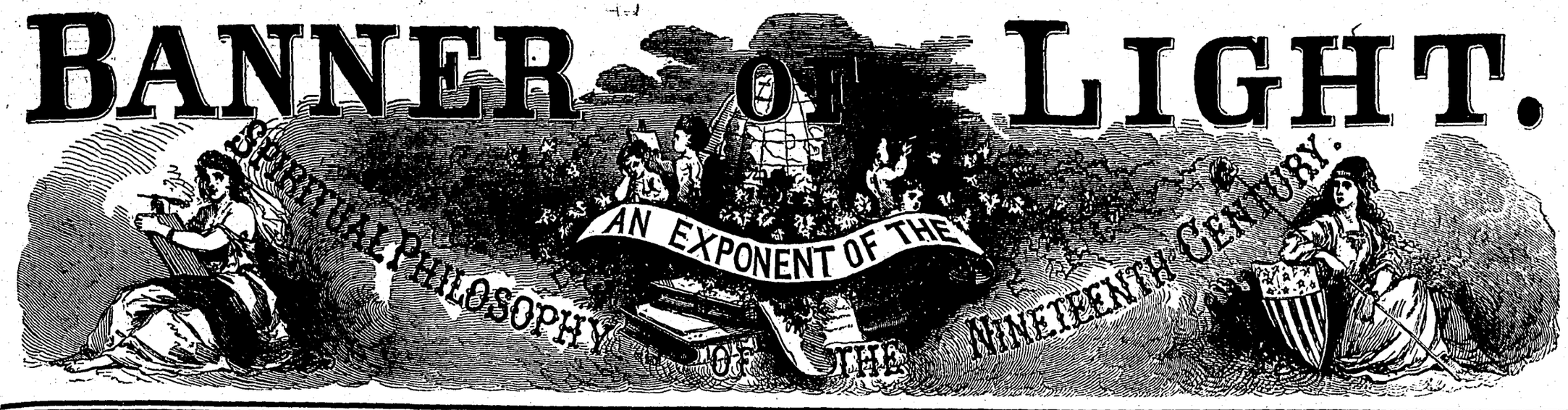
BANNER OF LIGHT.



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Original Essay.

SILENT VOICES.

BY S. B. BRITTAN, M. D.

Sounds of almost every description, but especially such as are produced by the breath—whether articulate or inarticulate—are appropriately called VOICES. But the term is very properly used with far greater latitude. The voices of Nature are the sounds produced by the action or motion of the elements. She speaks in the atmospheric currents sweeping over objects that vibrate like the forest boughs, or moving in gentle undulations through hollow, sonorous bodies; in the low murmur of little brooks and the roar of great waters finding their level; in the volcanic fires and electric forces demanding freedom of expression, and seeking their equilibrium in the tread of the earthquake; from the invisible "powers of the air" in their cloudy pavilions; in the deep respiration of the whirlwind, and the awful utterance of fiery tongues speaking out of the midnight darkness.

There are many voices that never break the silence; yet these are expressed with uncommon emphasis in Nature, in Providence and in the drama of universal History. A Hebrew poet, in his figurative account of the creation, affirms that "the morning stars sang together"; and Shakspeare makes one of his heroes say,

"I have no words;
My voice is in my sword."

The *vox populi* represents the choice of a people in the selection of their rulers, whatever may be the method adopted in giving expression to the popular will. *Vox Dei* is defined to be the divine will and pleasure however the same may be revealed to mankind. According to a Christian Apostle good men who long since left their mortal tabernacles yet speak to us in memory, by the force of noble examples and in the individual consciousness of their spiritual presence. Even in the inanimate portion of the natural world,—in the field and the forest, on the mountain and in the grottoes, by the wayside and along the shore, the smallest things come to us with great lessons. With what sweet, cheerful and solemn modulations does Nature speak to us in the morning and the evening, in the fresh life of Spring and the riper glories of inspiring Autumn! The grandeur of thrones, palaces, and star-chambers; and the gloss and glare of the world's great masquerade—*all* pale in the light that floods the Orient. No Eastern prince was ever arrayed like "the lilies of the field"; and even the purple robes that clothe the mountain oak are more resplendent than the rent mantle of imperial Cæsar. Great men speak to us in their deeds; angels in their loving ministry, and God in all things.

The great forces of the world, developed in and through the agency of imponderable substances, have mystical tongues, and we are left to interpret their noiseless speech in the beautiful phenomena of Nature. The grosser elements of matter are chemically or otherwise acted upon by subtile principles, invisible save in their effects. The grandest revelations of secret forces are not found to consist in the more external and noisy exhibitions of power—not alone in the majestic sweep of winds and tides; the upheaval of islands in the midst of the sea, and the "shadow-dance" of clouds and storms on the ruffled bosom of the deep. These are truly imposing and may chiefly arrest sensuous observers; but the still voices and unspoken languages of the world may after all be most worthy of attention. The whole chemistry of the organic creation whereby the very elements of decay are made alive and beautiful; the growth of vegetation; the blending of prismatic colors in the flowers; the mysterious powers of reproduction, and the vital and voluntary functions of all animated Nature, no less than the solemn gravitation of worlds, are the imperishable records of that silent speech.

All Art is but the imitation of Nature; and the man who translates the silent language of her most important principles into practical use is the greatest inventor. The earliest developments among all nations have been the rude dwellings of the people and the implements of their husbandry. These are improved by degrees, and as civilization advances Art exhibits new forms and mechanical combinations adapted to supply the necessities of man. But nations are in the infancy of Art so long as their industry is left to chiefly depend on nerves and muscles. The idea of adapting the subtile forces of the world to practical purposes is among the grandest conceptions of the mind. The man who applied Steam to navigation was greater than Moses whose rod divided the waters. The former summoned from the great deep the strongest shade whose coming has yet realized the prayer of man. And this fiery spirit, rising out of the sea, moves everything at our bidding. The body of this pale ghost is thin vapor, yielding and impalpable, through which we pass our hand as through the air. Yet his fearful grasp is more terrible than the strength of the fabled Titans. The elements are powerless in his presence, and the heaviest burdens are transported on his burning breath across continents and over the sea.

And so the great spirit of the waters has become the chief motive power on earth, giving emphatic expression to the many-voiced industry of all nations. Were its agency suspended the mechanic arts would be paralyzed. Millions of wheels, spindles, shuttles and hammers would be silenced in a moment. The application of this subtile agent to the industrial pursuits of life is among the chief conquests of human genius. The old instrumentalities of labor are laid aside, and "water privileges" are now too cheap to be dammed! Even blood horses are at a discount, save among sporting characters, since we have the omnipresent ghost of the greatest modern traveler to bear our burdens and draw our vehicles. In the vast commerce, manufactures and transportation of the world, the introduction of Steam marks a great era in history. Indeed, it opens the outer door of an invisible world of dynamic agents and forces. We accept the invitation to enter and explore this realm of mystery.

With what amazing power do silent voices speak to us in the Light! From the center of our solar system emanates the subtile principle which is essential to all being. But for this our planet had been a barren waste, bound in icy chains and shut up in Cimmerian darkness forever. Desolate, indeed, would have been the earth with no green thing upon its surface; no forms of animal life with powers of voluntary motion; not even the now extinct species of Saurian monsters could have lived and moved in its frozen waters. Light is an indispensable agent in the whole economy of the physical world. It is the all-revealing minister that daily stoops to uncover the earth and nightly speaks to us from the stars. It is greatest of all the silent teachers of men in the natural creation, since it addresses the universal mind through the common channels of sensation. Clad in purple and golden robes this great revelator moves with noiseless footsteps over the earth, unfolding the flowers, inspiring the morning songs of birds, and calling the human world from blissful repose to noble activity. "Beautiful upon the mountains" are the foot-prints of the minister that comes to baptize the waiting earth, and every creature that is under heaven, with the natural glory of the Divine effulgence! And, silently, at the close of the day this fair messenger—whose very sandals scintillate with golden fires—calls the world to vespers as she retires beyond the evening star.

