

# BANNER OF LIGHT.

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NO. 1.

Written for the Banner of Light.

## THE RESCUE.

BY JOHN WILLIAM DAVIS.

The heavens are bright with the morning sun,  
And the snow-white clouds fill by;  
The tramp of the awful storm is done  
Through the courts of the trembling sky,  
And the clear blue sea is like a maiden won—  
The wind like a lover's sigh!

But the sailor clings to the shattered mast  
That drifts on the lessening wave;  
For his ship went down in the midnight blast—  
No float or oar her nameless grave.  
And his thoughts are turned to the fearful past—  
His hope to a hand to save.

Rejoice, lone heart, in thy trial hour,  
Lo! a sail by yon wind-fanned  
Thou'rt saved! o'er thy head her royal tower  
Like an angel's beckoning hand;  
And her bow speeds on with a nervous power  
By the bold and dauntless man!

My spirit clings to a riven mast  
In the glow of the morning shine;  
My hopes, like pearls on the ocean cast,  
Are whirled in the surging brine.  
My thought is turned to the weary past—  
My prayer to the Arm Divine!

Oh, fair is eternity's broad breast,  
Where the Ship of Heaven doth glide,  
With her streamers bright as the day-kings' crest,  
And the Father's hand to guide.  
In her warm, warm heart shall the voyager rest  
Drawn up from the rolling tide.

I know she comes o'er the morning sea,  
With her sails all white and fair—  
I know she will lower her boat for me  
Through the waiting heart-depart;  
And an angel shall my welcome be,  
As I climb the gangway stair!

Boston, March, 1870.

## Original Essay.

### INFESTATIONS, OR OBSESSION.

BY EMMA HARDINGE.

When the superstitious bigots of Orthodoxy demand of us, with pious awe, whether we do not believe in a devil, we answer from the standpoint of reason and spiritual revelation, emphatically No; but when we note the fierce and vengeful spirit with which they revile us for our answer, and follow up the train of persecutions which they institute by way of convincing us that really a devil, we cannot but feel a tendency to recant from our too charitable view, and acknowledge that the conduct of our Christian adversaries forms the strongest argument in favor of their belief, and almost compels us to admit that there is a devil, and our amiable antagonist is the living illustration of the fact; nor are the human illustrations of diabolical influence confined to Orthodoxy alone. The history of the occult side of our nature is full of startling and significant evidence that the petty devils of envy, hatred, malice, and all uncharitableness, not only run riot upon earth, but actually carry their demonic spirit with them beyond the grave, and returning to the sphere where the germs of their dark passions were sown, display their hideous growth in the supramundane horrors of "obsession" or "infestation." The communications rendered through Mrs. Conant, at the *Banner of Light* Free Circles, not infrequently manifest the terrible character of crime and passion when they hold full sway over the unrelenting souls of the sinful.

The miser returns cursing the fatal appetite which binds him in the metallic chain forged by his own avarice; the sensualist lives in the agonizing retrospect of lost delights for which the nature of spiritual existence furnishes no satisfaction.

Every noblest soul is consumed by the fires of passion which themselves have kindled, and the awfully graphic representations of rage, despair, remorse and fruitless vengeance, which are displayed at these extraordinary seances, would alone be sufficient to explain who and what are the devils of old theology. Happily for the gifted medium through whom these demonstrations come at the *Banner* Circles, the wonderful mobility and variety of her mediumship prevents her being permanently obsessed by such unhappy spirits, and the brighter and more genial influences that control Mrs. Conant, doubtless succeed in dispelling the painful features to which we have alluded. But this is not the case with less favored media.

Numberless are the cases with which history abounds of dark spirits infesting and holding unconquerable possession of the young, the pure, the good, and even the organisms of little children. Whether Spiritualists, by being aware of the danger, are warned against it, or the enemy is too crafty to attack them, we need not inquire; certain it is, that the ranks of Spiritualism are far more exempt from the curse of obsession than those of Orthodoxy. Nearly all the notorious cases of demonic possession have fallen upon such persons as were wholly unacquainted with Spiritualism and the most unlikely subjects for its exercise. The Salem Witchcraft in New England commenced in the family of the Rev. Mr. Parrie, and seizing upon his innocent children, put them through actions revoltingly similar to animals and even reptiles.

The same inexplicable features were observed amongst the possessed, called "Witches and Warlocks" in Scotland and Sutherland in the middle ages. The nuns of London, the Convulsionnaires of St. Medard, the Tarantula dancers, and, in a word, nearly all the historical cases of epidemic possession are known to have fallen upon persons the least likely to have become the subjects of enthusiasm or fanaticism. One of the most celebrated instances of this nature on record, and the nearest to our own time, is the tremendous and

inexplicable epidemic that prevailed recently as 1857-60 in a beautiful valley of Switzerland, called Morzine, situated near the Lake of Geneva. In the April number of the *Cornhill Magazine*, (a periodical which holds the same rank in London as the *Atlantic Monthly* of America,) the editor, as lately as 1865, publishes a long account of the frightful mental epidemic even then prevailing at Morzine. From this source, together with the personal observations gleaned by a friend of the writer's in his tour through Switzerland last summer, we are enabled to furnish the following sketch of the occurrences under consideration. Morzine is described as a beautiful little parish, situated in a basin formed by high mountains and inhabited by a simple, pious, industrious population, amongst whom no extremes of poverty or wealth prevail to create distress or mental excitement. Without any peculiar excess of devotion to their belief, the inhabitants of Morzine profess the Catholic faith, and, generally speaking, hold their pastors in that reverence which distinguishes a simple rural population.

Here, as elsewhere in the districts of Savoy, traditions of spells, witchcraft and the practices of sorcery were recounted by the elders and listened to with eager interest by the young, but as no parallel cases were known to have occurred in the present generation, such narratives were only regarded as the captivating fictions of a bygone age. The first indications of anything unusual or occult occurred in the experience of a young girl, of whom we extract the following account from the pages of the *Cornhill Magazine*:

"In the spring of 1857, the village being in its usual quietude, Peronne, a child ten years old, was engaged in eager preparation for her first communion. She was exceedingly intelligent and sweet tempered, and a sort of favor had been made in admitting her sooner than her comrades of the same age, to the mystery of the Eucharist. Religious thoughts occupied her, she says, night and day, and she could speak of little but her joy in the prospect of the event that was at hand. One day—it was the 14th of March—as she came out of church after confession, she saw a little girl fall into the river, and felt strange fright and uneasiness at the sight. A few hours afterwards, as she sat at school, she suddenly sank down on the bench, and had to be carried home, where she remained as one dead for some hours. Three or four days later the same thing happened to her in church, and afterwards the attacks recurred frequently wherever she might be. Again, in April, as she and another child, Marie Elaguet, kept their goats on the hill-side, they were both found insensible, clasped in each other's arms. They were carried home, and after an hour Peronne awoke and asked for bread, which, however, she could not eat. After that the seizures became frequent, and both children were attacked five or six times a day. Symptoms that strangely impressed the bystanders began to manifest themselves. The girls would not hold their heads up, but they would look at the sky; sometimes stretched out their hands, and appeared to receive a letter. By turns it seemed to give pleasure and to excite horror. Then they made as if they refolded the letter and returned it to the invisible messenger. On awakening they declared that they had heard from the blessed Virgin, who had shown them a beautiful nation. When the seizure, as they sometimes averred, came from hell, Peronne used to complain with terror of serpents that were twisted round her neck. Day by day the attacks became more remarkable. The children began to gesticulate, to speak incoherently, to utter oaths, and blasphemies all they had been taught to revere. Their limbs were convulsed, so that three months could not hold Peronne in her fits. In their trances they accused men in the village of having bewitched them. Among other predictions, they announced that two other girls and Peronne's father would be seized as they were, and that the latter would die."

These predictions were soon fulfilled, and the seizure of several other persons in the village, most of whom gave evidences of possession more or less similar to the first ones attacked, gave rise to the impression that some kind of epileptic contagion had spread amongst the people. In a short time, however, the death of Joseph Tavernier, without any apparent cause but morbid melancholy and an unconquerable aversion to food, was followed by the appearance of similar symptoms amongst several of the most respectable adults of the place. The case of one woman, described in the official reports of Dr. Constance, will form a fair specimen of many others: The doctor writes:

"The patient was about thirty years old. She was married, and the mother of a family. She was dark in complexion, and of a nervous temperament; her health was good. At the time of my visit she was making preparations for going to Sallenches, a town at some distance, where she was to be sequestered. When I went into her room she was leaning over her baggage. I spoke to her, but she did not reply; soon after her head and upper members became convulsed, and she began to speak in a jerking way. I pinched and pricked her, and she gave no sign of pain. Presently she threw herself on the ground, and rolled about and struck at the furniture and floor with extraordinary violence. Her face was red; her throat swelled; she seemed suffocated. I tried again if she was sensitive to pain, but with the same result as before. She continued to struggle and cry out:

"I am from Abundance; (a neighboring parish), said the devil by her mouth. I was cast into eternal fire for having eaten meat on a Friday. Yes, I am damned," she continued. "Mortuus est damnatus. I must torment the woman—I must drag her with me." Then, leaping up, with one bound, the woman, rather the devil, cried out, "I died by drowning; the woman must die that way." She rushed out to throw herself into the river, where once before she had nearly succeeded in destroying herself. Three strong men could hardly hold her back, though in her struggles she seemed to avoid hurting them. At last she desisted, and, leaning against the table, she recommenced her abuse. "Ah! bewitched wretch of a doctor," she said, "you want to drive us out of the woman; we fear you not with your medicines. Come! wade with you. See you, wicked unbeliever, what is wanted are prayers, and priests, and bishops, and pious exercises. We are five in this woman. Now there are only two who speak, but it will be very different when she passes into the country where her forefathers are buried, near the church where she kneels innocent; oh! there it is that we will torment her."

The fit left her suddenly, as with the other women I had seen, and without any pause of transition. She passed her hands through her hair,

asked her husband to give her water, and drank a bowl of it. Her replies to my questions were simple and natural. She remembered nothing of what had taken place.

It is curious that every Friday she went to the maids and asked him for bacon, which she ate eagerly, and sometimes raw. Our readers will remember that the devil who possessed her had declared himself damned for having eaten meat on Friday.

After this the disorder increased daily, and even hourly. Exorcisms, prayers, masses, and every description of religious ceremonial, though resorted to both by the Church in and out of Morzine, and piously solicited by the possessed themselves, only increased the frenzy ten-fold. Medical aid in all its forms produced the same results. Ecclesiastical, scientific, and therapeutic dignitaries flocked to Morzine by the score, and either fled from it amazed and baffled, or looked on in helpless horror and astonishment. The following summary of the leading symptoms of the "disease" was furnished to the Government of France by Dr. Arthand, of Lyons, who was one of the commission of investigation sent out to inquire into the marvel:

"Healthy and pious mothers, some with child, some young, uttered blasphemies and used language which the most degraded would store at heart. Respectable girls blasphemed all they believed sacred. Persons notorious for devotion found that their lips refused to pray, and that through some mysterious influence communion was impossible. Children given strangely and irrepressibly insolent. A general moral disorganization has changed all the habits of the village. Why has this happened at Morzine? The people of the neighboring parishes are entirely exempt, though their churches are within stone's throw of houses that have been visited by this spiritual plague."

As to the leading features of the disease, they may be summed up as follows: I observed in every case more or less marked—1. The abnormal development of muscular force. The intellectual excitement producing marvellous lucidity of thought and correctness of language.

The cries, blasphemies and imprecations that increased at the approach of a priest, or at church, or during exorcisms.

The impressions produced at great distances on the senses.

The designation of persons who were said to cause the disease by touch or glance.

The prediction by the sick of the term of their illness.

Their various hallucinations and demoniacal delirium.

The personation of the evil spirits by the patients, who spoke of themselves in the third person always.

Dr. Constance, who was also one of the French commission employed by the Government, reports that—

"They turn eyes and hands bound, leaping up, as if springing, as they fling themselves back, and hang feet touch the floor simultaneously."

Dr. Constance, like his reverend and learned compeers in the commission, appears to have been entirely baffled in every attempt to deal with the possessed. In vain he overawed the parish authorities by a brigade of forty gendarmes and a detachment of infantry. He tried the effect of their drums and files, and caused the cure to be changed, and threatened all who dared to have a fit in public with punishment. Like failure followed each of his measures.

The "Cornhill" after an elaborate detail of the various efforts made to subdue the terrible scourge during the first years of its prevalence, goes on to say:

"As soon as the winter's snows allowed, the priest of the district determined to visit the scene of this disorder. In March, 1864, he went to Morzine, determined to try what plain speaking and common sense could do. He called together in a room some of the women subject to convulsions, and exhorted them quietly to try and return to their former pious and regular habits. They listened attentively until, at a given moment, some clame rose excited them. They all fell into simultaneous convulsions, and surrounding the priest, who, our readers will remember, is a very great personage in his department, they assailed him with abuse, oaths, and blasphemies. They kicked and struck him, and made as if they would tear him to pieces, and leaped with unnatural strength high in the air, foaming at the mouth, and contorting their bodies as no one had ever seen before. The few gendarmes present tried to help their priest, but they were overborne. A spectator assures us that the women lifted these strong men as they would have lifted little infants, and pinned them against the walls of the room, pressing their nails against the flesh of the men's faces. It is singular that no scratch was inflicted by them, notwithstanding the force they used. Their muscles appeared to be perfectly under the control of the will that possessed them; their preternatural strength seemed nicely regulated as the soft touch of a healthy finger. With great difficulty the priest struggled for a time against his possessed subjects; then at a bound, one after another they all sprang through a window and disappeared. The priest made little delay in leaving Morzine. We have heard that the calmest and strongest men received an impression of singular uneasiness after having witnessed an attack of these convulsions. A Roman Catholic priest, well used to common illness, has told us that, having been present at a convulsion in one of the Morzine women who had come to Geneva, he was conscious of unusual nervousness for hours afterwards."

The experience of the priest did not deter Monsieur Magin, who had succeeded Rendu in the bishopric of Annecy, from visiting Morzine in the course of his pastoral tour. He arrived there in the April following the priest's disappearance, with the usual suite of ecclesiastics who attend their chief on such occasions, and he was not long in leaving Morzine. The priest made little delay in some years, and the bishop resolved to try the spiritual effects of the sacrament on some of the "possessed." We may say, by the way, that the excellent and enlightened prelate had, throughout, discountenanced exorcisms. He is a man of great firmness and good sense, and up to this date he is one of those French bishops who have not published in their dioceses, the late encyclical letter from Rome.

