriptions of "departed spirits" before the audiences, were startling to the incredulous, a wonder to the "unsophisticated," and a great satisfaction to her many admiring appreciation for friends.

admiring, appreciative friends. This recognition of the noble service rendered this Society and community by Mrs. II., extends to her faithful and finely-gifted angel guides. This "power behind the throne" elicits our This "power behind the throne" elicits our warmest gratitude in many ways, but most of all for their devotion to the "willing instrument" in their power. This love they exhibit by vigilantly protecting the vital forces of the sensitive organism through which they labor for the good of mankind. But few mediums are as well protected from depressing influences. The exhibition of a medium's power depends much upon his or her immediate surroundings—"elemental" protection. When in this respect is truly blessed her humediate surroundings—"elemental" protection. Waco in this respect is truly blessed—for in the homes of many, particularly those of George B, and Joseph R. Dutton, the mediums ever receive a heartfelt welcome, and find a "blessed haven of rest."

That this Society and city may, ere long, be again blessed with the presence of Mrs. Hamilton, or some other able, devoted reformer, is the mayor of many heidles that of your friendland.

prayer of many besides that of your friend and brother.

WACO .- G. B. Dutton writes : Cannot some good speakers come and tarry with us? We will try our best to take good care of them. Our cause is in a more prosperous condition than ever before. There is more toleration among church members than in former times.

BRENHAM .- Dr. Hartman, writing recently from this place, informs us that "some time ago Mrs. Hamilton, from Port Huron, Mich., visited our town and delivered some lectures on different subjects given by the audience. She was an excellent trance speaker, and her lectures created much excitement in some quarters. At the end of each lecture she gave delineations of character, tests and descriptions of spirits. Her psy-chametric powers are the greatest which have come to my notice, and it is very much to be re-gretted that the Lone Star State has not more frequent visits of such messengers of glad tidings to enjoy."

### Arkansas.

GREENVILLE. - George H. Horn writesof REENVILLE.—George H. Horn writes:
Spiritualism in this locality is progressing.—Thring the past three years there has been quite a change in religious matters. Orthodoxy is fading away, and in its place we have the Harmonial Philosophy. We need lecturers here very much.—I could give you the names of quite a number who are believers in Spiritualism, but some of them lack moral courage, for on meeting an Orthodox preacher that are not to disown ing an Orthodox preacher they are apt to disown any friendship for Spiritualism. It is not popu-lar enough yet—its doctrines are not understood by half the people. Consequently its glorious principles cannot be appreciated. Every one had better investigate Modern Spiritualism before speaking against it. Then they will find joys instead of sorrows, virtues instead of vices, angels instead of demons.

angels instead of demons.

NORRISTOWN.—C. E. Tobey writes: Spiritualism is not the despised, rejected thing here it once was. Nobody will accuse such men as Hon. Jesse Turner, of Van Buren, of insanity, for he is regarded as one of the ablest and most honest lawyers in Arkansas, and he is not afraid to investigate the phenomena of Spiritualism.

At a late Methodist conference, I noticed that no "bulls" or demunciations were hurled at the Rev. Samuel Watson for having written his "Clock Struck One." They fear the influence of such books, and "mum" is their motto. "Truth is mighty, and will prevail," even in Arkansas.

Arkansas.

# Vermont.

BRISTOI: A. Dunshee writes : Bro. A. A. Wheelock has been here and delivered a course of six lectures the last of December, which gave general satisfaction. The audiences gradually increased until the last. Spiritualism is not in a flourishing condition here, yet the people are ready and willing to hear the truth. A liberal and independent element pervades all through this part of the State, and nothing will satisfy the yearnings of the people but the truths of Spiritualism. Bro. Wheelock has done a good work for us, and a harvest will follow.

# New York.

POTSDAM.—Extract from a Letter of S. C. C. We Spiritualists had better spend our time, money and talents in battling against the common enemy, than in feuds which profit nothing. We are no hero-worshipers, and see no cause for alarm; cannot see wherein any one's doctrine affects us or any of us, unless some of us are such consum-mate fools that we have to be led to hay and water, like the ox. If we have such in our ranks, let them abide under the old schoolmaster, Law, until they become a law unto themselves; then they can go alone, and need no one to say "go" come.

# Massachusetts.

BEVERLY .- M. D. informs us that Spiritualism still lives in his neighboring city of Salem Jan. 4th, Mrs. N. J. Willis, of Cambridgeport ectured there in the evening to the general satisfaction of her audience, and was to speak again the following Sunday evening. He believes there are many ready to receive the great and importan truths of Spiritualism when offered to them. The Wednesday evening conference was well attended, and interesting.

### How a Methodist became a Spiritualist. No true word fitly spoken is lost. Itinerant

ecturers sow not the seeds of truth in vain. The following is from the Medium and Daybreak,

JAMES BURNS—Sir: I have now been a Spiritualist three years. My first step was to go and hear Mr. Peebles deliver a course of four lectures on the subject. The idea which first arrested my attention was the grand and ennobling one of the ultimate redemption of humanity to peace the ultimate redemption of humanity to peace and happiness. At the close of the lectures I took the opportunity to ask Mr. Peebles privately if all the spirits taught the grand doctrine of eternal progress in the spirit-spheres. Mr. Peebles, with a pleasant smile, answered in the affirmative. I could see the plausibility and the rationality of such a doctrine, but I was not convinced that the Bible taught it. Mr. Peebles showed merely that the Bible taught it. HUNTSVILLE.—A friend writes: From the Message Department of the Banner I have noticed but few reports from spirits who have gone from any part of the Southern States. If spirits from any of the Southern States should be willing to report themselves at your free circle, the friends of progress in this sunny clime would be pleased. We are greatly in want of something that will cause the attention of the public to be arrested, and make an impression upon the mind. state that after opposing Mr. Peebles several times in the body of the hall, I mustered courage to go on to the platform to oppose him, but Mr. Peobles had such an effect on my mind that when I got on the platform I could not speak what I in- | praise of God and paddle your own canoe."

the cause of Spiritualism; and in the South, tended, but repeated a favorite text. I must say where these things are not so generally under shoot, I feel sure that messages from the Souther engagement was with the table. I sat down to it by myself one night from eleven o'clock till ten minutes past one. In a short time the table com-menced creaking, and I expected to see it move. but as it was midnight, and I feared I might see a spirit, I desisted, as I could not determine. \*WACO.—T. Cummings, M. D., writes at the close of December as follows: The highly grifted psychometrist and accomplished traffec speaker, Mrs. H. N. 'Hamilton, of Port Huron, Mich., has just closed a very successful rourse of her.

and I truly rejoice with joy unspeakable Halifar, Yorkshire. From the Chicago "Star Weekly,"

TO GERALD MASSEY, BY GEO. B. CARPENTER.

Massey! Thy poet's wings to eagle heights Hath raised thy soul, while mine, up-gazing, yearns, As might some nest-robbed eaglet, barnyard

taught To seratch with hens for worms, when first he

sees Speek the white splendor of the serone slav, With circling flight, his royal sire that rules, Calm, from a cloud-cragged throne, his wing-won As then this disheired eaglet's maddened blood

Beats with such royal rush that fingling veins Thril with th' tumultuous surge of tamele Which wake th' exultant stir of new-felt power, So my wing-raptured soul throps with the pulse

So my wing raptured some throns with the pulse.
Of an untained desire when it doth see.
Thee, Massey! soar with thy wild rhythinic grace.
Through the calm sunshine of eternal thought:—
Up-borne upon this sudden sense of wings,
It lifts itself to an eestatic height.
Of dizzy bliss; whence, weak with untaught.

strength. It falls in broken flights -a weakling Will, Winged by a purpose struggling toward the stars. Oh, mystery !-that God to some doth give An eagle's soul, with but a wren's weak wing; And dooms to twitter on life's lowest twigs A soaring spirit, bold to scale the sky And perch upon the outer edge of things Whose haughty gaze dare question The Beyond, Where space throbs with the starry symphonics Of God's harmonious thoughts, yet whose low

flight.

Must be along life's level commonplace,
Beneath the dripping clouds of stornful days, That hide the stars-the heaven beyond-ay, " God!

Yet He hath use for wrens and eagles, both; And as each builds a nest to suit its young, So doth man shape a life to hold his deeds.:

He who would greatly act must grandly live. T is grand-to shape a truth in words or deeds; And send it forth to bless mankind, or touch, Messiah-like, the blind that they may see; But when some Word-Christ, Virgin-sent from

Doth come to raise dead hopes from Memory's

grave— Giving to the poor world a Lazarus-giff— 'd'pour the treasured ointment of my life " anoint the earth-stained feet of such a guest, Nor think Erobbed the poor; for he who gives To Truth his life, lives in that Truth, and doth, By one enriching act, perpetuate both.

'T is easy following where there 's one to lead; Christ's cross makes ours the easier to be borne; The thing impossible to do, once done, . Becomes the common act of all the World; And what was great, seems dwarfed; now pigmy

sours Can reach up to its height, and aperits deed, "T is the new path that 's difficult to tread; The old, world-trampled ones are paved with

sincere love, esteem and thanks to you, sister and Bro. Bradbury, and all of your dear, kind family and the friends who otherwise have aided me.

He does not forget those who were kind to him; who east their bread upon the waters, and will gather it in due time increased a hundred old. He was sixty-live years of age. Norway, Me. HENRY A. BR

A music dealer not long since received the following or der: "Please send me the music to 'Strike the harp h

# The Reviewer.

From the Reston Christian Register, Noy, 2ndr. BIBLE MARVET WORKERS, A.C., A.C.; or, New Readings of the Miraeles. By Allen Putnam,

A. M. Boston: Colby & Rich.

This is a curous attempt to explain the mira-cles of the Oid and New Testaments on the ground that the performers of them were "mediums." The writer is a thorough-going "Spiritnalist." He believes as he says in his pretace, that "furnitare, untouched by human limb or unichihery, has tipped out responses to inquiries. Water has been changed into wine. A man has been slowly raised from the floor so high that be chalk-marked the ceiling overhead, ten feet above the floor, and was let down again gently as a dove." (Now, without jesting, and in all serious ness, if there are men who cor do such things, why not employ them on the plastering and decoration of ceilings, or, indeed, in any work which ordinarily requires the use of a wooden staging? If Mr. Putnam will set one manat work in the

and across broad waters by uniscent forces; have had put upon their neeks and wrists solid from tings, which could not admit the passage of head or hand, and had the same removed.

They are recently, in great unubers; so materializing themsolves as to be visible to the external eyes of many persons significancements.

anzing themsayes as to be visible to the external gyes of many persons simultaneously, and large numbers of them have been photographed."

Such being our author's belief, he goes on to explain the lible Marvels. We will content our-selves with gwing our readers a specimen or two of his method.

After rehearsing the narrative of Gideon and

After rehearsing the narrative of Gueon and a his conquering three hundred, he says 2.2 This account describes a process curiously differing from any which man would have devised, and raises the presumption that spirits influenced three hundred harmoniously madianistic men to hap their drink, and think designated a corps which described a corps. which would be an efficient spirit battery, by the aid of which invisible powers could, and did, fight the battle."

"Elijah was a very extraordinary joint foun tain and reservoir of the peculiar properties which are very helpful to spirits in processes for collecting from out of our invisible surroundings. and for handling it not making such things as menty-bread, oil, the, and the like? " Isaiah had the peculiarities which, in our day, would

had the peculiarities which, in our day, would constitute an eminent speaking medium."

"donah, a plastic medium probably, as most of the other prophets "were, could be sustained by the breathing of his inner spirit lungs, as many persons in a state of trance have been for more than five times three days, and his body rould be shielded by chemical appliances from the tempest was got up specially on his account, and the tempest was got up specially on his account, and the fish famed and manipulated for his accommodation, he probably possessed abundantly the properties of a medium for physical manipulation.

testations,

"The spirit, or Holy Ghost, which descended
upon Jesus, at his baptism, we regard as identical in substance with the Holy Ghost which came
upon Peter, and Paul and their attendants of old, and which comes upon mediums to day, and that substance was and is a spiritualizing and strengthening aura, outflowed from spirit realius, controllable and controlled by cilicient

dwellers there." 
Mr. Putnam finds no difficulty about the changing of water into wine—for had he not seen it done himself? "We, personally, were since the liller of a phial with water, and corking it, and

only tools used by unseen intelligences, they must submit to be pleasantly-laughed at for their irrelevant and (shall we say it sottly?) their absurd demands. Must "W." wait fill it main, unaided from above, has walked over Charles viewer will perceive the Indicronsness of his request, and pardon us the fact that we did laugh a little when we caught a glimpse of his oversight | me reached 1,000,000.

and consequent exposure to attack. The laugh, however, soor gave place to sadness when we began to reflect upon the general blindness to all the personages, principles, taws, forces and conditions which pertain to spirit manifestations, and the consequent ban which fashionable thought and sentiment put upon open and manly effort to test the metals of those momentous "phenomena usually called sparinal," which the Chairman of the London Dialectical Society has said are "disintegrating the strata of religious dogma," and which are working mightily

for good or for exil throughout the nations.

The subject has more nearly, and is vastly more efficient in its influences upon somely, than is suspicified by those who sare Lot familiar with its progress. Whenever its claims have been fairly considered with persistency by eminently seienlife men, lacts have been found proving spirit action upon matter tacts which stand the tests of exact and rigid science. Dr., Robert Hare, of Philadelphia, the peer of Sillman, Faraday, and If Mr. Putnam will set one man at work in the air on one of the stone figures which they are cutting out near the top of dDr. Lothrop's great square tower, we will believe in him henceforth.)

Internal surgical operations amon the human system have been performed by spirits.

They have given hearing to the deaf, sight to the blind, speech to the dumb.

To all such performances the writer avows himself a personal witness. Many other stylking works.

