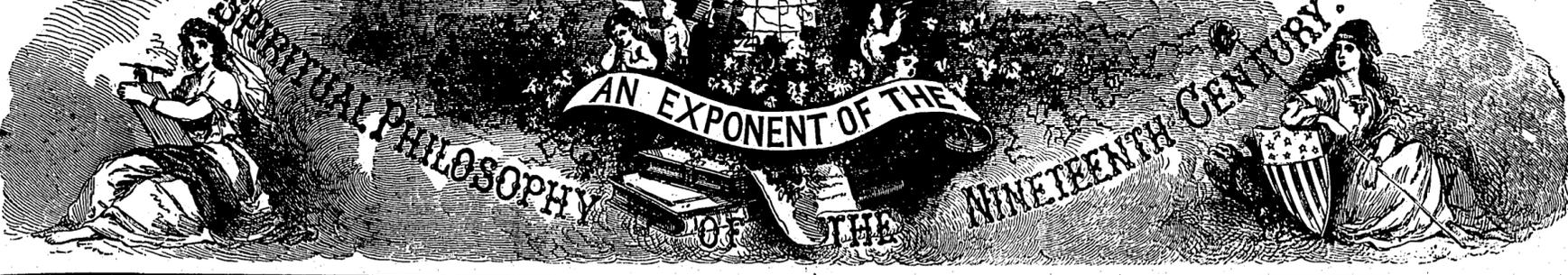


BANNER OF LIGHT.



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The Lecture Room.

THE EVIDENCES OF SPIRITUALISM.

A LECTURE BY HUDSON TUTTLE,
In Music Hall, Boston, Sunday, Nov. 27, 1870.
Reported for the Banner of Light.

After singing by the choir, and the reading, by the lecturer, of the poem, "From the Highlands of Heaven," by Emma Tuttle, (published in the "Year-Book of Spiritualism,") he proceeded to speak as follows:

For the hour that you have placed at my disposal I shall invite your attention to the evidences of Spiritualism. We, as Spiritualists, claim to have a new and satisfactory philosophy and religion; and not only that, but that we have attained the philosophy of philosophies, and the religion of religions. Can we defend that claim? Is there evidence that our position is true?

The idea of the immortality of the soul is more universal in its expression than that of a belief in God. It is true neither are wholly so. If we trace downward through the path of time this thought, till we come to the region of comparative mythology—or comparative theology, as the German metaphysicians term it—we shall find that these ideas dwindle away and are lost; but long before the ideal of a continued future existence is abandoned, that of God is lost from view; and it is long before we reach, in this descending scale, a people so low in development that they do not realize their own immortality. Many of the savage races have no equivalent word for God, but few are so low but that they have an idea of their own future continuity of being. Each of the various peoples of earth presents us a new view of this subject, founded upon their national wants and aspirations. The Esquimaux believes in a heaven which is always warm—where there are rivers that never freeze; and where he will find plenty of whale blubber to eat. The North American Indian believes in a "happy hunting-ground," where the rivers are stocked with fish, and the game is abundant. And these views are fitted to the knowledge and wants of their believers. The Moslem looks forward to a heaven perfumed with musk, and wherein each one of the faithful shall have seventy houris to be his companions. Such a sensual heaven is fully in accordance with the Moslem instinct.

And coming to this country—what of the views of heaven here entertained? Ask the majority of our people concerning their ideas. Can they tell us whence they were gathered? They have certainly not been drawn from the Bible, which tells only of a contracted New Jerusalem, described by the Apocalyptic revelator—the city that was four square, twelve thousand furlongs—with jasper walls and gates of pearl, and streets paved with "pure gold, as it were transparent glass." That may be fully adapted to the ideas of the nineteenth century as to what heaven ought to be; and I suppose it is quite as adequate to meet the wants of a large class of our business population—who estimate the worth of that eternal city by the market value of the pavement stones—as that of the hunting-ground to the red Indian, and the unfrozen water to the Esquimaux; but there are some in our day, myself among the number, who hope, if there is a future life, it will be passed in some other place than this seven-by-nine abode, singing foolish praises on golden harps. A monotonous life it would be, or so it strikes me, but this is the only conception the church has to offer of heaven.

But Spiritualism offers something entirely different in its nature, and fully up to the ideas of this age. It says that the future life is a continuation of this; that the human soul is to go to a home governed by natural laws and natural forces. Forevermore it proclaims that this life is only the preparatory scheme; that as soon as we step over the shadowy boundary we shall continue our progress there; whatever we know here we shall know there; our mental progress and our moral scars will remain on the further side. Every act of our being shall be measured out to us on the other shore.

Spiritualism differs from all other systems; from it is brought forth a new order of religion. This principle of reward according to works has been made use of by the priesthood of olden times, and by it they have not only destroyed man's happiness on earth by superstitious teachings, but they have clouded the future with the wild and fantastic children of their imagination, and conjured up the fearful abode of demons, hoping to thrust their views upon the laity, for selfish purposes, and to make them recognized as truth. Spiritualism is not bound to any faith of the past. It differs from all these because it has brought science wherewith to weigh religion, and if religion cannot hold its place it must give up the ground it has so long occupied. Now, if you lose a dear friend—death almost quenches our hope sometimes—and you turn to the church for consolation, what do you get there? And I make the review from science to the church, and from science to Spiritualism. You are told that if your friend was a member of the church, in good standing, and paid his pew rent regularly; if he was sanctimonious, and always said his prayers at certain stated seasons—then he has gone to heaven! "But," you ask, "where are my evidences that my friend exists on the other side?" "Ah," they reply, "Christ arose again on the third day, and thus proved to all mankind the possibility of such a resurrection." "But," you ask, "is that a resurrection of the body?" and some of the Protestant sects answer yes, and some, with equal certainty, reply in the negative. You ask of them: "Who is this Christ?" and one class says: "He was a man, like ordinary men." Then, of course, his body was not raised. Another sect replies: "He was a God-man—the very God made flesh to dwell among men." Then his resurrection does not prove that we poor mortals are to be

raised on the third day of our death. Their faith is based on the blind record of the past; our souls are not satisfied. Does it satisfy the church-members themselves? Look at them when they lose their friends. Sometimes they are so bound down by theological bigotry and benumbed by the spiritual opiate of their creed, that they are enabled to silence their doubts; but do not the majority of them weep and wail at the sepulchre like the veriest worldling? They have no absolute hope.

Let us ask science: "Can you prove to us that our friend exists on the other side?" And chemistry will tell you "there is so much carbon, so much hydrogen—so many component parts of the muscles; so much phosphate of lime in the bones—so much of all to make the man; set them in motion and you have a living form; so much food, so much heat; so much magnetism and electricity are needed to carry it on. As fuel is to the steam engine, so is food to the organic being. You may expend this life force alike in the motion of your arm, or the thought of your brain." "But," you ask, "what becomes of the heat and the fire, after the wood is gone? What becomes of the light of the taper when it ceases to burn?" There is no answer; and chemistry can only reply: "When this machine stops, the taper of mortal life goes out, and there is left but a decaying form which anatomists to join its elementary sources." The anatomist will tell you: "I have dissected bone from bone—I have traced the course of the arterial, and the ramifications of the muscular system, but nowhere have I perceived the necessity of any immortal being. Life is the result of certain combinations of gases and minerals, and when this combination is destroyed, life ceases; and you may as well look for the hum of the bee, after the insect has passed on its busy wings, as for life when the body has perished."

Then we have nothing to look for save in Spiritualism. If the spirits have brought us the truth, in their manifold revelations, that is our only hope. And now I will review some of the objections that have been raised against our philosophy by its opponents. The cry of "humbug" has vanished before the power of numbers. Perhaps you will be startled with the number of believers in the United States alone. From an obscure cottage in New York, in early twenty-two years, this new revelation has stretched its arms of comfort around the world. Judge Edmonds made the statement that in the United States alone, Spiritualists in the United States—they estimated the number of mediums at sixty thousand. Our faith has extended itself broadcast among men, and herein lies the great proof that I would present to you; there is a unity in all its communications; they may differ as regards the medium, the nationality, or the spirit-source from whence they proceed, but they all tell the same story, in effect, as regards the main points at issue—just as letters come to me through the mail, from Calcutta, the Cape of Good Hope and Australia—bearing the same intelligence, although differing, perhaps, in details. The backwoodsman, far away in the forest of Michigan, resting momentarily from his toil, traces with a piece of charcoal upon the birch bark a communication from those who have passed on, and in Boston, in a delicately furnished boudoir, the lady pens upon perfumed and tinted paper the words of the risen and glorified soul. Look at both these messages; and you will see the same general idea.

What is still more significant in the progress of Spiritualism—that which vaunted Christianity blushes to own—is the fact that there has been thus far no leadership. Whoever has attempted to head and direct this movement has been invariably cast down. I said it had no leaders, but the spirit-world is the leader in this new dispensation, and we are only the instruments. Wherever selfishness has gained leadership, it invariably is thrown down by the mightier power behind the movement. The charge of humbug being disposed of by the natural course of events, the next wonder that was discovered by the enemies of Spiritualism was, that its believers were all insane, or the hallucinated dupes of those who were. In the face of modern facts, this charge of insanity does not deserve an answer, but that of hallucination may be worthy of a passing notice. You sit at a table, and you think it moves, but the skeptic says it did not—it is the result of a disorganization of the brain whereby you are self-deceived into a belief of its motion—this is hallucination in its application to your case. But if you sit in a circle, around a table, with others, and such motion occurs, it is infinitely impossible that all present shall be hallucinated. What might possibly be tortured into an application to one individual, becomes useless when applied to a score of witnesses of the same phenomenon.

Then the cry was raised that the spirit phenomena were the work of the devil, and I am sorry to say that many of our Orthodox friends believe so still. Judging from their expressed views, they must be better acquainted with him than are the Spiritualists. The devil has been a scapegoat long enough for the theologian fathers, but many of them still stonily assert that Spiritualism is either his work or that of evil spirits; and this statement they have endeavored to prove in twenty-two distinct volumes, which have been brought out by the controversy. They must receive great consolation from this view of the subject—that the devil is let loose to tempt the children of men. But I would ask, if the evil spirits are turned loose to come to us and drag us down to perdition, will not all kinds have a similar

freedom? If the evil spirits return, cannot the good ones also come? Will they not, in love and pity, yearn just as anxiously to commune with us?

Then our opponents urge: "It is all electricity—it is all magnetism," or anything else to which it can be for a brief time ascribed. Perhaps it is—let us see. This is said by men who make scientific pretensions, but they are in this far behind the developments of true science during the last twenty years. Has electricity intelligence? The table moves by it, says our opponent; but that table in its motion manifests the rule of intelligence; shall we refer that intelligence to the blind force of electricity? We may as well ascribe it to the wind that blows!

The same argument applies to magnetism as well. I have heard some Spiritualists and scientists go so far as to say that God was electricity—Spiritualists who ought to know better. When they say the spirit-body is made of electricity, they drift themselves out of the domain of fact, and into the fog of metaphysical speculation. The explanation of the movement of the table as given by the opponent of Spiritualism, and that given by a Spiritualist occupying this electrical current basis, would be very much alike. I have heard an explanation given by a spirit, that the movement was effected through positive and negative forces in their action, by which, in some indescribable manner, the medium became either positive or negative to the table, resulting in its motion. It is well known that, if you have the table thoroughly positive, and suspend above it a little instrument—a pith-ball (the most delicate test of the presence of electricity, as the friction of a glass tube an inch long will evolve power to repel the ball)—you will find no symptoms of the electric power. I have tried it repeatedly, and could not detect anything of the sort. How very delicate must be the manifestation of force which produces the phenomena! The same is true of magnetism. We hear some men, who should know better, talking about positive and negative magnetism. This is simply instituting words for ideas. The table cannot move intelligently or the raps be made in any such manner, either by electricity or magnetism. We should be as wise for explanations based on such foundation.

I doubt if Ben Franklin is the inventor of this method of intercourse, as is detailed in many communications. My experience has been, that, as on earth I know many persons who would sign to any communication they might send me the name of some distinguished person instead of their own, if they thought it would the better attract my attention, so it is in the spirit-world, and so do spirits anxious to be received as authority give the name of some great man already passed on, instead of the one rightfully belonging to themselves. I once received from Baden-Baden a communication (coming through the organism of an excellent medium) purporting to be from Franklin, wherein he claimed the discovery; but the style of the letter was at least not such as would be expected from that celebrated philosopher. What are we to do when spirits come to us claiming these high-sounding names? Why, spirits on the other side are even as they are here, and will take the same methods to bring themselves into notice—signing Franklin or Swedenborg or Bacon in place of their humbler names; and we must govern ourselves accordingly.