There was of course a full attendance at the high-mass he celebrated. Their bishop was a beloved and venerated object to the people of Morzine, and we can imagine the respect and awe his presence, in full pontifical dress, must have commanded. Much was hoped from the moral effect of his visit, and the influence of confirmation; but what that influence produced we translate from the letter of a trustworthy spectator. It was published in the *Union Médicale* of the second of July, 1864:

DEAR FRIEND—I went, after all, on the first of May, to see the celebrated "possessed" at Morzine; and I assure you I have not lost my time. My imagination could never have conceived so horrible a sight. I was at Morzine at half-past six in the morning. The ceremony began at seven o'clock. I had not been five minutes in the church when a poor young girl fell at my feet in horrible convulsions. Four men could not hold her. She struck the floor with her feet, her hands, and her head, as fast as the roll of a drum. Then another was seized, and again another. The church became a perfect hell. Nothing was heard but cries, blows, oaths and blasphemies, that made one's hair stand on end. It was the bishop's entrance that particularly set all the people agog. Blows with the fist, kicks, spitting, horrible contortions, handfuls of hair and caps flung about, torn clothes, bleeding hands, met every where by ears and eyes. The most frightful moments were at the elevation of the host, and at the benediction of the holy sacrament after vespers as well as when the bishop first appeared. It was so dreadful that the bystanders were all in tears. The victims of the disease, above a hundred in number, seemed to fall into simultaneous convulsions without any previous warning. The noise was perfectly infernal. Within a radius of two yards I counted eleven. The greater number were young girls and women from fifteen to thirty years old. There was a child of ten, five or six old women, and two men. The bishop confirmed some of them, whether they would or no. As soon as he came in front of them they were seized; but by the help of the gendarmes and some men who assisted he put his hands on them, even in the midst of their fearful maledictions. "Damned scoundrel of a bishop," they said, "why dost thou come to torment us?" They tried to strike and hit him and to tear off his episcopal ring (which we have heard was actually trampled under foot). They spat in his face; but it was noteworthy that when the bishop touched their heads in confirmation they sank down, and remained in a stupor that seemed like deep sleep. During the sermon when any one was seized with a convulsion, the bishop stopped, and making the sign of the cross, he said, "In nomine Christi tibi obtemperas." The effect was invariably good. Near me was a young and pretty woman of eighteen. She had been married a year, and had been a mother for two months. After having been confirmed, lying in the arms of her father, her brother and her husband, who all wept bitterly, she cried out, "Ah, damned scoundrel of a bishop, thou hast made me depart. I who was so happy in this body on the earth. How dreadful to have to return to hell!" Then, after a pause, "And I, also, I must go. I must leave this fair body, where I was so well off. But when I go, I leave five more, and among them an old devil. It is not to-day that they will depart."

It would be unnecessary to pursue this dreadful and revolting narrative further, although it is rife with suggestions of the most momentous character. Files of gendarmes were dispatched to the villages, and bands of mendicants, both for body and soul, took possession of the community. All was in vain—neither threats of arrest nor the terrors of purgatory proved available to suppress the fits. At length the magistrats of the surrounding districts, acting under the orders of the Government, forcibly removed the most marked cases from the fest and dispersed over one hundred persons throughout different hospitals, lunatic asylums, and such dwellings, far distant from their homes, as they could procure. The reports from the unhappy exiles were various and contradictory; some alleging that they had quite recovered, others, that each of the possessed gave periodical symptoms of the returning malady, and even infected other persons with whom they came in contact. From a careful review of the *Cornhill Magazine* narrative, and the statements of the intelligent visitor to this district, mentioned in the opening of this article, we find it proved conclusively that every one of the afflicted persons invariably spoke of themselves in the third person, represented themselves as the soul of a departed human being, temporarily inhabiting that body; represented that soul as an earthly evil doer, and expressed the utmost desire to remain as an inhabitant of the victim's mortal organism. Let it also be observed that no one in that primitive community is ever stated to have been acquainted with the facts and philosophy of Spiritualism, or even to have heard of its existence in other places; and finally, that amongst all the remedies, sacred, secular, scientific and magisterial, attempted, the action of animal magnetism was never once proposed or attempted.

Let the reader draw his own inferences from the details here presented. Although we have selected a striking and singularly abnormal example of infestation, the horrors of Morzine by no means stand alone, nor would the citation of any isolated cases cover the immense historical grounds which infestation occupies. In another article we shall review the subject, and with a few more illustrative examples endeavor to find some solution in the philosophy of Spiritualism for their terribly abnormal features.

Fresh air by day and by night, strong and nourishing food, dry soil on which to live, sunlight and warm clothing, are the means of saving many lives which would have been hopelessly lost in the preceding generation. If our conjectures are correct, this improvement may be expected to continue, and every body can make it greater. Ventilate the school-rooms and the workshops, and the stores, and the houses. In cold weather, let the air, comfortably and equally warmed, be generally supplied from without in a constantly-flowing current. Let those who can provide it in their homes; remember that an open fire, which sends two-thirds of the heat up the chimney, furnishes the best ventilation for a room of moderate size which the ingenuity of man has yet devised, and that the heat escaping by the flue is the price to be paid for it. Let in the sunlight, and never mind the carpets; better they should fade than the health of the family. When a man proposes to build a dwelling in a swamp, warn him of his danger.—Dr. George Derby.

The secularization of Father Hynelthe does not deprive him of his priestly office. He is only absolved from his monastic vows, and is no longer a Carmelite friar, nor subject to the rules of the Carmelite community.

## Pyreum Stories.

Written for the Banner of Light.

### THE BOOK'S STORY.

BY MARY COLBY.

PART ONE.

My working days are over, and I am lying here almost useless and alone. In the course of my life I have seen many strange sights, some of which I will tell you of. I have also been the means of doing some good, the knowledge of which cheers my otherwise lonely hours, even as you will find it will yours, dear children, if you practice it.

I need not tell you that I was manufactured mostly from seemingly worthless, worn-out cotton goods. Many of you have seen the process, and you all probably understand it. I was made, and bought by a country shop-keeper, and with many of my companions placed on a shelf in his store.

Occasionally Mr. Jackson would move me about and I would have a chance to look about me a little; but one day, to my great joy, he placed me in a position where I had an opportunity to see all that was passing around me. I used sometimes to think it might be wrong for me to rejoice so much at my good fortune, for some of my companions were completely hidden by me. Since then, I have often wondered if little boys and girls ever feel thus when they return home from school, shouting, "Oh, mother, I've got up to the head of my class." I wonder if they ever feel sorry for their playfellows who studied as hard perhaps as themselves and then failed.

I did not have much time to think of these things, however, for many others came under my notice. Being a child's book, I, of course, was much interested in children, a great many of whom daily visited the shop; and I could not but wonder at the difference in their looks and behavior; but of them all one little girl, by the name of Lucy Tilden, was my favorite. She came nearly every day, but I always noticed that the money she brought was never spent for candles, and the packages she carried away were always small. I had also occasionally heard the children taunt her with poverty, and had myself noticed that she was cheaply clad, and often had a hungry look.

I had learned to look for Lucy's coming with a great deal of pleasure. Everything about her seemed so pure; and I could see beautiful angels about her, filling her with pure thoughts, and making the rough paths, through which her little feet were to travel, smooth and easy.

There was a boy whom I had learned to dislike as much as I had loved little Lucy. He was called Ned. He was so very bad that all of Lucy's lovely guardians would gather themselves about her, whenever he happened to be around, as if to protect her, instead of filling the room, as they sometimes did, with their loving presence. I have seen that boy, when he thought no one was looking at him, take from the fruit baskets, apples or oranges, and put them in his pocket, and then I have seen about him ugly demons, making hideous faces, and seeming to rejoice as though he had done a noble deed.

One day it so happened that little Lucy and naughty Ned came into the store at about the same time, and just as Mr. Jackson had gone down cellar, and as there was no one else in the room it afforded Ned just the opportunity he desired, and a couple of fine looking oranges found their way from the basket to the sleeves of Ned. Lucy was keeping as far away from Ned as was possible, and was looking at the various articles with which the store was filled, so she did not notice the wicked act of the boy, but there was one who did. Mr. Jackson, hearing some one come in, had kept near the doorway and had seen Ned when he stole the fruit. He came up the stairs, and as he entered the shop Lucy went toward him to do her errand. Mr. Jackson took no notice of her, but said in a stern voice, "Who has been stealing from me while I have been out?"

Lucy looked up in bewilderment at these cross words, which was increased by Ned's replying:

"I saw Lucy Tilden standing by the oranges and I thought I saw her pocket some; let me look," and before the frightened child could reply Ned's right hand was thrust into Lucy's pocket, and by a dexterous jerk the orange was made to slip from his sleeve into her pocket, where it was quickly brought forth by Ned's pocket held it up triumphantly to Mr. Jackson.

"The shop-keeper was not to be deceived, however. He saw the name-never as we did, but for a few seconds, which seemed almost ages to me, I tried with all my powers to break the chain of silence which bound me. I was afraid the bad boy would succeed in making me say more than I intended to say. I saw Mr. Jackson believe his lie, and I am sure Mr. Jackson believed I should have said more, could a book have spoken. The whole town would have heard the story, but it requires the magic of the bright eyes and rosy lips of the human race to make us speak."

Not many minutes was I kept in suspense, however, before I heard Mr. Jackson say:

"That was a fine trick, neatly done; how many more have you concealed in your sleeve?"

Ned held up his empty right sleeve for Mr. Jackson to inspect.

"To do other, if you please," said Mr. Jackson, and he drew the cunningly concealed orange from Ned's left sleeve. "Hadn't you better have put your left hand in Lucy's pocket and taken this out also?" said he.

Poor little Lucy had stood as still and had looked as white as a marble statue during this conversation, but as soon as the second orange was found on the boy she comprehended the whole. The red color came into her face once more, again forsook it, and she fell fainting on the floor.

Ned was about to seize this opportunity to slip



away unperceived, but Mr. Jackson called to him to return, and he dared do no other than obey.

A customer entering the shop just as Lucy was recovering, Mr. Jackson sent for Ned's father, requesting his immediate presence; Lucy's mother was also informed that her daughter would return to her soon. Ned's father was not long in coming, and, when the facts were revealed to him, he was very much grieved and angered. "He told Mr. Jackson to send for an officer to take him away," said he, "I have lost all control of him. He has associated with all the evil-minded people in the village, until at last he has become one of the worst, and he carries such a bad influence with him everywhere he goes, that, for the sake of the community, I think he had better be sent away. It grieves me to say this, for I love him still, despite his wrongdoings, but my power over him is gone," and the wretched father covered his face with his hands and wept.

"Well," said Mr. Jackson, "I must do as you tell me, for this is not the first time he has taken things from me, and he certainly deserves punishment."

Ned's father groaned aloud, "Oh, his poor mother! I fear he has broken her heart by his conduct. May this not be too much for her to bear?"

All this time the pure spirits which so constantly surrounded Lucy were busy at work overpowering the evil ones which were Ned's companions, and bringing others like themselves to their aid. The boy, feeling no longer their support, was beginning to realize the bad condition he was in, and something like fear and repentance was beginning to find its way into his heart. Lucy gave a timid glance toward him, when something she saw in his eyes changed the feeling of fear which she had always felt for him into one of pity, and, throwing herself at Mr. Jackson's feet, she begged for his forgiveness in tones that brought the tears to the eyes of the three listeners.

"He has wronged you! oh, I know he has, but you will forgive him, won't you? Oh, if I had the money I would pay you for those oranges, but we are so poor, and mother works so hard, and then sometimes we have to go hungry! Oh, sir, he has wronged me, too, but I will forgive him!"

And, throwing her arms about Mr. Jackson's neck, she burst into tears. Mr. Jackson pointed to Ned's father, but his heart was too full to speak. Lucy's angels had filled the room so full of their own good influence that it was impossible for the father or son longer to withstand them, and, at the same moment, they each held out their hands, and then the boy, begging for his father's forgiveness, was clasped in his father's arms. Ned promised amendment, and his earnest manner convinced his father and Mr. Jackson that he meant to try to reform.

"And now," said Ned's father, "what shall we do for this little girl who has done so much for a boy who tried so hard to injure her? After talking with Mr. Jackson for a few moments, the wagon was sent around to the door, and many things were transferred from the store to it, and, after little Lucy herself, with Mary Jackson at her side, was handed in, it was driven up to the door of the Widow Tilden, and I heard them say that Mrs. Tilden's little room—much to her surprise—was filled with groceries as it had not been before for many a long day.

Near a month had passed away, when one day Ned came into the store, accompanied by a different looking band of guardians from those which had formerly attended him, and showing Mr. Jackson some money, told him he had earned that himself in an honest way, and "wanted to spend it for Lucy Tilden's benefit."

Mr. Jackson took a new looking piece of goods from the shelf and cut off a number of yards from it, and as it did not take all of Ned's money to pay for it, he selected a book also. You may be sure I was sorry enough I was not the one chosen.

I saw Lucy many times after this. She sometimes wore the dress Ned had purchased for her, but Lucy was one who needed no new dress to make her look lovely. No one could be so good, and so constantly surround themselves by good angels, and be otherwise than beautiful. Remember this—all you little children who desire beauty.

Now it rests with yourselves, children, to call to your aid just such helpers as Lucy had, or such ones as were about Ned. Have you not noticed how easy it is to do right, or how easy it is to do wrong when once we begin? Then be careful not to fall in with those evil influences which surround some.

Let your associates be those you are pretty sure have bright beings like Lucy attending them, and you will find the right way the easiest. Always remember through life that "it is better not to court temptation."

#### MAKE HOME BEAUTIFUL.

BY MARY KENDALL.

Make your home beautiful—let in the sunlight,  
God's sunlight of love, so pure and so bright;  
Drink deep of the smiles Heaven so freely bestows,  
Till your spirit with kindness and trust o'ersows.

Make your home beautiful—guard well the flowers—  
Sweet ministers of love, God has made them ours—  
For to them a mission most holy is given,  
They teach us of life, and they tell us of Heaven.

Make your home beautiful—let melody sweet  
Your hearts' song of praise to your Maker repeat;  
With the songsters of Nature the chorus swell,  
Resounding with echoes o'er mountain and dell.

Make your home beautiful—strive well and with care  
To bring all that is pure and beautiful there;  
Let some fair, bright pictures find there a place,  
To cheer ever your hearts, and your home to grace.

Make your home beautiful by kindness and love,  
The ties of affection by faithfulness prove,  
Shed o'er life's pathway where'er you may go  
Some blessing to brighten this valley below.

Make your home beautiful; and let no dark sin  
Nor poisoned distrust find an entrance within;  
Let no demon of evil o'er the threshold gain,  
The sacred purity of home to stain.

Make your home beautiful, for while here on earth,  
We are forming our souls for a higher birth,  
We are fitting our "mansions" promised in Heaven,  
When the word "Well done" to our life-work is given.

Then when the Angel of Death comes in love,  
To take us from earth to our home above,  
May we find our "mansions" all bright and fair,  
A beautiful home awaiting us there!

**SELF-HELP.**—He who has not learned the lesson of resolute self-help, has made little progress as a student, has grown little toward real manhood. Half the world refuses to do its own thinking, to toll through the solution of its own knotty problems; hence half the world who will not do this, must be subject to the other half who will. They who do the thinking will either directly or indirectly do the governing.

