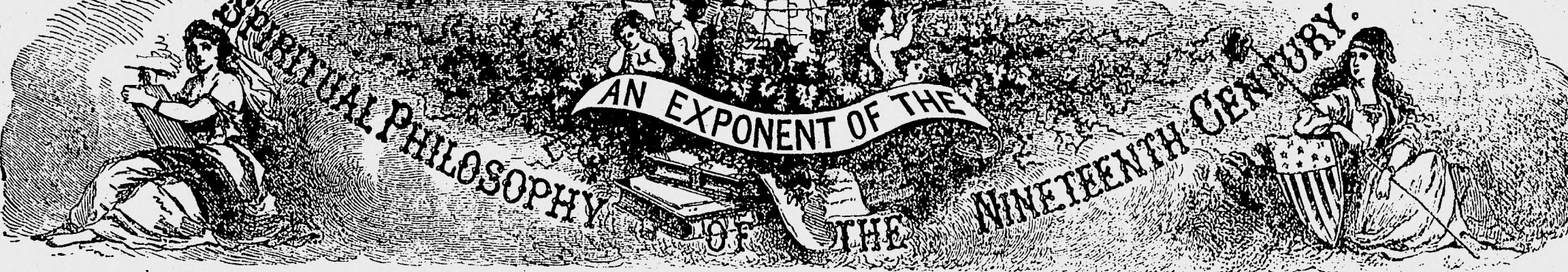


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AGASSIZ AND SPIRITUALISM: Involving the Harvard Investigation in 1857.

BY ALLEN PUTNAM.

Part One.

The exit of the illustrious Agassiz saddened the cultured world. A bright light in earth's halls of science then went out. The subsidence of its warm rays chilled the atmosphere which they had long made genial. So widely was he known, and so highly prized, that hearts, the world over, sympathetically take in and cherish the following memories, thoughts and emotions which the gifted Extension, in choice words, spoke concerning him in behalf of the Board of Overseers of Harvard College:

"They recall his rare endowments, his great heart, his social gifts, his ardent genius, the grandeur of his aims, and his indefatigable adherence to their pursuit. He seemed to unite in his person the powers of several men. To an iron will he added an ardor which warmed other men, and made them friends and executors of his designs. As if born to carry forward the science and humanities of this country, he could persuade not only private men, but reluctant legislators, to gifts to science unexampled before. His presence was a festival; his conversation genial and superior; his knowledge wide and exact. It was a privilege to be in his company and receive his inspirations."

Highest culture's brilliant representative paid that telling tribute to the genius, powers, amenities, graces and achievements of the illustrious man in science. The eulogist no doubt felt, and no sentiment moves us to question its general justice, while we admire the rare beauty of that offering.

But can Spiritualists, as such, profit by anything in the life of that great man? We are not intending to speak of him as having ever been intentionally a friend or helper of our cause. All that is publicly known of his views concerning that, calls upon us to refrain from any attempt to claim him as a Spiritualist. But many years ago we read, "*fiat est etiam ab hoste doceri*," which, turned into English, may mean, "It is well to gain knowledge from even an opponent." We turn our thoughts to Agassiz now for the purpose of using some of his experiences in our behalf, and also of putting forth a different explanation of his demeanor toward us than has heretofore been made public.

Viewing our faith as a philosophy, we say that Spiritualism is a phenomenon perceived by human senses, the occurrence of which demands intelligent use of forces and methods not cognized by existing science, nor subject to either its inspection or control. This implies that some occult agents and forces act upon men, whom science may and therefore must discover, study and regard, before she can supply pressing human needs. Did Agassiz either undergo any experiences, or put anything on record, which may lend aid toward opening a pathway to knowledge, that other actors and other forces than any which science has heretofore cognized and dealt with, actually exist just beyond where she has explored, and from thence are putting forth effective action upon mortals and human affairs? Possibly he did.

On the 22d of February, 1839, Rev. Chauncy Hare Townshend, an eminent mesmerist, was invited to visit Agassiz at his home in Neuchâtel, and try to mesmerize him. The Professor was then thirty-three years old, and already a man of note in the fields of science. Townshend's success is very definitely told in the following account, which the subject himself wrote out, and which may be found commencing on the 385th page in "*Phets of Mesmerism*," Second Edition, London, 1844. By Rev. Chauncy Hare Townshend. We quote it in full, as follows:

"Desirous to know what to think of mesmerism, I for a long time sought for an opportunity of making some experiments in regard to it upon myself, so as to avoid the doubts which might arise on the nature of the sensations which we have heard described by mesmerized persons. Mr. Desor, yesterday, in a visit which he made to Bern, invited Mr. Townshend, who had previously mesmerized him, to accompany him to Neuchâtel and try to mesmerize me. These gentlemen arrived here with the evening courier, and informed me of their arrival. At eight o'clock I went to them. We continued at supper till half past nine o'clock, and about ten Mr. Townshend commenced operating on me. While we sat opposite to each other, he, in the first place, only took hold of my hands and looked at me fixedly. I was firmly resolved to arrive at a knowledge of the truth, whatever it might be; and therefore, the moment I saw him endeavoring to exert an action upon me, I silently addressed the Author of all things, beseeching him to give me the power to resist the influence, and to be conscientious in regard to myself, as well as in regard to the friends."

"I then fixed my eyes upon Mr. Townshend, attentive to whatever passed. I was in very suitable circumstances: the hour being early, and one at which I was in the habit of studying, was far from disposing me to sleep. I was sufficiently master of myself to experience no emotion, and to repress all flights of imagination, even if I had been less calm; accordingly it was a long time before I felt any effect from the presence of Mr. Townshend opposite me. However, after at least a quarter of an hour, I felt a sensation of a current through all my limbs, and from that moment my eyelids grew heavy. I then saw Mr. Townshend extend his hands before my eyes, as if he were about to plunge his fingers into them; and then make different circular movements around my eyes, which caused my eyelids to become still heavier."

"I had the idea that he was endeavoring to make me close my eyes, and yet it was not as if some one had threatened my eyes; and in the waking state I had closed them to prevent him. It was an irresistible heaviness of the lids which compelled me to shut them, and, by degrees, I found that I had no longer the power of keeping them open, but did not the less retain my consciousness of what was going on around me, so that I heard Mr. Desor speak to Mr. Townshend, understood what they said, and heard what questions they asked me, just as if I had been awake, but I had not the power of answering. I endeavored in vain several times to do so, and when I succeeded, I perceived that I was passing out of the state of torpor in which I had been, and which was rather agreeable than painful."

"In this state, I heard the watchman cry ten o'clock; then I heard it strike a quarter past; and afterwards I fell into a deeper sleep, although I never entirely lost my consciousness. It appeared to me that Mr. Townshend was endeavoring to put me into a sound sleep. My movements seemed under his control; for I wished several times to change the position of my arms, but had not sufficient power to do so, or even really to will it; while I felt my head carried to the right or left

shoulder, and backwards or forwards, without wishing it, and, indeed, in spite of the resistance which I endeavored to oppose; and this happened several times."

"I experienced at the same time a feeling of great pleasure in giving way to the attraction which dragged me sometimes to one side, sometimes to the other; then a kind of surprise on feeling my head fall into Mr. Townshend's hand, who appeared to me from that time to be the cause of the attraction. To his inquiry if I was well, and what I felt, I found I could not answer, but I said, 'I felt that my features expanded in spite of my resistance; I was inwardly confused at experiencing pleasure from an influence which was mysterious to me. From this moment I wished to wake, and was less at my ease; and yet, on Mr. Townshend asking me whether I wished to be awakened, I made a hesitating movement with my shoulders. Mr. Townshend then repeated some frictions which increased my sleep; yet I was always conscious of what was passing around me.'"

"He then asked me if I wished to become lucid, at the same time continuing, as I felt, the frictions from the face to the arms. I then experienced an indescribable sensation of delight, and for an instant saw before me rays of dazzling light, which instantly disappeared. I was then inwardly surprised at this state being prolonged. It appeared to me that enough had been done with me. I wished to awake, but could not; yet when Mr. Townshend and Mr. Desor spoke, I heard them. I also heard the clock, and the watchman cry, but I did not know what hour he cried. Mr. Townshend then presented his watch to me, and asked if I could see the time, and if I saw him; but I could distinguish nothing. I heard the clock strike the quarter, but could not get out of my sleepy state."

"Mr. Townshend then woke me with some quick transverse movements from the middle of the face outwards, which instantly caused my eyes to open; and at the same time I got up, saying to him, 'I thank you. It was a quarter past eleven. He then told me—and Mr. Desor repeated the same thing—that the only fact which had satisfied them that I was in a state of mesmeric sleep was the facility with which my head followed all the movements of his hand, although he did not touch me, and the pleasure which I appeared to feel at the moment when, after several repetitions of friction, he thus moved my head at pleasure in all directions.'"

(Signed.) AGASSIZ.

We are distinctly taught, in the above, that, as philosopher and scientist, then in the full vigor of manhood, Agassiz had "for a long time sought" for such opportunity to be mesmerized as Mr. Townshend's visit afforded. This Professor, even then eminent—this man, gifted with gigantic mental and strong physical powers—reverently and prayerfully, as well as philosophically, sat calmly down, not to welcome and libel, but "to resist the mesmeric influence." Then Greek met Greek, scientist met scientist, in calm but resolute measurement of the strength and efficiency of their respective weapons and forces. Agassiz says his purpose was to resist. The whole tone of his account, however, indicates that his resistance was in no degree capitious, but designed simply to measure the strength and enable him to note the action of mesmeric force. The vigorous Professor, then called into exercise all his own great inherent powers of resistance, and of further aid, as his earnest aspiration could bring to his support, and yet was forced to yield up to another's will all command over his own physical organs. A stronger than he entered and ruled over his peculiar domain. The Author of all things, though besought, did not so cooperate as to counteract the legitimate action of natural powers. Invisible forces, emitted and directed by another man's mind, against which his own robust intellect was pitted, in calm and firm resistance, penetrated even the compact Agassiz, and caused him—

- 1st, To feel the sensation of a current through all his limbs;
- 2d, To close his eyelids from necessity;
- 3d, To lose his powers of utterance;
- 4th, To lose power to change the position of his own arms;
- 5th, To lose power to even will to move his arms;
- 6th, To lack power to prevent movements of his own head by another's will;
- 7th, To experience great pleasure in giving way to the attraction upon him;
- 8th, To feel surprised at the contact of his head with another's hand;
- 9th, To find the operator the cause of the attractions;
- 10th, To be confused at experiencing pleasure from an influence that was mysterious to him;
- 11th, To see for an instant dazzling rays of light;
- 12th, To be unable to awake, even though he wished to.