But Light is not only indispensable to the revelation of all earthly forms; the existence of colors; the curious processes of organic chemistry, and the development and preservation of all life on earth; but it brings us surprising revelations of other spheres that enable us to unravel the mazes of the sky. The moon is our nearest astronomical neighbor, its mean distance from the earth varying little from 238,550 miles, or about sixty of the earth's equatorial semi-diameters. And what revelations have we respecting the moon? Light alone enables us to perceive its existence; its place in the heavens; its relations to the earth; its distance from our point of observation; its form, magnitude and movements. But by the aid of suitable instruments we are able to make other important discoveries. The telescope presents for our inspection an uneven and ragged surface, the lunar mountains rising to the height of five miles, and casting their images behind them in deep shadows. We look in vain for any appearance of water on its surface, though there are Plutonic rocks and abundant evidences of the action of fire. It manifestly has no atmosphere of sufficient density to refract the rays of light. Whatever ethereal medium may be supposed to envelop the moon, it is certainly free from clouds. Our queen of night wears no veil herself, however dense the vapors that hover in our own atmosphere. The conical summits in the moon are very numerous, and in the southern lunar hemisphere we are presented with a single crater some fifty miles in diameter, and over three miles deep. Others have expended their inward forces; the external fires have gone out, leaving great scars on the surface and proofs of volcanic stratification. There is nothing to indicate that the proper conditions of either animal or vegetable life exist in the moon. If inhabited at all, it must be by creatures whose constitutions are fundamentally different from those that people the earth. Thus, in the light of astronomy, we interpret the silent voices from that still-born sphere. Such are the revelations light gives of the moon, and they appear to justify the conclusion that our fair satellite, to which night and distance lend such enchantment, offers no fit abode for sentient beings. Fanned by no cool breezes; with no refreshing waters to irrigate its surface; scorched by the solar beams during the long lunar days; broken by internal convulsions and blasted by volcanic fires, it presents for our contemplation a wild scene of silence and desolation.

Light reveals all that we know of the several primary and secondary planets in our solar system; their distances from the earth, from the sun and from each other; the actual dimensions of each, their relative positions and respective movements. The most ambitious intellect may scarcely comprehend these revelations, but the attempt to grasp the subject may enlarge our mental horizon. Were we to travel toward the center of our solar system, we should find Mercury at not much over one-third of our distance from the sun. There, on a summer's day, the temperature would probably be over 600°, measured by our thermometrical scale; and this would suffice to cook the flesh and consume the bones of all living creatures that inhabit the earth. Should we take the opposite direction and travel toward the vast circumference of our planetary system—after a journey that would require us to put on immortality—we should cross the track of Neptune, at a distance from the earth of some 2,640,000,000 of miles! There the ice trade might prosper if prices would only warrant the prosecution of the business, since the temperature is presumed from scientific data to be about 50,000° below the zero of our scale! Having reached the orbit of Neptune, it would require 164 of our years to make a single revolution round the sun. That is the length of Neptune's year; according to which it is only about thirty-five years since Adam commenced his courtship. And yet all this is within the compass of our own solar system, which, to the observation of the dwellers in other systems, altogether appears like a dim nebula in the midst of a measureless expanse.

But what do we see in the great fields of space beyond? There are foreign missionaries of light—pale pilgrims of the sky—whose flaming hair sweeps backward through the ether a distance of more than 100,000,000 of miles, whose faces we shall never behold save with our spiritual vision. They penetrate the outer darkness hundreds of millions of miles beyond our solar frontier. Astronomers tell us that one of these celestial travelers has made but a single circuit since the great baptism known as the flood. It will surely return again, but who shall witness the coming? When that mysterious apparition is again visible from the earth's orbit, all the existing empires will perhaps have passed away. Our own young and vigorous Republic may only exist in crumbling mausoleums and imperfect history, or linger like the pale ghost that to-day bends above the pyramids and speaks from Memnon.

The author of an ancient dramatic poem known as the Book of Job—probably written by some wise man of Chaldea who studied the mysteries of the heavens—makes several astronomical references that are deeply suggestive of the scientific knowledge possessed at that early period. In these poetic references an absolute negative is implied by an interrogative. "Canst thou bind the sweet influence of Pleiades?" It may be a fair question whether this is to be regarded as a delicate compliment to woman—the Pleiades being originally the seven daughters of Atlas—or a poetic allusion to the fact that their rising is identified with the vernal equinox when the earth is visited by the sweet inspiring influences of Spring and all Nature is pregnant with new life. In either case the author's learning is as apparent as his poetic inspiration. Indeed, it is quite probable that the inquiry may have a still deeper significance. Astronomers have at length arrived at a knowledge of the fact that Alcyone, the most beautiful star of the Pleiades—which illuminates the heavenly spaces with the light of 12,000 suns—is the center of motion around which our sun (a mere rush light in comparison) revolves with all its attendant planets—in an orbit so vast that 20,000,000 of years are required to complete a single revolution! So great is the distance of that grand metropolis of the stars from the earth, that if the Pleiades were this moment annihilated they would still be visible in the neck of Taurus for ages. To an earthly observer Alcyone would shine with undiminished splendor until toward the close of the twenty-fifth century of the Christian Era, 700 years being required for light to traverse the intervening distance. If the first of those seven daughters—the brightest star in that celestial group—is the grand center that holds our whole solar system by the power of a measureless gravitation while it pursues the line of an orbit, 50,000,000 times greater than the one the earth describes in its annual circuit—then, indeed, there is a profound significance in the words of the ancient poet. God speaks to us in the silent but irresistible force of natural gravitation, and hence, verily, no power on earth can "bind the sweet influence of Pleiades."

Euripides the great tragic poet of Salamis, and the last of the three principal representatives of the Greek drama, was distinguished for his hatred of woman. Andromeda was selected as the title of one of the fifty-six lost tragedies by that author, perhaps from a feeling that woman is only fit to be a slave. Andromeda is a pale nebula, just visible to the naked eye in the northern heavens, representing a female figure in chains. The reflectors of the most powerful telescopes do not resolve the nebula of Andromeda, and in this fact we find the evidence that it is so remote that light, which travels at the amazing rate of 192,000 miles in a second, would require 1,000,000 years or more to send its rays through the darkness that broods over the naked fields of space to this distant orb. Such are the silent teachings of the stars! Such the mystical voices without which we could know nothing of the innumerable worlds and systems in space. If, however, we were aware of the existence of so many worlds, compared with which our own is a mere speck on the map of the Universe, and yet could not perceive their relative positions and the harmony of their movements, we should be filled with constant apprehension, for how could we be sure that the earth itself might not perish,

"Like a worm upon destruction's path?"

But light reveals all; and how do the fables of heathen philosophers and Jewish poets, concerning the origin of the world and the period of its existence, dwindle into insignificance before the revelations of Science! So profoundly is the human spirit moved to reverence and worship by such sublime contemplations, that we may well conclude, "the undevout astronomer is mad."

Among the natural forces that speak with world-awakening voices Electricity has been the medium of many surprising developments. In the grand economy of Nature it is an agent of immeasurable capacity. Its presence is revealed in mysterious attractions and repulsions. Moving in currents electricity also puts the grosser elements in motion. It determines the polarities of the ultimate atoms; its action is revealed in the laws of molecular attraction; in the natural affinity of heterogeneous particles; it is brilliantly illustrated in the process of crystallization, and most beautifully displayed in the subtile chemistry of vegetable and animal life. The passage of its currents through the aerial regions, in any particular direction, occasions a corresponding movement of the atmosphere and hence may determine the courses of the winds. The floods are moved by electric impulses. The aqueous vapors, floating in the air, are condensed by the passage of its currents and made to descend to the earth in torrents of rain. It often plays behind the hot Summer clouds and equalizes itself by a silent process of conduction. It streams up from the great magnet at the Pole and covers the boreal heavens with auroral splendors. But its voices are not all silent. When suddenly discharged in a thunderbolt from the atmospheric batteries it often smites the rocky pinnacles with the force of ten thousand hammers, or shivers the mountain oak in an instant. Then, indeed, it speaks audibly. The voice is inarticulate, but deep, sonorous and terrible. Careless men pause and the reverent are filled with speechless awe.

In its application to the Arts the illustrations of its amazing power are scarcely less remarkable. It holds the precious mineral substances in solution and through the alkaline salts precipitates them, distributing the silver particles and golden molecules over the surface of baser metals—covering them with attenuated films that give to cheap wares the appearance of great intrinsic value—thus making base things beautiful.

In its adaptation to photography we shall yet witness important results. Not only are earthly objects instantly painted by invisible hands holding the long pencils of the light, but we put the heavens in the camera, and by means of lenses of great magnifying power, picture the celestial scenery as it appears through the telescope. But in the allusion to prospective developments we have special reference to the employment of this agent under circumstances which preclude the use of the solar rays. It is possible, moreover, that before the close of the present century, electricity may be used to warm our dwellings and light our streets. We are persuaded that the era of its triumph as a motor, applicable to all mechanical purposes, is at hand. Our children may live to see the power of steam superseded by a safer and more economical agent. Such, at least, is our inference from the silent voices of present developments which we may not pause here to either explain or enumerate.