The growth toward the infinite in goodness must lead men into sympathy with all classes and conditions, and to have true sympathy one must enter fully into the life of individuals of all conditions.

## Spiritual Phenomena.

### Physical Manifestations—The Raub and Turner Exposure.

MR. FOSTER to MR. LEWIS.

EDITORS BANNER OF LIGHT.—The controversy relative to the exposure of Miss Ellis in the city of Providence, by Messrs. Raub and Turner, has already exceeded more space than should have been encroached upon in the columns of the *Banner*, for matter is pressing from all quarters on a great variety of topics. In my reply to the last communication of Mr. Lewis I will be as sparing of space as possible, and endeavor to show the subject on my part. Some points I shall pass unmentioned, seeing that the second night of Messrs. Raub and Turner, in Providence, was their last. They packed up at once, went to New London and separated, Mr. Raub going to his home in Philadelphia, and Mr. Turner remaining in New London, his house being the scene of an earnest work as they professed to be, why leave the field so unceremoniously?

Mr. Turner came to me at the close of the performance, as I was there, the representative of the *Evening Press*, requesting me not to tell how the thing was done, assigning as a reason, that should I publish the truth, it might tend to diminish their audiences. He also said it might have a like effect elsewhere, as they were on Laura Ellis's track, and meant to show her up. Why this request, followed by such a sudden abandonment of purpose? Plainly this, and only this: they found they had undertaken too big a job, and they could not carry out. There were factors which left an open door, so wide, that the boldness of their pretences could be seen. If they were honestly endeavoring to expose Miss Ellis, and did so in verity, they would not so soon have retired to private life. They evidently felt they were making a decided failure, and they were the dilemma as to what to do. Mr. Lewis says he did not see that Mr. Raub gave any evidence of having made extraordinary exertions, nevertheless the fact was most patent when he reached New London. His wrists were well used up, so sore and lame that he was satisfied to give up. Mr. Lewis's last communication implies that the only failure was with the ring. Has he forgotten that Mr. Raub failed to pick up the strip of cotton cloth and tie it around his neck? And has he forgotten that nearly everything else was most bunglingly done? But he says time is of no account. Is this so? Is it not an important element in testing the merits of Miss Ellis and Mr. Raub, and the possibilities of the case, to say nothing of the probabilities? Is there no difference between instantaneousness and an appreciable space of time? I assert, and appeal to every one in the audience, not prejudiced, to corroborate me, that Mr. Raub, in no single instance, produced his results in the time that Miss Ellis did, several of the facts being so long that there were signs of impatience on the part of the audience. And the plea that he performed better with the open cabinet, under a full light permitting him to see clearly, is an admission fatal to my opponent and the claim put forth by the gentlemen in their handbills and on the placards, that they were "clairvoyants," or "little or no importance as affecting Miss Ellis," it is of "importance as affecting Messrs. Raub and Turner, especially when connected with the performance they gave in detail and concrete.

As to conditions, I have at no time set them aside, for I recognize the full, I have "no communication at hand to which reference is made, and in which it is assumed that I put the down as of no account. If I spoke of conditions, it was qualitatively as to the peculiar use Mr. Lewis made of the word. Indeed, I hold to conditions, and hence discard Carbonell, whom Mr. Lewis gives a once in a while in his closing paragraph. Carbonell did not come up to the condition of the Davenport or Eddy. His cabinet was a fraud, and the entire performance a weak parody; as, for instance, lifting the top of the cabinet to let in light, on a plea of letting in fresh air, that he might see the things himself. Now I come to the magnificent part, where Mr. Lewis is so charitable as to excuse my "unfair, unjust and ungentlemanly conduct on the score of my peculiar organization." This is Mr. Lewis's language: "Mr. Foster says in his last that if I [Mr. Lewis] did not call them 'knaves,' I 'meant my remarks about them as a compliment.' Now I submit that this is unjust, unfair and ungentlemanly, and could I not account for friend Foster's sometimes use of language by his peculiar organization, I should feel differently from what I do. And he assumes to interpret my language, to go back of what I have said, and to make me what I meant?" Thus Mr. Lewis compliments me by the three epithets, "unfair, unjust and ungentlemanly." Let us see who is best entitled to these epithets, if they are to be used. I have none to hand, and when I have piled Mr. Lewis against Mr. Lewis, the reader can put them where they best belong. In his communication printed in the *Banner of Light*, December 25th, he used the following language: I am pretty well convinced that the two performances [Mr. Raub's and Miss Ellis's] are done in precisely the same way, and that Laura V. Ellis (as much as I dislike to say it) is humbugging the people. It pains me to think that a young innocent girl, at the age of seven years, should be taken by her father and systematically taught and brought up to practice deception, and transported over the country to aid him in humbugging the people." Reader, please go over that paragraph again and see if I "assumed to interpret language," or went "back of what was said," or made me what I meant. I quote the specific word "knaves" was not used, but if the idea "knaves" was not legitimately implied and intended, then the English language has no meaning. "Laura V. Ellis is humbugging the people," "an innocent young girl taken by her father and systematically taught and brought up to practice deception," "and I am pretty well convinced that the two performances [Mr. Raub's and Miss Ellis's] are done in precisely the same way, and that Laura V. Ellis (as much as I dislike to say it) is humbugging the people." These are the words, and I may safely leave the rest with the reader, for the point is so plain that half an eye can see it; and I leave the application of the trinity with the reader also. As for my "peculiar organization," there is this about it: I fight much quicker for my friend or cause than I think are unfairly, than for myself. This characteristic I rather glory in; and if, in most cases, I am able to use language which can be well understood and expresses the sentiment intended, that is fortunate for me. I am very well satisfied with my organization, and were a proposition made me to swap, if perchance by my friend Lewis, I should ask considerable boot.

While on this point let me refer the reader to Mr. Lewis's communication before mentioned, and see if he is justified, on his own statement of the case, to be as deprecatory as he has been toward Miss Ellis. In the paragraph following the one I have quoted, he says, "Then if Mr. Raub, speaking of the conditions in the two cases, Miss Ellis and Mr. Raub, 'there is but one point in which I can conceive any chance for any inequality between them; it is this: the ring in Mr. Raub's cabinet, to which his hands were tied, is about—say five or six inches above the level of the hand on his wrist, as he sits upright in the cabinet; consequently that much length of the strip is necessary to reach up to the ring, and gives the play required for the using of the hand for the work. This is the secret of it all. I have no means of knowing positively whether it is the same with Miss Ellis. If her hands are tied closely to the ring, and no play left for her to move her neck forward at all, she still may be able to disprove the claims of Mr. Raub to expose her manifestations.' Now let us analyze this quotation. Mr. Lewis says Mr. Raub had a play of five or six inches for his hands, and that this is the secret of it all, that is, in the manner whereby Mr. Raub was able to do what he did. Then if Mr. Raub had been tied close to the ring he could not have made his exposed. Then he says that he has no means of positively knowing whether it was the same with Miss Ellis. Then why sit in judgment upon her and her father, and brand them as humbugging the people, and charge the father with systematically teaching the daughter to practice deception? There is a screw loose here, and all that Mr. Lewis has written has been predicated upon absolute non-knowledge of a fact. When I saw Miss Ellis, not the last time, there was no such play as Mr. Raub is described as having, neither had she as much play for the neck at any time when I have seen her as the exposers had.

With this admission quoted above, in all fairness and candor I ask, was the criticism of Mr. Ellis and his daughter fair; and under all the circumstances, was it fair to divert attention from the main issue by attempting to impeach him in three or four points of detail? But of this I say no more; it passes by me as the idle wind, for it was but a prompting of the occasion. I have no private griefs to nurse, and am content to leave the matter with the public.

Time is an ordeal which tests all things. Within the period which may be counted as peculiarly a spiritual era, there is not a phase of mediumship or manifestation which has not time and again been pronounced a humbug. Even now there is floating around the country in the newspapers, a paragraph which is accounting for the raps by machinery, and there can be found those who stoutly believe it. So of other phases; all were accounted for in one way or another, and so the spiritual theory. These things all create discussion, agitate thought and evolve truth. Thus will it be with these exposures. They have an office, and I am glad they came. Thanking you for so liberally opening your columns, I trust inasmuch as Messrs. Raub and Turner have succeeded, I shall not have occasion again to dissect their ghost.

W. FOSTER, JR.  
[Here let the matter rest, for a time, at least, friends. Have some mercy on our readers, if you don't on us.]—EWS.

### More "Mysterious Demonstrations."

A CHILD MEDIUM.

While skeptics, doubters and credulists continue to deny and impugn physical manifestations of spirit power, daily new evidences and facts sustaining the spiritual phenomena are thrust upon the attention of the people in quarters least looked for, as the following case bears witness, the particulars of which were given to the *Mystic Journal* by a correspondent. The writer says:

"A very remarkable case of so-called spiritual manifestation is reported in a family residing about three miles east of Westley, N. H., on the road to Narragansett. The subject is a little girl, almost eight years of age, not as usual in such cases, of sanguine temperament, but of a bilious organization. The little one has dark, expressive eyes, dark hair, and has a slender and fragile bodily frame; until recently she has enjoyed good health.

Some days ago, when on her way to school, she found a comb in the road, to which was attached, by a string, an old copper coin. When the session closed she went immediately home, and the manifestations began. As soon as she went into the house, rappings were heard on the windows and around the sides of the room, the noises following her from one room to another as she passed through the building. Not only were there voices heard, but stands, chairs, crockery, large bureaus, heavy bedsteads and ponderous tables, seemed to move perceptibly as she passed them. All these movements are acknowledged to be the common phenomena of assumed manifestations of the presence of disembodied inhabitants of the spirit-land. A gentleman of education and learning called at the residence of the child recently, and he heard the rappings, witnessed the chairs follow the child around the room without perceptible contact with her; also saw a light card-table, on which was placed a heavy tray filled with flat-irons, fall to the floor as the child approached it, and, singular to relate, the tray and contents kept their position on the table the same as when standing upright. Thus, and in many other instances, frequent and loud, and when the mother of the child confidentially told her spirit visitors that they might break the glass and she would stand the expense, two panes of glass came out in the twinkling of an eye. The gentlemen present examined the window sash, and found the hardened putty, and even to move perceptibly as she passed them. All these movements are acknowledged to be the common phenomena of assumed manifestations of the presence of disembodied inhabitants of the spirit-land. 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forward their subscriptions.

PENNSYLVANIA—M. H. Allen, secretary, Co. 3, 31st St., Philadelphia.

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### Adventism vs. Spiritualism.

It is a matter of some surprise that the Second  
Adventists are so antagonistic to Spiritualism.  
The cause of their opposition comes from either a  
lack of correct information in regard to the true  
status of the Spiritual Philosophy, or else from the  
teachings of designing men in their ranks, for  
we have no doubt but that a great majority of the  
members of the Second Advent Church are honest  
and sincere, and under such teachings as have  
been uttered of late by one of their elders, in our  
very midst, they have come to believe that we are  
a wicked and perverse people. All which we do  
not plead guilty to. On the contrary, our sole de-  
sire is, and ever has been, to benefit humanity  
while here on the earth, and to teach them, with  
the light that has been vouchsafed us from spiri-  
tual life, the only true course that will take away the  
fear of death, and make their journey beautiful  
through the avenue of the tomb to the spirit-land.

We teach immortality on the broadest platform  
possible, namely, that all peoples, of whatever  
name, nation, kindred or tongue, are destined, at  
some time in the Great Hereafter, to reach the  
goal of happiness, no matter what their previous  
condition may have been. But if any have lived  
on the animal plane of life while here, and have  
not sought anything above sensual pleasures,  
their lot in the life beyond will be sad in deed for a  
time—until they shall have thrown off their soiled  
garments by earnest works of goodness. It is the  
same with the miser, who hoards his wealth and  
dwarfs his soul. He, too, will pass through the  
mental furnace of contrition for his extreme self-  
ishness while in the body. In fact, he will enter  
the spirit-land the very poorest pauper in existence.

What justice can be more retributive than this?  
And yet it is law. So, also, with the suicide. He  
"takes his own life," and finds himself in the land  
of souls on an unenviable quest. He has no business  
there. Every spirit sees him a *stranger*—in other  
words, a coward—and he is shunned, even by  
those who came to the spirit-land through the  
same avenue many years previous. And why?  
Because the latter class, on every occasion when  
possible for them to communicate through earth's  
media, have invariably warned mankind against  
self-murder; that it was so terribly against the  
laws of nature that the spirit was sure to suffer  
for a long time in the future in consequence.

But compensation finally comes. None are  
lost; yet none can escape the conditions with  
which their earth-life has surrounded them. A  
loving Father, although he chasteneth his chil-  
dren, oftentimes does it that by experience they may  
learn more truly of the better way. Therefore  
the Scripture phrase, "He that soweth to the wind  
shall reap the whirlwind," is true in more senses  
than one.

The key that unlocks the arena of Nature, we  
would inform our Second Advent friends, and all  
others, is SPIRITUALISM. To-day is the inaugu-  
ration of the time spoken of by Jesus, when he said  
there would be those who should come after him  
that would do the things he did, and even more!  
Is not this divine truth of the humble Nazarene  
being verified on earth at the present time? Verily  
it is. Are not the sick healed, the lame made  
to walk, the blind restored to sight? Is it possible  
for the demology theory of our Adventist friends  
to be true in regard to Spiritualism, when these  
facts are patent to the world at large? Most as-  
suredly not. Why, then, should Second Advent-  
ist preachers, who profess to be guided by the pre-  
cepts of Christ, so wantonly calumniate our me-  
dia, and, in fact, Spiritualists generally? Is it be-  
cause the peculiar beliefs of the Adventist preachers  
entertain are in danger? Is it because these  
teachers are purposely deceiving their adherents?

We should have a precious poor opinion of the  
race could we for a moment entertain such an  
idea. Adventist friends, for your own sake, for  
the sake of the common brotherhood of man, we  
implore you to lay aside all prejudice and investi-  
gate our glorious natural religion.

When your teachers, forgetting the principles  
of love, as taught by Jesus, go into the pulpit  
with the especial object in view of maligning  
honest, pure-minded individuals, because their  
teachings do not conform with their own—beware  
of such. See for yourselves that they are pure and  
true. Jesus, whom you profess to worship, taught  
this: "Let him that is without sin cast the first  
stone." We are doing God's bidding—not Satan's—  
and we want all honest, sincere Adventists to  
investigate and judge for themselves, not take the  
ipse dixit of any one man, or set of men, as authori-  
ty. Our Public Circles are free to them at all  
times; and they are cordially invited to "test the  
spirits, and see if they be of God." We are not  
such bad people as we have been represented by  
Adventist preachers. The believers in Advent-  
ism should be made aware of the fact, hence our  
invitation to them to visit our circles, and learn  
the truth for themselves.