Mediums have been transported through the air and across broad waters by uniscen forces; have an of science, d monstrate value telligent enough to understand and necestively him seems at Jil's pequest, and, in one incompling the internal living was more competent than the doctor to conduct such an experiment scientifically in every respect. More recently, the eminent chemist, Crookes, of England, aided by other men of science, d monstrate value telligent enough to understand and necestively wishes, repeatedly loweted and raised an arm of his scale beam at Jil's pequest, and, in one incomplete the index on his scale beam at Jil's pequest, and, in one incomplete the index on his scale beam at Jil's pequest, and, in one incomplete the index on his scale beam at Jil's pequest, and, in one incomplete the index on his scale beam at Jil's pequest, and, in one incomplete the index on his scale beam at Jil's pequest, and, in one incomplete the index on his scale beam at Jil's pequest, and, in one incomplete the index on his scale beam at Jil's pequest, and, in one incomplete the index on his scale beam at Jil's pequest, and, in one incomplete the index on his scale beam at Jil's pequest, and, in one incomplete the index on his scale beam at Jil's pequest, and, in one incomplete the index on his scale beam at Jil's pequest, and, in one incomplete the index on his scale beam at Jil's pequest, and, in one incomplete the index on his scal others of equal channels, nearly twenty years ago, by the authoritative processes of physical science, demostrated that some unseen force, intelligent enough to understand and heed his holding not less than forty, spaners, scattered over eighteen months, and using only such me-diums as were found in their own families, abova the kitchen and below the attic-none but the refined and trustworthy—teported that the "phis-nomena called spiritual are worthy of further investigation.'

Yes, below the rubbish and froth and offersive challitions which the action of the psychic force has been sending up to the surface of our human occin, there lie, primaples and forces which the world world founderstand and employ if it would combat successfully the inroads which bald macontral specessing the intones which faith, and tetialism is making upon the world's faith, and preserve to the mass of majikir da firm hope and expectation of a life beyond the grave. Those expectation of a life beyond the grave. Those who slar the only agents and forces which can give us digmostrativa of a future life, "know no what they do." Allias Pirsiam! 426 Hudley street, December 1873.

# NEW YORK.

Mediums' Convention Letter from Lyman C. Roue.
In accordance with the wishes and request of the friends of Land, the Mediums' and Speckers' Convention was held in the Church-owned by the Spiriteass to of that place. Dec. 6th and 7th, 1970.

Notwithstanding the chills weather and rough roads, ..

Notwithstanding the schalls weather, and rough roads, yet, for arriving at the chartle, in as the appointed hour, westernal togeth stell files with rainest soils and warm bearts from far and rive, to path of a case and mingle in spirit with the object and exercise of the mostling. In the asserted, the acceptance of the mostling. In the asserted, the acceptance of the mostling. David Ramsdell, of Lacin, was an est topic side. The fluoristic stellar most of the mostling. The fluoristic stellar moments of peakers guess of, who remain action of an endaturage. There being note of the prominent speakers guess of, who remain action and an ending to the fluoristic stellar most and action was brighted for each and action vertice of, in adds in the feat stellar the rest of site of the three stellar is the fluoristic fluoristic mass very acceptable to open hand all some of willing to the action of the stellar stellar stellar than consecuted to specifically, because the distinction of the particular was maintained by the arrivest unchanged fluide and philosophia subject has all the foreign two of uniquest of the case of the foreign was accounted to specific subject of the foreign was constituted to account of the condition of uniquest places of uniquest places of uniquest of the foreign which they describe the condition of the antifular stellar stellar stellar than the condition of the most limits. The meeting was actioned to the limit of the condition of the most limits.

can read up to the height, and past for deep control of the the way with that "Alliflent to freight" the saw with that "Alliflent to freight" the way that the "Alliflent to freight" the saw with that "Alliflent to freight" the "Alliflent to freight" the way that the "Alliflent to freight" the "Alliflent to freight to frei

Rachestely, Brown th, 1853.

TSURTHER FIGURES, The gravity of the danger threat-ening flengal is such as to oxidic intense intense in that unfortunate country. But we hope it is greatly exaggers:

River, on the surface of its waters when un-frozen, before he can believe that Jesus walked that the estimated less of life will be 10,00,000 out of a upon, water? We cannot harbor a doubt that, pepulation of braverto, despite all measures taken for reas soon as he gets a fair view of the case, the reunit in the further estimate that unless vigorous measures. are taken the figures will swell to twenty-five or thirty millions is incredible. The loss of life in the Orissa fam's

### To Book-Buyers.

At our new location, No b Montg mery Place, cornel of Province street; Boston, we have a fine before the godly and chosen people of the land, Where we keep on sale, a large, shock of Spiritual.

attention. We are projected to forward my of excluded by a few mem, its framers, whose labors the page of the page of the page. Trade in Rection for the page were nevertheless blessed by him. Bess operations foldings to the sale of Beecks on and development of treadent for an entire contithe pulsar Sec, thefaire. Cataloga cotion. Pulsa subject, these facely little ecclesiastics are deter-

# Banner of Light.

BOSTON, SATURDAY, JANUARY 21, 1874

No. 9 Montgamery Place, corner of Province, street Lower Place.

THE AUTHOUS NEWSCOMPANT, 10 SASSAUST

COLBY & RICH. Cremits thems Aren paliculations,

LUMERSCOTES ENTRE BUSINESS WAS VOLK

### The Indian Iniquity.

The railroad speculators are in full ery after the civilized Indian S J gots in Indian Territory and the Creeks, Cherokons and Seminoles, who In pail populate the same, have sent on delega, Tons of their tribs to Washington to profest were granted them by the Constituent in return. for the finds further east which they surrendered Other delegations are to be sent, in addition to those already on the way. This whole Indian spection, is muchling more and more; that is to say, while the frauds practiced on the red men to deliberately, and persistently are be coming all the time clearer, the efforts of those who are guilty of them, and of those others who conflive atotheti guiltaare becoming confused to un extent that implies confession. Only last winter, now, top. Shank , of the Indian Come mittee or the House of Representatives, made a very full and defailed be port on Indian affairs to: the House, which was ordered by that body to be printed. It was not further handled then beeinse if was at the close of the session. It was the trailie with the fills of in their control, and opportunity required to effect that object said it' Report, or of the agency by which it so mysteriously disappeared. It was a large, stout volume, comprising many pages, and but twentyfive hundred copies were printed. Thesentire edition has turned up missing, just at the time when it is wanted by Congress at its next session suggestling the ordering of the Report. Now, it is wholly out of the question that this could be an accident. It ever design entered knowledge of the soul's persistent life. into a transaction, it clearly did into this.

The fellows who felt sure this Report exposed ones laterested in this surreptitions action. They dreaded their exposure, knowing too well that the first time that public documents have mystes truly heart-ronding.

rionsly, disappeared when most wanted lien. Where is the Young Men's Christian Associacurred in the process of transporting the Freedthat the very matter less contained evidence. which ho would most cornestly wish out of the way. Other losses, of disappearances, of like Character, have likewise occurred, just in the nick of time to help those who would chiefly desire it out of a scrape. The subject of the exponse of sustaining the Indians is now fairly before Congress and the country again. Before the war it cost the Treasury some three millions a year to take care of them; since that event they have grown weak, senttered, and dwindled in numbers, until they do not now count over three hundred thousand souls; and the deficiency bill, at the fast session had an item of more than a inillion and a quarter of dollars on Indian ac count, and an additional million is asked for the new fiscal year. Of these three hundred though sand Indians, one hundred and thirty thousand support themselves, fifty-five thousand more get along some way, and consequently there are one hundred and tifteen thousand left to divide up over eight and a half million dollars amongst. That is seventy-five dollars a head, and of that the agent and King get fully fifty. It is quite time to thoroughly investigate Indian affairs.

### The New York Tribune Salutes the Popular Cerberus.

-It does not require any lengthy argument to demonstrate the workings of the truckling spirit. which-anxious only to know which is the strongest side, that it may at once, hang in fulsome adulation upon the altar-horns of the popular shrine-has for some time past animated the journal whose name is cited above. The fact is patent to any observing mind; and additional evidence is daily arising in further proof of the same. In another column we copy an editorial in which that paper-presents a very good epitome of the positions assumed by Mr. Crookes; and then, fearing lest the jealous eyes of the numerous-headed typical canine who guards the entrancosto popular favor should be lift up by an angry glare of suspicion as to its "Orthodoxy," It hastens to wash its hands of all complicity in the matter of lifting to the public gaze the despised phenomena in any other light than that of news, in a series of saving clauses, "so 'umble," a la Heep-of which the following is the crown:

"Probably it [Prof. Crookes's case] will endas so many investigations into spiritualistic manifestations have ended before—in destroying the wientific reputation of the investigator, and leaving the world unconfineed."

### That Dreadful Constitution.

It will not be long, provided all panies subside, I Bookstore on the ground their of the Building, 'who delight to follow the lead of ambifious eccleseasties, will be debuting and discussing the best was to geterod into the Constitution. From their , eighth page. The press of the city next day made, been put at our disposal. The writer of the artic-Ale, one is balleto suppose that he never was in it, and never could get into it, being obstinately as rates. We rese the real contact least beyond there of most men, in the establishment of white and the for recompany heat. Theil of tool's suprame patience on the stated to take the matter in hand themselves and tight it. They seem to think they understand the Almighty's rights better than he does himself. And being so othelous thanselves, they Is have a satelline organization which is far more to generalisation so At is styled the Young Men's Christian Association, an organization that is to Orthodoxy in this matter what the Society of Jesuits is to the piever of Romanism. It assumes wonderful powers'and precogatives in every locality where it plants itself. It besieges the Legislators for Liws to suit its patron, the Church Mt prints and barangues for the Bible in the public schools, at PUBLICATION OF THE AND MOORSTORE. The risk of Sacrificing the schools themselves, And it runs on the errands of Onthodoxy in every

direction. The Constitution is much better as it is. It was purposely designed to be unsectarian, and To change it in that respect can only make it distipetly sectarian. It wants no-tinkering from Protestant or Romanist. It is for the civil gov-Letters at I compoundation appending to the alone in their religious fraining and development; Letters at I compoundation appending to the alone in their religious fraining and development; Letters (as year of the respective of of column interests, and to stand between all the States and the outside world. It is not irreligions, nor can it be charged with inculcating irreligion, because it does not venture to meddle with the subject of faith and works at all. On the contrary, the earnest and humble hope at the time of its construction was that by serupulously abstaining from the subject of religion altogether. in dealing only with civil and secular affairs, it thereby manifested all the more respect for religion. But a wise Orthodoxy thinks differently, and presumes to consure and condemn the framers of the constitution for their fault of omission. It would be entions to see how much longer an experiment of Orthodoxy in the government line would work, then one initiated by such men as the founders of the Republic. But the way to prevent any injury from the joint efforts of these tanaties is to be aggressive, and resolute against them. It is high time for all Liberals to unite and show a strong and determined front against the enemy of religious and civil freedom.

### Charles H. Poster.

This celebrated test medium and his gentle well known this full of facts of the most dams, manly agent, loss C. Bartlett, are about-to sail aging character for the tricky agents who have a from San Francisco for Australia (the Steamer being advertised to leave port on the alst inst.) honce the natural desire to Secure its suppress. We desire to state, to the triends of the cause in sion. Of course, the recess furnished the very that far off land, where fruth has so fearlessly set up her standard, that Mr. Foster's labors it No trace can be discovered of the all parts of the United States, from Maine to California, from Minnesota to the Mexican Gulf. have been growned with success, and his appear ance has been the signal of a grand uprising of public interest in the philosophy of spirit return, of whose idental type he is so strong a demonstrational instrument. Let him be encouraged to throw broadcast everywhere and in all localities in Australia, New Zealand, etc., a proven

25000 DYING OF STARVATION ?" - Under this their lesse deating with the Indians must have startling head, the New York City press is, prebeen the guilty parties, since they were the only, senting thirk pictures of the fearful sufferings among the ninemployed poor of that metropolis. Starvation seizes whole families, some of whomthey had moreply to offer to the charges contain. have been visited by the reporters, whose pened in the Report. It so happens that this is not a limitings of their "interviews" with death are

Howard's letter to the House Mulitary Committee tion of New York? Can it better afford to keep makes a confession of the new wanter's loss of a Salaried informers in the field, to spy, into the large monber of rery valuable regords, which one business of, and injure as far as possible, all who to not believe as it does, than to turn its wealth. man's Bureau records from that office to the to help God's storving poor? Does the "devil" War Department; and it was loo well understood teach charity through humble, spiritual media, while Christ feaches haughty Phariseelsm and bigoted penuriousness through the lips of those who claim his name on earth foday? Or, is it not barely possible that the Loving Heart of Galilee has deserted the gilded shrines where fashion offers white-kidded incense to his name, and gone forth once more to choose the poor and lowly of earth for his disciples, leaving the aristocratic churches to the guidance of his oppo-

> THE MISSION FOR ANIMALS ISSUES through its Secretary, Loring Moody, 8 Studio Building, Boston, a neatly-printed yearly report, in pamphlet, from the press of Cochrane & Sampson. The field of labor chosen by this Society, in its efforts to better the condition and ameliorate the sufferings of our brute servitors, s one of practical use to the community, and of thorough humanization. In the document before is the shameful treatment of cattle during railroad and steamboat transportation, the reckless and barbarous destruction of the buffalo and other species of Western, game, and the neglect. and hard usage of domestic animals proper, are shown up in a strong light. Success to the Socis ety which strives to "speak for those who cannot speak for themselves." Any one generously desiring to increase its financial capabilities for work, can send the amount (however small) to Mr. Moody, as above,

tar That "champion fraud, who deserves to says the Petersburg, Va., News,) against whom we have repeatedly warned our friends recently, and who, under the borrowed names of "William Eddy," "Dr. West," and other well-known mediums, has "taken in" the Spiritualists of various parts of the country, is now operating in Virginia, first on the church, and anon on the Spiritualist side, the only question being one of food and transportation with him. Look out for him. The public should remember that William Eddy and Dr. West are permanently located at home-the one in Vermont, the other in Bostonand if not, would not go masquerading over the country after the shameless fashion of this young

impostor. :37 Those desiring to peruse the poems of Gerald Massey will find them for sale at the counter of Colby & Rich, No. 9 Montgomery Place, Boston.

### Gerald Massey.

The third lecture of his present engagement in Boston was delivered by this close student and finished grator on the afternoon of Sanday, Janmary 15th, for synopsis of which discourse secour Herald saving of the meeting ..

cording to aninouncement. Assus Christ, the Great Misapprehended Spiritualist. The same seellent quartette music prefaced and concluded the exercises as on the two previous occasions when Mr. Massey had spoden, and the same universal interest its heretorore, was manifest among the anditors, scarcely flagging it the conclusion of his hour's address."