Similar experiences have become so common that they are now devoid of strangeness. Thousands—possibly hundreds of thousands—have had their like since 1839. But no other Agassiz has described the sensations and facts attending the subliming operations. The character of their reporter gives his experiences exceptional value.

It is true and readily admitted that this keen and exact observer was then dominated by *mesmerism*, which many assume to be widely different from *spirit-force*. The belief is prevalent to-day that those two adjectives describe one and the same thing. Few persons who have sought to discover the relations between Mesmerism and Spiritualism, hesitate to endorse the following statement made by Cromwell F. Varley before a committee of the London Dialectical Society, which was substantially this, viz., "I believe that the mesmeric force and the spiritual force are the same—the only difference being that in one case the producing agent is in a material body, and, in the other, is out of such a body." Mr. Varley's competency to give a valuable opinion may be inferred from the fact that the great Atlantic Telegraph Company elected him from among England's eminent electricians, to supervise and control the constructors and operators of their vast and delicate apparatus for flashing knowledge under the waters, from continent to continent, and he made their project a success. We add, that Spiritualism had for years been manifested in striking forms and much distinctness, both through himself and other members of his own family, and that he had been an extensive observer and scientific student of its phenomena, and a careful tester of its forces. He had reached the conclusion not only that the chief force employed in producing both the mesmeric and the spiritualistic entrancement was the same, but also that it was distinct from either electricity or magnetism. From Mr. Varley's views the conclusion may be fairly deduced, that Agassiz, in middle life, experienced much that is undistinguishable from the sensations and perceptions of modern mediums, and that he was subdued by use of the same force by which they are controlled: As a general rule, though possibly subject to a few exceptions, persons who have once yielded to mesmeric, afterwards are very liable to succumb to spirit force. This rule will have important bearings when we come to view the department of Agassiz as a member of the Harvard Investigating Committee. What we have already adduced suggests the probability, that, if unresisted by himself, spirits could have controlled him with much facility, had he have consented to be calm and unresisting while he was within the auras or spheres of persons whose emanations and constituent elements were helpful to the control of physical forms by spirits.

The great naturalist probably was mesmerized at other times than the one of which his own pen furnished an account. For Townshend, p. 34, says:

"Prof. Agassiz, who, when mesmerized, could not of himself stir a muscle, moved like an automaton across the room when impelled by me. Even while retaining his consciousness enough to resist my efforts to move his limbs by mere gestures, without contact of any kind, he subsequently owned that he was actually compelled into such motions as I wished him to perform."

These statements, of trustworthy origin, relating to the experiences of such a man as Agassiz, imperatively call upon all men to apply discriminating and charitable judgment to any and all such persons as are constitutionally liable, under certain conditions, to have their physical organisms so controlled by some foreign intelligence, embodied or disembodied, as makes them appear to be the intentional performers of many acts which they neither will to do, nor consent to the performance of: Remembrance of his experiences and subsequent susceptibilities may enable us to extendate where we have been accustomed to blame Agassiz. Another extract, as follows, we take from Townshend, p. 310:

"A very certain proof that when attention remits there is a remission also of mesmeric power, was afforded me also in the course of some experiments which Prof. Agassiz, of Neuchâtel, permitted me to try upon himself. In these I was of course exceedingly desirous of concentrating all my attention upon the effects to be produced on a man of learning and science. The very circumstances of the case compelled me to exert my mind in an undivided manner. But one evening the non-arrival of expected letters from home forced me into another train of feeling, and during the mesmeric processes, I could not prevent my thoughts from occasionally straying from the scene before me into anxious surmises as to the causes of the silence of my friends. My patient, although he had his eyes closed and his limbs paralyzed in the torpor of mesmeric slumber, was not slow to perceive the wanderings of my attention, and, although I was at the time engaged in mesmeric processes, to all outward appearance as actively as usual, called out to me constantly, and coincidently with the remission of my thoughts, 'You influence me no longer. You are not exerting yourself.'"

The author's object in writings above, was simply to show the importance of fixed mental attention to the work in hand on the part of any mesmeric operator. But his statement permits the inference that the perceptions of Agassiz were already quickened, excited, or increased in acuteness by the mesmeric operation, because the supposition is natural—and seemingly necessary, that Agassiz must have been lifted above his normal condition when he found himself able to read the changing mental states, and measure the varying mental forces of the slumber operator. Otherwise, how could he have said unqualifiedly, "You are not exerting yourself, you influence me no longer?" Obviously his condition had been such that he was not only sensitive to the action of, unaltered thought in another's mind, but was enabled to measure its varying intensity of its force and the quantum and quality of its effects. In this case the mesmerist acted upon one possessing *mens sana in sano corpore*—a sound mind in a sound body—and not merely sound, but large and strong too, and whose will was firm and perturbed above what the world often sees. Where an Agassiz was—all in one—the subject, the observer and the describer of the action of occult forces controlled within himself by intelligence not his own, one's theories must be excessively tyrannous if they hold him fast bound to belief that the effects experienced were mainly the products of either imagination or hallucination. He presented them as objective facts brought to his consciousness and knowledge by forces and agencies legitimately within the domains of external and human nature.

The experiences above detailed, vouchered by highest scientific authority, teach with great clearness that "the nature of things" enfolds a force or forces which some persons can at times so wield as not only to deprive strongest human minds and wills of all power to either set in motion or to regulate the movements of their own strong and healthful limbs, but also to practically gain for themselves entrance into the bodies of other animated beings and power to exercise dominion there. Spiritualists have long been cognizant of and laboring to teach the world, that such capture and control of human bodies could be and is effected by disembodied human beings; and we have here been seeking to reduce probability of the soundness of their claims, by the testimony of both an acknowledged scientist and a very firm-willed and robust man that his personal experience proved that an embodied mind did inwardly take control of his physical organs by mental force, and in spite of his greatest possible mental resistance. The doubter that Nature enfolds forces and properties which make it feasible, sometimes, for one intelligence to use the physical organism of another as its instrument for manifesting its will and thoughts to the outer world, must henceforth doubt the accuracy of Agassiz when making out a deliberate and conscientious description of his personal experiences.

Certainly this great man promulgated kindred forerunners of some of our important views, when he testified that another embodied mind not only put in abeyance within his own strong self the normal power of his will to control his own physical system, but, imprisoning him in his own house, also forced his special inward servants to obey the behests of an intruding master. He proved for us that there exist in some human beings susceptibilities, and in others powers, which conjointly enable the mind of one to operate the physical organs of another. With whomsoever the word of Agassiz is authority, concession must be made that one mind enmeshed in flesh did once control another's body against its owner's will and firm resistance, and thus proved the positive occurrence of *mesmerism*. Therefore the fact that a disembodied human spirit may manifest through a borrowed or captured mortal form—the fact that Nature permits *Spiritualism*—is a fair, if not a necessary corollary from the personal experiences of a great master in science. Another master in science, a more experienced observer and manipulator of Nature's finer forces than Agassiz himself—Mr. Varley—has taught that our great naturalist was subdued by the same force which is used by spirits when they actuate the tongues and limbs of our mediums.

We call to mind an inspirational Moses, whose hot anger infuriated him to dash down and break in pieces stone tablets, which had just been hallowed by the hand-writing of his God. Nor will we wink out of sight a heavenly-taught Jesus, whose burning zeal roused him to roughly scourge both men and beasts from the temple consecrated to his Heavenly Father. Exceptional moods have almost ever been occasional attendants upon ardent genius and high inspirations. Flaming ardor, native or injected, often overleaps the confines of decorum and just regard for the rights of others, in those even who are eminently brilliant, wise, good and philanthropic. Agassiz was variable, inflammable. During a few days in June, 1857, at the Albion, his manners and words

were not invariably friendly and bland toward those who sought to elicit the occurrence of spiritualistic phenomena in his presence. Both justice and charity, however, invite us to note and remember that during all the subsequent sixteen years of his life, so far as we have learned, he uttered no opinions relating either to Spiritualists or to the views and facts which they have been persistently exhibiting. He surely was not publicly, nor do we know any reasons why we can even conjecture that he was privately, their *perpetual* opponent. His reticence for so long a time, argues that he was probably devoid of any ardent or abiding hostility to that cause and its advocates. Conditions and circumstances which may have made him seem other than his nobler self, while acting as a member of the Harvard Investigating Committee, will be presented at some length in the subsequent parts of this article.

What has been said in the preceding paragraphs projects a course of thought for both writer and reader, which life-long and world-wide habit will render difficult for either to pursue steadily. Society at large, everywhere, has always been accustomed to regard all actions and words manifested through a particular human form as products of the special will which Nature generated in connection with that form, and to hold all sane persons who have attained to years of discretion as severally responsible, because supposed to be bona fide authors of whatever is wrought through their several physical bodies. Does that course ever subject the innocent to false accusations and unimplied disgrace and punishment?