### Spiritualism.

As Spiritualism has no creed, but is based upon  
tangible facts, sooner or later it must become the  
dominant religion of the earth. The whole idea  
is summed up in the following terse paragraph  
from the pen of J. M. Peebles:

"Spiritualism teaches the same general prin-  
ciples in all parts of the earth—the tangible de-  
monstration of immortality, the present commu-  
nication of spirits, eternal progress for all, and the at-  
tainment of happiness through obedience to di-  
vine law. In that good time coming—the golden  
age—there will be but one language spoken upon  
the globe; but one currency; one system of weights  
and measures, and one religion—Spiritualism—as  
the embodiment of science, philosophy and devo-  
tion."

With this issue we commence a series of  
very interesting and instructive stories for our  
young readers—though they will interest the old-  
er ones as well—entitled "The Book's Story,"  
which we hope none will fail to read. Each part  
is complete in itself, and not very long.

### What is Christian Civilization?

All experience shows that as soon as an organ-  
ization thinks of shutting its hand to keep what it  
has got, its life begins to die. That is so, not be-  
cause it is a symptom, but because it is a signifi-  
cant part of the fact. For nobody can pride him-  
self on his spiritual or intellectual accumulations  
without stopping the work of accumulation itself.  
It is so common a matter for a handful of persons,  
sprinkled about our large population, to style  
themselves *per excellence* "Christians," leaving it  
to be inferred that all others are heathen, or what-  
ever else you please which is equally bad, that a  
good-natured people have come to regard them-  
selves really under the ban laid upon them, and to  
consider their chances indeed meagre for salva-  
tion either in this life or any other. What has  
been the inevitable consequence to those who set  
up such pretensions? They have gone back in  
their growth, diminished in point of actual, intrin-  
sic strength, and now show signs of a permanent  
weakness that will have to be remedied in the  
most summary manner. Having lost their hold  
on outsiders in consequence of the long continued  
habit of deriding them, they now find themselves  
in a position to covet the recovery of the sceptre  
which they threw away. This is but the natural  
fall to their pride.

As this self-righteous class have done by their  
own countrymen, so they have been doing—but  
in an exaggerated manner—to the people of for-  
eign climes; that is, those who have not yet set  
up a standard and style of worship similar to  
their own. Run over the pages of what is accept-  
ed as Christian history for the past three centu-  
ries, if you would see pretty nearly what is the  
real inspiration that has given it character through-  
out. The so-called Christian powers of Europe—  
England, France, Spain, Holland—what has  
been their course toward America, toward Asia,  
toward Africa? They of course held that the popu-  
lations of these distant countries were heathen,  
ignorant of the laws and practices of a Christian  
civilization, and they have treated them accord-  
ingly. See how England and France partitioned  
out this continent between themselves, and after-  
wards fought for the mastery over the whole. See  
how Spain came and took possession without ask-  
ing leave of those it found here. Had the people  
whose proofs of a sort of civilization still remain  
in numerous impressive forms no rights whatever  
that these foreign adventurers and robbers were  
bound to respect? How have the red men of the  
continent been treated? What was the conduct  
of those super-Christian men, the Puritans, toward  
them?

And the same in Asia and Africa. Both of these  
divisions of the globe, Asia in particular, have  
been held to be merely lawful prey for the West-  
ern spoiler whenever he chose to set his foot there.  
How has Great Britain dealt with India? How  
with China? And how has France done any bet-  
ter than her ally across the channel? We were  
gratified to find this point very clearly and im-  
pressively illustrated in a recent issue of the  
*Sunday Herald*, of this city. That paper, in taking  
a sweeping view of things the world over, asked  
with much force and point if it is to be wondered at  
that people outside the pale of Christianity judge  
harshly of what are self-styled "Christian" na-  
tions. "Those nations," it says, "have been noted  
during their whole existence as aggressive powers,  
seeking to extend their dominion over the so-called  
'heathen' parts of the world. If they have not  
shown the religious zeal of the Mahometans, who  
carried the Koran in one hand and the sword in  
the other, with the alternative of belief or death,  
they have been almost as unscrupulous in their  
commercial dealings, and have taken advantage  
of every weapon civilization has given them to  
oppress, defraud and despoil barbarians." And it  
proceeds to observe that if all the wrongs  
which have been practiced upon the Indians since  
the Europeans first landed upon these shores are  
handled down by tradition from generation to gen-  
eration, what a fearful record of barbarism must  
have accumulated against those who call them-  
selves civilized! But the original inhabitants of  
America are not alone in the possession of such a  
damning record.

We think the following reflections on the sub-  
ject of civilizations both just and pertinent:

"In the civilization of Asia we see rest, repose  
—a suspension, as it were, of spiritual animation.  
It exercises a lethargic influence. There is no  
change, no progress. Veneration for the old is  
carried so far that changes are looked upon as un-  
mixed and unmixed evil. In the civilization  
of Europe and America, there is, on the contrary,  
a constant unrest, a spirit of adventure and of  
progress, sometimes expressed in steps of real and  
substantial progress, but almost as frequently ex-  
pressing itself in idle and useless vagaries. Yet  
we cannot avoid the belief—rather we feel it—  
that the progress of the latter is a steady pro-  
gress for the better. The tide of civilization steadily  
rises, though the waves rise and fall upon the  
shore. When we look back over the history of a  
century we see that there has been an advance;  
we see that some humanizing influence has been  
at work in the mass, even while crimes against  
humanity have been freely committed by nations  
and individuals. Attention is called to evils that  
were not considered evils a hundred years ago.  
The civilized conscience has not been hardened  
by crimes, but kept tender by this secret influence  
of the Christian spirit. And this humanizing in-  
fluence is all there is in a 'Christian' civilization  
over that of Mahomet or Confucius. It is its dis-  
tinctive characteristic. It is not shown, however,  
in aggressive acts against barbarians. The spirit  
of these acts comes from the Old Testament, and  
cannot be justified by the New. But this is what  
barbarians and anti-Christian nations judge  
Christian civilization by; and with good reason,  
when we consider how it has predominated in the  
conquest of the heathen world."

### The New York Sorosis.

This Society has entered upon the third year  
of its pilgrimage of usefulness. It celebrated the  
close of its second year's labors in that city on  
Monday evening, March 7th, on which occasion  
reports were read, recitations and racy essays  
recited, and finally Mrs. Robert Dale Owen ex-  
pressed her gratification at the growth and im-  
provement of Sorosis since she last saw it, upon  
the occasion of its first meeting at Delmonico's,  
and then asked permission to say a few words  
upon the subject of labor. All women over  
forty, she was sure, must have felt, like herself,  
that something was radically wrong in the present  
system of society—some element was want-  
ing to make life what it should be—something  
needed yet to be done for woman. The truth  
is, said Mrs. Owen, emphatically, woman's work  
is not estimated in the expenses of living.  
Every thousand dollars in money that comes  
into a house has two thousand added to it by  
her labor. And so long as women have the pro-  
viding of man's food they can govern him as  
they choose. She did not approve, however, of  
married women earning their own living. She  
thought it would ruin all the men in America  
if their wives supported themselves; their do-  
mestic duties, properly performed, were enough  
for them, and should be recognized at their  
proper value. Her genial manner is said to have  
given great effect to her wise and motherly coun-  
sels, although many of the sisters were of op-  
inion that her position was a huge stride in ad-  
vance of anything that had heretofore entered  
into their vocabulary of "woman and her work."

### Spiritualism in Hudson, Mass.

A discussion on the truth of modern Spiritualism  
for five evenings occurred in this locality, com-  
mencing Jan. 22d.—Dr. Moran taking the negative,  
and Daniel W. Hall the affirmative side. During  
the course of the proceedings, which were well at-  
tended, it was suggested that some tests of spirit  
power should be exhibited in connection with Mr.  
Hall's arguments; this was agreed to by the  
skeptics in the audience, and Mrs. Wheeler—who  
draws under spirit control with her eyes tightly  
bandaged—was summoned. She gave good evi-  
dence of her calling, but many of those present  
saw fit to evade the issue by declaring that she  
"could see all she did." Accordingly Mrs. H. W.  
Cushman was sent for. This lady's mediumship  
mainly consists in the holding of a guitar in one  
hand near the neck, and placing that hand under  
a table—leaving the instrument in plain sight and  
in the light—in which position fine music will be  
produced, and any tune sung by those in attend-  
ance will be accompanied. Quite frequently also  
the invisible musicians will play any tune called  
for.

On the evening of the trial—Jan. 25th—Mrs.  
Cushman made her appearance, notwithstanding  
the assertions of the Methodists and Baptists that  
no medium would dare appear in the hall (which  
was that under the Unitarian Church) for investi-  
gation. She asked that the conditions should be  
complied with—which, were quietness and a nega-  
tive condition of mind on the part of those as-  
sembled—and was promised that such should be  
the case. Dr. Moran seated himself on one side  
and some of the deacons and others on the op-  
posite, as she sat at the table; six bright lights were  
arranged so as to illuminate the top of the table,  
and beneath it also. The table soon began to  
move, but Dr. Moran, perceiving he was about to  
lose the case, accused the lady of deception, say-  
ing she moved it, when the movement was toward  
the opposite side from her, and nearer the doctor;  
one of the persons sitting at the table soon after  
moved it with his feet purposely, and then Moran  
declared that this should go on no longer, he  
being borne out in his plain injustice by an over-  
prejudiced audience, who would not allow  
the promised guitar manifestations to go on.  
The medium then left the hall. There were some  
five hundred people present at the time. The dis-  
cussion continued; but at the end, the majority of  
those attending, though sympathizing strongly  
with Moran, were obliged to acknowledge that  
Mr. Hall had the force of argument on his side.

The Spiritualists of the town were justly indig-  
nant at this treatment, and determined to show  
what could be done, they employed Mrs. Cush-  
man to visit them again on the first of March.  
A good audience assembled, conditions were com-  
plied with, the table tipped, raps were given as  
usual, the raps for music from the guitar was  
exceedingly successful and convincing, and many  
testers were given and spirits described by her con-  
trolling influence. A lasting impression was  
made upon those who had moral courage to be  
seen at the hall.

Lectures are carried on in this place to good  
acceptance. Prof. Denton, Mrs. Townsend Hoody  
and others, having lately addressed the Spiritual-  
ists there. A Lyceum is also in process of orga-  
nization. Thus wherever investigation is com-  
menced an accession of converts to the new light  
is the inevitable result.

### Hanging the Saints.

A St. Louis journal, commenting with much  
sarcasm on the recent execution of two *notori-  
ous* criminals for the crime of murder, makes the  
very natural observation that it is the murderers who,  
as a general thing, go straight to the bosom of  
Jesus, and are safe and happy. In a final con-  
versation between the actual murderer in this  
case and the jailor, the latter is reported to have  
put the very common question—"You know you  
've got to be hung on Friday; do n't you have any  
feeling of being hung?" "No," answered the poor  
brute, whose intelligence admitted to have been  
much below the lowest accepted standard—"no,  
I do n't fear; I shall run right to Christ." That  
is the way with the most of them. None appear to  
run so straight "to Christ" as these same bloody  
murderers. The ministers who hurry to their  
cells and put them in training for the awful event  
of a violent death, do not seem to think how su-  
perfluous they make out their religion to be, when  
an imbruted creature, into whose darkened soul  
scarce ever a spiritual ray of light has been suf-  
fered by society to dawn, on a sudden experiences  
the full life and glow of a faith whose elements  
are given out to be so profoundly mysterious, and  
blossoms out into the size and form of perfect  
sanctity, fit for the companionship of seraphs  
above. We say that such marvelous conversions  
form a strange commentary on the kind of re-  
ligion that gains in the number of its votaries.

But it does more than that. Allowing that saints  
are thus easily manufactured from the raw staple  
of coarseness and criminality, why is it not a heli-  
ous piece of work for a Christian state to be guilty  
of, to take its publicly approved saints and put  
them to no better service than hanging them? It  
shocks one's sense of right and justice, and out-  
rages every notion of common propriety in the  
human mind, to thus make awful examples of its  
holiest spiritual products, fastening hempen  
cords about their devoted necks and working them  
off of elevated scaffolds, instead of keeping them  
for the illustration of precepts which deserved to  
be inculcated in every heart. Granting that hang-  
ing is, under any circumstances, the best thing to  
do, the question arises whether it is sound policy  
to select the most religious specimens, according  
to the sectarian code, to exercise that habit upon.  
In short, can that be a truly Christian Common-  
wealth, according to the New rather than the Old  
Testament, which hangs its saints as a class? It  
hardly strikes us as possible. The revengeful-  
ness which a violent death always implies might  
perhaps be visited on the baser part of the con-  
demned victims; but to take the very pinks of  
piety and perfection, and set them to walking in  
the air, has about it a refinement of savagery that  
puts everything like the Christian profession to  
the blush. The state ought either to save its  
saints, or else refuse to hang its ignorant ruffians.

### Music Hall Spiritual Meetings.

Prof. William Denton's lecture, "Is Spiritu-  
alism True?" given in Music Hall, Boston, March 6  
drew together the largest audience of the season.  
The subject was intensely interesting, and could  
not be disposed of in one discourse, so it was the  
theme of his remarks last Sunday. Next Sunday  
Prof. Denton will give his third lecture, and last  
but not one this season. Mrs. Emma Hardinge is  
engaged for April. Many will rejoice at her return.

### New York.

Emma Hardinge, the great lecturer and me-  
dium, says the *Underer*, who has charmed so  
many thousands in Europe and America with her  
thrilling and truthful eloquence, is to speak at the  
Everett Rooms during the Sundays of March.  
Those who may have the privilege of hearing her  
will enjoy such a "feast of reason and flow of  
soul" as is not often met with in one life-time.

### Emma Hardinge's Lectures in Wash- ington.

Mrs. Hardinge is creating a great sensation in  
Washington, where she lectured during the month  
of February. At the close of her engagement she  
received a note signed by Senator N. P. Banks  
and other members of Congress, which read as  
follows:

"WASHINGTON, D. C., March 1, 1870.

Mrs. Emma Hardinge:  
DEAR MADAME—Before your departure from  
this city, we, the undersigned, some of whom have  
heard with delight your very grand and beautiful  
lectures, desire to bear you thanks on some subject  
of general and national interest at such time and  
place as may suit your convenience.

If perfectly agreeable to you, we would suggest  
as the theme of such discourse: America, the Land  
of the Free, and America under the Anathemas  
of the Ecumenical Council."