The manifestations of the present day have also been attributed to clairvoyance. Our opponents are badly situated. They have two classes of phenomena, entirely distinct from each other; whatever will explain one phase fails to account for the other. Clairvoyance—the quickening of our spiritual perceptions, the seeing of spirits, the leading outward of high spiritual senses—may explain certain phenomena witnessed; but it fails to account for the moving of a piano or any other ponderable body, in defiance to the heretofore established law of gravitation.

Another method by which it is sought to explain away the phenomena is that these things are the result of od force. It happened that Baron Reichenbach discovered that certain very sensitive persons could see from the poles of a magnet, or from the points of crystals, light emanating. What the character of this was he did not know, but called it od force, and the name was eagerly adopted by the opponents of Spiritualism, who, at its coming in our day, declared it to be produced by this same indescribable od force; and the ignorant serfs of the church have been obliged to receive the declaration of learned divines that this statement was true, and that this force accomplished all the wondrous things recorded. Drowning men will catch at straws.

But this theory of od force does not account for the existence of intelligence as manifested—this spiritual life which we must understand in our investigation of the evidences of Spiritualism. We are informed, and truly, that we go out on the other side as we are here, and we come back to earth and communicate with the same intelligence. How am I to identify my friend on the other side? I cannot by the simple movement of a table. He must move that table intelligently. That intelligence cannot be derived from nothing. I recognize him because he gives me something which I know and he knows, but is a secret to all else, and I know it must come from him or myself. Now comes the next step: The intelligence gives something which even I myself am not cognizant of; some allusion which I afterwards trace up and find to be true. The chain is complete, and he is identified. If your earthly friend should come to your door and rap, and you, not seeing him, should demand to know who was there, he would give his name, and if you were to ask him, "How do I know it is the person spoken of?" he would identify himself by recalling to your memory something concerning your acquaintance, just as the returning spirit does. These are the facts on which we base our philoso-

phy and science—these are the facts which every one must search out for himself. Facts in my experience will have no effect upon yours; you must investigate for yourself before true satisfaction can come. Judge Edmonds, of New York, said to me that when a certain Governor, with other parties, called on him to ask for a communication from Swedenborg and various great men, he told them they must do as he did—commence at the bottom of the ladder of investigation, and then perhaps in time they might receive communications from those occupying higher posts of thought.

There are several sources of error in communicating, such as wrong conditions in the medium, circle, or investigator, or method of investigation. If we would present anything to scientific men for the purpose of calling their attention to us, we must investigate closely. I have a good word for the scientists, although the Harvard Professors did not report, and perhaps never will; they are honest, and whenever they have investigated Spiritualism truly, they have become Spiritualists themselves. Men like Prof. Varley, the celebrated electrician; Wallace, the author of the Darwinian Theory of Development; and Prof. DeMorgan, have, on examination, given in their adherence to the new philosophy. These men are honest, but we must give them facts at the outset. An old lady, sitting at the table—ignorant of the workings of the spirit manifestations—asked, "Is this the spirit of my daughter Jane?" when the raps came, and answered, "Yes." She then asked, "Is my daughter Jane dead?" "Yes," was the reply. Then, to make the matter sure, she asked: "If my daughter Jane is dead, and is a spirit, and is here, will she answer by three raps?" The desired reply came, and the old lady, settling back in her chair, triumphantly exclaimed: "What a tester!" Many such tests might be presented, but they would fail to receive the belief of scientific men. And those physical media who traverse the country giving séances for manifestations, shut up in a cabinet where they cannot be examined, save under certain conditions, must fail of reaching the scientific mind. I do not say anything against such media, but we must not ask men of science to receive the operations of such as tests and indubitable proof. The scientific man is a prover; he works onward to the establishment of a point, and when he has attained it, all other scientific men may do the same. But in Spiritualism it is almost impossible to get the same conditions twice—all at once they vanish, and we cannot get them again; but till we can find out upon what the laws of mediumship depend, we cannot be certain of the results of our séances. And yet science demands just this test of us, and it is required, in justice, that every Spiritualist shall go calmly to work for the settling of this question, and the attainment of this knowledge, if possible.

The English Spiritualists say: "You Spiritualists in America have not improved the advantages you have, as you ought; if we had had them we should have done more; if we had the chance you have now, we should do more." It behooves every Spiritualist to make these test-examinations, to go to his experiments that there can be no instituting the result. It is necessary to go to work accurately in your circle; not sitting down and receiving whatever response may come without any binding test-conditions on your mediums, but you must surround them with conditions under which no trick can be executed, and then you may be sure of what you receive. The medium is like a fine-strung instrument, which, rightly attuned, gives forth tones of harmony—and the reverse, if out of tune. Our media too often are untuned instruments, and the messages that come through them to-day resemble the tones that come from this instrument [pointing to the tuner—twangs and roars and sighs, but no melody]. For instance, if you have two pianos perfectly attuned to each other, and should put one in this room, and the other in another, if one be played upon the other will softly respond, but if they are not in tune, there will be no response or rebeco. So in the spiritual manifestations, the two systems must be accordantly attuned. The moral and intellectual status of the medium decides the character of the communication that he will receive. Take two strings; one of which, moving, will give sound, and put a moveable bridge beneath the other. This bridge will move at every vibration until its string is the proper length, and both will then vibrate in unison. So the medium's system becomes attuned to the other, or spirit system.

The perfected musical instrument is the perfected medium. Here [pointing to the organ] perhaps we have a full illustration of a perfected medium of sound. How grandly it will respond to the touch of the master's hand! The very elements seem viced by it, and the tempest rushes through its long drawn columns; again, with softer strains, it will call forth love and affection. And how like a medium is it in every respect—those pipes, cut in appropriate lengths, giving forth a thousand-voiced melody. But, even though attuned in harmony, if you were to fill those pipes with the rubbish of the world, the utterances they would give forth would be choked and harsh and discordant. So have I seen media who should be infinitely more perfectly attuned, filling themselves with the rubbish of earth—surrounding themselves with the smoke of innumerable cigars—making of themselves conduits for that liquid whose name is death—giving themselves over to senseless enjoyment or the hard grasp of selfish ambition—and so on, throughout the dreary catalogue. Now let the spirits touch this instrument, and if it respond as all, it will give forth the most excruciating strains of discord. It is the duty of every medium to avoid that which brings discord, and aspire only to harmony. It is the duty of every Spiritualist who has been baptized in this divine light, that when angel hands move over his heartstrings, they shall give forth the melody of trust and purity. And to that end make this your prayer: "May the angels keep us all!"

Free Thought.

WHO ARE CHRISTIANS?

One of the unsettled interrogatories of life in this one: *Who are the Christians?* The heart's staple answer, and true one abstractly, is expressed thus: "Not unto them that saith Lord! Lord! but whosoever doeth the will of the Father." &c., is, though true abstractly, only a myth. It finds an affirmative answer in every thoughtful heart, but is only a "glittering generality" nevertheless. Why? Because the question, *What is the will of the Father?* is a debatable one; for no one hath seen the Father, and "the Father," or his will manifested, is what comes to us through the human soul's lens. No matter the authority outside, whether from Nature or Revelation, both of which in the last analysis are one, that is Revelation; and our own soul gives the final shape, or greater or lesser light, and by virtue of this irresistible last term, it necessarily takes the moral or even the material personality or shape that our own lens casts on our own field of vision—it may be magnified a million diameters, more or less—but is as unmistakably human as self can make it. Hence the answer to *What is the will of the Father?* is as various as man himself. We must generalize, then, not from ourselves, but from facts or ideas common to all. That answer, I think, has been stated aforesaid through intuitive souls; expressed, if you choose, especially by one; though never reduced and may never be to a point, the world's alate and figures have been ever reaching toward and never from that point, which can be expressed thus: "How can a man love God, whom he hath not seen, unless he love his brother whom he hath seen?" Equal to "The love of God is the love of man," with this explanation: There is no irreverence in saying that the answer, "He that doeth the will of the Father,"—which every thoughtful man feels to be abstractly true, and even in a sense practically true also—is but a "glittering generality," as before stated. *Who then are the Christians?* Tried by this rule, allowing it to be the correct answer, church membership fails of being the definition of this unsettled interrogatory. No man, who is a Christian, is a member of a church; for in the seat of his own preference, as well as outside, the rule does not apply; that in all and outside of all there are men whose lives it substantially our high conception, and there are men whose belief makes them evangelical with some and liberal with others, and as far as precept goes, belonging to the heritage of God, as we severally understand it; and yet the said life and the said belief are not found trotting well together—are at best but a fancy-match, using the idiom of the turf—that is, arbitrary or accidental. No careful observer of the mental dynamics of human life but must see that the one has no relation to the other, but each has an independent motion, as much so as the eye and finger. You may have the life without the belief, or the belief without the life. On good grounds, (either because we expect more from pretension, or because the facts warrant it,) I think the chances favor the conclusion: the more profession, belief or faith, the less life or feeling for others' woes. This is so patent that it is the grief of the church, the rottenest spoke in that great wheel, and will be—through the aid of impressionable intuitive men who perturbate in their orbits, like Beecher, Murray and others—the means of church purification, and I am inclined to think, at the expense of the church; that is, by the fuller expression of the invisible church, that greater congregation whose members have the natal mark, and are of every nation, kindred and tongue, whose members will not sit down alone with Abram, Isaac and Jacob in the Kingdom of Heaven—but will include the Pagan patriarchs and worthies, as well as the Hebrew and Christian, that in heaven where St. Plato will sit as high as St. John—where Jonathan Edwards and John Calvin will have to take back seats, or, at least, will need as much reconstruction as Thomas Paine or Abner Kneeland.

Eliminating then the golden rule, which is older than A. D., and the "doing the will of the Father," which is (though not irreverently) proved a "glittering generality," *who then are the Christians?* The modern Spiritualists, of course. True, like the church and like human nature in general, they are freckled with blemishes; but show me as many points in common with him whose name civilization bears in any other body of people—yes, I will say it, any other religious body of people—and I will be as speechless as the man found without a wedding garment.

1. Jesus was a manly man, with a female or tender heart.

With all our imperfections, are we M. S.'s not independent thinkers, individual sovereigns, incarnations of the Declaration of Independence, and deducting errors and human frailties, does not that make us manly men, not bowing the knee to usurped divine (?) authority? As a body are we not tender to human frailties, even liable to the reflection once cast on him, "as friends of publicans and sinners?"

2. Jesus said to the woman, "neither do I condemn thee; go, and sin no more."

If there is one ethical precept that is radiant with the modern spiritual philosophy, it is breathed in this quotation; the frail sisters of today are more than one step nearer innocence, because of our manliness, our tenderness, our philosophy.

3. Jesus said, "Wo unto you, Scribes, Pharisees and Hypocrites." &c.

That is the voice of modern Spiritualism today, and must be until shams are expurgated; it seems to be the mission of modern Spiritualism to utter that same curse to-day, and they hear it and tremble.

4. Jesus despised popularity, fashions, ambitions, and what is called good company. (?) The man who becomes a Spiritualist is forced

Spiritual Phenomena.

EXTRAORDINARY MANIFESTATIONS IN THE LIGHT.

FRANK L. THAYER, THE MEDIUM.

The following account was clipped from the Chicago Evening Post, of Dec. 12th, and forwarded to us by a well-known gentleman of that city, who was present at the séance, and says the facts reported are strictly true:

"Our reporter is not a bit superstitious. He always laughs at the most cherished superstitions of the people. He invariably laughs at his own fears. He is not averse to accepting penknives from his dearest friends. He is composed when his looking-glass breaks, for he knows what ails it. He is happy when he dreams of funerals, for he accepts it as a sign that the poor undertakers will still continue to earn their bread by the sweat of their brows. He does not care which foot should first cross a threshold.