The experiences of Agassiz teach that his heart was actually thrown over first on one side and then the other, back and forth several times, by the bare will or mental force of another man, which so subdued his own that his could not even make an effort to comply with his conscious desire to change the position of his arm; teach, also, that his legs were compelled by that other's will, against and over his utmost possible resistance, to carry his body back and forth vigorously across the room. Such experiences by him are *proofs* of the possible, and render probable the accuracy of many distinct affirmations, by thousands of truthful persons recently, that other intelligences than themselves are owners of wills which, often enter into their bodies, abide therein temporarily, take command of their organs, and, perforce, speak and act through usurped instruments. Therefore the time has fully come when it behooves all men to inquire critically and thoroughly, whether possibility—yes, *probability*—does not exist, that important facts in man's experience are omitted from that basis of inference on which the world rests, when it assigns the responsible origination of each and everything that the tongues and limbs of many impressive persons put forth to the wills and purposes of the astute performers? Pens and pencils are not responsible for what is written through use of them, neither is an automaton for what it manifests. The one to whom the acting will pertains, and not the looser of the visible form, is the responsible party for what is done where and while a human body is beyond control by its legitimate owner and temporarily actuated by some other intelligent being.

To hold the fact steadily in view that what to our external senses is a particular, self-operating man or woman, may, at times, be only a physical instrument operated upon by another's will and forces, is very difficult. And yet both justice and charity will be much better served by constant remembrance and wise application of it, than they possibly can be if it is either unknown, ignored, or left unapplied. There are many in our midst who often literally know not what their tongues utter, their hands do, nor whence their knowledge comes. The world's basis for judging that class is defective, and leads to unsuspected injustice.

The great naturalist lighted a torch, which, in conjunction with others, gives fair promise of illuminating a path along which future explorers may reach results that can and will be exceedingly beneficent in helping mankind man to determine, better than heretofore, whether seeming culprits are actually such because their seeming acts are outwardings of their own intentions and wills, or whether persons offending are tools merely, through which other beings commit offences against either the rules of propriety, decorum and right, or against the laws of the land. When society shall be clothed in power to exercise such discrimination with general correctness, the bases of charity for judging the frequent doings of many men can be vastly broadened, and justice may be meted out with unprecedented exactness in our courts. A limited portion of society may be now led to judge even Agassiz more leniently, because his own experiences permit it to apply in his case, considerations which are inadmissible as evidence under any of the broad world's rules of practice.

Spiritual Anthropology.

At a recent meeting of the Liverpool Anthropological Society, Dr. William Hetchum concluded a speech on the "Spiritual Nature of Man" in the following terms:

"As science, thus tested, is expanding our knowledge of true spiritual phenomena, we find that man's aspirations on earth for the beautiful and the good are really born of heaven itself. Its fruits, when duly appreciated, therefore, cannot but be of the nature of practical righteousness and more godly lives, springing from a conviction of religion in the heart—a demonstrative truth of Modern Spiritualism which no enemy of its progress can triumphantly assault. Onward ever is its motto—humanity upraised throughout the world from an existing vortex of vice, crime, drunkenness, disease, and death; the Slough of Despond transformed into a haven of peace; sure man now learns, from the positive experimental testimony I have here placed before you (and that, too, by an intelligence from that bourne whence, it is said, no traveler returns), that he is himself the creator of his own spiritual sphere, whether for weal or for woe. And England, thus adorned with a new jewel in her crown, and graced with a rising generation of minds, brilliantly illuminated with a purer science, her children clad in garments of a more angelic and blessed light, shall point to the gorgeous horizon that now binds our view, as to the advent of a Paradise Regained, whilst already she ushers in the dawn of a glorious day, when, prize Spiritualism as her noblest wealth and best protection, Albion, dear Albion, shall teach allegiance to the voice of God, and her subjects shall obey."—"The Spiritualist" newspaper (London).

SOMETHING WORTH REMEMBERING.—The London Lancet, excellent authority, gives the following recipe for the cure of bone felon: As soon as the disease is felt, put directly over the spot a fly blister about the size of your thumb nail, and let it remain for six hours, at the expiration of which time, directly under the surface of the blister, may be seen the felon, which can be instantly taken out with the point of a needle or a lancet.

Why is coffee like an axe with a dull edge? Because it must be ground before it is used.

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"Clowns of the Pit."

In a sermon delivered Jan. 10th, 1874, the Rev. Dr. Hodge is reported to have "regimented" the idea that the spirits of those who have left us may be invoked or summoned at will, as one utterly abhorrent to him, and a disavowal to the memory of the departed. "There may be," said the reverend gentleman, "some lost spirits who will obey such summons, but we want nothing to do with these clowns of the pit."

This is nice talk for a representative of liberal Christianity. There are great many things which are "utterly abhorrent" to gentlemen of fastidious theological stomachs, which are nevertheless facts of Nature. Let truth first be established, and sentiment will soon adapt itself to it. There are many whose gorge rises at the thought of Darwinism being true; and yet, should its truth ever be established, we are inclined to think such persons will soon get over their retchings without any serious consequences, and make up their minds to grin and bear it.

Mr. Hodge must be well aware that the question is not whether the mode of the manifestation of spirits is agreeable to him and other graduates of Harvard, but whether the fact of the manifestations is true. That it may be true he virtually admits by admitting that there may be certain "lost spirits," certain "clowns of the pit," that do manifest; but all this "low society" he would have us repudiate and ignore.

Can it be that a sentiment like this comes from a Christian clergyman of the liberal school? Is this in the spirit of that great Teacher who did not withhold even from publicans and harlots the gracious influences of his presence—his large, charitable heart—his all-embracing benignity?

Did it never occur to Dr. Hodge that these "lost spirits," these "clowns of the pit," are as much God's children as the most select circle in Cambridge or Newton street—that Christ died for them as much as for any Doctor of Divinity?

If a "clown of the pit" can give us what Dr. Hodge, after pondering his Bible some thirty years, has failed to give—a scientific proof that the man who dies shall live again—that "clown," come from what "pit" he may, shall be more welcome than all the priests.

Because he is a "lost spirit," a "clown," am I to have "nothing to do with him," according to Dr. Hodge's advice? Are the people Dr. Hodge exhorts such fragile moral plants that they cannot be trusted among the ignorant and the depraved, to shed among them whatever good and saving influences they can?

It was precisely such demagoguery as this manifested by Dr. Hodge that, three centuries ago, led to the slaughter of many thousands of innocent persons, under the absurd assumption that they were witches. If a fearless, unprejudiced, scientific investigation, like that we are giving now, had been given then to the phenomena, how much misery and sin might have been saved, and how much important knowledge might have been gained!

Is it in this nineteenth century that Dr. Hodge thinks to frighten us from the investigation of these momentous facts by the cry of "lost spirits" and "clowns of the pit"? If bad spirits can come, surely we may rationally believe that the good spirits are not far off. Or shall we believe that the good, once safe in their celestial fold, have lost all interest in outsiders, and are willing that the stray sheep should wander without help or guidance. Such are not our notions of goodness. Rather does such indifference seem to us the very essence of devilry.

One of the most learned and estimable clergymen of the Unitarian denomination—the Rev. Dr. Sears—declares, in his last work, that the belief in immortality seems to him very languid, and that the doubts are more numerous than is generally supposed. We do not give his exact words, but this is the substance of his thought. Modern science, under the leadership of such men as Moleschott, Helmholtz, Tyndall, Huxley, and others, is fast helping on the general unbelief. In the midst of this decay, there is a knocking heard from some one beyond the tomb, who comes to us with the assurance that the so-called dead are more alive than ever. Shall we listen to him? Ah, no! shut your ears! repudiate him! ignore him! He may be a lost spirit, a clown of the pit! Such is the advice of the Rev. Dr. Hodge.

That the Catholic Church should, while admitting that the phenomena are genuine, attribute them to the Power of Evil, is not surprising; for Catholicism admits that such phenomena are angelic only when they favor the authority of the Pope and the priests. That old-fashioned Calvinists should cry out "Devil," when they have to knock under to the fact of the occurrence of the phenomena, is not to be marvelled at, for the teachings of the so-called spirits are by no means friendly to the doctrine of vicarious atonement, infant damnation, and salvation by faith alone. But that a leading Unitarian preacher

should join in this puerile cry of "devil," "lost spirit," "clown of the pit," is a matter indeed for wonderment.

Verily must believe that such narrowness will be approved by Unitarians generally. We see that the Rev. Dr. Bartol and the Rev. Mr. Alger were recently present at a party of investigators. That is a good sign. What we want is investigation, and the man who is frightened off from investigation by the cry of "devil," is not in our estimation a brave and wise man, whether he be a doctor of divinity or a simple layman.

The Cause in the West.

We are rejoiced exceedingly to hear such good tidings of the progress and permanent growth of Spiritualism in the West. Last week we gave a sketch of what Spiritualists are doing in England, and now we are enabled to meet it with grateful intelligence of the same character in different sections of the United States. It is evident that the great cause is advancing, without regard to the slanders and hostility of those whose interest it is to oppose its development. Everything has to wait, in this world, for the fullness of time. Our Spiritual speakers in the West assure us that they are drawing crowded houses everywhere, and that a much stronger interest in Spiritualism was never manifested in that important part of the country at any previous period. This is good news indeed; and we may add to it, for the profound gratification of the readers of the Banner, that a similar interest is being awakened in all other parts of the country.

One State sends greeting to its sister, to testify of the vitality of the heaven-born faith and philosophy which Spiritualists profess and cherish. Our native students of science are just beginning to give it their serious attention. In Europe, and especially in England, the recognized *science* have long made it a point to familiarize themselves with the facts and phenomena which it involves, and their doubts have steadily vanished with investigation. So it will certainly be in this country. Still, as Mr. Chandler observed in a recent paper read before the Swedenborg Club in this city, it is preposterous to appeal to men of science for an answer to spiritual questions, when they insist that "there is nothing like science in them, and that science has nothing to do with them." The scientists of the Old World, however, have to acknowledge that the denizens of both spheres of existence—those whom we call the living, and those whom the living call the dead—are clasping hands across the chasm so palpably that every doubt in regard to the immortality of the soul is finally dispelled. Is not this *Knowledge*, which passes belief, indeed glorious?

A Bishop for Wisconsin.