In response to the above request, she gave an  
address on Thursday evening, March 3d, in the  
New Masonic Temple. Notwithstanding the foul  
weather and a large admission fee, the hall was  
crowded to excess. The entire proceeds were  
given to the First Society of Spiritualists. The  
*Daily Chronicle* furnishes the following synopsis of  
her discourse:

"The great fame as an orator of unusual  
brilliance and power sustained by Mrs. Emma  
Hardinge attracted an immense audience to Masonic  
Hall last evening. Her subject—'America, the  
land of the Free, and America under the Anathe-  
mas of the Ecumenical Council'—was handled  
with masterly historical ability. She rapidly  
sketched the character of American soil, climate  
and scenery, the character of Americans as a com-  
mopolitan race, and as one prophetic of a better  
civilization. She then spoke of the condition of  
Europe, remarking among other things, that in  
the city of London there are nearly sixty thou-  
sand homeless wanderers, and that out of its  
three million population, one actually starves to  
death every day. In view of the destitution in  
Europe, she thanked God for the world's Ameri-  
can. With singular felicity she passed in review  
the history of America from 1776 to the present  
time, and ending her remarks by saying that the  
great martyrdom of Lincoln, draw tears even  
from eyes unused to weep. Approaching the re-  
ligious portion of her lecture, she told in graphic  
language how Columbus entered upon the dis-  
covery of America amid the jeers, ridicule and de-  
clamations of priestly power, but, with God for  
his captain and inspiration for his chart, Ameri-  
ca was discovered, and from the first it was dedi-  
cated to the spirit of religious freedom.

Referring to the signers of the Declaration of  
Independence, she said they performed that act  
with the rope around their necks as traitors, if  
they failed, or with wreaths of immortal glory  
round their brows if they succeeded. She said  
the Pope might now attempt to abridge religious  
freedom, but he would be no more successful than  
George III was in trying to abridge civil liberty.  
She maintained with great force that Europe was  
helpless in the hands of the Pope, and utterly un-  
able to oppose his power and pretensions. If he  
had not a single supporter in America, she would  
still question his power in behalf of England,  
France, Spain, Italy, Asia, Africa, and all nations  
suffering from tyrannical laws, unjust oppressions,  
and having hope, however faint, of civil and reli-  
gious liberty. It would not do for Americans to  
regard the Ecumenical Council with apathy. The  
Pope had never now to prevent all his actions  
and purposes from becoming known. In these  
passages of her great lecture Mrs. Hardinge gave  
ample proof of what has so often been said of her,  
that she is the ablest opponent of the Roman  
Catholic Church now occupying public attention.  
She closed with a beautiful and well sustained bit  
of hymn singing, the march of civilization, from  
the East to the West, in the words 'West-  
ward Ho.' Mrs. Hardinge was listened to with  
profound attention, and was frequently applauded."

The following letter from our townsmen, Dr. H.  
F. Gardner, now in Washington, will be read with  
interest:

WASHINGTON, D. C., March 5th, 1870.  
JENNETH HOUSE.  
EDITORS BANNER OF LIGHT—Last Sunday I  
had the pleasure of listening to the morning lec-  
ture of Mrs. Emma Hardinge, before the Spiritu-  
alists of this city. Her subject was "The In-  
dividuality of Man," which she treated in her  
usual clear, logical and convincing manner.  
Although the day was very stormy, the hall was  
filled with an attentive and appreciative audi-  
ence, who, at the close, judging by the remarks  
I heard universally expressed, felt themselves  
well repaid for facing the storm of rain to listen  
to the inspired eloquence of this most earnest  
and sincere of our beautiful, heaven-born philoso-  
phers."

On Sunday evening she closed her month's en-  
gagement with the Society holding meetings in  
Harmonia Hall. After the lecture, the Chair-  
man, Dr. Mayhew, announced that she would,  
by request of several prominent members of  
the Society, lecture in the evening, and during  
the week in a more commodious hall, which  
announcement was received with great applause.  
A resolution was also handed in, expressive of  
the high appreciation of those who had listened  
to her course of lectures, and also stating that  
she had drawn the largest audiences of any speak-  
er in the city, and that the platform, which re-  
sulted was adopted unanimously.

No speaker in the ranks of Spiritualism de-  
serves more than Mrs. H. the warmest sympathy  
and earnest support of all friends of humani-  
ty for her earnest, self-sacrificing labors in be-  
half of the countless and fallen ones of earth,  
and for her courage and fortitude who has over-  
displayed in battling against the errors of false theo-  
logy.

God bless and sustain Emma Hardinge in her no-  
ble mission, and all the people say AMEN.

Enclosed I send the correspondence that passed  
between the Hon. gentlemen above mention-  
ed and Mrs. H., resulting in the close packing of  
Masonic Hall on Thursday evening, tickets be-  
ing fifty cents—reserved seats seventy-five cents,  
the proceeds all going to the aid of the Spiritu-  
alists' Society. I was denied the privilege of hear-  
ing her address, being confined to my room by  
severe illness; but her praise is in the mouths of  
all who have heard her, and the superior ability with  
which she treated the subject.

Enclosed I send the synopsis of her lecture as  
published in the *Daily Chronicle*, the leading ad-  
ministration paper in Washington, which will  
give your readers on both continents a more cor-  
rect idea of her grand success than anything  
I can write. And here let me express the hope  
that Mrs. Hardinge may be greeted on her next  
visit to the "Hub" with an audience that shall  
pack Music Hall to its fullest capacity.

Yours for Truth and Right,  
H. F. GARDNER.

Here is another letter, giving further details of  
spiritual matters in Washington:

WASHINGTON, D. C., 4th March, 1870.

DEAR BANNER—I feel like writing for your  
columns an account of an spiritual feast during  
the month of February, if you will permit.

By invitation of the First Society of Progressive  
Spiritualists in this city, our dear sister, Emma  
Hardinge, has been supplying our desk. She  
arose upon the mental horizon of our citizens like  
a sun of wisdom, and has captivated the minds of  
all who have seen her. Twice each Sunday, and on two  
Wednesday evenings, she has broken to us the  
bread of immortality. Surely for grandeur and  
sublimity she may be called the Isiah of the  
New Dispensation. Her audiences have been  
large, and highly appreciative. Honorable Sena-  
tors, Representatives and Judges came and sat  
with us at her feet. On some occasions her sub-  
jects were chosen by committees, and a series of  
critical questions bearing on the theme of her dis-  
courses were permitted after the lecture each  
evening, all of which were answered with a clear-  
ness, power and eloquence exceedingly astonish-  
ing to those who had not yet learned the fact that  
she is a woman, and that she has broken to us the  
bread of immortality through the lips of mortals.

Washington will not soon forget the visit of  
Sister Hardinge. I feel that she has done a great  
work among us, and I hope that Spiritualism will  
now take a much higher stand, and Spiritualists  
will exert a greater influence over the public  
mind, and that the more extended usefulness,  
purer lives, wider charity, and greater unity and  
harmony than in times that are past. At the  
close of her last Sunday lecture, a large audience  
being present, it was unanimously  
Resolved, That the members of this congregation desire to

express the profound satisfaction they have experienced in  
listening to the sublime and beautiful lectures delivered by  
Mrs. Emma Hardinge during her ministrations among us.

On the evening of Thursday, March 3d, by invi-  
tation of certain Senators and other citizens,  
among whom were Hon. J. Harris, Hon. N. P.  
Banks, Hon. George Julian, Hon. G. Orth, Hon.  
Thomas Florence, Hon. Judge Mills and Gen. Mc-  
Clellan, Mrs. H. delivered a lecture in the new Ma-  
sonic Temple to a very large and appreciative  
audience, composed of all classes, Catholic and  
Protestant, on the following subject: "America,  
the Land of the Free, and America under the  
Anathemas of the Ecumenical Council." It was  
listened to with the most profound atten-  
tion, and elicited frequent expressions of  
praise. It was the most beautiful lecture on  
America I ever heard. The descriptive was  
sublime in the extreme; and in treating of the  
Ecumenical Council, the imbecile anathemas were  
reviewed in a manner calculated to awaken the  
mind to a sense of the danger of taking in the at-  
tempt thus far made on the religious liberties  
of the world; and yet, while handled with full fidelity,  
there was nothing uttered calculated to offend.

And now I have to record a fact of Mrs. H.'s  
generosity and regard for the great cause which  
she so nobly advocates and defends. Our Society,  
having been compelled to stop its second hall in  
the three years of its existence, to accommodate  
its increasing numbers, at a considerable outlay,  
and having an unpaid balance of debt resting  
upon it, Mrs. H. munificently devoted the entire  
proceeds of this lecture to its liquidation, reliev-  
ing us of nearly one half of the debt.

And on behalf of the Society of which I have  
the honor to be President, I desire thus publicly  
to present to that lady our most grateful thanks.  
May Emma Hardinge ever experience the joy  
arising from a consciousness of devotion to the  
cause she loves. And that the dear angels may  
ever guide, guard and bless her, is the earnest  
desire of,  
Yours for Truth and Right,  
JOHN MAYHEW, Pres.

### Ecclesiastical Excitement in Lowell.

We learn that there is an intense excitement  
existing in Lowell, Mass., among the Evangelical  
Churches on account of a fresh innovation upon  
their assumed right to the religious thinking  
for the people. Heretofore the Spiritualists have  
borne the brunt of their denunciation and abuse,  
yet Spiritualism continues to be sought after, and  
the believers in its truths are steadily increasing  
in numbers—many of whom are still in the  
churches. But the heaven is working and agitat-  
ing the whole body of creed-bound souls, and  
many are beginning to think for themselves and  
claim the right to listen to the freely expressed  
thoughts of others; hence the anxiety of the  
church leaders to crush out every phase of free  
thought.

One who has been cramping his soul for a long  
time by creed-shackles, recently struck out boldly  
for "more light." We allude to Mr. Samuel V.  
Spaulding, a highly respected influential business  
man of Lowell. Desiring with many others to  
hear the sentiments of such free thinkers as  
Francis E. Abbot, T. W. Higginson, O. B. Frothing-  
ham, John Weiss and Julia Ward Howe, he  
invited them to give a course of lectures in that  
city. The call was accepted, and Mr. S. made  
arrangements for the same to take place on Wed-  
nesday evenings in Huntington Hall. Mr. Abbot  
gave the first on the 24th inst. The others are to fol-  
low on the 26th, 28th, 30th, and April 6th.

This was more than the Evangelicals could sub-  
mit to quietly, notwithstanding they profess to be  
true disciples of the meek and lowly Nazarene.  
Consequently Mr. Spaulding has been ostracised  
and denounced in the severest manner by his  
Christian brethren with whom he had fellowshiped  
and been esteemed for years, and they concurred  
in praying the Almighty to interfere and  
make the course of lectures a financial failure.  
One would hardly believe that this is a country  
where religious freedom is tolerated at the pre-  
sent day, or that there was any further need of  
crushing it out altogether by inserting a clause in  
the Constitution which would enable religious  
bigotry to do the infamous deed "legally." In the  
meantime we bid brother Spaulding God speed  
in his search for true spiritual knowledge, and  
hope thousands will follow his noble example.

### Our Twenty-Seventh Volume.

This issue commences the Twenty-Seventh Vol-  
ume of the *Banner of Light*. For thirteen years it  
has borne the glad tidings of open communion  
between this and the spirit-world to all quarters  
of the globe. Through its instrumentality thou-  
sands have had cause to rejoice with exceeding  
great joy, as their hungry souls have been fed  
with the heavenly truths of the spiritual philoso-  
phy. Projected and guided by invisible agencies,  
the *Banner* has marched steadily on in its work,  
not, however, without opposition, and trying ex-  
periences; but it has triumphantly overcome all ob-  
stacles, and is now better fitted for the task than  
ever before it has been.

One year ago to-day we stated that we had had  
assurances from our spirit guides to the effect that  
we were to "pass through severer ordeals in the  
future than any to which our faith and patience  
had been subjected in the past." That prediction  
has been fulfilled; but our trials were far greater  
than we anticipated. We were also promised  
that we would be sustained in our great work of  
aiding in the establishment on earth of a free re-  
ligion that should bless all humanity. We have  
been sustained. We shall, therefore, still labor  
on in the good work, strong in the faith that we



William Mountford's New Book.

Ere this paper reaches our patrons, we shall have for sale the great spiritual work, bearing this title, "Miracles, Past and Present." The following preface from the book will fully explain the position the author has taken upon the subject of which he treats. Spiritualists will no doubt be especially proud of this high-toned work in favor of their cause:

The subject of the supernatural has engaged my attention, as a student, during many years. It grew upon me as to importance, and deepened as to interest, while I was at home, where, like St. Paul, I dwelt two years in my own household. This book, which I offer to the public, was written simply because the times seemed to be asking for some such work. And, as no body else was answering to the call of the times, it occurred to me suddenly, one morning, some sixteen months ago, that perhaps I might myself be not quite clear of the summons. Doubtless a better man than I am was called upon, and a better book was asked for than what I have to offer. But, as I feel so, and as I feel that this acknowledgment be accepted as an apology for such a venture as this upon such a theme.

Some persons have wondered that I should have attempted to strengthen my argument by availing myself of the phenomena of Spiritualism as evidence of there being about us a sphere of life altogether different from this of nature, and for which science has no method nor instruments, and for which, therefore, it should not have even one word of denial, or even of doubt. Those phenomena may be called ridiculous, or they may be called demonic; but at least and certainly they are comical. And, indeed, if I had ignored the subject of Spiritualism because of its being unpopular, how could I ever have borne afterwards to think of Henry More, or of Richard Baxter, or of John Wesley, or his dear brother Charles? Or how could I ever again have consulted Ralph Cudworth as to the Intellectual System of the universe? Or how could I have remembered, therefore, without shame, the Christian writers from Hermas to Augustine? Or how could I have written among books, when all those, with their names, would have seemed to be with one voice, "Thou shalt not bear false witness?"

Perhaps I ought to say that I, the early Christians and their f. Spirit, rather than with anything have seen or heard in Rome, at St. Chrysostom says, in one of his letters, at the end of the fourth century, that the used to be a pause, during the church, wherein for persons to rise, moved by the Spirit, and that that been closed, almost within his own after saying that many of the miracles of the early Church had been withdrawn. "And among the rest, the gift of prayer was then distinguished by the name of t. And he that had this gift prayed for t. congregation. Upon which account the gives the name of the Spirit, both to t. and to the soul that was endowed with t. made intercession with groanings unto God of God such things as were of power, and advantage to the whole congregation, image and symbol of which now is the d. who offers up prayer for the people." Int. customary ancient place in the service, t. can ought never, perhaps, to have been in ed. For even when there was in it nothing at silence, it was a place wherein for people to t. and to feel conscious of there having been something lost or suspended, as between the Church and its invisible Head.

However, that solemn significant pause, which anciently there was in the public services of the Church, would not have been endured in this present century. Of a certain period in the history of the Israelites, it is written that, in those days, "There was no open vision." But then the frankness of a certain generation, that, actually, there is nothing which is more foreign to the world as it now is; for the world to-day thinks that, on account of its high civilization, the universe must surely be pledged to its support, in every way which is possible. And it thinks, also, that never could any age previously have been as open to high quarter as this present time is. However, the way according to Chrysostom, in which the Church was closed against the Spirit during the services on the Lord's day, should hint for us that there may have been also many other ways, by which Christians may have been discouraged from waiting on God, for the Spirit.