The relations of electricity to life, sensation and thought, can only be briefly noticed in this connection. The subject is intricate, and its treatment on philosophical principles would demand, on the part of the writer, the exercise of very critical powers of analysis, and, in the reader, ability to recognize the nicest distinctions. As this agent is homogeneous with the aura that pervades the nerves of motion and sensation it is but natural that it should augment the nervous forces when, from any cause, they have been unduly exhausted; nor is it less effectual in restoring the equilibration of those forces whenever derangement occurs in their organic application. Its power to put the fluids in motion is variously exhibited in its action on the arterial circulation and the general distribution of the fluids of animal and human bodies. The faculties and passions of the mind electrotype the images of many objects on the faces and forms of unborn infants; and, by the same mysterious agency, the essential spirit and character of the mother's surroundings may be photographed on the mental and moral constitution of her offspring. Electricity possesses the *arterealizing* power as can be scientifically demonstrated by the simple experiment of passing an electrical current through a quantity of venous blood. It gives contractile power to the muscles and hence is the immediate source of organic activity and physical strength. The application of artificially generated currents may impart new and surprising energy to the vital forces and functions. For these and other sufficient reasons it is a most important auxiliary in the healing art, though there are few practitioners who really comprehend its relations and the proper methods of its application.

As a direct instrumentality of the mind Electricity assumes the most important place and office among the imponderable elements of the natural world. It differs from all others in its ready subordination to the human will. The Pegasus of fabulous history was a clumsy animal compared with this agent of the world's instantaneous express. If it does not outstrip the mythological Mercury—the messenger and interpreter of the gods—it is far more serviceable to men. It is an omnipresent minister of light and knowledge having innumerable tongues. To the press it is a polygraphic instrument whereby its voices are mysteriously multiplied and echoed throughout the earth.

We indulge in a species of hyperbolism when we talk of the end of the world and of time, since the world may not end, in the sense of being annihilated, and time, as signifying duration, shall never cease. We speak of time with special reference to some small part of the duration that knows no limit; but the term might as well be applied to any other part or period in the endless cycles of Eternity. We are accustomed to say that *space and time are annihilated* when, by any means, the current of circumstances and events is so accelerated that results, ordinarily produced or occurring at considerable intervals, are made to follow each other in instant succession. This is realized in our present telegraphic communication with all parts of the world. The deep watery spaces divide continents, but they are scarcely appreciable since our fleet courier bears away—over the land and under the sea—the most important dispatches to every capitol in Europe, with such celerity as to justify the use of the figure when we affirm that *modern science and art have annihilated time.* The electric telegraph is the great sympathetic nerve that centers in the cardiac plexus of nations. Through this messenger of light we feel the pulses of great peoples beyond the sea, and we are brought into instant sympathy with the whole world. Who shall estimate the silent but powerful influence of this grand agent of modern civilization! In this subtile presence the faculties of men are quickened, for behold the angel of the New Earth stands in their midst!

Literally speaking an angel is a *messenger*—one that communicates information or is otherwise commissioned to execute the purposes of a superior. Our angels are neither all divine, diabolical nor even human. Whatever active principle, irresistible force, natural law, or intelligent being may be employed under the divine administration to execute his will; to accomplish any great change in the conditions of our cosmical existence; any revolution in moral and political affairs, or to aid the introduction and establishment of a new religion, may be thus fitly represented. Yet strange to say our poets and artists presume that nearly all angels involve and illustrate a singular compromise between the nature of woman and the feathered tribes! They are chiefly painted in the forms of young women (there are no old angels) quite too palpable to be spiritual, and supplied with wings which suggest nothing so clearly as the idea of their ponderosity. But the truth is he, she, or *it* may be an angel; and a very large proportion of such subordinate powers are not in the form of man, except as they are so clothed upon by the human imagination. *The Elements are God's Angels* to work out his designs in the natural world. They are all servants of him "who maketh his angels spirits, and his ministers a flame of fire."

It was near the close of the first century that Domitian banished a great Christian Seer to the solitudes of the Island of Patmos where he saw in vision what we behold in reality to-day—a strong Angel with radiant countenance, nerves of burnished lightning and arteries of liquid fire. Electricity is that angel—that all-communicating spirit—coming at once up out of the deep and leaping down from the clouds while many "thunders utter their voices." *In this sublime presence space and time are as nothing.* The grandeur of his appearing and the sublimity of his mission are thus revealed in fact and in the Apocalypse:

"And I saw a mighty Angel come down from heaven clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire; and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried seven thunders uttered their voices. And the Angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth forever and ever, that THERE SHALL BE TIME NO LONGER!"

Newark, N. J.

From the Year-Book of Spiritualism.

The London Dialectical Society and Spiritualism.

This literary society was established some three years since to consider "all subjects with a view to the elucidation of truth;" taking up questions not ordinarily investigated by other scientific societies. Sir John Lubbock, Bart., F. R. S., is the president of the society; and among the vice-presidents are Prof. Huxley, F. R. S., Lord Amberley, Mr. G. H. Lewes, and Miss Frances Power Cobbe. At one of the meetings, a physician read a paper on some very extraordinary phenomena which he had witnessed himself; and it was stated that the physical and other facts of Spiritualism were believed to be real by Prof. De Morgan (President of the Mathematical Society of London), Mr. C. F. Varley, C. E., F. R. G. S., Mr. Robert Chambers, Mr. and Mrs. S. C. Hall, Mr. William Howitt, and others of like eminence. A somewhat acrimonious debate followed; and a committee of thirty persons was appointed to "investigate the phenomena alleged to be spiritual manifestations, and to report thereon." This committee, under the chairmanship of Dr. Edmunds, comprises members of the legal, medical and clerical professions, as well as a few engineers and architects, and several gentlemen of eminent scientific and literary attainments.

The following, a little in advance of the printed copy, is a portion of this experimental sub-committee's report. The intelligence and high social positions of the parties, as well as the momentous nature of the subject itself, give it importance:

"Since their appointment, on the 16th of February, 1869, your sub-committee have held *forty* meetings for purposes of experiment and test. These meetings were held at the private residences of members of the committee, purposely to preclude the possibility of pre-arranged mechanism or contrivance.

The furniture of the room in which the experiments were conducted was, on every occasion, its accustomed furniture.

The tables were in all cases heavy dining-tables, requiring a strong effort to move them. The smallest was five feet nine inches long by four feet wide; and the largest, nine feet three inches long and four feet and a half wide, and of proportionate weight.

The rooms, tables and furniture generally, were repeatedly subjected to careful examination before, during, and after the experiments, to ascertain that no concealed machinery, instrument or other contrivance existed, by means of which the sounds or movements hereinafter mentioned could be caused.

The experiments were conducted in the light of gas, except on the few occasions specially noted in the minutes.

Your committee have avoided the employment of professional or paid mediums; the mediumship developed being that of members of your sub-committee—persons of good social position and of unimpeachable integrity, having no pecuniary object to serve, and nothing to gain by deception.

Your committee have held some meetings without the presence of a medium (it being understood that, throughout this report, the word 'medium' is used simply to designate an individual without whose presence the phenomena described either do not occur at all, or with greatly diminished force and frequency), purposely to try if they could produce, by any efforts, effects similar to those witnessed when a medium was present. By no endeavors were they enabled to produce *anything at all resembling the manifestations* that took place in the presence of a medium.

Every test that the combined intelligence of your committee could devise has been tried with patience and perseverance. The experiments were conducted under a great variety of conditions; and ingenuity has been exerted in devising plans by which your committee might verify their observations, and preclude the possibility of imposture or of delusion.

Your committee have confined their report to *facts* witnessed by them in their collective capacity; which facts were *palpable to the senses, and their reality capable of demonstrative proof.*

Of the members of your sub-committee, about *four-fifths* entered upon the investigation wholly skeptical as to the reality of the alleged phenomena; firmly believing them to be the result either of *imposture*, or of *delusion*, or of *involuntary muscular action.* It was only by irresistible evidence, under conditions that precluded the possibility of either of these solutions, and after trial and test many times repeated, that the most skeptical of your sub-committee were slowly and reluctantly convinced that the phenomena exhibited in the course of their protracted inquiry were veritable facts.

The result of their long-continued and carefully-conducted experiments, after trial by every de-

tective test they could devise, has been to establish conclusively—

First, That, under certain bodily or mental conditions of one or more of the persons present, a force is exhibited sufficient to put heavy substances in motion without the employment of any muscular force, without contact or material connection of any kind between such substances and the body of any person present.

Second, That this force can make distinctly *audible* sounds to proceed from solid substances not in contact with, nor having any visible or material connection with the body of any person present; and which sounds are proved to proceed from such substances by the vibrations which are distinctly felt when they are touched.

Third, That this force is frequently directed by intelligence.

At *thirty-four* out of the forty meetings of your committee, some of these phenomena occurred.

Delusion was out of the question. The motions took place in various directions, and were witnessed simultaneously by all present. They were matters of measurement, and not of opinion or of fancy; and they occurred so often, under so many and such various conditions, with such safeguards against error or deception, and with such invariable results as to satisfy the members of your committee by whom the experiments were tried, wholly skeptical as most of them were when they entered upon the investigation, that *there is a force capable of moving heavy bodies without material contact, and which force is in some unknown manner dependent upon the presence of human beings.*

In conclusion your committee express their unanimous opinion that the one important physical fact thus proved to exist—that *motion may be produced in solid bodies without material contact, by some hitherto unrecognized force operating within an undefined distance from the human organization, and beyond the range of muscular action*—should be subjected to further scientific investigation, with a view to ascertain, if possible, its true source, nature and power."