It is also a conspicuous fact that our reporter is not very imaginative. He is not afraid of the dark. He does not believe in witches, excepting those in dim and delusive, to each of whom it is ordained that one man shall fall a prey. He never saw but one ghost in his life, and that, boldly approached in the dark, as it stood on a high bank by the roadside, suddenly assumed the similitude of a white dove. He has presented some much solid comfort in examining the devices and demonstrations of the so-called Spiritualism; but, hearing that Thayer, the Wisconsin physical and musical medium, was holding séances here, he dropped in on Friday evening at a select gathering. The manifestations were far superior in kind and degree to those of the Davenport brothers, which made so much excitement through the country five years ago, that a brief account of the doings is in order. No "tricks" to begin with, there was no putting out or turning down lights. The gas burned brightly throughout the entire evening in all parts of the room. The only article of furniture except the chairs was a "cabinet" of black walnut, about as large as an ordinary double wardrobe—five feet high, four feet wide and three feet deep—and mounted on high strips of board for legs. It had a pair of doors in front, which, when open, exposed the entire interior. Within was a carpet, stretched taut upon the floor, and buttoned on carriage buttons at the corners. Upon this were placed a snare drum and two drum-sticks, a gub, three table-bells, of various sizes, and a rubber whistling ball. These were deposited on the left side of the cabinet for the audience.

The cabinet was of the plainest construction, being loosely screwed together; and the medium asked the company to examine it, and offered to let it be placed in any order. No "tricks" or other illegitimate traps were found. A committee of skeptics was appointed to look out for tricks.

The cabinet was locked, and one of the committee retained the key. The medium then took his seat at the left side of the cabinet, and put his hand through a small hole in the lower corner of the case, and rested it on the floor within. The whole of the medium up to his right wrist, was in full view of the audience. The committee saw that he was feet of him. It was obvious that he could not reach within three feet of the nearest musical instrument.

In five minutes there was a rattling inside. "There's rats!" exclaimed one of the company, and a laugh followed. Presently one string of the guitar uttered a sound. Everybody glanced at Thayer; but there he sat, passive, and, in fact, rather stolid. He looked innocent, and his form was like a stick. Then there was a shrill whistle on the hall. The committee saw that this was in the order of their notes, and afterward all withdrew. Then there was a promiscuous rattling and shaking up all around the cage.

At this juncture Thayer whistled Captain Jinks, Johnny Comes Marching Home, and other lively airs, and the cooped up intelligence, wherever it was, kept perfect and really wonderful time on the bells, whistle and guitar.

Then gentlemen in the audience whistled tunes and were similarly accompanied, one of them being a new one composed for the occasion. No sound having yet been heard from the drum, Thayer inquired what was the matter. They, or it, the thing inside, demanded, by an uproarious thumping, that the alphabet be rehearsed, and, or being accommodated, spelled out. "The drummer is away." "Isn't he coming?" asked Thayer in a disappointed tone. "No! no! no! hope so," was the response.

Then there was a repetition of the same, with variations; and the imprisoned musicians struck up Yankee Doodle on their own hook, and played it through without apparent assistance. Suddenly there was a tremendous uproar inside, and a long roll, beautifully executed, on the drum. The whistle squealed, the bells jangled, the guitar thrummed, and there were such bangs upon the sides and doors of the cabinet as threatened to knock it to pieces. The drummers were then a kind of a drum, and a drum, and the best of the band were rejoicing. It certainly was very earnest, but very undignified joy.

As soon as the uproar intermitted for a moment, there was heard a thrumming, and Thayer informed us that "Tracy" was "tuning his guitar." Then followed "music by the band," and drumming, secundum artem. It was certainly first-rate drumming—the operator might have been the ghost of the famous drummer who was slain so often during the late war. He played one tune through, drumming the lines alternately, one line with the sticks, and the other—"you'd not believe it, but that is what Thayer asserted, and also what it sounded like—the other with the finger-nails!" "Where does he get his finger-nails?" ventured one of the committee to inquire. "He materializes them," explained the ready Thayer. Then the cooped up concerters favored the audience with a clear dance, keeping time with the bells and whistles, a waltz, a minuet, and as far as the human ear could testify. It was evident that the carpet was up, and the disembodied dancer hoed it down on the floor of the cage with all the vehemence of a mistleel in the moment of his most abandoned vigor. There were also simultaneous thumps on the top & sides of the cabinet; the doors were seen to spring outward from the battering, and it seemed as if the whole structure would tumble down before our eyes. And there sat the imperturbable Thayer, and there perambulated the vigilant committee, and we could not see how anybody had got inside.

Then there was more music and more noise, and at last there came an end to this scene. Thayer solemnly said "Good night;" the turbulent musicians vigorously rapped good night on the side of their casket, the instruments dropped to the floor, and all was still. Two of the committee rushed to the doors and flung them open, while one seized Thayer. No wires were found. No traps of any sort were found. No secret door was found, and nobody could have got into it if there had been one. It was plain to all that there had been nobody within the cage except Thayer's right hand, and that had apparently not stirred. The carpet was rolled up in the corner. The guitar was on the drum. The bells were scattered about. And that was all.

Well, the question which troubles our practical reporter—our very Gadgrind of a reporter—is, "What was it?"

M. MILLESON, SPIRIT ARTIST.

On his way Westward, by invitation stopped over at Little Falls; he has had the good fortune to leave with our citizens such tests of his power to draw from the "Summer-Land" correct and true pictures of the loved ones gone on before, as will in respect to the artistic skill and merit of his work, no less than the faithful portraiture, challenge the admiration of the best judges or critics. He has just finished a piece of work for my family, comprising a group of six, which, when viewed in the light of surrounding circumstances, is most wonderful; not only as regards the skill and genius thrown into the work, but in the light that it is so palpably authentic. In the group, we recognize a son and two daughters who passed from earth in early infancy. The daughters are represented in the picture in duplicate—as now in their present state of womanhood, and as formerly, infants about the period of their

death. A circumstance which greatly enhances the interest involved in the case, is the fact that the daughters were twins, and very unlike in personal appearance, which at the time of their birth was a subject of surprise and comment, considered unusual. Now that the same thing is reproduced in the picture in the way it has been, is indeed truly wonderful.

Through the aid of different mediums, we have had frequent communications from them—two of which are particularly important in this connection, and as forming a link in the chain of evidence indisputable and conclusive—they came at an interval of six years apart, and by different mediums, who at the time were strangers to myself and family, in respect to all its relation and history. Such communications are in writing, with the initial letters of the names subscribed, and contain a full and minute description of their characteristics and personal appearance; among other things, one was described as a trifle taller than the other, and one with rounder, fuller features, all of which is verified to the letter in the picture. I must add, Mr. Milleson also came to us an entire stranger, and remained wholly ignorant of the work he was about to accomplish, until he pronounced the same completed; and when informed of the circumstances he appeared equally astonished and pleased at his glorious success.

If this account, Messrs. Editors, shall prove acceptable to your patrons, I may be induced in the future to give other facts embraced in the case, when the evidence of identity in regard to my son will be found equally clear and full of interest. Hoping Mr. Milleson may meet with the genuine, liberal support he merits, and that harmony and peace may attend him while performing his great work, the grandest of all phases of mediæstic power, is the cherished good will of H. LINK. Little Falls, N. Y., Dec. 26th, 1870.

REMARKABLE CASE OF SPIRIT FORE-SIGHT.

EDITORS BANNER OF LIGHT—I see considerable in the Banner about the "Healing Power" and its right uses; also with regard to the practical use of mediumship. All these things interest me, although I think we know but little, as yet, as to how many uses mediumship may be applied.

Years ago you used occasionally to publish tests from me, given as I passed around the country as a speaker. Of late I have taken but little part in such scenes, as other duties have confined me at home.

I so often see it stated that no real intelligence of a practical nature comes from the spirit-world, that I feel inclined to write out for answer to such remarks a little test that occurred to myself rather more than two years ago.

Nearly three years ago, an old man with whom I had for some time resided, passed to the spirit-world. He had been like a father to me, and was a firm believer in spirit communion. I often said to him, "If you have anything of importance to tell me after you pass to the spirit-world, come and do so, and I will obey you."

Some six months after his death he came to me, one day, and requested me to go to Mr. Allen Putnam, the administrator of his estate, and have him execute a lease from my sister, his (the spirit's) wife, to me, of the place on which we were then living.

I did not wish to do it, as I saw no cause for it, but I obeyed, Mr. Putnam and Mr. L. A. Huntington (since dead) coming out to our home to execute it. I never saw the lease from that day, as he retained it with her papers, but was often blamed for it by those who pretended to have faith in such manifestations, but I did not care, as it was obeying the old man, as I told him I would.

My sister entered the spirit-land a year and a half later, leaving, by his request, the house to me; then for the first time the meaning of the lease was made apparent.

I was not her legal heir. Had no lease existed, I could not have stayed in my own home during the first year, while the estate was being settled, without paying five or six hundred dollars rent to her legal heir for the place, an almost impossible burden as I was then situated.

This the old man knew, and he took this way to protect me without telling me the reason, leaving my obedience to him and my faithfulness to my promise to bring his own reward.

The first I knew of its use and need was when the executor of my sister's estate asked me "What lawyer told me to get a lease of the place," adding, "His lawyer said it was a shrewd thing!" This is a little thing, but all the wealth of the world would not buy it from me, and the sneers of the ignorant can never take from me this distinct evidence of his foreseeing love and care, proffered without a reason, and proved to me through my own faithfulness and obedience.

We may not always know the meaning of things as they occur, but if we wait, the meaning is almost always revealed; and I write out this little circumstance (only one of thousands that have occurred to me during the last few years) to help others to an intelligent faith in true mediumship, that will give them patience to wait.

Yours for Truth, FANNIE B. FELTON. Everett, Mass.

EXTRAORDINARY TIMES IN DETROIT JAIL.

(From the Detroit (Mich.) Tribune, December 17.)

During the last few years past many strange things have happened at the Wayne county jail, and now we have to record another occurrence which must take the palm in the matter of mysteriousness. Yesterday morning about one o'clock two or three of the prisoners confined in the first ward of that institution were simultaneously thrown from their beds with considerable force, and their officers of alarm and for assistance around the officers of the prison, who were further astounded by the fact that the alarm bell in the turnkey's room commenced to ring violently, chairs were moved about the building, tables were promiscuously piled up, and a guitar and piano in the sheriff's apartments gave forth musical sounds without any visible assistance. The gaslights in the building were also extinguished, and the noise continued for some time until it ceased as suddenly as it had commenced, and all became quiet. When lights had been procured everything was in confusion. Beds were overturned, papers laid scattered about the place chairs were capsize, and the office desk had been removed to the center of the floor.

Our Spiritualist friends will have no difficulty in explaining these phenomena.

The Late Pythones of France.

Mrs. Jane M. Jackson sends the following selection for the Banner of Light: Mademoiselle Lenormande, called "the Pythones" passed from her mortal body at the age of eighty-seven. She left a large fortune. She acquired celebrity in the art of divination. Robespierre used to cut the cards himself. She predicted his fate and that of France. It is said she deeply regretted that she had not initiated a pupil in the art by which she had gained such a reputation in advance. Josephine knew the events of her life in advance. She became a seer, and was consulted upon all occasions, and believed in Lenormande upon all occasions, and believed in her predictions. Although fate was hard to read during the awful days in 1830, her house was besieged by a stricken crowd. She gave them as-

surance that Louis Philippe would protect them. The struggle between good and evil needed but little to have plunged the city in blood. She predicted that earthquakes and war will yet deluge the land of France. Lenormande used snuff. She shuffled the cards, and spoke in a low, monotonous tone, without a pause, until the end, and as she closed the pack, "That is all." On her table were cards and several books; a black cat was seated on the elbow of her chair. Her directions were to cut the cards with her right hand. She glanced sideways at her visitors, reading character, and then perused the past, present, and the future. Many hearts trembled as she read the future. She would say, "Blame me not. I but read the book of fate as it is unfolded to my sight. The hand of destiny is strong for good and evil." Her portrait is thus described. It represented Lenormande in her youth, sitting on a balcony of the palace—the millinery—leaning on a table, whereon were spread the cards of her art. There was a twinkling smile in her blue eyes, of gloe that perhaps she felt at Josephine's faith in her predictions. Her hair, light auburn; dress of white muslin. She was healthy in form, wore bracelets on her arms. During her life, so long as she gave predictions, she received her visitors by lamplight, her restless eyes were fixed upon one object. She guessed at the wants of the "consultant," and predicted accordingly. Napoleon consulted her, but it was never known whether he gave credence of his success or downfall to her predictions. She certainly foretold much of the misfortune that occurred at the ill-starred surrender, and when a prisoner at St. Helena, he must have acknowledged, in a measure, its correctness.

Funeral of Mrs. L. W. Dewey.

