

# BANNER OF LIGHT.



VOL. XX.

{ \$8.00 PER YEAR. }  
In Advance.

BOSTON, SATURDAY, FEBRUARY 2, 1867.

{ SINGLE COPIES, }  
Eight Cents.

NO. 20.

## Original Criticisms.

### RECENT METHODIST CRITICISM REVIEWED.

BY G. A. D.

The Rev. W. McDonald, who ministers in spiritual things according to the Methodist formula, being pastor of the society worshipping in Grace Church, Temple street, Boston, is the author of a recent work on Spiritualism, wherein one of the main points of his book is to effect that while the manifestations of Spiritualism are supernatural in their origin, they are the work of veritable devils.

This clergyman was selected by the Methodists of Melrose as the one most capable, and perhaps most unscrupulous of their persuasion to neutralize the spiritual havoc made on their young converts and with their society generally, by the series of meetings held in that vicinity by the Spiritualists last season, and which culminated in a grand spiritual camp-meeting.

The superior speaking of the Spiritualists, in the way of warm, hearty, spontaneous and sympathetic utterance; the variety, extent and freshness of illustration; the rational and natural views of life, death and the hereafter; the practical and philosophical thought which characterized the platform of the Spiritualists on the occasion referred to, came home with marvelous power to the common sense and humanity, to the inner sanctuary of soul of those who, through educational bias, were enveloped in the mists of a gloomy and false theology. As the members connected with the several evangelical churches of the town attended the spiritual meetings in liberal numbers, it was, upon consultation, deemed necessary that something effectual in the way of strenuous efforts should be made, to counteract the evil tendency produced by these spiritual meetings, on the minds of those who, but a little while before and under the influence of a revival, had united themselves with these churches. Accordingly arrangements were made a few weeks after, to have the above named reverend gentleman visit the place and deliver a lecture against Spiritualism, to which the citizens were invited. Though the evening was unpleasant, the church was well filled. In common with others, we attended to hear what would be said against theism and theists, who were creating so much mental disturbance and dissatisfaction among the church attendants.

Though the gentleman is a public expounder and private exponent of the faith once delivered to the saints; a teacher of the Way, the Truth and the Life; a Light to shine in the darkness; a Guide to direct the wandering and lost ones of earth; and though he is supposed to represent the best there is in Christianity, nothing could be more apparent than that he is either lamentably ignorant, knows little or nothing of the subject he criticizes, or else too bigoted and superstitious to do it approximately justice. After hearing his lecture and reading his book, we conclude he is both ignorant and narrow minded. We so conclude—while recognizing him as a naturally kind and genial gentleman, doing good as he sees it—from the fact that, in the first place, he does not understand Spiritualism, nor has he even a faint perception of its aim, scope or spirit; and in the second place, because if everything does not square with his evangelical yardstick, it must necessarily be false! Thus he notoriously lacks the requisite comprehension to treat the subject properly or fairly.

En passant we may remark that no intelligent or healthy Spiritualist objects to having the subject of Spiritualism candidly criticized, at least the writer never did, though it may be he is neither intelligent nor healthy. The subject is certainly open to criticism, and really courts it. It also demands investigation, but gets little more than abuse in the place of either. "It is impossible to see the clear light through colored or particle-colored glasses. Cramped and creed-bound as is the so-called religious press of our country, it would be folly to expect anything like justice in the way of catholic criticism, toward a subject that was even supposed to regard with disfavor its popular idols. Men are never so sensitive as when their cherished theological notions are attacked. Better things, however, are expected of the independent secular press. But is the secular press independent? A sense of humiliation weighs us down as we ask the question. Alas! it cannot afford to be—it does not pay, so the instances are rare and exceptional. While independence, in a popular or worldly sense, does not pay, its spirit is struggling harder for a full and free expression among the American people, and with greater reason for encouragement than with any other people on the earth. Until this spirit of independence more generally prevails, and people legitimately grow more courageous, need we expect to see such tabular or unpopular subjects as Spiritualism, receive its just regard from literary, religious or social critics?

His lecture was an epitome of his book (which at the close of the meeting came in for a liberal share of trash advertisement), the main points being that Spiritualism, instead of a New Dispensation, as is claimed by its advocates, is identical with ancient sorcery, New Testament Demonology and modern witchcraft; the doctrines of Spiritualism, or the views of Spiritualists, culled from various sources, with reference to the nature of Evil, Sin, the man Jesus, Marriage, &c.; followed by what he calls the *fruits of Spiritualism*, wherein he permits Spiritualists, and those who have abandoned it, to speak for themselves. The latter class consist of Dr. Hatch (the immaculate), Wm. B. Coan (father of Ada L. Hoyt, that was), J. F. Whiting, &c.

\*Spiritualism: identical with Ancient Sorcery, New Testament Demonology, and Modern Witchcraft; with the testimony of the Bible against it. By W. McDonald. Carlton & Porter, New York, 1866.

The Rev. Wm. McDonald's standard for measuring religious truth, is the evangelical gauge of the Thirty-Nine Articles. Thus whoever questions or conscientiously disbelieves the infallibility of the Bible; in the dogmas of a Personal Devil, an omnipresent incarnated spirit of evil, whose power to do wickedness is more than an offset to the goodness of the Infinite God; in endless punishment for temporary moral misdemeanors; in the possibility of satisfying the demands of Eternal Justice by making the innocent to suffer for the guilty, by virtue of the blood of man or beast; in souls being "lost"; in the bodily resurrection of the dead, and in other exploded ecclesiastical notions—whenever and wherever Spiritualism arrays itself in opposition to any of these doctrines, just in that proportion is it to be discounted, being fatal to the present or future happiness of the believer in Spiritualism, having, according to his dogmatic assertion, "the testimony of God and man against it."

For the benefit of the reader we cull from this latest work against Spiritualism, by a Methodist clergyman, the following choice specimens of religious criticism. He says:

"We have had an opportunity of witnessing the phenomena of Spiritualism. \* \* \* The general facts of Spiritualism are so well attested, that few persons are found, whatever their opinion of the phenomena, who are willing to risk their reputation for candor on an unqualified denial of them. There may be a difference of opinion as to the force or agent by which these phenomena are produced; but that they are real, and that, in many cases, without deception, cannot be successfully questioned. \* \* \* We are frank to confess that we believe Spiritualism to be, in part at least, the work of demons. \* \* \* If Spiritualism be the work of spirits, they are such spirits or demons as the Greek and Roman sorcerers evoked; such as possessed the man among the tombs in the country of the Gadarenes; such as possessed the damsel who troubled Paul and Silas at Philippi; such as were present in the witchcraft of Europe and America. \* \* \* There cannot be found one important point in which Spiritualism is not only Greek and Roman sorcery, but New Testament Demonology. \* \* \* Spiritualism evidently belongs to that system of Satanic influences which have for the end the destruction of Christ's kingdom on earth. \* \* \* To reason from analogy, we are forced to the conclusion that modern Spiritualism is to the government of God what Southern rebellion is to the government of the United States. It is a direct blow at its heart to secure its destruction. It should be so regarded by every lover of truth and righteousness. \* \* \* Either the Devil is false, or the wrath of God is denounced against this whole system, with all its abettors and agents, and nothing but repentance and renunciation of their infernal commerce can save them from the punishment of the final denouement. \* \* \* The appearance of angels and spirits sanctioned by the Scriptures, is in no way identical with the spirit manifestations of modern Spiritualism? \* \* \* We do not denounce Spiritualism as a corrupt system, because a few corrupt persons adhere to it; for in every religious order such persons are found. The system may be good, but these are its misrepresentatives. But we are prepared to show that moral corruption is the legitimate fruit of Spiritualism as a system. It has not one redeeming quality. We are yet to see the first person made better by it, either in morals or religion, while the country is swarming with the victims of this spirit-commerce, ruined in reputation and morals, and apparently forsaken of God, as those who have turned into idols. \* \* \* Spiritualism is simply the work of devils, and a stream does not rise above its fountains. Spiritualism is attempting to popularize those social conditions of which we are to be deeply deplored by every good citizen. Iniquities which have justly received the condemnation of centuries are openly upheld; vices which would destroy every wholesome regulation of society are crowned as virtues; and prostitution, the bane of domestic peace, is upheld and encouraged."

There, dear reader, you have the latest and most precious *morceau* of Christian culture, candor and criticism. Is it not worthy of preservation in some literary curiosity shop?

Without attempting to show wherein the distinctive views of Spiritualism are erroneous, illogical or irrational, opposed either to the most practical common sense or to the highest spiritual sentiment—the reason or the intuition of humanity—which course would seem not only to naturally suggest but force itself upon one's attention, and which doubtless would have been shown were it so easy or capable of demonstration as he assumes, he feels free to so charge it, and content to there let it rest. Because he so affirms, therefore it must be a fallacy. "Our main object," he says in his preface, "has been to prove that Spiritualism, claiming to be a New Dispensation, is older than Christianity," and the first part of his book, with commendable research, is devoted to this purpose, as though the establishment of this fact was fatal to the character and success of Spiritualism; ignorant that while Spiritualism is justly claimed to be a New Dispensation, it has always been distinct as fire at night that, of necessity, Spiritualism must be as old as man himself.

He apparently, if not purposely, seeks to confuse himself and others, in what is meant by "a New Dispensation," as the term is used by Spiritualists. What constitutes a New Dispensation? Plainly, a new idea. We quote Bro. Loveland: "If we can find an idea distinctly new, one unknown before; and also find this to be the very centre and core of Spiritualism, we shall have the demonstration required. \* \* \* What is the new idea, the positive demonstration that in Spiritualism a New Dispensation has been inaugurated? Answer: *The Naturalness of Spirit Manifestations!* And consequently: *The Naturalness of Revelation!* \* \* \* Future or continued life is a certainty. The world of spirit-life is a reality; and communication with that life and world is a natural process, just as much so as telegraphing, or any other method by which human beings transfer their thoughts to each other. THIS IS A NEW IDEA."

If Moses inaugurated a New Dispensation in teaching the worshiping of only one, the true and living God, in opposition to the then prevalent notion of "many gods"; if the birth, life and death of Jesus, with his central idea of the Fatherhood of God, with its corollary, the brotherhood of man, heralded another Dispensation; happily, in this sense, the advent of modern Spiritualism

marks a New Era of equal importance in the drama of the world's history, and ranges itself properly under the head of a New Dispensation.

In his zeal to prove that Spiritualism is nothing modern, is not a New Dispensation, but that it is more ancient than Christianity, he forgets that he overreaches himself; that he labors to destroy one of the chief merits of Christianity, namely, that by its life and immortality were brought to light; for if Pagan phenomena and philosophy taught that disembodied, immortal spirits had the power to return and communicate with mortals, which they certainly did teach, (as even he conclusively proves,) wherein is the great merit of Christianity over that of Paganism? Not in its moral incitements, for Christianity, in this particular, but re-echoed what was already honary with age. Let us verify this: Sir James Mackintosh says:

"Morality admits no discoveries. \* \* \* More than three thousand years have elapsed since the composition of the Pentateuch, and let any man, if he is able, tell me in what important respect the rule of life has varied since that distant period. Let the Institutes of Manu be explored with the same view—we shall arrive at the same conclusion. Let the books of false religion be opened; it will be found that their moral system is, in all its great features, the same. \* \* \* The fact is evident, that no improvements have been made in practical morality. \* \* \* From the countless variety of the facts, it is impossible to prescribe any bounds to the future improvement of the physical and speculative sciences. It is otherwise with morals. They have hitherto been stationary, and are likely forever to continue so."

For evidence of the knowledge of moral truths possessed by barbarous nations, independently of Christianity, and for the most part previous to its promulgation, we have but to consult a host of standard authors who have written concerning the earlier history of our race.

Buckle, the eminent historian of Civilization in England, says:

"That the system of morals propounded in the New Testament, contained no maxim which had not been previously enunciated, and that some of the most beautiful passages in the Apostolic writings are quotations from Pagan authors, is well known to every scholar; and so far from supplying, as some suppose, an objection against Christianity, it is a strong recommendation of it, as indicating the intimate relation between the doctrines of Christ and the moral sympathies of mankind in different ages. But to assert that Christianity communicated to man moral truths previously unknown, argues on the part of the assessor, either gross ignorance or also gross fraud. For these is, unquestionably, nothing to be found in the world which has undergone so little change as those great dogmas of which moral systems are composed. They have been known for thousands of years, and not one jot or tittle has been added to them."

We repeat then: If heathen nations possessed the facts, truths and the same morality which Christianity is popularly, if not specially supposed to have inaugurated; if it did not materially add to the stock of human knowledge,

"Knowledge, the wing wherewith we fly to heaven," what becomes of the boasted claim of superiority of Christianity over Paganism? Where else have we the same valuable and overwhelming testimony which comes to us through this modern system, now "rejected of men?" Where else can we go to find the origin and locality of the spirit-world; the character of the spiritual country; the mode of locomotion and occupation of its inhabitants; the laws which there prevail, &c., but by and through this New Dispensation of modern Spiritualism?