The Boston Transcript bears the following tribute to his usefulness

"Mr. Massey's talents as a lecturer are not unworthy of his literary powers. He is an earnest, chouent, effective speaker; and in the narrative portions of his discourse, where he is level to the rapid comprehension of every hearer, he is especially admirable. Sometimes his sentences, in the didactic parts are so compact and concise that they ought to be read twice before their full dicaning and beauty can be taken in. Mr. Massey is getting numerous invitations to becture be-tore some of the best lyecums in the country, and his reputation is evidently fast on the increase."

Mr. Massey will deliver, on Sunday afternoon, Jan. 25th, his closing discourse, choosing for his subject the "Robinson Crucial Question:" "Why Does not God Kill the Devil?" This lecture has created the most intense interest wherever it has been delivered. Concerning it the Religio-Phi-Idsorbigal Journal says:

"Mr. Massey's beture was pronounced by every unbiased thinker is replete with evidence of the mythological origin of the basis of all religious. He traced them back step by step through Juda-ism down to Egypt, over to Hindostan, and back to Upper Egypt). Suffice it to say, it was one of the most masterly and exhaustive lectures ever delivered before a Chicago andience. He dissected of the lowery, and laid bare, to the very margow, the careassand bloody bones of the hugo admister of oppression."

It is to be hoped that the liberal element of Boston and vicinity will on next Sabbath afternoon give this talented English reformer the meniory of a doubly overflowing house to take with him as he leaves us.

### Speakers in Troy.

In a letter to the Banner, relating to business matters, J. M. Peebles closes by saying that "Spiritualism, considering the congregations, Lyceum, harmony; and general good feeling, was never so prosperous as at present. This is largely owing to the lecture efforts, during the past year or two, of A. J. Davis, T. Gales Forsfer, William Brunton and Nellie J. T. Brigham.

Just at present Mr. Brunton is lecturing in Albany, N. Y. Both himself and lady are excellent mediums, and Spiritualism prospers whorever they labor. The truth is, friend Colby, Mr. Brunton is too modest, too unassuming to write and fight himself on to some of our lecture rostrums; and yet few are as able intellectually, and none, as men, are more worthy. Societies should keep him employed, not only Sundays but week day erenthys.

Dr. Randall and the 'Allen Boy 'of Canaan, Vt., have been giving scances in Troy for the past week with marked success. Mr. Allen, a genuine media/f for 'physical manifestations,' stantes skeptics and confirms the doubting. He

Mrs. Peebles, writing me the other day, says that Mrs. Maria M. King, the authoress, delivered, on Sunday morning, in Hammonton, a most excellent becture upon 'The Mission of Spiritualsm.' Mrs. King only needs to be known as a cturer to find constant employment in the leeture field. On Tuesday night next we are to have in Lyceum Hall'a social jollification. Mrs. Brigham, Mr. Brunton and Mr. J. H. Harter are expected to electrify the people."

# - Unmistakable Language!

working of our Free Public Message Department, among the people. There is no "uncertain medium, or that they can be simulated by prosound" in the licartfelt testimony of our generous correspondent :

EDITOR BANNER-Enclosed find five dollars -a donation to your Free Circle. In the Banner of Dec. 27th is a message from my late companion, Rosanna Ward; and, in answer to it; I can only say, if everal had a doubt of spirit return, I cer-tainly can doubt no more. Thanks to the Banner, Mrs. Conant, the spirit-world and to my angel-wife (especially) for said communication. Fraternally yours, W. W. WARD. Fraternally yours, W. W. WARD 52 York street, Cincinnati, O., Jan. 15, 1871.

# Miss Susie F. Nickerson.

On the evening of Tuesday, Jan. 20th, the friends of this estimable young medium assembled in good numbers at her residence, 35 Doverstreet. Boston: to boar witness to the worth of her efforts as a channel of communication between the world invisible and our own. Brief speeches by Gerald Massey, J. H. Hartley, Judge Ladd and others, spirit communications through the mediumship of Miss Nickerson; Mrs. Tabor, Mrs. M. J. Polsom, and Mrs. Carlisle Ireland, fine singing by J. Frank Baxter, conversation and partaking of refreshments filled the pleasant hours.

# Bible Marvel-Workers.

A book-critic of the Christian Register has given through the columns of that paper a somewhat extended review of this notable work by Allen Putnam, Esq. The reader will find on our third page both the aforesaid review and the logical reply of Mr. Putnam to the same. Examine the matter at issue as presented by these two gentlemen, then purchase the book, which is for stand in the stocks in every town he visits for at sale at the counter of Colby & Rich, 9 Montgomleast two out of every three hours he tarries," (so, Fry Place, Boston, and judge for yourself con-

# Radical Peace Convention.

The annual convention of the Massachusetts Radical Peace Society was held on Thursday, Jan. 15th, in the lower hall of the new, Parker Memorial Building, corner of Appleton and Berkeley streets. A report of said meeting; crowded out this week, will appear in our next -

SPIRITUALISM ABROAD .- Under this heading, in another column, will be found interesting exthe Banner by G. L., Ditson, M. D., with the translator's comments.

We hope our friends will patronize the veteran reformer, Bro. J. M. Spear. See his Card in another column.

### Spiritual Phenomena.

We present this morning [says the New York Tribine of January 17th lan abstract of a remarkable article in the London Quarterly Journal of Science, advance sheets of which have exceedingly favorable notices of his effort, the cele is Mr. William Crookes, editor of the periodical in which it appears, and a chemist and physi-"This—poet of the people' and defender of spiritual philosophy gave his third beture under, the auspieces of the Spiritualists of Roston, in Music Hall, Sunday atternoon, before an audicince of at heaf a thousand, the time being, no so-called phenomena of Spiritualism, as present entered in the artist of the spiritualism, as present entered in the artist of the spiritualism, as present entered in the artist of the spiritualism, as present entered in the artist of the spiritualism, as present entered in the artist of the spiritualism, as present entered in the artist of the spiritual spiritual spiritual spiritual spiritual spiritual philosophy gave his third deture under the spiritual spiritual spiritual spiritual spiritual spiritual philosophy gave his third deture under the spiritual Fox, and he writes of them in the calm critical manner that we, should naturally look for in a man of his character and calling. That the result of his inquiries will create a lively discussion we can hardly doubt. For Mr. Crookes, though he shows none of the symptoms of religious enthusiasm, feels bound to admit the reality of the mysterious phenomena which took place scores and hundreds of times in his own rooms, in broad daylight, under conditions of his own choosing, and under the eareful serutiny of scientific unbelievers. When a man of his stamp tells us that he has seen Mr. Home floating in the nir, and. goblets, eard-plates, dinner-tables, and other solid

> gravity had been repealed; when he describes a "self-luminous cloud" that plucked a heliotrope blossom and carried it to a lady; when he tells us of nebulous and ghostly hands that shaped themselves out of nothing before his very eyes, and rested unresisting in his grasp till they gradually dissolved into impalpable vapor, we cannot help listening to him with a certain sort of amazed respect. For we must acknowledge that

> objects dancing through space, as if the laws of

Mr. Crookes apparently has his own theory of he nature of the manifestations. What that is, he does not yet explain. He emphatically rejects, however, two explanations which are often advanced : one; that the mediums are jugglers; the other, that the observers are insane people or tools! Whether there is some unknown physical or intellectual force which can do all these wonders in ways not yet understood, whether the dead return to visit us, or devils come to deceive, Mr. Crookes promises to debate hereafter. This last hypothesis has been argued for some months past by The Catholic World in a series of bold articles embodying some of the same narratives of marvel to which Mr. Crookes now bears testimony. The deductions of the physicist, however, are likely to differ widely from the reasonings of the theologian, and we shall await the inevitable controversy with no little interest.

# IMPORTANT SCIENTIFIC TESTIMONY.

The Quarterly Journal of Science, just published, contains an article entitled, "Notes on an Inquiry into the Phenomena called Spiritual," during the years 1870-3, by William Crookes, F. R. S. etc., who is also editor of the Journal of Science.

In previous publications, Mr. Crookes testified to the occurrence of some very extraordinary phenomena, which rendered important service to he progress in this science, by inclining the pub-ic to believe in the probability of the facts, and inducing them to experiment for themselves. Mr. Crookes says: "The phenomena, I am prepared to attest, are so extraordinary, and so directly oppose the most firmly rooted articles of scientific belief—amongst others, the ubiquity and invariable action of the law of gravitation that, even now, on recalling the details of what I witnessed, there is an antagonism in my mind, between reason, which pronounces it to be seign tifically, impossible, and the consciousness that my senses, both of touch and sight—and these corroborated, as they were, by the senses of all who were present—are not lying witnesses when they testify against my preconceptions."

Are Creakes then preceded to give the position.

Mr. Crookes then proceeds to give the particulars under which he was enabled to prosecute his investigations, and deems that "the subject is far more difficult and extensive" than it appeared to him four years ago; and we may also penner to him join years ago; and we may also remark that his improved treatment of it is am-ple evidence of the more enlarged view which he has been enabled to take of the subject. His meditins were Mr. D. D. Home (a name almost as familiar as Spiritualism (Iself) and Miss Kate Fox—now Mrs. Jeneken—who was the very first medium in whose presence spiritual manifesta-tions were observed twenty-six years ago. Mr. Read the following letter, and see the practical | Crookes scouts the idea that spiritual manifesta-

need only say that, with very few exceptions, the many bundreds of facts I am prepared to attest-facts which to imitate by known mechanicall or physical means, would baffle the skill of a Houdin, a Bosco, or an Anderson, backed with all the resources of elaborate machinery and the practice of years-have all taken place in my own house at times appointed by myself, and under circumstances which absolutely precluded the employment of the very simplest instrumental aids."

Respecting the conditions under which Mr.

Crooke's conducted his observations, he says he 'introduced any hard-headed unbeliever" whom he pleased, and imposed his own terms; so that he had full apportunity for investigation. Reeting dark seances he says :

Indeed, except on two occasions, when, for some particular experiments of my own, light was excluded, everything which I have witnesswas excluded, everything which I have withese d with him (Mr. Home) has taken place in the light. I have had many opportunities of testing the action of light of different sources and colors, such as sunlight, diffused daylight, moonlight, gas, lamp and candle-light, electric light from a vacuum tube, homogeneous yellow light, &c. The interfering rays appear to be those at the extreme end of the spectrum."

The importance of Mr. Crookes's testimony may be, in some degree, estimated from a mere catalogue of the chapters into which his essay is divided, being a classification of the phenomena

Class 1.—The movement of heavy bodies with contact, but without mechanical exertion. Class II .- The phenomena of percussive and

ther allied sounds.

Class III.—The alteration of weight of bodies.

Class IV.—Movements of heavy substances when at a distance from the medium. when at a distance from the medium.

Class V.—The raising of tables and chairs off
the ground without contact with any person.

Class VI.—The levitation of luman beings.

Class VII.—Movement of various small articles

without contact with any person.
Class VIII.—Luminous appearances.
Class IX.—The appearance of hands, either self-luminous or visible, by ordinary light.

Class X.—Direct writing.
Class XI.—Phantom forms and faces Class XII.-Special instances which seem to point to the agency of an exterior intelligence. Class XIII. — Miscellaneous occurrences of complex character.

The matter of these chapters comprises a de scription of almost every phase of spiritual mani-festation, observed under the strictest conditions, and reported in concise and perspicuous lan-guage; and, without quoting one word of this testimony, what has already been adduced shows that Mr. Crookes regards all varieties of these tracts from Spiritualistic journals, translated for well-established scientific facts. Respecting the sounds or raps, he says, alluding to the medium-

> It seems only necessary for her to place her hand on any substance for loud thuds to be heard in it, like a triple pulsation, sometimes loud enough to be heard several rooms off. In this manner I have heard them in a living tree;

on a sheet of glass; on a stretched iron wire; on a stretched membrane; a tambourine; the roof of a cab; and the floor of a theatre. Moreover, of a cab; and the noor of a theatre. Moreover, actual contact is not always necessary. I have had these sounds proceeding from the floor, walls, &c., when the medium's hands and feet were held; when she was standing on a chair; when she was suspended in a swing from the ceiling; when she was enclosed in a wire cage; and when she had 'fallen fainting on a sofa. I have heard them on a glass harmonicon; have felt them on my own shoulder and under my felt them on my own shoulder and under my own hands. I have heard them on a sheet of own hands. I have heard them on a sheet of paper held between the fingers by a plece of thread passed through one corner. With a full knowledge of the numerous theories which have been started, chiefly in America, to explain these sounds, I have tested them in every way that I could devise, until there has been no escape from the conviction that they were true objective oc-currences, not produced by trickery or mechani-

cal means."

Mr. Crookes corroborates a celebrated experiment of the Committee of the Dialectical Society. The following extracts are conclusive on the levitation of bodies and human beings:

"On three successive evenings a small table moved slowly across the room, under conditions which I had specially prearranged, so as to answer any objection which might be raised to the

"On five separate occasions a heavy diningtable rose between a few inches and one and a half-feet off the floor, under special circumstances, which rendered trickery impossible."
"The most striking cases of levitation which I

have witnessed have been with Mr. Home. three separate occasions have I seen him raised completely from the floor of the room—once sitfing in an easy chair, once kneeling on his chair,

and once standing up."

Mr. Crookes regards the occurrence of forms and faces as the rarest of the phenomena; but if he had included in his selection manifestations witnessed at a greater variety of circles, he he firmly believes his own statements, and that might have very much strengthened this porhe is not a person to be deceived by any confinon | tion of his testimony. We quote one of his in-

"The following is a still more striking in-stance. As in the former case, Mr. Home was the medium. A phantom form came from a corner of the room, took an accordion in its hand. and then glided about the room playing the in-strament. The form was visible to all present for many minutes, Mr. Home also being seen at the same time. Coming rather close to a lady who was sitting apart from the rest of the pany, she gave a slight cry, upon which it van-ished."

Of almost the same character is the following

Of almost the same character is the following variety of manifestation:

"Under the strictest test conditions I have seen a solid, self-luminous body, the size and nearly the shape of a turkey's egg, float noiselessly about the room, at one time higher than any one present could reach standing on tiptoes and then gently descend to the floor. It was eleand then gently descend to the floor. It was vis-ible for more than ten minutes, and before it faded away it struck the table three times with a sound like that of a hard, solid body. During a sound the that of a hard, sond body. During this time the medium was lying back; apparently insensible, in an easy chair.