Passed to the beyond, on the morning of Wednesday, Dec. 28th, 1870, amid the radiant glories heralding the coming of the sun, at an hour illustrative of the change she was undergoing, the spirit of Mrs. L. W. Dewey, wife of Dr. John H. Dewey, formerly of Worcester. Her mortal body had wrestled with disease for a long time, entailing much suffering, so that the dissolution of the spirit and its tenement was doubly joyous. Our sister was strong in the faith. Her views of spiritual things were very clear, as were her conceptions of the duties of life. As wife, mother and friend, she did her work nobly. Possessed of the medium powers, she made good use of them, and subordinated life to the good of her fellows. She gave promise of much usefulness in these times when laborers are needed; but her mission as a mortal has closed, ushering into a higher sphere where she still can labor and strive to uphold humanity.

Previous to taking the body to the cars for removal to Worcester, where it was to be entombed, services were held at 12 M., Thursday, at her late residence. Friends came to cheer and comfort husband and relatives, also to testify their respect for a cherished friend. There was nothing formal. She desired that the last offices should be without ceremony. The services were in keeping with her desire, but nevertheless deeply impressive and assuring. Remarks were made by L. K. Joslin, W. Foster, Jr., Seth Shaw, Mrs. West, all of this city, and Mr. T. Bell, of Woonsocket. There was an inspiration and opening of truth above any similar occasion I ever was present at.

The interest was heightened by the spirit of our sister, appearing through her sister, and expressing thanks that her wishes had been accomplished, and the resurrection been accomplished. The ransomed soul spoke of the transcendent glory of the new-found life, and the beauty which enveloped it on all sides. The address was thrilling, and the words of cheer and comfort most assuring. She asked that "Home, Sweet Home" be sung, as she was soon to go to her home in the Summer Land. They were then done, then she, through the medium, passed around the room, taking each by the hand, and speaking an appropriate word as she gave the pressure of affection. She then said, again, all had been as she wished, and, with a general farewell, returned to her spirit-sphere. She had said, frequently, that she hoped she should be able to attend her own funeral, and her wish was gratified. Some may curdle and scold the idea of return; but to me it was a verily, for there were expressions, intonations of voice, a general air of appearance which betokened the deceased. There was no mistaking them.

I never had a more full and beautiful appreciation of the truth and power of Spiritualism than on this occasion. Standing by the casket containing her enshrouded form, we well could say— "Tears of gladness, tears of beauty! Well understood by those who have seen me. Speaking to the soul of duty. Hope and faith and heavenly love. Day of happiness and peace, no. No more of this world's joy and pain. We will guard and cherish thee." Providence, R. I. WILLIAM FOSTER, JR.

An Important Book.

We have just read with much interest and gratification the "Harmonical Philosophy" of Andrew Jackson White's latest work, "The Fountain of New Manifestations" (Boston: William White & Co.) It is written with the purpose of putting into a simple and available form the ideas and principles which make up what is called the "Harmonical Philosophy." It is an expression of the author's thought in regard to religion, rational methods of culture for the young, the formation of character and the conduct of life. Of course it is pretty well understood by those who have given any earnest attention to the matter, that the "Harmonical Philosophy" does not differ widely, in its essential features, from the ideas and opinions which are now held by most persons who are engaged in the endeavor to deal with religion and the nature of man in a rational and scientific way. It is an attempt to put aside all methods of thought and culture which are based merely upon tradition and arbitrary authority, and to follow instead methods based upon the real nature of man. It is an effort to see things as they are in the life of the human spirit, and to supply man, from his earliest years, with what his nature requires for his healthful and symmetrical development. The theory is, that all that man can ever become is in him at first, in germ; that the utmost possibilities of his immortal being are provided for in the original constitution of his nature; that his nature does not need to be broken, sacrificed and renounced, but is to be cultivated and unfolded. Any language that can be used to set forth this view of human nature may be freighted with all high and pure meanings, or it may be employed in the utterance of low and gross conceptions of spiritual things. There has been "an infolite deal" of rubbish written by professional teachers of the "Philosophy," but its fanatical principles are of course not new or peculiar. As we have intimated, they are, in the main, held by most persons of all classes who believe that it is the right and duty of each human being to think for himself on all subjects connected with religion.

The book before us is an attempt to present these ideas in a simple, engaging and suggestive way, avoiding, for the most part, any grandiloquent verbiage and fine writing, though it is not a wholly free from these faults. The first chapter is a playful, fanciful introduction, apparently intended to secure the attention of children. The second treats of the Beauty and Destiny of Mother Nature's Darlings. The third and fourth chapters are devoted to the relations and duties of man to the animals which share with him the bounty of the Father of all. The fifth chapter treats of the relations of man to the human kind, and justice to these servants of man, and this portion of the book cannot fail to be highly useful to all young readers. The fifth chapter discusses the present condition of American society and the influences now at work in the formation of national character. The author's view of these subjects is very nearly the same as our own; but the thoughtful reader will find many such titles as these: The Widow of Getting Knowledge; Children's Progressive Lessons; Imagination as an Educational Force; True and False Worship; Origin and Influence of Prayer; Rivalry of Surrog and Superstition; Efforts of a Mistake in Religion.—Liberal Christian, Dec. 10.

A KISS AT THE DOOR.

We were standing in the doorway— My little wife and I— The golden sun upon her hair Fell down so brightly. A great light came upon my arm, What could that be for me, Than the kindly glance of loving eyes, As she kissed me at the door? I know she loves with all her heart The one who stands beside I And the words have come so joyous Since first I called her bride! We've had so much of happiness Since we met in years before, But the happiest time of all was When she kissed me at the door. Who cares for wealth or land or gold, Or for the goods we have so many? It does not give the happiness Of just one little hour With one who loves me as her life— She says she loves me more than I And I thought she did this morning, When she kissed me at the door. At times it seems that all the world, With all its wealth of gold, Is very small and poor indeed Compared with what I hold! And I think she has my hand and dark, I only think the more. Of one who waits the coming step To kiss me at the door. If she lives till age shall scatter Its frost upon her head, I know she'll love me just the same In the morning when I get up bed; But if she angels call her, And she goes to heaven before, I shall know her when I meet her, For she'll kiss me at the door.

MICHIGAN.

Annual Convention.

The State Association held its annual meeting at Marshall, Friday, Dec. 9. The Association was called to order by the President, D. J. Fox. The minutes of the last annual and semi-annual meeting of the Association were read by the Secretary and approved. The President made his annual report to the Association, which was received and ordered spread upon the records. On motion of J. V. Spencer, that the next semi-annual meeting of this Association be held at East Saginaw in June next, Col. D. M. Fox offered the following resolution, which, after discussion, was adopted: Resolved, That recognizing the importance of unity in effort, and a correct understanding of the purposes of the liberal organizations of the United States, and particularly of the organization known as Free Religionists, declared heretofore by the State Association, and in view of the fact that movements in the Orthodox religion would indicate more than ever before, the necessity of unity among all who oppose the attempt to make this peculiarly a Christian government, therefore, for the purpose of encouraging this unity, the President be and he is authorized, by the members of this Association, to designate to represent the same in the next annual meetings of the Unitarians and Universalists of this State, and also any Free Religionist meeting in the United States.

The President appointed as exec. delegates, Hon. J. W. Sturges, J. E. Averill, of Battle Creek, C. L. D. M. Fox, of Chicago, H. Strang, of Dowagiac, and Mrs. D. Brown, of Battle Creek. Mr. McCracken, of Detroit, submitted a new constitution and by-laws, which were referred to a committee to report at the next annual meeting, as the general voice of the Convention indicated that they were working more successfully under the present arrangements.

The following named persons were elected officers for the ensuing year: President—Elias H. Manchester, of Battle Creek. Secretary—C. L. D. M. Fox, of Chicago. Treasurer—Mrs. S. M. Rockwell, of Battle Creek. Trustees—Warren Paine, of Saginaw; Hon. John O. Dexter, of Ionia; Mrs. Frank C. Knowles, of Reedsville; and Mrs. Susan Welling, of Jackson.

Mr. M. R. K. Wright, of Middleville, Barry Co., read an instructive address to the Association. His subject was "The Spirit-World," which he treated from the standpoint of clairvoyance. Mr. Wright is a seer, and delivers his sentences in very much the same manner as Mr. A. J. Davis. He claims to hold communion with the departed in audible hearing of the mind. The following passages from his address represent its general character: "The manifestation of spirits and angels is an accepted tenet of faith, recognized in the mysticism of all religions, and the wisest and the wisest of every age and clime, and is a marked sentiment so deeply ingrained in individual happiness as to find a place in the heart of nearly every man and woman. The Zoroastrian system of religion, as taught in Persia by its original founder, recognized the dual doctrine of good and evil, as embodied in the acts and presence of the Divine Being, and resolved the courts of Heaven into a court of living and departed human spirits, who presided over the better class of earthly populations under the guidance of Yo-ha-na-no, while the principle of evil was represented by A-Kem-Ma-no, the powerful spirit of infernal designs. The Buddhist religion, which numbers more converts than any other system of worship known to mankind, embodies the acknowledgment of spirit-existence, but debases the human intellect and subdues the mind by its recognition of the idea of re-incarnation.

It is an accepted tenet of the faith of Mahometan religions, also, that the good spirits or angels, being endowed with a kind of incorporeal body, occupy a position as guardians between the Infinite Father of the universe and mankind; but, like all prominent dogmas of faith adopted in the interest of religion in earlier ages, or advanced by the self-appointed chiefs of religious ideas, the Mahometan doctrine of spirit-intercession is degraded by opinions founded in superstition, awe and reverence, and opinions, too, which aim at no definite conclusions in regard to time, place or space. The great mistake made by mankind in regard to the matter of our considerations concerning immortal life, and the place of spirit-residence, consists in the mockery of a view of the spiritual question, and the too willing opposition to the just rules of logical inference or deduction, and those demonstrable opinions which are founded in the reliable conclusions of investigative science.

While nearly every tribe, race or nation existing upon the earth during past ages, or belonging to the present generation, cherish feelings of the deepest concern in regard to the great future which awaits them, the opinions entertained by the white inhabitants of the spirit-world have invariably rested upon the dogmatic assumption of individual *Be-lie-fs*, who usually manifest more enthusiasm in behalf of their own personal views and interests than ability for the presentation of perceptions or positive knowledge.

Men differ in their views concerning life—differ in their opinions concerning all things which pertain to the great existence, and the mind cannot pursue a course of reflections without endeavoring the justice of all legitimate claims to a difference of sentiment; and however ignorant or erroneous we may find the human intellect, we are still in duty bound to give Nature her just reward, while conceiving a justice in her utterance.

In regard to the location of the spirit-land Mr. Wright said: "The spirit-land is situated in the elements far above the clouds, which float in stratified masses along the sky, and is an encircling belt of many miles in depth, wherein our spirit kindred live, and in their wisdom watch over and guide the mutual friendships developed by the social relations existing among mankind, and there also to suffer the torments of sorrow and sadness, by a critical observation and understanding of the reserved habits and characteristics represented in human life.

When we open our eyes in the spirit, and look up into the ethereal abode of the immortals with clairvoyant perception, the tumbling clouds become as transparent as a sheet of glass, and amid the moving elements which form the superstratum of the earth's atmosphere may be observed the spirit populations, which in Nature's decree have found an abiding place therein. Silently

the invisibles move in myriads upon the sky, embosomed in the sea of *La-er* ethereal, and their light shines through the ethereal blue of passage that wing their flight across the continent to secure the genial warmth of the tropical sun, may be seen in the proud-minded *Li-er* of time's appointment, the beautiful children of all races and nations of men, immortalized in the deep sincerity of infinite design.

He concludes the address thus: "The earth is to-day our temporary abode. The spirit-land is our eternal joy, and whom we have gained that goal which is unmistakably entered in the 'Book of Life' as the inevitable inheritance of all sentient minds, 'the goal of immortality,' we shall have won the high anticipations promised as a consequence of our exalted prerogatives and powers, and shall have added pre-eminence to the happiness which we already possess. "The joy of the past is the joy which we leave, And the love of the present, we seek to receive; But let us not think too well of our lot, For the future may bring us a still brighter day." Mr. McCracken, of Detroit, concluded the session with an address upon "Church and State."

Banner Correspondence.

Interesting Incidents in a Lecturing Tour.