The author makes an elaborate attempt to have modern Spiritualism synonymous with everything disreputable in the past, with the magic and necromancy of the Old, and the possessing of devils in the New Testament; while he attributes the other well known spiritual manifestations recorded in the Bible, such as healing the sick, curing diseases, opening of prison doors, speaking in unknown tongues, having visions and hearing spirit voices—the frequent appearance of, and conversations with spirits, &c., to totally different influences, as proceeding from angels and the spirits of just men, by special permission of God. From the theological bias of his mind—the wish being father to the thought—it is his foregone conclusion that while one class was the work of the devil, the other was of God. One cannot fail to see that his principal objection to the phenomena and teachings of Spiritualism is, because it interferes with his religious notions and endangers the dogmas of his church. It is also manifest that if he proves anything, he proves that all the manifestations in the past, including all the Biblical ones, together with those in the present, are referable to the same cause, and that they occur by virtue of and through the spiritual nature of man—the very position claimed by Spiritualists everywhere, as primary and fundamental.

In the latter part of his book, the author considers in his snap-judgment sort of way, the theological, moral and social teachings of certain Spiritualists, wherein he cannot find one redeeming feature. He modestly and charitably says:

"Spiritualism always appears as an enemy of God, and invariably in alliance with his enemies. Its chief object seems to be to throw discredit upon the word of God, and scout the doctrines of the cross. It assaults heaven with the boldest blasphemies, stalks on with the most unblushing arrogance and presumption, and smokes and drips with corruption, which would shock the morality of a heathen."

After quoting from the BANNER OF LIGHT, Dr. Hare, Dr. Child, Dr. Gardner, Lizzie Doten, A. E. Newton and others, with reference to the subject of Sin, he thus expresses himself:

"Views, more in conflict with common sense, more revolting to morality, more at war with the potent barriers to vice, and more directly calculated to overturn all well-regulated society, never fell from the lips of infidel or demon."

Referring to an individual communication through Mrs. Coanant, in 1852, one Martha Hutchins affirming, "there are no Christians here; they don't believe in anything like they used to," he says:

"This is the evidence that these commun-

ications, if from spirits, are from demons damned. \* \* \* Spiritualists say they never met with a redeemed spirit, and there is not a fact in Spiritualism going to prove the existence of any such spirit in the world from which their communications come."

The conclusion of his chapter on The Fruits of Spiritualism, is to this effect:

"There can be no doubt but that Spiritualism seeks to remove all the old landmarks which have been set up for the defense of morality, religion, and good order among men. \* \* \* Spiritualism glorifies in the work of turning happy homes into earthly hells, filled with untold horrors. \* \* \* It is resorting to every means that can be invented by the most subtle ingenuity of depraved minds to accomplish this object. \* \* \* Now who can question for a moment but that Spiritualism is an unmitigated evil—is from beneath, and that all who adhere to it are guilty of devil-worship?"

We beg pardon for bringing to light all this—stuff! it is well to know exactly what our friends think of us, and the subject of Spiritualism generally.

As he says of Coleridge's solution of the spiritual manifestations in the Wesley family: "His opinion needs no refutation." To stop to deny the truthfulness of his every charge, and to accuse him of wholesale falsity, would be but a waste of time. For it must not be forgotten that what he says is from one who professes to know of what he writes—"having witnessed the phenomena and from the first observations made, was convinced of its evil character;" and so Spiritualism was assigned to Satan and his devils, from whom, in the enlightened opinion of this "grave and reverend" judge, the whole subject proceeds.

Do Spiritualists realize how bad they are, when believing in, and seeking to hold sacred communion with, their ascended friends and relatives—the dear ones gone before? Are they aware that ordinary "total depravity" is saintship compared with their degree of wickedness? It must be so, for here is one of the most mild, conscientious and intelligent divines in all the Methodist Conferences of New England, who so declares it. And this in the face and eyes of the significant fact that the amount of funds contributed last year by the Methodists for *Missionary purposes* exceeded those of any previous years by many thousands of dollars!

Remembering the company which the gentleman has kept, and the school in which he was educated, we do not feel moved to say either sharp, hard or bitter things. Indeed the case of this unfortunate clergyman calls for our commiseration rather than our censure. He but illustrates the average lack of fairness, want of knowledge and incapacity to judge, of that class who are so wise in their own conceit—the intense orthodox of our day; a class which, thanks to the liberal tendencies of the times, are growing "small by degrees and beautifully less," every year.

These Godless reproaches, guilty of every crime, Spiritualists without one redeeming trait, respectfully decline to imitate the Christian spirit of this popular Methodist parson, which seeks to have those who conscientiously differ from him and his church on open theological and social questions, eternally damned! These "human demons, whose corruption would shock the morality of heathens," will in return wish him nothing worse, will in fact and with due reverence, pray that a portion of the Love, the Truth and the Wisdom of his Lord and Master may henceforth unitedly possess him; that the presence of the Son of Man may overshadow him, to the end that his heart may be full of peace and forgiveness; his reason illuminated, and his whole life sanctified by frequent exhibitions of the crowning characteristic of the blessed Nazarene—his universal charity.

Boston, Jan., 1867.

## OLD THEOLOGY AND "MODERN SPIRITUALISM."

The Watchman and Reflector, (Baptist), of Jan. 3, attacks "Modern Spiritualism," and would separate it from the parallel phenomena of old time as not in the category of parallel causation. We may thus see the warping influence of creeds, which can so narrow the mind as not to see that God and Nature speak the same in their parallel modes of being, or are but one in the manifestation of the spirit, for every one to profit withal, however various may be the developments or gifts. Thus the catenary of the modern phenomena are but links in the chain of the ancient order.

Torres may be different; words may be spoken or things done in the name of the Lord, but adapted to modern phraseology; the essential thing is the same. God's word or the Lord's doings, when significant of something extraordinary, whether by inspiration, trance or infowing of the Holy Ghost, cannot be wrenched from the common plane of the mesmeric-spiritual law by which the fleshed and un-fleshed worlds embrace each other. This law of being, personified as the Lord, or God, if you rather, was, is, and is to be the I AM before Abraham was, without variableness or shadow of turning in essential being.

It is for thus flanking the Biblical Spiritualism that the creedist in the Reflector is so moved to clear the God of Israel, Moses, the seers or prophets, Jesus and the apostles, from working on a plane parallel to the present, "for it (Spiritualism) attacks the idea of an infallible and supernatural revelation from God, and makes each medium equal to the prophets of the Old Dispensation and the apostles of the New."

Well, let us see. What is there supernatural and infallible in the act of Moses when he mesmerizes seventy elders and imparts to them the Spirit of the Lord? Was there in this anything more than the giving off of magnetic currents by spiritual engineering? How otherwise, too, when Jehoviah spoke through the wizard Balaam, and Samuel came from hell through the witch of Endor? What was there "supernatural and infallible" in transforming Laban's cattle into ring-streaked, speckled and grizzled, by the original

Jacob? What "supernatural and infallible" in the witch-hazel rod of Moses, when the Egyptian magicians could do the like with their enchantments? What "supernatural and infallible" in the jealous water of Moses, when the like application is used to-day, as witnessed by Du Chaillu in Africa? Was the Brazen Serpent above all surgery, "supernatural and infallible" as the healer? When the entranced Balaam was so controlled by the familiar Jehovah of Israel that he could only use divination and enchantment, for and not against the chosen people, was he in the "supernatural and infallible" order? or only the medium of the stronger battery, for a time, till by change of base and masterly strategy he flanked the people of God? When there was death in the pot, was it by "supernatural and infallible" means that Elisha healed the deadly pottage? and when, in the spirit of clairvoyance or clair-audience, this medium could tell the king of Israel the words spoken in the Syrian King's bed-chamber, are we thence to infer that, on every occasion, he was "supernatural and infallible"? When the Shunamite's son died and Elisha raised him to life so that he succeeded seven times, was it a miracle performed by the "supernatural and infallible"? We grant that when his bones, without the spirit, brought a dead man to his feet as readily as Lazarus from his grave, or as readily as the many saints that slept, who came out of their graves and went into the holy city, we are put somewhat to the worse; as also when Elisha rode into heaven with the chariot of Israel and horsemen thereof. True, Samuel could rise from the dead, through the witch of Endor; but the Watchman may claim that he did not like the early waking, but rather that waking in the latter days upon the earth, when the arch-angel's trumpet shall sound.

We may also grant, in other aspects, that Modern Spiritualists are somewhat short of the "supernatural" of old time; and that they cannot yet present a Jericho blown down by seven priests with seven trumpets of rams' horns, blown seven times, till the Sabbath-day journey made the blast complete at the seventh blowing, wherein, doubtless, the Prince of the Power of the Air came up to the help of the Lord against the mighty, wherein the armory of the New Dispensation of Spiritualism can be shown a compound blow-pipe of equal potency to the "supernatural" trump that laid out Jericho? As if it were the very one used when Sinai was alighted on a smoke, and may be the same that Gabriel will blow by-and-by.

But, while making these admissions there are other things in which we are nothing behind the very chiefest of the ancients in parallel outpouring of the spirit upon all flesh, so that sons and daughters can prophesy, and young men see visions, and old men dream dreams. We grant that the faith of old time was great as a help to the Lord. By faith Enoch was translated, Noah saved in the ark, and Sarah, when she was past age and as good as dead, came as newly to life as if seven times had not passed over her. The women received their dead raised to life again, and when by faith the children of Israel passed dry-shod through the Red Sea, by the same faith the Egyptians were drowned.

We grant that Elishah, the scuffle spirit, taught the good Tobias how, with fishy fume, to cast the devil out of the seven times washed maid; but it is not quite so clear how the good angel rebound the devil fast in upper Egypt.

The Reflector thinks that modern Spiritualists are outdone "by the tricks of many a professed juggler." If this Reflector had been well rooted and grounded in the phenomena of miracles—so-called—he would have discovered that the boundary line of fleshed and un-fleshed operations is of that uncertain kind as often to make a very nice question to decide on which side of the line is the spiritual agency. The two modes are really one, in different degrees of their modes of being, and where they touch in their more physical estate, we have those aspects in manifestation which so connect the spirits in with the spirits out of the flesh, that we may not infallibly say how much is of the one, or how much of the other. The same applies to the so-called miracles, of all ages. Moses was, and is, by many, counted as a juggler. He, or whoever be the person in that name, was doubtless a mesmeric subject, or medium. Was he a juggler, also? He may have performed on such wise as to come under either head, even while the *Deus ex machina* was his familiar spirit or Lord. We should be slow to charge ancient or modern mediums with trickery, when they may be only the passive instruments of un-fleshed spiritual powers. Even the acknowledged prophets of Israel confessed that the Lord deceived them. Moses, as a wizard himself, would not suffer a witch to live, and others put witches and wizards out of the land. Jeremiah, as a spiritual subject, exclaims, "Oh Lord, thou hast deceived me, and I was deceived. \* \* \* Will thou be unto me altogether as a liar, and as waters that fall?" And Ezekiel, on the same wise, declares that "the Lord deceives the prophets," and much the various prophets charged each other with prophesying lies. Miriam and Aaron claimed the Lord as a familiar spirit, while the Lord declared that outside of Moses he should speak to the prophets only in visions and dreams; but to Moses mouth to mouth, and not in dark speeches; and the similitude of the Lord shall he behold. Jesus was charged with being the master of the house of Baalzebub, and with being himself possessed of the devil. John, in the spirit, thought his fellow-servant of the prophetic brotherhood to be the Lord—and Paul, caught up to the third heaven, knew not whether he was in the body or out; but supposed that God knew.

But where was the difference in the essential mode of being of Paul's flight to the third heaven and the witches riding through the heavens on broomsticks, that Paul's trip should be "supernatural and infallible," while the trance witches were only in the counterfeit presentment with their Sabbath-day journey to the Prince and Power of

the Air? If the Lord may come in the clouds of heaven, may not the Prince also be thereabouts? Did not Jesus operate through magnetic or mediumistic conditions? Could he do mighty works when opposite batteries of unbelief confronted him? and on other occasions did he not harmonize the circle by reserving some and removing others, that greater results be obtained? On similar wise, unfeeling, did he not appear to the disciples? and was not Paul, in apt condition, struck down on his way to Damascus, like the slain in Baptist and Methodist revivals?

In all these, and like phenomena, do we not find a common law of operation? and that the ocean of magnetism in which we live has its tides and currents—its flux and refluxes—which through the phreno-mesmeric aura sweep the harp of a thousand strings?

When Jesus said, "the maid is not dead, but sleepeth," they laughed him to scorn. The people were put forth as a condition to raise her. This done, he took her by the hand, and the maid arose. Are there not many who are cognizant of such cases? and that circles, or magnetic life, has gone out of them to the raising of others? How parallel to this also was the healing by Elisha? Like modern mediums, too, he found music among the potencies, so that it came to pass that when the minstrel played, the hand of the Lord was on him. David charmed the evil spirit from God when Saul was in the dumps. "So Saul was refreshed and was well, and the evil spirit departed from him," but it would seem that in the second trial *vice* had gone out of the music, though the charmer charmed never so wisely; for Saul eyed David, and David had to dodge both the evil eye and the javelin.

The Reflector charges "the best spiritual mediums of Boston that their tactics are duplicity, exaggeration, flattery, guesses, and a mental manipulation of their credulous subjects." This is a very harsh accusation, and looks very much like bearing false witness. But we must make allowance that when the Church is in danger, the wrath of the Lord is kindled; nor in any of the past ages has the Lord or his priest been slow to wrath, when the people would look into the ark, and take the milk for babes as the sincere milk of the Word, or woe to them. Hear again the Reflector: "We go farther, and truthfully say that not one fact, in the way of mental and physical manifestations has been produced, to prove that one departed spirit ever communicated through one professed medium."

