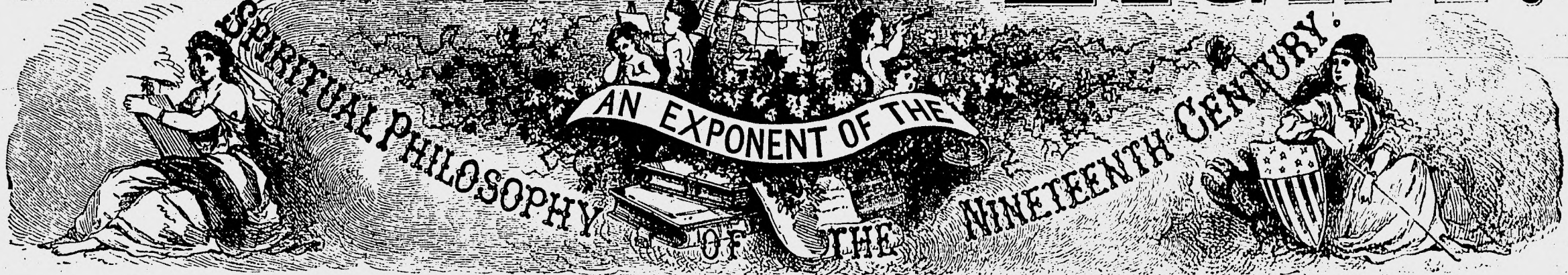


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AGASSIZ AND SPIRITUALISM: Involving the Harvard Investigation in 1857.

Prepared expressly for the Banner of Light,
BY ALLEN PUTNAM.

Part Three.

The Trial before Harvard Professors.

The names of persons who were quite constantly present at the meetings, consequent upon the agreements specified heretofore, were as follows:

On the part of the Courier: George Lunt, Esq., editor of the Courier, and at times an assistant; Committee—Prof. Benjamin Peirce, Chairman; Prof. Agassiz; Prof. Horsford; Dr. B. A. Gould.

On the part of the Spiritualists: Dr. H. F. Gardner, of Boston; Major Raines, U. S. Army, Newburg, N. Y.; Mr. Alvin Adams, Boston; Mr. L. A. Huntington, Charlestown; Mr. Allen Putnam, Roxbury, and several others occasionally.

Independent: Dr. Luther V. Bell, Supt. McLean Asylum; Mediums: Mrs. Brown; Miss Kate Fox; Miss Kendrick; George A. Redman; J. V. Mansfield; The Davenport.

We must open accounts of what transpired with excerpts from records made by our own pen shortly subsequent to the trial.

TESTIMONY BY ALLEN PUTNAM.

Between ten and eleven o'clock A. M., Thursday, June 25th, the parties met in an upper room of the Albion Building, corner of Tremont and Beacon streets, Boston. Mrs. Brown, one of the Fox family in whose home at Hydeville, N. Y., March 31st, 1848, occurred those little raps which indicated a hidden man who could "count ten," and her sister, Miss Kate Fox, were the mediums employed at that morning session. Conversation was soon started, which, for a few minutes, was carried on mostly, though not entirely, between Mr. Lunt, representative of the Courier, and Major Raines, of Newburg, N. Y., a graduate of West Point, once assistant professor there, and who, in connection with Judge Edmonds and others, made long-continued investigation of spiritual phenomena, scientifically. This conversation related to the instrumentalities and processes by which spirits are understood to work, and Major Raines expressed some of his views as to the proper processes for a scientific investigation of this particular subject.

Soon the mediums and a few other persons sat down around a table. Not many minutes elapsed before raps were heard, which seemed to be mostly upon the floor, (or rather upon a platform three or four inches high, made in sections of easy removal, so as to admit of being raised, whenever desired, that no hidden machinery was there,) while a few gentle ones were felt and heard on the table. These attracted general attention. Mrs. Brown soon rose from her seat, went near the front wall of the room, and there entered into conversation with and was questioned extensively by Prof. Agassiz. At his request she changed her position and attitudes, put sometimes a finger and sometimes the end of a common lead pencil against the ceiling, or on any article of furniture, just as the Professor requested; and generally—certainly many times—numerous raps were distinctly heard near where she placed either a finger or the pencil. Around Miss Fox, too, who had risen from her seat, gone near to the inner wall, and was under the scrutiny of and in conversation with Prof. Horsford, raps came forth frequently and distinctly. After a few minutes Agassiz and Mrs. Brown crossed the room and joined Horsford and Miss Fox. The two ladies were asked to stand together upon the stuffed seat of a sofa which stood near, but was purposely kept from contact with a partition wall between two rooms. They instantly complied, and promptly raps resounded from the wood of the sofa at various points, and when Mrs. Brown touched the wall with the end of a common lead pencil many were heard there, upon or rather within the wall, for they were heard with equal distinctness in each of the two adjoining rooms. These raps were attended to carefully, and during a considerable fraction of an hour, the ladies all the while standing quiescent on the stuffed seat. An actual occurrence of singular raps was conceded by the professors.

Near the close of the first sitting, Prof. Agassiz stated that the production of such sounds could be referred to known laws, and said, "Before the investigation is over we will explain to you how they may be produced."

When we were about to separate for the day Maj. Raines expressed a wish that all would stop, compare notes, and come to an agreement as to what had actually occurred or been exhibited. A few sentences between him and Prof. Peirce, as to the propriety and importance of this course had been exchanged, when the Professor said, in courteous tone and look, "We thank you, sir, for your advice," and, bowing, hastily left the room. At that time I was standing at the side of Maj. Raines, so that I saw the Professor's features, and heard his words and tones. Mortified and ashamed by the manners and language of this representative of Alma Mater and of Science, toward a gentleman who was also a man of science and of worth, I turned silently away, and was not surprised when, shortly after, Maj. Raines said to me, "There seems to be no occasion for me to remain here because of any knowledge or skill which my experience in such investigations may have given me; there is no attempt, no purpose to have an investigation of the general subject. I had better return home." And he left the city long before the intense mental antagonism in the room.

At the next session a change which had been coming "over the spirit of my dream," was made complete. I privately learned from both Prof. Peirce and Mr. Gould—that Dr. Gardner had previously gained knowledge of—that they considered the money question still before them, and that they were there as judges more than as investigators. From that time my relations to them and to that trial were unpleasant. I neither said nor did much subsequently, and hope fled before the intense mental antagonism in the room.

Mr. George A. Redman was at that session the medium. Raps and tipplings of table failed then to occur. He soon

asked those sitting around the table to write the names of deceased persons on pellets, and roll up the slips compactly. Prof. Peirce commenced writing in a book, or on paper laid in a book. Prof. Agassiz was standing near Redman, frequently changing his own attitudes, and looking very intently upon the medium. Occasionally he said to Prof. Peirce, "Throw that one out"—meaning the slip just written upon. Much mental disturbance in Agassiz seemed to be manifested by his attitudes, his changes of position, his wild gaze, and his tones when he spoke. No raps came; nothing claiming to be spiritual was done through Redman in the public room. During this sitting, Dr. Gardner drew attention to the probable existence of disturbance proceeding from strong opposing mental action and intent use of the eyes by parties present. Mr. Lunt, representative of the Courier, was understood to say that he had been using both mind and eyes intently, and with much effect.

