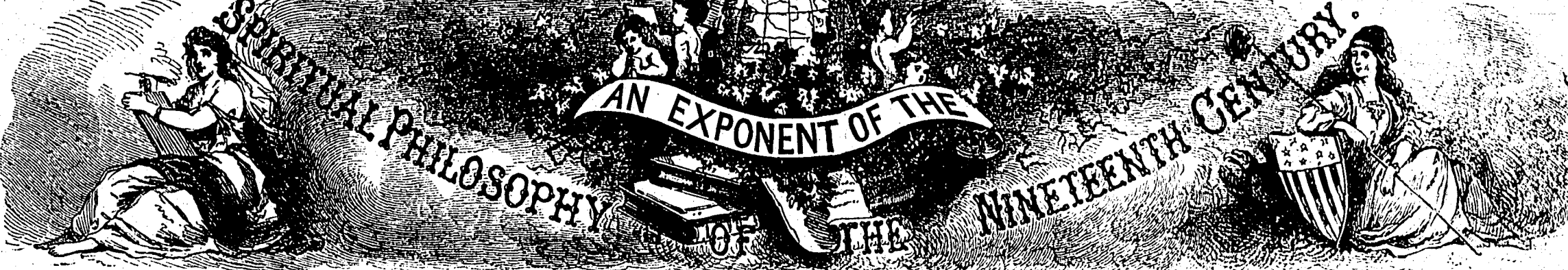


BANNER OF LIGHT.



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NO. 25.

A RESPECTABLE LIE.

(An Inspirational poem, given by Miss Lizzie Doten, at the close of her lecture in Charlestown, on Sunday evening, Feb. 20th, 1870.)

Reported for the Banner of Light.

"A respectable lie, sir! Pray, what do you mean?
Why the term in itself is a plain contradiction.
A lie is a lie, and deserves no respect.
But moreless judgment, and speedy conviction,
It springs from corruption—is servile and mean,
An evil conception, a coward's invention,
And whether direct, or but simply implied,
It is naught but deceit for its end and intention."

Ah, yes! very well! So good morals would teach;
But facts are the most stubborn things in existence,
And they tend to show that great lies win respect,
And hold their position with wondrous persistence.
The small lies, the white lies, the lies feebly told,
The world will condemn both in spirit and letter,
But the great, bloodied lies will hold in respect,
And the larger and older a lie is, the better."

A respectable lie, from a popular man,
On a popular theme, never taxes endurance;
And the pure, golden coin of unpopularity,
Is often refused for the brain of assurance.
You may dare all the laws of the land to defy,
And bear to the truth the most shameful relation,
But never attack a respectable lie,
If you value a name, or a good reputation.

A lie well established, and hoary with age,
Resists the assaults of the boldest seceder;
While he is accounted the greatest of saints,
Who allures reason and follows the leader.
Whenever a mortal has dared to be wise,
And seize upon Truth, as the soul's "Magna Charta,"
He always has won from the lovers of lies,
The name of a fool, or the fate of a martyr.

There are popular lies, and political lies,
And "lies that stick fast between buying and selling,"
And lies of politeness—conventional lies—
(Which scarcely are reckoned as such in the telling.)
There are lies of sheer malice, and slanderous lies,
From those who delight to peck flint like a pigeon;
But the oldest and far most respectable lies,
Are those that are told in the name of Religion.

Theology sits like a tyrant enthroned,
A system per se with a fixed nomenclature,
Derived from strange doctrines, and dogmas, and creeds,
At war with man's reason, with God and with Nature;
And he who subscribes to the popular faith,
Never questions the fact of divine inspiration,
But holds to the Bible as absolute truth,
From Genesis through to St. John's Revelation.

We mock at the Catholic bigns at Rome,
Who strive with the dogmatic man's reason to fetter;
But we turn to the Protestant bigns at home,
And we find that their dogmas are scarce a whit better.
We are called to believe in the wrath of the Lord—
In endless damnation, and torments infernal;
While around and above us, the Infinite Truth,
Scarce heeded or heard, speaks sublime and eternal.

It is said—but the day-star is shining on high,
And Science comes in with her conquering legions;
And every respectable, time-honored lie,
Will fly from her face to the mythical regions.
The soil shall no longer with terror behold
The red waves of wrath that leap up to engulf her,
For Science ignores the existence of hell,
And chemistry finds better uses for sulphur.

We may dare to repudiate in the beautiful faith,
That an Infinite Life is the source of all being;
And though we must strive with delusion and Death,
We can trust to a love and a wisdom all-seeing;
We may dare in the strength of the soul to arise,
And walk where our feet shall not stumble or falter;
And, freed from the bondage of time-honored lies,
To lay all we have on the Truth's sacred altar.

GOLDEN-HAIRED MARY.

BY H. M. RICHARDS.

Oh, dear "Golden-Hair,"
With thy face so fair,
And thine eyes so sweetly, purely blue,
I know thou canst see
How I long for thee,
For the clasp of thy hand, warm and true.

Dear Mary, "My bird,"
Thy voice I have heard,
And I know thou art calling to me,
By day and by night,
The radiant light
Of thy dear spirit face I can see.

Oh, sweet "Golden-Hair,"
Thou hearest my prayer
To the Giver of all that is good,
That thou mayest come,
While weary I roam,
By few in this world understood.

I wait, "Golden-Hair,"
To join thee up there,
And I wish that the journey was o'er;
Thy tresses of gold,
My arms shall enfold,
When we meet on eternity's shore.

My sweet little pet,
I cherish thee yet,
As the dearest of all that is dear:
I know that you come
From your spirit home,
And my path grows brighter each year.

Oh, loved "Golden-Hair,"
My feet tread the stair
That is leading me upward to thee;
And ever I'll pray
For light on the way,
Till in Heaven thy form I can see.

I know, "Golden-Hair,"
Another up there,
Who, kind and tender, cometh with thee;
"And together you'll wait
"At the golden gate."

When I twine on thy hinges for me,
And when from earth free
I hasten to thee,
And to those who have entered before,
Ah! then, "Golden-Hair,"
Away from earth's care,
We will part no more, no more.

But, oh! "Golden-Hair,"
There's another not there,
Though we parted in grief and despair.
If we nevermore meet,
I pray that her feet
May be led by thy hand, "Golden-Hair."

THE DAVENPORT MANIFESTATIONS: The Imitations of Sleight-of-Hand Men; The Liverpool and Other English Mobs; The Double Form of Mediums; Wonder- ful Recent Manifestations.

BY J. B. FERGUSON, A. M., LL. D.