Thus does the Church leave the spirits out in the cold, while content on holding home to his bone, and in so clothing the fossils of old time, and in whitening their sepulchres, that the old bones, though as good as dead, shall be as good as the live spirits. Who but the Spiritualists can deliver from the body of such death? Sadly the Reflector is put to his stumps like Dagon, or head and arms lopped off by the "Harmonical Philosophy of Modern Spiritualism, whose teachings contradict all sound mental and physical philosophy; outrage the Bible and common sense," &c.—and though there be not one spirit to prep about and murder, yet that Satan must have lost his wits in coming up among the modern sons of God to talk "such nonsense on religious topics" in the manifestation of the spirit among the harmonical philosophers. We grant that when the devil took "our Saviour up into an exceeding high mountain," and spoke to him *ex cathedra*, he may have taught somewhat different from the harmonical philosophers—of discord in harmony, not understood; of partial evil universal good; of providence, foreknowledge, will and fate, fixed fate, free will, foreknowledge absolute, till the devil grew so hungry on such stony food, as to wish the stones might be turned into bread. To the Reflector, it is passing strange that men and women who have seen the tricks of Anderson, should entertain the supernatural claims of the Davenport Brothers; but why less supernatural than the feat of Moses transformed into a serpent? or the feat of Aaron, which budded, bloomed and bore almonds? or the water turned into wine? What are the miracles of all ages and of all people, but the supposed great power of God? Yet in progress from the primaries, the harmonical philosophers discover the modes of being, of working miracles by the apt aggregation of potencies in nature; or in other words, there are no miracles, but only a law of nature to be engineered by fleshed or unfeeling spirits.

"Ignorance of a cause is not proof that it is supernatural." Exactly so, Mr. Reflector. Hence we do not receive your parallel Bible phenomena as supernatural; but in parallel causation with "modern Spiritualism," we find the ancient quite as natural. We do not find anything supernatural within that nature which includes all being, or that unfeeling humanity becomes supernatural, or loses natural affection, by being clothed upon in more spiritual dress. Don't, then, Mr. Reflector, be so unwise as to suppose that "one might confuse a logical Spiritualist" by the silly questions you have raised. We know the rock whence we were hewn, and our house is built thereon, while yours begins to tumble about on a sandy foundation by your unwise mode of building; and the time is rapidly deciding whether old theology or modern Spiritualism has parted with common sense.

We now come to the last charge, of immorality and lunacy of the Spiritualists. "By their fruits ye shall know them." Very good. Spiritualists to-day are the first fruits of all past civilization, and what the ignorance and superstition of all past churchdom have made us. Perhaps Mr. Buckle's "History of Civilization," and Mr. Lecky's "Rationalism," may afford somewhat of light in that direction. The church in all ages has ever measured the best of its own against the worst of its opponents. On this wise, too, the best of the Bible has ever been measured against the worst of the Heathen. But with what measure ye mete unto others, it shall be measured to you. To put your best side against the worst of your neighbor, is not exactly to do justly, love mercy, and walk humbly; yet, as truth has nothing to fear, we court the fullest exposure of shortcomings; but let there be fair measure—the best of Spiritualism with the best of the church, and the worst of Spiritualism with the worst of the church. If it is the marriage relation that is to be discussed, do not hide the many strong divorce cases in the scutcheon-hole of the altar.

The church, having ever lived so much in a glass house, cannot afford to throw stones very severely. "Modern Spiritualism," so young to-day, may have too much in gross reflection as the offshoot from the old theological tree, and in some of the aspects may present contorted twigs as from the root inclined; but it is not to be forgotten that through the civilization of the church came the dark ages, and earliest Christian society was not entirely spotless. Ecclesiastical history presents a dark record for the church, with her skirts deeply dragged in the horrible pit and miry clay. Mosheim, Gibbon, Buckle, Lecky, and many others, exhibit her status as a civilization of humanity; and the anti-slavery reformers, for more than thirty years, know how much the

church was across their path as the defender of the "sum of all villainies," and the breastwork it made of Scripture for the same. Touching the charge of lunacy, have we filled as many lunatic asylums as that wrathful theology that has dealt damnation round the land till frightened mortals, emeshed in the devilish magnetism of the revival engine, have been driven mad in scores over the brink of a fabled hell, or have sought refuge in darkest unbelief? Let us rejoice, then, at our deliverance from the dark valley and shadow of death, and that we no longer heed a bigoted theology.

MR. FROTHINGHAM ON "COME-OUTERISM."

BY R. T. HALLOCK.

Says the New York Tribune, in its notice of two discourses, delivered on the 9th and 10th of December last, by Mr. O. B. Frothingham, "The significant views presented in these discourses, afford such a striking illustration of certain ecclesiastical features of the times, as to warrant notice in a secular journal."

I am of the same opinion. Of a truth, when a man of sound mind and cultured understanding leaves his spiritual home under the spur of necessity to depart, all uncertain meanwhile, whether he is to plant his feet upon firm ground, or is merely to step out of a frying-pan into the fire—if, as a reformer, he is to march "blindly toward his reform," if "he may be plunging on into anarchy, for aught he knows," and, "standing on the extreme verge of religious speculation with all the rest of Christendom behind him," is at loss to determine whether he is on the way "to a fuller glory of truth," or to the benighted regions of "dumbness and doubt;" whether he is about to "join the company of those who are reducing the universe to a few chemical elements which are able to dispense with a God," or, perchance, "may be driving just the opposite way, into the regions of pure abstractions, where an excessive brilliancy makes all things dark;" or whether he is to give it up, and find at last that the path which stretches out before him leads only "to the city streets, where poverty begs and vice allures," and ends there—his position warrants notice without apology.

Worldly prudence would suggest that one should not set out on a journey without some idea of wherefore and whither it is to tend. There is an ancient admonition not to begin it in the night, nor yet in the winter season. Nor should the traveler assume that there is no true path for his feet, simply because he has not yet found it. In any case it is wise not to start until one has some notion of where to go. It was a question with the Lord Hamlet, whether or not it were better to bear the ills we have than fly to others that we know not of, and as it seems to me, Mr. Frothingham and his friends should have settled it before they came out. As it is, they know not whether their path leads forward or in a circle, around the home they have left behind.

Of all the paths the "come-outer" may be obliged to tread, Mr. Frothingham seems most to deprecate the one that may lead him to "the ghosts of the disembodied—to hold intercourse with spectres." This would be "to abandon our reason altogether." He gives us to understand that the come-outer may keep his senses and land anywhere but there. True, if history is to be credited, Jesus seems to have retained his reason after what Mr. Frothingham sees fit to designate as "intercourse with spectres, and subordinates," as we learn from the same authority, he appeared in that character himself, to the great comfort of his friends, and to the enlightenment, instead of the darkening of the understanding, of one Paul, who chanced to meet with the said "ghost" while on a journey, which journey had a much more rational termination than the traveler's reason could have given to it, in consequence of the interview.

From the latter example, we might rationally infer that this intercourse which Mr. Frothingham deprecates, is, after all, a true help to the right path; and that he is in doubt whether he and his brother come-outers are going, for want of light derivable from this identical source.

Be that as it may, he describes himself as in total darkness now, (this perhaps may explain his horror of "ghosts," as no child fears them in the daytime,) and the only certainty he enjoys is the melancholy necessity that he must come out and go somewhere. He says, "We have a principle" to start with, and it is this: "That the organ of the Divine Spirit is the consecrated reason of the present time." No doubt; or, but this, namely: either Mr. Frothingham has not consecrated his reason to its highest uses, or the "principle" has failed. By his own statement, it has not shown him whether he is to turn to the right or to the left, to advance in one direction or in another, to accept this or that as true. He is not quite sure but that the golden rule itself may lead to universal disaster. He seems to present a pitiable commentary on his "principle," for it has not led him to any certainty for the present or the future, for this life or the next.

Suppose, for example, the path should end "in the purely human work of social reform"—the wiping out of evils and sorrows. One cause of human suffering, and one which the religious teacher is especially called upon to meet, is the bereavement occasioned by what is called death. How is he to discharge the duty, denouncing attention to the very facts upon which "the consecrated reason of the present time" should lay hold, as an "abandonment of reason?"

As it seems to me, he has stated his "principle" without duly considering the requisites to its practical action. For the Divine Spirit to be a moving spirit, a directing spirit in the reason of this or any other age, it is essential that there be a basis to reason from—an existing reality for reason to illuminate. Without this prerequisite, that which passes for reason is only speculation, into which the Divine spirit does not enter. Speculation, at best, can but present an average of doubts; it is the province of reason, *consecrate* and acting in Divine order, to dispel them. But it is not possible for the reason to be divine, or its conclusions to be sound, while it underrates or reflects the established method of its procedure. There must always be a flaw or incompleteness in the consecration where this is neglected. And it is precisely this neglect, as I think, which has plunged him in a sea of doubts, with no present hope of dry land.

This come-out is certainly no helpful purpose. On the contrary, it would seem as if it were only to give public notice of the come-outer's own utter helplessness. Virtually, he has simply said to the sectarian world behind him, "My friends, I will no longer wear your old clothes; they are too small, and, in the light of the present age, they become a burlesque rather than a gentleman." Thereupon he wraps himself about with a robe of advanced steps out in front of the Unitarian advanced guard, and—there he stands! The last century was fruitful in come-outers who went as far. They knew well enough what was not true

while not a man of them could say what is true. France and Germany have each given us a "Life of Jesus," extremely interesting both, with the slight drawback that the essential facts of Jesus are left to take care of themselves.

To be helpful to-day, the come-outer, I think, should be able to affirm as well as deny. But he cannot affirm from the mere strength of his head. Wisdom does not originate in the closet. Her path lies between a fact and its consequences. This is the divine method of education. The student begins with a fact. Over that he has no control. If he quarrels with it or despises it, he is not a student, and it can teach him nothing. Were no stars ever visible, astronomy had not been possible; and to-day its stupendous deductions rest upon facts exhibited by implements as inconsequential in themselves as the toys of children. This American people has learned what it really knows of the principle of justice from a bitter fact alone. It did not learn it from its sacred books, nor from its theology. The little knowledge that it has, came from its generals, rather than its priests; from its battlefields, instead of its churches. These institutions themselves have got the knowledge from the fact of war. It was seen in the flash of cannon, and not in flights of pulpit eloquence, that the justice which dwelt only in a precept, the neglect of which might be atoned for, was a principle in nature, as real and as essential to the life of the nation as the air it breathes.

But this method, imbedded as it is in the nature of man, and by virtue of which he has secured all the knowledge he possesses, is quite overlooked by Mr. Frothingham; and until he adopts it, I do not see what power is to rescue him from being a mere wanderer forever. He, and all who come out with him, though they assume to consecrate their reason to the discovery of truth, overlooking the method, will never find it. Humanity will not accept the conclusions of Voltaire and the French school. Nor will modern philosophy accept the picture of the future which theology has painted, for it knows it to be monstrously out of proportion; but the instincts of man still demand a future—one that shall be real, and in harmony with all that is real in the present. This demand can be met in but one way. The life beyond must reveal itself to us, or we can know nothing of it—no so much, even, as that it is. With that revelation our likes or dislikes have nothing to do. In fact, the expression of dislike or contempt is downright impertinence. The student's business is to observe, and then to reason. He is not responsible for the fact, but for its use.

Had Mr. Frothingham come out from the false method to the true, he would have advanced somewhat in the true work of a reformer. He cannot fail to see that the faith of this age, if it is to continue to have any, must rest on facts alone. Tradition has run out, dogmas have failed, speculation is mere babble. And he knows, too, that man is ever faithful to all that he can verify. He will reverence the Divine when he learns the true character of Divinity. He will keep the laws of the spirit when he realizes that he is a spirit. The truth is stronger than a prison, more potent than the gallows. But throughout all nature, so far as I have been able to see, truth is always found inside of a fact. And there is just where he refuses to look. Nay, he will not let the facts of the spirit-world even name themselves, but draws upon the church fund of ancient superstition for false names. He says, "Knocking at the doors of mediums for information which we ought to get through our own powers, is to abandon our reason altogether." Granted that we ought to get; but suppose we do not get, (and certainly he has taxed his "own powers" in vain,) what then? Why, then, as I view it, it would be but common sense to seek for the needed information in any other possible direction. The mode or means of a truth will never be a cause of quarrel with a wise man; much less should they be with a come-outer of this religion, which has to do with the truths of two states of being. The religious teacher who in this age makes the means of truth (that is, fact, and be it remembered every phenomenon has its lesson of wisdom,) a stumbling-block, makes a profane use of reason, and, as in the present instance, his profession of come-outer simply resolves itself into a proclamation that he has come out from shadows to wander in perpetual darkness.

79 East 15th street, New York.

Written for the Banner of Light.

LIFE'S QUESTIONS.