The London *Globe*, in a May issue, said: "During the past four weeks, meetings of the Dialectical Committee on Spiritualism have been held with closed doors, without the members being able to agree as to the report which they will issue. All the reports of the experimental sub-committees have, however, been received and adopted. These all bear strong testimony in favor of the reality of the manifestations; and a report, based on the reports of these sub-committees, is now in process of preparation."

From the London Spiritual Magazine for January, 1871.

THE COUNCIL OF THE DIALECTICAL SOCIETY DECLINES TO PUBLISH THE REPORT OF ITS COMMITTEE.

The Second Report of the Dialectical Society, just issued to the members, contains the following allusion to the matter:

"The Committee appointed for the purpose of investigating the 'Phenomena alleged to be Spiritual Manifestations' has partly concluded its work, and has laid before the Council an interesting Report. The Committee suggested that this Report and the evidence upon which it was based should be published, but, for several reasons, the *Council* declines to adopt this suggestion."

Whether this course is best adapted to carry out what professes to be "the object of the Society," as set forth in its rules, namely: "The philosophical consideration of all subjects with a view to the discovery and elucidation of truth," we must leave its members and the public to determine.

The Council abstains from specifying its "various reasons" for declining to carry out the suggestions of its Committee, but we presume they all resolve themselves into this—that the Report of the Committee, and the evidence on which that Report is based, is altogether too favorable to the "Phenomena alleged to be Spiritual Manifestations," to be acceptable to the Officers and Council of a Society, some of whose prominent members had too deeply committed themselves on the other side, and were unwilling to sanction the publication of a Report which would prove that they had been utterly in the wrong. Had the Report of the Committee shown conclusively that "the Phenomena alleged to be Spiritual Manifestations" were a delusion or a fraud, the Council would readily have found "various reasons" why such "an interesting Report" should be immediately published and circulated as widely as possible.

It remains to be seen whether the members will endorse the action of the Council; whether the Committee (numbering about one-third of the members) will submit to be thus snubbed, and their long, patient and careful investigations, with the Reports of their several sub-Committees, and all the evidence collected, to be so shelved. Many of the witnesses not only attended the meetings of the Committee (at considerable inconvenience in some cases) to give their personal testimony, and submit to searching cross-examination; but, at the request of the Committee, and on the distinct assurance that such evidence would be published with the Committee's Report, carefully prepared and sent in to the Committee their evidence in writing. Will the Committee consent to be a party to what would look very much like a breach of faith, and the obtaining of evidence under false pretences?

We of course acquit the Committee of any such intention; they have acted fairly and honorably, and no doubt expected, as it seems to us they had a right to expect, that the Council of the Society that had appointed them would enable them to redeem their promise. The Council it seems "declines" to do this, but we hope that if it persists in this refusal, the Committee will have the independence and the spirit to publish the Report themselves. It would furnish perhaps the most complete body of evidence on the subject to be found in any single volume; and the public who have heard so much of this famous investigation, which was to settle the question, have a right to know the result—to know what have been the findings of the Committee, and the evidence they have obtained, in a proper and authentic form.

If this long promised Report is to be burked, and the matter is suffered to rest where it now is, it will be indeed a wretched *fiasco*, and will furnish another illustration of the extreme difficulty of getting anything like justice done to this subject by the Press or by any corporate body. It seems to be a settled determination in all such cases that, no matter what the evidence may be, there shall be but one verdict, and that an unfavorable one. If a contrary one is given in it must be suppressed; the public must not know it.

This is especially the tactics of those who make the loudest claim of being "liberal thinkers," but who, while denouncing the bigotry of sects, show that they have only exchanged for that form of bigotry the still narrower bigotry of unbelief; that they

"Compound for sins they are inclined to,
By damning those they have no mind to."

Happily the cause of Spiritualism is not to be arrested by any action of the Council of the Dialectical Society, or of any other body of men, learned or simple; they may miss a great opportunity of dealing fairly and honorably by it, and of gaining honor to themselves by doing so, with a wiser generation if not with this; but Spiritualism will progress in the future, as it has done in the past, without them, and it may be in spite of them. There will be plenty of men of this class to honor Spiritualism with their patronage when in the teeth of their opposition it has won its way to public favor; and its recognition involves no risk of the forfeiture of reputation. It may be very humiliating to men of science to find that the despised Spiritualists have taken the lead in the discovery of a truth which they had denied and derided; but in the end when the world sees it is the truth, and it is fast doing so, they will, like Parson Adams, rub their eyes and exclaim, "Well, I protest, and so it is!"

Since the foregoing was written we have learned that the Report in question is to be published, and that it may very shortly be expected. We presume the *Committee* have anticipated our suggestion, and have resolved to publish it on their own responsibility. We hope it will be found to contain all the evidence taken by the Committee, as we regard well authenticated facts as even more important than the opinions on the subject of any Committee, however carefully and conscientiously those opinions may have been formed.

China is rapidly undergoing the process of civilization. Beer is made at Shanghae, a whiskey distillery is in operation at Canton, and the first hanging recently came off in that city with great eclat.

Spiritual Phenomena.

MR. JESSE SHEPARD, THE MUSICAL MEDIUM.

BY GEORGE A. BACON.

One of the most enjoyable and *recherche* entertainments in the way of a *soiree musicale* we remember ever attending, was given by the above named distinguished inspirational artist—the first since his return from a brilliant tour in Europe—at the residence of Miss Bowker, in this city, on last Thursday evening. The parlors were thronged with the lovers of good music, and those who were anxious to hear Mr. Shepard once more in his grand *repertoire* of spiritual creations, fresh from the fount of inspiration.

A critic remarked, after listening enraptured to one of his *morceaux*, that it would be a difficult task to state what he is, and still more difficult what he is not, inasmuch as he combines within himself the power of composing, performing and singing at the same time.

These gifts were never so marked as at the present time, and mainly from becoming positive to those elements which so often disturb the equilibrium of sensitive mediums.

It was thought by some, and even affirmed, two years ago, that Mr. Shepard would lose his vocal powers. But surely, if this is to happen, one would suppose that some evidence would, ere this, exhibit itself, especially after singing as he did at the receptions given in Paris and London by the gentry and nobility—singing frequently till two o'clock in the morning. But he returns to Boston with greatly improved powers, such as gave European cities a new conception of the sublime and wonderful, not the result of books, but of the spirit-gods of genius, who look not so much to worldly teachers as to that which antedates their aid.

In Paris, poets, painters and musicians were drawn to Mr. S. through the power and purity of his inspiration; while in London the secluded and aristocratic nobility extended to the son of Apollo numerous receptions and fêtes.

A marked change in his performances has taken place since his visit abroad, noticeable in his ability to sing and play in the light equally as well as in the dark—a feature of recent date.

Among the several classical compositions performed on Thursday evening was one of great tenderness of expression combined with seemingly faultless execution, intending to represent "Peace" by Beethoven. Another, a symphony in three movements, in which the lights and shades in the *crescendo* and *diminuendo* passages was a marvelous creation of psychological conception—a greeting to those present, without words, of sympathy, harmony and love. The *Inflammatus*, from "*Stabat Mater*," was next given with all the volume of sound which that grand air requires. While in Paris the celebrated composers, Mons. Felecian David, Sylvester St. Etienne, Auber and Gastenelle, expressed a wish to hear Mr. Shepard sing in some one of the great churches, and that a mass should be written expressly for his voice, to be performed in the grand cathedral of Notre Dame, with four hundred voices in the chorus and one hundred instruments for the orchestra. In accordance with this desire, a *mass solenelle* was composed by Mon. Gastenelle, comprising seven grand solos, with the Prayer for the Emperor—that his voice should be put to the severest test—the *Inflammatus* above mentioned being included. When Mr. Shepard left Paris the eminent composer said he never expected to write for another voice or to have his music performed with such power and brilliancy.

We must not fail to mention the beautiful air composed by the distinguished artist, Madame La Comptesse Antoinette de Sievers, and dedicated to Mr. Shepard, the melody of which is very soft and expressive, reminding one of fairy music in the distance. To those sitting furthest from the instrument, it had a magical effect, the trill being prolonged to the finest and most delicate shading, and every chord vibrating with dramatic power. After other *morceaux*, the galop from "William Tell" and the celebrated "Wild Horse Galop" finished this most rare performance.

No effort of ours can give to another an adequate or satisfactory account of this truly extraordinary production of complicated and intricate music. Suffice it to say, that the subject was brought out to the full grandeur of the chords with the left hand, the right moving with lightning speed, and rendering the most difficult of all passages known to piano-forte players, the "trill in octaves." At the conclusion of this, every one seemed electrified, and a look of wonder and glad surprise was on each countenance.