EDITORS BANNER OF LIGHT.—In your last number you have copied a part of my testimony to the verity of the spiritual manifestations that attended the presence of the Messrs. Davenport and Mr. William M. Fay. I notice, also, in several issues of your paper, reviews of several parties that claim to produce the same or similar manifestations without laying any claim to a spiritual cause, but merely to a dexterous use of sleight-of-hand skill. You are aware that I spent some eighteen months in connection with the manifestations in the presence of the Davenports and Fay, having introduced them before the public of Canada and England. It is but natural that your readers should look to me for my testimony in the premises, and I readily take advantage of your invitation to present my present and unchanged estimate of these manifestations. And you will pardon me, dear sirs, if I suggest that Spiritualists give entirely too much attention to the pretensions of those professed jugglers, sleight-of-hand men, not to say charlatans, who very naturally take advantage of any interest the Davenport manifestations may awaken to further their mercenary purposes as dependents upon public favor. It is a little strange to me that persons who know the truth of spirit-communion and spiritual manifestation should be affected by any pretensions of this class of men. Whatever is valuable or genuine is ever counterfeited or imitated, and in the degree of its genuineness and value. They imitate experiments in chemistry, electricity, and especially in optics. No one, on account of these imitations, for one moment denies the facts of chemical, electrical or optical demonstration. Then why should they doubt those of their spiritual experience and demonstration, merely because their proven verity so interests the public as to give these pretenders an opportunity of turning a shilling to their advantage? The false ever proves the true. When in London, England, it was my privilege to confound all the pretensions of scientists, so far as explanations of the spiritual phenomena were concerned, through the mediumship of the Brothers Davenport and Mr. Fay; and, while thus engaged, there was scarce a theatre or public exhibition of that great city that did not improvise a cabinet and present imitations of their demonstrations. Even where the most solemn tragedies were rendered to admiring multitudes, the "after piece" generally had some relation to the "Davenport Wonders!" Now what did this prove? That the evidences of spirit-power, in the presence of the Davenports and Mr. Fay, had so impressed the community that it was necessary to take advantage of it, if even the most popular theatres would minister to public interest. *Oxford of the Times*, *Charles Kenny* and *Mr. Humber of the Standard*, *Dumphy and Brothwick of the Post and Court Journal*, *Boucault, Reade, Sir Charles Nicholson*, *Sir Charles Wyke* and a host of other notables had witnessed in private and made known to the public the verity of the Davenport manifestations, and all London was excited over it. As a result, theatres, music halls and all places of public resort had imitations, professed explanations, &c., of these marvelous facts, and, simply, because it paid to take advantage of them. Twenty-four of the *seances* of England, Lord Bury, of the Queen's Household, at their head, sought to witness the same in rooms of their own selection, and under auspices which they would direct, and from which we were excluded. Their request was granted. We came at the hour and to the place they had selected. The evidences were complete, and they gave their unqualified and positive testimony to the facts. They also bore unqualified testimony to the fact that these manifestations had nothing in common with jugglery and sleight-of-hand performances; and, indeed, the professors of these dexterous arts were invited to be present, and prudently declined.

But we are often told the Davenports were exposed in Liverpool, Leeds, Huddersfield? How so? They attempted no manifestation in either place, when it was manifest an organized mob was ready to prevent all rational or decent proceedings. How can that be exposed which is not attempted? The Davenports were mobbed and their cabinets and other property destroyed at these places; no manifestations were attempted at either. Mob brutality prevailed! That's all! At Cheltenham we triumphed over the mob, merely and alone because, in the interval of passion, we were allowed to proceed; and, although three-quarters of an hour were expended in securing the Brothers with a variety of fastenings, and the surgeon, selected by the audience, pronounced the fastening "brutal," and said no man could, without serious and permanent injury, submit to it for over thirty minutes, still they did submit; were released; the manifestations were perfect, and we, despite our protestations, were carried on the shoulders of the very men who came to brain us, in triumph as successful. Of this you do not hear in bigoted and partisan journals. Yet it is a literal fact; and it is the only instance where the mob could be so controlled as to allow the manifestations; and all the Liverpool bullies destroyed professedly, so far as peculiar kinds of knots were concerned, was there submitted to and used, and by their chosen representatives. A donkey can throw a railroad train off the track, and precipitate to destruction that which was bearing peace and plenty to lands waiting for supply from famine. Is there, therefore, no such power as steam? Mobs can prevent spiritual manifestations. Are there, therefore, no such manifestations as spiritual? These mobs in orderly, law-regulated England have done more to call attention to the nature and purpose of these manifestations than any single cause that came under my obser-

vation. For a hundred years, even if another demonstration were never made before the English public, these mobs will be discussed. Why mob the Davenports, or those who represented them before the public? They never mob jugglers, mountebanks, prestidigitators, charlatans, who professedly deceive and interest the public. Why the Davenports—if jugglers? It will not do to say because the Davenports pretended to spiritual aid, for they did not. They made no pretension; offered no theory; propagated no dogma, either of religion, physics or metaphysics. They asked only that they be humanly secured so that no action on their part could take place, and then let the public witness and judge of what followed. It was the mob that pronounced it all spiritual, and, led in its superstitious prejudices, it was so led as to prevent the manifestations.

Exposure! Never in the history of humanity was a case more clear. The Davenports and Mr. Fay had demonstrated beyond question that a power above mortal man could and did manifest itself in their passive presence. Scholars, riggers, skilled artisans, scientists, sailors—representatives of every division of enlightened society had been convinced or confounded; mobs only were left as a resort for the opposition. They did prevent, but never exposed the Davenport manifestations! That is all! In the Victoria Hotel, Liverpool, three months after the mob, I was invited to dine with some fifty of the most intelligent and reputable of Liverpool society—the dinner took place in the place where that mob, ragged, and all as a testimony to their appreciation of my honor and truth in the premises, and of their detestation of all that was ever claimed for violence or brutal power. What, I ask all reasonable men, does a mob prove, as to the verity or falsity of the claims of any one before the public?

Allow me, dear sirs, to copy an extract from my diary, and in precisely the words there used to preserve a memory of the realizations and events of that period, in which I was called upon to meet the violence of the ignorant and brutal conditions of English Provincial Society:

FROM MY DIARY OF 1865.
"Liverpool, Eng., Feb. 13th, 1865.—At a seance of the press and others, our demonstrations were acknowledged and much interest manifested. Oh! I can see that! The labor of Manchester, though successful, was very onerous. Many wise and foolish questions I had to meet, till the whole of the night was expended.

"Feb. 14th.—A mob of honest ignorance and obstinacy, led on by designing men, who may or may not believe the manifestations veritable, but who are determined to defeat us, prevent. I went to record here that although we have no facts for this kind of rage and words for hours, seeking to go up to it in a living consciousness of all its power. But the truth of life sustains me, and my hand, Almighty Power! guides. If to death, I am ready; if to the unseen triumph, I am glad beyond expression.

"Feb. 15th.—I went up to Saint George's Hall, all saying there will be a riot. My friends here seem alarmed—perhaps timid. My friends Davenport and Fay seem like children—indifferent; but they do manifest full confidence in me. I go up, therefore, to live or die. Oh! Almighty Intelligence, thy will be perfect!