Similar want of success attended the other mediums at the subsequent sittings, up to that with the Davenport brothers—physical mediums—which was the closing one, and was held on Saturday evening. These boys, or young men, were entrusted almost entirely to the management of the Committee; so that those of us who were merely spectators, standing in the background, were not such witnesses as can state with much confidence or particularity what was attempted or what performed, but must wait for the Report of the Committee for information which we desire. We know that, at the close, Prof. Agassiz held up to the view of the whole company a short piece of small thread, and in a loud voice exclaimed, "There, it is broken; and that was the best." Having uttered these words in very authoritative tone and in a rough manner, he instantly, in the same tone and manner, said, "Good-night, gentlemen; and hastily left the room."

Prof. Peirce then said to Dr. Gardner, "I suppose you are through with us." "No," replied the Doctor; "you have promised to show us how the raps were made." "Not as a Committee," was the response; "Mr. Agassiz made that promise as an individual."

When we remember to forget his susceptibility to influences from without, we are as much disappointed by the failure of Agassiz to keep his word, and unveil the mystery of rapping, as at any one failure during the sittings. The "Investigation," so-called, was, in fact, a trial to test the correctness of the position taken by Dr. Gardner and his friends at the preliminary meetings, viz.: that it was in the power of the gentlemen there present to render the occurrence of most spirit phenomena almost, and often quite, impossible, by ejecting certain forces from their minds and eyes. In that they were successful.

Prof. Agassiz and Mr. Lunt omitted, throughout all the sessions, to comply with oft-repeated invitations to sit in the circle around the table; and there was not, in any instance or at any point, opportunity for Dr. Gardner to exercise "the determination of all the necessary circumstances," which the final agreement distinctly secured him a right to do.

All the foregoing facts pertaining to that investigation, erroneously so called, and my former ones pertaining to the preliminary arrangements, I have culled from an account written out by myself as early as July 10th—that is, within two weeks after their occurrence—and published in the New England Spiritualist, Vol. III., No. 19, Aug. 8, 1857. Thus they were made public while they were fresh in the minds of others, while the doings and award of the Committee were matters of public interest, and eagerly and widely read.

I am not aware that there is any other person than myself remaining in the flesh who volunteered to give the public any extended account of that memorable scene while the public mind was on the *qui vive* to learn its particulars. Two persons, however, that have passed on into spirit-life made public some matters which confirm many of the foregoing statements, and present some points not yet added in this account. I refer to Redman, the medium; and Dr. Luther V. Bell, who was present at the sittings, took notes, and was not a Spiritualist. His position, character, and attainments give much weight to his words. We shall quote from those two, after having added something more which we made public about three years ago.

In its issue dated Feb. 18th, 1871, the Banner of Light contained an extended article of ours, in reply to one upon Spiritualism which had recently appeared in the New York Scientific American. From our statements then we copy as follows:

"The American says that those [the Harvard] Professors 'gave an explanation, upon a physical basis, of the phenomena of table-turning.' When, where, how, to whom, was this explanation made? We were present through the whole of the trial, saw and heard most of what was openly done and said, and have been on the look-out ever since for the promised full report by the whole Committee, but, as yet, have not seen any explanation from them. Rumor used to say that an explanation was written out, which, being submitted to examination by the most eminent divines at Harvard University, was pronounced by him to be quite as damaging to Christianity as to Spiritualism. No explanation has ever been made public."

"It is asserted in New York in the year 1871 that 'the distinguished Professors displayed the utmost candor and patience in their search for truth' at that trial in Boston in 1857. 'Distance' often lends enchantment to views. We were in the room with the Professors, and seemingly to us then, before the trial was over, that they had not come there mainly 'to investigate,' but rather to be stake-holders between Dr. Gardner and the Boston Courier, and that they made their department (Horsford excepted) as favorable as they could to the party with which they sympathized. A more restless and uneasy man than Agassiz appeared to be, throughout most of the trial, we have seldom seen. Much of the time he was pacing the room, back and forth, at intervals with great speed for such a place. His whole appearance and manner indicated a man under great agitation; so much so, that we then and there seriously and sympathetically asked Horsford what ailed Agassiz. His answer was, 'I don't know.'"

"The mental condition of another member of that Committee on that occasion may be inferred from the following statement. Seating himself at our side, he said, in subdued voice, 'Mr. Putnam, do you suppose that, when four such men as we are come here to look at this matter, the Almighty One will permit the opportunity to pass without showing spiritual phenomena, if there can be such?' We made no reply to that. We have no comments to make upon it now. Regard for the man has caused us to keep that a secret for thirteen years, and the seal of silence would not be broken now, but for the fact that an influential journal has assumed what it could not know and was not true, that the Committee displayed 'the utmost candor and patience in their search for truth.'"

"Prof. Horsford, from the beginning to the end of the trial, appeared to have a disposition to make conditions favorable, and to examine scientifically. But he received so little support from his associates, that his honorable purposes were nearly fruitless. The company as a whole, from the first, was very restless—not noisy, but yet pervaded by perceptible restlessness and inharmoniousness."

"We regret that we could not be just to our cause and

purpose, and yet keep back some things we have said about the eminent and worthy Professors of our Alma Mater. But being almost the only one who has in his armory such weapons as can effectually parry rash and earnest thrusts at a noble cause, and at millions of worthy men and women, made by a woman whose position bespeaks him worthy of such steel, duty called upon us to use them now. We had hoped that no voice of such authority would ever bid us take them down from the shelves of our private closets where they have laid for more than thirteen years."

Thus far we have presented our own testimony. That of some others will be adduced. We ask particular attention to the statements of these other witnesses and early recorders of facts which transpired in their presence. Careful note of what they state will show that the Professors might have mentioned that Dr. Gardner succeeded in showing some things hard to be explained on any grounds of science then accepted by themselves, in conjunction with their statement of his failure to produce in their presence any one of many things specified in a schedule which was understood to have been abandoned June 1st, and is neither embraced nor alluded to in Dr. Gardner's "Conditions" above quoted, and which were early made public, bearing date Cambridge, June 4th, 1857, and signed

BOSTON COURIER,
by George Lunt,
H. F. GARDNER.

GEORGE A. REDMAN.

In 1859, only two years after the misnamed investigation, published *Mystic Hours*, a book of near 400 pages, in which he furnished an interesting and instructive account of his experiences as a medium during several years. His Chapter XVI relates to these meetings and doings at the Albion, where he was one of the mediums, took notes of what occurred when he was present, and gathered information from others, while facts were fresh in the memories of all who had witnessed them. It states that at the first meeting, June 25th—

"On the side of the Spiritualists were present Dr. Gardner, and Alvin Adams, Esq., of Boston; Mr. Allen Putnam, of Roxbury; Maj. Raines, of New York; Miss Katy Fox and Mrs. Brown, as mediums. The circle formed consisted of Mr. Adams, Maj. Raines, Dr. Bell, and the mediums. Loud raps were soon heard on the platform. Communications were short and few, the company being more desirous of ascertaining the cause of the raps, than the matter elicited from them. The ladies were requested to stand upon a stool; but the same demonstration by raps continued. Then they were asked to step on a chair, which was attended with a like result. The spirits were asked to rap ten times, to which they responded by loud convulsions of the designated number."

"The persons present were all requested to join the circle; to this some acceded—among the refusers was Mr. Agassiz. The very refusal of Agassiz to sit at the table, and thereby form a complete circle, tended to produce disquietude and restlessness on the part of all."