- Drifting away,  
Like notes in the stream,  
To-day's disappointment—  
Yesterday's dream;  
Ever resolving—  
Never to mend—  
Such is our progress;  
Where is the end?
- Whirling away,  
Like leaves in the wind;  
Prints of attachments  
Left daily behind;  
Fixed to no friendship,  
Fast to no friend—  
Such our fidelity;  
Where is the end?
- Floating away,  
Like clouds on the hill,  
Pendulous, tremulous,  
Migrating still;  
Where to repose ourselves?  
Whither to tend?  
Such our consistency;  
Where is the end?
- Crystal the pavement,  
Seen through the stream;  
Firm the reality  
Under the dream,  
We may not feel it,  
Still we may mend—  
How we have conquered,  
Not known till the end.
- Calm is the firmament  
Over the cloud;  
Clear shine the stars through  
The rifts of the shroud;  
There our repose shall be,  
Thither we tend,  
Spite of our wanderings,  
Approved at the end. C. W. B.

Misfortunes are moral bitters, which frequently restore the healthy tone of the mind after it has been cloyed and sickened by the sweets of prosperity.

Spiritual Phenomena.

A Chapter of Wonders.—A Letter from Dr. Willis.

HAVERHILL, MASS., Dec. 26, 1866.  
DEAR BANNER—Since the month of September last, I have been trying to get time to write you a brief account of the manifestations I then witnessed in Haverhill, Mass., through the mediumship of Miss Mary E. Currier; but since the 16th of October, the pressure of severe mental and physical toil has been so great upon me that I have scarcely had leisure to take my food in the decency and order recommended by the apostle.

This month I have again been lecturing in Haverhill, and have had an opportunity of seeing yet more of the mediumship of this young lady. She is a quiet, lady-like girl, with an air of perfect sincerity and frankness about her that renders it difficult to believe for a moment that she could possibly lend herself to a wicked imposture upon the most sacred feelings of the human heart. She is the only child of W. W. Currier, Esq., one of the prominent working Spiritualists of Haverhill. I have had several séances with her, and though I instituted no special tests save those of a mental character, I received during those sances what to me were most positive and most satisfactory demonstrations of the wonderful power of spirits to manipulate matter and do with it as they will.

Miss Currier may be termed a musical medium. She takes her seat at a piano in a room that has been made impervious to the light. Beneath the piano and around it are a dozen or more bells, forming a perfect chime; a large and a small drum, a tambourine, etc. On the piano is a guitar, a violin, a triangle, a trumpet, and an accordion.

The spectators are seated facing each other upon two settees, with hands joined, and the connection is not allowed for a moment to be severed. It is apparent to every one that the only mortal present in the room outside of this circle is the young girl who sits at the piano. She commences playing upon the piano, and frequently before the door is closed that excludes the light, bells and drums and tambourines will chime in in perfect unison, and the music produced is very wonderful. The instruments are not struck feebly, or uncertainly or bunglingly, as they would be if one person was attempting such a performance in total darkness, but they are played with precision, and with a merry, rollicking enthusiasm that is truly inspiring, and makes one long to break the circle and clap hands, and cry "bravo."

The tambourines are played in a truly professional manner, and I have repeatedly and distinctly heard a sound as of knuckles beating upon them, and also that peculiar whirring or buzzing sound produced by rubbing the ball of the thumb over the surface of the instrument, and this while both hands of the medium were employed in executing a brilliant waltz or march upon the piano.

I pursued my investigations in silence, preferring to share my observations with no one. I distinctly heard sounds produced during this stage of the manifestations that would require at least six pairs of hands to execute, and I cannot conceive how a sane man can sit through one of those sances and listen carefully and closely to the effects there produced, and ascribe them all to the two hands of the medium.

During this part of the sance, I repeatedly asked mentally that certain effects might be produced upon the different instruments. To my delight, invariably my thought was responded to, showing a wonderful power of mind-reading somewhere. This was no chance result, for I tested it again and again, and so varied my experiments as to make the demonstration triumphantly beautiful and satisfactory.

After this had continued some little time, there was a change in the order of proceedings. The medium's hands, as was claimed, were taken from the piano, and a spirit commenced playing independent of her touch entirely. This, of course, I had no means of verifying. I only know that the change in the style of playing, and also in the style of the music, was as decided as can well be imagined, and during this part of the performance—which I believe, to be under the especial supervision of an Italian musician—the most surprising effects were produced upon the piano I ever listened to. An experienced musician, himself a master workman upon musical instruments, declared that there were effects produced upon that instrument that were entirely beyond the power of one mortal player to produce. For instance, the harp stop would be so applied that its effects would be confined entirely to the bass register, and not affect any of the treble notes, or to the treble without touching the bass. Several times it was applied to one octave, while the tones of the next octave would be clear and ringing as a bell.

Once, while notes were being executed at the extreme ends of the key-board, requiring the widest possible distance between the two hands of the medium—granting for the moment that she was the performer—I heard a beautiful minor interlude performed upon the middle register of keys, that could not by any human possibility have been executed without the presence of an other pair of hands upon the key-board.

Again: the piano lid was always down and covered with heavy articles, music books, and various instruments; and yet the most surprising effects were produced inside the piano. I defy any mortal to imitate them, even with the cover removed. The power seemed to penetrate to and pervade the inmost recesses of the instrument, and the wires were manipulated as if by hands between them and the sounding-board, imitating now the harp and again the guitar or banjo. Here again I applied my mental test, and with the same success. Invariably and readily came the responses, giving the effects asked for mentally, now upon one set of strings and then upon another.

During this time the other instruments frequently chimed in, producing effects as beautiful as they were novel.

Other manifestations of a remarkable character and in great diversity were given, that I have not time or space to describe minutely. I wish to confine myself entirely to those that most interested me, and that seemed to demonstrate most clearly the presence and operation of invisible spiritual forces. The musical instruments are floated about the room, brought to the members of the circle, &c. Several came to me, in response to mental requests. I have heard the drums, the bells, the triangle and the tambourines, and the piano, with the violin and guitar, all played upon in unison, both as to harmony and to time. The amount of physical force expended upon the drums is truly astonishing. Some of the drum solos are splendidly executed, commencing with a low, scarcely perceptible tap, and gradually increasing in power till a volume of sound fills the room that is almost deafening. A strong man could not display more power, and the medium is a delicate girl, with but slight physical strength and very slight powers of endurance.

that was more satisfactory to me than all that I heard in the darkness, wonderful as that was. So true is it, that I am most fully satisfied by the evidence of all my senses, and also demonstrating to me one of the most frequent causes of failure in manifestations of this character.

One evening the medium went into the circle-room, and took her seat at the piano. I was in the sitting-room; the door between was open, and a flood of light from the room I was in made every object in the circle-room distinctly visible. Scarcely had the medium struck the first note upon the piano, when the tambourines and the bells seemed to leap from the floor and join in unison. Carefully and noiselessly I stole into the room, and for several seconds it was my privilege to witness a rare and beautiful sight. I saw the bells and tambourines in motion. I saw the bells lifted as by invisible hands, and chimed each in its turn accurately and beautifully in unison with the piano. I saw the tambourine dexterously and scientifically manipulated, with no mortal hand near it.

But suddenly, by a slight turn of the head, the medium became aware of my presence in the room. Instantly, like the severing of the connection between a galvanic battery and its poles, everything ceased. Mark this: so long as my presence in the room was known only to the invisibles, so long the manifestations continued in perfection. The moment the medium became aware of it, everything stopped. A wave of mental emotion passed over her mind, which was in itself sufficient to stop the phenomena at once. So wonderfully delicate a thing is mediumship! Even the veterans in Spiritualism have no real appreciation of it, nor can they realize that a medium is of necessity an instrument so delicately strung that the slightest jar, even the vibration of a thought on the mental atmosphere, may entirely disintegrate it. This little incident proved to my mind most clearly that, in nine cases out of ten, it is the condition of the medium that renders it so difficult for spirits to perform these wonders in the light, rather than any lack of power or disposition on their part.

SUNDAY EVENING, Dec. 30.

This is the last Sunday of my engagement in Haverhill. About three-quarters of an hour before going to the lecture-room this evening, the medium went into the circle-room and commenced playing the piano, the door between that and the sitting-room being open. Almost immediately the bells began to chime, at first faintly, but gradually increasing in power till the tones were round and full, and the harmony was perfect. Then the tambourine was taken and manipulated in a most masterly manner, the medium still playing upon the piano, and the bells continuing to chime. At the request of some one in the sitting-room, the tambourine was thrown with great force into that room, although the door between was open; the diagonal corner of the room from where the medium sat at the piano. This was repeated several times and the instrument would be thrown to the person requesting it. The medium sat where she could by no possibility see one of the occupants of the sitting-room. Each time, the instrument, on being placed back just within the door of the circle-room, across the room from the medium, would be instantly seized by the power, splendidly manipulated, and thrown with great force through into the sitting-room again, and all this while there was not the slightest break in the execution of the waltz or polka that the medium was performing at the piano, and she was the only mortal in the circle-room.

Presently a little Indian spirit, who calls herself Mayflower, took possession of the medium, and the Italian player of the piano, and we were all summoned into the circle-room to hear Mayflower play the triangle. We took our seats and joined hands, and there followed a most remarkable performance. I have never heard a triangle performance excelled, and the accompaniment upon the piano was equally remarkable; it was executed with clearness and precision, and without a break. I can give no adequate description of this performance; it must be listened to, and that too by a clear and candid mind trained to close observation and possessing some musical taste, to be appreciated.

But I have said enough to answer my purpose, and too much perhaps for the credulity of those of my readers who have no faith in these marvels. It seems to me that no man with any power of close observation, or with the least capacity of tracing effects to their causes, can sit through one of those sances and not be convinced that what he ever may be the origin of these manifestations, they are not the result of imposture on the part of the medium. The man who will attend those sances with no prejudices to confirm, no preconceived opinions to establish, with one earnest desire to get at truth, not to detect fraud, cannot fail to receive a convincing demonstration of the reality of spiritual phenomena.

To be sure, these very same things may be cleverly imitated by a trickster. What does that prove? Why just what the presentation of a one hundred dollar counterfeit treasury note at the department at Washington, so cleverly executed as to almost baffle even the experts to detect, proves—viz: the existence of the genuine.

I have aimed in this hurried sketch to give plain statement of the impressions received while present at the sances given by this remarkable medium. They are open to all who may wish to investigate them. Many attend them from a distance—and in a majority of cases feel amply repaid for time and trouble.

And now permit a word to my numerous friends in Boston, who have been anxiously looking for months for an announcement from me that I had taken an office in that city for the practice of my profession as a physician.

When I left New York last spring, it was with the fixed purpose of locating myself in Boston, but worn down by the labor of a most arduous winter, I felt compelled to rest during the summer, and so deferred getting me an office till the fall. In the fall circumstances shaped themselves in such a manner that I felt compelled to return to New York and resume my duties as Professor of Materia Medica in the New York Medical College for women. Since the middle of November I have been doing double duty at the college, filling my own chair and also that of Theory and Practice. This, in connection with my Sunday labor, keeps me so exceedingly busy that I get no time to devote to correspondents, and so beg the privilege of letting my friends know through your columns that I still live, am still in the harness, and still battling for the world's progress in all directions.

Where the coming spring will find me, I cannot say, but established somewhere as a practicing physician. I hope it may be in Boston. In the meantime my address will be found with that of Mrs. Willis's, at the head of the Children's Department of the BANNER OF LIGHT.

Ever truly yours,  
FRED. L. H. WILLIS, M. D.

Why are good husbands like dough? Because women need them.

Children's Department.

BY MRS. LOVE M. WILLIS. Address care of Dr. F. L. H. Willis, Post-office box 39, Station D, New York City.

"We think not that we daily see About our hearths, angels that are to be, Or may be if they will, and we prepare Their souls and ours to meet in happy air." (LIZION HUNT.)

(Original.)

AUNT ZERA'S STORIES.

NUMBER TEN.

"I do believe," said Grace one day as they were looking at some fine engravings, "that I could be an artist if I could only have some chance to do something. But here I am way off on the farm, with only hens and chickens to look at."

"And the cows up at the yard," interposed Kate. "I am sure they are something, with their pretty brown faces."

"Do you know that Rosa Bonheur found her models in goats and cows and horses?" said Aunt Zera; "and she is one of the greatest artists of the day. And then there is Bierstadt; he has his models in mountains and clouds and sky; and I doubt if there is a finer view of the mountains, than from the spot where we stood the other day. I wished I had an artist's skill then."

"And I read something in your book, auntie," said Will, "about an old painter, Leonard, or some such name. Do tell us about him. Wasn't he a self-taught man?"

"He lived four hundred years ago. He was born near Florence. His name was Lionardo da Vinci. He was quite a musician, and was all the time busying himself about something. He used to get wax and make little figures that looked very natural. He invented also a kind of musical instrument, something like the lyre. He was also very fond of astronomy, and spent much time in studying the stars. He had never shown any great skill in painting until one day a peasant brought him a circular piece of wood cut horizontally from a tree. This peasant had built him a new cottage, and wished something to ornament it with. Lionardo must have had a good deal of love of fun, for a sudden idea took him that he would make something that no one else had ever seen. He thought also, 'now my father does not think much of my skill with the brush, and I will surprise him very greatly.' So he took his piece of wood to his own room, and kept it carefully concealed. He then went to the swamps and collected toads, lizards, serpents, adders, and all kinds of creeping things. He also collected moths and locusts, and many disagreeable insects. He studied all these, and then compounded a monster that was hideous to behold. It had all the serpents' spite, the lizard's ugliness, and the toad's disagreeable half-concealed venom."