DEAR BANNER—I have just returned from a four weeks' lecturing tour through the western portion of Indiana, and think I may be permitted to give you a few interesting incidents in my labors that I set out, that I should be more successful in my labors than during any previous lecturing mission. I visited several towns and cities, and lectured four times a week, mostly in places where I had never before been, and found warm and welcome hearts, and a large and increased interest in the cause. My audiences were mostly larger than on any previous occasion of my addressing them. From Evansville, where I lectured four times during the past year, I had received the following invitation from the leading Spiritualist of that place, Adam Rutter: "Be sure and come, and I will ensure you a large audience, and we will have another good time." I went accordingly, and on the morning of the first day, I received the following notice: "I have received the following invitation from the leading Spiritualist of that place, Adam Rutter: 'Be sure and come, and I will ensure you a large audience, and we will have another good time.' I went accordingly, and on the morning of the first day, I received the following notice: 'I have received the following invitation from the leading Spiritualist of that place, Adam Rutter: 'Be sure and come, and I will ensure you a large audience, and we will have another good time.' I went accordingly, and on the morning of the first day, I received the following notice: 'I have received the following invitation from the leading Spiritualist of that place, Adam Rutter: 'Be sure and come, and I will ensure you a large audience, and we will have another good time.' 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This paper is issued every Saturday Morning, one week in advance of date.

Banner of Light.

BOSTON, SATURDAY, JANUARY 14, 1871. OFFICE 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS. AGENCY IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAU STREET. PUBLISHERS AND PROPRIETORS, WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS. WILLIAM WHITE, LUTHER COLBY, ISAAC H. RICH.

LUTHER COLBY, EDITOR. LEWIS B. WILSON, ASSISTANT.

Business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, to whom all letters and communications should be addressed.

Fault-Finding.

Criticism itself comes to deserve criticism in time. A good thing is very apt—some hold more than an evil one—to run to an extreme which makes it positively mischievous. There are faults every where to be watched for, and to be dealt with promptly and vigorously as often as they make their appearance. But, in pursuing this business, some persons fall into a way of thinking that they may be as crabbed and uncharitable as they please. Their idea seems to be, that so long as they are working up a reform, they are perfectly free to do it in the most violent way. There is scarcely any bigotry so unendurable as that of professed goodness. When it assumes the shape of a feeling of superiority, and talks down to those whom it would benefit, it degenerates rapidly into pharisaism, and becomes indescribably offensive. The Interior, of Chicago, in delivering what is no doubt a deserved lecture to its own church people, remarks with truth that "a habit of carping and fault-finding, and detracting from the merits of others," has grown upon the members of its church insensibly, "until its indulgence seems to be almost a necessary condition of life." It says they are no respectors of persons, but drive at their pastor equally with the humblest member of the flock—though the pastor ought certainly to be quite as humble as any.

We do not suppose that this chronic habit of fault-finding and carping, into which so many persons lapse without knowing when or why, is to be remedied by its own disagreeable method. It is a case where the rule of fighting fire with fire, or the devil on his own ground, will not justly apply. But in reading what an Orthodox journal like the Interior had to confess on the subject, the reflection naturally arose whether, if the Orthodox followers were so grievously addicted to this habit of fault-finding, it ought to be suffered to become an excrescence on the body of Spiritualism. For we who put faith in the direct and personal interposition of disembodied spirits, or angels, have, of all others, the least need to comment uncharitably, or even hastily, on the actions and speech of others. There is nothing to complain of against others, so long as we realize our own constant illumination from above. We may see all things plainly and clearly for ourselves, and hence there is no necessity for grumbling at others, or being impatient on account of their speech, or hunting up their faults and failings for the sake of excoriating them. We all of us have failings enough, and are all of us as disagreeable to one another as we should be. The grand secret is to find out on how many points we can agree, and in making the most of these, covering up and passing over the rest. In that spirit we may make a pleasant world of it, but in the other one of constant misery.

Of all modes of learning charity and gentleness, the most efficient and thorough is that of becoming well acquainted with ourselves. We shall soonest find out the need of exercising charity toward others by discovering how sorely we need the same from them. The more severe we become toward ourselves, the more lenient and forgiving we grow toward others. Charity and kindness diffuse themselves by gentle degrees over all our views, and a regular and constant self-searching is sure to keep us so well employed about ourselves that we shall have little or no time left to think and discourse upon the failings of others. It is all a mere habit, and it gets the upper hand of us in a very little while. The only safe way is to take it in hand forthwith. There are mechanical helps to moral improvement; and in this respect a most efficient one is the habit of locking tight the lips whenever the impulse arises to utter sharp things of another, and of saying nothing at all until the gust has passed over. It will surprise and delight one to see what an effect this simple rule has. The feeling that we have said nothing, and have nothing to be remembered against us, or to remember against ourselves, is one of supreme comfort and satisfaction; and nothing is easier, after the habit is once formed, than to suppress speech that would always better be suppressed. "Speak evil of no man" is a good rule. Words are arrows, easy to fly but difficult to extract from the wound they have once made.

Christian Burial.

This phrase has been appropriated by the sects and used until they have actually succeeded in making a rod of it to be held by ecclesiastics over the heads of the people. If a clergyman can only threaten a person with the refusal of "Christian burial," for some reason or prejudice, he has got a hold on that person, as is supposed, which will at last succeed in roping him into his arrangement. This menace is still tried on by the ministers. The latest reported instance of it occurred in New York, on the occasion of the funeral of the veteran comedian, George Holland—a perfect gentleman in all his characteristics, faithful to his pledges, reliable in his conduct, a true friend, devoted to his laborious calling, and a good member of society. The cold remains of such a man were deliberately refused "Christian burial" by the Rev. W. T. Sabine, of the Church of the Atonement, but were afterwards honored by a brother clergyman, the Rev. Dr. George H. Houghton, who preached in what Mr. Sabine styled the "little church around the corner." Mr. Joseph Jefferson received the answer from Mr. Sabine, refusing to perform the burial service over the remains of an actor, because he had preached from his pulpit against the theatre; but when told that no doubt Mr. Holland could find a burial in "the little church around the corner," he took his leave of the bigoted "reverend," exclaiming as he left, as only Joe Jefferson could say it—"All honor to the little church around the corner."

Springfield, Mass.

Our friends in Springfield, we are pleased to learn, have resumed their regular Sunday meetings. Mrs. Susie A. Willis has spoken there for two Sundays. She is to be followed by other competent lecturers.

Samuel Chace, a veteran reformer, died at his residence at Valley Falls, R. I., Dec. 17, at the age of 71.

A Jubilee Hanging.

A shocking scene has recently been enacted in Tennessee at the execution of a criminal, yet not shocking at all when considered in connection with the inhuman mode of punishing murder with murder. A poor wretch was led forth to execute his crimes against society with his life. To reach the appointed place of execution, it was necessary to take the boat that plied on the river, and make an excursion of several miles. During the sail the condemned man was allowed to hold a regular levee in the cabin, liquor being liberally provided. All his acquaintances and associates, good and bad, were mingled together in one party, and after being duly stimulated, their sentiments overflowed in a noisy, maudlin way that robbed the occasion of all its intended solemnity, and made a farce and a mob of what the law contemplated making a serious example. The scene on the boat while these carousings were going on was truly revolting. One and another of his friends the poor wretch called up to his side, pledging them in renewed glasses of liquor, and totally unfitting him from realizing the scene in which he was to play so sad a part. In fact, the trip on the boat was a regular spree of men bound for an execution instead of prize fight. That such a scene could be acted out in any community thinking itself civilized, is a wonder not explainable by any ordinary rule.

After leaving the boat, the victim seated himself on his own coffin in a wagon and was drawn to the place of execution. Reaching the gallows, after a march that Hogarth himself could have sketched but imperfectly, another scene of similar character was gone through. The bottles were drawn frequently from the pockets of the crowd, and all manner of shouts and calls interrupted the solemnity that should have ruled. The victim himself continued to make incoherent remarks, addressing one and another in the crowd, leaving all sorts of last messages, and even giving his little child away to a courtesan who was on the spot, no doubt thinking he was doing as pure an act as if he had really found for her a second mother. And with a melody of shouting, and incessant "good byes" from one and another in the drunken mob, the man was choked to death by the sheriff, and the law was vindicated. Now no murder could more completely infuriate the public conscience than the sight of such a legalized homicide. It was too great an outrage on decency even to refer to in connection with the high professions of the hanging advocates. Yet it was but an outgrowth of their own system.

France with a Free Religion.

Besides overthrowing Imperialism and establishing a Republic, France has now abolished what is known as the Concordat—or, at least, taken such steps as will inevitably conduct to it. This once accomplished, the State will come out from under the rule of ecclesiasticism, and set up a free religion as well as a free government. Church and State will then be dissolved in respect to their relations. The first Napoleon restored those relations after they had been completely sundered by the Revolution, and they have continued until this day. Napoleon the Third was styled by the Pope the eldest son of the Church; but, after this, there will be no political association of the two. They will be wholly distinct, and men will be permitted to choose their own forms of worship, in obedience to the suggestions of their conscience. The church, instead of the State, will henceforth appoint its bishops and other rulers. Government, by no longer presuming to interfere, will be rid of so much needless trouble. Religion will be supported as it is in this country, and as it should be in all countries, by the voluntary contributions of the people. And this separation further implies that, so far as France is concerned, the government will confine its attention to its own country, and no longer attempt to uphold a religious establishment in another country with bayonets.

Wearing Fancy Vestments.

Conceding that the wearing of certain garments by men who are called to serve in the offices of religion is calculated to give due solemnity to the public service, it is a question worth asking whether there is no danger of idolizing the vestments when the object is to worship God. In other words, a certain class of minds and temperaments would be led to think more of the symbol than of the substance. This overreaching among the priests of the Episcopal Church in this country has already called forth the severe criticisms of the religious press, and aroused a marked opposition in the church itself. Bishop Potter, of the Diocese of New York, has finally felt himself compelled to prohibit it by an authoritative protest. The General Convention of the Church, which was held in New York in 1868, did not see fit to take sides on this subject at all, rather leaving it to the steady action of the common sense and healthy religious sentiment of the people themselves; but an uneasy class have sprung up in the Church since, who are determined to test their rights in the matter. This order of Bishop Potter is thought to be capable of bringing the whole question of ritualism to a head, and settle it at once. St. Albans will have to lay aside its gorgeous robes, and array itself in simplicity.

Woman Suffrage Fair.

Last week there was held in this city a very large and successful fair, professedly for the purpose of advancing the cause of Woman Suffrage. It may do it, but how any large sums of money thus received are to be applied, others than ourselves have been somewhat interested to know. Will the receipts go toward the support of a paper, or for maintaining capable advocates of the cause on the platform? Our neighbor, the Post, which invariably comes forward in such matters with the right word at the right time, after encouraging the efforts of the ladies for realizing all that is possible from their plans, finally proposes that they divide the net receipts in two halves, and give one-half to the struggling working-women of this city. A capital suggestion, and full of point and meaning. The poor destitute working-women are to be helped in earning a livelihood, as well as in securing the use of the ballot for their own protection.

Giving Generously.

A noted New York politician has recently given fifty thousand dollars in charity, to be distributed at once in the limits of his own ward. This is munificent. The act is criticised as a politician's ruse, but we rejoice to find the times are such that a noble charity like this is more sure to make votes than any other method in vogue. It speaks well for the revolution in popular sentiment, when kind and generous deeds are surer of reward than ambitious tricks and combinations of selfishness. Whatever the motive, it inaugurates a good habit, and in time the motive itself will improve and elevate its character.

Mrs. Cora L. V. Tappan has a volume of poems in press.

Newspaperial.

THE AMERICAN SPIRITUALIST announced in its last issue, that on entering upon its fourth volume, the price of the paper would be raised to \$1.50, with the hope in view of being able by another year to issue it once a week. It says: "As soon as our subscription list reaches the number that will justify the additional expense of publishing weekly, we shall add 50 cents more to the price, making only \$2.00 a year for a sixteen-page paper, with twelve pages of original matter. We believe every one of our subscribers will hail with pleasure the prospect of thus soon having The American Spiritualist a weekly visitor, instead of semi-monthly, and will cheerfully add the small amount of 50 cents to a prompt RENEWAL of their subscriptions, and thereby assist the sooner to accomplish it."