The appearance of hands, &c., is simply a variety of this kind of phenomena: but when these

hands produce writing, the issues involved are unch more complicated. Here is an instance: "A luminous hand came down from the upper

part of the room, and after hovering near me for a few seconds, took the pencil from my band, rapidly wrote on a sheet of paper, threw the pensor cil down, and then rose up over our heads, grad-ually fading into darkness."

Mr. Grookes gives some occurrences indicating the agency of what he calls "an exterior intelli-gence," or the action of an intelligent being other than the medium. But this field of research he

than the medium. But this field of research he scarcely touches: and which, it will be admitted, is the most important department of the question. The following experiment is interesting: "A lady-was writing automatically by means of the planchette. I was trying to devise a means of proving that what she wrete was not due to unconscious cerebration." The planchette, as it always doos, insisted that although it was moved by the head and are not the lady, the intelligence. by the hand and arm of the lady, the intelligence was that of an invisible being who was playing was flatt of all invisions being who was playing on her brain as on a musical instrument, and thus moving her muscles. I therefore said to this intelligence, 'Can you see the contents of this room?' 'Yes,' wrote the planchette. "Can this room? Yes, wrote the planehette. "Can you see to read this newspaper?! said I, putting my finger on a copy of the Times, which was on a table behind ine, but without looking at it. 'Yes,' was the reply of the planchette. "Well,' I said, 'If you can see that, write the word which is now covered by my finger, and I will believe you.' The planchette commenced to move. Slowly and with great difficulty the word however was written. I turned round, and saw that the word 'however' was covered by the tip of my finger.' In conclusion, Mr. Crookes discusses eight the ories to account for the phenomena observed, and finishes by adroitly resting the parentage of the psychic-force theory upon Mr. Scriennt Cox. The scope of the article before us is necessarily limited to the consideration of the more objective or materialistic phases of these manifestations. This department of the subject naturally interests more particularly the student of physics. Valuable as this range of inquiry must necessarily be, yet the action of intelligent individual beings in these phenomena cannot-be discussed by that process alone; it is quite as necessary that the subjective or mental side of the inquiry should be prosecuted as the objective or material side. We hear that Mr: Crookes has a comprehensive work in hand, in which he may probably present a more extended view of the question.

Gerald Massey has been lecturing with excellent success in Boston, where he has had large and appreciative audiences; and now he has engaged to go to Washington. The authorities at Vassar College did not follow the lead of those of Princeton. The students invited Mr. Massey after the Princeton affair, and the professors approved of their action. Prof. Raymond writes that the lecture gave unusual and universal satisfaction, and that he is glad that the students heard it, and believes "It would be listened to with pleasure and profit by any college or seminary of learning in the land." There is no need of endorsing Mr. Massey's peculiar views in order to do-justice to his sincerity or give him a hospitable hearing. It is a little remarkable that the two most successful English lecturers of the present season; except Mr. Proctor, are Mr. Bradlaugh and Mr. Massey, whose opinions are diametrically opposed, but who have convictions of the most decided character. Perhaps this is the reason of their popularity. Our people have had a surfeit of dilettantelsm. It is a real luxury to hear a man who believes something with all his might, and who tells what he believes because he cannot help it, in the eloquence of sincere conviction .- New York Daily Graphic, Jan. 14th.

Miss Eleanor Bonney, whose mysterious case excited so much interest in Avon, N. Y., has been at last decided "dead" in a material sense, but her body, on being subjected to a post mortem examination, revealed to the surgeons no cause for her decease.

The London "Medium and Daybreak" newspaper for January 2d has on its first page what purports to be a portrait of Mrs. Cora L. V. Tappan, but we fail to recognize the slightest resemblance.

Our thanks are due George W. Childs, proprietor of the Philadelphia Public Ledger, for a copy of his fine "Ledger Almanac for 1874." .

A lecture by Hudson Tuttle, entitled "Rorivals," is on file for publication.

### From San Francisco.

A private letter from David Cotton contains the following items: "I find our friends distracted on the social question here as well as elsewhere, and divided into two parties; but they have compromised, and occupy the same hall on alternate Sundays. The conservatives have elected as Chairman the well-known medium, Mrs. Foye. Our sister, C. Fannie Allyn, is still unable to speak in public. Dr. Dean Clarke speaks every Sunday to large audiences. We have a flourishing Lyceum. We also have a goodly number of mediums here. Chas. H. Foster is doing well."

### J. H. Hartley,

Of England, who has been giving good satisfaction, of late, at Nassau Hall, (corner Washington and Common streets,) will speak at this place, Sunday, Jan. 25th. Subjects: A. M .- "A Week with the Boston Mediums, and its Moral;" P. M.-"Shakerism."

The Message Department on the sixth page, present issue, will be found to present much matter of interest. The questions asked and answered bear upon important subjects: T. P. Goodhue, of Lowell, reports that he is no longer a cripple-Dan Simmons gives good advice to his friends in New York and Philadelphia-Lizzie Standish assures her mother of the truth of spirit return-Capt. James Dennett, of Portsmouth, N. H., speaks of his strange sensations of finding at decease "a spiritual craft waiting in the upper sea" to take him on board-Donald McWaller of Vale Glen Dolloch, Scotland, ealls upon his Presbyterian friends to leave the valley of superstition and bask in the sunshine on the mountain-top of truth—Emile Stadhelmann sends message to brother and sister-John K. Adams, of Troy, N. Y., returns thanks to his friends for what they have done since his physical death-Elizabeth Allen calls to her sister "Be faithful to my children," and assures her of help and reward if she will so do-Ben Sanger, of New York City, appeals to his brother in-law to deal justly pecuniarity with his (S.'s) wife.

The Free-Thinkers' Association, of Waverly, will commemorate the birthday of Thomas Paine on the 20th of January, 1874. This is well. The name of one of the brightest lights of the last century has suffered long enough the libels of bigotry, because "the world was his country; to do good his religiou."

A Call, signed "Williams R. Knight, President, and "M. E. Billings, Secretary," announces that on the evening referred to speaking by good orators will commence at 6:30, and cease at 8:30 r. M., when a pienie supper will be spread; after which a dance will follow.

There will also be a celebration of the same anniversary at Salem, O., Jan. 29th, under the auspices of the "Broad Guage Church." The oration will be delivered by B. E. Underwood, after which supper, toasts and dancing will constitute the order of entertainment.

3-77 An interesting account of the "Allen-Boy's" mediumship will be found on another page. When he was in Boston several years ago we thoroughly tested him, and became fully satisfied of his reliability as a genuine medium. At a private scance we simply placed a shawl over his shoulders and arms, then clasped both his wrists-a dim light burning in the room the while-when, to the surprise of those present, a bare arm and hand-appeared in full view, which, t was self evident, did not belong to any mortal in the room.

On our second page will be found an article bearing upon the capabilities and intentions of J. H. Randall and H. B. Allen, lecturer, and test medium. These gentlemen announce that they will enter into engagements to visit points in the Western States. Address for the present Clyde, Ohio. They are reported as having given good satisfaction wherever they have

137 As our Circle Room was fitted up for Mrs. Conant's scances exclusively, we decline to entertain propositions for its use for any other purpose. Spiritualists who comprehend the scientific-laws governing spiritual circles will understand and appreciate our motives in this particu-

Scaled letters BY MAIL are not answered by spirits at this office. Such letters are only answered briefly for visitors at our Free Circles. Proper questions by correspondents, which are read by the Chairman, are answered, and the Questions and Answers printed in the Banner, as usual. \_ bu

Read Warren Chase's book, "THE GIST OF SPIRITUALISM," viewed scientifically, philosophically, religiously, politically and socially. Fourth edition, just issued by Colby & Rich.

The hero of a hundred robberies, says the Boston Post, has just been caught in France. He · ought to join an Indian agency, or something of

The Graphic thinks that in considering Franklin's birthday it is refreshing, in view of the corruption which disgraces the country, to look back upon him as a type of a man.

"The Origin and Antiquity of Physical Man, Scientifically Considered," by Hudson Tuttle, is a book which merits the widest circulation. See advertisement.

Gerald Massey leaves Boston for the West on Monday. He is to lecture in Buffalo on Tuesday evening.

Movements of Lecturers and Mediums. J. M. Peebles lectures in Hammonton, N. J., the first Sunday of February, and the last three Sundays of the

W. F. Jamieson will speak in Vineland, N. J., the first two Sundays of February. He may be addressed there until further notice. Is open to engagements.

W. J. Shaw, of Iowa, is now tecturing at Toledo and Detrolt, on his way East, to spend the spring months. He desires engagements for the last of February and for March in New York, and for April in Massachusetts. Address care P. H. Bateson, Publisher of "Lyceum," Toledo, O.

Captain H. H. Brown and wife (formerly Fannie M. Bowen) have closed a successful week of scances, in connection with Prof. Maurice, at Boulsville, Ky., They have gone to Missouri, the Captain to fill lecturing engagements, and his wife to hold scances. Address Browns-

Dr. E. C. Dunn, is engaged to lecture before the Spiritualist Society of St. Louis, Mo., during February. He finishes an engagement this week at East Saglnaw, Mich., where he has been greeted by crowded audiences. Weekdays and evenings he heats the sick, and lectures on his late travels round the world.

Dr. H. P. Fairfield, the useful lecturer on Spiritualism. lias been doing good Work in Easton, Mass., of late, large audiences giving him their attention. Keep Brother F. at

### BRIEF PARAGRAPHS.

The Spanish frigate, Araptles, whose efforts at getting repaired in New York City have been attended by such a chapter of accidents, is about to put to sea in a looky condition, her commander declaring his intention to trust to

Three thousand four hundred and sixty-three different ooks and pamphlets were published in England last Mar.

In a recent interview, Mr. Emily Faithful told the edifor of the Needle that her time was seemingly all sport in listening to the doloful stories of tenderly reared women Who are entirely destitute of resources and ignorant of any means of support.

A company of British capitalists have recently invested \$1,00,000 in Water power, at Augusta, Ga., for the purpose of manufacturing cotton.

The pistol makers of Hartford have organized a guard. They will do for horse marines by and-by.

en looking into the building of the new water tunnel it 'Chleago, He found at each of the three shafts five city inspectors superintending the work of seven workmen. fifteen inspectors were drawing an aggregate of \$90 dollars wilay and the workmen \$12.

The man who to shovel his sidewalk must go. Can never appreciate "Beautiful Snow."

The public schools of Chicago are about to get a windfall In the shape of an estate valued at \$1,000,000

A Perslan statesman, Mirza Yussuf Khan, has been pu to death for appropriating some money that did n't belong to him. But we have changed all that in America,

The English Tichborne trials, Nos. 1 and 2, have cost the overnment £25,000, so far, in judicial salaries alone, and the end is not yet.

The assassin was just about to stab bis yietim in the The assassin was just about to stan his victim in the back, in a New York theatre, the other night, when a hoy in the gallery sang out, "Look belind yer, guy'ner a there's a felier goin' to stab yer." The assassin dropped his kuife and roared with the audience, and nobody was murdered in that scene,

Gen. Neal Dow, having commenced his temperance campaign to England by a savage attack upon the customs of that country, has "come to grief" at Gullford, the people falling to accept his doctrine.

A butcher recently found a shawl pin in a cow he was atting into steaks: It is supposed the animal had swallowed a milkmaid.

When the statement was first published that Agassiz had when the statement was used problement that Agassiz had said that cathing lish stimulated, the brain, he noticed that, wherever he way in steel out, no matter to what meat, dish was uniformly served in abundance,—which led him to con-clude that his people were fond of scientific experiments.

The fences in Harlem are still adorned with placards saying, '' Vote for Genet, who is in favor of rapid tran-sit.'' He has proved himself true to his word for once, ....

As an instance of the diversity of specific gravities, it is stated that a pound of ostrich feathers is equivalent to fifty

The chaplain of the Senate-says the Boston Herald-has taken to praying for the press, and things begin to look

Do not run in debt to the shoemaker; It is unpleasant to be unable to say your sole is your own.

A Latin cross has been placed over the grave of Mrs. James Parton ("Fanny Fern "), In Mount Auburn Cometery. It is elaborately and righly carved, and is considered one of the most attractive gems in the cemetery.

WANTED.

WANTID.
God give us men! a time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the lust of office does not kill;
Men who may londer cannot buy;
Men who have londer; men who will not lie;
Men who have londer; men who will not lie;
Men who can stand before a demangane.
And damn his tread erous flatterios without winking;
Tall men, sun-crowned, who live above the fog
In public duty, and the private thinking;
For, while the rabble with shelr thumbowers creeds,
Their large professions and their little deeds,
Mingle in sellish strife, lo! Freedom weeps,
Wrong rules the land, and walting Justlee sleeps.

A newspaper, managed by women, has recently been es tablished in Puebla. Mexico, and a Catholic priest, who has recently married, is contributing to it a series of article against the cellbacy of the elergy.

Great Britain has forty-six colonial governments scatter ed over the four continents, the West India and Pacific Islands, under twenty-eight Governors, eleven Lieutenaut-Governors, one Tuspector, two Administrators and four Captain-Generals,

The engineer of the Hoosac Tunnel expresses the opinion that the estimate of \$99,00,000 for the completion of the ship canal through the 1sthmus of Darlen by the Atrato route, is entirely sufficient for all contingencies...

The number of convicts at the State prison, at present, Is six hundred and thirty-live.

Gen. Sir J. C. Chatterton, who died a few days ago, wa one of the oldest generals in the British army, having been born in 1791. He received his first commission in the Light Dragoons in 1809, and-saw active service both on the penin sina and in the Waterloo campaign. He was selected to bear the great banner at the funeral of the Duke of Wellington, "In consideration of his long, faithful and dis-

"I am not a habitual drunkard, " sald a Detroit; man it the police court the other day; "I'm a habitual teamster.

The Shakers, who never marry (so says the Boston Herald), are generally long lived. Statistics of the Mount Lebanon Society prove this.

Lieutenant Charteris, eldest surviving son of Gord Elcho died of malaria, in Ashantee, just before the latest intelligence left that coast. He was a young man of twenty-six, with brilliant surroundings and expectations, who went out on the staff of Sir Garnet Wolseley, as is said, from a sense of duty. The London press publishes engity encomiums on his character.

The Grand Duke Alexis has written a book, but hopes t escape the critics by having only a few copies printed.