"What an idea," said Grace. "What could make any one wish to put together so much horror?"

"It was, I imagine, a boyish freak—a wish to see what could be done. When he exhibited it to his father, he was sufficiently gratified by his effort by seeing his father really terrified. He acknowledged the talent of his son; but he had no idea of letting anything so valuable go into the peasant's hands. So he had painted for him some simple picture, better suited to adorn his cottage, while he retained the monster of ugliness, and sold it for quite a large sum of money. After this, I do not know that he studied to perfect himself in representing horrors. Almost all the artists of that day delighted in painting scenes in the life of Jesus; and Lionardo chose the Lord's Supper. The painting was twenty-eight feet in length."

"As long as this room," said Will.

"Yes, and the figures were more than life-size; it took him two years to paint it."

"Only think," said Kate, "of working two years on a picture! Why, I thought an hour was a great while to spend on that man's head in Grace's book."

"Didn't we see an engraving of the Lord's Supper at Mr. Foster's?" said Will.

"Yes, and it was taken from this very picture. You will be more interested in looking at it, now that you know something of the man who painted it. But from the copies we see, we can form very little idea of the wonderful skill shown in the painting."

He became a rival of Michael Angelo; and they had no very friendly feeling for each other, since both had such skill. They vied with each other for the honor of painting in fresco one side of the great council hall in the Palazzo Vecchia at Florence. Each prepared his cartoon."

"What is a cartoon?" asked Grace.

"It is a kind of sketch, or outline. But in these a true artist will give so much life that you hardly miss the filling up. In the cartoon prepared for this hall by Lionardo, the horses seem like living creatures and to be full of the spirit of motion. But the hall was never finished, and so the work was never done. It was the great fault of Lionardo that he did not finish his works. He was always designing many things, but he finished only a few."

When he went to Rome, he found other artists were taking advantage of what he had discovered as improvements in the art of painting. This did not please him, for he was not great enough to rejoice in the increase of beauty, if it was not won by his own hand. He determined to leave Rome, and accept the invitation of Francis the First of France, to visit his kingdom. But here, with every opportunity to produce works of excellence, he did nothing. The luxury of the court spoiled him for close study with his pencil, and he left there no proofs of his skill. What a loss it seems now; for how we should like to have had preserved some representation of scenes in that day."

"But I don't see, auntie," said Will, "any great use in painting, and I should never think of calling Lionardo a great man, like a great General, or Admiral."

"It is a great gift to possess, when one has the power of representing anything beautiful in so life-like a manner that it shall seem to be filled with living beauty. It is next to a creation, and it not only gives great pleasure, but does much good. It is like a perpetual link to the good and beautiful, when we can gaze upon the faces of the noble or behold the representation of beautiful scenes."

"Oh," said Grace, "I often think if I could paint what I see, that the whole world would grow good; but I thought I must study works of art to become an artist."

"The greatest of all artists is nature. Look now over to Will, and see his face; he is thinking this is a very dull, stupid story, and his face tells it all, and would make a good picture of a disappointed man."

"Then please convert me into a Michael," said Will, "by telling us something of the artist whose picture hangs in your room."

"You mean Raphael. Lionardo was thirty

years old when he was born—the man that never had an enemy—"

"Is that true, Aunt Zera?" said Will. "I have heard that everybody that was smart had enemies."

"Raphael was born with great talents, and great virtues. His father was a painter, and his beloved mother died when he was only eight years old. But he was old enough to cherish her memory tenderly, and to dream of the heaven to which she had gone. His father married again; so he had a step-mother; she loved him devotedly, and let him feel the loss of his own mother as little as possible. When he was quite young, he surpassed his father in the art of painting, and he soon began to excel. He was particularly fortunate in choosing scenes from the Bible. He took those where his imagination could picture something attractive. He painted Mary, the mother of Jesus, in a garden surrounded by lovely and brilliant flowers, while Jesus, the boy, was at her knee."

"Oh how pretty," said Grace, "and not at all as the ministers tell us about Jesus, just as if he never was a boy, and never had a good time."

"In another picture, John is presenting him with a goldfinch; and in another, Joseph is giving Jesus flowers. Such pictures make people love to think of the life of Jesus, for they could trace his steps up from a little boy to his noble manhood. There was another picture quite remarkable: it was of the angels that appeared to Abraham. They had no wings, but looked like lovely maidens. There is no doubt but Raphael saw in vision the angels, and that his mother's spirit watched over him in tenderness, and impressed him with many of his beautiful visions."

The picture you speak of in my room, is from a portrait painted by himself when he was seventeen years old. It is so sweet and gentle in its look, that one grows to love him immediately. And yet he looks so sad, that one almost hears him sigh for his mother."

Leo Tenth wished to ornament the Sistine chapel with real draperies, and engaged Raphael to design patterns for them. Thus originated the celebrated cartoons, which if you are ever fortunate enough to travel to foreign countries, you will seek out. These draperies were not all completed, and the cartoons were for a long time lost. They were brought to England and purchased by Oliver Cromwell, and at last they were preserved by Sir Christopher Wren."

Raphael was not jealous like Lionardo, and he gave all honor to Michael Angelo. Wherever he went he made friends, and never an enemy. His good fortune and the great honors he received did not exalt him. He loved simplicity, and found delight in thinking of what was good and beautiful."

He often looked up to the stars and thought of his mother, and pictured angels in every cloud that passed over his sky."

"But, Aunt Zera," said Will, "you say he painted angels without wings. I should like to know why, when everybody else painted them with."

"Because he saw them, I believe, and knew they had no wings, and as he was a true artist, he was sure to be true to what he saw. His Madonna was also—"

"What is a Madonna," asked Kate.

"It means our lady, and is a representation of Mary the mother of Jesus, with Jesus as a child, or infant, and sometimes with Joseph. And in all these pictures he never forgot to express the loving tenderness which a good mother feels for her child. It does one good to look at one of his pictures or the copies, for I suppose we seldom see a real picture of his; for they are very rare, and cost great sums of money, and their owners will never part with them."

There is one thing I always like to remember, and that is, that he felt in his heart every look of goodness that he represented in his pictures."

The house where he was born is still standing in Urbino, and is visited by many who love to seek out the steps of those they honor."

"There is one comfort," said Will: "all these distinguished or wonderful men were once boys like the rest of us."

"With the girls left out," said Kate; "but I guess Aunt Zera can remember as many famous women as men."

"If women have not painted as great pictures as men have," said Aunt Zera, "they have lived them, and that is greater. According to a student of nature of our own times, every act of our lives is pictured on the objects about us. If that is so, we can make more beautiful pictures every day than any artist could paint in a lifetime."

"Please explain," said Will.

"Well, he says that all we do is painted on the ceilings of the rooms we live in, or rather, that it is photographed there; and that every stone in the street has the impress on it of the days when it was first formed and became a stone; also that it bears a photograph of the different ages through which it has passed."

"Now that is a little larger morsel than I can swallow," said Will.

"Yet this professor has demonstrated that there is something about the stone more than is observable on merely looking at it. A seer—"

"What is that, auntie?" said Kate.

"It is one who sees clear, who sees with the spirit-senses."

"A witch you mean, don't you?" said Will, laughing.

"I mean one who is not blinded to the beautiful and true things about us. These seers, or, as some call them, sensitives, can tell by coming into a room who has lived in it, and what scenes have transpired there."

"Only think, Will," said Kate, "of the times we used to have quarrelling over Bruno, and of the sweet faces you made over that long sum in Adam's Arithmetic."

"And, if you please, madam," said Will, "do not forget the turning of the sheet one fine summer afternoon. Wasn't that a sweet picture, though? quite equal to Raphael!"

"We can all remember scenes that we would not like to have preserved. But I trust we can overlay the disagreeable ones many depths with lovely, beautiful ones. I would like to preserve forever the groups that have listened to my stories. I believe you are all artists of the beautiful, and will photograph pictures worthy a Raphael as long as you live. Let us not forget our power."

(Original.)

A REMARKABLE BIRD.

There is a kind of bird that lives in the region of Caye Comorn, so it is said, that builds hanging nests, and at the top fastens a bit of clay. Its nest consists of two apartments. No doubt, in bird-language, one is called the kitchen and one the parlor. The bit of clay at the top of the nest is to serve as a chandelier; but how? There are an abundance of fire-flies in this country, and the little bird picks up one and sticks it on the clay. There the little creature lets his light shine brightly into Mistress Birdie's parlor. Sometimes there are three or four of these fire-flies and then the little habitation is quite brilliant."

It is said that it is their light that frightens

away the bats which like Mistress Birdie's young ones for their supper. No doubt this is the reason that the mother bird puts the little shining lanterns by her cozy nest; but we can almost imagine that there might be a little company of friends expected; perhaps a little tea-party or a quiet conversation. How pretty those little gleaming lights must look! and what a snug time the little birdies must have under the protecting care of half a dozen fire-flies!

Anagram.

Henw eth piratt kasta the thilff  
Ot melars fo tasingroval thilff,  
Lilw th, nac ti re's nuter  
Ot sheto how rouma?

Ni het murem nald os rihgt,  
Hewer linwed venre moes ro gilth,  
Halls ew rou defrins list erzolgnee  
—Ni rapdesa?

Ew hakti the veer, rafthe dgo,  
For sixth rou thiff, ro peok os roahd,  
Nad won raf raf ul lebaniggw reef,  
Nathak, nathsk ot toeh. P. C.

Correspondence.

Spiritualism in Northern Vermont.

If it will not be inconsistent with the interests of the BANNER at this time, I will offer a few thoughts to its readers from Northern Vermont.

I wish to say that the few believers and friends of Spiritualism in the town of St. Johnsbury, and vicinity, have recently been not only highly gratified, but have been spiritually instructed, and made better and happier, by the beautiful and truthful ministrations given through the organism of Mr. Joseph D. Stiles, of Massachusetts. Mr. Stiles spoke for two Sabbaths from the desk of the Universalist house, at St. Johnsbury Centre, and to good audiences. He also spoke at the Town Hall, on the Plain, one evening, to a good audience. I think all the friends of the cause will heartily concur with me in feeling thankful to Mr. Stiles for making his appearance amongst us, and permitting the good invisibles to speak to us of the immortal realms. For one, I shall remember the occasion as being fraught both with pleasure and profit.

The town of St. Johnsbury is a smart, thriving, enterprising business town, and contains a great many good souls of all religious opinions. But like many other places, it contains a grain of superstition, and perhaps I might say, is tainted with a little with jealousy of anything being entertained of a religious character different from its own. But I am not disposed to be uncharitable to any religious faith, and therefore will say no more in regard to the opponents of our beautiful faith in this region. I wish to say, however, to the numerous readers of the BANNER, and most especially to those that know how to treat a case like ours, where our faith is but little known, understood or appreciated, and also to those that can sympathize with us, and can feel as we feel, that there are even here some souls on whom the mantle of a spiritual light has fallen. There are, even here, some who are acting pioneers in the great cause, and who brave and buffet the winds and the waves of a violent and an oppressive intolerance. There are some here who have long felt the inspiring influences of the angel world, and there are some here who from the first few faint glimpses of spirit reality have withstood the storms, and temptations, and angry surgings of falsehood, of slander and malignity. But as far as I can learn, none of these faithful hearts have ever returned to their oppressors a malignant hatred or revenge. For it ever occurs to them, after having learned such sweet lessons from the angel land, that there is a higher, a nobler, a more exalted position for the human soul than descending to the low plane of material degradation and spiritual oppression.

And here I am more than ever before reminded of the beautiful example of that good man of Nazareth. I see plainer than ever before how he labored to raise men and women up, and not to press them downward. I can see now, what I have not heretofore so plainly seen nor realized, the position he occupied in days of old, among the superstitious, the ignorant and the bigoted. And I can now appreciate better than ever before that holy love he entertained for all mankind; that intense interest he felt for human welfare; that consistent faith and knowledge that ever abided within him of the beauties and the realities of Heaven, and of the immortal truths revealing the mysteries of the other world, and making them known to the waiting children of earth. Oh, how sublime and real a picture is this: that the hosts of the Heavenly World are living, and thinking, and moving amongst us to-day; that though the mortal tabernacle has passed away, yet the same spirit, the same being, still lives, has the same, only a holier love for us; has the same, only a higher interest in our welfare; that they sorrow with us when we sorrow, and rejoice with us when we rejoice; that they oftentimes influence us from error, and avert many dangers that lie in our pathway unseen; that they hover about our bed-sides, oftentimes breathing sweet and holy influences upon our wearied spirits; that they look, and listen with gladness, as we awaken in the stillness of morn, to the recognition we accord them in our praise and thanksgivings.

I would say, then, as others have often said, let us all who realize the great truth of spirit intercourse, live a life, as far as may be, of a cultivated spiritually. Let us all strive, more than ever before, to so educate our spiritual natures, that our flesh, with all its attendant passions—our whole being even—may be kept in beautiful harmony, and we shall thus raise up our own souls nearer to the standard of angels and heaven, while yet living in the flesh. F. V. POWERS, St. Johnsbury, Vt.