"Feb. 16th.—Yes, it was perfect. I stood for perhaps an hour before the storm and did not serve my calmness, and so long as I could face the raging multitude they were powerless. The storm, after awhile, passed around me, and then I was brought out safe, as by unseen hands. Was I ready to die? I know not, for that trial was averted. We were held in a little room with six feet of the mob that broke our cabinet into fragments and raged in fury for hours, seeking to us, but finding us not—never knowing how we escaped them. The press gave me credit for 'great good temper,' but do not hesitate to brand our most honest, earnest efforts as the devices of rascals. Alas! for human consistency! The Davenports are reported exposed where a mob prevented an exhibition. I am blamed for not allowing cruelty to those committed most sacredly to my care. Even Spiritualists are in doubt.

"Huddersfield, 21st.—Another mob, brought on by the same bullies that destroyed our prospects at Liverpool, sought our lives, being defeated in its mad purpose at 'exposure.' The mob at Liverpool found nothing in cabinet or instruments to account for what occurred whenever the Davenports enter it. English ignorance and brutality were 'exposed.' Here the police deserved credit. They did protect us and our property. At Liverpool they did not interfere till the mob commenced on English property—that of the hall! Have I felt fear? I knew there was to be a mob in both cases, and I did not know it. Yes, I confess, I fled very rapidly away from the danger after I got away from the hall.

"Leeds, March 11th.—And another English mob! English police powerless. For two hours it raged. The new cabinet smashed! One noble man, a child of the people, was made my deliverer, and that of my young friends. Here I knew no fear, all these human beings, and raged and raged at me for hours. I did all I could to arrest it—could not; and then knew it was thy design, All-Wise Power, and would end in good. This child of the city, an uncultured policeman, offered to deliver me at the expense of the Davenports. I refused, assuring him would meet their fate, whatever it might be. This touched his heart. He stood where the mob had broken a pane in the door of the room that concealed us, with a baton and a handcuff, and with determination, said, 'I will brain the first man that enters—handcuff the next.' This determination saved us, for all mobs are cowards. We made our friends recognize this man, and, in private, proved to him his spiritual alliances, much to his gratification.

hoasted Liverpool and other knots, but the Davenports were released—they knew not how! Then the yells turned to approving recognition, and all was confusion in our favor. After order was restored, we proceeded in our ordinary method, much to the gratification of all present. As we came out of the hall we were seized and literally carried in triumph to a neighboring hotel, where, till three in the morning, toasts, speeches, and responses were indulged in, men assuring us they had believed us impostors, and were ready to drive us from England or bury us in its soil.

"Great Western Hotel, Paddington, Eng., March 10th, 1865.—The excitement of these mobs and the cruel fastenings at Cheltenham, and especially the refusal of the audience to allow the lights to be lowered while the unseen powers released the 'Brothers,' has wrought seriously on their health. Poor Ira, noble boy, was delirious all day yesterday, and I carried him in my arms, literally, from Exeter to Paddington. We will submit to no more mobs. Fortunately, the 'Invisibles' say, there will be no more. Oh, erudite, disquisition, philosophical, impartial gentlemen of the press! what know ye of spiritual evidences through the Davenports? That is false which law-loving Englishmen fear to allow. Sublime magnanimity! Awake reasoning! But our work is well nigh done among ye, and I am glad."

Now, sirs, any one can see that the above was never written for the public; but precisely as it is I give it to you, and leave it to make its own impression. The mobs served only to deepen the impression the manifestations had made on all serious observers; and to me and others they gave indubitable proof that an all-wise spiritual intelligence presides over and directs all that pertains to this great, divine ministration.

Two forms of pretended exposure we dispose of:

First, That of the conjurers or sleight of hand men. They dexterously release themselves from rope fastenings, and then rapidly throw off their coats and make, in the dark, wonderful manifestations on guitars and other instruments. The Davenports never release themselves from any fastenings. Their manifestations depend upon their passivity, not their activity. All that takes place in their presence, when securely tied with ropes, takes place when not tied, and when held hand and foot by persons selected from the audience; and from every audience, from Buffalo, New York, to St. Petersburg, Russia, for the past seventeen years. In thousands of instances, men selected by their audiences have sat between them in their cabinet, who testify amid all sorts of direct and positive displays of distinct physical power, such as playing on as many as six musical instruments, the ringing of at least three bells, the manifestation of from four to twelve balls, numerous simultaneous thumpings and poundings on every part of the cabinet, and all while a disinterested witness, beside the cabinet, holding both the Davenports, has a tambourine placed upon his head, musical instruments thrummed all around him and carried to the top of the cabinet, his person manipulated from head to foot, and he, the witness, comes forth and solemnly testifies the Davenports have not moved! During eighteen months, in which time we did not give less than one thousand seances, private and public, on every occasion always one, and sometimes two and three persons from the audience, were selected to hold the Davenports, no one of whom that did not unequivocally testify that the Davenports or Mr. Fay did not move. There was but one exception to this, and that was a frightened man at Eastbourne, England, who said: "The Davenports must have done it, for there was no other persons in the cabinet but them and himself, and he did not move." "Did you feel them move?" I asked. "No," said he; "but who else could have done what I felt?" Sure enough, whom else? We answer, invisible but not intangible intelligences, of which, from this gentleman's own testimony, there can be no doubt.

The Davenports untie no knots. The sleight-of-hand men make a profession of doing this very dexterously. The Davenports slip no knots, and submit to have them sealed, stamped, and flour-placed in their hands, their persons held, while the manifestations take place, to prove it. The sleight-of-hand men have confederates. The Davenports have none, but allow their commitments to be selected from any audience they meet. They are often unfastened, every knot untied, save the sealed one at the end of the ropes; thus presenting a fact, like the removal of the coat or waistcoat, that upsets all our ideas of physical law. To understand this, take a rope ten feet long, tie ten or more knots, and, finally, tie the ends in a double square-knot and seal and stamp it; then find every knot untied but the sealed one at the end, and you have some idea of what is often accomplished in their presence, and that of scarce a minute of time. In a word, there is nothing your sleight-of-hand men do, they do. There is only a miserable, but we must confess profitable, imitation of their manifestations made by the cleverest of these men; nothing more, as many of the most distinguished of these men have acknowledged to me.