"Friday.—Present, Messrs. Gardner, Gould, Bell, Peirce, Raines, Huntington, Putnam, Adams. Myself, the medium. The formation of the circle was delayed till the arrival of Mr. Agassiz, he shortly came, and cycling me with no benevolent expression of countenance, said to a bystander, 'That's Redman, is it?' He was told that it was. 'Well,' said the *hero*, 'I should know him to be an impostor at the first glance.' This remark was related to me after the adjournment of the circle by one who heard it. The circle was formed on the entrance of the Professor; Mr. Agassiz, however, and two others remaining out of the party, as on the previous day. Mr. Agassiz, to more closely inspect my acts, moved cautiously behind me. [By that change of position the Professor placed himself at my right hand, and he and myself stood side by side while the following transpired, and I see no grounds for questioning the correctness of Redman's statement.—THE COMPIER.] 'Some one in the circle suggested the propriety of writing names on ballots; the members commenced complying with the proposition, subject of course to the yea and nay of Mr. Agassiz, as to what names should be written.' [what ones should be subjected to the medium's inspection.] 'As he demanded one of the party to throw away first one pellet and then another. He was importuned to join the circle, but he averred that he had sworn never to sit in a circle, and he meant to adhere to his oath. I now politely invited Mr. Agassiz to join us in the ante-room, and we would sit alone; but no doubt we would be more successful. 'Sit with you,' said Mr. A. 'No, I have resolved to sit with no one. I made up my mind before coming here that nothing would come of it, and I am only the more convinced it is all deception. I could say no more. The opportunity was afforded him to enlighten himself; his refusing to do so manifested little inclination to test the subject, the object of his assumed examination seeming to be solely for the purpose of casting upon a sacred theme ungenerously ridicule and ignorant sarcasm, which might have weight with those who, being unenlightened themselves, and trusting to his supposed candid investigation of so all-important a subject, would probably be influenced by his representations.'"

"Saturday, 8 P. M.—Present: The Committee, Messrs. Adams, Wyman, Bell, Huntington, Gardner, Carter, Putnam, Davenport, and his two sons. This meeting was arranged for the purpose of testing the Davenport manifestations. A rough pine box had been constructed; the mediums were elaborately tied in it by Dr. Gould, Professor Horsford, and Dr. Wyman. Prof. Peirce entered the box, taking his seat in the rear between the boys, who were *vis-à-vis* to each other. Dr. Wyman and Dr. Bell (Prof. Peirce?) tied by cords which fastened their wrists with threads, passing the threads between each finger on each side. Notwithstanding the galaxy of science, the array of erudition, the Argus-eyed intelligence of old Harvard's Dominions, one of the mediums was freed, and the carefully knotted rope was found untied at his feet. Because the spirits did not untie [but broke] 'the finely knotted thread,' it was pronounced imposture. The Davenport were not to be tied with threads, but ropes, long and strong, and it was reasonable to suppose that on untying the ropes, the threads would be broken."

"Thus terminated the so-called Boston Investigation! It was asserted by Mr. Agassiz that he could produce a person who could make raps accompanied with intelligence, and perform other feats related by Dr. Gardner. This, however, has never been done. The Report of the Committee, long and anxiously looked for, has also failed to make its appearance before the public. I have endeavored to give, as nearly as possible, a correct statement of the proceedings as they occurred."

"And shall we own such judgment? No! as soon
Such raps in the room, in June,
Hope constantly in what?"

DR. LUTHER V. BELL.

Called for a Report, that should tell "how the raps are made."

The Boston Traveller of August 24th contained a long article of two full columns furnished by an anonymous correspondent, from which the extracts below are taken. The public at the time ascribed its authorship to Dr. Bell, and we now call it his without qualification, because we heard from his own lips that he was its writer. When a man of his intellectual, moral and social eminence—the valued Superintendent of the McLean Asylum—the peer and friend of the Professors to whom he appealed, and who was present at the Albion sittings as an unbiased, critical, and scientific observer—when such an one as he volunteered to put before the public a mingled statement of facts which occurred, of promises made by

the Professors and not kept, and of reproof for their words as moralizers, and their delinquencies as philanthropists, the presumption became very strong that the course of the *sarans* was very reprehensible in his judgment. We quote from him as follows:

"No investigation has ever extracted the secret of making one rap, so that one could do it himself or show others how to bring it about. The best imitated raps of the unguided are as untrue to the character of the genuine ones, under the ears of the experienced observer, as are the miserable, faint-colored burnings of matches and phosphorus without a point of identity with the delicate, ethereal, imitable *adic* or 'spirit-light,' so readily witnessed by any who will devote themselves fully and fairly to the research during an adequate period of time."

"In view of this undoubted fact, that the mode of making the raps is yet among the undiscovered facts, I, in common with a host of our fellow-citizens, have waited with some impatience for a Report of the Committee of the Cambridge *sarans*, which might throw some light upon at least the first and humblest of the spiritual phenomena—the little tickings upon the table. As a delusion so full of mischief to the truth of man and the purity of woman—as this Committee so solemnly denounce it in their *ex cathedra* award, hurried out without delay as the *arant courir* of their more extended exposure—commenced with these petty raps, and has gone progressively on to much more astonishing things, the public might well have expected that this Committee would have started with it at its small beginnings, and followed it up, piece after piece, until all its machinery of juggles and imposture had been unraveled and turned out to open day."

"I was led to look for an attempt, at least, of an explanation of the mode in which the raps were produced, from the fact—which I learned in a manner which left no doubt of its truth on my mind—that Prof. Peirce and Agassiz, at the close of the first day's session of the Committee, declared in the most positive and confident manner their perfect understanding of all that had been witnessed, namely, the rappings through the 'Fox girls.'"

"Prof. Peirce observed as I have reason to believe, that all that had occurred were physiological facts, and in accordance with natural laws, and that he could refer the different raps respectively to Mrs. Brown, or Miss Fox, as they occurred."

"Prof. Agassiz earnestly confirming Prof. Peirce's confidence, declared that 'We will divulge all these things before we part. We shall show you that these things are simple, natural, and may be produced by no other agency than the will of the individual.' And on a remark from Maj. Raines (U. S. A.), that if Prof. A. should produce these phenomena, as he promised, it might be by 'medium' power in the party, and thus using 'stolen thunder.'"

"Prof. A. rejoined, 'I shall satisfy you that our thunder is unspoken; that the parallel manifestations should be effected by other methods than those which the Spiritualists claim.'"

"And," continued Prof. Agassiz, with a confidence of clearly-detected truth gleaming from his expressive and animated countenance, 'I will make my methods available to the eye, so that the very means shall be seen and flash upon the mind at once.'"

"After so direct and positive assurances that these gentlemen *sarans* had succeeded in untying the Gordian knot which had so long and so utterly baffled and confounded all previous investigations, it was natural that those to whom the assured promises of the Chairman and senior member of the Committee had been communicated, should be anxious for the proffered explanation."

"But days have passed away, weeks have passed away; the June in which the promise of exposure was made has passed into August; August is slipping toward September; discussion has followed discussion; the 'spiritual' newspapers have kept on issuing their matter, so dangerous to the truth of man and the purity of woman, and yet no exposure has been made. The vast enormity of Spiritualism has been singularly enough made the topic of a public address before one of the Commonwealth's Normal Schools, by [Fulton] a colleague professor of these very gentlemen who have discovered the key to the whole mystery, when one would think they were bound to put him in the way to annihilate the terrible evil (as it unquestionably is, if a fraud) by exposing it, instead of denouncing it. Every day, every hour that a belief of so momentous importance is allowed to run on and widen and deepen its hold upon the community, throws an awful responsibility upon those who have it in their power to explain and thus dissolve it, but omit doing so."