The spectacle of the struggle in Wisconsin over the election of a Bishop for the Episcopal Church of that State, which came off a week since, is full of significance as showing forth the characteristics of modern ecclesiastical organizations. After all, they do not show any very great improvement on the proceedings of the "world's" societies. The clerical branch of the Convention elected Dr. De Koven as Bishop, while the lay branch renounced him with all the emphasis at its command. It declared it would never concur in his election in the world. The debate in this branch of the Convention was of the most tempestuous kind, and reminded one of the tumults of a party caucus when opposing candidates are pushed to and fro by their heated followers. Epithets were hurled from one to another, the characteristics of gentlemen were openly denied, the "lie" was broadly given, and slanders flew about as thick as Indian arrows in a battle.

The accused candidate himself appeared on the scene, to explain verbally his position, and, if possible, to soothe the tempest. He was listened to with no more frequent interruptions than might have been anticipated, and he really left a visible impression on the mind of the Convention. All the trouble arises from his being too High Church. He is more or less of a ritualist, believes in the confessional for such as desire it, burns wax candles and swings censurers, and confesses to a faith in the real presence of one of the members of the Godhead in the consecrated elements; only he insists that the elements do not limit and define that presence. Dr. De Koven was the most prominent candidate last year for Bishop of Massachusetts, and was violently opposed on the same grounds as now. The present Bishop of Massachusetts is a compromise on him.

American Liberal Tract Society.

This active and useful organization held a well attended meeting on the afternoon of Sunday, Feb. 15th, at New Fraternity Hall, (Parker Memorial Building,) Boston, Wm. Denton, President, in the chair. The secretary and treasurer made reports, that of the latter officer setting forth that fifty dollars yet remained in the hands of the society. The committee appointed to take the necessary steps toward securing a legal organization made a partial report through George A. Bacon, and, on motion of Dr. H. F. Gardner, said committee was increased by four additional members, and was empowered to pursue such line of conduct in the premises as seemed to it best calculated to reach the desired end. A committee of ladies was appointed to solicit pecuniary aid in behalf of the society, that its facilities might be increased for distributing broadcast and gratuitously the little tract-germs of liberal thought, for whose dissemination among the masses the organization was established. Mr. Denton was, by vote, authorized to act as a missionary agent for the society during his tour to the Pacific slope. Remarks of an interesting and practical character were made by Messrs. Denton, Dole, Bacon, Dr. Gardner and others, after which the meeting adjourned.

Prof. S. B. Brittan Coming to Boston.

We are pleased to announce that this distinguished scholar and lecturer is engaged to speak before the Music Hall Society of Spiritualists, Sunday afternoon, March 1st.

While in this part of the country, Dr. Brittan will accept calls to lecture one or two Sundays or week evenings. The opportunity is so rare of hearing the Doctor on the rostrum, that this chance should not be lost sight of. Address him at once, at Newark, N. J.

Secure a copy of Andrew Jackson Davis's "Morning Lectures" before the supply is exhausted, as owing to the destruction of the plates no more will be printed. See advertisement on the fifth page.

Senses of Peter West.

Manifestations in the Light—Slate Writing—The Spirit Drummer—Mental Phenomena, etc.

Probably Boston never before offered to the investigator so many and varied phases of spiritual phenomena as at the present time.

In addition to those mentioned in our last paper, there is now in this city a medium in whose presence both physical and mental manifestations occur of a most positive and satisfactory character. Public sittings, limited to twenty persons, are held at the rooms of Dr. Storer, in the Banner of Light Building, on Sunday, Tuesday and Friday evenings, where about the following order of manifestations occur. The party assembled gather around a table in the centre of a well-lighted room, sitting closely together, and joining hands upon the table, under which a drum and drumsticks are placed. The medium, with one hand upon the table, and thus connected with the circle, holds a slate with the other hand under the table for a few minutes, and then requests each person to touch it and pass it to his neighbor, until it has made the circuit of the company. This is to magnetize the slate, and complete the vital connection with all present. The medium then draws out the slate into full view, exposing it so that both sides are seen to be free from writing, and one of the company places upon it a mere crumb of slate-pencil. The medium instantly elevates the slate as high as he can reach above the lamp on the table, and the sound of writings is immediately heard. Without being out of sight at all, the slate is then found to contain one or more sentences, written sometimes by the controlling spirit of the circle, and sometimes by personal friends of parties present.

After the slate-writing, and with the medium in the same position as before, the hand beneath the table holding the slate, and constantly knocking it against the under side of the table, the drum is beaten, evidently with both drumsticks, in as perfect and artistic a manner as though handled by human muscles, accompanying any air that is furnished by whistling, singing, or otherwise. The drummer is evidently an expert.

Soon, also, whistling is heard in different parts of the room, and occasionally the glistering silver whistle is seen flashing in the light, as with lightning-like rapidity it darts about. In some instances all parties are touched or grasped by hands beneath the table, and, when conditions are very favorable, the materialized hands are brought into the view of all present.

The physical manifestations being over, the medium enters another room, and submits to the influence under which questions are perceived and answered. This is a very interesting and satisfactory process, clearly demonstrating that somebody possesses the power of reading without material eyes, and of offering pertinent and direct answers to the questions asked. Each person writes a question upon a slip of paper, either before or after coming to the circle, and folds it twice. These papers are sometimes thrown together in a heap and taken up at random, no one knowing the nature of the question; or, if preferred, the visitor presents his own question. The medium holds the unfolded paper between his thumb and finger, and soon sees upon what to him looks like a background of fluent light, the answer distinctly written, which, as the questions involve a great variety of interests and subjects, are certainly marvelous in their comprehensiveness. We understand that, as a business medium as well as a physician, Dr. West's time is fully occupied in doing the work of the spirits and helping humanity.

Injustice Par Excellence!

The Constitution of the United States is supposed to guarantee to each resident the right to cherish his (or her) form of religious belief, and to exercise the rites of that belief, without interference by governmental power. But it seems—at least we are so informed by T. J. Lewis—the pachydermatous city fathers of Louisville, Ky., have learned a lesson in advance of the great founders of the Republic, and that by their ordinances (the United States Constitution to the contrary notwithstanding) any spirit medium desiring to make use of his (or her) spiritual gifts within the limits of that corporation, must pay a city tax of \$200 per year! "Oh shame—where is thy blush?"

Answering Sealed Letters.

We have many times recommended Mr. J. V. Mansfield, of 361 Sixth avenue, New York, as a reliable medium for answering sealed letters; and we have no reason at this late day to change our opinion; in fact, we are more satisfied than ever upon this point, for we are in receipt of an answer to a letter we last week wrote to our former partner in business, Mr. William White—who passed to the higher life April 28th, 1873—which is answered as correctly as if Mr. White himself, were he in the form, had written the reply to our questions with his own hand, instead of Mr. Mansfield's.

PLAIN TALK.—The Washington Sunday Gazette of Feb. 8th, after speaking some excellent words concerning the method of life-argued by Christ, and citing the rules of charity, simplicity in living, taking no thought of the morrow, no toying, etc., etc., which he inculcated, puts the matter thus:

"If any of the readers of the Gazette wish to become martyrs, to realize some of the suffering of Jesus Christ in letter and spirit, let them attempt to live up to the Christ idea, as per the several items above."

We do not say that they will be killed outright, but this we do say: that the goodly city of Washington would be well to them."

On Saturday, Feb. 14th, a meeting of the employees in the different departments of the Massachusetts State Printing Office was held, and a series of resolutions concerning the physical demise of R. K. Potter, Esq., was passed unanimously, said resolutions expressing sympathy with his family and with Col. Albert J. Wright, his partner, and bearing witness to the business qualities of Mr. P., and their satisfaction with the mutual relations which had existed between themselves and the deceased as employed and employer.

A spirit reported at our Public Free Circle on Thursday afternoon of last week (Feb. 12th) that he left his body in New York City, on that day, from starvation! He said his name was George T. Anderson. We shall print the message in due course. Who knew George T. Anderson?

Our English files of a recent date bring cheering intelligence from over sea concerning the onward march of Spiritual truth.

The Index on Spiritualism.

The Index says: "The services done by Spiritualists to the cause of freedom we attribute to them, not as Spiritualists, but simply as *uncompensated men and women*. No Spiritualist should feel hurt because we cannot conscientiously refer his liberality, his friendliness to progress, his zeal for freedom, and so forth, to his Spiritualism."

This is very much as if we were to say to a successful physician, "I am willing to credit you, but not your method of cure, with the cures you have made." The Index thinks it has pursued a very liberal course toward Spiritualism. Perhaps it has, and we thank it for all the favor it has shown; but it should consider that, in this stage of the phenomena, it does not strike a Spiritualist pleasantly to be asked by one whose business it ought to be to keep pace with the development of the facts he pronounces upon, "What phenomena occur?"

As a writer in "The Spiritualist" well remarks, "Experience is the aggregate of observed phenomena, and, as Hume has shown, it can neither prove nor disprove anything beyond the facts it takes cognizance of." Objectors must bear in mind that all *a priori* reasoning against the phenomena called spiritual is unphilosophical, and must be futile." What the Index and other carpers at the intelligence of those who admit the phenomena ought to do, is *either to explain the facts of Spiritualism or deny them*. An inductive science like ours is not, in the nature of things, to be demolished by *a priori* argument of improbability, or by an assumption that, after a quarter of a century of investigation, persons who admit certain phenomena have been befuddled either by their own senses or by cheats and impostors. The time for this easy mode of disposing of stubborn facts has gone by. Has the Index read the statement by Professor Crookes in the January number of the "London Quarterly Journal of Science"? We have no ambition to convert our gifted and erudite brother; but we do ask from him an admission of the fact, claimed by Spiritualists, that it has been proved that certain unexplained, and perhaps inexplicable, phenomena occur—proved at least so far as human testimony can prove anything outside of our normal every day experience.

A Legislative Hearing.

On Thursday morning, Feb. 12th, was given at the Massachusetts State House by "the Joint Special Committee on Just and Equal Taxation," on the petitions for a change in the present laws exempting religious and charitable institutions from taxation.