There are so-called Spiritualists, in this city, who tell me they can do all the Davenports do without spiritual aid. To such I simply reply: You know not what you say. You can do nothing they do without such aid! They imitate, that is all; and I say this having carefully observed both; and poor, miserable imitations they are, in these and all instances that have come under my observations. But, Second, The exposures of mobs! Here, as we have shown, there is simply a prevention of manifestations—nothing more! and generally, as in England, under most disgraceful circumstances. While on this subject, allow me also to make an extract, not from my diary, but from an address I delivered in London, to an overflowing audience, immediately after the outrages at Liverpool; and, you will allow me to say, an address that was responded to by noble and justice loving Englishmen in a manner that I must ever remember gratefully, and as an honor to human nature: "I stand in your midst to-night, under rather

strangely ordered circumstances, and you will pardon me for making what I regard as a demanded allusion to these circumstances. (Hear! hear!) For the past five months it has been my privilege to stand before the audiences of this great metropolis; before men of science of world-wide reputation, men of letters, known approvingly on both continents; and men of every and knowledgeable degree of sagacity and practical skill; and I have demonstrated in their presence and to their entire satisfaction, the existence of a power outside of all our recognized forms of physical force. Their testimony is before the world, however a truckling press may, having acknowledged its power, now seek to deny or evade its force. It was my pride and pleasure to meet here, and elsewhere, your men of the first eminence in science, in literature, in social rank, and men from every department of practical skill; and you are the judges whether we succeeded or not in what we claimed for these 'marvelous manifestations' (Hear! hear!) The facts presented were only rendered more palpable and undeniable under every test to which they were subjected. (Hear! hear!) And I feel that I can say in all truth and candor, that no facts have ever, in the same length of time, commanded a greater amount of attention or called forth more variety of expressions of approval than these facts have given them a faithful and impartial investigation. They have been imitated by all the conjurers and most of the amateur rope-tyers of the realm. They have been denied, doubted, denounced, and then again acknowledged in almost every club, coffee and drawing-room where we have been called upon to present them. They have been subjected to the greatest variety of tests that the skill and ingenuity of this great people could devise. And the man lives not who can say he has ever proven fraud or imposition in any instance. (Hear! hear!) And we hesitate not to say that no truth has ever been more fully and honestly demonstrated than this. A power above and beyond the active energies of man in fleshly form came to us, under appropriate conditions, under itself manifest; and it has done so beyond all rational denial or doubt in the presence of the Messrs. Davenport and Mr. Fay, before all classes of the British public. (Hear! hear!) And in the consciousness of this truth, we have our reward to day for all that has fallen to our lot to do, to meet or to give in the relation we have sustained to these gentlemen, and to you. We have met the ridicule of 'sham cleverness,' the abuse and slander of inconsiderate literatures; the doubt and suspicion awakened by the mercenary pretensions of professed conjurers; the serious and inquiring questions of minds anxious for truth; and every where, and always, we have demonstrated a renewed hope for humanity in the knowledge of our spiritual nature and destiny; and before heaven and earth, I fearlessly affirm that I have not deceived you, nor any; but have, without hope of earthly gain, presented an honest exhibition of the power of the unseen world of spirits, and of their power to destroy! (Hear! hear!)—*Times of an April, 1866.*

No! no! Violence, mobs destroyed our property; endangered life to the mad passion of brutal ignorance, and made order-loving men ashamed of their kind, and the degradation of many conditions of the English people; but it found no "secret springs;" no "clandestine machinery;" it was taught to expect; it made no exposure of anything but a vain attempt to overthrow established facts—facts its leaders did not, could not explain; and it served to direct attention to these facts for a long time to come.

Thirdly, But there is still another form of so-called exposure we desire to notice, as worthy of more attention than either of the two to which we have referred. It is what is sometimes seen when a light is suddenly made in a dark seance. Honest men have testified, and we believe truthfully, that they have seen, when the light was made, a form or forms which they believed were those of the Davenports or Mr. Fay, moving or in the act of moving the instruments, which suddenly fell from their hands. I repeat, I do not deny this; nay, I believe I have witnessed it myself on more than one occasion. But the great and governing fact to be recognized in all such instances is, that while such forms are seen, and in the act of moving the instruments, the Davenports at the same time are found fastened to their seats, knots and seals intact, and those whose attention is directed to their seats testify that they were motionless. Here, then, instead of an "exposure" we have a still more wonderful fact before us. The Davenports, fast bound, are found duplicated in form and power. This fact I have seen demonstrated on several most interesting occasions, and under such circumstances and conditions as did not allow of mistake. My experience and observation in this department of spiritual manifestations enables me to say, that under certain conditions the form of the medium is duplicated; under other conditions other forms are presented, and these forms are as tangible as ours, but fade away in the light, and often with injury to the medium's health, if too suddenly arrested. One wonder does not explain another; and in these duplications we have a theme of thought and observation worthy of the profoundest attention. My own personal experience in this department would extend this article beyond all reasonable bounds, and I must desist.

Allow me, kind sirs, in conclusion, to state that recently, in the sacred privacy of one of the most respectable and worthy families of this city, I witnessed not less than twelve forms, as distinct as mine or yours, and where there were but four persons in mortal form present, the medium making one of these. At the same time I have heard six voices, neither of which was the voice of any one present, singing in alto, soprano, tenor and bass, some half score of songs, no one of which did any one of our company know. And on the same occasions we were handled, conversed with and held in most interesting conversation for more than an hour at a time; while on other occasions we have seen as many as twenty distinct, individualized faces—no one of which had any one of our company ever seen in the flesh. These faces and these forms are as tangible as our own. These voices are as audible, clear in intonation and exquisitely musical at times, as any I have ever heard. And all this

A hundred years of wrong do not make an hour of right

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The Pope's Dogma.

The present struggle at Rome, in which the European world takes so lively a part, is over the issue of erecting the Papal authority into the form of a dogma. Is His Holiness infallible, and are his orders, decrees, and directions beyond the reach of dispute, revision or dissent? Not merely to ecclesiastical and spiritual matters does this profoundly interesting dispute extend, but to all things civil and secular, to thrones, congresses, kingdoms and republics. All men and all their interests, if the reconfirmation of this middle-age dogma is to be permitted, are to be included within the sweep of Papal authority. While the European States are emerging from the rule of feudal influence and forms to the larger government of democracy, it would seem the most unfortunate moment to bring forward a question of this nature for discussion and settlement. But Pius IX. is growing very old, and his ambition is to signalize his protracted spiritual reign by some measure like this, which promises to have a permanent record in history. It is his pet theme, and for it he is willing, we have little doubt, to stake his life.

But not only has he chosen his time for this dispute most ill; he has failed to penetrate so far to the meaning of the age as to discover that no such dogma can ever hope to take life and activity again. There is a spirit of progress abroad which all the Popes that ever sat crowned on the Seven Hills cannot jointly hope to stem. Inquiry is active everywhere. The worth of the Old is being thoroughly inquired of. It is a spirit that has within the memory of living men marched with a triumphant stride over two continents, and compassed the furthest limits of the globe. Europe is alive with its moving, searching, opening, leveling, elevating and stimulating influences. Russia feels her self. Poland, long dead, finds a living voice. Prussia moves forward with her enlarged ideas and determined purposes, to group a whole federation of willing States around a liberal principle. Austria is laying down the bed of comprehensive reforms that seems like the work of direct inspiration. Germany throughout revolts at going back by the dark pathway by which it has finally emerged into the light. France holds Rome up; and the very proposal to make her Bishops free of the authority of the State by bringing them wholly under that of the Pope, excites universal opposition.