The Slamese Twins, Chang and Eng. who about forty length and breadth, and receiving almost unequaled attention from a curious public, and who afterward made a highly successful exhibiting tour through Europe, died-Chang first, Eng following him in two hours-at their home in Mount Airy, Surrey County, N. C., on Jan. 17th. The twins were united at the anterior part of the chest by a prolongation of a kind of fleshy band the size of the hand. This band of flesh was about two luches broad and four nches thick. The whole mass was tough, and capable of being considerably extended. At the time of their death they were slaty-three years of age.

The death is announced at Rome of Count Filippo Antonelli, brother of the Cardinal.

The address of W. B. Parish is wanted at this office. We have a live mayor in Boston this year-the people's an-who will do right, "If the heavens fall,"

Six young ladies, of St. Albans, Vt., are said to have been arrested lately for singing "Go hence, oh, fly, cease to annoy me," on the streets, after dark. We should hardly suppose flies would be annoying enough in that ley region, at this season of the year, to require such expostu

Prof. Carpenter closes his soances at Tilton Hall, this evening. Since he has been here he has been very successful in his lectures and experiments in psychology, affording an infinite fund of humor, as well as a vast amount of information-to-close who have attended.—Haverhill Publisher, Jan. 17.

FIRE !- PROVIDENCE, Jan. 15 .- A fire in the workshop of the State Prison, about 50'clock this morning, damaged the building between \$4000 and \$5000; no insurance. LONDON, Jan. 15 .- There was a large fire in the Ports mouth dockyard, to-day, by which thousands of pounds worth of stores, accumulated there for the Ashantee expe-

dition, were destroyed. The great flour mills at Leith, a London dispatch says. were destroyed by fire Friday night, Jan. 16; loss £250,000, and 400 hands are thrown out of employment.

Boston and Cambridge have been also called upon to en lertain the blazing visitor during the past week. By an explosion of gasoline at Bradford & Co, 's Kulting Mill, Bennington, Vt., on the afterhoon of January 20th, the building was partially demolished, a pecuniar, loss of \$100,000 was caused, and, saddest of all, tilpe wom

were instantly killed, and from six to ten males and fe males (as per differing reports) seriously injured. CHICAGO was called upon, on the morning of Jan. 20th, work, friends, for he is eminently "worthy of his hire." | to experience two severe conflagrations, the Union Cen-

tral Depot, on Lake street, being destroyed, together with thirteen passenger cars (many of them Pulman) - less \$60,000 - and mercantile establishments on State street being consumed, at a loss of \$20,000,

PORTLAND, Jan. 20.—The Eastern Ralfroad bridge at Bildeford, Me., was totally destroyed by the this afternoon. The bridge was built in 1961, and was 610 feet long. The three caught from sparks from a locomotive. It was a covered bridge, and it will cost \$80,000 to replace it. HALLOWELL, Me., had an \$500 fire at midnight, Jan.

CHARLESTOWN, (W. Va., ) Jan. 19th, was visited with

THE SABBATH QUESTION CONSIDERED BY A LAYMAN is an exhaustive treatise showing the origin of the Jewish Sabbath, how Jesus observed it, the origin of the Pagan Sunday, how it became Christianized, and the origin of the Puritan Sabbath-a complete armory of unanswerable facts and arguments in favor of a rational use of Sun-day as a day of rest and improvement. Those who wish to know what a prountain of thinsy Mr. William Welch, of Philadelphia, who is friendly to pretense has been built up to invest Sunday with the poor Indian, informs. President Grant, in a long open letter, that the Indian ring is more corrupt and more potent than ever before; also that Commissioner E. P. Smith is a rascal.

The WAY IT WORKS. An inputring sort of man has

### To Correspondents.

70 No attention is paid to anonymous communications. The mane and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve communications not used.

W. G., NORTH EASTON, MASS. The 49 for subscrip-

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and Intelligence. Published in London. Price Speents.
THE RELIGIO-PHILOSOPHICAL JOHNNAL: Devoted to
spiritualism. Published in Chicago, 16. Price Speents.
THE LITTLE HOUGUET. Published in Chicago, 111,
Price 20 cents.

Price 20 cents.

The Checkber. Price 6 cents.

The Herald of Health and Journal of Physical Culture. Published in New York. Price 5 cents.

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patient too far gone to be restored

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J.24.13w\*

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edies for Asthma and Dyspepsia. . SEALED LETTERS ANSWERED by R. W. Flint. 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. J17.—4w\*

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while in an afpormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their carthaire to that beyond whether for good of levil. But those who leave the carth sphere in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put, forth by spents, in these columns that does not comport with his or her reason. All express as much of truth as they perceive s no more.

### The Banner of Light Free Circles.

These Pulse Curcles are held at the BANNER for Licens Quince, which seekers after this Bread of Lite can be in my home, those who believe that the dead can be closed, as their allowing entrance nor exit until the close of the scance. If, incase of necessity is not the only way that I know of, so I am here. We stand to the Chairman. The Goodhue, the proposed in a close of the scance in my home, those who believe that the dead can be one and speak with those it has left here; and they ask that I come and speak with those it has left here; and they ask that I come and give them hope.

The beginning our souls, whether we will or no. There be, in my home, those who believe that the dead can be one and speak with those it has left here; and they ask that I come and give them hope.

The beginning our souls, whether we will or no. There be, in my home, those who believe that the dead can be one and speak with those it has left here; and they ask that I come and give them hope.

The beginning our souls, whether we will or no. There be, in my home, those who believe that the dead can be one and speak with those it has left here; and they ask that I come and give them hope.

The beginning our souls, whether we will or no. There be, in my home, those who believe that the dead can be one and speak with those it has left here; and they ask that I come and speak with those it has left here; and they ask that I come and speak with those it has left here; and they ask that I come and speak with those it has left here; and they ask that I come and speak with those it has left here; and they ask that I come and speak with those it has left here; and they ask that I come and speak with those it has left here; and they ask that I come and speak with those it has left here; and they ask that I come and speak with those it has left here; and they ask that I come and speak with those it has left here; and they ask that I come and speak with the call. vices, the fact must be signified to the Chairman, and parmission will be granted to retire lefter the expiration of five minutes. But it is to be hoped that visitors will remain throughout the session, ns, very prittualist knows that disturbing influences to duce subarnency, and this our spirit from a particularly enjoin upon us to avoid, if the libe. As these Cuches are free, we have no doubt visitors will readily conform to our rules.

197 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 correspond-

Donations of flowers for our Circle-Room

MRS. Cos ANT receives no visitors on Mondays, Tuesdays or Thursdays, until after six o'clock; p.m. She gives no private sittings.

SEALED LETTERS: Victors at our Free Circles

SEALIDE LETTERS /= 1 to lors at our report frees have the privilege of placing scaled letters on the table for bulg answer by the spirits. Sealed letters by MATL are a of answered, at this officer such letters are enly answered briefly for rigidars. Proper questions by correspondents, which are pead by the Chairman, are answered, and the Questions and Answers printed in the Barner; as usual. In preparing scaled letters, first write one or two proper questions, addressing the spirit questioned by his or her full name; then put them in an envelope, seal it, and write your own ad-dress on the envelope. At the close of the scance, the Chairman will agruen the letter to the writer: Questioners should not place letters for answer upon our circle table, expecting lengthy replies, otherwise they will be disappointed.

Lewis B. Wilson, Chairman.

### Invocation.

May the peace and love of God the Mother, and the wisdom and power of God the Father be with us consciously while we shall worship this hour, and may that presence encourage us for duties yet undone, and strengthen us to perform those duties religiously and faithfully. May that presence illume all the darkened chambers of our being, leading us into clearer light and holding with us divine communion; and unto thee, oh Father and Mother God, be all our praises, to day and forever. Amen. Dec. 1.

### Questions and Answers.

Costnorlass Spinit - Your questions, Mr. Chairman, Tam ready to hear.

Quis - Are the doctrines of Swedenborg, and his spiritual philosophy, generally received in sthe spirit world?

Ass-Swedenborg, being a mediator or medium between the higher and the lower, is necessarily a central power. That central power attracts to itself-satellites, that revolve around it. that are held in certain intellectual or religious spheres by it. We have in the spirit-world a beautiful city, named in honor of this medium ofother days-"Swedenborgia." In that sity the Swedenbergian faith predominates, but I am not aware that it is generally or universally accepted:

O - How is it that, in some cases, spirits come

living in the form?

A .- You have much to learn concerning yourcives as spirits-indeed; you know so little of yourselves that you may be said to be searedly out of the first letter of the alphabet of human existence. The term spirit means a something that can go whithersoever it will, because supewlor to matter and the laws of matter; and although it is for a time specially conjugged to a body of matter (as I am speaking now of a human spirit), yet even during that period it can go whithersoever it will: it is as free as thought is free, and if you can conceive of sending your thought out to your friend-who is far distant from you, you may also be able to conceive of the possibility of your spirit's following that thought unconsciously to your external self, Now this is the fact. Spirits in the body have just the same power to leave their bodies and go out communicating through these specialities of life-mediums-as have those who are severed from their bodies-the disembodied, the dead, as you call them. The only difference is in degree; the disombodied spirit generally can take a firmer. hold upon a medium than one who is still holding on to a body in the distance, and seeking to control a body here or elsewhere. Spirit communion means semething more than communion with the dead: it means that there is a communication established between all spirits. whether they leaving bitants of this planet or others, whether they be in the body or out of the body. These manifestations, which seem to you to bear the impress of humbug upon the surface. are just as genuine, just as perfectly in accordance with the laws of spirit communion and Nature, as are those that come directly from spirits who have been recently or long inhabitants of the spirit-land proper. Now it is high time that you Spiritualists begun to take a broader view

Message Department, of otherwise? In any event would said fast cre- says the good captain of the ship; "this is my ship; I bid you welcome on board of her." preceded it?

A .- Such queries should be enclosed in an envelope and laid upon the table. By the pursuing that comise, it is possible that the desired friend may be attracted to the place, and may answer j the call, but that is the only way that, I know of

I was once. I should be right glad to do anything in my power to further the cause of Spiritnalism, because to me it is the only natural religion that assures you that there is another life, and tells you what that other life consists in., That's what my friends want to know; that's what everybody wants to know, so I, for one, would be glad to do whatever I can to promote that causes 1 was a cripple some eighteen years of my mortal life. I lost the use of my limbs, and was obliged to sit in my chair, which run on wheels, and wheel myself round as best I could. I didn't get round much during that time, but I thought a good deal, and when the Rochester knockings were talked about, I dooked into the matter a little, and I said, "Now, if this is true, it is a grand thing." I alldn't believe in any hereafter before that; I couldn't say that I did after that, but I had an idea that there might be, and-I-thought if there-was, it was a grand thing to know it; but there seemed to be so much opposition thing in the face of it, that I made up my mind the thing had got to die out, that we shouldn't ever know whether there was any truth in it og no, whether it ever amounted to anything or no; but I see it has got to its maturity, and it's a grand, thing-a truth that is universally accepted, but there are still a great many henighted ones who have got lost in the fog and want some of us to go and dig jem out. Now, I propose that my friends should form a circle, those that are interested in this thing, partieularly those that have called upon me. Form a circle for the purpose of materializations, as you call cin. I believe, and if I don't come there, chair and all, say I am a liar, that 's all; yes, chair and all, not the old one I used to wheel myself round in, but it 'll be so near like it you gan't tell the difference. You'll want a good medium, then form your circle and pursue the thing for a little white, and I'll be there, inside of three weeks. You can stand that. If you can't, you don't want to know very much about the other life. Now, let's see how much you are willing to pay for it. That's my style; 't was when I was here; 't is now, Good-day, 'T.P. Goodfine, Dec. t.

### Dan Simmens.

I have a wish to reach my friends in Boston, New York, and Philadelphia. Twas twenty-six years old. I died of consemption, nine years ago. I would say to my brother David, your religion will serve you well here, but at the portals of the tomb it will leave you. Better get something that will get you a free licket, and a guide on the other side. A don't know of anything that will furnish that, except Modern Spiritualism. Try it : it won't hurt you. If there's anything conneeted with it you don't like, leave out what you don't like; there will be enough in it that you here and communicate, purporting to be residents of the spirit world, while they are still than what you have got; it will serve you here, but it won't serve you hereafter. Dan Simmons, to his brother David.

# Lizzie Standish.

Oh, yes, it 's true, it 's true, mother, it 's true I told you if I found it to be, I'd come back and tell you, but there's so much to tell. Oh, mother, the land of souls is not what you suppose it to be. It's so real! It's so much like earth, and yet so different, that you will hardly realize the change; but oh, mother, it's beautiful! beautiful! beautiful! so don't worry any more about me, Be happy in thinking about me, happy in knowing that I have a home that's beautiful, to which I will welcome you when you come. Lizzie Déc. 4. Standish

# Capt. James Dennett.

The inquiry, "What shall I do to be saved?" as fresh in the air of to day as it ever was What shall I-do-to be saved?" says-the soul that is in the darkness of a human life. Now, seems to me that they who have got out of that darkness should do something to answer this question, because they have it in their power to do something. God Almighty has seen fit to open the windows of heaven, and to prepare means by and through which we can give an answer; and the answer of every intelligent truthloving, good spirit doubtless would be, Fit yourselves for happiness right where you are, by doing all the good you can, by gaining all the wisdom you can; and you will just as surely be fitted for happiness hereafter as you are fitted for happiness in the present: Salvation and happiness are synonymous. To be saved is to be happy; to be happy is to be saved.

I went out of this mortal life so quick that I had no time for fears, no time to speculate concerning the other life. I had thought of it in

"What !--ships in the other life " "Oh, yes;" Each Message in this Department of the Band. Alse Your correspondent presupposes it some said her "Well, then," I said, "that is some ner of Light we claim was spoken by the Spirit of thing which, being unnatural, cannot and will thing new. Our friends that we 've left, ought whose name it bears through the instrumentality of a not take place. Now it is not for us to determine to know that," "Yes, they ought to know it, A. « Your correspondent, presupposes a some thing which, being unnatural, cannot and will not take place. Now it is not for us to determine what results might tollow any such an unnatural course, any such infringement or destruction of the laws governing in Nature.