Francis E. Abbot, editor of the Index, represented the Liberal League of Boston, and defined the position of the petitioners, stating that they desired all property not belonging to the State assessed and taxed, and if any relief was accorded to any institutions or persons, that it should be done by direct legislation. He said the present law created a class of privileged property, and there was also great danger of fostering an overgrown ecclesiasticism; also that the amount of exempted property was increasing. In 1870 it was estimated there was \$37,000,000 worth of exempted property, and now there is not less than \$50,000,000. He claimed there was a tendency to a dishonest concealment of the uses of property. For instance, the Wesleyan Association Building on Bromfield street, although mainly used for business purposes, was only taxed the value of the building (\$200,000), the land being exempted. The Methodist Church adjoining was only taxed for \$10,000, while its stores paid a rent of \$3200 per year. The property of the Young Men's Christian Association was taxed for only \$16,000, while it was worth \$83,000. He proceeded to argue that it was unjust to tax other property in order to exempt such property.

Speeches of a similar nature followed from Addison Davis, Simon W. Hathaway, Joseph Magoun, R. H. Ranney, R. P. Halloway, A. W. Stevens, James M. Buffum and others.

Circulate the petitions, and keep the matter before the public.

New Fraternity Hall.

Corner Appleton and Berkeley streets, was crowded, on the evening of Sunday, Feb. 15th, by a highly interested audience, assembled to listen to the closing lectures of his present course in Boston by William Denton. His remarks were devoted to a consideration of the origin of life and the development of man on this planet, and were listened to, to the close, with profound attention and frequent applause. At the conclusion of his discourse, the following preamble and resolution, offered by Dr. H. B. Storer, received the unanimous endorsement of the assembly:

Whereas, "The story of the Earth in the light of Geology and Paleontology," as told by Prof. William Denton in a course of seven lectures, has excited upon this audience great intellectual pleasure, and offered to our consideration a mass of related facts of the highest importance; we hereby desire to express to our esteemed friend and teacher our sincere thanks for the clear, comprehensive and eloquent manner in which he has presented to us these revelations of science and deductions of reason."

Mr. Denton speaks in Marlboro' next Sunday evening, Feb. 22d, and on Monday following, commences his projected journey toward the Pacific slope.

A Pleasant Occasion.

The friends of Mr. and Mrs. James S. Dodge met at their residence, No. 74 Bellingham street, Chelsea, Mass., on the evening of Thursday, February 12th, to present their congratulations upon the manner of the ancient custom of "house-warming." Brief speeches were made by Drs. John H. Currier, A. H. Richardson, and Mr. Dodge; music, vocal and instrumental, was furnished by Misses Edna and Minnie Dodge, Nellie M. King and Etta Bragdon; and refreshments and social conversation lent wings to the hours. Mr. Dodge and his lady have been for years earnest and self-sacrificing friends of Spiritualism in Chelsea, and are eminently worthy of this assemblage in their honor.

We sincerely thank those thoughtful friends who have so generously supplied the table at our Public Free Circles with beautiful bouquets from time to time. Particularly are we under obligations to Mrs. Lee, of this city, and to Mrs. Blodgett, for flowers gathered from the greenhouse of Mr. George Smith, of East Lexington.

Two memorials are before the Rhode Island Legislature, praying that body to take action upon woman suffrage petitions already presented; and one asking for the appointment of women as directors of charitable and penal institutions having been read before the Legislature and referred to a special committee, the petitioners have been granted a hearing.

The Cause of the Indian Troubles.

WASHINGTON, Feb. 13th, 1874.—The officers of the Indian Bureau state that the cause of the present Indian outbreak is the fact that the Interior Department has been unable to provide the Indians with their annual supplies, owing to the inadequacy of the appropriation. The fund for the current fiscal year is entirely exhausted, and there is a deficiency of one million dollars. The Interior Department has no means of relief until Congress shall have made additional appropriations. (Telegram to the daily papers.)

Comment on the above would seem to be unnecessary. "Starve the Indians and then murder them," seems to be the motto of the Government in this regard. It appears, however, that the much-exaggerated basis upon which military gentlemen hoped to find a movement against the reduction of the army, and hungry speculators sought to compass a rise in corn and hay, is tumbling to pieces of its own weight. The Indian agents report a general desire for peace, save on the part of the Minneconjous, Sarsares and Uncapaps, against whom "Spotted Tail" and other Indian chiefs are now guarding the government agencies—all which looks like anything but "a general war." The fact is, no such desire exists among the Indians as a whole. They are the weaker race, upon whom strife would entail destruction; they know it, and would gladly live in peace, were it not for the frenzied influence of the continuous murders committed among them by such irresponsible white rascals as the trapper "King"—mentioned in a late telegraphic despatch as shooting a son of a "Roman Nose" on the South Platte, near the mouth of Lodge Pole Creek—and the slow but certain starvation which seems to be secretly entailed upon them by responsible parties, perhaps high in the government. Should hunger drive the tribes now friendly to madness, and like a prairie fire, they should burst over the border in a flood of massacre, we should hear many Christian (?) voices crying, "Exterminate the red devils of the West!" regardless of the responsibility laid upon them by the words of Him of Galilee, in whom they profess to believe, when he said, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

Woman Suffrage Hearing.

The Committee on Woman Suffrage, appointed by the Massachusetts Legislature, listened, on the morning of Friday, Feb. 13th, to the first installment of the arguments of the petitioners for the extension of the right of the ballot to the female sex. Mrs. Lucy Stone Blackwell, who made the first address, epitomized the matter, which was further enlarged upon by Mrs. Cheney, Mr. Blackwell, Mrs. Julia Ward Howe, and Miss Mary F. Eastman, as follows:

"Every year since 1833 women had appeared before the Legislature asking for equal rights with men. Males who were babies at that time had now come to exercise the right of suffrage, while women were still excluded.—The voting women in Wyoming had worked with great success for three years past, and in England the Parliament had within two or three years past given suffrage to a special class of women, with no unfavorable results. The leading men of the country sympathized with those women who wished not to be taxed without representation. She referred to the contest which had recently taken place in Connecticut, and expressed a hope that before the great Centennial celebration in 1876 the political disabilities of women will have been removed. She felt that it was a shame that women in their own right were taxed in this State on \$153,000,000, and yet had no voice in the disposition of public affairs. King George III. never demanded such tyranny as this. She marvelled that men could tolerate the chaining of their wives and daughters as idiots and lunatics, and under the name of a republic would permit such gross injustice to women."

Dr. J. R. Buchanan.

The lectures delivered upon Anthropology, Psychology, Psychometry, Physiology, etc., by Dr. Buchanan, of the Boston University, are everywhere spoken of in terms of the highest praise. This is what E. D. Hubbard, Esq., says of his discourses before the New York Eclectic Medical College:

"Dr. Buchanan, it may be remembered, first developed and named the science of psychometry. He had the students get into an inexpressible condition and hold in their hands an enclosed paper saturated with the fragrance of hashish, without knowing what it was. A majority of them could explain its leading qualities by its effect on their own systems, while two ladies were put to sleep by it. He went more philosophically into cranialogy than the phrenologists themselves, and pointed out the exact portion near the front and top side brain which takes cognizance of spiritual impressions. During the excitement here some time ago, when the sacred seven attempted to expose our mediums, the opponents of Spiritualism denied that Dr. Buchanan was a Spiritualist. He not only is a Spiritualist, but desires to talk out in his lectures before medical colleges, and show the philosophy of it in a most conclusive way. He shows that the soul and body must be studied together, and that psychology and physiology are indissolubly interwoven. All systems of mental and physical science must yet be modified or revolutionized by his philosophy."

The sixth page, present issue, affords much food for thought. Free Masonry, "The Avon Mystery," and other matters of interest are considered in the Questions and Answers Department, and a strong appeal to the charitable is made by the Controlling Intelligence. Prof. Agassiz refers to the claims of Spiritualism upon the recognition of Science; Isaac Barrows, of Boston, forwards a message to his son and daughter; "Old Margaret" gives her views upon the "devilish" hypothesis as applied to spirit manifestations; Edgar Anderson, of New York City, makes requests of his father; Ellen Gerrish speaks to her husband; Lizzie Emmons states to her friends that she can successfully control a medium in New York City; "Pinkie" sends word to the New York "Council of the Morning Star"; Antonio Perotti, of Memphis, Tenn., proffers advice to his daughter.

Read the announcement, on our fifth page, of the remarkable powers for the healing of afflicted humanity, which have been bestowed upon Mrs. A. H. Robinson, of Chicago, Ill. One of the most notable instances of her gift is to be found in the so-called "Sherman miracle," which convulsed the Christian element in New Hampshire with joy as long as it was understood as the work of the healer of Nazareth, but was at once dropped when found to be the result of spirit-agency through a medium.

Giles B. Stebbins, a gentleman well known as an able writer, and a truly eloquent speaker, is engaged to lecture in the Music Hall course in this city, the first two Sundays in April.

Societies in New England can secure his services for the remaining Sundays or week evenings in April, by addressing him at Detroit, Mich.

Pearls.

And quoted here, and there, and there,
That, on the stretch of finger of all time,
Sparkle forever.

THE TWO PATHS.

The Pythagorean letter, two ways spread,
Shows the two paths by which man's life is led.
The right hand track to sacred virtue leads,
Though steep and rough at first, in rest it ends.
The other, broad and smooth; but, from its
own,
On rocks the traveler is tumbled down.
He who to virtue by harsh toil aspires,
Subduing pains, worth and renown acquires;
But who seeks slothful luxury, and flies
The labor of great acts, dishonored dies.

Anger causes us often to condemn in one
what we approve of in another.

THE SILENT LAND.

Al! who shall lead us thither?
Clouds in the evening sky more darkly gather,
And chattered wrecks lie thicker on the strand.
Who lead us with a gentle hand
Thither, oh thither,
To the Silent Land?

To you, ye homeless regions
Of perfect peace! Tender morning visions
Of beautiful souls! The Future's pledge and
land
Who in life's battle firm do stand,
Shall bear hope's tender blossoms
On the Silent Land!