Suppose such a doctrine as that of the Pope's temporal as well as spiritual supremacy to be set up, and thoroughly carried out in operation. What would be the effect on Catholics in this country, for example? They would of course feel obliged to sink their allegiance to a republican government in that of their abject submission to His Holiness. Holding the latter, they must let go the former. In such a case, what sort of citizens would they be likely to make for a free republic? The Papal authority would come in with its active interference into every relation such men bear to the communities in which they live. They would feel bound to obey the Pope in all things, whether discharging their duty to their adopted government or not. Having once taken an oath to sustain this government over and against all others, and to renounce every form and lot of allegiance to every foreign prince and potentate, they would suddenly find themselves confronted with an order from the Vatican to turn their back on their oath and benevolently yield obedience to the Pope above everybody. We should thus see the monstrosity of the dogma illustrated in this country more impressively than anywhere else. So that, taking into view the condition of opinion here and its visible progress in Europe, the very proposal to defy the Pope at this time is a challenge thrown down to the liberalizing and advancing forces of our age.

"The Creed in Danger!"

The undertone of complaint on the part of the credal societies of Chelsea, as they saw the Spiritualist lectures at Granite Hall gradually sapping the pillars of their strength, has at last come to the surface. The so-called "Evangelical" churches of that city have instituted an alliance offensive and defensive, whose action is manifested in a course of free public meetings to be held at City Hall, for the purpose of crushing out "infidelity." All that the learning and culture of the city can afford, backed up by the melody of the Choral Society—alas that music, of all things else, should be used as a bait to cover the book of bigotry and sectarianism—will be put forth to oppose the course, in that locality, of our glorious, heaven-born religion of the nineteenth century. The forces are mustering; but, though clouds may momentarily dim the sun at early morning, he rises in power as the world rolls round, and Spiritualism shall grow stronger and stronger from the efforts of every opposer, brighter and brighter from every defacer.

The selfishness of this "Holy Alliance" may be seen in that, at the very outset, the "Evangelical" are unwilling to allow any Unitarian or Universalist preachers to occupy the desk, although quite willing that Unitarians and Universalists should sing in the Choral Society to draw in hearers to their enunciations of exploded platitudes. This of course produces ill feeling, which cannot fail to end in an open revolt on the part of all liberal minds connected with this new churchly movement.

Worcester, Mass.

The Spiritualists of Worcester have resumed their meetings again, and intend to keep them up, having secured Lincoln Hall for that purpose. Good speakers will be employed, and the prospect looks favorable. There are thousands of Spiritualists in Worcester, and one good meeting, at least, ought to be well sustained. Dr. H. B. Storck has spoken there two Sundays. G. A. Peirce is engaged for March, and Mrs. Sarah A. Byrnes for May.

An Old Conflict Revived.

When Dr. Lyman Beecher came to Boston to establish himself as a preacher, it was with a distinct view to meeting the embodied spirit of Unitarianism hand to hand, he being put forward as the champion of Orthodoxy. The challenge was readily accepted by those for whom it was intended, and the fight waxed hot and went on vigorously for a long series of years, in which each side took and gave some very hard knocks and blows. But it was soon perceived that the sturdy defender of Puritan Orthodoxy gave modified manifestations of his belief, under the irresistible influence of the very crowd he had come here to overthrow. Some part of his earlier earnestness, or at least enthusiasm, gave way before the force of arguments which he had never allowed a hearing in his mind before. And when he finally retired from the field, to choose another and a fitter arena for his exertion, it was not without a silent admission that he had become the recipient of valuable discipline during his period of warfare.

As for the faith he had volunteered with such confidence to oppose, that stood stronger and better buttressed, if possible, than before he had presumed to assail it. It was remarkable with what ease it threw off the arrows that were showered upon it, and how much its leading principles spread in the popular mind for having been so vigorously contested. There has been going on this past winter almost a repetition of the warlike scenes of the former times, though in a somewhat changed form. Instead of a single champion taking the field for Orthodoxy, an organized army has come and camped down before the very door of Unitarianism; and the discourses that have been preached by one side and the other are so exhaustive of what each has to say, that they have come to be accepted as about the best possible to say by either. And therefore we are to have them, in time, in published form, that the people who could not listen may have the opportunity to read, mark, learn, and inwardly digest what is to be found therein.

The speakers on the Orthodox side have been such men as President T. Woolsey, of Yale College, represents, and included a Professor of Divinity from that institution, with certain distinguished preachers from New York and elsewhere. On the Unitarian side we have had speakers like Frothingham, Weiss, Collier, Higginson, Mrs. Howe, and others, who were certainly as capable as any persons possible to find for furnishing an exposition of the liberal points of their belief. Thus the people get a sharp contrast of the tenets held by each side, and invariably to the advantage of liberal thought and sentiment. We rejoice at this latest demonstration, not because it makes for even the liberal crowd in the popular mind, but because from every such contest the less liberal comes off in a weaker condition than before. Spiritualism is the faith that will absorb all.

"Sunday Services" in Boston.

Under this heading several of the large Boston dailies have for some time past published, and are still publishing, in their Monday morning editions, reports of the sermons and discourses delivered by preachers and lecturers belonging to the various Christian denominations; but not a single lecture has ever been reported for or published in these journals that has been given in the Music Hall before the Spiritualist Society worshipping there on Sundays, notwithstanding these meetings have been in successful operation for several years past. The speakers, as is generally admitted by the numerous audiences in attendance, have evinced a high order of talent while treating upon subjects of the most vital importance to the welfare of humanity, and no wonder regret is manifested by our people in consequence of the course pursued by prominent city journalists. Such are reminded that these papers, which assume to lead public opinion, have invariably made it a point, when speaking of the Spiritualist Philosophy, to treat it as a something unworthy the least attention, although it embraces in its ranks some of the finest minds in the city, men and women of the very highest moral culture. These journals have for years endeavored to impress upon the public mind what they term the inconsequential teachings of our beautiful natural religion; but still the glorious work goes on.

Why, it may be asked, does the press of Boston hold itself aloof upon the most momentous questions of the age which SPIRITUALISM comes to solve, viz., Do we live after death? Can we commune with our departed loved ones through media?—questions, which the past has failed to demonstrate, but which are now being elucidated through the aid of science satisfactorily to great numbers of advanced minds? It is because our teachings are not yet popular. When they become so—as they surely will—then the secular press will aver that it has always been friendly to the cause of Spiritualism; that its editors always were Spiritualists at heart—as many are, no doubt; but who do not dare say their souls are their own for fear of the influence Old Theology would bring to bear upon their devoted heads; and so Spiritualism must be tabooed for a while longer to gratify a set of creeds with large purses but a small amount of moral courage. God speed the day when the Press shall become less servile; when it shall have the independence to utter its honest sentiments, fearing not the power and asking not the favor of Church or State.