Earlier in the Church than Chrysostom, by some four or five generations, was Origen, and he wrote that "all who can say truly that they have risen with Christ, and been seated with him in the kingdom of heaven, live always in Pentecostal days." And as to public worship, very noteworthy is his opinion; for he says that the special advantage of public worship is, that individuals are thereby in communion with the who worship in the Spirit, and in the presence of the Lord and the holy angels; and he adds, "and as I think also of the spirits of the departed." That is a thought akin to the age, wherein originated the phrase of "the communion of saints." The Church of the Future will be, of course, in some degree, a continuation of the Past; but it will specially be, earlier or later, a revival of the early Church at its best. And this book has been written and is published under the persuasion that the voice of the early Church is as distinctly audible to-day as it ever was; and that, as far as the miraculous is concerned, the Scriptures, when fairly considered, at this present time, are as credible as ever they were. W. M. Boston, Feb. 22d, 1870.

Nuts of Correspondence.

A correspondent writes: "Mr. Rhen sometime past characterized Farraday's ridicule of spirit-force most sublimely and scientifically, leaving the reader in agony because of its brevity."

Perhaps Mr. Rhen will gratify the writer of the above with his views more in detail upon this important subject.

"Mrs. Conant's Message Department in the Banner of Light has done more good and is giving better evidence of spirit-communication with mortals than any or all other manifestations in the land." So writes J. W. M., of Portland, enclosing a donation to our Free Circle.

"Oh how interesting," writes A. Porter, "are those lectures which are published in the Banner of Light, delivered by Prof. William Denton, Emma Harding, Thomas Gales Foster and others; also the spirit communications, and questions and answers given at your Free Circles, through the mediumship of Mrs. Conant, published on the sixth page."

"Hedged In."

Miss Elizabeth Stuart Phelps, author of "Gates Ajar," "Men, Women and Ghosts," has just sent forth a new volume with the title of "Hedged In" (as will be seen by an advertisement in another column.) This book deals with a subject of great difficulty and delicacy, but of the utmost interest to the community. Its story is that of a woman fallen in the sight of the world, but lifted out of her sad condition, and so "hedged in" by kindly influences and earnest friends that she is restored to a life of honor and usefulness. Miss Phelps has long taken the deepest interest in this subject, and her practical observations have qualified her for writing understandingly as well as sympathetically. This story can hardly fail to excite as deep and general interest as that awakened by "The Gates Ajar"—the most popular book of the day.

Mrs. Ruth Gibbs Channing, widow of the late Rev. Dr. William Ellery Channing, left her earthly home in Boston for that of her husband's in the spirit-world, March 2d, 1870, at the ripe age of ninety-two years.

The Challenge of the Davenport Brothers.

The San Francisco papers mention an incident which occurred at one of the séances of the Davenport Brothers while in that city. It had been stated that there was a man in the city who could do the same "tricks" the Davenports did. At the close of the séance Mr. Wm. M. Fay offered five thousand dollars to any person who would produce the same manifestations, under the same conditions, that were witnessed in presence of the Davenports. "A genteelly dressed young man" by the name of Carl Bosco, arose and accepted the offer. This created considerable confusion and much talking in the audience, and nothing more was done that evening. But the following Monday evening Mr. Bosco attempted the feat. The papers say, "He was tied by Judge Sawyer and Chief of Police Crowley, and after a very long time, gave up that he could not release himself, claiming that he was not tied as the Davenports are tied." This is always the case with all "exposers" of the physical manifestations. They fail in the essential point. They cannot produce the same results, but merely imitate in so bungling a manner that none but a prejudiced person can fail to perceive the difference.

One of the San Francisco daily papers, speaking of the Davenports, says:

"The age of mysticism is not yet at an end, and thousands of intelligent and cultivated persons in our midst have the firmest faith, even faith that moves mountains, in the modern doctrine of the Spiritualists, who insist that there is full of 'Invisible Agencies' powerful for weal or woe, and, under certain conditions, capable of direct communication with the dominions of our mundane sphere. Be this as it may, certain it is that there have been, from time to time, manifestations of peculiar powers in certain individuals, which seem to separate them from the ordinary run of humanity. These exceptional beings have been by some stigmatized as impostors, by others canonized as saints; nay, some have even suffered martyrdom at the stake, thereby proving that their own faith at least was genuine. Among this class the Davenports must be placed. They have been tried and tested all over the civilized world, and have never been unmasked, if indeed there be any imposture. No one else has succeeded, although many have tried, in performing any of their feats, or in discovering the manner in which they are performed, and the whole rests in the same obscurity that envelops the history of miracles in every age, leaving us only the option of believing in supernatural and intangible forces, or of skepticism in all save the wonderful and unaccountable dexterity on the part of the mediums."

Movements of Lecturers and Mediums.

J. Madison Allen, after an absence of nearly two years, has returned to New England. He is engaged to lecture in Lynn during this month. He will accept calls for April. He can be addressed at Lynn, or care of this office.

J. S. Loveland has gone to California on a lecturing tour.

A. B. French has returned to Ohio, and can be addressed at Clyde. He should be kept constantly at work.

Mrs. E. S. Warner speaks in Richmond, Ind., during March, and during April in Baltimore.

Mrs. M. E. B. Sawyer will lecture in Manchester, N. H., March 20th and 27th. Her permanent address hereafter will be at Manchester.

E. V. Wilson speaks in McLane, N. Y., March 15th, 16th, 17th and 18th; in Dansville the 22d, 23d, 24th and 25th.

W. F. Jamieson has just closed courses of lectures, eighteen in all, at Lake City, Minn. Many persons came from eight to ten miles to attend them, and on several evenings the hall was so crowded that there was scarcely standing room left. He has engagements for Pepin, Maiden Rock and Ellsworth, Wis., and Yabaska, Minn., and will make engagements for Sunday and week evening lectures in Minnesota and Wisconsin.

G. Amos Peirce, of Auburn, Me., will answer calls to lecture for spiritual societies in Massachusetts, after having finished his engagements with the society in Worcester for March. Please address him for the month of March at Worcester, Mass., care L. Eaton, No. 11 Tremont Square, or P. O. box 87, Auburn, Me., his permanent address.

C. Fannie Allyn has engagements to lecture during May in Milford, N. H.; June, in Lynn, Mass.; July, in Stafford, Conn., and August in Putnam.

Miss Julia J. Hubbard will lecture in Kenduskeag, Me., through March; in Salem, Mass., April 3d and 10th; in North Scituate, May 8th. Address box 453, Portsmouth, N. H.

The "Dagbladet."

Or "Daylight," is the title of a religio-philosophical monthly printed in their native tongue by the Scandinavian Advance Society, and edited by Marcus Thrane, at Chicago, Ill. It is the only paper in its peculiar dialect devoted to the advocacy of free thought either in the United States or old country. Its numbers thus far have treated, among other things, on "The History of the Old Testament," "Errors in the Bible," reviews, &c., &c. Those conversant with the language in which it is printed will find it in its sphere a needed and useful publication.

Michigan.

The Present Age speaks thus earnestly: "We say in deep earnestness to the twenty-five thousand Spiritualists of Michigan, and to Spiritualists in all the States, ORGANIZE; there is more important work near at hand than you now dream of. If this government is saved from sectarian control and the curse of a STATE RELIGION, the Spiritualists and free religious element of the country must be aroused and prepared for the conflict. 'Eternal vigilance is the price of liberty.'"

Notice.

Those of our patrons whose subscriptions expired with No. 26, Vol. 26, will receive this number as a reminder for them to renew by remitting the price of subscription. If they should not comply with this request—although we hope they will—it will signify that they do not longer desire our journal, and we shall accordingly discontinue it.

The Banner of Light makes its best bow to its numerous patrons this morning, as it opens its new volume with the opening of spring. Let the LIGHT shine, friends, in the dark corners of earth, that its rays may illumine all those who have for so many long years groped in the gloomy avenues of Old Theology. The Banner was unfurled to the breeze in the cause of truth many years ago, when our ranks were few; but now our army is composed of millions, and we are rapidly marching on to victory.

"STARVING BY INCHES."—The excellent reformatory story written for the Banner of Light by Rebecca J. Mason and recently printed in its columns, has been copied entire, with due credit, by the Weekly American Workman, a paper published in this city, and doing Spartan work for labor reform.

ALL SORTS OF PARAGRAPHS.

The Message Department of this paper is unusually interesting the present week. The reader should peruse it carefully.

The Massachusetts Association of Spiritualists passed some good resolutions at their late Convention, (a report of which will be found on our third page,) and we call attention to the eighth one in particular.

BACK VOLUMES OF THE BANNER OF LIGHT.—Peter P. Good, Plainfield, N. J., writes us that he has all the numbers of the Banner, except Vols. 1 and 2, and No. 22 of Vol. 9, No. 3 of Vol. 12, and No. 3 of Vol. 22, which he will sell to any one who wishes them.

The poems of the late George D. Prentice, collected and edited by his son, Clarence J. Prentice, are soon to be published in book form. Mr. Prentice will long be remembered as the witty and sarcastic editor of the Louisville Journal, Kentucky.

The practice indulged in at the New York hospitals of compelling poor female patients to act as "subjects" therewith to illustrate clinical lectures, is being severely criticised by a portion of the press of that city.

The new Constitution of Tennessee prohibits from holding office all who "deny the being of God, or a future state of rewards and punishments."

The very latest woman question: "When will gold reach par?"

Mrs. Ames, in her Independent "Budget," says that Mr. Whittier sent a copy of his "New England Ballads" as a Christmas gift to his friends of many years, Alice and Phoebe Cary, making these lyrics of his life doubly dear by this inscription on the fly-leaf:

"To Alice and Phoebe Cary,  
Who from the Emerald Isle came  
The song whose echo now is fame,  
And to the great false city took  
The honest hearts of Gloucester,  
And made their home beside the sea  
The truest place of Liberty.  
From their old friend,  
JOHN G. WHITTIER."

The adoption of the fifteenth amendment will be signified by the National Anti-Slavery Standard in dropping from its title the words "Anti-Slavery."

Over a million and a half of human beings have been driven to the workhouse by the evictions of the last twenty years in Ireland.

Mrs. Miranda S. Carlton has been elected Superintendent of Schools for the town of Andover, Vt.

Mrs. Renard, an American lady, is exciting much favorable attention in London, where she has appeared as an actress, under the name of Maudie. Her talents are said to be of the first order.

Rev. Solomon Atlas, a Rabbi from Jerusalem, is in Montgomery, Ala. His mission to this country is to collect funds to establish hospitals and schools for the poor and suffering in the Holy Land.

The New York Evening Post says: "The difference between peach-orchard fruit and Peach Orchard coal, is that we take the pits out of the fruit and the coal out of the pits."

A debating society at Lyons has been for some time engaged in the discussion of the question: "If you had to have a bill, where would you have it?" and its members have finally decided, "on another fellow."

MISS LILLIAN EDGINGTON, of this city, a young lady of remarkable talents, a superior elocutionist, with prepossessing personal appearance, has taken to the rostrum as a reader and lecturer. Her lecture on "Woman is Coming" has made a decided hit for those who oppose the right of women to the ballot. She presents her views with great vigor and pungency.

The Directors of the California Insane Asylum report an alarmingly rapid increase of insanity in that State. There is one insane person for every six hundred of the inhabitants. The number under treatment in the Asylum last year was one thousand three hundred and thirty-five.

THE PURITY OF ICE.—In addition to the fact that ice is lighter than water, there is another curious thing about it which many persons do not perhaps know, viz., its purity. A lump of ice melted will become pure and distilled water. Water in freezing turns out of it all that is not water—salt, air, coloring matter and all impurities. Frozen sea-water makes fresh water ice. If you freeze a basin of indigo water it will make ice as clear and as white as that made of rain water. When the cold is very sudden, these foreign matters have no time to escape, either by rising or sinking, and are thus entangled with the ice, but do not make any part of it.

The swill milk ring of Brooklyn has triumphed over Mr. Bergh, which proves that Brooklyn is a benighted place, notwithstanding they have a Plymouth Church and a popular pastor. Better put swill milk venders in prison, and send the cows to pasture.

The father of Dorabella recently found that little girl's chubby little hands full of the blossoms of a beautiful tree rose in which he had bestowed great care: "My dear," he said, "didn't I tell you not to pick one of those flowers without leave?" "Yes, papa," said Dorabella, "but all these had leaves."

CURRENT EVENTS.

The Sublime Porte of Turkey has granted a large mosque as a church to the American priests excommunicated by the Pope.

Governor Austin of Minnesota, has signed the bill submitting woman suffrage to the people next fall.

A dispatch from Washington says, The recent atrocities committed by United States troops on the Indians at the Far West will prevent the proposed transfer of the Indian Bureau from the Department of the Interior to the War Department.

The barque "Benefactor," Capt. Eldred, which arrived at San Francisco March 1st, from Yokohama, Japan, made the passage in twenty-six days, which is probably the quickest run ever accomplished by a sailing vessel between the two ports. She brought a full cargo of fresh tea, consisting of eleven thousand packages, which will be at once forwarded to New York by the Pacific Railroad. This is the first cargo sent across the continent by rail, and the event demonstrates the wonderful change which is now taking place in the trade with China and Japan.

A telegram from Paris, March 6th, states that Count Daru, the Minister of Foreign Affairs, has sent a note to Rome, recognizing the interests of the Catholic religion, and intimating that if infidelity was propagated, France may be constrained to withdraw her troops from the Roman territory. The antagonists of Papal infidelity in the Roman Catholic countries, of whom there are many, have determined to remain in view of the growing opposition to that dogma.

A Washington dispatch says that members of Congress are in receipt of numerous letters from all parts of the country protesting against the continuance of the income tax, and some of the leading men of the Senate are in favor of enlarging the exempted class to all persons below \$2000, and on all taxing incomes above that sum making the tax three per cent.

Late accounts from Mexico state that several actions have lately taken place between the Government troops and the

insurgents in the West, in which the latter were defeated, and the general impression is that the revolution is at an end. A son of Benito Aun, holding an important command among the insurgents, has been killed by our partisans, and delivered to the national forces. Commerce everywhere is prostrate, and a famine is imminent in many parts of the country.

Roman has been restored to his professorship in the College of France.

The premium on gold has steadily fallen of late to ten cents on the dollar. A Washington dispatch says Secretary Boutwell is strongly urged by many leading men in different parts of the country, as well as by some of the banks, to make arrangements for resuming specie payments. Some firms and railroad corporations have already begun to give specie for small change.

The President and Secretary Cox have strongly urged on Congress the necessity of keeping good faith with the Indians if we expect them to keep at peace with us.

Several of the largest owners of houses in Washington held an informal meeting March 5th, and agreed to reduce their rents fifteen per cent. after the first of April.

There is no news of the missing steamer "City of Boston."

Spiritualism in Boston and Vicinity.

MERCANTILE HALL.—The Children's Progressive Lyceum held its usual meeting, Sunday morning, March 6th, at half-past ten o'clock. Recitations, songs and instrumental music made up the regular exercises. One hundred and forty members and leaders were in attendance.