"Spiritualism and the Clergy." The people of this "young city of colleges" are favorably inclined toward the subject of Spiritualism, and the older inhabitants have had the evidences of a life beyond the grave presented to them by various lecturers and manifestations of spirit presence, and they gladly accept the tidings of great joy, though the clergy here remain dumb, and with "lifeless rituals," all the noblest impulses of their flock "benumbed."

The "ministers of the gospel" are well aware of the "doubts of the immortality of the soul" in the minds of their congregations, and vainly strive, by prayers to a God whom they "ignorantly worship," to induce the people to gather together in their synagogues, and there be safe from their imagined enemies, the Spiritualists, and the so-called devil or devils—the spirits—as they persist in calling the "beloved and departed," as they strive to enter at the open door of their "hearts and homes."

The Rev. Mr. Beecher of the leading church of Galesburg, is a man eminently qualified to "turn man's darkened vision to heaven's celestial light," yet he is groping in darkness as to all that per-

tains to the spiritual welfare of his congregation, and what is said of him is true in regard to all the others. Yet, in their very midst are the spirits working in various ways to reach the hearts of men, and furnish abundant evidence of their continued existence and desire to communicate.

The time has arrived when Spiritualists, in whatever position of life they may be, must lay aside all reserve, and demand, at the hands of reverend gentlemen, that courtesy and attention to the claims of a "knowledge of spirit existence" that the Spiritualists only possess, and must utterly refuse to be thrust aside by a "majestic wave of the hand," or to be "frowned down," as has been proposed by a president of one of our institutions of learning in this county.

The Spiritualists should insist on a respectful hearing from priests and laymen, that they may impart what the spirit or spirits "hath to say unto the churches," which do most abound with "wealth's proud children," purchasing what they suppose to be a true religion—while the powers of the church are arrayed in open and secret hostility to spirit manifestations among the common people. Come, passive love of ease and well-to-do Spiritualist; come forth from behind the screen that shields you from public gaze, and openly proclaim, in your place of business, your belief, and what you know of Spiritualism. Your "business" will not be injured in the least by your boldness, and you will gain friends you know not of. Dare to speak of your knowledge of the life beyond the grave. HENRY STRONG, Galesburg, Ill., Dec. 30, 1866.

Liberal Lectures in Rhode Island.

Westerly has had a pleasing variation from the usual dead level monotony of Orthodox sermons, in a course of four lectures by Henry C. Wright, for so many years the honest and fearless champion of the true liberty of mankind.

His first lecture, delivered before the Westerly Lyceum, was on the "Birth, Mission and Destiny of the American Republic," in which he traced the gradual rise and progress of the principles of true civil, religious and political liberty on which our Government was founded; showed the mistake of the American people in so long compromising with slavery and allowing it to remain a dead weight and hindrance to their advancement; but that now this curse having been washed out in four years of bloodshed, there was nothing to prevent America from taking her rightful place as first among nations.

The second lecture, under the auspices of the "Burside Lodge" of Good Templars, was on "The Curse of a Drunkard's Appetite," in which he showed how the all-devouring and constantly increasing appetite of the drunkard for alcoholic stimulants cursed him more thoroughly in fact than any papal bull of excommunication could ever do in imagination. He was cursed in his down lying and in his uprising, in his relations to his family, his church and his State; rendering him brutal in the first, dishonored in the second, and untrustworthy in the last; that there was no hope for the manhood of the drunkard save in total abstinence; that every temptation and intoxication yielded to was an added link to the chains that bound his soul to degradation. Mr. Wright, in connection with the lecture, read some extracts from a MS. work, which we hope soon to see in print, entitled "The Chester Family."

On Sunday, the 30th ult., he delivered two independent lectures. The first was on "The Dead Past and the Living Present." The speaker proceeded to show that one great obstacle to the progress and freedom of thought to-day is the attachment men feel to the dead past and to the dogmas of the dead men of past ages; dogmas which, at the time of their enunciation by Christ, by Mahomet, by Confucius and by the apostles, were far in advance of the thought of that day, but which were to-day like the out-grown garments of a child, that could only be made to fit the full-grown man by dwarfing and crippling the limbs and so destroying the symmetry of form and grace of proportion; that the living present is more to us than the dead past can ever be; that its lessons are more ennobling, more progressive, and, consequently, more suited to our growing capacity to understand the truth; that we must bury the corpse of the dead past, which, though once, and to other generations, was instinct with glorious life, to the men and women of the nineteenth century, but a putrid and unwholesome carcase, to be put out of sight; that the living present, with its dawning truths, should alone receive our devotion and hearty support.

The evening lecture was "The Good Samaritan, or, the True Worshiper of God." From the parable of the Good Samaritan he showed how liberal, as a reformer, Christ was, and drew a lesson for to-day. The priest and Levite—corresponding to our minister and deacon—on their way to Jerusalem to perform religious ceremonies, passing by on the other side the poor wounded traveler for fear of being delayed in some of their ceremonies; the Samaritan, on the other hand, although considered as an Infidel by the Jews, did not stop to question to what sect the poor, beaten traveler belonged—recognized in him only a brother man in trouble, to whom he owed a duty of help and attendance which he gave generously and cheerfully. The Christianity of our time resembles the religion of the Jews, which thinks forms and ceremonies more acceptable to God than philanthropic love and justice to our fellow men; that the true spirit of Christ's teachings are lost to the Christian churches; that the ministers with their congregations repaired to their churches at half-past ten o'clock, Sunday mornings, saying, "Let us commence the worship of God by singing the following hymn," but that they seemed to think it unnecessary to worship him during the other six days of the week, but locked their God up in their churches from one Sabbath to another, fearful lest he should go home with them to witness the shortcomings, the injustice and the ungodliness of their daily lives; that true God worship is worshipping him through our fellow men, doing good to them, helping them when weak and aiding them when in need; that he loves God the best who loves man best, and that our friends were more real Saviours to us than even the glorious martyr of Calvary; that the man who loves his wife and children best, the woman most devoted to the true welfare of her husband and family, were the truest worshippers of God; that many who depend on the performance of religious rites for their salvation will be surprised, at the last, to find God saying to them, "Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto me."

Mr. Wright spoke in a manly, earnest, unaffected manner, and we trust his lectures will be followed by good results in awakening the minds of the people of Westerly to a higher and more liberal range of thought than they are accustomed to hear from their half-dozen pulpits. At Ashaway, an adjacent village, Mr. Wright delivered five lectures to crowded houses, including one on "Man and his Origin," and another on "Man and his Destiny," which gave to the people there altogether new ideas in regard to a future state of existence. B. A. UNDERWOOD.

The Ellis Girl Medium Controversy.

In your article in this week's BANNER, headed "Our Middletown Correspondent," you say, in effect, if I am satisfied that the manifestations witnessed by me through Laura V. Ellis can be produced without the aid of spirit power, you do not perceive the need of any further experiments. In reply, permit me to say that Mr. Von Vleck states that the manifestations through her are produced by her own hands, some of them by withdrawing her hands from the bandage, and some without; and he further states, that the manifestations cannot be produced if threads are tied to her fingers and sewed to the waist of her dress. The question with me is, are these manifestations produced by Miss Ellis's hands or not. If not, there can certainly be no objection to the test being tried, and if the manifestations are then produced the same as before, Von Vleck's whole explanation falls at once to the ground. The reason of my offering her fifty dollars to come here was, to prove, if possible, that his statements in regard to her were as incorrect, in fact, as his explanations of spiritual manifestations generally, for he in effect states that all mediums are deceivers and tricksters, and that he can produce in the light anything that can be done through any medium, or satisfactorily explain how it is done. Of course no Spiritualist believes this, but those who have not investigated do, and it causes those who have a mind to investigate the subject, to look upon the whole thing as a humbug, and in this way does much harm.

Mr. Ellis says in his letter to you: "Should we go and grant the conditions, and every thing be done as we might expect, a new condition would be asked." Now, I have offered him fifty dollars to come here and produce the manifestations under the conditions before named, and I think it is not quite fair for him to assume that I would demand other conditions after these were complied with.

I will now explain how the knife feat was performed by Mr. Von Vleck. I had tied him very tightly, and had sewed the knots so that they could not be slipped, and also sewed the bandage to the sleeves of his coat firmly, so that I was fully satisfied that his hands could not be withdrawn. Instead of withdrawing his hand, he thrust it downwards, thus forcing the bandage toward the elbow three or four inches. Then, by twisting his body a little to the left, he reached the knife with his right hand, and of course it was then easy to open it and cut the bandage and return the knife to his lap.

The explanation of the way the hand is taken from the bandage, is that the knots tied are square knots, and, as the hands are not crossed, but tied a little ways apart, by pulling on one side of the knot, it is turned so as to make two half-hitches. These can be slipped backward or forward with ease, and the hand can be taken out and returned, almost instantly.

In conclusion, I will only say, that I should be very glad to be able to prove to the citizens of Middletown that the manifestations through Miss Ellis are genuine. Yours, very respectfully, L. L. KELSEY, Middletown, Conn., Jan. 9, 1867.

"We do not doubt that Mr. Ellis will, when it suits his convenience, give Mr. K. every satisfaction he can reasonably ask. Mr. Ellis is too profusely engaged, at present, to go out of his course to visit Middletown.—EDITOR B. OF L.

Words of Greeting.

Welcome the New Year that finds me so pleasantly situated amid genial hearts in Western homes, full of hope and interest in the growing cause of spiritual progress to which the few earnest men and women of the day are laboring with trusting fidelity and fearless devotion, who are destined to take the highest place of honor in the world-wide struggle for justice, truth and freedom.

A glow of satisfaction is experienced while retracing the past year. Its active duties, practical lessons and compensating joys, all cluster around the vivid scenes in precious memories of the loved and loving—who gave the parting hand and earnest words, "May angels bless you, sister—come back to us again." How pleasantly those words have re-echoed, when away from the dear friends in whose affections a true place has been won, unswayed by avaricious or intensely selfish motives.

Our cause is nobly progressing here, increasing interest is awakened, which only demands a permanent system of lecturing, to firmly establish the "angel ministry" with decided success. Speakers will find warm and earnest hearts here to welcome their efforts for the spread of our practical Gospel.

Mrs. Dr. Murray and the Misses Pease, clairvoyant and test mediums, are convincing the skeptical through their private and public sances.

Your blessed BANNER is a truly welcome messenger to many appreciative readers. Its "light" is breaking into struggling natures in search of evidence beyond the grave; while reason, facts and the angel-world are bidding you go on. Material and spiritual resources will crown your efforts with the happiest results, in the firm and fearless advocacy of eternal principles, whose mighty weapons of truth, in practical life, must answer the demands of the present age.

THE SPIRITUAL REPUBLIC will prove another pioneer to aid and strengthen the cause of political, social and religious freedom, worthy of such able champions, whose merits will elicit an interest from the truly progressive, because of their ennobling office in the world's development. ALICIA WILHELM, M. D., Detroit, Mich., Jan., 1867.

California Items.

The following postscript to a business letter received by us, will be read with interest. The writer says:

Mrs. Stowe is resting at home this winter—will not take the field again during the rainy season. Bro. Todd has just made a very successful tour over the mountains, and is now lecturing for the Friends of Progress in San Francisco. Mrs. Laura Cuppy has, I understand, taken another hall, where she lectures each Sunday. Both she and Bro. Todd draw large houses.

Mrs. Ada Hoyt Fogo is having very good success as a test medium. Altogether Spiritualism is prospering finely.

We are all exceedingly glad that that noble pioneer, Mrs. Laura DeForest Gordon, is coming to these shores. She will meet a cordial reception. There is much labor to be done here, to prepare the mind for the reception of the glorious gospel of Spiritualism.

Much has been accomplished within the last three years. Already the press is becoming more respectful; some even daring to be friendly, and devoting a little space to the promulgation of spiritual truths. Chief among which, is our own radical and progressive sheet, the Jan. and Mercury, edited by the noble, earnest, radical and progressive champion of human rights and religious freedom, J. J. Owen. I understand that the editors of the American Flag, San Francisco, are Spiritualists, and intend to devote a part of their weekly to the promulgation of Spiritualism. The California Leader and Golden Era, too, have spoken many good words for us. We are moving onward. A. C. S., San José, Cal., Dec. 15, 1866.

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 2, 1867. OFFICE 158 WASHINGTON STREET, ROOM NO. 2, 2D STAIRS. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS. WILLIAM WHITE, CHARLES H. CROWELL, LUTHER CLAY, EDITOR.

Special attention is given to the editorial and communications intended for the Editor of the Banner of Light. All communications should be addressed to the Editor.

The "Nation" on Spiritualism.

The Nation, as some of our readers may not be aware, is a weekly newspaper published in New York, which brings to the discussion of public topics a more scholarly care and consideration than our daily papers can well exercise. Barring its somewhat sarcastic tone in a fable which those who mount the editorial tripod are very apt to fall into, and making allowance for its affectation of *manipulation* (an assumption which clever men, employed to pen an editorial, put on with a degree of tact that often dazzles the superficial reader, the Nation is an excellent paper, and its success will be creditable to the good taste of the country. In its treatment of Spiritualism, however, it is dilatory and illogical; and this under a then disguise of toleration and candor. The writer may be sincere; but if he hopes to deal any telling blows at Spiritualism, he must arm himself with weapons of keener temper and weightier metal than any he has yet brought into the field.