Judas Iscariot.

An entirely new interest has been recently imparted to the question of Judas's alleged treachery to his Lord, by the poem in *Blackwood*, recently transferred to these columns, and now published in pamphlet form and to be had at this office. The conception of the whole case is novel, and contains most reasonable, if they are ingenious, considerations in favor of the individual whom the world has been taught to denounce with inexpressible scorn for almost twenty centuries. The theory of the poem is, in few words, this: Judas did implicitly believe in the divinity of his Master, Christ, and up to the date of what is termed his betrayal was as devoted in his personal worship as even the disciple whom Jesus was said to have loved the best. He fully believed that Christ possessed all power and authority, and that he had but to order and it was done. He had seen what was termed his miracles, and been a participant in many of his mighty works. What wonder, then, when, at the close of the Divine Master's career, he saw him beset with enemies who sought his life, that he should have boldly proved his own faith by bringing those enemies to his Lord's presence, in the belief that he would instantly work a greater miracle than ever for securing his escape? This is the theory, and it is presented in a manner that makes it deeply interesting for present perusal.

J. M. Peebles in England.

We learn from the London *Spiritual Magazine* that Mr. Peebles has commenced a series of Sunday evening services in the Cavendish Rooms, Langham Place, Regent Street, London. Mr. P. is an attractive speaker, and we have no doubt his lectures will prove acceptable to our English friends.

Music Hall Spiritual Meetings.

Sunday afternoon, Feb. 20th, Thomas Gale Forster lectured to a large audience in Music Hall, Boston, on "Church and State." The theme was an interesting one, and was treated with the usual ability evinced in all Mr. Forster's efforts on the rostrum. We shall print the discourse in due time.

Previous to the lecture Mr. Forster addressed the following explanatory words to the audience respecting his spirit-control while delivering lectures. He said:

"My friends, circumstances seem to make it necessary that I should say a word or two in my normal condition. The question has arisen in the minds of some of my hearers in this city, as to whether or not these lectures are delivered by myself individually, or whether I attribute them to a foreign power operating through my organism. I wish to state distinctly that I am not responsible for what comes through my organism, except in so far as the effort and desire to live a correct and positive life—thereby producing proper conditions—is concerned. I never have claimed the lectures given through my organism, as my own, during my labors for the last sixteen years as a speaking medium, and I shall never do so while I remain in possession of my reason. Some persons may feel inclined to ridicule me for thus giving up my individuality, as they esteem such a course, and assuming the part of a machine; but I had rather be a machine for the promulgation of truth, than occupy a more independent position as an individual, and be less the agent of good to my fellow-beings, thereby. The spirit-control which I generally practice, I know but little, however, of what is to be said in detail. Spiritualism has given me great happiness in the past, and I am the last man in the world to kick down the ladder by which I have ascended."

Mr. Forster is to be commended for his candor in giving the invisible intelligences credit for what he considers their share of labor in producing the able lectures given through his mediumship. It does not strip him of his own well-earned reputation as a man of ability. There are other lecturers in the field who would be better appreciated were they as outspoken as Mr. Forster in this particular.

We are pleased to notice by the following card that Mr. Forster has been well appreciated during his visit among us:

A CARD.

Mrs. E. Forster—Will you allow me the use of a small space for the purpose of a general apology? I have been lecturing in Music Hall for six Sabbaths. During this period I have received, in Boston and its vicinity, the most unbounded courtesy and kindness on the social plane—much so, that it has been utterly out of my power to respond by my presence to the very many invitations extended me by numerous friends who have been thus partial. Hence I desire, through you, to assure these friends that a want of time only has produced a seeming neglect on my part, with regard to some of them. I could not possibly comply with the frequent invitations to call that I received; and therefore trust that after this explanation, they will generously hold me excused, until at some future period I shall again have the gratification of returning to New England—when I trust I shall be enabled more practically to voice my appreciation of their kindness by a visit to each.

Boston, Feb. 25th, 1870.

Next Sunday.

PROF. WM. DEXTON will lecture in Music Hall at 2½ o'clock. During his engagement the Professor will speak on a variety of topics of vital interest to all. He is one of the most radical thinkers of the day, and his lectures "tell," every one of them. His theme next Sunday will embrace the important question, "IS SPIRITUALISM TRUE?"

The Davenport in San Francisco.

A letter just received from Ira E. Davenport, informs us of the arrival of the Brothers and Mr. William Fay, in San Francisco, "safe, but not sound." The writer states that they left Omaha Jan. 25, after the most complete success in nearly all of the large cities and towns of Pennsylvania, Ohio, Illinois, Kentucky, Missouri and Kansas; in many places the halls and theatres not being of sufficient size to admit all who desired to witness the phenomena through the instrumentality of their physical organisms.

"After leaving Omaha," (says the writer,) "nothing unusual occurred to us, with the exception of being stuck several times in immense snow banks—and that is a common occurrence on the Union Pacific Road—until we arrived between Aspen and Evans, some distance west of Ogden, and there I had an experience for the first time in my life which I never wish to have again. About three hours previous to this the passengers aboard the train in which we had secured our berths were removed to another heavy train, already crowded, consisting of three ponderous Pullman cars, and four others, besides the engine, tender and the baggage car. At the time the passengers were removed, I and the other heretofore named men, who were very dangerous to put at such a weight into one train, but that they were obliged to obey orders. I was also told by a gentleman that he heard the engineer state that as we were being taken out, he would run fast enough to take the train in the time or ditch every car behind the locomotive. As the train was going at the rate of twenty miles an hour around a short curve, with an enormously heavy train, on top of upon pine wood, over an artificial embankment, loosely thrown up at the height of forty feet, it is not difficult to conceive that an accident might happen. Five cars crowded with passengers were thrown forty feet down the embankment, and from fifty to seventy persons badly wounded, and some killed. I saw several who were crushed, and taken out from under the cars by the passengers. My wife was considerably injured, as also were several others of our party, including my brother's wife, and Mrs. W. M. Fay. I am of the opinion that if the train had not been stopped by the Union Pacific Railroad, stand a very fair chance of losing their lives or limbs. I saw five accidents between Omaha and San Francisco, and all caused by unpardonable carelessness on the part of those in authority."

We commence a series of public sessions here, on the 7th, and from the sale of reserved seat tickets, anticipate an immense success."

The *Chronicle* of the 8th Inst. devotes a column to the scenes alluded to above, treating the proceedings with commendable fairness. It says, "Platt's Hall was crowded to its fullest extent, all of the sitting room and most of the standing room being occupied."

The Wrong Box.