Oh Land! Oh Land!
For all the broken-hearted
The middest herald by our face allotted
Do beckon, and with inverted torch do stand
To lead us with a gentle hand
To the land of the great departed,
To the Silent Land!

It is always a sign of poverty of mind, where
men are ever aiming to appear great; for they
who are really great, never seem to know it.
—Cecil.

DE PIRE.

Each impure nature bath its parasites,
That live and revel in unclean delights.
—Gerald Massey.

Wherever a great mind enters its thoughts,
there is Golgotha.—Helen.

Music Hall Rostrum.

The Two Sides of Life.
It is read for the Banner of Light by John W. Day.

Mrs. Nellie J. T. Brigham commenced an
engagement of two Sabbaths at this hall on the
afternoon of February 15th. Her appearance in
Boston was greeted by a large audience, in
which friends and hearers vied for a majority,
and the interest of the occasion was enhanced
by excellent music from the Quartette. In com-
mencing, the speaker announced as her sub-
ject: "The Two Sides of Life." Human life,
as generally regarded, might be likened to a
towering mountain, which presented to the irra-
diating sun one side, while the other was wrap-
ped in shadow and gloom; physical life was con-
sidered the bright side, and death, the reverse,
was a clouded state, to which the future must
bring light, if any were to come to it; but as
the sun of knowledge climbed higher and higher
toward the zenith, shade by shade the darkness
faded from its thither side, and in time the whole
mountain would be seen to be bathed in light.
Life was looked at—as weighed by the material
sense—as the radiant and the shadowed side
of the sun, and she proposed, on the present
occasion, to see if there were not some philo-
sophy which could lift the veil, and show the
light on the other side.

Man was a trinity, composed of body, spirit
and soul—the physical, intellectual and the spiri-
tual—and, in himself, provided that everything
was the result of causation. The atoms which,
governed by the law of attraction, built up the
earthly tabernacle in which he passed through
earth's experiences, constituted, in their symme-
trical lineaments, not a prison, not a mere place
of abode, but a temple, wherein the higher prin-
ciple and expansion to fitness for a grander sta-
tion. It was as natural for the spirit to
dwell for the proper period within the body, as
for the perfume of the flower to make sweet for
a time its delicate petals, and the operation of
its departure from the same, being in direct obedi-
ence to natural law, was a something not to be
feared and lamented as a misfortune, but wel-
comed as another step toward divine fruition.
Death was not a curse sent into the world to
weaken the vengeance of an angry God upon de-
generate man; it was but the regular accom-
plishment of the completion of the second grade—the
passing forth of the spirit from the physical
atoms and the earth also, which had no more to
give it, through the gateway of change, to the
land of fullest light and beauty. Religious sys-
tems were wont to picture it in dark hues, and
surround the thither side of the grave with ter-
rors and gloom; the only hope they presented
springing rather from the innate trust than
knowledge of their believers that the future
would bring an immortal life, where death would
lose its sting, and grief and graves be known no
more, and the golden age promised by the prophe-
cies dawn on a regenerated planet; but to this
inward conclusion, the light of the soul, whether
within or outside of church limits, came the di-
rect answer from the spirit-lands to-day, demon-
strating the gradual coming of this glorious era
to the souls of men—a time when death would
be recognized as only the shadow side of life.

The speaker referred to the wide-spread preva-
lence of a spirit of doubt and skepticism as to
stated dogmas, among the nations in our day; to
the struggles of the ecclesiastical to retain their
power over human consciences; to the broadening
development of a belief in the doctrine of the
annihilation, the blotting out, of the souls of the
wicked after death—as opposed to the tenet of
the endless "second death," in a state of de-
struction, where all opportunity for undoing the evils com-
mitted in their earthly lives or for improving
their spiritual condition was irrevocably cut off—
among the ministry and laity of the great Angli-
can Church, as the only rational method which ap-
peared to their minds whereby they might clear
the skirts of their God from the charge of gross
injustice and bitter tyranny; and said that across
the faithless ocean of the mortal change, Spiritu-
alism stretched its hand, proclaiming the inher-
ent, identified immortality of the human soul, and
its eternal advancement toward perfection under
the provisions of the law of progress, whereby
life proceeded onward in regular, unbroken suc-
cession from the physical to the spiritual plane,
and all undeveloped conditions could be on-
grown, leading in the ultimate attainment of the
fullest possibilities of the individual. Thus this
new philosophy teaching by demonstration—
even in the midst of its erudition—was proving
to men that the shadow side of life which they
had been accustomed to regard as lying beyond
death was replete with eternal glory; and the
anxious demands of mortals as to the mode
of life, the pursuits, the location of the spirit-
world in which their physically departed loved
ones dwelt, were being answered by it as fast as
the power to understand the nature was devel-
oped in the questioner. Irradiated by the beams
of the ascending sun of knowledge, men perceived
that the spirit world was every where about them,
and that the physical plane of life in which they
were temporarily encased was really the shadow
side of the mountain of being. How glorious
this truth! The speaker stated that the earth
was but the arena of effects whose causes lay on
the other side of existence, and cited in proof the

limited power of the geologist and the astronomer
while dwelling in mortal life, as contrasted with
the mighty resources for investigation which
the freed spirits of these children of science
would enjoy in the great realm of the hereafter,
where the one might read in measureless degrees
the hands of time, the infinite spirit, and the
other learn yet more fully the facts of earth's
proportionate position in the grand systems of
the universe. Not that at death all truth was
infused within the spirit by some sudden process;
knowledge was only attainable on the spirit side
of life—as here—by effort and gradual expansion.

How cheering the prospect unfolded by Spiritu-
alism to those souls who, like captives in some me-
dieval prison—because of the imperfections of their
physical bodies—would not allow them to do
themselves justice—were waiting the hour of
death's deliverance, how hopeful and humanizing
the thought that inherited tendencies
which, in strict obedience to the law of their exis-
tence, failed not to misguide the spirit's follow-
ing steps on earth, would lose their hold in the
realm of the future! Did Spiritism alone
bring comfort to the sorrowing? Had it no other
mission? Oh, yes; it came down to the level of
the present, every-day experiences, teaching the
duty of all to tread the path of right doing; that
that life in mortal was most spiritual in its char-
acteristics, which combined in itself the most of
purity and highest deeds for the good of others;
that each yielding of the intellect to the dominion
of the passions would be found marked by a
step toward the spirit's slavery, which must be
washed away by tears and labor in the other
life; that each neglected demand of spiritual
life, while in material existence, must be met
and discharged to the full by determined effort
to escape its effects in the hereafter. The speaker
closed with a fine inspirational poem, in which
she bade her hearers remember, however dark in
hours of bereavement the aspect of existence
might seem:

That life is crowned with blessings evermore;
That fate flows onward from the spirit shore;
That death still leads us forward to the world of laws
And gives you wisdom to effect and cause.
Heeds you wish and through the shadow of years
That bright land where life and death are
Where souls shall rise baptized from all their grief and
tears.

Holiness vs. Passion.

DEAR BANNER—In your issue of January 21st,
I find another of those fine and wordy letters so
often given us by Spiritualists. It is all alive
with bitterness and opposition, seeking to stir up
hatred and war against unbelievers, and calling on
the friends to cut the cord at once of oppression.
Now, I am as devoted to the cause of Liberty as
any one within our broad land, and just as jeal-
ous of the reformers' rights. I believe in giving
forth to the world the waters of truth until they
deluge every part of the earth; but I say let them
descend holily, purely, fresh from the shining
river above, and not impregnated with the pas-
sions of men. Do not disorder their liquid beauty
with the evil reflection of vengeance, and do not
speak of mingling the crystal flood with crimson
gore.

The writer in the letter, referred to, declared
that if God's name is incorporated in the Consti-
tution, there will follow laws for driving the peo-
ple into churches, that no one will be allowed to
walk or ride on the Sabbath, except to church or
Sabbath-school, that one demand will succeed
another, and finally refusal to comply will re-
store the reign of the fog, rack, and other in-
struments of torture.

In another place he says: "When I witness
the efforts made by the clergy to regain their lost
power, to secure laws by which they may hang
Shakers, Spiritualists, Jews, Infidels, Free-Think-
ers, and all who are not of the faith of the people,
and most of the powers that profess to be the
guardians of the public weal."
It may not seem so to others, but to me and to
many this does appear like the very hot breath of
rebellion, and not at all the calm, sensible asser-
tion of a fact, with its attending rise and fall.
I repeat, let the truth be spoken, and in no man-
nering words either; but for heaven's sake do away
with this ranting, raving style, that only does
injury to the good cause, and brings neither credit
nor advantage thereto.

It is no more than a year ago since I was
a strict church member. A year above me
led me to investigate the Spiritual Philosophy.
I touched the veil lightly and cautiously, for I
feared there was a demon enthroned behind it;
but as day followed day and month chased month,
holiness gave me strength little by little, the
curtain of doubt rolled away, and on a sudden
I stood within the sanctuary bathed in the im-
mortal light of Truth. Since then I feel that
I have stood upon the Mount, and the translu-
cency of heaven has opened a new home of
which I used to dream long ago, but dared not
contemplate, for to believe, not the dogmas, my
forbearance led me to seek to know the truth.
In the midst of all the joy that is mine, I stand
comparatively alone. I feel like one who sits
down at the banquet alone. His friends, his be-
loved ones, come not to share the rich offerings of
the feast, for the palace of his residence is to
them one of enchantment, where once lured you
are made to forget the faith of your youth. They
say: "Yes, all is seemingly perfect; you dwell
in a scene of splendor, you taste most palatable
dainties of belief, and you sleep on the down of
security, for no yawning hell comes with its gap-
ing jaws to disturb your dreams; but alas! in
the future, when the light of truth shall dawn,
you will find that you must at last with the wand
of his might, and he will vanish in air, while you
will fall prostrate before him, and in view of that
hell you now ignore."