The Nation admits that Spiritualism presents, in favor of its claims, "an array of evidence which, whether true or false, has been sufficiently striking to challenge the attention of the curious, sufficiently plausible to shake at times the doubts of the most incredulous, and sufficiently convincing to gain the assent of many men of education and capacity;" and it adds this noteworthy and extraordinary admission: "Indeed, it is a singular fact that nearly all who have begun the practical investigation of the subject, no matter how skeptical they were at the outset, have ended in becoming ardent believers in the new faith and advocates of it."

Stick a pin there! Having granted this much, the Nation proceeds to object that "the supernatural machinery for manufacturing miracles" (an expression which intelligent Spiritualists will reject as unphilosophical) "is limited in its workings in two most important particulars." These are, according to this writer, 1st, the inability of the mediums, or spirits, to foretell coming events (which he wisely grants, however, may be no more within the power of a spirit in the other world than of a spirit in the flesh); and 2d, the inability to tell any particular person what he himself did not know already.

In both these assertions the Nation is grossly and not only in error. The well authenticated instances of a prevision of accidents, deaths, &c., or mediums, somnambules and seers, as well as by persons in dreams, are so numerous that no man who has kept his eyes open, for a single year of his life, to this class of facts, can have a doubt upon the subject. Hardly a week passes that newspapers, not in the interests of Spiritualism, do not have to record facts conclusive as to the exercise of this faculty of prevision. No fair-minded investigator can hesitate to pronounce the Nation's assertion in this respect erroneous.

With regard to the other assertion, this, namely, "that mediums" have never been able to tell any particular person what he himself did not know already," we will venture to say that there are at least a million intelligent persons in the United States at this moment who could, by their testimony, refute this charge. It is a very common experience for mediums to tell things believed to be untrue by the hearer at the time, but subsequently verified. Consider the very common experience to which thousands who have tested the powers of Mr. Charles Foster can bear witness, and which the editor of the Nation can verify any time that he will take the trouble to call on that medium. You write on a dozen different slips of paper the names of a dozen departed friends. You roll these slips up tightly into a dozen distinct pellets. (As an added precaution you may write and fold them at home, with no one present, if you please.) You place them on the table, mixing them up so as to be undistinguishable, one from another. Now, if your life depended on it, you could not tell what name is on any particular pellet. The knowledge is not in your mind. Mr. Foster will come in, pass the tips of his fingers over the pellets, and without taking up one of them, tell you the name written on each. Is there not here an ability "to tell any particular person what he himself did not know already"? Is there not here a knowledge entirely independent of the person's mind? And cannot this person "test the truth"? (which the Nation says he cannot.) We and others have tested it, under similar conditions, hundreds of times.

The two great objections which the Nation brings forward against the spiritual phenomena can thus be overthrown by the most irresistible testimony—testimony from the foes as well as the friends of Spiritualism.

The Nation refers to a certain matter as "constantly assumed by Spiritualists," and often brought forward as an evidence of the *divinity of their faith*. This is loose talk. What faith? Through the occurrence of certain phenomena and manifestations, physical and mental, certain persons infer that spirits exist, and that these phenomena and manifestations are produced through their agency. The Nation might as philosophically speak of the divinity of our faith in the magnetic telegraph as of the divinity of our faith in the spiritual phenomena. In a sense, all facts are divine. The Nation reiterates its expression, "Spiritualists," it says, "ask us to believe in the *divinity of their faith*." It would be about as justifiable a use of language to say, "Astronomers, ask us to believe in the divinity of their faith."

"The Nation says," "It is constantly assumed by Spiritualists, and often brought forward as an evidence of the divinity of their faith, along with its rapid progress, that the human mind naturally believes in a belief in the possibility of a communication between the visible and the invisible worlds." We find that after a pretty constant study of Spiritualism and kindred subjects, dating back more than thirty years, we do not remember an instance when the argument, which the Nation tells us is "constantly assumed by Spiritualists," has been brought forward "as an evidence of the divinity of their faith." We have indeed to the Nation for making us acquainted with it. The only fault we find with it, is that we do not regard the assumption as true. Some minds may shrink from the belief referred to, but the great majority are, we believe, sufficiently *materialistic* to reconcile themselves without much difficulty to a belief in intercommunication between the visible and invisible worlds. The above is an amusing specimen of the manner in which the Nation creates and sets up the very things which it accuses itself with knocking down. This is a cheap way of getting a reputation as a great incon-

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"The admission," says the Nation, "of the miraculous nature of the facts of Spiritualism, serves only to render clearer the inherent weakness of the system of belief they are brought forward to sustain." What system of belief? The right of one Spiritualist to impose on another a system of belief, outside of the body of facts which constitute Spiritualism, is no more recognized than is the right of one osteologist to impose on another the Darwinian theory as to man's descent from the monkey. All this prattle about a "system of belief" and a claim to a "divine faith" is the dishonest quibbling of a man who is simply knocking down the bugaboos which he has himself conjured up.

Finding that the testimony to the facts of Spiritualism is inconveniently strong, the Nation, after having done its best to divest those facts of all potency and validity, resorts to a not unfrequent manoeuvre in the strategy of casuists who are seeking for an unprotected place between the joints of the armor of their antagonists. Granting, it says, that these marvelous facts are the work of supernatural agencies; "If the wonders of Spiritualism are perfectly real, they are just as perfectly worthless. They prove nothing but the powerlessness of those who execute them, whether they be spirits or mortals. And they are worthless because the wonderful things upon which so much stress is laid are not in themselves wonderful."

Consider here, for a moment, the foolish dilemma into which this assailant has blindly plunged. He virtually declares, "These things, even if they are done by spirits, are of no sort of consequence or account." And this in an age when such men as Mill, Grote, and we know not how many more men of eminence and science, preach atheism and unbelief in a future state! It is of no sort of consequence (thinks the Nation) to prove to the thousands to whom a ray of light from the spirit-world would be more precious than any other earthly boon, that we have the strongest presumptive proof for asserting that their lost ones yet live, and love, and partake the divine benignity!

The argument that because a spirit may not prove his existence by great things, that therefore the small things by which he may prove it (we adhere rigidly to the Nation's thesis) are "worthless," is a most extraordinary abyss of absurdity for a philosopher to stumble into. It is as if a person were to say, the theory of gravitation is worthless and insignificant because it was suggested to Newton by the fall of an apple! A spirit may lift a table. Granted. We will admit it was done by spirit power. But if he cannot lift a meeting-house, the minor fact is worthless. And why? Because a spirit in the flesh can lift the table much better and more effectually! That is the veritable argument, with which the Nation winds up, as a clincher, its sneers at Spiritualism. Let us should be suspected of misrepresenting it, we quote a few more passages:

"They (the mediums) do, indeed, move chairs and tables, draw pictures and talk twaddle by the hour, as they claim, by direct spiritual agency. (See.) But it is nowhere asserted, nor can it be truly asserted, that the mediums move furniture half so well as day-laborers and porters; that they make drawings which are equal to those executed by hundreds of artists; or that they have as yet said or written anything worth reading or printing. It is the utter uselessness of what they do, their utter powerlessness to equal not the best, but the mere ordinary efforts of ordinary men, that fill a rational mind with the most profound contempt for the *new faith* and its apostles. If what is done is done by the agency of spirits, what respect can a reasonable being have for spirits that work so much and accomplish so little, and that little of no account whatever?"

We think that every unprejudiced thinker, whether a Spiritualist or not, will retort the "contempt," which the writer so complacently thinks to launch at Spiritualism, on his own head. For just consider the course of his argument. He admits that nearly all who have begun the practical investigation of Spiritualism, have ended in becoming ardent believers. One would think that this fact alone would entitle the subject to a respectful consideration. But the writer goes still further in his admissions. He grants, for the sake of the argument, that the phenomena are "the work of supernatural agencies;" and then he winds up his tirade with the declaration that these agencies (though proving supernatural or spiritual existence, mark you!) ought, because they are not quite up to his own spiritual standard, to "fill a rational mind with the most profound contempt for the *new faith* and its apostles!" The "new faith," to which the writer refers, is (if his expression means anything) the faith held by Socrates and by Christ, by all the saints and seers, before the Christian era and since; the faith, namely, that the death of the visible body is the releasing of a spiritual body, in which the soul survives with its individuality intact and its powers heightened; and that this soul can, under certain conditions, make itself felt by those left behind in the flesh. This is the "new faith" on which the Nation would pour its ill-mannered contempt. Strained through the theological combler of some sect, the Nation might think this faith all right; but when the consoling conviction is deduced from facts, which all can examine and test, and which require the endorsement of no church—facts which a dying child can illustrate and testify to—then the only emotion which the Nation can summon is one of "profound contempt!"

"Spiritualists ask us," says the Nation, "to believe in the divinity of their faith because their mediums, by an inappreciable exertion of power, can lift a table a few inches from the ground, which, by a fuller exertion of power, any man can lift several feet."

Spiritualists ask no such thing. But supposing it were so, if the table that was lifted a few inches, were so lifted by spiritual power, would it not be as much a divine fact, because exercised within the divine economy, as if the table were lifted a hundred feet? What puerile folly to judge of a fact, not by its significance but by its magnitude! If the fact meant spirit, then we may with reason ask you to believe in the divinity of our faith in spirit. But the Nation stupidly argues that the fact might mean spirit, and yet not be entitled to the slightest consideration! Into such meshes of folly will prejudice lead men.

The Nation says:

"The Nation says," "It is constantly assumed by Spiritualists, and often brought forward as an evidence of the divinity of their faith, along with its rapid progress, that the human mind naturally believes in a belief in the possibility of a communication between the visible and the invisible worlds. We find that after a pretty constant study of Spiritualism and kindred subjects, dating back more than thirty years, we do not remember an instance when the argument, which the Nation tells us is "constantly assumed by Spiritualists," has been brought forward "as an evidence of the divinity of their faith." We have indeed to the Nation for making us acquainted with it. The only fault we find with it, is that we do not regard the assumption as true. Some minds may shrink from the belief referred to, but the great majority are, we believe, sufficiently materialistic to reconcile themselves without much difficulty to a belief in intercommunication between the visible and invisible worlds. The above is an amusing specimen of the manner in which the Nation creates and sets up the very things which it accuses itself with knocking down. This is a cheap way of getting a reputation as a great incon-

"Now we are asked to accept for the simple but sublime statements of Christ, or the clear conceptions and exalted theories of Paul, the rhapsodies of diseased brains, in which no meaning can be found because none exists, and whose claim to be supernatural is that they are incomprehensible."

Among the "clear conceptions" of Paul, was his cognizance of the fact that the reputed wise of this world might often gain in wisdom by becoming like unto the fools they cry out against: "If any man among you seemeth to be wise in this world, let him become a fool that he may be wise." A text which the writer in the Nation will do well to ponder!

Among the "sublime statements" of Christ were these: "He that believeth on me, believeth not on me, but on him that sent me." "Every plant which my heavenly father has not planted shall be rooted up." "To-day shall thou be with me in Paradise."

The Nation's maunderings about the claims of the adherents of Spiritualism that it is to supersede any thing that there is of moral and spiritual truth in Christianity are all moonshine. On the contrary, Spiritualism promises to be the conservator, in opposition to an aggressive rationalism and materialism, of the grand spiritual truths (mixed up with much that may be delusive) contained in the Bible. These truths can no more be superseded than can be the great principles of mathematics; and so far as they are embodied in the words of Christ, they are as precious to the devout Spiritualist as to any sectarian.

But, with Christ, the Spiritualist believes that whatever is not true shall be rooted up; and so we do not shrink from the freest discussion. The essentials of Christ's faith are the fatherhood of God, the brotherhood of men, the supremacy of justice and love, and the immortality of the soul. What is there in Spiritualism in conflict with these essentials? Spiritualism is no more responsible for the "rhapsodies" which would weaken our hold upon these grand principles than Christianity is responsible for Mormonism.

If some of Christ's expressions lead to conceptions of a vindictive God or a partial and arbitrary Saviour, then those expressions will be rejected as untrue, or explained as metaphorical. Librally construed, the theism of Christ will probably be found in harmony with the most advanced spiritual experience.

The laws of mechanics which rule on earth rule also in heaven; if this were not so there could be no physical astronomy. The laws of goodness ruling within man rule also in heaven. By the study of goodness we learn the mind of God, as from action on the earth's surface we learn the mechanics of heaven.\* But the student of goodness must himself become good. If base passion or worldliness is allowed to dominate, no man can gaze steadily at purity and at God. The individual speculations of impure or mercenary men in regard to a hereafter are, therefore, of little value. It is the pure in heart who shall see something of God and of eternal truth. These views are as consistent with the deductions of Spiritualism as they are with the "sublime statements" of Christ; and we do not believe they are "the rhapsodies of diseased brains."

\* See F. W. Newman's "Theism," page 12.

State Missionary Appointed.

By the report in another column it will be seen that the Executive Committee of the Massachusetts State Convention have selected an agent or missionary to visit and lecture in places where no regular meetings of Spiritualists are now held. After long consultation and canvass of the whole matter, the Committee unanimously came to the conclusion that Mr. E. S. Wheeler would be as efficient a man as they could find to start out on such laborious pioneer work.