The Corresponding Secretary of the "National Association" for engrafting the recognition of the Bible on the Constitution of the United States, has had the unexpected politeness to forward to us the call of the Association for a National Convention, with a request that we should "notice" at our "early convenience." Certainly. We do make haste to say that this scheme is the offspring of a handful of narrow, illiberal and bigoted minds, as unfit to rule a State as they are incapable of framing a free constitution. We further think that this ill-judged movement is calculated, if pushed far enough, to hasten the time when the country will find itself plunged in a boiling sea of controversy about creeds and beliefs, to which a war like the Thirty Years' War of Germany will be but a faint parallel. We likewise denounce this movement as the mere stepping-stone of certain self-righteous persons, who are hoping, in time, to turn our general politics into this narrow channel, and to rise themselves to place and power. We see no possible good which such a movement can accomplish, but, on the contrary, a great deal of harm. It is an impudent proposal to seriously make in this day of the world, because it assumes that one man, on account of his peculiar creed, has a superior right to rule another who refuses to hold any such belief. More reasons need not be given, though they are abundant enough. We hope the Convention will prove, as it deserves, a miserable failure.

Notice to Correspondents.

Those of our friends having occasion to forward communications to this office for publication, are particularly requested to direct them to the editor, as no other person has control of this department of the *Banner of Light*. We call the attention of correspondents to this matter, because certain persons with whom we are not connected in business, and never have been, would have it understood that they are associated with us.

Spirit Impression Hooded—Delivery from Starvation the Consequence.

The following narration, which appears in a London Journal and known to be authentic, "is interesting and valuable," says a contemporary, "showing as it does the importance of yielding to the impressions of duty which are often made upon the human mind, quite independently of any operation of its own powers." The article is headed "Providential Deliverance." We designate it *Spirit Deliverance*, as being much more appropriate, for no doubt the facts in the case, which resulted in the delivery from starvation and death of the shipwrecked mariners, were solely attributable to the influence of the immediate spirit friends of the unfortunates, who impressed the captain of the ship to steer for the Island of Ascension. Such "impressions" are of daily occurrence among Spiritualists. But to return to the narrative. The writer says:

"The date of the occurrence is not given, but as it took place before the Island of Ascension had any inhabitants, we cannot consider it very recent. The island belongs to Great Britain and is situated about 280 miles northwest of St. Helena."

Admiral Sir Thomas Williams, a straightforward and excellent man, was in command of a ship crossing the Atlantic Ocean. His course brought him in sight of the Island of Ascension, at the time uninhabited, and never visited by any ship except for the purpose of collecting turtles, which abounded on the coast. The island was barely described on the horizon, and was not to be noticed at all; but as Sir Thomas looked at it, he was seized with an uncontrollable desire to steer toward it. He felt how strange such a wish would appear to his crew, and tried to disregard it, but in vain. His desire became more and more urgent and distressing, and foreseeing that it would soon be wrecked on the coast many days before, and suffering the extremity of hunger, had set up a signal, though almost without a hope of relief."

But these arguments seemed to increase Captain Williams's anxiety, and the ship was steered toward the uninteresting little island. All eyes and spy-glasses were now fixed upon it, and something was perceived on the shore. "It is white—it is a flag—it must be a signal!" And when they neared the shore, it was ascertained that sixteen men, wrecked on the coast many days before, and suffering the extremity of hunger, had set up a signal, though almost without a hope of relief."

Essex County (N. J.) Woman's Suffrage Association.

On Wednesday evening, Feb. 16th, 1870, a meeting was held at Library Hall, Newark, N. J., which resulted in the organization of an association for the establishment of the legal and political rights of women, under the above title.

The meeting was called to order by Lucy Stone, who nominated U. S. Commissioner Whitehead as Chairman. This action being ratified he took the chair, and offered a few preliminary remarks. Mrs. Churchill, of Providence, R. I., made a speech, which was frequently applauded, after which a series of seven resolutions were reported from the committee, the gist of which is contained in the seventh, as follows:

"Resolved, That we recommend to the consideration of Congress at an early date the joint resolution introduced by George W. Julian, March 15th, 1839, in the House of Representatives, proposing the following amendment to the Constitution to secure woman suffrage:

ARTICLE XVI.—The right of suffrage in the United States shall be based upon citizenship, and shall be regulated by Congress; and all citizens of the United States, whether native or naturalized, shall enjoy this right equally, without any distinction or discrimination whatever founded on sex."

These resolutions were unanimously adopted, after which remarks were made by Mrs. Willbourn and Lucy Stone, and the Committee on permanent organization presented a lengthy list of officers, among whom we recognize the names of Mrs. Mary F. Davis, President, and Miss Frances E. Love, Corresponding Secretary. After some further remarks by Mrs. Celia M. Burleigh, of Brooklyn, the meeting adjourned.

New Subscribers.

Since our last report, the old patrons of the *Banner of Light* have been working for us in good earnest, and forwarded one hundred and six new subscribers. We thank our friends, whose names we give below: A. E. Carpenter sent three new subscribers; "A Friend," twelve; J. G. Scribner, one; Mrs. A. H. Gardner, one; G. D. Baker, one; Chas. A. Elliot, one; Wm. H. Mann, one; Wm. Taylor, one; Cordelia Lawrence, one; P. Heywood, one; I. Calkins, one; H. B. Hoadley, one; Asa Fenn, one; Dr. L. Hudspeth, one; Geo. West, one; J. Polworth, one; S. M. Wormer, one; W. S. Foster, one; Job Ross, two; Lila Barney Sayles, one; R. C. Paul, one; E. Roy, one; Dr. F. G. Ray, one; W. H. H. Gesham, one; B. L. Doane, one; Mrs. S. Jackson, one; Geo. Wilson, two; J. F. Humphrey, one; Mrs. B. F. Fuller, one; J. Crosby, one; G. Ferguson, one; H. Blood, one; W. G. Raymond, one; Thos. M. Peters, one; Mrs. M. Libbey, one; C. H. Jones, one; Jos. J. Strong, two; L. Leonard, one; E. F. Slocum, one; J. M. Sartwell, one; Mrs. C. C. Hayes, one; Z. Glazier, one; Abel Goulding, two; J. M. Pintard, one; W. Town, one; E. M. Perkins, one; B. F. McCollister, one; Jesse Gilbert, one; E. H. Eldy, one; W. Kimball, one; T. Rodgers, one; S. R. Keese, one; J. C. Eckler, one; A. T. Foss, one; Mrs. E. A. Ramsey, one; D. Cargo, one; M. Pentoney, one; J. W. Mansfield, two; R. Arnold, one; Wm. Winter, one; L. K. Conoley, one; A. B. Clark, one; M. Packard, one; Mrs. B. H. LeFevre, one; E. P. Wilson, one; Mrs. A. S. Ormsbee, one; Dr. W. Persons, one; A. O. Arnold, one; Benj. Jaeger, one; Geo. W. Mead, two; S. K. Hall, one; I. P. Walrath, one; E. S. Davis, one; Mrs. N. P. Close, one; Mrs. H. M. Jacobs, one; Sol. Maker, two; T. A. Rogers, one; H. Sisson, one; N. D. Green, one; W. Richardson, one; Mrs. M. J. Wilcox, one; Mrs. A. A. Cothell, one; S. B. Gaylord, two; J. M. Oze, one; M. C. Shepard, one.