[The chariman presented betters from various spirits anglet be Learth from the laws governing a desire that certain spirits might be Learth from at this place, and spirits might be Learth from at this place, and spirits might be Learth from at this place, and spirits might be Learth from at this place, and spirits might be Learth from at this place, and spirits might be Learth from at this place, and spirits might be Learth from at this place, and spirits might be Learth from at this place, and spirits might be Learth from at this place, and spirits might be Learth from at this place, and spirits might be Learth from at this place, and spirits might be Learth from at this place, and spirits might be Learth from various to give information concerning these matters, it is to be hoped that they who have need will come and drink of the waters of life from the laws spirits might be learned to the laws of the laws of the laws of the laws of laws of Rishmond, Vas. to her amit. Therefore, Jan. 12. Horace, J. Hilliang Matters, Matter is some spirits. And have the laws of laws of Rishmond, Vas. to her amit. Therefore, Jan. 12. Horace, J. Hilliang Matters, Matter is some spirits. And have the laws of the laws of laws of the laws of laws of Rishmond, Vas. to her amit. Therefore, Jan. 12. Horace, J. Hilliang Matters, Matter is some spirits and they will, in due time, "Yes, they ought to know it, and they will, in due time, "Yes, they ought to know it, and they will be know it. Matter is some. Therefore, Jan. 12. Horace, Jan. 12. Horace, Jan. 13. Court of Results of Sew York, Vas. to her amit. Matter is some. Spirits of the laws of t said he. "Well, then," I said, "that is some course, any such infringement or destruction of that the time has come when nullions of spirits making request that they should communicate. [ ! freely. I am, or was, Capt. James Dennett, of Portsmouth, N. H.

## Donald McWaller.

It would seem there were some power directing our souls, whether we will or no. There be,

so I said, " No, I'll not return, because I cannot. The good God above us has made no way, to my mind, by which we can return from the dead." But, despite all that, I am here. There is a power determining for us, I know; and it is by that power I come here to-day to say to those who, believe in these things, Search on; come higher; and let the darkness of the valley be beneath you, while you bask in the sunshine on the mountain top of experience. That is my

My name, when here, was Donald McWaller, and I lived about three miles east from the Vale Glen Dolloch, Scotland. I was ninety-seven years here in the body-ninety-seven years here, and I have been three years agane. . Dec. 1.

Scance conducted by Theodore Parker.

### Invocation.

All half to thee, thou Spirit Eternal, in whose ife we abide, and from whom cometh all our blersings. Give us this day that bread which can come alone from thee, that shall nourish these souls for eternity. Give us that water that shall cleanse away their doubt and their darkness, and cause them to stand refreshed anew before thee. Mighty Spirit, receive out praises to day, as thou ever hast in all past eternity. Amen. Dec. 2.

### Questions and Answers. Ques. - [From a correspondent.] Are the

righest and most advanced spirits, short of the Infinite, infallible, or possessed of all knowledge?

ANS:-God alone is good, all wise, and perfect. The whole alone can form perfection. Finite souls, however high they may ascend in life, in love, in wisdom and truth, they are not the all of life and being; they are only a speck, a point in the great eternity of God that flone is perfect. and good.

Q.-Do not the wisest spirits teach that it is our duty to investigate, and not accept implicitly as true, any proposition or statement coming. from them?

A .-- Oh, yes; first seek, that ye may find; then prove that, which you seek to be what you are seeking for. That is your province; and if you fail to do it, you will, sooner or later, be dissatisfied with your seeking and your finding.

Q -lins thought form or tangibility, or a real existence? and is there a medium by which thought is conveyed through space?.

A:-All thoughts, take the form of the object. hought of. They are conveyed through space be the will of the thinker.

# Emile Stadhelmann.

I was come to send some thought to mine brother and inline sister in this country. I live here fourteen years myself, but I goes home to get well, and, instead, I go higher. My name was, when here, Emile Stadhelmann. I promised my prother that if I go, and not come back as I exnected to, I would let him know, in some way, if this Spiritual Philosophy was the truth. It is, and so I am here. I wants him to be happy, pursue his business, here, stay here, take care of himself, do what good he can, and make his life one of heaven here, so that it will enter upon heaven easily in the other life. Good day. Dec. 2.

# John K. Adams.

I am not dead but alive, and, being so, can see what my friends are doing in the province that was once mine to act in & I am satisfied, and desire to present my thanks for, all that they have done, and all they may continue to do. John K. Adams, of Troy, N. Y.

# Elizabeth Allen.

I want to say to my sister Adeline-be faithful to my children; take care of them as if they were your own. I shall help you, and by andby you won't regret the responsibility you have taken upon yourself. You will find a way by which to get out of the trouble you are now in. Be of good cheer! the angels are watching over you. Elizabeth Allen, to her sister Charlotte.

# Ben Sanger.

My name was Ben Sanger. I am from New York, and I am here to ask my brother-in-law, James-I won't give his last name-to pay my wife that bill he owed me. If he does it 'll be all right; if he don't it'll be all wrong, and very much against him. Dec. 2.

Séance conducted by "The Unknown."

# MESSAGES TO BE PUBLISHED.

her brother and Sister; Capt, John Ellfs; Sixle Elliot, of Chicament, Ohlo, to her patients; Patrick Harrigan, Tuesday, Jan. 6, W. H. Seward; Georgie Vall, of Charlestown, Mass.; Jacob R. Smith, of Buildmore, Mr. Thursday, Jan. 8. Count D'Orsay; Lydia Huntley agourney; Minnie Davis, of Rishmond, Va., to her aunt

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### The Secular Press and Spiritualism.

The fact of the rapidly increasing hold which Spiritualism is gaining upon the popular attention is nowhere more clearly shadowed forth than in the repeated references made to our philosophy by the secular press, which comes nearer to and is acted upon to a greater degree by the masses than those stilted sheets which are exclusively devoted to the spread of old time theology. Here is a case in point: "The Rising Sun and New York Recorder," printed at Gouveneur, N. Y., thus editorially discourses-in a manner at once broad and truthful-upon "Spiritualism-Its Doctrines and Mysteries":

itualism—Its Doctrines and Mysteries":

""We do not believe it right to condemn everything we do not understand, nor do we believe, on the contrary, that we should endorse everything simply because it is a mystery. It is our province to study into all the so-called reforms, to endorse whatever is of right in our best judgment, and cast out whatever is of wrong, and which we come to questions in relation to which judgment, and cast out whatever is of wrong, and when we come to questions in relation to which we do not feel competent to decide, we give the facts as presented to us, and let the world decide for itself. We shall simply present facts in regard to Spiritualism, and expect no criticism for our independence, either from Orthodox or Spiritualistic churches.

They do not believe that the moment a spirit

They do not believe that the moment a spirit leaves the body and has changed the mortal for the immortal, that it becomes as God, knowing all things; able to compielend the floughts, the acts, the inspirations, the hopes and the very germ of everything based upon intelligence. They believe that persons enter the next life in the same condition spiritually that they leave this, except being freed from cumbrous clay. They have more spiritual liberty and can acquire more rapidly spiritual knowledge. They believe this life is a primary school, while the life in the Land o' the Leaf, is an eternal college, a place where men and women work to aclege, a place where men and women work to accomplish great things; where they work to influence men and minds and models; a place where inventors meet and plan, and then whisper the result of their teaching and experiments in God's workshop, down to those whose brains here of court has a country to the plant of their teaching and experiments in God's workshop, down to those whose brains here of court has a country to the plant of their teaching and experiments. here on earth are open to inspiration from above. They believe that the spirits of the departed de communicate, through a variety of means, with those who are still on earth; believe that a man's life here will give him position hereafter; that his reward will ever be in accordance with his

They do not believe it necessary for the salva tion of a man to belong to any church. They teach that from first to last the Bible is full of one great lesson: that man is a free moral agent one great lesson: that man is a free morn agent that he is a part of God himself in Intelligence and that which is the germ of wisdom? They believe that the millions and billions that lived on earth before Christ are saved; that the great God did not let so much human existence run to waste because there was no Saviour. They be waste because there was no saviour. They obtained that every one who loves his neighbor as himself, and by his power saves him from committing vile acts, is the Saviour of his fellow. If a person desires to live a good life, to/do justice fairly and squarely by all men, to be inde-pendent of all save God, to cultivate good intentions and to devote his life to good acts, they be-lieve he is filled with the same spirit, the same love, wisdom and good-will as filled the soul of Jesus of Nazareth.

They believe the spirit life is a wide field filled with remarkable beauty and truth, wherein dwell those who have striven for good purposes, walk-ing upright, fearing no one, looking every one square in the face. They think the future is also a field wherein can be seen those who have lived wretched lives, misspent lives, dissipated lives, groping in the earth, fearing to look up, ashamed to look the goodness and intelligence of better men in the face till they have done pen ance for the wrongs committed on earth. They think that in this world are seen men and wo men at work, hand in hand, for the good of the human race. To them, there is nothing in the life beyond the grave any more than in the life on this side, except that it is better and purer, The conditions are not as here. The good is not contaminated, but rises higher and higher, until at last it is merged into the Godhead. Persons pursue the different avocations for which they have been prepared, but free from the llis, trou-bles and annoyances that are found here. They believe that the eternal world is full of spirits, and that, while thousands of these disembodied intelligences have moved on and gone up higher, and pressed forward on the road that leads to eternal knowledge, there must yet be millions along the shore almost, if not quite, in communication with those from whom they have been separated by death; that many of these souls are capable of operating upon the minds of men, suggesting and even helping in the performance of things which seem strange. As there are mysteries in the life that cannot be explained, so there are millions of mysteries in the eternal world not yet understood by those who have for countless ages been there as students. They do not believe that a spirit released from earth benot believe that a spirit released from earth becomes in the twinkling of an eye a joint heir with God, or that the spirit of eternity will be equal with Deity, which is light and knowledge and power and progression personified. They believe that prayer is the desire of the heart. They do not believe in formal prayers, but teach that a person should always have a desire for the right—for something higher; therefore they should always pray, and for good."

# Housewives and Mothers,

the spirit-land proper. Now it is high time that you Spiritualishs begun to take a broader view of what your Spiritualism means. We have ever the spiritualism means. We have ever taught you that it means the entire science of life—life here—life everywhere. Now if a spirit in the bedy finds itself conditioned so that it can leave, or desires to leave templorarily its earthly physical form, it can do so; it can come here or so elsewhere communicating through media, giving you as genuine a spirit-message as that which is now coming over the human wires and being enumerated through these human lips. Spiritualists are to prone to raise the cry of fraud at everything that comes to them that they do not understand. Now it whuld be far more to their credit if, instead of raising this cry, they would put the shoulder to the intellectual wheel and turn it until it solved the problem for the most to their credit if, instead of raising this cry, they would put the standard to the intellectual wheel and turn it until it solved the problem for the most of their credit if, instead of raising this cry, they would put the standard credit in the life in the property of their more to their credit if, instead of raising this cry, they would put the standard credit in the property of the property of the credit in the property of the property of the credit in the property of the credit in the property of the tical knowledge of the right method of airing

not lift the sash e How many persons depend upon the cracks in the windows, the door ajar, or the air from the sitting-room adjoining, which has been well exhausted of its oxygen during the day, to ventilate their chambers at night? How many women, having the charge of families, are sufficiently thoughtful to open the windows sev-eral times daily, when the sitting-room is vacated for the dining room, to blow out the foul air that so rapidly accumulates? And how many persons know that the windows must be drawn downknow that the windows must be drawn down from the top and raised from the bottom, to, ob-tain the right ventilation? It requires, much pains and faithful supervision to keep a house sufficiently supplied with fresh air to be fit to live in. At this season it is, of course, more diffive in. At this season it is, or course, more directly to ventilate our houses than in summer, when the windows are constantly open. And it requires great judgment to regulate the currents of air of different temperature to keep our rooms. healthy, and protect their occupants from the coughs and colds prevalent to winter. Catarrhs and influenzas are generally contracted from draughts in the house, and not from exposure draughts in the house, and not from exposure outside. Rheumatism and sciatica can be caught in a few moments by sitting with the warm air blowing from one side, and the cool draught coming from the other. Persons who toast their feet at the fender, and feel the current from the door on their backs, are very-likely to awaken the next morning with a stiff neck or running nose. Let the heads of families look into this matter of ventilation, and dangerous currents of hot and cold air, and protect their households from disorders and decline.—New York Commercial.

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Notice.

The Vermont State Spiritualist Association will hold its next Quarterly Convention at Roxbury, on: Friday, Saturday and Sunday, Feb. 13th, 14th and 15th, 15t4. Abbespeakers will be present. All friends of the cause; or otherwise, are cordially invited to attend. Per order.

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R. Bakeres

### Passed to Spirit-Life:

From Putnam, Ct., Dec. 26th, Mr. Abner Plummer, From Putnam, Ct., Dec. 20th, Mr. Abner Putnamer, aged 82 years and 9 months.

He was a firm believer in Spiritualism, which sustained him to the end. He has taken the Hanner of Light from the commencement of its publication, and read it with profit and pleasure.

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From the Boston Traveller, July 28.

From the Beston Traveller, July 28,

\*\*Slare last Christmas the mediam has been at work stradity and assidiously, producing a work which resembles Dirkens so closely as to hads one start, as though hearing the volves of one ong sitent uniting grave. \*\* The style, to the very infinite of chapter headings, is linguoighty Dirkensham. \*\* \*\*11 Mr. Carie Dirkens had written the work, we should say that be had only titled his father's shiftly and manner to a greater degree than the heir of any other iterary man with when we are acquainted. \*\*

From the Hartford (Common Times. \*\* Pit is almost equally tencarkable, whicher one regarded as a filterary franch or a real manifestation of some of the mysterious and puzzling phenomena of Spiritualism. One thing is apparent; the quoted extracts from the ghostly second volume do, undeniably, exhibit many characteristics of Dirkens as a writer. \*\*

From the Springheld Puton, July 26.

of Dickens as witter,"

From the Springfield Union, July 23.

O Each one of the dramatics persona is as abstinctly, as characteristically litinself and nobody else; in the second volume as in the first, and in both we know them, feel for them, laugh at them, faduline or hate, them, as so many creatures of flesh and blood, which, indeed, as they mingle with us in the progress of the story, they seem to be. Not only fills, but we are introduced to their people of the imagination, and become, in like manner, thoroughly acquainted with them. These people are not duplicates of any in the first volume; refluer are they commonplaces; they are creations. Whose creations?

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### Music 型 111.