In the evening, a monthly concert of a high order was given, the proceeds going to benefit the Lyceum fund. A very large audience assembled. The Lyceum Quartette favored the company with two selections; and a programme consisting of recitations by Misses J. Atkins, F. Bellows, L. Chickering, M. Atkins, A. Cayan, G. Cayan, A. Teal, and Messrs J. M. Choate, M. P. Day, J. Fallon, songs by Mary A. Sanborn, Belle Montrose, Hattie Richardson, Cora Stone, Hattie A. Melvin and Charles W. Sullivan; exercises on the piano by Belle Montrose, Adelle Morton and Ella Moody; reading by C. W. Drake, and a dialogue between Misses M. and J. Atkins, (written expressly for them by D. N. Ford) was carried through with spirit and interest.

TEMPLE HALL.—This hall, No. 18 Houghton street, has become the scene of a highly interesting and crowded circle each Sunday morning. Past incongruities have been eliminated, and "understood" harmony takes the place of its opposite. On the evening of Sunday, March 6th, Loring Moody spoke on "Law and Marriage," before the Houghton street Association.

On Sunday afternoon, March 6th, the Children's Progressive Lyceum held its meeting at half-past two o'clock. Forty-eight members and leaders were present. Answers to group questions, speaking by seven children, singing, marching, reading by the Guardian, and remarks by Mr. Pike, served to make the occasion of interest to all.

This Lyceum gave an entertainment at Temple Hall, Thursday evening, March 5th, consisting of singing by the Lyceum; opening address by Miss S. M. Adams (at the close of which she received a bouquet from the audience); wing movements, silver-chain recitation, songs by Misses Coggins, L. Thompson, S. M. Adams, G. Cayan, L. Hancock and Mr. Hogan; reading by J. R. Sleeper; instrumental music by Mr. Hersey; declamations by Misses C. E. Keene, A. W. Cayan, A. E. Putnam, and a dialogue between Misses F. Collier and S. M. Adams. The children were surprised by the Conductor, Dr. C. C. York, at the close of the performance, with a supply of confectionery, and the order part of the assembly indulged in a social dance. A very pleasant time was experienced.

CHARLESTOWN.—About sixty members and leaders of the Charlestown Lyceum assembled at Washington Hall, Sunday morning, March 6th. Declarations being the order of the day, some fourteen children responded. Mr. Cole, late Assistant, has recently been elected Conductor, and Mr. Dinamore chosen as Musical Director.

C. Fannie Allyn addressed the Spiritualists of Charlestown, Sunday afternoon and evening, March 6th, at Union Hall. Subjects—afternoon, "Should we have the Bible in the public schools?" Evening, "The Immortality of Man." Both lectures closed with a poem. Good audiences were in attendance. Mrs. Allyn will continue to speak in Charlestown during the month of March.

The Social Society connected with the Association met at the house of Lyman H. Bingham, 105 Bunker Hill street, Thursday evening, March 5th, about fifty members being present. Exercises as usual.

CHURCH.—Prof. William Denton spoke at Granite Hall, corner Broadway and Fourth streets, Sunday evening, March 6th. In his remarks the lecturer treated of the unreliability of the Biblical prophecies, and the natural deduction to be drawn therefrom.

CAMBRIDGEPORT.—This Lyceum met at Harmony Hall, with an attendance of eighty-eight, on the morning of Sunday, March 6th. Singing, marches, in which this organization distinguishes itself for accuracy and effect, wing movements, answers to the question, "What and where is God?" and speaking by twelve misses and one young lad completed the session.

On Tuesday evening, March 15th, a social love will be given by the Lyceum, as a testimonial to Mr. Leavitt, their Assistant Musical Director.

Mr. and Mrs. D. W. Bullard, to whose untiring services the Lyceum have willing witness by a social love in their honor, held at Harmony Hall, on the evening of Feb. 21st have given an additional proof of their interest in the cause by donating the entire proceeds of the entertainment to the Lyceum fund, at a recent leaders' meeting.

Mrs. Agnes M. Davis spoke in Harmony Hall, Sunday evening, March 6th. Her remarks, which bore upon the practical work of Spiritualism, were attentively listened to by a large audience.

Massachusetts Spiritualist Association.

The Executive Committee of this Society will meet at the Circle Room of the Banner of Light on Wednesday, March 23d, at three o'clock p. m. Business of great importance is to be considered. A full attendance is expected.

H. S. WILLIAMS, Sec'y.

Charity Fund.

Money received in behalf of our sick and destitute brother, Austin Kent, since our last report: E. M. Wallace, San Bernardino, Cal., \$1.00

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoetic Science and Intelligence. Published in London. Price 25 cts. THE RELIGIO-Philosophical JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by G. S. Jones, Esq. Price 8 cts.

THE LYCEUM DAWN. Published in Chicago, Ill. Price 10 cts.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 cts.

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Business Matters.

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Mrs. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometrist and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medium advice, delineations of character, &c. Terms \$2 to \$5 and three 3-cent stamps. Send for a circular.

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Boston Music Hall Spiritual Meetings.

March 20th, Lecture by Prof. Wm. Denton. The third course of lectures on the philosophy of Spiritualism will be continued in Music Hall—the most elegant and popular assembly room in the city—

SUNDAY AFTERNOONS, AT 2 O'CLOCK, until the close of April, under the management of Lewis B. Wilson, who has made engagements with some of the ablest mediators, trance and normal mediums as the lecturers. Prof. William Denton will lecture during March, and Mrs. Emma Harding during April. Vocal exercises by an excellent quartette.

Seated tickets, with reserved seat, \$1.50; single admission, 15 cents, to be obtained at the counter of the Banner of Light Bookstore, 125 Washington street, and at the hall.

Special Notices.

WATKIN CHASE & CO., No. 827 North Fifth street, St. Louis, Mo., keep constantly on hand all the publications of Wm. White & Co., J. P. Mendum, Adams & Co., and all other popular Liberal Literature, including all the Spiritual Papers and Magazines, Photographs, Parlor Games, Golden Pens, Stationery, &c.

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Notice to Subscribers of the Banner of Light.—Your attention is called to the plan we have adopted of placing figures at the end of each of our numbers, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires; i. e., the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continued, should renew their subscriptions at least as early as three weeks before the expiration date, and send with those the old and right of the date.

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment in advance.

For all Advertisements printed on the fifth page, 20 cents per line for each insertion.

Advertisements must be left at our Office before 12 M. on Tuesdays.

Will be Issued, Wednesday, March 10th.

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HOW



do whatever the Church says, and let God and his own soul take care of the consequences. No fear but he will get absolution from the priest.

Good-day, sir. The Lord bless you. Jan. 17.

Seance conducted by Theodore Parker; letters answered by L. Judd Pardee.

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**MESSAGES TO BE PUBLISHED.**

*Tuesday, Jan. 18*—Invention; Questions and Answers; Charlotte, a daughter of Benjamin, to her mother; Benjamin Taylor, to his mother, near Hanover Court House, Va.; Deborah Eldridge, of Provincetown, Mass., to her grandson in Boston.

*Thursday, Jan. 20*—Invention; Questions and Answers; Elizabeth, a child of New York City, to her mother, Ave. A.

min Franklin Weed, of Jersey City, to friends; Bridget Keogh, of Boston, to her daughter.

**Monday, Jan. 24.**—Innocent: Questions and Answers; George S. Smith, of New York, to friends; G. G. Mangle Emerson, of New York, to friends; John W. Winter, of New York, to friends; Emma Winters Elderly, to her friends in California.

**Tuesday, Jan. 25.**—Innocent: Questions and Answers; Henry C. Smith, of New York, to friends; Mary Elizabeth Kent, to her family; James Casey; Theresa Simpson, to her mother, in New York.

**Thursday, Jan. 27.**—Innocent: Questions and Answers; Elizabeth Keogh, of Boston, to her daughter; Leonard Ann Thomas, died at the Island of St. Thomas, to her husband; Alexander Ingraham, to his brother; Mary Leslie, to her mother, in Boston.

**Friday, Jan. 28.**—Innocent: Questions and Answers;

min Franklin Weed, of Jersey City, to friends; Bridget Keogh, of Boston, to her daughter.

**Monday, Jan. 24.**—Innocent: Questions and Answers; George S. Smith, of New York, to friends; G. G. Mangle Emerson, of New York, to friends; John W. Winter, of New York, to friends; Emma Winters Elderly, to her friends in California.

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**Friday, Jan. 28.**—Innocent: Questions and Answers;

**Tuesday, Feb. 1.**—Invocation: Questions and Answers; Rufus Eimer, of Springfield, Mass.; Frederic Vogel, to his brother; Jennie Atchison, of Brooklyn, N. Y., to her mother, Mrs. J. H. Atchison, of Springfield, Mass.; Carrie A. Swan, a friend in Framingham, Mass.; Jane Wedger; Theodore Barnes, to his brother; Thomas Young Crimpton, died at Cronstadt, Russia, Feb. 24.

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chorah Barrows, of Boston, to her relatives.  
 Feb. 23.—Invocation: Questions and Answers;  
 Elder, of Boston; Johnnie Joice; Benjamin Wad-  
 sworth, in Ohio; Jennie Emerson, of Detroit, to  
 her; Reuben Stevenson, to his brother, in Boston.  
 Mar. 1.—Invocation: Questions and Answers;  
 Elders, died in Jacksonville, Fla.; John King; Da-  
 vid, of Booneville, Mo., to his relatives.

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## NEW YORK,

### Medlums' Convention in Western New York.

In accordance with the call in the *Banner of Light*, the Medlums' and Speakers' Convention was held in Batavia

The 19th and 20th of February; the largest gathering of the kind yet held.

It is the desire and aim to have these meetings as free as possible from all conventionalities, assuming the form of a conference, thereby exhibiting a spontaneity of expression of sentiments and experiences rarely met with. In any other meetings, giving each and all an opportunity to speak at their own convenience without letters confined to any particular subject for discussion, the utmost harmony and always prevailing. A baptismal influence seems to rest on all who attend them.

Letters were read from L. C. Howe and G. W. Taylor, regretting their inability to be present, the latter giving information of the transition of our sister and pioneer, Mrs. Scott, (mother of Mrs. Tappan,) whereupon the President

P. I. Clum, paid a just and merited tribute to her worth and labors, and also to others who had passed on before, Mrs. A. W. Slade, Mrs. M. M. Wood, and some of the earliest pioneers of Rochester, Lewis Burills and Justin Gas, whose careers faithfully and perseveringly in the cause, through severe trials, persecutions and reproach, had done much to win the truth and comparative peace for the more recent converts to our universal religion. Many of the above named ascended to brothers and sisters were seen many times by different media during the Convention, as taking part and a deep interest therein.

Bro. Seaver read an angel greeting given through his hand for the Convention.

The Spiritualists of Batavia have engaged a hall for meetings, for the ensuing year, in which the Convention assemble.

Dr. Sprague, now of Rochester, gave many tests, giving names to persons in the audience, all of which were recognized. Inspirational music upon the piano was occasionally rendered by Mrs. Throon, of Batavia. Miss Welch, of Albany,

and the child medium, Miss Nettie Tompkins, Hyron Centre, a young unprecedented girl of thirteen years, who, about three years since, whilst sitting at a stand with her mother, and a young sister, played on a piano instrument. Her parents not having one, (being in financial circumstances), they were requested, by the contractor, to take her where there was a piano, and there she would give some beautiful music, which, being supplied with, they were astonished at the result, not knowing, at this time, one note from another.

By the application of the medium, Miss Nettie, who has taken it in charge, to advance purchasing a piano, she may have greater advantages for being controlled by the piano.

A collection was taken up in convention for that purpose, and a request was made that the readers of the *Banner* should be invited to contribute to this end if any were disposed so to do, and direct to *Mrs. Lucina M. Tuttle*, care of the *Banner*.

Considerable missionary labor has been performed the last quarter by Bro. Clark, Mr. and Mrs. Woodruff—both of whom came drags heavily from the great apathy and indifference of the people, and the want of a more energetic man given toward promoting a work so much needed in the Empire State. None save a few earnest workers in the latter part of the State seem alive in this important work, and even the few hands, and even there it is not supported as it should be.

But, O mediums! meetings are a success, and the prayer of the people is that they may live, and that they may continue to bless, inspire, and comfort the living, and the brother and sisterhood in the glorious cause for which we labor.

W. L. CLARK,                      SARAH A. BURTIS, Secretary.

Rocheater, March, 1870.

Be true to your own highest conviction. Intimations from, our own hearts, are the most reliable.

perfect than others teach, if faithfully followed give us a consciousness of spiritual force and progress never experienced by the vulgar of high life or low life, who march, as they are drilled, the step of their fortunes.—*Channing.*

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An observer of human nature reports that he has seen some people possessing the peculiarity of three hands—a right hand, a left hand, and a little behind band;

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When is love deformed? When is all on earth else

50 - Blue.







## Banner of Light.

EDITORIAL CORRESPONDENCE.

By WARREN CHASE,  
No. 27 North Fifth street, St. Louis, Mo.

## TRANSITION.

We are obliged to Bro. W. P. Gates for calling our attention to this subject again, as some others may have misapprehended our words on that subject. We are often misunderstood by not being explicit and careful to put all that is in the mind into the sentence, forgetting that those who read our words will not be in the same train of thought and hence following out as we do mentally the subject. We repeat, we are in a transition state from the phenomenal and theoretical, to the real and practical religion of nature and life. This does not imply that facts or phenomena are to cease, or be valueless. They form no part of the religion now, neither in Christianity nor in Spiritualism, but in both they have been to a great extent the *crutch* objects for which many people thought they must try to be religious. With the Christian, the miraculous conception, birth, death, resurrection and miracles of Jesus were the basis of religious faith, and these demanded of him religion in some kind of life or ceremonies, according to the order of his church. Many Spiritualists have been almost as devotedly attached to their phenomena, and to spirit messages as authority, as the Christians to theirs, and these would form churches more or less Christian or sectarian, and partial and exclusive, ignoring all other subjects and reforms, and endeavoring to unite on this basis. It is a transition from all this authority, to which we refer, and which we see coming, and which will not ignore ancient or modern facts or phenomena, but only their supernatural character and sacredness, and hence will not take them for a basis of religion. Religion will consist in doing, not only "as you would have others do unto you," but all the good you can to fellow beings, and as little harm as possible. Religion will consist in acts of life performed for our fellow beings, and to them and not to God, nor for Christ's sake. It is the authority of what has been called sacred, that is to be left behind, and the foolish ceremonies of devotion to God that are to be substituted with acts for man.

Bro. Gates asks if Spiritualism is a theory? We suppose he knows it has nearly as many theories as Christianity, and that is said to have over six hundred, and every attempt to organize either upon a common basis has been a failure, except when the Roman Church had power to enforce its authority by military power; and these failures have been on account of setting up some kind of authority over the human conscience, and making religion a foreign ingredient, to be obtained from without, instead of being a natural element in every soul, and to be cultivated from within.