Verily, of a truth, progress never ceases; and in art, as in all other manifestations of the divine, new revealments, new conceptions from the El Dorado of the Summer-Land, continue to give fresh comfort and consolation to the inhabitants of earth, whenever and wherever media are found every way adapted to the great work.

When Jenny Lind first sang in New York, she was heard to say, after the concert was over, and every one seemed anxious to congratulate her, "Oh, what a gift! What a blessing, to be able to make people so happy!"

Under the divine enchantment of such music, we feel as though it could not be otherwise than that this world had a Summer-Land of song, where an inexhaustible reservoir of melody fills the souls of its blest inhabitants, who, from out of their abundance, give to the denizens of earth, through prepared and adapted channels, these rare manifestations of art in music.

We are glad to see Mr. Shepard so far developed as to feel able to sing in any concert-room without the fear, heretofore unenjoyed, of not being sufficiently positive to ensure success. Media who have overcome this element of fear have happily surmounted a thousand obstacles to their progress.

To so pass the ordeal of criticism before the great masters and composers of Europe as to win their applause, is a triumph for a medium heretofore unknown in the annals of Spiritualism.

The friends of Mr. Shepard are glad to realize that in his case spirit predictions have been fulfilled, and to note his reward in numerous gifts and tokens of esteem and appreciation from the lovers of music and inspiration, bestowed during his two years' tour in Europe. We learn that he intends to revisit the Continent in the fall, to fulfill engagements to appear in concerts before the nobility of Vienna and St. Petersburg.

DR. SLADE'S MEDIUMSHIP.

EDITORS BANNER OF LIGHT—As you call for manifestations, I will give an account of a visit to Dr. Slade, in New York, during the first of December just past.

I found the Doctor pleasant and agreeable, and willing to give me all the evidence he could of spirit presence. As soon as I took my seat at the table, distinct raps were heard in various parts of the room and on the table, which showed signs of moving. Dr. Slade then took a small piece of slate pencil and placed it on the slate, and soon the slate was filled on one side by a communication, and signed by one who long since passed away from earth. The same thing was repeated a number of times, and in a manner that precluded any possibility of deception. The accordion was finely played while the doctor held one end, leaving the keys to be moved by unseen hands or powers; a fruit-knife was carried to different parts of the room. And all this was done *in open daylight*, with every facility for investigation. I have often heard men ask where they could see manifestations in open daylight; now I would say to all inquiring minds that Mr. Foster and Dr. Slade can satisfy beyond any doubt any fair-minded man.

Yours for Truth,
H. REEVE, JR.

234 *14th street, Brooklyn, N. Y., Jan.* 4, 1871.

From the Sunday Morning News, Columbus, O.

MORE MYSTERIOUS MANIFESTATIONS.

Is it possible that we are surrounded by beings so ethereal as to be invisible to the natural eye, and yet possessing all the power of a tangible being, either for good or evil purposes? It seems almost incredible. Still, religion teaches us that man is immortal, and with that the doctrine of immortality; if true, it admits a possibility, if not a probability that such may be the case, notwithstanding the derision the idea of spirits, ghosts, hobgoblins and the like meets with from all sides, when mentioned by any one. Notwithstanding the Bible account of the appearance of Moses and Elias on the mount of transfiguration; let alone the numerous other incidents mentioned throughout the whole of Bible history; leaving out of the question entirely the numerous stories afloat about "haunted houses" on Oak street and elsewhere as unworthy of credence. But think what we will, believe or disbelieve as we may, facts are facts, and when they come to us from such unquestionable authority as the following, which I am about to relate, we are forced to notice them, and are made to exclaim, Is it possible?

Now for the facts as they were related to me by the party that has been the subject for whose benefit these manifestations were made. About a week ago my friend (who, by the way, is none other than Prof. Goodman, whom almost everybody in this city knows,) and family were annoyed dreadfully by loud rapping and scratching on retiring, and were kept awake sometimes till one o'clock at night; then the noises would cease, and nothing more be heard until the next night. Sometimes these noises would cease instantly when a stranger would enter that was disposed to investigate and ascertain their origin; and as soon as his attention was diverted therefrom, or he was gone, they would be as boisterous as ever. Mrs. G.'s hair would be pulled violently when lying in bed, without being able to see what done it—her husband watching all the time in a bright gaslight. By experimenting in various ways, they discovered that these manifestations proceeded from some source of intelligence (as the sequel will show), and began to interrogate the intruder, who stated positively that he came for no other purpose than to annoy Mr. G.

Thursday evening when this unwelcome visitor announced himself again, by drumming, as if made with fingers upon a board, scratching, and sounds similar to what one would make in writing with his finger on almost any hard substance, Mr. G. asked if he (the one making the noise) wished to write. To which the reply came, "Yes." Whereupon a slate and pencil was procured and placed under a bed, with the request that sir spirit, or ghost, or whatever you may call him, write his name; when instantly the pencil was heard to move in the act of writing, and when the slate was brought out from under the bed, on it was written the name "MACHOLD"—a name every old resident of this city is familiar with. Here was a poser! Now, of course, came the query: "Mr. Machold, what do you want? Please write again on the slate your intentions;" and forthwith came the message, "*I'm going to haunt you till you die.*"

After some parleying on the whys and wherefores of such seemingly evil intentions, he again wrote out on a blank sheet of paper, with a lead pencil: "Dear friend, I am sorry that I was so bad on the earth—but it is too late." And again: "Dear friend, I know I have been doing wrong. I don't mean to hurt your feelings, but I am going to still haunt you; I won't deceive you any more; I will do as I said; I will haunt you, but you may believe me from this out. From an undeveloped spirit—from M."

When Mr. M. was asked to give the reason why he would not make more tangible manifestations in the presence of strangers, he wrote out again, "*Ugliness!*"

After this he gave his word that he would not disturb them any more that night, which promise he faithfully kept; for not another sound was heard that night. Not only that, but in the future he promised to give such manifestations as he was able to whenever it was possible for him to do so.

These are the simple facts in the case as I received them. Any one feeling interested sufficiently in this matter to make further inquiry can easily do so by calling on the parties herein named, who will cheerfully, I have no doubt, give all the details they are in possession of with regard to it. Mr. G. did not tell it as a secret, to be kept as such, therefore I have given it to the public, hoping that in so doing I may be the means of leading men to an honest investigation into such matters, rather than the destroying of property, as in the haunted house on Oak street, and the wholesale denunciation of all persons who dare to breathe such things, for undoubtedly we have many things yet to learn concerning ourselves and our surroundings.

Written for the Banner of Light.

THE DARK RIVER.

BY MRS. C. L. SHACKLOCK.

And she said, "It is only a little brook!"

By that strange, mysterious river,
On whose banks we mortals shiver,
Shrinking with a nameless terror from the deep and rolling tide—
Stood a child, as pure in seeming
As if she had caught the gleaming
From the throne of glory streaming, ere she reached the other side.

Once a troubled look stole o'er her,
And the mighty stream before her
Seemed to swell in crested billows, dashing onward to the main.
Will her fragile bark be driven
By the gale—its white sails riven,
Or will aid to her be given, ne'er before implored in vain?

Does she see the angels hover
All around her and above her?
Hear the waving of the pinions, which will bear her safely o'er?
Does she see the shining portal,
Leading her to joy immortal—
Hear the glorious anthem swelling from the dim and distant shore?

Ah! she knows the hand that guideth,
And her trust in him abideth
Who the winds and waves outrideth, who can bid the tempest cease.
In that trust which faileth never,
Doubt and darkness fled forever;
And her childish face grew radiant with the light of heavenly peace.

For one moment backward turning,
With a glance of tender yearning,
Love and gentlest sorrow blending in that last, that parting look—
Passed she from our mortal vision,
To the blessed fields elysian,
Murmuring, in tones of gladness, "It is but a little brook!"

Mobile, Ala.

If the bare fact of spirit communion were all that we might work for, I would at once abandon the field. While I work for Spiritualism, I work for humanity; and my lips shall never be sealed by a dogma that limits my free inspiration or forbids discussion of any topic that appeals to my soul for speech. And this is the surest way to help on the glorious fact of spirit communion.—*Lyman C. Howe.*

Free Thought.

ORGANIZATION.—"SETTLING SPEAKERS."

BY DEAN CLARK.

Having just perused Bro. Fairfield's spicy article in the *Banner of Light* of Jan. 14th, and enjoyed a good hearty laugh over his complimentary allusions to "friend Clark," I am "in the *best* of spirits" for penning a response. I really enjoy a *friendly* criticism, and deem those my *best* friends who point out my errors and mistakes in a fraternal spirit; and if they employ the pen sharpened with wit, or use the "tongue-lash" to whip me into the path of logical consistency, when I am *out* of it, I will good naturedly acknowledge the favor, and remember that "one good turn deserves another."