"The recent, crude, ill-managed attempts to demonstrate that it was wholly fraudulent, will, in the opinion of the writer, confirm hundreds in their belief. 'If the Cambridge philosophers cannot fathom, they will say,' the trifling secret of the raps, the greater miracles must require supernatural power."

"In conclusion, the writer of these hasty views would declare it as his assured conviction that all attempts to denounce the phenomena alluded to as frauds, juggles and imposture will prove utterly futile until some person is sagacious enough to explain at least the first and simplest of the phenomena so fully that the means of their production shall be so clear as to 'flash upon the mind at once.' In short, let no man who would avoid alike a serious responsibility and deserved burden of ridicule venture to denounce the phenomena as fraudulent, until he can demonstrate to the common mind, by actual operation, the mode by which some, at least, of the manifestations are produced. Neither the insolent, arrogant and unmanly sarcasm of the Courier, nor the wishy-washy village-gossip and fifth-rate of the Lynn Doctor, nor the high-sounding *ex cathedra* bull of the Harvard Professors, has satisfied, or ever will satisfy, one mind. People yet demand to know HOW THE RAPS ARE MADE."

After having attended, in the spirit and manner above described, to the duties they had assumed, the Committee awarded, moralized and promised as follows; and we ask attention to their careful specification of the things not done, the equally careful omission of any allusion to the things which were done, and to their scientific deduction that, where all results are negatives, there is a "contaminating influence, which surely tends to lessen the truth of man and the purity of woman."

THE AWARD.

"The Committee awarded that Dr. Gardner, having failed to produce before them an agent or medium who communicated a word imparted to the spirits in an adjoining room, who read a word in English written inside a book, or folded sheet of paper, who answered any question; which the superior intelligences must be able to answer; who 'tipped a piano without touching it, or caused a chair to move a foot'; and having failed to exhibit to the Committee any phenomenon which, under the widest latitude of interpretation, could be regarded as equivalent to either of these proposed tests, or any phenomenon which required for its production, or in any manner indicated a force which could technically be denominated Spiritual, or which was hitherto unknown to science, or a phenomenon of which the cause was not palpable to the Committee, is, therefore, entitled to claim from the Boston Courier the proposed premium of five hundred dollars."

"It is the opinion of the Committee, derived from observation, that any connection with Spiritualistic Circles, so-called, corrupts the morals and degrades the intellect. They therefore deem it their solemn duty to warn the community against this contaminating influence, which surely tends to lessen the truth of man and the purity of woman."

"The Committee will publish a report of their proceedings, together with the results of additional investigations and other evidence independent of the special case submitted to them, but bearing upon the subject of this stupendous delusion."

BENJAMIN PEIRCE, Chairman,
L. S. AGASSIZ,
H. A. GOULD, JR.,
E. S. HORSFORD.

Cambridge, June 29th, 1857.

This unimpeachable witness, Dr. Bell, reports Prof. Peirce

as saying that "all that had occurred were 'physiological facts,' and in accordance with natural laws." Also that Agassiz, coming to Dr. Bell's support, said, "I will divulge all these things before we part." "I shall show you that these things are simple, natural, and may be produced by no other agency than the will of the individual." He said also, "I will make my methods available to the eye, so that the very means shall be seen and flash upon the mind at once." And, finally, the company that "one third of the things are simple, natural, and may be produced by no other agency than the will of the individual." When Dr. Bell, near the close of the last session, after Agassiz had left the room, desired Prof. Prince to explain "the raps were made," as had been promised, the Professor said, "We have not promised that as a Committee. Agassiz made that promise as an individual." Was that declaration true? We must say, No. Did these gentlemen therefore deliver a lesson of their personal honesty when they announced that "any connection with spiritualism is a lie," and "tends to lessen the truth of man?" We apprehend they did, for, at the Abbot circles, and elsewhere subsequent to them, they themselves apparently were less truthful than they were wont to be. We doubt whether a sensible and candid person can be found who, after sixteen years' failure to fulfill their promise, believes that they were genuinely truthful either when they declared that the raps would explain how the raps were made by forces and methods then known to science, or when they denied that the promise of explanation was made in behalf of the Committee. Looking back we notice that Dr. Bell reported Agassiz as speaking in the plural, and saying, "We will divulge." This is quite an obstacle to regarding Prof. Prince as broadly truthful when he plumply said that Agassiz did not promise to deliver a lesson of their personal honesty, but "as an individual." We find no room to even doubt that circles, conducted as the learned Professors caused those to be in which they acted a prominent part, did then tend to lessen the truth of man, for the immediate effect upon themselves seemed to prove that fact. If by no means follows, however, that, when desire to learn instructive facts and elevating truths moves men and women to meet in circles and to conduct their proceedings with propriety, candor, and harmoniousness, that opposite effects may not result—that truth and purity may not gain strength where the true and the pure from spirit had impart their hallowing influences.

At what time or what place these dogmatic preachers learned that having connection with circles tends to lessen the purity of conduct, we do not know. They say it was from observation, but omit to state where or when their observations had been made. We never supposed they or their families had been accustomed to frequent such circles, and must wonder how they obtained knowledge of the effects of spiritualistic seances upon woman. They had no opportunity to gauge her purity at the circles in which we met them, and therefore our inference is that they had made observations elsewhere and under different circumstances. Science had let them loose from her schools, and on a holiday they broke loose from her methods, and incorporated in their "eccebatra bull" what was foreign to the specific matters before them, and what they did not learn at that most investigation.

We will for a moment quit our hold of things put on record sixteen years ago and report a single scene from memory. Repeated of one comparison made by Dr. Bell calls to remembrance an unreported episode to the dark circle performance when the raps were under manipulation and inspection. Assisted before those mediums and their cabinet were committed to the charge of the Professors and their school-aid. Ten to twelve or more Spiritualists who were present quietly seated themselves in compact mass upon seats at the opposite side of the room. At a point in the performance when all lights had been extinguished, and all parties were still and silent, there suddenly appeared, unannounced, near the cabinet, a light, which soon assumed somewhat the form of a halo, or at least of several attached fingers waving back and forth for a few seconds. Wonderful phenomenon! Nuts for us Spiritualists! But strange to say—no voice came forth from our side of the room; no sensation of joy or exaltation revealed its existence among the stolid occupants of the seats at this advent of spirit light. Soon the learned Prof. Prince, then and there on duty for detecting imposture, broke the deep silence, saying, "You see, gentlemen, it is very easy to make strange light. Just rub phosphorus over the hand, as I have been doing now, and they appear forthwith." Fumes of phosphorus had already told what the tongue of science then repeated. This feeble episode scarcely survived its birth, sank at once, and was generally forgotten. But Dr. Bell carefully shrouded it in the following sentence, which recalls vividly remembrance of that wee little, battling of a scientific brain: "The best imitated raps of the unlighted areas untrue to the character of the genuine ones; under the ears of the experienced observer, as are the miserably, faint, colored raps of imitators, phosphorus without a point of identity with the delicate, ethereal, inimitable, or 'spirit light.' 'Miserable' and 'foul-odored'—just note the epithets applied by a discriminating observer to the learned Professor's imitated spirit lights. 'Miserable and foul-odored'."

When, on the morning of their first session, raps pregnant with mystery sounded forth their presence all around and in the midst of the Professors, their pride of attainments naturally roused up, and prompted them to shroud the origin of such visitants in the mists which hide from common minds clear perceptions of all that the words "physiological facts" may enfold, and also to pronounce the raps "simple, natural, and such as may be produced by no other agency than the will of the individual."