Free religion is natural religion, and is to be cultivated and developed, not into unity of belief, but into variety of belief; not into unity of action, but into variety of action; not into bondage, but into freedom; and yet not into conflict, but into harmony, as the flowers of a garden with their varied fragrance and colored foliage. What if the religion of the Mormon is the fragrance of the poppy, that of the Shaker the snowball, the Onondaga Community a bunch of hollyhocks, Beecher's Church a rosebush in full bloom, Spiritualists scattered pinks, lilies and asters, and the New Jerusalem Church a bed of pansies, &c., what need of quarreling about it? All cannot be roses or lilies. But if we had temples of religious liberty in which all were free to meet and worship and compare notes of life and conduct, and where each could bring in his or her acts of life as evidence of the superiority of the religion believed, and where no one should condemn another, and none should judge or be judged, human nature would rise to her native purity and supremacy, and we should soon see whose religion was best.

The Spiritualists of Williamite, to whom Bro. Gates refers, have done nobly, and are worthy of all praise for the erection and dedication of their hall, and we trust it will be a temple of religious freedom in which the human souls can expand beyond the bounds of any and every creed and ism, and on the great platform of religious liberty lift up the churches, and all who will join them, to a recognition of the God in man that is worthy of all our religious efforts.

The phenomena of Spiritualism, which are largely on the increase, will be to religion what scientific discoveries are to agriculture, architecture and mechanics. They are not to be worshipped nor deified and made sacred relics or footprints of God's visits to earth, for this was the error of Christianity, and is not to be repeated, as many supposed when they commenced, and who became disappointed and left because they could not make them so.

ANNA E. DICKINSON.

This celebrated speaker and able advocate of woman's rights spoke in Library Hall, St. Louis, March 4th, to an audience of about twelve hundred, on Mormonism, or as she calls it, "Whited Sepulchres." She was eloquent, pointed and specific, and laid bare the evils of Mormonism, polygamy and Salt Lake tyranny with a scalpel that needed no sharpening. Crediting them and their city for neatness, order, industry, safety for woman as well as man, and by night as well as day, with about equal numbers of each sex, notwithstanding that their system does not allow a woman to have more than one husband, she scorned them for ignorance, stupidity, abject slavery and blind idolatry, notwithstanding they are Christians, and all bound in the great Christian brotherhood that recognizes Christ as the Saviour, and the Bible as the word of God, and she says are the ultimate and legitimate fruits of that phase of Christianity that holds and keeps woman in an inferior condition and subject to man. She did not spare other Christians or Churches who oppose the only remedy for all such social evils in opposing the equal rights of woman, nor did she fail to point out the evils and vices of our large cities, arising mainly from the false and mercenary marriages so ruinous in the monogamic system, and we think pointed out the true and only remedy in the elevation of woman. It was some years since we had heard Anna, and we find her much changed—developed by travel and experience into womanhood. She hardly seems like the little girl we knew in her when she commenced speaking in public. We rejoice in every such case of womanly strength and growth, as well as in their usefulness, for they help solve the problem of woman's capacity.

There was one point we could not fail to notice in her delineation of the absolute control and perfect despotism of Brigham Young over his subjects, through the religious element in their natures, which must be kept in subjection through ignorance, or a complete discipline in education, by mixing their religion and devotion in all the exercises. This certainly does not differ from other history and experience. We have observed the same system and same religious tyranny in

Rev. John H. Noy, at the Onondaga Community, which is perhaps the strictest sect of perfect Christians in our country, and where we, as well as other writers, have often noted the crushed and crestfallen spirit in religious slavery. Rapp held the same authority over his society, and T. L. Harris, we are informed, does over his at Brockton, N. Y., and so far as it is possible in this country, the Roman Catholics carry out the same, and would do it further if they could get the school money divided and the public schools broken up, which not only they but many other churches see as nurseries of free thought and free religion, which they call infidelity. Of course the Mormon children, the Onondaga Community children, and Catholic children, would all be educated out of their peculiar creeds and dogmatic superstition if they were sent to and educated in our free schools without sectarian training. All sectarianism tends to tyranny, and all religious freedom to growth of soul. This was the light we ever found at Onondaga, and in the Catholic Churches as well as among the Mormons.

MRS. F. A. LOGAN.

By frequent notices in newspapers, and by private letters from friends we have assurances that Mrs. Logan is doing a good work in Southern Ill., both in the cause of woman's rights and the philosophy of Spiritualism, and we ever rejoice over every successful effort of a woman to "paddle her own canoe," and not require rowing and blowing into fame to be heard and felt in the world. Mrs. L. is a self-made woman, as the sentence is used, and deserves much praise, as well as pay, for the good she has already done, but whether she gets either or not, she is well paid in the growth of soul and appreciation of spirit-friends—such as constituted our pay for many years' service.

## The Lecture Room.

Prof. Denton at Music Hall.

On Sunday afternoon, March 6th, Prof. William Denton spoke at Music Hall, Boston, on the question, "Is Spiritualism True?" A very large number came out to hear the address, a brief abstract of which we give below:

The argument in favor of a doctrine that it was popular could not go far with the thinker, who reflects that Paganism was once more in public favor than Christianity. If numbers of believers were to prove the truth of a doctrine, then Buddhism and Gautama would bear the palm of victory. Christianity had stood for eight hundred years, but would be obliged, if antiquity were the standard of verity, to give place to idol worship, the child of the ages. It would not do to claim precedence for any faith on the ground that the word of God sanctioned it. If all were true contained in the Bible, then Judaism was true, and all the six hundred sects could be proved so, and six thousand more, if necessary.

The only question for the thinking mind was, "What is true?"—whether its adherents were many or few, aristocratic, or surrounded with poverty. This question the speaker proposed to apply to Spiritualism in the present discourse. It was true if it harmonized with facts—false, if opposed to them. If a man or a book should teach the world to be a few thousand years old, such statement would be found contrary to the facts of geology, and therefore false; if a man or book should proclaim that the entire human race were swept away by a flood, that statement rose in opposition to the known fact of the existence of Egyptian civilization a thousand years before it in the Nile valley—where no trace of such flood could be found—and was, therefore, false.

The speaker then defined Spiritualism, according to Webster, to be: "A belief in the frequent communication of intelligence from the world of spirits, by means of physical phenomena, commonly manifested through a person of special susceptibility, called a medium." To believe this, one must first believe man possessed of a spirit; secondly, that it lives when the body dies; and then he can reach the third point, that communication exists between the spirits that have departed from the body and those still remaining in the flesh. This is Spiritualism, no more, no less. The great principle upon which the matter rested was the possession by man of a spirit, seeing without the use of physical eyes, hearing without the aid of the natural ears, and capable of locomotion independent of physical assistance. The speaker referred to various experiments instituted in the early days of clairvoyance to test its accuracy by different persons—some of whom, claiming to be atheists, did not desire to believe in the facts—but were overpowered by the sustaining testimony. What was it that saw when the eye was tightly bandaged, heard without physical organs, if not the spirit behind all? It would not do to try to account for the successful exhibitions of the power of clairvoyance by declaring that they happened to be; too much had been laid upon the back of "happened to be" already.

A consideration of clairvoyance (which subject the speaker illustrated with copious extracts) was to his mind necessary. We must go down to the alphabet of the matter through the necessities of the times. Clairvoyance proved the existence of the spirit in man. But some person might inquire if it were not possible for the brain to receive impressions from Nature by other than the ordinary channels? Could not all these wonders occur, and yet there be no spirit in man? The facts of the case, however, were not in accordance with the theory. Clairvoyance takes place in sleep as well as waking. The speaker cited the fact of panoramic views of past life seen by persons in the last stages of drowning, and described on resuscitation, and said it was not the brain which produced them. The man was dying, and black blood was being forced in upon the brain to silence its operations forever—it must be something else which saw those views. He also described several instances where persons badly injured had become detached spiritually from their bodies, stood up among the spectators viewing the tempest they once inhabited, and then reentered the body, and given an account of their feelings under the circumstances. He also related the story of a man in Kansas—known personally to him—who possessed the power of withdrawing spiritually from his body and traveling abroad at pleasure; his experiments, however, so alarming his family that at their solicitation he had promised to do so no more. There could be no settlement of the question of clairvoyance apart from the fact of a spirit in man; to say as some do it is thought-reading, merely worked back again as a proof of powers not belonging to the natural body whereby unseen existences were perceived.

The lecturer desired facts—if one were shown him he would bow before it. We must be governed by the testimony of our own reason and senses, and not by the opinion of others. We could not afford to wait in the investigation of truth, till all the narrow people were widened to a proper view of the subject—as true apostles of progress we must move on. There was a time in the history of each of earth's reformers when

they were proclaimed as insane. He did not propose to blame those who could not agree with him. They would gradually be forced to acknowledge that there were more things in Nature than their philosophies had dreamed of.

The lecturer announced that he had not been able—in the brief time allotted to one lecture—to treat even a third of the subject he proposed to consider, and should therefore continue his remarks on the following Sunday. Frequent applause greeted his utterances, and all present seemed to appreciate and fully endorse the teachings conveyed.

## The Christian Church, and the Change of Public Sentiment toward it.

Rev. Mr. Murray lectured on the above subject at Music Hall, Boston, on the evening of March 6th. His remarks show him to be a thinker upon the ground he occupies, and not wholly blinded by any old time faith that, "will ye, will ye," the church shall.

"Spread from shore to shore,  
Till sun shall rise to set no more."

He defined, in commencing, his idea of a local and a Christian Church, and then stated that there were two opinions growing apace both hostile to this opinion of the Church; neither had as yet a sufficient growth, but unless checked it would soon show itself. The first consisted of an indictment which was arrayed against the Church to the effect that she was outgrown and left behind by the rapid growth, and now rendered useless; the attitude which it had taken toward slavery and toward temperance; its tendency to consummate the spirit of caste; these and the like were charges that writers were reiterating, speakers proclaiming, and many believing; the strength lay not in the position of the makers, but in the fact that there is a certain amount of truth in their statements. The position of the Church at the commencement of anti-slavery was not in the true spirit of the Church; and he would admit that the Churches were not free from blame, and that they had taken positions obnoxious to a just sentiment, and set themselves against what they now acknowledged was God's work.

He considers that the only safety of his "Church" lies in progress, for human advancement will not stop for any institution or organization. If the Church should set itself against science or against reform, neither would stop. The second sentiment against the Church did not come from outsiders, but in the skepticism of its adherents.

He referred to a growing desire on the part of some to have an organization outside the Church as an auxiliary power to do the work, but his opinion was that if the Church was not able, then let it go by the board. The real question then is, whether the Church as an organization was able to go ahead and do the work, or must it be given up? for it was ridiculous to say that it must be retained under any circumstances.

The trouble is not so much an attack from without (he thinks) but a revolt from within, and this divergence now amounts almost to a schism. There are certain phrases that gauge the extent of this sentiment. Words are symbols of ideas; they show the drift of undiscovered opinions; words are missionaries to the brain. What men say indicates what they think.

He then spoke of the Young Men's Christian Association as a strong help, but not a separate organization—wherever held or taught differently opened the door for differences and antagonisms in years to come.

We would here parenthetically insert a paragraph now going the rounds of the daily press, showing the extent of this "schism" in favor of the Y. M. C. A., which seizes in the eyes of Mr. Murray to be one part of the "cloud no bigger than a man's hand," which foretells the rapidly rising cyclone that is to smite with jealousy and division the ecclesiastical hierarchy of Protestantism at least:

"In 1860 there were in the United States and the British Provinces one hundred Young Men's Christian Associations; in 1867, two hundred and forty-four; in 1868, five hundred and thirteen, with a membership of seventy-five thousand; and last year, 1869, there were reported six hundred and fifteen associations, with a membership of one hundred thousand."

"When," said the speaker, "the Church shall accustom itself to the wants of the times"—[in thing which in our opinion it is impossible for that ancient embodiment of unreason to do]—"it will have the favor and support of the people."

## New Publications.

DRINK UP, or the Young Peasemakers, makes Volume Five of Oliver Optic's "Lake Shore Series," just issued from the prolific press of Lee & Shepard. The previous volumes of this popular series have been received and noticed. Oil gives the young folks the very kind of excitement which their imaginations crave, and furnishes healthy lessons along with instruction at the same time.

THE TONE MASTERS is another new issue of the same firm, by the author of "The Soprano." It is the first of a projected musical series for the young, each volume to be handsomely illustrated. This one gives sketches of the masters Mozart and Mendelssohn; the second will give sketches of Handel and Haydn, and the third of Beethoven and Bach. The idea is an extremely ingenious and happy one, and is carried out with lightness and grace quite in harmony with the music and nature of it is proposed to influence.

Lee & Shepard likewise publish *Dialogues from Dickens*, for school and home amusement. They are skillfully arranged by W. Elliot Pette, and are fully illustrated. The idea is certainly a most happy one, and a general response cannot be made to it with promptness. The book itself is an attractive specimen of mechanical taste.

Carleton publishes *STRANGE VISIONS*, as a series of original papers, by the spirits of Irving, Willis, Thackeray, Bretz and Meyer, and the child of Beethoven, and a score more. They will be found entertaining, and readers will of course judge justly, each for himself, of the intrinsic truthfulness of communications purporting to come from such well known intelligences.

GOOD HEALTH for March is an excellent number. This month is not quite so old, but the success which has attended its publication has placed it permanently among the current literature of the day. It has been obliged to remove to larger quarters, and is now published at No. 11 Bromfield street, Boston.

From Lippincott, Philadelphia, we have received the March number of "Good Words." THE SUNDAY MAGAZINE, and "Good Words for the Young."

THE ENGINEERING AND MINING JOURNAL for February is received. Western & Co., publishers, New York.

Wood's HOUSEHOLD MAGAZINE has improved.

THE WOMAN'S ADVOCATE for March is a rich number. Mrs. Frances D. Gage's contribution on "Suffrage for Woman" is able, spicy, clear and concise.

HARPER'S WEEKLY and BAZAR are rich in illustration, every number.

## New Music.

J. N. Pattison & Co., New York, have issued two more of J. L. Mallard's pretty and sympathetic ballads, "My dearest dear little heart," and "Jeanette's Reply," arranged for one or two voices.

The most famous ruin in England, just now, is the young Duke of Hamilton, who has squandered a fortune of two hundred thousand dollars a year, and has contracted, or more properly expanded, debts to the amount of a half million more.

MY AFFINITY,  
AND  
OTHER STORIES.

BY MISS LIZZIE DOTEN.

TABLE OF CONTENTS.

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This story is written on the doctrine which gained so many converts among those people who, by continually thinking that they have made a mistake in their carnal relations, at last believe it, and straightway seek some one whom they think can sympathize with them, without whom there would be an "incompleteness," and with whom can only come the "in-dissolving," that shall last "throughout the ages of eternity."

It treats of a man who having believed this doctrine, seeks to put it into practice, and is suddenly brought back to his sober senses by the fact that he has received from the father of the family whom he came to believe was his "affinity." He returned to his home and no longer sought for that which well might wreck the happiness of his family.

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