There is an old saying that "there is nothing easier than to be mistaken," but my experience proves that it is far easier to be misunderstood; therefore please allow a personal explanation, that all who have read, or may read, my articles, may truly understand my *real* feelings and purposes. Having an ardent temperament, I express my thoughts more or less earnestly, and sometimes sharply perhaps, and, having a keen appreciation of the ludicrous, it is hard to avoid being a little satirical when attacking the salient points of an opposing idea or theory. But please remember that when I apply the scalpel of criticism or the caustic of satire to the fallacies of others, it is always in a jocund spirit, or with the benevolence of the surgeon who amputates a member to save the body, or cauterizes swellings to destroy "proud flesh!"

Having beaten my spear into a pruning-hook, if mirthfulness whets its edge so that it cuts somewhat keenly, be assured that I ever intend to use it solely to remove excrescences and trim off superabundant or overreaching branches from lofty tops; therefore let no one construe my mirth to be malice, but ever accept my sallies and criticisms not as querulous complaints and acrimonious thrusts, but as kindly admonitions, practical suggestions and gentle reproof given in fraternal love. "Whom the Lord loveth he chasteneth, and he scourgeth every son whom he receiveth," and if I occasionally do likewise, accept it as a manifestation of God-like *love!*

As a former article of mine inspired Bro. F. to write some wise thoughts and some (to me) otherwise, so his article suggests a few thoughts, and, knowing that my inspiration does not emanate from behind my ears, as some may unjustly think, I will now look over and overlook his errors and conceits.

The exordium of his article is excellent, and his statement of the fundamentals of Spiritualism is explicit and comprehensive. Down to the middle of the third paragraph I not only see no objection to his statements, but I heartily endorse them; but from there to the end, I discern—interspersed among statements of personal experiences akin to my own, which equally call forth my acknowledgment and gratitude—some amusing conceits, unjust insinuations, and sophisms calculated to mislead and prejudice the public mind against some of his co-workers, as honest, unselfish and faithful, if not as capable as himself. To these fallacies, and not to himself, whom I hold in high esteem as a worthy man and an honored exponent of our philosophy, I shall aim my rejoinder.

I demur from an acknowledgment that the latter part of his third paragraph has the *remotest* application to me or to any of my worthy coadjutors that I am acquainted with, although it was evidently intended as a sharp hit at us, if not as an "unkind fling" at the humble writer whose *spirit* and *purpose* he so egregiously misrepresents, probably, as I charitably believe, from a misunderstanding. Bro. F., and some other worthy brethren, who oppose organization and the settling of speakers for a limited period, (all that I ever have proposed,) set up a false issue, a bugbear of their own imagining, and hurl their philippics against "a man of straw" set up by their own device.

Who among intelligent and practical workers, who would reduce chaos to order, and confusion to harmony, proposes to repeat the mistakes and wrongs of the church, or impose upon the Spiritualist public any oppressive scheme or system whatever? *Who* purposes "to force or drive free Spiritualists by the tongue-lash in sectarian harnesses, to tote around and support mediums and speakers who have no capacity or ability to entertain, interest and instruct them?" Ahem! "Let us pray":

"O wad some power the giftie gi'e us
To see oursel's as ithers see us!
It wad from many an error free us,
And foolish notion,"

And perhaps clear up all doubts as to who has the most working "capacity" and practical "ability" to instruct the people in ways of wisdom and social concord!

No one among the many speakers, writers and workers who, from a deep conviction of the absolute necessity of associative labor, are advocating organization, wishes for or proposes to adopt a sectarian creed, or any compulsory system of labor or taxation whatever; and all this hullaballoo about forcing unwilling freemen into sectarian shambles is gratuitous subterfuge, which tends to "make confusion worse confounded," and to foster the distrust which alienates our fraternity, and makes the "Harmonial Brotherhood" the most *in*-harmonial class in the wide world! We can have a platform broad enough for every soul to stand upon, and we advocate coöperation *pro bono publico*, and not for individual interest.

If Spiritualism has made us so crotchety, tangential, crabbed and iconoclastic that we can do nothing but tear down and oppose every effort at fraternizing, well may our opponents tantalize us with their "*Qui bono?*"

I repudiate the ungenerous imputation or insinuation that I have the slightest disposition to extort a support from the public, whom it is asserted, by implication at least, I have "no capacity or ability to entertain, interest or instruct." All I have ever asked or wished for was a *just* compensation for labor faithfully performed; and when I receive, on the average, one half of what Bro. F. asks for his services, I, too, shall be "pleased with all my engagements and support"; but I trust I shall not "put on airs," and with sublime self-complaisance say, "Spiritualists are a people of choice, and will invite such speakers as they desire," and then forthwith indulge in self-gratulation that I am one of the "elect"—certainly not while I remember Saxe's pertinent admonition:

"Because you flourish in worldly affairs,
Don't be haughty and put on airs,
With insolent pride of station."

I am not constituted so as to be very "happy" in living upon strawberries and cream, while many of my peers in real worth are luckless enough to have only skimmed milk! But, seriously, I congratulate Bro. F. and all other valiant advocates over every success in their arduous work. I am a stranger to envy or jealousy, and always feel to "rejoice with those who rejoice, and weep with those who weep"; and it has been from sympathy with those of my worthy colaborers who have done mostly "pioneer work," receiving but a moiety of what they have actually earned, or often not more than a tithe of what the select few get in the cities, that I have pleaded in their behalf for a more equal distribution of labor and pay.

I will vie with Bro. F. and the most zealous votaries in devotion to the cause; and, as an assurance of sincerity, I am constrained to say that I have received less than three hundred dollars for all my services in the last year and a half, and less than two thousand dollars in five years of devotion to it, and I have spent at least a third of it in traveling expenses! But I have "laid up treasures in heaven," and rejoice that my labors have not been in vain.

Let no one think I am in the least *rolled up*, so that I need to *settle* my feelings, which are serene and cheerful. When the spirits whom I love will permit, I have a "Yankee notion" that I shall "settle" upon a patch of land "out West," which I have sufficient "capacity" to till, with "ability enough to instruct" animals in the way they should go. "With malice toward none, but with charity for all," I labor and wait for "peace on earth and good will among men."

PROTECTING MEDIUMS.

BY REBECCA J. MASON.

It is really painful that an article should have to be written under the title of "Protecting Mediums."

Now, the question comes, To whom should mediums look for protection, from what are they to be protected, and from what class in society should protection come?

What is a medium? An individual organized in the most refined manner, physically and mentally, which sensitive and refined organization can be acted upon by high spiritual influences, which spiritual influences may be wholly unseen and even unimagined by persons more materially organized, and sometimes unperceived by those who become the instruments of this power. This is a medium.

What is a *true* medium? True mediums are individuals who consecrate themselves to this high calling—who are willing, by a life of purity, a life of truthfulness, a life, through prayer, of nearness to the Divine Father, and of entire self-renunciation, to do the work the Father has chosen for them, aspiring constantly to reach and receive *truth*, and naught else but pure, abstract truth—to receive knowledge and instruction, and to pray earnestly that no influences but those who desire to impart knowledge, truth and consolation shall be permitted to surround them; and, added to a suitable organization, fine culture and scholarly training are immense helps.

As the controlling powers are awaking interest and investigation among thinking and scholarly men and women, so mediums are being developed among the educated classes. The higher the strata in social life from which mediums are unfolded, the more certain the advancement of the truth of spirit-communion.

To whom should mediums look for protection? Certainly not among the pillars or members of theological churches; assuredly not among the frivolous class whose most profound heartache comes from the thought that a fashionable friend is in advance of them in the latest mode, but among earnest, thinking, intellectual men and women, who live earnest lives, who are seeking anxiously and seriously to know of the future life to which we are tending, who have become convinced of the communion of worlds—those, indeed, who have broken all fetters, and stand before the world as *Spiritualists*. To Spiritualists alone should mediums look for protection—for the protection of sympathy, of kindly words, and, if need be, of material substance. There is a deep wail now moaning through the soul, which by-and-by will surge into a loud outbreak which Spiritualists *must* heed; for, are not under-currents ever the strongest?

From what are mediums to be protected? By the sympathy and spiritual aid of those who have attained unto positive belief and knowledge of the existence and return of persons who have left the form (called departed spirits), they should be tenderly ministered to when wearied out with the hard, argumentative force and power of a strong-willed, skeptical mind—a material, though scientific mind, which says to the medium's influences, "If you are really a spirit, why can I not see you and touch you? How do I know that the medium is not intelligent enough to converse thus?" Mediums often have weary and despondent hours after thus contending with a hard, exacting mind—hours when an encouraging, appreciative word would be grateful beyond all expression—hours when they feel that they stand alone in the cause, that they are working alone and uncared for by those who should sustain them.