When doubt of this was promptly hinted to men whose avocations exempted them from opposition, and left them unshackled at curbing their feelings in unexpected emergencies, their warmed blood pushed the tongue to say hastily, inconsiderately, "I will make my methods available to the eye, so that the very means shall be seen and flash upon the mind at once." Such a promise was made in bravado, for power to fulfill it, if possessed, would have performed the task long ere to-day. Sixteen lapsed years are strong backers of our assertion. Call for a fulfillment of it came forth from men of all faiths, positions, attainments and pursuits, through the press and in oral demands on change and elsewhere. Motives to execute it must have been so strong as makes the inference of inability on their part necessary. The Professors' appropriate ship—Science—grounded then on uncharted facts; and, in the dire emergency, leaping overboard and drifting alongside of Dogmatism, they boarded her, fought, as best they could, under her flag, with her weapons and tactics, and at last shouted victory on the deck of that straggling hulk. When able scientists dropped science and assumed dogmatic methods, common sense at once divined that the point they were determined to report from lay-off beyond where science could carry them. Lapsing time, missing the promised explanation, confirms the accuracy of that divination by common sense.

With various comments upon this trial, published by the papers of that day, we conclude this Part.

The Boston Journal said:

"We are inclined to think that the evils of Spiritualism will find a palliative, when scientific men recognize the phenomena as fixed facts, and trace out the real causes of these curious mental and physical demonstrations. To assume that the mediums are impostors and the believers dupes, is a royal road to a solution of the problem upon which the dogmatic rather than the man who can see and reason for themselves, will enter. It only strengthens the credulity of the believers, and makes new converts among those who see phenomena which cannot be accounted for by this 'scientific theory.' In this view of the case the Courier and its board of *scarcely* is doing incalculable mischief—more, we fear, than the Gazette, Traveler and Journal will soon be able to counteract, by the antidote of common sense."

The Boston Traveler, June 20th, said:

"We learn that the examination into the alleged spiritual phenomena, before a committee of Cambridge gentlemen and others, was closed on Saturday evening. [Then having given the names of the parties present, it continues thus:] The gentlemen of the Committee and Mr. Clark (Mr. Lunt's substitute) are all skeptics as to the genuineness of the alleged

phenomena; the others, with the exception of the gentlemen representing the press, are believers. It is the unanimous opinion of those who witnessed the whole proceedings, with the exception of the Cambridge gentlemen, that the whole affair was in no sense of the word an investigation, and that nothing was proved or disproved by it."

The Evening Gazette said:

"From the outset, two of the committee and one other representative of the press have manifested an unhappy temper regarding the affair, treating it contemptuously, and in some respects spitefully, which has entirely destroyed the power by which mediums work in ordinary cases."

The Boston Daily Advertiser, July 20, 1857, said:

"The gentlemen who undertook the laborious service of acting upon the Committee are entitled to the credit for their pains, which we cheerfully accord to them. At the same time we may truly say they have only reached a negative result. We scarcely need say that the gentlemen composing this Committee are fully entitled to the confidence of the community, and their report ought to have great influence."

The Lowell Courier says:

"The truth seems to be, that the late investigation resulted in nothing satisfactory—for or against the truth of spiritual manifestations. But the unfairness of the professors in their mode of investigating, and the undue and ridiculous prominence they and some others, after disbelievers in the doctrine, are giving to the subject, is doing more than the foolish vagaries and innocent nonsense of professed Spiritualists, mediums and trance-speakers could possibly accomplish in spreading the infection. The professors and better known ones, at Dartmouth and other places, the faculty have had the fit, and we trust it will soon be so at Cambridge."

The Woman's Advocate, edited, printed and published by ladies in the city of Philadelphia, says:

"The learned professors declare that no result, either for or against Spiritualism, was arrived at. They had no 'demonstrations,' nor did they pretend to any detection of trick. They, however, acknowledge, to have nothing to do with it, and declare, as a reason, that it has a tendency to destroy the truth of man and the virtue of woman. They do not give their experience, which led them to this conclusion; at least they have not yet given it. It is to be presumed that the timidly elicited in the course of the investigation is the foundation of this opinion. If they have had such experience as convinces them that they are less truthful, or that the women with whom they associated are less virtuous than when they commenced the investigation, they should give the world the benefit of that experience. They have no right to assume any such position, unless they claim to be more chaste than the sexes themselves. Impugnment of character should be accompanied with testimony to give it weight."

The Cambridge Chronicle, July 11th, 1857, issued—under the shadow of old Harvard's edifices, and circulated through its halls and dormitories—the following comments by a correspondent:

"It is patent to observation that the Committee approached the subject with preconceived views. They seem to have taken for granted that they knew more, even on this subject, without investigation, than the scientific Spiritualists with all their long experience and knowledge of it. They are, consequently, inclined to the public would be their *peculiar* with unhesitating deference. Because a man knows a rock, does it follow that he knows a star? or he knows a star, does he therefore know a spirit? The professors have shown their ignorance in this investigation, nothing more; and let them be assured that, on account of their high standing, it affords the Spiritualists pleasure to hear of their intention to publish a laborious report on this subject; one that, as the Courier fondly imagines, and probably themselves also, will stay the progress of the delusion? Let them be assured they will only awaken thought, and excite curiosity—giving an impulse to investigation, whose results will make them ashamed of their 'scientific' hall. It is indeed a pity that, with all their learning, they have not learned that the testimony of a large body of men and women to facts of their own experience is entitled to respect. The world moves on."

Part IV will contain notice of the Sitting by Representatives of the Press—their reports and reflections upon the whole subject.

THE GHOST THAT JIM SAW.

(Kansas Pacific Railway.)

1873.

"Why, as to that," said the engineer, "ghosts ain't things we ought to fear. Spirits do not fool with levers and rods, and throttle valves do not take to such."

And as for Jim,

What happened to him?

Was one-half fact and the other half whimsy?

Running one night on the line, he saw

A house—as plain as the moral law—

Just by the moonlight bank; and thence

Came a drunken man, with no more sense

Than to drop on the rail,

Flat as a nail.

As Jim drove by with the midnight mail,

Down went the patient—steam reversed.

Too late! for there came a "bump," Jim cursed.

As his fireman, there in the cab with him,

Kindled stared in the face of Jim,

And says, "What now?"

Says Jim, "What now?"

"I've just run over a man—that's how!"

The fireman stared at Jim. "They ran back, but they never found house nor man—Nary a shadow within a mile. Jim turned pale, but he tried to smile; Then on he tore,

Ten miles an hour.

In quicker time than he'd made afore.

Would you believe it?—the very next night

Up rose that house in the moonlight white;

Out comes the chap, and drops as before;

Down goes the brakes, and the rest ensue.

And so, in fact,

Each night the act

Occurred, till folks swore Jim was cracked.

Humph!—let me see. It's a year now, most;

That I met Jim, East, and says, 'How's your ghost?'

(Gone), says Jim, 'and more, it's plain'

That ghost do not trouble me again.

I thought I shook

That ghost when I took

A place on an Eastern line. But look!

What should I meet, the first trip out?

But that very house that we talked about.

And that self-same man! 'Well,' says I, 'I guess

It's time to stop this yer foolishness.'

So I crammed on steam.

When there came a scream

From my fireman—and it broke my dream:

'You've killed some-body,' says I, 'Not much! I've been beat often, and that ain't no such; And now I'll prove it.' Back we ran,

And—darn my skin!—but that was a run

On the rail, dead—

Smashed in the head.

Now I call that unanness! That's all Jim said."

TAXING CHURCH PROPERTY.