So they think and so they say in spirit; but I
hope with a deathless hope for the good seed
I am trying to plant to blossom forth into buds
and flowers of faith—the true faith—that one
after another may come in and sit down at the
holy table that lies spread for them, and that
with me they may be able to exclaim joyfully:
"God is good. He is merciful, and he loves us
with a father's tender love that will not permit
the weakest of his children to perish. I hope
for this, and for the good of the men. I wish
to hope in their conversion (how they would smile
at that word) is the Banner. I want to send it
to them sparkling as it is with beautiful truth;
but I cannot forward those bitter, bitter letters
that some of your correspondents write, so I'll
just cut them out and let the Banner float free
from so much of the "earthly earth," that my
friends must gather together to admire the love
and the purity, the meekness and peace, that
spangle its folds and send down their radiance
like the smile of the Nazarene on a too proud,
ungentle world.

ANNE JAMES,
Pittsburg, Pa., Feb. 6th, 1874.

Connecticut—Missionary Report.

It has been some time since I saw the readers of your
paper any account of my wanderings. I have spent
most of my winter in Connecticut, my tour to New Hamp-
shire having been postponed from time to time, for the
reason that Mrs. Root, who is now unable to fill her en-
gagements as the Agent of our Association, Mrs. R. has had
a long and dangerous illness, from which she has only par-
tially recovered, and there is little prospect that she will
be able to come to Connecticut this winter. As the work
in the missionary field must not be neglected, I have been
obliged, so far as possible, to fill the place of Mrs. Root,
and have been made for Mrs. Root's services, though work
in the missionary field has paid but poorly this winter, the cause
of the sickness, which I attribute to her having over-
used Mrs. Root to make a specialty in that direction.
Mrs. Root has been manifesting, particularly in the new
places we have visited.

At Centerville I found my good friends, J. B. Hinchey
and wife, formerly of Providence, who had awakened the
public mind to the fact that the cause of the poor, and
my arrival. I have given three lectures to the towns of
and left, promising to return. Madison still refuses me
to speak in his town, and I have been obliged to leave
himself at last, in refusing the hall here to be used on the pro-
posed religious anniversary, and a woman, and a woman, and
part of some of the school has been given that, after being
closed the school-house, and every other place where I
tried to speak, I have been obliged to leave. I have been
of Mr. G. N. Wilcox, giving the subject of "Mind
and Religion," which was attended by about thirty
persons, and was very successful. I have been very
much interested about for fear of what Mrs. Root
would say. I gave a brief history of my present work
as a missionary, and of the progress of the cause, and
as a spiritualist, and of the progress of the cause, and
Spiritualism had been neglected. I was listened
to throughout, and with great attention, many saying
they would attend the next meeting.

Madison, Ct., Feb. 9, 1874. ANNE JAMES.

Echoes from England—No. 3.

Once more I take it upon me to write you, dear
Banner, with love and greeting; also, at the
same time, to redeem the promise made in my
last communication, that I would give you a
brief outline of the progress made by provincial
Spiritualism during the past year in the Old
Country.

First, then, as to the fortunes of our cause in
our largest province—the county of Yorkshire:—
Planted on the undulating slope of a range of
hills, and facing another swelling rampart of
Nature's smiling green, with a peaceful valley
stretching away in the distance at its feet, is the
town of Halifax. The centre of a busy and popu-
lous district, teeming with industrial and agri-
cultural pursuits, it has for a long time held hono-
rable distinction in its efforts to promulgate our
glorious truths. Owing to some Christian and
at the same time questionable proceedings, the
friends had to give up their usual place of meet-
ing in the early part of the last year. Nothing
daunted, they set about raising the funds for the
erection of another hall, and in the course of a
few months had furnished and equipped their
new building, and appropriately named it "The
Hall of Freedom." Public meetings are there
held Sunday afternoon and evening, with a Chil-
dren's Progressive Lyceum in the morning, while
other meetings of interest occur during the week.
The adjoining village of Sowerby Bridge is also
in possession of a Lyceum, and public meetings
are held on Sunday, as well as during the week.
Bradford, another large Yorkshire town, with
one or two adjacent villages, has during the past
year energetically prosecuted the progress of our
cause, with considerable success; while, in the
northern division of this county, at two delig-
ent watering-places, named, respectively, Marske
and Saltburn, the cause has been introduced with
most gratifying results.

Here I must not omit to mention that this
county, rich in historical associations of all
kinds, has the right to claim itself the birthplace
of English Spiritualism. Its coast line, washed
by the waves of the German Ocean, and fanned
by the odorous breezes of mead and pasture,
with its inland guarded by towering hills in-
stinct with grandeur and sublimity, combine to
make this county one specially adapted to the
development of mediumship of the higher or-
ders.

The second largest of the English counties,
Lancashire, has perhaps really accomplished more
and evinced greater progress in matters
spiritual, than its adjoining fellows. Its two
chief towns, Liverpool and Manchester, have
achieved results that well might merit the ap-
plication of the term marvelous. In the second-
mentioned town, Manchester—a name well
known to all cotton-planters—a dissolution and
reorganization upon a firmer and more sound
basis of the old Spiritual Society, has been one
of the most marked events of the past year. I
regret, though, that the mental sloth of the ma-
jority of the denizens of Cottonopolis is unfa-
vorable to the fruitfulness of spiritual seed.
Bristling with lofty mills, labor's palaces, sur-
rounded with all the adjuncts of a prosperous
and active commercial centre, there is but little
time for meditation, or give time for reflection.
The lines of the poet may be very aptly
applied to the feverish life led by those who
reside in this and similar cities:

"Men may come, and men may go,
But ye go on forever."

The Society call themselves "The Manchester
Association of Spiritualists," and they deserve
the greatest credit for their energy and perse-
verance. Moderation and kindness prevailing at
their councils, they are rapidly making their
mark on all with whom they come in contact.
They possess two very useful mediums in the
persons of Messrs. Jackson and Johnson, who
minister in a very efficient manner at the ser-
vices held on the Sabbath, while there are some
very useful private media to be found amongst
the members and their friends.

Situated on the banks of the Mersey, Liver-
pool, our largest sea-port, is naturally one of the
great centres of England's commercial activity.
The most notable feature connected with this
town are its lines of docks, seven miles in extent,
teeming with craft from all quarters of the habi-
table globe. The industry, enterprise and wealth
that these docks afford an evidence of, is a strik-
ing monument of the pluck and force under-
lying the British character. Less than a hun-
dred years ago Liverpool was but a little fish-
ing village, with a population of some five hun-
dred souls, without a single dock, and owning
but a few small vessels, and these, fishing smacks.
Now, there is a population of over eight hun-
dred thousand, and it is possessed of all the
concomitants of what might be termed the cen-
tral depot of the world's commerce.

With such favorable antecedents, such strik-
ing examples before them, it is not to be wonder-
ed at that the Spiritualists of Liverpool should
have manifested characteristics in accordance
with the genius of their town. Accordingly, then,
we find one of the best, strongest, and most in-
fluential of the spiritual societies in England lo-
cated in this town. During the past twelve
months, without break or interruption, they have
held two services every Sunday, the platform
being supplied with trance and inspirational
speakers, the words of the angels, voiced through
their human instruments, being listened to with
pleasure and avidity by overflowing audiences
on every occasion. The annual conference of
English Spiritualists was also held in this town,
the arrangements for which being originated
and superintended by the Liverpool Society.
With a numerous muster roll, a balance in the
treasury, and enthusiastic and energetic work-
ers, this society has effected an incalculable
amount of good, and materially elevated the
cause in the opinion of their fellow townsmen,
during the past twelve months. American me-
diums, passing through it on their way north or
south, always receive a hearty and hospitable
welcome, besides finding a profitable sphere of
labor.

Among the smaller towns I might mention
Barre, Blackburn, Rochdale, Bury, Preston, Bar-
row, Darlington, New Shildon, Bishop-Auck-
land, Stockton and Middlesbrough, as having,
during the past year, come rapidly and promi-
nently into notice, in some instances forming so-
cieties and in others regular meetings, while
in others inviting mediums and speakers when
opportunity offered. In a well-known border
town on the east coast—Newcastle-upon-Tyne—the
last halting-place between England and Scot-
land, the cause has, during the last year, created
a deal of excitement. But, as my letter has al-
ready exceeded its allotted limits, I must defer
speaking of these towns until my next.

Believe me to remain, with love to all a worker
for humanity,
Warrick Cottage, Old Ford Road,
Bow, London, E., England.

The Boston Herald on the Charities of Spiritualists.

It is pleasant, dear Banner, to see a daily paper
make liberal mention of facts transpiring in and
around your premises, unaccompanied by sign
of slur or disparaging innuendo. The Herald of
Friday evening, Feb. 13th, contained the follow-
ing:

SPIRITUAL CHARITY.—Whatever may be the
popular estimate of Spiritualism, mediums and
their manifestations, no one familiar with their
work in Boston can fail to give the disciples of
the "new philosophy" credit for a sincere pur-
pose to elevate the race and ameliorate the con-
dition of the poor. The work of love and charity
which they do in silence is proportionally, at
least, quite equal to that performed by those pro-
fessing religious and charitable bodies which
enjoy popular endorsement and aid. The Ban-
ner of Light office, indeed, might be ranked
among our most efficient bureaux of charity. At
the three weekly circles there held for spiritual
communication and instruction under the medi-
umship of Mrs. Conant, there are constant and
touching appeals in behalf of the poor, and no
little substantial aid is thus gathered and dis-
tributed among the needy of our city. The religion
which shows such fruits cannot be altogether
of the devil, and, if a delusion, is at least a very
humane one.

Candor and justice, elevated and free enough
to voluntarily put such a statement before the
public, are so rarely operative among your
neighbor journalists, that the above specimen
of magnanimity merits distinct commendation
and remembrance.

That Spiritualists, in proportion to their
means, perform an exceptional amount of be-
neficence toward the poor and distressed, may
or may not be the fact. If it be, they should not
boast; if it be not, they should be ashamed—for
we believe no other class among us are so
constantly and earnestly exhorted to be kind
and attentive to the depressed and needy by
teachers from whom religious, moral and social
lessons are welcomed and deemed authoritative,
as we are.