When, added to these mental trials, they are chilled by poverty, as many of them are, then, if true and sincere, they still strive on; if they remain true to their mission, if they still aspire to the pure and the right, if they still desire, while tried in the fiery furnace, to do the will of those who have passed into the ranks of the beyond faithfully, then they should have the fullest, most entire and generous protection from what class of people? *From Spiritualists themselves. From those whose work they are doing.* It is the few mediums who are doing the work for the legions of Spiritualists. How could their principles be disseminated except through the mediums?

And all true mediums must *devote* themselves to their calling. Jesus said to the fishermen, "Leave all and follow me." In the Republic of Plato Socrates would have his ideal commonwealth governed by the philosophers; and, in order to govern in the wisest manner, they must be exempt from all other callings and be educated from childhood in all things that will tend to make them philosophical rulers. So in all specialities, where all the forces, both of mind and body, tend to one speciality, there one must excel.

So with mediums. They should not be left to be beset by two orders of influences, one saying, "Come up higher," the other compelling them to divide the energies of the brain betwixt a spiritual and material calling which is to support their material wants. Those wants should be cared for by the class whose work mediums are doing, and the least that Spiritualists can do for them is to surround them so they may be able to devote their whole being to the great and trying work to which they are chosen.

Mediumship is a sacred mission, a sacred gift, and mediums should regard themselves and be regarded as sacred persons; persons to be respected and reverenced as the instruments through which heavenly beings can make known their immortal existence, and, as such, encompassed by all that can make life comfortable if not happy. We have an ever-present rebuke in the Catholic Church. The Catholic priesthood are set apart, sustained and reverenced as the chosen instruments of God, provided for abundantly, and accounted holier than others, while mediums have

been known to be utterly neglected, and sometimes sunk in direst want.

True, many mediums have sprung from low social strata, but now they are being developed from the higher planes of social life, among the refined and cultivated; and in this, as in all other matters, where much is given much will be required. We shall expect more upon a higher plane from mediums who are favored by social advantages than otherwise.

All mediums need the protection of Spiritualists, and from them alone can they hope to receive it. Ofttimes mediums coming from the educated class have more to contend with than those whose social rank is far below. It may not be a battle against bitter want, or a war for reputation, but it may be the severance of all ties, it may be disownment by family and friends, the scornful look or refused greeting, and then the medium must stand alone, with no earthly power to shield; stand self-reliant, stand misunderstood, stand misrepresented, utterly unloved by all who should cherish them; and in that hour a true medium must draw

"Nearer, my God, to thee,
Nearer to thee."

Is it asking too much that Spiritualists should sustain mediums, who bear such burdens, who carry such crosses for *them?*

There are mediums comparatively unknown by the class for whom they are working, wearing out the physical, wearying out the spiritual forces of their being. May these words be the little grains of leaven which shall in due time ferment the existing condition of mediumship as it comes before us at the present time.

MEDIUMSHIP.

BY DR. A. JOHNSON.

MESSRS. EDITORS—For twenty years, I have had much experience among all kinds of mediumship, and I am very much indebted to those gateways through which the angels come to us, freighted with their messages of love and wisdom, as incentives to instruct and cheer us, in order that we may know more of God and the laws by which we are governed.

These ministrations have been moral and spiritual elevators to me, and I know of no other means so well calculated to prepare us for our future existence as to consult those who are already in the region of cause and effect. Their instructions have a tendency to resurrect us above the groveling things of time and sense, and baptize us with their own hallowed influences, thus leaving impressions to sustain us as we pass through this wilderness of discord.

Mediums, as a class, are not properly appreciated. Did it ever occur to those who consult mediums that these instruments have been expressly prepared by the good Father himself for the instruction and elevation of humanity, and that many of them are sensitive, and need the sympathy and encouragement—that they are human, and that their natural wants are as imperative as our own—that they have no resources but their gifts to sustain them and their families, and to-day many are suffering untold agonies for the want of the common necessaries which go to sustain life? This state of things is not only a disgrace to the cause, but an actual injury to their mission.

While it is a well-known fact that the phases of mediumship are numerous, I will mention one whose gifts vary from *all* others. It is that of our highly esteemed friend and brother, James V. Mansfield, 102 West 15th street, New York City. His gifts are not only peculiar, but the only imitation of the telegraph. His mediumship is wonderful, having written in fourteen languages, many of which he was unacquainted with—which proves conclusively he is simply the instrument for intelligences over which he has no control; and the accuracy of the communications proves a subtle, invisible power which is truly astonishing. No matter what the nature of the questions in sealed form may be, the responses are always correct.

To the *money-hunter*, I will say, I know of *one* man who has consulted Mr. Mansfield for several years, at times, and has succeeded in bringing out, and now before the world, within the last seven years, twenty-four practicable working patents, and one now used by the United States government. I am creditably informed there are made and used annually several millions of the article. I mention this simply to answer the question that is often asked by non-believers—"Of what practicable use is Spiritualism to mankind?"

"CHRISTIAN CHARITY."

Since my terrible bereavement, Dec. 17th last, when the spirit of my dear son, Wilbur Fisk Hale, left his frail casket for the higher life, I have received numerous letters of condolence and sympathy from relatives and warm friends of my dear boy—who knew of his noble aims, aspirations and desires for a life to devote to the cause of humanity and progression.

As a contrast to these letters I received one from an Advent preacher once connected with the *Crisis* office, and who has the same feeling toward Spiritualism that the devil is said to have to "holy water."

His letter concluded as follows:

"What a fearful responsibility has rested upon you, and for which God alone can forgive you! I will not attempt for one moment to judge you, but I cannot but feel anxious. It does not seem possible that your conscience has become so seared by unbelief in God's precious word that you have no faith in Jesus Christ as the Son of God! Oh! if this loss will only be for your salvation, that you should be recovered from the snare of the devil, God will be *glorified in the sacrifice!*"

From the Advent standpoint, the sympathetic writer feels assured "I am right, and you are wrong."

In deep affliction, yours, D. B. HALE.
Collinsville, Conn., Jan. 9th, 1871.

"I MIGHT HAVE BEEN MORE KIND."

BY FREDERICK LOCKER.

Her quiet resting place is far away,
None dwelling there have wept for her sad story;
The stones are mute. The stones could only say,
"An humble spirit passed away to glory."

She loved the murmur of this mighty town;
The lark rejoiced her from its lattice prison.
A streamlet soothes her now—the bird has flown;
Some dust is waiting there—a soul has risen.

No city smoke to stain the heather bells;
Sigh, gentle winds, around my lone love sleeping.
She bore her burden here, but now she dwells
Where scorner never came, and none are weeping.

My name was faltered with her parting breath;
These arms were round my darling at the latest.
All scenes of death are woe, but painful death
In those we dearly love is surely greatest.

I could not die; He willed it otherwise;
My lot is here, and sorrow, wearing older,
Weighs down the heart, yet does not fill the eyes,
And even friends may think that I am colder.

I might have been more kind, more tender; now
Repining wrings my bosom. I am grateful
No eye can see this mark upon my brow;
All, all my old companionship is hateful.

But when at times I steal away from these
To find her grave, and pray to be forgiven;
And when I watch beside her on my knees,
I think I am a little nearer heaven.

Banner Correspondence.

Notes from E. S. Wheeler.

1. The best advertised town in the United States has the honor of entertaining your perambulating correspondent at present. Having for the last fifteen years done more than I care to calculate, or remember, for the support of the various railroads of the country, I have endeavored this season to abrogate as far as possible in my doings that travel which, in the past, has been death, not only physically to the bodies of numbers of our best workers, but pecuniarily to the financial success of all.

2. It is all very well for those robust persons who can make a standing boast: "I weigh two hundred and fifty pounds," to argue the merits and beauties of the *vagabond system*, and denounce as "masters," "spiders," and drones those who presume to suggest anything different; but I, not being so ponderous, don't feel that I get the worth of my money when spending my hard earned funds in paying freight on my corporeal structure from one end of the country to the other; *neither do I imagine "the good of the cause"* requires that, wherever I am to speak, I should, like a quack nostrum, "be well shaken before taken," by a soul and body disrupting journey! "Far fetched and dear bought" is not always excellent, but, for physical reasons, "stale, flat and unprofitable" sometimes.

3. While all this is true, and "ower true" at that, there are too few of the right kind of lecturers, and too little local homogeneity to make "settled speakers" possible or profitable in many places. Having then a "gospel to preach," and being "straightened until it be accomplished," I have tried to adapt myself to conditions, and at the same time do my work where most needed, without becoming subject altogether to the destructive wear and tear of centrifugal steam engine itinerancy. With these ends in view, I accepted engagements in October, in Washington, D. C.; in November in Baltimore, Md.; in December in Philadelphia, Pa., and in January in Vineland, N. J. So far I have reason, as I have before indicated, to be satisfied with the results; and I hope I may be able to continue work in the same way, and, moreover, "to fight it out on this line if it takes all—*winter*." That is to say, having to be in Boston the first two weeks in March, I want to speak through February somewhere on the line of travel between here and there.