Bro. A. A. Wheelock, the managing editor, informs us that, seventeen months ago, he took charge of the enterprise, with no other capital than his "bare hands," and a solid determination to make it a success. His friends admonished him that it was impossible. He replied, "Wait a little, and you will see." "At the time above referred to," the editor continues, "when unexpectedly the responsibility of this enterprise was thrust upon our shoulders, there were not six hundred subscribers, all told. As some of our readers will remember, the paper was much smaller—only eight pages in size. Seventeen months of 'constant diligence in business,' labor and toil such as none can know who have not performed it, we have enlarged The Spiritualist twice—it now being sixteen pages—with we have on our books very near 2000 subscribers."

You are entitled to great credit, Bro. Wheelock, for your self-abnegation and indomitable perseverance. You deserve SUCCESS, and no doubt the Spiritualist public—who should sustain all their public organs—will feel it a duty they owe their glorious cause, to spread its literature broadcast throughout the land. With Bros. Peobles and Tuttle, and other active workers to aid you, Bro. Wheelock, you must succeed.

A Good Proposition.

We have seen a private letter, written to Mr. M. T. Dole, from a first-class photographer who carries on the business very successfully in a neighboring city, less than ten miles from Boston, in which he offers to contribute, for the benefit of the Spiritualist Fair (which takes place in this city the last two weeks in February), as many photographs of prominent Spiritualists as will sell, provided they will favor him with a sitting. We make the following extract from his letter: "I think photographic portraits of prominent lecturers and mediums might be sold in the Fair, and I will present as many photographs as can be sold as many as can be induced to sit to me. Will you, or some one who can see or correspond with our favorite speakers, mediums, or any prominent workers in the cause, see what can be done with my proposal? You understand that I give freely to the Fair first-class photographs, and I wish you to invite all such. You will know better than I, whose face can be made to 'turn a penny' into the treasury for the benefit of Spiritualism."

I have hesitated a little in making this proposition, fearing that some might think it a speculation on my part; but I assure you that we are not in want of more business, as we have more than we can attend to. In fact, a hundred dollars worth of photographs might be sold at the Fair; and after the Fair, if we have some salable faces, I will make arrangements to continue their sale at the Banner office, for the benefit of the free circles and for other purposes. If my offer is thought favorably of, we must commence immediately to make sittings, as our time is engaged at all times a week in advance; and appointments must be made with persons intending to sit to us for the Fair."

Spiritualist Fair.

On Tuesday afternoon, Jan. 11, the ladies interested in the proposed Spiritualist Fair, met at Elliot Hall, Elliot street, Boston, to organize, and adopt such measures as should insure a successful end to the project in view.

Miss Mary A. Sanborn was chosen to preside over the meeting, and Mrs. C. O. Hayward to act as Secretary. A board of officers, executive committee, committee of arrangements, and soliciting committee were appointed, and the meeting adjourned till the evening of the same day.

In the evening, the gentlemen having arrived, as per invitation, Miss Sanborn called the assembly to order, and the secretary read the records of the afternoon session. On motion, voted to endorse the action of the ladies in the afternoon. A collection was taken up to commence the treasurer's duties, and afford some basis for action. The board of officers, names of committee, &c., not being complete, we defer publishing till our next issue. Meantime the friends of Spiritualism are earnestly invited to cooperate and to prepare articles, as the time for the Fair, Feb. 20th, is rapidly drawing near.

Music Hall Spiritualist Meetings.

Those desiring information as to "Who are Christians?" and who were thoughtful enough to visit Music Hall on Sunday afternoon, Jan. 1st, must have felt that the original and forcible line of argument pursued by Prof. William Denton, on that occasion, was calculated to remove all doubt on the subject. Mr. Denton showed what Christianity was, according to the teachings of Christ, and then passed through all the classes of society, failing to find any who obeyed the precepts of Jesus. He concluded by declaring the best religion to be the desire for benefiting our brother man. We shall print a report of the lecture hereafter. His subject next Sunday afternoon is, "The Bible position of woman," contrasted with her true position."

"Strange Visitors."

No book of recent issue has excited more public interest than the one with the above title. It has already met with a large sale, and the demand is still active, and cannot but continue so for a long time to come. By referring to the published list of contents in another column, it will be seen that the book contains communications from the spirits of nearly forty well-known characters who have passed from the active duties of earth-life within a dozen years. They were all given through one of the best trance mediums of the present day.

Sunday Afternoon Lectures at Horticultural Hall.

On Sunday afternoon, January 8th, commences the third series of lectures under the auspices of the Free Religious Association at this hall. On that day, Rev. O. B. Frothingham will discourse on "The Beliefs of the Unbelievers." He will be followed in order by Mary Graw, John Weiss, T. W. Higginson, F. E. Abbot, W. J. Potter, D. A. Wasson, Samuel Johnson, John Fiske, and Ralph Waldo Emerson. Lectures at 3 P. M. precisely.

New Music.

Oliver Ditson & Co. have issued "La Campanella," a fine composition, by E. Liszt; "Autumn," (English and French words) a song, by Charles Gounod; "Angels Bright" and "The Earth is the Lord's"—sacred quartets, by Otto Loh.

Movements of Lecturers and Mediums.

Prof. W. Denton lectured in Portland, Me., last Monday and Tuesday evenings, to very large audiences. He is to give a course of six lectures there on the above named evenings.

Rev. D. W. Hull is lecturing on Cape Cod this month. Correspondents will address him at West Harwich, Mass.

E. V. Wilson speaks in Harmonial Hall, Washington, D. C., during this month.

Mrs. Nellie J. T. Brigham has completed a month's lecturing engagement in Washington, and returns again to Troy, N. Y., for January. She is very popular there. She comes to Boston next month.

Mrs. Clara A. Field lectures in Salem, Mass., the last three Sundays in January.

Mrs. Susie A. Willis spoke to good houses in Springfield, Mass., Dec. 18th and 25th; in Wilbraham, Dec. 22d, and Lawrence, Sunday, Jan. 1st. She is to speak again in Springfield the second and third Sundays of January, and in Stamford, Ct., in February and April. She desires to return her sincere thanks to the friends (particularly of Boston, Lawrence and Springfield,) who so generously remembered her in Christmas presents—hoping that such an exhibition of appreciation will encourage her to greater labors for the cause.

Dr. D. D. Davis, inspirational speaker, is accompanied by Mrs. S. E. Davis, the celebrated trance test medium, who will hold a public séance at the close of each lecture. Address, 66 Leverett street, Boston.

Mr. Jesse B. H. Shepard, the musical medium, who has spent nearly two years in Paris and London, has returned to this country. He arrived at this port by the last Cunard steamer. He intends to hold private sances in this city, previous to visiting New York and the West. He is stopping at No. 6 Gloucester place.

By special request from several persons, Dr. Dumont C. Dake, the noted analytical healer, visited Kansas City, Friday, Jan. 6th, and will heal at St. James Hotel until further notice. The doctor's success is truly wonderful.

Laura V. Ellis, so well known in these parts as a reliable physical medium, is holding sances in the West. She was at New Philadelphia, Ohio, recently, and the editor of the Democrat pronounced her "the best medium he ever saw."

Dr. H. P. Fairfield lectures in Portland during January. Lyman C. Howe has been recalled to Chicago for the months of January and February. Cephas B. Lynn is engaged to lecture in Cincinnati during February.

Mrs. Lois Waisbrooker's address is, for the present, Bedford, Cuyahoga Co., Ohio. Miss Jennie Leys will lecture in Lynn during January; in Plymouth during February; in Plympton, March 5th; in Middleboro', March 12th; in Lynn, March 19th and 26th; in Salem during April.

E. S. Wheeler is lecturing in Vineland, N. J., this month.

New Subscribers.

Below we give the names of those subscribers who have each procured one or more new names to our list since our last report, to the number of one hundred and twenty. S. Hallock sent three new subscribers; C. D. Child, two; C. Irvine, two; W. N. Crowell, two; J. W. Briggs, two; J. H. Durban, one; W. D. Moore, one; E. J. Barber, one; S. K. De La Vergne, one; M. L. Durkee, one; E. Howe, one; O. Barcos, one; R. Smith, one; E. W. Abbott, one; L. C. Treadwell, one; J. Matteson, one; A. Hudson, Jr., one; A. A. Towner, one; W. Chase, one; H. J. Glover, one; C. H. Edwards, one; A. J. Downs, one; M. Beavers, one; J. Crosby, one; S. C. Atkins, one; A. G. Webster, one; George W. Farrar, one; W. D. Chapin, one; Mrs. A. B. Whipple, one; Wm. B. Hawley, one; B. E. Dye, one; P. Newcomb, one; O. C. Hampton, one; R. Arnold, one; Mrs. B. D. Bissell, one; Dr. W. M. Stephens, one; Mrs. J. F. Burnham, one; George Knowlton, one; J. J. Jewett, one; J. Thresher, one; M. W. Gomaco, one; E. Leather, one; J. Darling, one; J. H. Foreman, one; K. M. Barnham, one; J. W. Davidson, one; H. H. McNett, one; J. H. B. W., one; D. Edwards, one; Wm. Roe, one; J. Kruse, one; H. Snow, one; Mrs. C. E. Wilson, one; G. A. Pease, one; Miss S. Stevens, one; A. A. Reynolds, one; J. Merriman, one; Mrs. J. H. Ely, one; B. B. Stuart, one; Dr. H. E. Gardner, one; L. E. Hyde, one; Mrs. E. Toole, one; Mrs. L. Benson, one; L. L. Lines, one; A. Seaman, one; S. Andrews, one; A. E. Carpenter, one; N. S. Thompson, one; O. D. Blasee, one; F. H. Kalaton, one; E. H. Spencer, one; O. C. Jilison, one; Mrs. H. Hartwell, one; L. Gunderman, one; A. Dishop, one; A. Chadwick, one; C. S. Titton, one; R. G. W. Parkes, one; J. Glover, one; C. N. Dow, one; J. Ellis, one; Mrs. T. Clark, one; A. Holt, one; W. V. Sumner, M. D., one; G. M. Blowers, one; S. Ranlor, one; E. J. Sweet, one; J. Thompson, one; Rev. C. Wardy, one; E. S. Byers, one; D. Bryant, one; L. Carpenter, one; J. C. Tappan, one; H. Green, one; S. A. Daniels, one; E. Sweet, one; H. E. Gallup, one; F. A. Bassett, one; Ella Cowden, one; J. Clark, one; Rev. J. S. Zelle, one; A. Abbott, one; A. Smith, one; A. J. Dutch, one; Miss F. Armstrong, one; Mrs. A. M. Fisher, one; W. L. King, one; E. M. Calor, one; T. H. W. Murfee, one; J. W. Hoyt, one; J. G. Weinberger, one; B. S. Bush, one; E. S. Loper, one; H. W. Bowen, one.

EDITORS BANNER OF LIGHT—Gents: Agreeably with a vote unanimously passed by the Lecturers' Club at its last meeting, the Secretary has the pleasure to transmit to you the accompanying note for publication. It is, of course, understood that the following prices refer especially to country towns, and not to cities:

SPIRITUALIST LECTURERS' CLUB.

Boston, Dec. 26, 1870. At a regular meeting of the above-named Club, held in this city, Friday evening, Dec. 23, 1870, Judge Ladd presiding (a meeting fully called through the Banner of Light), the main feature of business consisted in discussing the feasibility of establishing a regular price for Spiritual Lectures.

After a full interchange of thought, it was moved, seconded, and unanimously carried, that the minimum (lowest) price be \$10.00 for a week Evening Lecture, and \$15.00 for two Sunday Lectures, with traveling expenses and entertainment.

You are hereby earnestly requested to conform to this rule, and to urge the same respectfully upon all others, in order that a uniformity of price may characterize the entire field of Spiritual Lecturing.

Fraternally yours, JUDGE JOHN S. LADD, President.

GEO. A. BACON, Secretary.

The Radical.

The publication of The Radical is to be resumed, beginning with the February number, 1871. The full list of old contributors is retained, and new ones are to be added. It will endeavor to represent, as heretofore, the thoughtful, radical sentiment of the country on religious, social, scientific, and political questions. The Radical is published in Boston, at three dollars a year. The present is the eighth volume.

THE FREE CIRCLES.

"The Banner of Light" comes to us each week, freighted with the valuable teachings given at the Free Circle," writes Carl E. Kreische, of San Antonio, Tex. "We appreciate them for their elevating and instructive tendencies. They keep open free communication between this and the spirit-world, proving that the physical life, commenced here, is continued in a perfectly conscious state in spirit-life, therefore the circles should be continued and sustained."

Spiritualist Lyceums and Lectures.