Those who have had experience in the life be-
yond, and base their exhortations upon lessons
learned above, appeal mostly to the kinder sen-
timents of human hearts, seeking to bring such
into unremitted operation, and to so strengthen
charity in each one that it shall have constant
way over our several lives. Note the appeal of
Theodore Parker, on the 5th page of your issue,
Feb. 14th, to the "City Fathers of Boston," in
half of the city's poor, and judge whether
those who listen to and believe statements which
show the touching fact that departed fathers and
mothers make earnest solicitations above that
mortals below shall be incited to keep off starvation
from children whom they left behind—judge,
whether such listeners are ever likely to have
their own ears grow deaf to the voices of the
hungry and despairing.

It was not, however, our special purpose now
to notice what Spiritualists have done in the
ways of brotherly love, nor to indite the philan-
thropy which they are specially and movingly
taught to keep in active exercise, but to ex-
press gratitude to the mover of hearts that one
of critical eye among those who are not of us,
having seen something to commend in the doings
of Spiritualists, had firmness and manhood
enough to speak out his knowledge courteously
and kindly.

GRATITUDE.

NEW HAMPSHIRE.

Quarterly Convention.

In response to the call published in the Banner of Light,
the New Hampshire State Association of Spiritualists met
in quarterly convention, on Saturday, Feb. 7th, in the
Cathedral Church, Manchester, N. H. The President,
G. S. Morgan, of Bradford, called the meeting to order at
two o'clock p. m. In his opening remarks, Mr. Morgan
announced a free platform, and invited the several speakers
present to a full and free discussion of any and every sub-
ject whereby the cause of human progress might be ad-
vanced. Short speeches followed, by Messrs. Hull, of Boston,
Dr. French Webster, and Dr. Emerson, of Manchester, A.
E. Carpenter, of Boston, and Prof. E. Whipple, of Cam-
bridge. It seemed the aim of each speaker to waste no time,
but to utter at once upon the work they had met to perform.
Among other subjects, the terrible social question was in-
troduced, and for once failed to create a disturbance. It
was considered calmly, earnestly, and thoroughly, but
fortunately no one present was either rabid or insane on
this point, so it was not kept persistently before the Con-
vention to the exclusion of everything else. The compul-
sory idleness and poorly paid labor of the working people,
the overwork of the clergy, the fraud and corruption in the
government, the religious amendment to the Constitution, all
the various questions of reform that demand the attention
of the people, were brought forward. Statistics were
introduced, propositions were handed out, resolutions
proffered by some, and radical changes suggested by others.
In such a short time the Convention was laid out this first
session, and when we adjourned at half-past four, all were
alive and in earnest.

At the close of the first session, a lively conference
of about an hour, participated in by G. S. Morgan, Messrs.
Hull, Dr. Emerson, Mrs. Sawyer, and Dr. Webster, after
a while deliberated the regular lecture of the
evening subject, "The Spiritualist in History."
Sunday Morning.—Remarks by G. S. Morgan and
Dr. French Webster, followed by a lecture from Mrs. Mattie E. H.
Sawyer. She opened her address by saying that, contrary
to her usual custom of extemporaneous speaking, she
would read an essay she had written upon the word as it
was spoken to her by a spirit-voice, subject, "What do we
mean by social reform?"

Afternoon Session.—A short conference, remarks by Dr.
Webster and Prof. Whipple. A lengthy address by Messrs.
Hull, subject, "The Resolutions adopted by the Chicago
Convention."
Sunday Evening.—A discourse by Prof. Whipple, sub-
ject, "The Old and New."
Excellent music, interspersed throughout the exercises,
added much to the enjoyment and interest of the meeting.
Finally, we think our Convention the best and most har-
monious ever held in the State. No personal abuse or scan-
dalous interference, and the best feeling prevailed through-
out the entire meeting. We hereby extend fraternal greet-
ing to the Spiritualists in other localities, inviting corre-
spondence, and the mutual provision that the end that truth may pre-
vail and humanity be benefited.

At the close of the meeting the following resolutions were
adopted:

Resolved, That we, the Spiritualists assembled in quar-
terly convention at Manchester, N. H., go from this place
more than determined to make Spiritualism practical
in the elevation of humanity.

Resolved, That we hereby tender our heartfelt thanks to
the Spiritist Society of this city, for the cordial reception we
have met at their hands, and the abundant provision that
has been made for our comfort and happiness while among
them.

Resolved, That a report of this convention, together
with these resolutions, be prepared and sent to the Banner
of Light, Warlock & Chitt's Weekly and Hull's Crite-
rion for publication.

EXCERPT FROM THE BANNER OF LIGHT.

Movements of Lecturers and Mediums.

Capt. H. H. Brown has been speaking in Brownsville,
Mo., two weeks, with success, and the Liberals
and Spiritualists have raised a fund to keep him there till
April, or the first of May, if he can stay as long. He will
then make short engagements between now and May 1st, at
places easy of access from Brownsville. After May 1st, he
will accept engagements anywhere in the Western States.
Mrs. F. M. Bowen Brown, who is meeting with excellent
success in her sittings and seances, will accompany him.
Mrs. M. J. Wilcoxson has been doing regular Sunday
service in Boulder, Col., since Nov. 16th, inclusive, with
crowded houses, and is engaged to remain there for the
present. Address at Boulder, Col. Ter.

K. Graves has just returned from a very successful lec-
turing tour through Northern Ohio. Whatever defects
may have characterized some of his performances in the
past, caused by disease, his discourses were on this oc-
casion, in every case, a grand success. Many of his
hearers expressed themselves not only pleased, but glori-
fied. At Cuyahoga, in Paulding County, where resides
that old veteran Spiritualist and reader of the Banner,
Thomas Wentworth, although the Methodists ran a strong
opposition line in the shape of an existing revival meeting,
the house was crowded every night to hear the spiritual
lecture, with the revival meeting in full blast during the
whole period; which is evidence that many people have
been made ready for the truth than for mere exciting
sensations. There is a good soil for Spiritualism in North-
western Ohio.

Thomas Cook lectures in Worcester, Mass., Feb. 22d,
afternoon and evening, and will speak at the conference
meeting in Colman Hall, Boston, March 1st. His sub-
jects are—Spiritualism and its Fruits; or what good

will come out of Spiritualism? "The Irrepressible
Conflict in Church and State," "The Great American
Idea," "Davidson's Bible," &c. He may be addressed
also as Banner of Light for the paper.

Mr. H. F. M. Brown is speaking to good audiences
in Virginia City, Nev. We learn from the Gold Hill News
that "His lectures on Spiritualism are highly entertaining
and instructive."

Wm. Denton speaks for the Spiritualists of Marlboro',
Sunday, Feb. 23d, at 2 p. m., in Temperance Hall. Emma
Weston holds two seances at the same place, March 1st.
M. C. Randlett will lecture at Barton Landing, Vt.,
Feb. 23d, and the Sundays of March.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.—Music Hall.—Free Admission.
Seventh Series of Lectures on the Spiritual Philosophy
in the above-named elegant and spacious Hall. Meetings
every Sunday afternoon, at 2½ hours, by the following
of known ability and eloquence have been engaged, singing
by a first-class quartette. Tickets securing reserved seats
for the season can be procured on application to Mr. Lewis
B. Wilson, Chairman and Treasurer, at the Banner of
Light office, 9 Montgomery Place. Speakers selected: Mr.
Edwin T. Brigham, Prof. S. H. Britton, Bryan Grant,
Esq., Miss Lizzie Dufrenoy, Giles B. Stebbins, and Gerald
Massey.

Free Fraternity Hall, Parker Memorial Building.—The
Boston Spiritualist Union hold meetings, for addresses,
conferences, etc., every Sunday evening at 7½ o'clock, in
this hall, corner of Appleton and Berkeley streets. All
Spiritualists are cordially invited to attend. Admission free. H. F. Gardner, Presi-
dent.

The Ladies Aid Society meets each Tuesday afternoon
at same place. All invited to the evening Socials.

John A. Andrew Hall.—Free Meetings.—Lecture by
Mrs. S. A. Floyd, at 2½ and 7½ p. m. The audience privi-
leged to check any subject, and to ask questions. Ex-
cellent quartette singing. Public invited. The Children's
Progressive Lyceum, No. 1, which formerly met in Eliot
Hall, will hold its sessions at this hall, corner Chamber
and Essex streets, every Sunday, at 10½ o'clock. G. W.
S. French, Secretary.

First Circle are held at Nassau Hall, corner Washington
and Common streets, on Friday and Saturday nights,
every Sunday at 10½ a. m. and 2½ p. m. Mrs. L. W. Little
and others, mediums. Seats free.

Colman Hall, 157 Tremont.—Sunday morning, circle
at 9 o'clock, Wednesday and Thursday, Feb. 17th, 18th, and
19th, well patronized and very successful.
John A. Andrew Hall.—The assemblies carried on for
dancing each Monday evening at this place—music by T.
M. Carter's Quadrille Band—are marked by good attend-
ance and quiet enjoyment.

Mrs. Sarah Floyd had excellent success at her Sunday
services, on the afternoon and evening of Feb. 15th. Her
New Bedford, Mass., writes that the Spiritualists of that
place were highly favored with a lecture, delivered on the
evening of Jan. 24th by her, "she came to our city in obedi-
ence to the direction of her spirit-guide, in order that
she might do us good by portraying to our minds the beau-
tiful facts of Spiritualism. She spoke to the entire satisfac-
tion of all present. Will Mrs. Floyd and the friends
who accompanied her accept our heartfelt thanks for the
spiritual benefit conferred upon us."

New Fraternity Hall.—This place of resort, corner
Appleton and Berkeley streets, affords an excellent field
of operations for the conferences and lectures brought
out under the auspices of the Boston Spiritualist Union.
Each Tuesday evening a social for the benefit of the
Society takes place, on which occasions (as for instance
Feb. 17th) the main apartment and spacious ante-rooms
are filled to repletion by happy guests. A "neck-tie" party
will take place at this hall on Tuesday evening, Feb.
24th, which promises to be a social affair.