Every honest tax-payer in the District of Columbia, says the Washington Sunday Gazette, must hail with joy the movement now on foot to tax the property of churches and religious institutions among us. It is a movement that ought to have been carried into effect long ago. No upright citizen can be opposed to it. These are not the days of feudal ages, when the king pretended to burden the people by divine right, robbing and plundering them of their hard earnings for the professed glory of God. We have no priests here, thank Heaven! who can title their abject followers out of one-tenth of all they gain by their industry, while they themselves would not so much as touch these heavy burdens with one of their fingers.

What a man earns in this country belongs to him alone, always acknowledging the dependence of all men on that gracious Providence which sends the sunshine and the rain on all alike. No appointed prelate has the right to step into the fields of any man's earnings, be they large or small, and say, with authority, "One-tenth of these things which you have earned by your toil belongs to me."

It follows, therefore, that all property, whether appropriated to religious or secular purposes, is justly on a par. One *kind* should be taxed for the common good just the same as any other kind. If all property enjoys alike the protection of society, the civil law, which represents society, has the right to tax it all alike. The insurance of religious benefices against

the common danger of fire calls for the common guardianship of the fire department; therefore all such property ought to be equally taxed with all others to pay the expenses demanded by the fire department's support. And so on with every other legal expense provided for by the laws that establish the well-being of society.

We are glad to observe that these self-evident and practical views are generally received by the religious community of the District. No church or association of this class that we have heard of objects to them. They act on the facts of history, when Christianity was first introduced into the world, and all classes went up to the civil authorities—the Saviour of mankind among them—"to be taxed."

No privileged classes in our country! No taxing the masses of the people for the exclusive benefit of a few! We are all in the same boat. Let us share and share alike. That's the true doctrine.

PRACTICAL SPIRITUALISM.

BY GEORGE A. BACON.

Spiritualism is immanent to every condition of humanity. Its life is harmoniously unfolded man while subject to these conditions. While you, dear Banner, are constantly reiterating so much for the world's benefit, relative to the more strictly phenomenal, the theological and the philosophical or scientific aspect of Spiritualism, let me contribute an interesting item which falls not under any one of these distinctive heads, but more properly belongs to the classification of *practical* Spiritualism—a phase no less important and desirable than any other; in fact, a branch concerning which, for the want of something specially adapted and yet comprehensively practical, so much valuable time and energy now run to waste; a branch of the subject, concerning which we have ever desired might receive a far larger share of the thoughtful consideration and personal exhortation now bestowed by so many upon non-important matters, and which result only in profitless discussions.

While deeply interested in everything pertaining to the mental, the metaphysical or speculative side of Spiritualism, we confess our active sympathies become readily enlisted in every effort toward practical reform; toward those particular measures wherein the people directly are benefited. The legitimate outcome of Spiritualism tends to utilitarianism. At first, it appears apparently as a purely personal matter; but, as the perceptions enlarge, the conceptions deepen, and the mind comprehends more and more of the universal, the individual is considered only in relation to his or her serviceable adaptation to the great Gospel of Use, as applied to human needs. What at first is regarded as a personal matter, soon becomes, by a natural process, a public affair, wherein all are equally concerned, and the good of all is sought.

That Spiritualism has proved the open door, through which have come blessings as priceless in value as they are multifarious in variety; blessings which in their practical outworkings minister not only to the spiritual well-being, but likewise to the physical and pathological necessities of the people—are truths so self-evident that no intelligent and candid person can successfully deny them. This great fact, no less real than significant, is readily conceded. To recognize its verity is one thing; to appreciate these blessings, though but faintly, is quite another, and is what all are not conditioned or disposed to do. For us to appreciate these blessings in their fullness or entirety, is simply impossible.

The ways of the spirit are mysterious as the needs of humanity are manifold. To measure the wants and meet the requirements of the human family, Infinite Love, Wisdom and Power are requisite; these alone can suffice. Cowper affirms that

"God moves in a mysterious way,

His wonders to perform."

And have we not Spiritualists declaring that the ways of God are as finding out? Equally incomprehensible appear the processes, as well as the instrumentalities, which spirit intelligences sometimes adopt to accomplish their purposes. Frequently the wise are made to talk and act foolishly, while the infinitely imbecile proclaim profoundest truths. Now 'tis an infant's toy that is used to confound the learned skeptic, perhaps a child is sent forth, through her utterances and actions, to say or do just the necessary thing; again, some receptive clergyman startles himself and congregation by suddenly speaking contrary to his own thought, wish, or intention—some invisible party at an opportune moment using him as a machine; or it may be the most physically frail of women will be forced to undergo what a strong man could not well endure, while she is all the better for it. And so on, through all the grades of mentality, of every station in life and every degree of character, to the end of the chapter. Whoever is organically subservient, or can be made to administer to their purposes, whether willing or otherwise, are drafted into the service—and without reference to any "bounty money."

It has come to our notice that the legion of ills which afflict our poor humanity, or that portion residing in Chelsea, Mass., and the region round about, have encountered one who, in the name of the power vouchsafed to her, authoritatively bids these ills depart, and they obey. We refer now to the remarkable case of Mrs. Mary A. Hicker, of the above named place. With no desire to give publicity to persons simply for their own sake, we think that "harm to none and good to some" will result, and the cause of justice served, by our calling attention to the following facts.

This lady has been a public medium for the past sixteen years, or more, pursuing the even tenor of her way no less quietly than effectually. Her first experiences occurred when she was an active member of the Methodist Church. Among other gifts with which she found herself possessed, was that of healing, exercised for years in a manner *sub rosa*. Though accustomed to speak occasionally before this, it was about eight years ago that she moved upon to speak steadily in public at first untraced, then semi-conscious, and now inspirationally normal. During these eight years, except at brief intervals, she has regularly spoken twice every Sunday, and always without fail. What decisions were taken went toward defraying the other necessary expenses. Three years ago a convenient chapel, centrally located, known by the name of the present occupant, having a seating capacity of from four to five hundred, was purchased by interested parties, appropriately dedicated, and in which she has since spiritually administered every Sunday afternoon and evening to full and attentive audiences. Everything connected with this movement is purely voluntary, mutual interest being the inspiring, and reciprocal good the leading idea. Less critical than moral, her addresses are specially directed to the heart and feelings, and are calculated to make her hearers religious in thought and aspiration, while being practically good and true in all the relations of life. The views emanated are mainly those of the so-called Christian Spiritualists, the spirit and principles of the Nazarene being taken as a general standard.

About one year ago, Mrs. Hicker, assisted by Mrs. J. E. Logan, entirely devoted themselves through the week to the work of healing, by their special manner of laying on of hands. Since last June, every Monday, Wednesday and Friday, their church has been open to the public, and all afflicted ones have been invited without money and without price, to enter and be healed—if possible. On alternate days, they have visited the sick and disabled at their several homes. Many a day last summer, over one hundred persons could be seen in the church, waiting their turn to be operated upon, which is always done openly. There were some twenty-five persons present the afternoon we last visited the place, from several of whom we learned directly the benefits they had received. One lady, about forty years old, showed us on her hip the remains of a cancer, which for two years previously had caused her most terrible suffering, and for which she had been treated by the professionally gifted practitioners of Boston, without receiving any relief, but under the treatment of Mrs. R. had been perfectly cured, and the lady added, she was now as well as she ever was in her life. We also saw those who had been cured of diseases of the nervous system, of paralysis, of curvature of the spine, and baldness at top of head, stood in our presence apparently well, at least perfectly erect and straight, hair restored, and looking as though nothing had ever physically ailed him. One old gentleman, now seventy-eight, had a paralysis of the tongue and throat, and who unable to speak a word for over a week, told us that one treatment of fifteen minutes by Mrs. Hicker restored his voice, so that he could readily converse again, and that he now regarded himself as well.