### The Birth, Life, Miracles and Character of Jesus Christ, the Great Misapprehended Spiritualist.

Gerald Massey delivered the third fecture of his present course before the Boston Music Hall-Spiritualist Society, on the afternoon of Sumlay, Jan. 18th. In commencing, the lecturer said .

The question of the real, personal existence of the Man is settled for me by the references to Jones in the Taimud, where we learn that he was with his teacher, "Rabbi Joshua," in Egypt, and that he wrote a MS there which he brought into Palestine. This Ms was well known to the rabbis, and I doubt not it contained the kernelf of his teachings, fragments of which have floated down to us in the trospels.

In treating of the life and character of Jesus Christ the speaker proposed to take the record as it stood in the first three gospels. Matthew, Mark and Laky as in John we could detect a tampering or interpretative touch here and there, a process of coloring the white light of faith in the prism of personality, which has been going on ever since, from John to Athenasius, from Athemasius to Calvin, till the portrait had been it nearer to God. destroyed by the framework, and we must go back again to the primitive gospels. After referring to Matthew, and his labored account of the ancestral line of Christ, which could have not the speaker said that, to his mind, the real esother reason than to prove that Joshua was his father, the speaker referred to the fact that there had for ages been a prophecy in Israel, and it became a beautiful thought, long cherished by the Jewish maidens, that one of them was to be the mother : of the Messiah, and itone, could tell whicher might be any one whose virgin life was sufficiently in its was infinite in him, they he would ciently holy and high enough to touch heaven, not be the way-not our way. If he started and saintly pure enough to become the human. mirror of the Divine the chosen vessel for immortal love to fill. And the choice, they fell us, fell on Mary. Now, it seems there were men of old, as in-the present, who limited the possession, the infinite-and it would be the sheerest mock. of virgin parity to a physical fact, and absolutely Ignored suctor thing as spiritual virginity. Also, they appear to have been so afferly non spiritual as to suppose that Christ could not be the Son of God at all, if he had a natural father: further, that he could not have a Heavenly Father without a ruinous result to the character of his earthly mother. The speaker considered that the physical interpretation of the Divine Fatherhood; as given in Matthew, arose from an ignorance of spiritual generation, and was drawn up by a mind which considered that the non-natural was synonymous with miracles. The account given in Luke was far mean-natural, and consequently far more, spiritual, if announcing a spiritual overshadowing of the Motherhood for a special creative purpose. Always and everywhere beyond the commingling essence of the parental life there must be the spiritual commingler; and God, chose the female to be the inciding for the special. means he took to reveal himself to humanity. through his beloved children, his self-devoted maptyrs for finth, because of her superior spirits on earth.

The becturer then continued his brilliant disual receptivity.

Referring to the ovenly knowledge of Spiritualism which was veiled in that spiritual annuncia-tion and overshadowing, and to the fact that Mary might have been a trainer medium, Mr. Massey said that the prepared conditions might have invited the brooding down of spirit-world, therefrom to be drawn-to which no synopsis in ways commonly undreamed of by those who; would do justice - and closed by saying that know little of spiritual possibilities. Those who thought to place this fact upon the physical rather than the spiritual plane, to forget that God was ever seeking an actual embodiment of himself in all times, had sought to georgentrate all. the Divinity in Christ by denying every spark of It to us, and to crown him Lord of All, by despoiling all others of the divine Sonship. If this view

set down as miracle, and all that was visibly exreptional has been called supernatural. That which was ordinary and of every day, was considered something somatural that God had nothing to do with it. But Spiritualism was remanding the word " miracle" to its merited oblivion. and showing natural law as the foundation of all things.

Theology closed its records of "mirriele." eight. is the Son of God." cen hundred years ago, denied that its God was a worker to-day, appealed only to blind belief in that which had long since ceased to be on earth, denied the modes of spiritual operation as a present vital fact, and hoped to bolster up its dogmas by keeping mankind in abject ignorance through slavish fear of eternal death. Its disciples, had they lived in the days of the miracles; about which they prated so much, would have refused to come, yet our human brother, thorn-crowned to believe them, and have guing to the old idea, as such on earth, and in that divine fraternity of "We know that God spake unto Moses, but as for this man we know not whence he is," but the speaker, with mind, illumined by the knowledge of spirit-communion in our day, felt impelled to say that "the further I go the less I see of miracle in the vulgar sense. Nowhere can I identify that direct volition of the Divine Mind, specialized in a miracle, whereby it has been supposed to violate its own laws." A miracle, then, I look upon only as a larger call than usual made fromthe known to the unknown, and a special response given in spiritual manifestation. And I believe the same conditions in the natural world will ensure the same results from the spiritual world, which is the realm of cause, as were obtained when Jesus Christ was on our earth. The whole phenomena of miracle are still within the range of laws that are extant; and these laws are still to be fulfilled in spiritual life. These phenomena, exhibited by Spiritualism, differed from all others, however, in that they were not measurable, like mechanical force, but proved then selves to be thought-executing, intelligent, responsive ministers.

Christ had no notion that miraele was lowbreakings he breathed in so largely the spiritual life as to eause an uncommon extension of the commonly possible, but in so doing he always, admitted the natural laws of the case in this extended sphere of spiritual action. His works were affected by the belief of those around him (as recorded), hence could not have been founded in di-regard of taw, but were rather the exercise of different degrees of spiritual power dependent on physical conditions.

It would not do to endeavor to make a God of Christ by placing his claims upon the same foundation with those of Moses, viz.: in outdoing the rest of his generation in feats of magicin wonder-workings; or upon the recurrence in his presence of things which were to-day Jan. 25tb.

almost ordinary occurrences. This was to place him upon the same ground with the Gods of antiquety, which have now passed away. There was a very special sense in which Christ did come to save, or help to save, The world; but; this has not been laid hold of. It could not be except by the believers in Spiritualism. He came to save men from demon-workhip and possession by devils. Things that may be the vaguest superstitions to you, mere forms of disease most ignorantly interpreted, were facts to him. His casting out of evil spirits was no mere farce of fancy. The world was infested, obsessed, possessed by them. This is what we believe, and it was what Christ and Paul, believed. And from the spiritualistic standpoint we can hardly overe-timate the value of Christ's coming into the world, the specially-appointed messenger of God to bring good tidings from the very far-off God, as it seemed, to wrestle with the prince of this world for the souls of men and save then from the horrible tyranny of these powers of darkness by trying to lead it toward the light, by preparing and purifying the souls of men for a larger influx of the divine, and establish the natural conditions for the spirit-world in its angel shapes; to take hold of humanity and draw

Casting out the devil and letting in the divine, that was the salvation in Christ.

After referring to the Orthodox idea of Christ, sence of the meaning of the Divine Man on earth must lie in his becoming so under the natnot become our possible without the special mirhim if he were directly Divine, and we were: not? If we had been, we should be. If he were, not human, even as we are; that would take away the sole value of our great Exemplar: it would be like offering us a ladder with no steps to it, down which one might easily slide; but it would be in vain for him to ask others to mount.

The speaker then declared that the Hebrew Moloch of the Church bore no resemblance or. relation to the gentle, child-loving open hearsed, self-abnegating Jesus, who referred all his achievements "to Him that sent him" ( who declared himself to be the human lamp, and not the Divine sun. He called all men to a kingdom founded solely on the fact of their being children of the one God; the common fatherhood of God; the common brotherhood of man-that was the Gospel proclaimed and fived by him who was one of the highest mediums of God who eyer existed

course by a lengthy and comprehensive account of the grounds whereon the mediumship of Jesus was predicated, as illustrated by chosen examples scattered through his life; and a review of his teachings to his disciples, and the lessons therefrom to be drawn-to which no synopsis. Christ came to show us how divine a thing hus man nature may become when and where it rises up to his spiritual stature, and attains the strength of love for bearing the burdens of the weaker. when the whole life is set alight and shintne and ( f) burning upwards in a never ceasing sacrifice of

"I, Esdras, saw upon the Mount Sion a great of the case were the right one concerning the people whom I could not number, and they all divine descent, then the true method for humans praised the Lord with songs. And in the midst ity's salvation would have been for Christ to of them there was a young Man of a high statalted, which I marveled at greatly. So I asked the Angel, and said, Sir, what are these? And he answered and said unto me, These be they that have put off the mortal clothing, and put on the humorfal, and have confessed the name of God; now they are crowned and receive palms, Then said I unto the Angel, What young person is it that crowneth them and giveth them palms in their hands? And he answered and said. It

> And so say Lof-Christ. It is the Son of God, and to me he stands among the other sons and delegates of God, the first-born of many brethren, a head and shoulders above the rest of those who have borne witness in our world, and who is of a spiritual stature tall enough to grown the rest. But however tall and beautiful, however great and glorious, however far beyond us through lives the heavens-which goes on working hand in hand with us on earth, our glory-crowned immortal brother still.

# Spiritualist Lectures and Lyceums.

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and others, mediums. Scatafree, Codman Holl, 163 Premontytheot, "Sunday morning, circle, Mrs. Belle Bowditch, medium. Attr. M. a free circle, Attanolbums invited. Evening, free conference, Thos, E. Moon, President.

Timple Holl., Spiritual meetings are held every Sunday in this had, its Boylston street. Test Circle morning and afternoon. Good mediums present. Circleor lecture every Sunday vening, SThe Laceum meets every Sunday, at 1 o'clock F. M.; (Dr. C. C. York, Conductor.

Boston, John A. Andrew Hall, "Assistant Conductor Danforth presided at the session of the Children's Progressive Lycenin, No. 1, on the morning of Sunday, Jan. 5th. Singing by Ellen Sawyer, reading by Mrs. Jackson, speaking by Randolph Burtleson, Elfa Carr. Annie Pickering, Cynthfa Hull, Jennie E. Miller and Jessie Jackson, and a select reading by Monzo Danforth enlivened the ex-

Mrs. Sarah A. Floyd delivered two discourses, afternoon and evening-of Sunday, Jan. 18th, which were greeted with full attendance, and were appropriately relieved by good music from the quartette.

CHELSRA .- Granite Hall .- J. Frank Baxter, the well known medium and, singer, has been creating intense interest in Chelsea. His scauce at this hall, on the evening of Sunday, Jan. 18th, was largely attended, and the utmost satisfaction as to the results obtained both musical and spiritualistic-was prevalent among the people. He will give another scance at the same hall, on sunday eye.

### Semi-Centennial of the Franklin Typographical Society.

We prize our venerable Art, Our foundly cherished Alma Mater: With discipline she tried our heart. And taught us how to venerate her. R. P. Shillober.

This organization; which for fifty years has been a useful almoner of charity, and, as such an ornament to our city, celebrated its halfhundredth anniversary on the evening of Saturday, Jan. 17th, 1871. Its twenty fifth birthday

T. Buckingham, of the Boston Courier, Hon. Samuel T. Armstrong, ex-Mayor and ex-Lieuts Governor, Ben. Perley Poore, Esq., Thomas Gill, Esq., B. P. Shillaber, Esq., Hugh O'Brien, Esq., 'The Prisoner's Friend,' Luther Colby, Esq., T. L. Lillie, Esq., C. W. Slack, Esq., Mrs. Ty W. Harris, and other ladjes and gentlemen. T. W. Harris, and other ladjes and gentlemen. T. W. Harris, Esq., President of the Society, presided at the table, with the invited guests, including Gov. Briggs and ex-Mayor Quiney, on his right and left. The Divine blessing was invoked by Rev. Dr. Yröng, and S. W. Wilder, Esq., Vice President of the Society, officiated as toastmaster. Collins's Cotillon Band furnished the music for the occasion, and Mr. Wm. Paine, from Liverpool, Eng., kindly hout to the state of the living deed rather than set words to music the mass he is its becoming so under the native control with a miracle, or an impossibility, theory would not be the way—not our way. If the started with a miracle, or an impossibility, theory would not become our possible without the special miracle and was another to the same consisted of the half. The committenance of the way—not our way. If the started with a miracle, or an impossibility, theory would not become our possible without the special miracle and was quoted for years to the credit of the control was very successful and was quoted for years to the credit of not become our possible without the special miracle for all at starting. The temptations and diffeculties of the finite could not be predicted of the Society. A large number of ladies were bresent, and the toasts were drunk in tea or the infinite—and it would be the sheerest mock ery to speak of his being like unto use or four public appearance of the Society—which was got in for the benefit of a past generation, most of the benefit of a past generation. being sons of "one Father," like unto Him, as the participants in which have had their forms the claimed for us. How could we be like unto put to press, and a final revise taken of their earthly proceedings—as being of interest, and for the guidance of their successors."

"The Society has much expanded in the last twenty-six years, it now having a membership of over one hundred and fifty-embracing every shade of employment connected with the art of printing—a library of two thousand volumes, and a fund of \$7000. Its objects are to furnish coopwrative assistance to its members in hours of sickness, and to care, for the body, when its spiritual occupant departs, the Society having a fine lot at Mount Hope Cemetery for the interment of

its members.

The beautiful hall of the Odd Fellows'-Building, 515 Tremont street (corner Beikeley), was the scene, on the eyening of last Saturday, of a the scene, on the evening of last Saureay, of a brilliant assembly, in honor of the Society's Fifteith Anniversary, and the One Hundred and Sixty-eighth Anniversary of the birth of Benjamin Franklin. The long dining-tables were resplendent with ornament—intelligent, happy and in many cases representative male and female forces forms that lowest and blossome. Music many cases, representative many and remains faces (urnishing the jewels and blossoms; Music was given by a fine baud;, sangs\_were rendered by accomplished vocalists; a poem by B. P. Shillaber (Boston's renowned "Mrs. Partington") was read by his son Avilliam, in the unavoidable absence (caused by sickness) of his father; speeches were made by Governor Washburn, Revy Edward Everey Hale (Chaplain of the occasion), W. H. Cundy (President of the Society), Hon. Thomas Rusgell (Collector of the port of Boston), Charles W. Slack (editor Commonwealth), Ger-ald, Massey, E. B. Haskell (editor of the Boston Herald), John Vincent and J. Boyle O'Reilly; letters were read by toast-master Hugh O'Brien, from Hon. R. C. Winthrop, Hon. N. P. Banks, John Greenleaf Whittier and C. C. Hazewell, sq., and toasts were offered and letters read-om Messrs, R. K. Potter, W. D. Crockett and iver Ditson, the latter enclosing a check for .00, to be added to the funds of the Society.