Boston.—Elliot Hall.—The first session of the Children's Progressive Lyceum, formerly meeting in Sumner street, took place at the above-named hall, corner Tremont and Elliot streets, Sunday forenoon, Jan. 1st, 1871. The children turned out in great numbers, and the array of spectators "was fair to see."

Exercises commenced by singing and Silver-chain recitation. Mr. D. N. Ford, Conductor, made a brief address, touching on the New Year and its duties, and the prospect before the Lyceum in the new place of meeting they had obtained. After participating in the Grand Banner March, the school listened to songs by Maria Adams and Belle Mayo, Haite C. Richardson, Minnie W. Dodge, Edna S. Dodge; and to recitations by Misses Cora Benson, Cora Stone, Belle Mayo, Ella Tinkley, Maria Adams, Readal, Masters Ward and Silmonds; Elia Bradford read a selection, M. P. Davy declaimed "Sheridan's Ride," and Charles W. Sullivan sang "Happy be they Dreams," after which wigg movements were performed, and a collection taken for the benefit of the school. Miss George Cayvan, in behalf of friends in the Lyceum, then presented Charles W. Sullivan with an envelope containing a sum of money for a New Year's present, in token of their respect and appreciation; the recipient gave thanks for the unexpected kindness, after which Dr. A. H. Richardson, of Charlestown, and George A. Bacon made appropriate remarks, congratulating the school on the improved place of meeting, and the good prospects for the new year that had come. Targot march and a song by the Lyceum, closed the meeting.

On Sunday evening, Jan. 8th, this Lyceum will give its first concert at Elliot Hall. Extraordinary attractions are promised. An orchestra of twelve pieces, under direction of Mr. Carter, will be present, and the children will render that charming musical composition, "Grandfather's Birthday," in which many parts are sustained. The occasion seems to call on all Spiritualists to attend, as increased expenses have been incurred in keeping up the Lyceum, and this entertainment is for its pecuniary benefit.

The course of Lyceum Assemblies commenced at the hall 170 Tremont street, and afterward suspended, will be re-inaugurated at Elliot Hall, Monday evening, Jan. 9th. A full attendance is desired.

Temple Hall.—Abbie N. Burnham, Secretary, writes: "Sunday morning, Jan. 1st, a circle was held at this hall, 18 Boylston street. In the afternoon, Mrs. Floyd, of Dorchester, conducted the exercises. The various questions asked by the friends were answered very intelligently, and much to the satisfaction of the seekers after knowledge. Evening—Lecture by Mr. L. K. Joslyn, of Providence. Subject: "Scientific propagation of the human species." The speaker dwelt on the importance of understanding the laws governing the physical, and the combining of temperamental conditions necessary to the improvement of the human family, mentally, morally and socially. He was listened to with interest and attention. Mr. Moody and Dr. Hodges followed, adding some very practical and interesting remarks.

The Children's Progressive Lyceum connected with the Boylston-street Spiritualist Association held its regular meeting at the hall 170 Tremont street. Good interest was manifested in prompt recitations and fine order."

CAMBRIDGEPORT.—Harmony Hall.—Sunday morning, Jan. 1st, this Lyceum held an interesting meeting. Questions and answers, singing and marching, and recitations by Misses George Martain, Elia Willis, and Master George Pearson, composed the exercises. Some improvements have recently been added to the hall, which have materially enhanced its internal appearance.

CHARLESTOWN.—Washington Hall.—Dr. D. D. Davis will speak at this hall next Sunday 2 P. M. At the close of the lecture, Mrs. E. B. Davis will give a public séance.

MARLBOROUGH.—Lyceum Hall.—A. E. Carpenter addressed good audiences in this place Sunday, Jan. 1st, and reports that both Society and Lyceum are reorganized and flourishing.

ASHFIELD.—By the following notification which we have recently received, it will be seen that the liberal element in this place is organized for effective work. The paper is signed by Walt Bennett, Secretary; Asa G. Wait, Treasurer; Nelson Gardner, Leonard Church, R. H. Ripany, Executive Committee; and reads as follows:

"We, the undersigned, residents of Ashfield and vicinity, in perfect charity with all our neighbors, hereby unite ourselves for the purpose of social, scientific, moral and religious inquiry, by means of meetings, debates, and addresses, in such manner as may be found most convenient. Being finally persuaded that no statement of truth is final, and that the only rule of the highest human development is to 'prove all things'; we hope, by impartially considering all honest views upon every subject of human interest, to become better men and women, and more truly useful members of society.

We agree (each male member) to pay one dollar annually, toward the necessary expenses of our Association, which shall be called the INDEPENDENT SOCIETY OF ASHFIELD, MASS., and when twenty persons shall have signed this agreement, they shall appoint, by a majority vote, a Secretary and Treasurer, to discharge the usual duties of those offices, and an Executive Committee of three to carry into effect the resolutions of the Society."

MILFORD.—Washington Hall.—Henry Anson informs us that on Saturday evening, Dec. 31st, the Spiritualists of Milford participated in a social dance—about one hundred couples joining the party. The receipts, over expenses, were devoted to the aid of the Lyceum.

The Lyceum session, Sunday, A. M., Jan. 1st, was attended by fifty-nine members and officers. Reading, speaking, selections from the Lyceum paper (contributed by the members of the Lyceum) and remarks added to the interest of the regular exercises.

New Bedford.—Liberty Hall.—W. F. Nye informs us that "A Sunday course of Free Lectures opened Nov. 13th, with three of Moses Hull's finest. Since then we have had on afternoon and evening of each Sunday, in order, Emma B. Hull, Daniel W. Hull, Prof. Denton, Agnes M. Davis (twice), J. P. Greenleaf; and, up to Jan. 1st and 8th, William Brunton, a young man but lately arrived from England—a very pleasant, forcible and convincing speaker. It seems appropriate that he should give his first lectures in this country from the platform of old Liberty Hall, where anti-slavery notes were first sounded.

J. P. Greenleaf follows Mr. Brunton on Jan. 15th, 22d, and 29th."

Newburyport.—Liberty Hall.—J. H. Powell addressed the Spiritualists of this place Sunday afternoon and evening, Jan. 1st. Subject, r. i. "The Old and the New"; evening: "The Ministry of angels."

NORTH SCITUATE.—Cathart Hall.—This Children's Progressive Lyceum celebrated Christmas by an intellectual and mental festival on Christmas eve at the hall. Recitations, by Eliza C. Bradford, of the "Child's Vision," Gertrude Clapp's "Christmas Story," "Crown's Children," Mary E. Bates; "New Year's Eve," Elia Willis, of Cambridgeport Lyceum; "Topping Gary," Laura Bradford; a poem by Ella Clapp, and Arthur's "Christmas Story," by Thomas Morris; dialogue by Winna Goldwell and Eliza C. Bradford, written by D. N. Ford, of Boston Lyceum, entitled "Children's Queries respecting Spiritualism."

The above was interspersed with duet singing by the Misses Morris, and a song and chorus by the Lyceum. At the close of the above exercises, Mrs. N. J. Willis spoke words of encouragement, and wished all a Merry Christmas. Then followed a distribution of gifts to the anxious ones. The Ladies' Sewing Circle connected with the Association also lent a charm to the occasion by disposing of prizes from one of the trees, tickets for the same having been disposed of at the hall entrance. It was truly a joyous occasion.

HINGHAM.—The Progressive Lyceum celebrated Christmas on the evening of the 25th, at their hall, Conductor E. Willson, 2d, leading off in his usual affable manner. The proceedings consisted of the usual Lyceum exercises, viz.: songs of welcome, Silver-Chain recitations, songs and choruses, recitations by group members, dialogue—not the least of which was a farce, "The Only Beau in Town." A grand Lyceum march and the wigg movement, conducted by Assistant Conductor N. Sydney Bates, which were executed with precision, closed this part of the entertainment, when Conductor Willson and assistants began to remove the heavily burdened trees, and scatter profusely the presents to the merry throng; after which, an order was issued for none to leave the hall until they had performed their part by satisfying the inner man, which was duly appreciated by all, to a greater or less degree.

The hall was beautifully decorated with appropriate mottoes made of leaves of varied hues.

Delegates from East Abington and North Scituate Lyceums were present, and expressed themselves highly gratified with their kindly greeting.

Do any of our friends in Louisville, Ky., want the services of Bro. Cephas B. Lynn? If so, they can secure them by addressing him at Cincinnati, Ohio.

Message Department.

Each message in this Department of the BANNER OF LIGHT is a claim to be taken by the Spirit whose name it bears through the instrumentality of...

The Banner of Light Free Circles. These Circles are held at No. 155 Washington Street, Room No. 4 (up stairs) on Monday, Tuesday and Wednesday afternoons...

Donations in Aid of our Public Free Circles. Since our last report the following names have been received for which the friends have contributed...

Invocation. Mighty Spirit, who art the soul of all souls, the life of all things, even as the bright beams of the Orient...

Questions and Answers. CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I will answer them.

John Gardner. I've been booked for Davy Jones's locker. [Lately] Yes, lately; but somehow or other I managed to get ashore again...

Ella Winter Ederly. I have been told that you have received a letter from my mother, saying that the message which I gave her some time ago is not correct...

Ella Windsor. I come here to send a message to the Children's Lyceum, of Williamstown, Conn. I want them to feel that I still belong to the Lyceum...

John Adams. I have just learned the name of a gentleman who was very kind to me during the last few weeks of my life, and although I have passed since then some ten or eleven years...

David Metlin. I am David Metlin, of the firm of Metlin & Hague, of Havana, Cuba. I met with an accident which was the result of a tornado we had, and in consequence I died yesterday...

Seance conducted by Theodore Parker; letters answered by C. H. Crowell.

Seance conducted by Rev. Adoniran Forster; letters answered by C. H. Crowell.

Q.—Would you give us an outline of your method? A.—No, I cannot, because, were I to give you an outline, I should be obliged to go over a very large area, which I have not time to do.

Invocation. Our Father Wisdom and our Mother Love, from the holy of holies within us we bring thee praises. We praise thee for the partial victory we have gained over our own selfishness.

Questions and Answers. Q.—(From a correspondent.) Is it right, and the duty of Spiritualists, to use their influence and invest money to help the Universalist denomination to establish the Murray fund of \$200,000...

Ann Myrick. [How do you do?] I am well as usual. A gentleman in Fitchburg, Mass., who has requested me not to make his name known, is very anxious to know what spirit or spirits produced those singular manifestations in Fitchburg about eight months since.

Henri Franks. I was born in Boston, in the year 1815. I died on the ninth of September, 1870, having been wounded two days before in an engagement before Metz in France.

Seance conducted by Theodore Parker; letters answered by C. H. Crowell.

Seance conducted by Rev. Adoniran Forster; letters answered by C. H. Crowell.

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COMMUNICATIOON FROM WASHINGTON. [Translated from the Italian by E. V. L. for the Banner of Light.]

"It is in the destinies of humanity that it arrive at a grade of perfection to you unknown. The way is arduous, long and difficult, but that is prescribed in the book of Providence; it must be and it will.

Seance conducted by Theodore Parker; letters answered by C. H. Crowell.

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Banner of Light.

Warren Chase, Corresponding Editor. Office at his Liberal, Spiritual and Reform Bookstore, 601 North Fifth street, St. Louis, Mo.

THE FOUNTAIN.

Among the numerous notices which we have seen of this excellent book, from the pen of A. J. Davis, none has given us more pleasure than the highly commendatory one in the Liberal Christian, which certainly does the book much justice, and coming, as it does, from a Christian source, shows us that the progress in the most liberal and advanced minds of some churches has nearly reached up to the standard of the Harmonical Philosophy, which is only rational Spiritualism.

Spiritual phenomena are facts. Spiritual intercourse is established, and has a sacred use and holy purpose. If we pervert it to base and selfish ends it will deceive us, and those who thus use it and get deceived will be very likely to curse it and call it worthless or evil.

SPIRIT INTERCOURSE.

When the fact is fully established in the knowledge of any mind that the spirit-life is a reality, and that our friends in that life can communicate with us in this, a proper, consistent, and rational intercourse with them is certainly one of the greatest blessings we can have in this life.

We have but little confidence in the Spiritualism that never goes beyond seeking tests, nor in that which never seeks any other use for it than applying it to the affairs that belong to this life, and to those who are here to work out in this life the development of soul for the next.