Numbers of persons cured of catarrh, of erysipelas, of paralysis especially, and all other nervous affections, are ready to furnish their personal statement to whomsoever desires it. Such cases were furnished us of infants from four months to one of fourteen years, cases which the medical faculty had given up as hopelessly incurable. Perhaps one of the most marked cases is that of Capt. James E. Buchanan, of the merchant service, now of the bark Belle St-wart, whose voluntary and grateful statement in writing we have in our possession. He says that his arm was badly broken above the elbow, and his shoulder dislocated, while in Havana. After having his arm attended to by medical surgery there, he was obliged to visit New Orleans and have it again submitted to the regular profession, who found it necessary to reset it, &c. But such was his physical condition, the character of his suffering so great and constant, his arm not recovering at all, he returned home fully expecting to die. As a last resort he was induced to place himself under the treatment of these two

unprofessional women, who in a few months had the disabled member restored to health and usefulness. Were all the particulars of this exceptional case publicly known, it would naturally prove a fruitful topic of wonder to the medical student and general reader, as it is no less a matter of profound interest to those most concerned.

The method employed by these ladies is not uncommon among spiritual practitioners—the laying on of hands. Agreedly with the general theory that physical ills originate primarily from disturbed circulation, they proceed, in the majority of cases, to restore the equilibrium by vigorous slapping and rapping the patient; and the success they have thus far met with, is a guarantee of the general correctness of the theory in question, as well as their special adaptation to its practical efficiency. While it is a theory commonly admitted by the profession to be true, it is seldom if ever considered by them worthy of any practical, systematic effort toward demonstration. This, however, is to be expected from a profession whose fundamental basis of action and method of procedure rest upon the reversal of that principle of adaptation, of physiological and spiritual ability inherent in and manifest through all Nature. A distinguished *sarad* says:

"That the medical profession always been inspired by a just sense of professional duty, infinite suffering would have been prevented, and the science and art of medicine would have been carried far beyond the present limits. I cannot help feeling a painful astonishment when I consider how little even after studying the great discoveries and laws, and how slow to how accidentally, and how recently much of that knowledge has been acquired. We know not the medicinal virtue of one in twenty of the plants and vegetables which grow on the earth, and of the inorganic elements that compose it."

In this connection it only remains for us to add that a Professor of Medicine connected with Harvard University, and famous alike for his wit and his wisdom, should declare that, if all *non-via* medicine, except opium and the anaesthetics, were cast into the sea, it would be all the better for man, and all the worse for the fishes! In conclusion, we can but pray for the special blessing of Heaven, to rest upon all practical workers everywhere, and for a double portion to such as those above mentioned, who labor thus unselfishly for the good of all human kind.

"Than world's life with nobler thought
Than troubles on the tongue;
The world is full of melody,
And sorrow is but a passing song."
The music of a march is sweet,
But action is sublime;
And you may have a nobler verse
Than can be told in rhyme."

Dodon, Feb. 22d, 1874.

FINANCE.

BY B. FRANKLIN CLARK.

Warren Chase and others have from time to time given you excellent articles on a better currency than we now have—one that would be as good as gold, and far better in many respects, viz.: paper money, convertible into a United States bond bearing a low rate of interest, say three and sixty-five one-hundredths per cent., because of the convenience of reckoning as a hundred-dollar bond would earn one cent a day interest, so that the most ignorant or illiterate person could not have any trouble in calculating interest.

The national labor reformers have always had this financial system in their platform, which appeared to be the best for the people that we knew of. But I have lately made the acquaintance of Lyander Spooner, of Boston, who has copyrighted a much better financial system than the other, because it would give *freedom* to the people in banking, and give them a good, sound currency, as good, or better than specie, and one that cannot be controlled by a few individuals for their special benefit, as our present money is, or by the government.

Mr. Spooner's system is ready for use at any moment, under his copyright, and cannot be prohibited by Congress or any State Legislature, as it has been already legalized; and Mr. Chase or any other person can legally start a bank under this system at any time, and thus inaugurate a new financial system that would save the people from the great distress that they are now experiencing, caused by a scarcity of money, which is now locked up and hoarded for speculative purposes.

Under Spooner's system "the real estate of Massachusetts"—taken at only three fourths its estimated value—is capable of furnishing seven hundred and fifty millions of loanable capital. The real estate of the Commonwealth, therefore, is capable of furnishing an amount of loanable capital more than twelve times, as great as that of all the "national" banks in the State; more than twice as great as that of all the "national" banks of the whole United States, and equal to the entire amount (about seven hundred and fifty millions) both of greenback and "national" bank currency of the United States. It would scarcely be extravagant to say that it is capable of furnishing ample capital for every deserving enterprise and every deserving man and woman within the State; and also for all such other enterprises in other parts of the United States and in foreign commerce, as Massachusetts men might desire to engage in.

Unless the same system, or some equivalent one, should be adopted in other States, the capital thus furnished in this State could be loaned at high interest at the West and South. If adopted here earlier than in other States, it would enable the citizens of this State to act as pioneers in the most lucrative enterprises that are to be found in other parts of the country. All this capital is now lying dead, so far as being loaned is concerned. It can be loaned in the form of currency, if so much can be used. All the profits of banking, under this system, would be clear profits, inasmuch as the use of the real estate, as banking capital, would not interfere at all with its use for other purposes. The use of this real estate as banking capital would break up all monopolies in banking, and in all other business depending upon bank loans. It would diffuse credit much more widely than it has ever been diffused. It would reduce interest to the lowest rates to which free competition could reduce it.

It would give immense activity and power to industrial and commercial enterprise. It would multiply machinery, and do far more to increase production than any other system of credit and currency that has ever been invented, and being furnished at low rates of interest, would secure to producers a much larger share of the proceeds of their labor than they now receive. All this capital can be brought into use as fast as the titles to real estate can be ascertained, and the necessary papers be printed.

Legally, the system (as the author claims, and is prepared to establish) stands upon the same principle as a patented machine, and is therefore already legalized by Congress; and cannot, unless by a breach of the public faith, any more be prohibited, or *invalid*, either by Congress or the State, than can the use of a patented machine.

Every dollar of the currency furnished by this system would have the same value in the market as a dollar of gold; or so nearly the same value, that the difference would be a matter of no appreciable importance. The system would, therefore, restore specie payments at once, by furnishing a great amount of currency that would be equal in value to specie.

The system would not inflate prices above their true and natural value, relatively to specie. Whenever, if ever, the paper should not buy as much in market as specie, it would be returned to the banks for redemption, and thus taken out of circulation; so that no more could be kept in circulation than should be necessary for the purchase and sale of property at specie prices.

The system would not tend to drive specie out of the country; although very little of it would be needed by the banks. It would rather tend to bring specie into the country, because it would immensely increase our production. We should therefore have much more to sell, and much less to buy. This would always give a balance in our favor, which would have to be paid in specie. It is, however, a matter of no practical importance whether the system would bring specie into the country, or drive it out; for the volume and value of the currency would be substantially unaffected either by the influx or efflux of specie. Consequently industry, trade and prices would be undisturbed either by the presence or absence of specie. The currency would represent property that could not be exported; that would always be here; that would always have a value as fixed and well known as that of specie; that would always be many times more abundant than specie can ever be; and that could always be delivered (in the absence of specie) in redemption of the currency. These attributes of the currency would render all financial contractions, revulsions and disorders forever impossible.