During the evening the following (fifth) toast was offered, the company honoring it by rising and standing while the band played a dirge: The Memory of Horace Greeky-Printer, Publisher, Editor and Statesman; our blater Franklin, \*\*\*

The interesting and well-attended services have had children, thus bettering the breed, and ture, taller than all the rest; and upon every one closed about midnight, all present uniting in renewing the race in that way.

of their heads, he set crowns, and was more extended wishes for the Society's future, and echoing the race in that way. © Franktin, the printer, stateman, philosopher and patriot: Its name and fame will be perpetuated to the re-motest posterity."

As the remarks of the speakers have by this time been thoroughly disseminated among the people through the columns of the Boston daily press, we shall make no effort to reproduce them, but confine our report to the giving of the address of Gerald Massey, made in reply to the sixthregular toast :

Parts of the Prople: The poet's art is most divinely ted when in inspiring cadence wedded to the songs of

Build up heroic lives, and all
Be like a sheathen subre,
Ready to flash out at Ged's call,
On chivary of flabor!
Triumph and toll are twins, and ayo
Joy suns the cloud of sorrow,
And 'the the marry dom to-day
Brings victory to-morrow.

In commencing, Mr. Massey said: I was informed before coming here to night that I was to speak for twenty minutes; that this occasion vas one not only of a festive, but a memorial and istorical character. Law afraid that if I trusted to what would come to me in twenty mir utes on 'pi the whole case. pleased that the first public social reception givento me in Boston should have come from the working men. I was born among the workers, and to them I belong. At the present time I am associated with a subject that is tabooed and unliminary word of welcome was given to me It has always been my fate to he Boston press. stand on the weaker and unpopular side, and it is so still. But, gentlemen, I can assure you it was the side that came uppermost and was the stronger in the end, and I do not doubt it will be so with this much despised subject of Spiritualism. I carry with me from England letters of introduction from some of our foremost people to some of your most honorable citizens. But, as fate would have it, none but the despised Spirituallsts invited me to lecture in Boston, and them have I east in my lot. I do not wish to ina dislike to Spiritualism by making them feel it is a case of "like me, like my dog." In this con-nection, too, it is pleasant to reflect that all the private hospitality extended to me in America has been in the homes of the Spiritualists. So much more fortunate have I been than he was of old-our great Spiritualist-who came to his own, and they received him not. You have coupled my and they received him not. You have coupled my name with that of poetry and the singing of songs of labor. I have been toasted again and again as a poet of the people and the poet of the poor. The effect on my mind is very curious. It-appears as though I had come to America to discover myto another man. I meet with men who tell me they wooed and I helped to win their wives with

consin, he had stubbed up two hundred acres of the wooded wilderness with his own hands, when one day his buckwheat cakes were sent to him will be the last place where the liberal tradition

The principal intellectual entertainment of the festival was an address by C. C. Hazewell, Esq. \*\* \* A very readable poem\*\* Philosophiv, a Satire \*\*—was read by David W. Lothrop, Esq. J. M. W. Yerrinton, Esq., also recited a poem, and Mr. William McAvoy sang a song. Toasts and sentiments were given by Nathan Hale, Esq., of the Daily Advertiser, Hon. John T. Buckingham, of the Boston Coarier, Hon. Samuel T. Armstrong, ex-Mayor and ex-Lieut. on the living deed rather than set words to music. Poor Hood sang his "Song of the Shirt" some thirty years ago, and the world wept and wiped its eyes. Something, doubtless, was done. But whereas the shirt maker then made shirts for figure they have because the law to go and the living and the living ago. cents a day, I saw a case lately in London in which a poor woman was making shirts for three cents a day! Mere sentimentality and charity do not touch bottom, and never will! Only to think how writers like myself have to sit all day day after day, and toss restlessly at night, and put their health into their work, and agonize in feeling and sweat in body, brain and soul, to pro-duce a few thoughts that may fall as seed here or there, as they find the right mental soil, to bear some fruit perhaps in years to come! And how you people with money and means might act the thought and do the thing at once, and be

The living Poem that we may not write; The Pleture that we cannot paint to sight; The Music that we dicam, but do not get; The Statue marble never intrrored yet!

And if you ask me how, I answer that I believe those men and women who will take a batch of our agricultural laborers in hand—take the material just as it is, and carry out cooperation successfully, and educate them, men, wo-men and children, in the process—that capital-ist who will so treat his workmen will do more by one true and triumphant experiment—nay, will do more good if he fail, having meant right-ly and dared truly—than is done by all the preach-ing of years. We want workers rather than preachers. The Wörd of Life is well-nigh preach-ed to death. It has become the sheerest husk, We want the kernel of live seed planted and to death with leaving pathets sorvice. We want tended with loving, patient service. We want the thing wrought out practically—not merely preached and written and sentimentally sung about; and I maintain that the first practical attempt at 'practical' Christianity is the coopera-tion of capital and labor and the unification of these interests in one. No rise in the rate of wages will ever solve the problem. It is merely out of one pocket as soon as it is in the other, so long as prices rise all round the income of the worker. In England we have only six millions of producers and thirty millions of consumers, of producers and thirty millions of consumers. And the great fortunes are all accumulated among those non-producers. Now the great problem is how the producer, shall be able to secure his fair share of his produce. And I hold that the very first step to, this can only be taken by means of this cooperation. The wages system is a state of semi-barbarism—one stage in advance of feudalism and personal slavery; it cannot be supposed that it is the natural or final condition of society. And this I want the capitalist to see and take the lead, before the laborers get blindmad and in some great spasm of banic and mad and in some great spasm of panls and strikes we may lose our heads permanently. It is hardly fair, however, that in return for your hospitality I should be setting the death's head m the table, at your banquet, after the Egyptian fashion. I am continually asked what I think of America? For a long time my reply was, I do not think. I am undergoing a good healthy course of not thinking until I know what to think.

I see a people that seem to go as on the very tiptoe of expectation; as if the dawn of some inghty future had touched their forehead; as if they had vifality and energy of growth to attain such a stature of humanity that the shadow of it shall measure the vastness of this great continent. And so may it be. May you slough off all the hindering conditions that you have inher-ited from the Old World, all the errors and falsehoods in every domain of the mind that have been imposed by the past, and that keep the in-dividual life stunted, and must dwarf that of the nation. The battle of freedom was not finished when you threw off the English tyranny or freed the negro slave. It still goes on, and is yet to be fought out. A worse despotism is that where we stand in the shadow of ideas whose origin has never been identified, and which have been imposed on us as the divine revelation of God himself. May you go on, gentlemen, to the fulfillment of all the promise that I see, and the filling in of the plan that appears to outline a freer, larger pattern of humanity. May you go on, and on, until there shall be at last

"No monarchy but that of God and man, In one vast brotherhood republican." I should not, for the life of me, dare to plunge into the vexed vortex of your politics; and I hope President Grant may not have to suffer from the supposition that I favor his standing for a third term, if, as an individual Englishman I express my own satisfaction over the settle-ment of the Alabama claims by arbitration, instead of the ancient appeal to the sword. I think the patience you showed in that difficulty was the finest political note of the age. It was not only enough to immortalize an administration, but also to mark an era in history. Gentlemen, we must never recede from the attitude of that high ground we have once attained. Even as we set foot to foot together, then and there to settle set foot to foot together, then and there to settle your differences, so let us clasp hands very firmly, never to let go the advantage we have gained in common over the powers of brute, blind force, which would have so easily destroyed our common brotherhood. That you can be nobly generous was shown by the way in which you ended your great civil war, and sheathed the sword without one drop of blood upon it shed in vengeance. That was unparalleled in the history of our race—an act that set you in the very fore-

our race—an act that set you in the very fore-most rank of humanity, leading the vanguard!:

It is my desire, whilst in this country, to take hold of every hand extended to me, and help, if by ever so little, to make a permanent bond between this land and mine; betwixt our people and your neonless. Therefore, considers beflect on my mind is very curious.—It appears as though I had come to America to discover myself. Athome I live very much apart, doing my own work. My own countrymen seldom trouble me with any recognition or reminder of anything I may have done, I am not greatly troubled with I self-consciousness; so that it does seem as if I have remucher to have a look at myself in the have come here to have a look at myself in the himself twenty times a day, "I am an English-glass. But the man I-see reflected there is not man," I declare that I was here for weeks withglass. But the man Lage reflected there is not man," I declare that I was here for weeks without self. It is the boy, rathor, of twenty-five years out being conscious of my nationality. I think ago, who sang the pretty songs of love, and lahor's chivalry. I can look at the reflection and word. I believe that a frank avowal of the real ago, who sang the pretty songs of love, and la-bor's chivalry. I can look at the reflection and listen to the praises, almost as if they did belong cape, might have saved a deal of trouble. But that was not the dignified English way. We my verses. I look slyly from under my eyelids and devoutly hope they may be happy. One man told me that when he was a stalwart lad, son of an emigrant Scotsman, out in the wilds of Wis-

the wooded wilderness with ms on one day his buckwheat cakes were sent to many mapped up in a leaf of the New York Tribune. On one page there was a long review of the first volume of my poems, and a brief sketch of my life. He read and re-read till the whole man and his life rose up transfigured. The call had come to him, and he must get up and go in search of knowledge for himself. This he djd, and the knowledge once attained, he is now engaged in helping others as a literary man.

The limit of the New York Tribune, and love of the many we most need is to know each other bears, we must need is to know each other bears, and a truer understanding of each other's characteristics. Charles Lamb once said, in his random way, "I late So and so," mentioning a name. "Why," said a friend, "you have never seen him?" "No," replied Lamb, "certainly not: I never hate anybody that I have once seen." That illustrates a good deal of feeling in the world. Hawthorne, again, said "all Englishmen were detestable in the lump, but individually he word one of them." Perhaps if you don't nity would be at leisure than on Monday (17th) man showed for me. It is true I am called a poet of the poor; and just as true that I have written a great deal of poor poetry, but, to adopt the Traveller:

"The principal intellectual entertainment of the festival was an address by C. C. Hazewell, Est \*\* \* A very readable town. Distriction of the indeed that you may say of me as a poor little indeed that you have the say of me as a poor little indeed that you have you

THE ATLANTIC for February-Messrs, II, O. Houghton & Co., 219 Washington street, floston, publishers—has come to hand. Robert Dale Owen leads off its table of contents by another chapter of his biography; "Naples under the Old Reglines"; John G. Whittler appears in a prose article; Theodore Lyman furnishes \*\* Recollections of Agassiz \*\*; Oliver Wendell Homes, Lucy Larcom and Cella Thaxter are the poets; and stories and sketches from J. T. Trowbridge, T. B. Ablrich, H. James, Jr., Will Wallace Harvey, William F. Armstrong, Charles Dudley Warner, and William M. Baker, together with the really standard and excellent departments of PRecent Litera-ture, "Art," and "Music," make up a number of which the new management may well be proud.

HALF-HOUR RECREATIONS IN NATURAL HISTORY .-Under this title Messrs., Estes & Lauriat, 143 Washington Street, Boston, are now issuing a series of histractive pub-lications, two of which we have received, viz.: "The STONE AGE, PAST AND PRESENT," by E. B. Taylor, and "INSECTS OF THE GARDEN," by A. S. Packard, Jr. These brackures are exceedingly well printed, finely illusrated and full of subject matter of the highest interest.

ST. NACHOLAS, for February, Issued by Seribner & Co., 651 Broadway, New York, offers the following fine table of contents for javenile admiration: Frontispiece—" In Sis-ter's care, '' W. Brooks; The Cost of a Pleasure, William Cullen Bryant: Blanca and Beppo, J. S. Stacy: What's the Fan? Olive A. Wadsworth: Fast Friends, J. T. Trow-bridge Mild Farmer Jones and the Naughty Boy, T. Hig-Subotlam; Grandfather's Story; How the Heavens' Fell, tossiter Johnson; Jingles; One of the Wonders of Selence, Augustus Holmes; A Churning Song, Silas Dins-more; The Manatec, Harriet M. Miller; How Jamie Had Hls Own Way, Mary N. Prescott; Chantlefeer, Cella Thaxter; What may Happen when Little Boys Play Leap Frog Too Much; A. Moose, Hunt in the Maine Woods, C. A. Stephens; Nimpo's Troubles, Olive Thorne; Wood-Carv-Stephens: Suppos Stronges Avis Thomas, Works at Vi Ing. (166, A. Sawyer; Sweetheart's Valentine, Mary E. C., Wyeth; How St. Valentine Remembered Milly, Susan Coolidge; What Might Have Been Expected, Frank R. Stock-ion; John Martin's Snowball; German Story for Translation, J. L.; Some Boys in Africa, M. S.; My Pet Lamb-for Very Little Folks; Jack-in-the-Pulpit; Mischief in the Studio, G. B. Baytlett; The Riddle Box.

THE NATIONAL QUARTERLY REVIEW, edited by Edrard-1, Sears, I.L.D., and published by him at the Bible House, Astor Place, New York City, is received for De-rember, 1873. Articles of merit and research upon the Responsibility of Government for the Public Health," "Glaclers and their Phenomena," "Irelandic Litera-ture," Discovery of America by the Northmen," "The Dawn of the English Drama," "Alexander Hamilton," and Political Constitutions," together with "Notices and Criffeisms," constitute a compendium of information which will rightly repay the student who chooses to turn

RECEIVED: THE HERALD OF BEALTH for January-Wood & Holbrook, publishers, 13 End 15 Laight street.

New York City.
SNOW'S PATHEINDER AND RAILWAY GUIDE, published on the first Monday of each month, by Geo. K. Snow and Rand, Avery & Co., 417 Franklin street, Boston, has come to hand for January. It is a work of great value to the

to hain to samary, it is a work of year man a traveling public.

LECTTHE ON BUDDINST NIPILISM, by F. Max Müller, M. A., delivered before the General Meeting of The ASSociation of German Philologists, at Kiel, Sept. 28th, 1839.

The New Hampshire State Quarterly Convention of Spiritualists of Spiritunists

Are-requested to meet at Manchester, N. II., at their place of worship, on Saturday, Feb. 7th, at 1 o'clock P. M., to continue over Sunday, the 8th, by request of the noble and true friends of the cause of Justice and English Manchester. Prof. E. Whipple, of Boston, and other promisent speakers, will be present. A large gathering is looked for, and a good time is expected. Let all go prepared to make it such by their love for truth and the true inspiration of the invisible world to guide us all.

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