We are confident that the experiences that many persons get in following up the pursuit of treasures by clairvoyant direction are valuable as lessons, but can seldom be relied on as guides and directions for business. That our spirit friends do many times sympathize with us, and often give voluntarily advice in business matters that is valuable, we do not deny, but we know it is true; but to hang our hands in idleness, and use our brains only to supplicate directions for fortune-making, we believe erroneous, and making a bad use of a good thing.

GONE OVER.

We see by the New York papers that Wm. Gowans, extensively known all over this country as the man who had collected immense quantities of old books, comprising those out of print and those in print, those valuable and those worthless, and crowded them into the shelves of

his long store in Nassau street, New York, and when the shelves were full stored them in huge piles on the floor, till the mass of apparent rubbish was enormous, and the store the most unpleasant and unattractive place in that dirty and crowded street of the great metropolis.

THE LABOR MOVEMENTS.

The efforts of laborers to organize and establish a labor congress seem to be about as ineffectual, so far, as those of the Spiritualists. They get together, out of the immense numbers of able, talented and really practical persons, only a very few of this class, and hosts of the hobby-riders and crotchety impracticals, who introduce and discuss every idea, principle and practice they can hear of, and try to decide for Congress and the country the questions these have not reached, and to revise and correct those they have; to regulate the currency, the tariffs, the debts and taxes and every other question that comes up in Congress or is discussed by the press.

There is no doubt that the present tendency in our country is to monopoly, by the promotion of companies with perpetual legal existence and consolidation of capital, which, by lessening and concentrating labor, controls the laborers and their prices, and unless checked by the proper efforts of laborers, it will soon crush them into the condition of those of Europe or worse; and there is no doubt that organic action is necessary, both local and central, to effect their safety and protect the producers of wealth.

We have looked with deepest interest and sympathy on every movement that gave a glimpse of hope for the working-men and working-women of this country, and none can more deeply regret than we do the failure of the organizations to effect any permanent good to the cause, but we are compelled to accept it.

The equally sacred cause of Spiritualism has thus far also failed in its organic efforts, while its power and numbers constantly increase, until it is even now of unwieldy proportions, and involving an immense amount of talent, while it has no organic efficiency, having frittered away its time and money in fruitless declamations and essays.

AID FOR THE WOUNDED.

Our country is called upon in the strongest appeal of sympathy and human brotherhood to send relief for the wounded soldiers in France and Germany. We surely have no word of objection to the charitable relief or the motives that prompt it. Many of the poor sufferers, and, indeed, most of them, had no part in the wicked causes of their suffering, and had no option, but were compelled, as were those who perished on the battle-fields, to throw their lives into the terrible conflict; but when we are appealed to as a nation, or as individuals, to contribute to the relief of suffering, it certainly is a legitimate inquiry, what caused it, and whether it was the fault of the sufferers, or whether it was some of the unavoidable providential occurrences that so often afflict a people.

THE CROSS.

This curious old emblem, which the ancient Egyptians tied up in the Nile, to show how high the waters rose in the flood season of the year, and hence used as a gauge for the coming harvest, is now used on the battle-field to encourage the ignorant but devoted Christian soldiers. On the Catholic churches and on Protestant churches where Catholicism is popular, it is an object of devotion; but where Catholicism is unpopular, it is neglected by Protestants in building churches and in ornamenting them. It is sacred only to the ignorant Christians, while to Rationalists it is an emblem of cruelty, or a barbarous relic, or a toy. Under the chin of an elegantly-dressed lady, when made of gold or ivory or some precious material, it is an ornament only; and on the child a toy to them, and often a token to prove the Christian origin of the child, or Catholic tendencies of the parents or guardians.

As an exemplification of brotherly unity, nothing equals the statement that "during the whole of Chang's severe and dangerous illness, Eng has been in unusually good health and spirits, not excepting the time during which he was confined to his brother's sick bed."

WESTERN LOCALS, Etc., PREPARED EXPRESSLY FOR THE BANNER OF LIGHT.

There are extremists in every dispensation. The disorderly are proverbially the most conspicuous. Not loving order themselves, they are determined that others shall not enjoy its divine sunlight. The assumption is, on the part of a few extremists (we meet such in our travels), that order and freedom are incompatible terms.

Order does not imply monotony, nor freedom confusion. We see in Nature boundless variety, yet perfect harmony and order. Not a quiet of inactivity, nothing typical of sinking away into lethargy, or becoming oblivious to progression.

Oh, Spiritualists, let us ascend the mountains of reason, and come to some decision as to the future of the great spiritual movement. The time has come for us to define, so far as we can, our position; to show the world what we possess and what we propose to do. To be practical is to be godlike.

For a long time we have been under the conviction that the great question before free thinkers and Spiritualists is, "Organization." It is the question for consideration. Lecturers may groan of the meagre support they get, and beg publicly for engagements; and editors may lament over slowly increasing lists of subscribers; still, it will avail nothing. Until we have some specific end in view, something definite and tangible to work for, things will continue on after the same old fashion—up and down; sunlight, darkness; enthusiasm, shiftlessness; ecstasy, despair.

Many have fallen into a state of indifference so hard and iron-like that all their finer sensibilities are blotted out. The angel Gabriel himself could not resurrect them into spiritual life and its blessed enjoyments. Others are so prodigiously egotistical, that, were incarnations of the Infinite, the order of the day with us, they would not give audience to the spirit. They know it all. They talk knowingly of "conditions," "development," &c.

Reader, both of these classes have alienated themselves from humanity. They are not interested in any philanthropic movement; they will not sign their names to any society, because, they say, "we have outgrown organizations." In fine, their liberalism has been injurious to them, from the fact that it has neither refined the sensibilities, spiritualized the affections, nor widened the sympathies, nor in any way made the individual love humanity more.

Then, again, there is a large class of earnest, intelligent Liberals and Spiritualists, all through the great West, who are waiting, waiting, and absolutely praying for some system by which to spread their views among the people. Since the advent of progressive ideas, they have labored, and labored well. But the effort was only temporary; there was nothing permanent in it; there was nothing methodical in the measures adopted, no decay and dissolution followed. The advantages gained were not followed up, and the reaction really left matters and things in a worse state than they were at the outset.

There must be a change; it is coming. Already we catch glimpses of the golden morn. We rejoice to find so many noble souls yearning for the day of unity and cooperation among Spiritualists; we rejoice to find so many who are bold and outspoken against the errors and fanaticism that erratic extremists have endeavored to annex to Spiritualism; we rejoice to find so many who are dissatisfied with the idea that their liberalism is to place them in God's moral vineyard without effort; and, finally, we rejoice that we can say conscientiously to those who seek the light—the day of salvation is at hand!

And we want this class to take it upon themselves to act as missionaries for the diffusion of the following truth: That it is among the possibilities of earth to form an organization for religious purposes, with Order and Freedom as the guiding stars—an organization that shall demonstrate the activities of Order and the harmonies of Freedom.

THE MISSOURI VALLEY.

Western people, as a general thing, evince remarkable contentment. They assure you that they are living on the best part of this "terrestrial ball." They pity New England farmers, working themselves into skeletons in the vain effort to entice corn and grain from rocky and sandy soil.

The Kansas City, St. Joseph and Council Bluffs R. R. has opened up the Missouri Valley to immigration, and thousands are coming in, full of enterprise and enthusiasm. This road runs along the river side, on what is called the "Missouri Bottom," a level tract, ranging from five to ten miles in width, which was, undoubtedly, centuries ago the bed of the great river. The scenery along this road is really enchanting. Going north, you have the grand old river on your left, and the craggy bluffs on the Nebraska shore; to the right, a beautiful tract of country with a diminutive mountain range (the bluffs bordering the river's former bed) in full view. In the summer time a trip through this section must be especially attractive. The "rolling stock" on this road is excellent; good time is made, and all questions relative to the country, or anything else, are answered in a gentlemanly manner by the train officials.

ST. JOSEPH.

about sixty miles north of Kansas City. This is one of the oldest cities on the river, and one of the wealthiest if not the wealthiest. The contrast is striking, going from Kansas City to St. Joseph. In the former city everybody is on the jump. St. Joseph is more like an Eastern city. The people are calm, self-poised, and all questions relative to the country, or anything else, are answered in a gentlemanly manner by the train officials. This is worthy of mention, for not unfrequently railroad conductors snap at you gruffly, if you get a little nervous and feel a tender solicitude about the welfare of your trunk, and go to them for consolation.

This road is doing an immense business. There are many thriving places on its line. Our first stop was at ST. JOSEPH, about sixty miles north of Kansas City. This is one of the oldest cities on the river, and one of the wealthiest if not the wealthiest. The contrast is striking, going from Kansas City to St. Joseph. In the former city everybody is on the jump. St. Joseph is more like an Eastern city. The people are calm, self-poised, and all questions relative to the country, or anything else, are answered in a gentlemanly manner by the train officials.

blood." How pleasant that is! And yet this man has the impudence to stand in his pulpit and talk about the "absurd dogmas" that free thinkers and Spiritualists are presenting to the people.

On Sunday, Dec. 18th, we lectured in BRADY'S HALL. The weather was intensely cold, and but few came out to hear; still, we had a good meeting. Bro. Bender is a firm Spiritualist. We are indebted to him for many tender kindnesses while in the city. A trustee of the Presbyterian church, he has heretofore cooperated in a measure with that society; but now, his pastor, the irresistible Gill before referred to, having taken to preaching an old barrel of sermons written some sixty or seventy years ago, Mr. Bender and others are thoroughly disgusted, and things henceforth will take a different turn. Bro. Steinaker, head book-keeper for the wealthy firm of Well & Cahn, is alive to progress in spiritual things.

A strong radical society will be organized in this city before long. The liberal element finds an expression now, very feebly, through a small Unitarian society that is struggling up into being. But the Unitarians are not bold enough. They do not hit the nail on the head. They do not soar away into inspiration, and bring down divine truths especially adapted for the especial moment, as do the Spiritualists. The Unitarians must be more radical if they expect to gain the support of the free thinkers and Spiritualists. This is the trouble with the Kansas City Unitarians. A few conservatives keep the car of progress back. We offer these suggestions gratuitously to the Unitarian Association of Boston.

CHURCHES.

There are seventeen churches in St. Joseph. The Rev. Mr. Kenyon, pastor of the Congregational Society, is the ablest clergyman of the place. In many things he is a Beecherite.

BRIDGE.

By another fall, a fine bridge will be erected over the Missouri River at this point.

THE PRESS.

There are three or four daily papers in St. Joseph. They give Spiritualism fair treatment. Why otherwise?

WORKERS.

E. V. Wilson, favorably known throughout this region, has lectured with success in St. Joseph. So have Mrs. Ballou and Miss Lanston. The last named is highly spoken of as a lecturer. She is a new worker, and she is sowing the seeds of the New Gospel in an admirable manner.

It was a very cold day when we started up the road for PHELPS'S STATION, a small settlement a few miles to the north, where we were obliged to leave the train to reach our destination, which was BROWNVILLE, NEBRASKA.

To get there, the river must be crossed. Dear me! such a trip! We thought of home, our parents, the Banner office, and other sacred spots. We were obliged to cross the swiftly flowing river in a skiff. It took nerve to get over safely. The boatman was perfectly at ease. We thought of paintings we had seen of "Washington crossing the Delaware," as the boat shot out into the river, and we commenced the difficult task of avoiding the large blocks of ice that came sailing along very majestically. We reached the Nebraska side all safe.

Brownville is a very prosperous town of some thirty-five hundred inhabitants. The Spiritualists are few in number, but they are earnest and vigilant. Bros. Henderson and Connor greeted us most religiously. It was not deemed advisable to hold a meeting just then. We have decided to spend next summer in this region. Spiritualists abound all through the country. At LONDON, NEB., Our friends intend to build a hall. It was our high privilege to meet Bro. J. L. Tirrell, a resident of London. He says good mediums and cultured speakers are wanted all over the State. He says in Nebraska City and Sandeola, many Spiritualists reside.

A word more about Brownville affairs.

FATHER CONNOR.

A good brother, past the meridian of life, and Mr. Henderson, and a few others, keep the new system of thought before the people. How good they did talk to us! Father Connor says, "Not a word in the Banner escapes my eyes." Oh, how beautiful it is to see what comfort, what consolation, what light, what inspiration, this spiritual idea gives to those whose earthly life is soon to cease. Oh, these gray-haired men and women, how they love their Spiritualism. Gold could not buy it from them. Not no! And how bad they feel, sometimes, that their relatives and friends, and perhaps children, do not see as they see.

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