— We advocate freedom and morality—no mistaking licence for liberty, nor lust for love.

[illegible]

DETROIT, MICH. The Spiritualists hold meetings Sunday morning and evening in Homeopathic College Hall.
HAMMONSTON, N. J. Meetings held every Sunday at 10 A.M., in the parlors of the residence of Mrs. Wm. H. Clark, President; L. E. Platt, Secretary; Lyceum at 7 P.M.
A. M. James O. Ransom, Conductor; Miss E. Brown, Gaiterband.
KALAMAZOO, MICH. The Spiritualists hold meetings every Sunday in Rutledge Hall, Main street. J. C. Woodley, President; Mrs. H. M. Swooley, Secretary; L. S. Whipple, Treasurer.
LOUISVILLE, KY. Young People's Spiritual Association meet in their Hall, corner of 4th and Walnut streets, at 8 o'clock. Children's Progressive Lyceum every Sunday morning at 10 o'clock. Regular meetings of the Society are on Thursday evening at 7 P.M.
L. P. Benjamin, Recording Secretary; Mrs. Nannie Dingman, Corresponding Secretary; B. B. Elze, Treasurer of the Lyceum; L. M. Smith, Secretary of the Spiritual Union, Assistant Conductor; H. V. Sudgrass, Secretary.

MASCHETER, S. H. — First Spiritualist Association meets every Sunday at Lafayette Hall, at 7½ p. m.; Henry C. Sullivan, Secy; Geo. W. Davis, Jr., Treas.; J. B. Henry, G. S. Subv. Vab. Vice President; Wm. O. Davidson, II Stock Company, Secretary.

MILAN, O. — The First Spiritualists' Society hold meetings every Sunday at 2½ p. m., at Field's Hall, 19 Wisconsin street. George Gooding, President; E. L. Hart, Secy.

MILAX, O. — Society of Spiritualists and Liberals at Children's Progressive Lyceum meets at H. A. M. Hudson, Tutor, Conductor; Emma Tupper, Secy; Mrs. F. P. Hudson, Treas. Meetings every Sunday at 7½ p. m. at Children's Progressive Lyceum. The Spiritualists hold meetings every Sunday in Robinson Hall, 16½ street, between 5th avenue and Union Square, at 7½ p. m. J. A. M. Hudson, Secy; Mrs. F. P. Hudson, Treas. The Progressive Lyceum meets at 2½ p. m. J. A. Cozzen, Am. Exp. Conductor and Treasurer; Mrs. H. J. Cozzen, Gnat. Secy; Julia Cozzen, Assistant Secretary; Mrs. J. A. Cozzen, Stamps, Secretary.

NEWARK, N. J.—The First Society of Spiritualists meets every Monday and Wednesday evening at 7½ o'clock at the Star, 141 Broadway, between 14th and 15th streets. Israel Baldwin, Treasurer. Public circle at 24½ West 17th street, between 17th and 18th streets, on Wednesdays at 7½ o'clock. Correspondence solicited. Public circles are also held every Monday and Thursday evening at the residence of Mrs. J. W. H. A. Reidel, 100 West 17th street.

PHILADELPHIA, Pa.—The First Association of Spiritualists hold regular meetings on Sundays at 10½ A. M. at the residence of Mrs. J. W. H. A. Reidel, 100 West 17th street, corner of Broad and Coates streets. Henry P. Chitt, M. D., President, No. 621 Race street; J. E. Shinnaway, Secretary, No. 100 West 17th street. Public circles on Sunday at 2½ P. M. London Engle, Conductor, No. 100 North 41st street; Mrs. S. M. Shinnaway, Conductor, No. 100 West 17th street. Public circles on Wednesday at 7½ o'clock at the Star, 141 Broadway, between 14th and 15th streets. Thompson street, below Front, Sunday, at 7½ o'clock. Mrs. Geo. Jackson, Conductor, No. 141 Broadway.

PORTLAND, Me.—*Arctura Hall, Congress street.*—The Portland Fraternity meets every Sunday at 3 P. M. at the residence of Mrs. W. V. E. Shaw, 100 Congress street. George C. French, Secretary. The Fraternity's Lyceum meets every Sunday at 7½ o'clock at the residence of Mrs. W. V. E. Shaw, 100 Congress street. Mrs. A. A. Hanson, Gardiner, Miss Hattie Seavey, Secretary, 111 1/2 Third Street.

SPRINGFIELD, O.—The Springfield Progress street—The Springfield Association meets regularly every Sunday, at 7½ o'clock, at the residence of Mrs. W. V. E. Shaw, 100 Congress street. George C. French, Secretary. The Fraternity's Lyceum meets every Sunday at 7½ o'clock at the residence of Mrs. W. V. E. Shaw, 100 Congress street. Mrs. A. A. Hanson, Gardiner, Miss Hattie Seavey, Secretary, 111 1/2 Third Street.

SPRINGFIELD, O.—The Spiritualist and Liberalist Association meets every Sunday at 7½ o'clock at the residence of Mrs. W. V. E. Shaw, 100 Congress street. George C. French, Secretary. The Fraternity's Lyceum meets every Sunday at 7½ o'clock at the residence of Mrs. W. V. E. Shaw, 100 Congress street. Mrs. A. A. Hanson, Gardiner, Miss Hattie Seavey, Secretary, 111 1/2 Third Street.

[illegible][illegible]

From Grand Haven, Jan. 29th, after having suffered
Mrs. M. C. Stanton, aged 71 years.
She was for many years a resident of Stowe, Vt.,
a subscriber to the Banner from its first number, and a
believer in the cause it advocates. Was a welcome
member of the Church of Christ, and a devoted
mother and friend, and is cherished as one who
reaching from them to their home in Summer-Land, the
herediment in her last illness, and found her mind, the
spirit, having lived a life of usefulness. We were
sured that her children, who had gone before, would
and welcome her to her new home.

CLARA C. BARNAR
From New Albany, Ind., Jan. 26th, Mrs. Harriet G.
aged 30 years.
Though she gained a home in the Summer-Land, the
to our circle was very great. She was a true friend
through whose lips a great many of our spirit friends
received the truth from the spirit-world. She was
asked her, a few days before her death, if she would
fulness would do to live by. She answered, "Yes,
that God will do to die by." She was brought to
the Banner, and she found comfort in it. She
her mind until three years ago, when she became a Sp
malist. E. A.

From Staunton, Va., Feb. 15th, at the residence of
son-in-law (John T. Pritchard.) Capt. Wm. P. Sisk
aged 61 years.
It was a mutual comfort to know that, by permis
of Father, he had reached the Summer-Land. He
was present, and recognized by the departing parent.
It is a great consolation to believe, and to know by
sensible assurance, that the husband and father, who
dead, no sleepeth, as risen spiritual body, still
lives and speaks!

[Notice for insertion in this Department will be
lines per line for every line exceeding twenty-
lines or less inserted gratuitously. No poetry printed
the above leading.)

To the Spiritualists of the West.

The Northern Illinois Association of Spiritualists
hold their annual convention at the Hotel
House, No. 317 West Madison street, Chicago, Ill.,
meeting on Friday, March 30th, at 10½ o'clock A. M.
and continuing on Saturday, the 31st.

The platform will be free, on which every subject
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pate with us in this our seventh quarterly Meeting. Sp
siders, officers, mediums and seers, you are cordially in
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By order of the Executive Board of N. Ill. A. C.

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