The Committee also decided to send out a competent female speaker early in the spring, if suitable arrangements could be made with such a person. The name of Mrs. S. A. Horton, an estimable woman and excellent lecturer, was received with very general acceptance by the Committee. Mr. Wheeler will commence his labors the 1st of February, on a two months' trial. He is an indomitable and zealous worker in the cause of Spiritualism, and his mission cannot fail of success. He is an inspirational speaker, gifted with a ready and easy flow of language, and is prompt in discussion. He puts his whole soul into this work, and will hold the attention of any audience. Friends, lend him a coöperating hand wherever he goes, and the result will be beneficial to humanity and the cause of Spiritualism.

Now that the ball is set in motion, we hope our friends in all parts of the State will contribute something toward aiding on the good work. Sufficient funds are all that is needed to keep one, two, three, or even more lecturers busily engaged in this fruitful field of labor. If all who are able will give what they can afford to, sure success will crown the efforts now being made. Send your donations to the Secretary.

George A. Bacon, of this city, was elected Secretary of the Association, in place of Mr. Wheeler, who accepts the agency. Mr. Bacon is a gentleman who enjoys the esteem and confidence of all who know him, and will be efficient in that office. His address is No. 1 Boylston Market, where all letters in regard to the affairs of the Association should be addressed.

The Banner of Light Branch Office and the Cause.

It gives us pleasure to announce that our Branch Office, 54 Broadway, New York, is now refitted and neatly arranged, and Warren Chase, our agent, is ready to wait upon customers, and will be glad to see his old friends from all parts of the country, as they may visit the city. The office is in the very heart of the "great metropolis," nearly opposite Barnum's Museum.

We hope the Spiritualists residing in New York and the vicinity—who have not already done so—will at their earliest opportunity call upon Bro. Chase, and aid him from time to time, according to their ability to do so, to further the interests of our glorious cause.

While the theological sects of the day are exerting every nerve to stay the onward car of SPIRITUALISM, it certainly should admonish our friends everywhere to bend all their energies to promote its advancement. Already the enemy has imprisoned several of our mediums; already the torch of bigotry has lighted the fagots of hypocritical judgecraft, and the Bench is pronouncing our mediums insane, and ignoring their evidence; and it therefore under these circumstances behooves all and every true Spiritualist throughout the length and breadth of the land to support their SPIRITUAL ORGANS, that they may be made powerful enough, in every particular, to withstand the assaults of those whom bigotry and ignorance have made desperate.

Emma Hardinge is engaged to speak in Corry, Pa., Thursday and Friday evenings, Feb. 21st and 22d. She will also give two discourses there on the following Sunday.

Affairs in Europe.

Cast your eye over the busy mass of Europe at this time, it will readily occur to the thought that almost every power on the continent is rapidly becoming transformed into a military camp. France set the example, and all the rest follow it. England is not so strongly inclined that way just yet, preferring to keep herself aloof from any complications; but the rest are literally up in arms, and it will take but a spark, at the right time, to ignite the train which is to spread instant havoc and destruction across a whole continent.

The trouble lay with Bismark's overreaching Napoleon during the war of the last summer. They had concerted the whole thing between them; but as the war progressed, and the Prussian arms were successful beyond all hope and expectation, Bismark began to feel a sense of personal satisfaction coming over him, which was not long in taking the shape of arrogant assumption. He thought he was really omnipotent, in a limited way; and he did not fix his limits very narrowly either. The bargain he made with Napoleon he refused to stand to, not that he openly broke it, but he had the courage to dodge, or evade it, which amounts to the same thing. Of course the Emperor of the French had nothing to do but pocket the affront, conceal his disappointment as well as he could, and bide his time. It is his "time" that he is getting ready for now. If he lives, he will pay off Bismark and his royal master if he can, and regain that prestige as a ruler, as the arbiter in the affairs of Europe, which he has for more than ten years uninterruptedly enjoyed.

Hence we see the movements for a reorganization of the French army—on the Prussian system, in fact—doubling in actual efficiency. Hence the adoption of a new and more deadly infantry arm, equal to the famous needle-gun that performed such service for Prussia. Paris and France bend their thoughts and industries to the art of war far more than the arts of peace, and although the exhibition is to be held in Paris this year, it is not a very fit and timely illustration of the plans and purposes that are sleeping in the uneasy Emperor's heart.

Prussia is always armed, but the States she seeks to absorb are not over ready to consent to the swallowing process, and thus suggest possibilities to Napoleon which he will not forget at the right time to avail himself of. Austria and Italy are unsettled; both powers are rumored to be in league with France to-day, against Russia and Prussia on the Turkish question. Russia sits discontentedly viewing the scene, and is no doubt the agitator of the Greeks against the Turks. She seeks a port on the Mediterranean, and it is said that she agreed with Prussia to let the latter power obtain a foothold on the Baltic, if Prussia would promise not to interfere when her turn should come on the Mediterranean at Constantinople. As for the smaller states—Holland, Belgium, Switzerland, and even Spain—they are each and all in a state of agitation, ripe for whatever may turn up in this revolutionary period.

We do not look to see peace soon established in Europe. The seeds of war have been scattered too widely on that well-drenched soil, to rot in the ground. The march of ideas is onward, and they necessitate war among different peoples.

The Great Snow Storm.

It came down on the wings of the wind, powdering them as it fell. The world about us soon lost its identity and became a new creation. We have had no such snow storm, its supplement included, within the limits of our respectably long memory. Business came to a standstill; it was as much blocked up as some of the trains on the roads. Travel from the country to the city was interdicted. The wind was fierce and biting. It drove the whirling snows anywhere, everywhere. There was no crack or cranny in the house, no hole in fence or wall, no sequestered nook or coop around the barn or shed, which it did not faithfully search out and visit with its tiny representatives.

It is not such a bad thing, by the way, to let men see for themselves what trifling creatures they are when the elements set up their powerful supremacy. The wildness of the storm bewildered the brain of the firmest texture. Few were able to endure what the winds and the snows had to deliver. If only once in a long while, it is well for us all to be personally introduced to scenes in Nature, and the operation of natural forces, that are calculated to strike us dumb with awe and arouse the profoundest appreciation of the sublime. Nobody will ever be sorry that he saw and experienced the late snow storm. The world has been dug out since, but it took a long while to do it. It was not all at once that the railroads were cleared and travel fairly opened again. We may think, by this time, that we have had the grand experience of the winter, and need expect no more of the kind.

War on Liberalism.

The Christian Register (Unitarian) thus speaks of the belligerent tone of the Watchman and Reflector (Baptist):

On entering upon his new year it shows fight in behalf of "Evangelical" Christians, and takes the Unitarians in hand. We would suggest, in its fresh zeal against liberalism, it would be well to remember that assertion and dogmatism are not arguments, and would give a hint to its ecclesiastical editor to be careful and understand the real position of leading men in other communions before he classifies them. We also notice it has dropped the word "Christian" from its heading. This, of course, does not absolve it from maintaining a Christian spirit.

The Watchman and Reflector also took the Spiritualists in hand, as will be seen by a rejoinder on our first page.

Pious Robbers.

The South London Press says that of the eight hundred and eight South London tradesmen who have been fined during the present year at the Newington Sessions for having in their possession unjust weights and measures, the majority are church and chapel-going, "respectable" men and women! The fines inflicted amounted to a total of £1,285 10s. 6d. If a Spiritualist had been caught in a similar dishonest transaction, the fact would have been circulated in every daily journal in the United States. But circumstances alter cases. Old Theology has its claw of Mammon on the throats of the daffles, and they are obliged to discard their freedom and justice, in order to secure an ample supply of "bread and butter."

Wanted—Lycium Organizers.

There is a wide-spread demand for persons qualified to explain the principles and proceedings of the Children's Lycium, and who can also organize this heaven-born institution and set it in operation, in connection with the Spiritualistic Societies already established. Nothing can be of more importance than this work in behalf of the little ones of the Father's kingdom, and we sincerely hope that our different lecturers will take hold with our friends everywhere, and do all they can to set this divine light upon a hill, so that it cannot be hid. The demand for Lycium Organizers is very rapidly increasing—a good sign.

New Publications.

THE NORTHERN LIGHTS, No. 4, opens with a graphic account of the New York Tribune office during the prevalence of the fearful riots of 1853, and continues briskly and bravely with its other contributions, winding up with a really good and elaborate Interlocutory paper, entitled the "Contributor's Club." This new magazine is fast growing in popular favor, and has made a decided mark within its first month's existence.

THE ATLANTIC MONTHLY for February has a full assortment of excellent and readable papers from a variety of able and apt contributors. Dr. Holmes sketches character in his story of "The Guardian Angel." The other writers are Rev. E. E. Hale, Alice Cary, E. P. Whipple, T. B. Aldrich, Mazzini, Agassiz, Howell, Higginson, and some not understood. It is in all respects a capital number.

OUR YOUNG FOLKS for February is fresh with the talent of its regular and occasional contributors, and maintains its place finely. The young people have taken it up themselves and established its success.

HARPER'S MONTHLY for February contains a number of continued articles by Gen. Strother, Rev. Mr. Abbot and others, and a capital collection of essays, tales and poems, besides an editorial make-up that is surpassed by that of no other magazine published in the country.

BEADLE'S MONTHLY for February is a very plain improvement on its predecessor, both in manner and matter, and is as neat looking a monthly as passes under our notice. The publisher is determined to carry it up to a high literary standard, while making it a thoroughly popular publication.

Children's Lycium organized in Newark, N. J.

Hurray for New Jersey! Last Sunday, (Jan. 20th,) a Children's Progressive Lycium was duly and effectively organized by the Spiritualists of Newark, in their pleasant hall in Bank street, and the interest already manifested by the people is highly encouraging to every friend of true education and spiritual progression. A. J. and Mary F. Davis volunteered their services to assist in establishing the school. After remarks from them, explanatory of the plans, principles and effects of the Children's Lycium, which were succeeded by the venerable John M. Spear, in happy words of illustration and anecdotes of children's answers on subjects of religion, the meeting was called to order by the Chairman, and the following officers for the Lycium were duly elected:

For Conductor, Mr. G. T. Leach; Guardian of Groups, Mrs. E. P. Williams; Librarian, Wm. M. Drake; Musical Director, David Walker; Guards, J. M. Barlow, Nathan Price, Geo. Hall, Edgar Price, and a full corps of leaders—all seemingly well qualified to perform the holy and pleasurable duties of their positions.

On Sunday next, (Feb. 3d,) at 2 o'clock P. M., the Lycium will hold its first public session in the priest-ridden city of Newark. God and angels speed the good work.

The "Damnation" Christians.

Dr. Brown has written and printed in pamphlet form a terse and well prepared essay on the teachings of theological Christianity, which he will send to any one for a three cent stamp. It is really worth a perusal. Send for it, as per directions in the following note:

EDITOR BANNER—I enclose you a circular of eight pages just published on "The Signs of the Times," in which it is proved by history that Damnation Christians are as much worse than ordinary profane swearers as their dogmas are more horrible. They have damned Salvation Christians out of existence always when they had the power. The signs are that persons who have a blessing for everybody, and no eternal damnation for any one, will be permitted to live by the power and truth of science; and that hatred will be turned into love; and our unjust, partial laws into just and impartial ones. I will send the circular to any one who will send me a red stamp to pay the postage on it. My address for the present is North Clarendon, Vermont.

H. S. BROWN, M. D.

East Kingston, N. H.

Quite an excitement in regard to Spiritualism is prevailing in East Kingston and vicinity, as we are informed by a correspondent, J. E. Chesley. The lectures which were recently given there by the young trance speaker, Miss Julia J. Hubbard, were very much liked, and the Town Hall, in which the meetings were held, was crowded to its utmost capacity each Sunday she spoke. The result of her labors there, will undoubtedly produce a good harvest. Miss H. is now filling an engagement in Haverhill, Mass.

Another Able Lecturer.

We are gratified to learn that Harvey A. Jones, Esq., of Sycamore, Ill., has consented to devote what time he can spare from his professional business, to the promulgation of the Spiritual Philosophy, and will lecture on that or kindred subjects in places not too far distant from his home. Mr. Jones is a lawyer of ability, and a good speaker. The field is large, and we trust our friends will avail themselves of the services of so able a lecturer.

Rev. Mr. Fulton's Creed.

My commission reads: "Go preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This Gospel I try to preach in all faithfulness, and there I rest.—Justin D. Fulton.

A frank confession; but not very consoling to those who listen to such teaching Sunday after Sunday, but can't swallow enough of it to bring them within the saving clause!

Intolerance in Rome.

The late foreign intelligence states that a spirit of intolerance was showing itself at Rome. The services of the Scotch Presbyterians had been interrupted; and it is also stated that the meetings which have been held by the American Protestants have been suppressed.

Spirit Message Recognized.

Caroline P. Clark, of Richfield, Ohio, informs us that the communication in our Message Department, Dec. 22d, from the spirit of Hannah A. Prickett, who formerly lived in Richfield, is recognized by all who know her, as truthful and characteristic of her when in earth-life.

Meetings at Newton Corner.

The services of Mrs. Sarah A. Horton, an excellent lecturer on Spiritualism, have been secured by the Spiritualists of Newton Corner, the first two Sundays in February.

The department of trade and finance of the American Social Science Association held a meeting in this city, January 30th.