Death of Anson Burlingame.

A telegraphic dispatch was received, Feb. 23d, at the State Department from Minister Curtin, communicating intelligence of the death of Hon. Anson Burlingame at five o'clock Tuesday morning, at St. Petersburg, Russia. Mr. Burlingame was Envoy Extraordinary from the Chinese Empire to effect treaties with the Western Powers, and had nearly completed the object of his mission. He had just arrived in Russia. He possessed talents of a high order, and as a diplomat he had few superiors. He was a member of the United States Congress for many years prior to being sent Minister to China. His death at St. Petersburg on the 23d of February, the anniversary of Washington's birthday, closes the brilliant career of a remarkable man. He had not finished his great work, but we doubt not he had so far perfected it, that his labors will not have been in vain. Mr. Burlingame leaves a wife, two sons and one daughter. In his domestic relations he was most happy, and in his social circle his personal loyalty won the hearts of all who knew him. Mrs. Burlingame is the daughter of Hon. Isaac Livermore of Cambridgeport, Mass.

Emma Hardinge in Washington.

We translate the following from a late number of the Washington *Columbia*, a German paper, which favors the spiritual movement:

"A wonderful phenomenon is Mrs. Emma Hardinge; there is but one opinion concerning this among all visitors to 'Harmonial Hall,' even among the most decided opponents of the cause she advocates. Her improvisations on religious, philosophical and scientific subjects, given to her mostly by skeptics, and her replies to the most difficult questions are, as to style and spirit, masterly rhetorical efforts, which need not fear criticism. If Mrs. Hardinge were advocating a less unpopular cause than Spiritualism, all the papers would teem with laudations of her talent, for it is our deliberate opinion that she is superior to any woman who has as yet appeared as a public speaker in this country. As regards her personality, she is not of a masculine character, like a good many progressive women of our period, but though conscious of her powers, withal womanly, modest and full of grace. Her noble bearing and her plain but rich and well chosen toilette, might serve as a model for our fashionable damsels, who have become lost in the labyrinth of artificiality. How the good old author of the 'Seersess of Prevort,' if he were yet living on earth, would adore a woman like Emma Hardinge."

A Proposition—Our Free Circles.

Our friend, Dr. Wm. B. Fahnestock, of Lancaster, Penn., in renewing his subscription to the *Banner of Light*, encloses an extra dollar, as he says, "to aid in sustaining your free circles, which, I think, are doing much good, and I feel that they ought to be continued. I have for some time been thinking of a plan which, if carried out, would enable you to realize your wishes in the above direction to the full extent of your desires. It is simply this: If every Spiritualist in the United States would pay you a certain yearly amount—say from ten cents up to any amount they might be pleased to subscribe—you would then have no difficulty in accomplishing the end in view. I will myself engage to pay a yearly tax of fifty cents for the above purpose. Let us see how many who take your valuable paper—the *Banner*—will do so likewise."

The Bible in Public Schools.

The Springfield *Republican*, in commenting on the recent decision of the Supreme Court of Ohio, in favor of teaching the Bible in public schools, says: "We are not surprised at this decision, and probably a majority of the courts in the country would decide the question now, in the same way. But it is none the less true that the opinion is gaining ground that the reading of the Bible in our schools is not essential to their efficiency, and that it had better be given up rather than excite the hostility of any class of citizens to the public school system. How soon this sentiment will be in the majority we cannot say, but it has many champions already, and they are not confined to any particular class in society, or to any one doxy in religion."

Massachusetts State Spiritualist Association.

By a published call on our fifth page, it will be seen that this organization will hold its annual meeting at the Melancon, Tremont Temple, Boston, on Wednesday, March 21, 1870, commencing at half past ten o'clock A. M. There will be three sessions—morning, afternoon and evening, during which good speakers will address the audience. As it is absolutely necessary that some measures be taken to sustain the truly efficient missionaries now in the field, it is hoped that Spiritualists generally will comply with the call of the officers, and make this meeting a successful one, both as regards numbers in attendance, and pecuniary assistance to the cause. Admission free.

Physical Manifestations.

Dr. J. B. Ferguson, who has probably paid closer attention to the physical phase of the spiritual phenomena than any other man of his high character for learning and ability in the country, has written an article (which will be found on our first page) on the above-mentioned subject, with especial reference to the Davenport mediums. We commend it to the thoughtful attention of our readers, and particularly to those timid Spiritualists who are so easily scared at the bigot's senseless cry of "humbbug," or the feeble imitations of the genuine manifestations. Its careful perusal will open their eyes to the truth, and strengthen their faith.

Mrs. Margaret Fox Kane.

This lady, we learn from the *Univers*, has commenced holding circles for investigators at the Universal Lecture Room in New York city, on Sunday evenings. At a late meeting at that place one hundred and fifty questions, concerning names, dates of births, deaths, etc., and other test subjects were asked by a dozen different persons, and answered correctly by raps. This fact rendered the hypothesis of skeptics—that the medium gathered the necessary information in advance of a sitting—infinity absurd.

"The Pioneer."

The above is the title of a large sized and neat-looking folio sheet, just started in San Francisco, Cal. Emily A. Pitts Stevens, editor and proprietor. It is devoted to the "interests of human rights," which it advocates in an able manner. We notice among its writers the name of Mrs. Fanny Green McDougall. She is a brilliant writer, and a believer in the Spiritual Philosophy. An interesting story from her pen is running through the paper. The enterprise is worthy of success, and we trust the Californians will see that it is fully sustained.

Hospitalier Hall.

For about a year past, meetings and public circles have been held at this hall, the expenses having been defrayed by an admission fee. Since the demise of Mrs. Pearson, the principal medium in attendance, the audiences have somewhat decreased. It is proposed, therefore, to open the doors free to the public, thus giving all an opportunity of attending these meetings. It is also proposed, so we are informed by the managers, to distribute the *Banner of Light* gratuitously to strangers who may be present.

Lowell, Mass.

Cephas B. Lynn spoke to large audiences in Lowell, Sunday afternoon and evening, Feb. 20th, at Wells's Hall. He reports a strong movement going on there in favor of Spiritualism, and that the Lyceum is in good condition. He leaves for the West this week on a lecturing tour.

We call attention to the card of Mrs. Jeanne Waterman Danforth, who, after a suspension from labor for a number of weeks on account of sickness, has resumed her practice in New York. She is a good clairvoyant and magnetic healer.

MRS. H. S. SEYMOUR, Business and Test
dium, 136 Bleecker street, corner Bleecker and La
streets, third floor, New York. Hours from 2 to 6 and fr
to 9 p. m. Circles Tuesday and Thursday evenings.
Jan. 29—5w