4. On my table lie letters from the West, (and I have had invitations from the South,) from Kansas City, from Louisville, Ky., for February. The cost of the journey to Louisville, and return, would be over sixty dollars, and to Kansas City a good sum more. Now I cannot go without taxing the good friends there heavily, or pauperizing myself financially as well as vitally. With timidity I ask, should we be in too great danger of becoming "fossils," if we introduce into our arrangements a little practical common sense, and trust less to the merely sensational, hap-hazard, come by chance method of *not* doing it? It seems to me that by means of the "Lecturer's Club," or somehow, speakers should come to a mutual understanding, and that committees and societies should esteem it a duty and privilege, not only to coöperate with such a purpose when it becomes general, but, also, by all means, to encourage each person who before then endeavors by any method to introduce order, system and economy in their work. (To discover my *present* and *personal* interest in this proposition the curious must refer to the last clause of the third paragraph of this writing.)

5. As I closed my last lecture in Philadelphia, a gentleman, whose name we will call "Melrose" ("because it aint"), stepped upon the platform, and, grasping my hand, exclaimed, "He won golden opinions from all sorts of people!" and then abruptly departed; and there in my palm lay a broad, antique-looking coin, which a numismatological friend assures me is an old-time American double eagle! A friendly note conveyed from C. G., another kind, sympathetic helper of the cause and of the workers in it, a similar token of appreciation. N. B.—A golden eagle is a charming postscript to a complimentary epistle! It may not be in good taste to refer to such things in this way; but if people *will* act in such a manner, they must expect to hear from it; besides, I report it because I approve of the practice, and am anxious to see it become *an established custom* in all places in which I and my long suffering friends may be called to labor.

6. Spiritualistic matters in the "City of Brotherly Love" are progressive. The lectures are, perhaps, no better sustained than when I was there before. The unceasing energy of Bro. H. T. Child seems required to develop the resources of the friends' liberality: indeed, but for him, I hardly know what action would or could be taken. Still, unfortunately, as it seems, owing to causes and conditions not necessary to refer to here (especially as my partial ignorance might result in complete misrepresentation), the entire force and power of the adherents of Spiritualism is not brought to bear in action.

That remarkable physical medium, Master Hough, and the celebrated test medium, Kean, are giving regular and frequent circles, to the astonishment and conviction of many, even the most *obdurate of skeptics*. There are several public circles, and those who give sittings—not to mention the private gatherings and domestic media. The Lyceum at Harmonial Hall continues, seemingly under good management, and, though not as large as under a former and more sensational system, promises well for the future. Another Lyceum has been formed, in a distant part of the city, which gives encouraging signs of growth. In short, I know of no place where more actual and varied progress may be noticed in spiritualistic matters than in Philadelphia. In consequence of this stirring of the mental elements by the ever requisite phenomena—media, circles, etc.—as well as lectures, there has been an increased and increasing demand for the literature of Spiritualism. One finds the *Banner of Light* largely taken and sold, as everywhere else. Dr. Child does yeoman service for the *Religio-Philosophical Journal*, and the *American Spiritualist* has doubled its circulation within the year. Nor this alone; but D. S. Cadwallader, the psychometrist and delineator, at 1005 Race street, with "Mystic Water from David's Well," sells all the reform, liberal and spiritualistic publications, and has, in connection, what every community should possess—*a Circulating Library*. I cannot too much urge the importance of this example for universal imitation. If Spiritualists would but gather the books they *have*, in almost any community, they could at once inaugurate such an institution, and then a few dollars would bring before the general public, where they are sure to be read, all the valuable works of the best radical minds.

I gave way in Philadelphia to Bro. Thos. Forster, and am confident that the same good attendance, close attention, kindly hospitality and generous friendship which have made my visit useful and pleasant will be his experience in the two months of his engagement. At home (almost) in the social atmosphere of Bro. Hosea and Sister Lydia Allen, I recuperate, and work as well. Some day I may add the particulars to these penigraphs, unless your good nature becomes threadbare. Sincerely yours,

Vineland, N. J., Jan. 7th, 1871. E. S. WHEELER.

New Jersey.

HAMMONTON.—G. Valentine writes, under date of Jan. 2d: Yesterday was the annual meeting of the First Spiritualist Association of Hammonton for the choice of officers for the present year. Bro. William D. Wharton, who has been our President for the past two years (and who has been our principal lecturer during that time, giving general satisfaction) declined a reëlection as President, and Bro. P. N. Parkhurst was elected in his place. Mrs. J. M. Peebles was elected Vice President; Gerry Valentine, Secretary; Warren Samson, Treasurer. Bro. Wharton was appointed as lecturer for the present. Merrill Parkhurst was chosen Conductor of the Lyceum.

At the close of the Lyceum a large number of the friends of Bro. Wharton made a surprise visit to his house, laden with the substantials for good living, and the tables were spread and loaded with the needful things to cheer the inner man, and the occasion was made a season of congratulations to our worthy brother and his excellent lady. After supper the friends retired to the parlor, and, during the evening, many spirit-messages were received from the friends that have passed on, interspersed with singing and pleasant conversation, and wishing the friends all a Happy New Year. Bro. Parkhurst, after some appropriate remarks, presented our worthy host a small roll of greenbacks as a slight token of our appreciation of his services in the past, and wishing him continued prosperity in the good cause in which we are all engaged.

Bro. Wharton responded very feelingly, reviewing briefly his connection with the association and his great and continued anxiety for its success in advancing the good cause of Spiritualism, urging all to make a higher standard of moral excellence the rule of life, and a greater devotion to the good cause, and to live more spiritual lives, trusting that when we pass on to the spirit-land we shall receive the full compensation that awaits those who are faithful to their highest convictions of duty. He thanked the friends for the encouragement he had received from them, and pledged his best efforts for the success of the good cause. After singing, all went away feeling they had spent a pleasant evening long to be remembered.

Rhode Island.

WOONSOCKET.—Seth H. Vose writes, Jan. 7th, that "we have once more commenced spiritual lectures in our place, and, with the help of good friends in a financial way, the prospects look very encouraging. We began on New Year's Day, with Mrs. Sarah A. Byrnes, who spoke to large and intelligent audiences, giving perfect satisfaction, for two Sundays—Jan. 1st and 8th; and we have engaged her for four more Sundays, viz.: Feb. 19th and 26th, June 4th and 11th. As we have no organization in this place, I thought it would be well that I should inform the friends of progress that we see some signs of a resurrection here from the old superstitions of the past."

New York.

NEW YORK CITY.—G. O. Byrne, Dec. 30, writes: *A Christ-like Idea.*—I am not a Spiritualist, but when I see a man or woman spending their lives for others' sake, I must honor that person, as they will honor whatever cause they espouse. This week I called on Dr. Elliot, the healer—whose advertisement is in your columns—being troubled for a long time past with a pain in the back, which has heretofore defied all remedies. I found the doctor to be a young man with an immense beard and pleasant voice, who inquired with a gentleness a woman might envy about my troubles. At the first glance the somewhat stern face of the doctor prejudiced me against him, but after talking to him a few minutes, I found him the kindest and most sympathetic physician I ever met. He passed his hands over me about five minutes, and *I have not felt the pain since.* On asking him his charge he told me "*nothing.*" On inquiry, I found this man *has never received one cent* for all the good he has done, and he is to-day giving his time and gifts *free* to all, supporting himself meanwhile by writing. His magnetic powers are immense, as his physical powers are also. He is the only man I ever saw who works as the Saviour worked. This healer is a stranger in the city, and says Mr. Van Namee, the trance speaker and medium, is the only friend he has in the city who knows him. Honor to whom honor is due. He is really the servant of the poor. Can our Orthodox friends show such an example?

BROOKLYN.—J. H. Rees writes: I believe the future of Spiritualism is grand beyond our power to conceive of at this time. Our healing mediums are doing the cause more good than is generally supposed. I know quite a number of church members of "high standing," who never seek Spiritualism, but when they get sick (I don't mean "sin sick") they visit some "clairvoyant," and then report "convalescent."

Connecticut.

MERIDEN.—B. M. Lawrence, M. D., writes, Jan. 4th: We do not want to be forgotten. Our inmost life is bound up in a growing sympathy for our glorious religion of love and light. The new year recalls the old, and fills the heart with kind greetings to the many good and true friends we have met in our past pilgrimage. To each we send good cheer. The truth is spreading; the light is shining; all time is ours; let us "learn to labor and to wait." During the past year we have been all the time at our work, and have the assurance that our missionary labor has not been in vain. Temperance has been our prominent theme, but we have attended and taken part in a goodly number of spiritual meetings, picnics and conventions, including the annual and one of the quarterly meetings of the Vermont Spiritualists' Association—and will be with them in sympathy, if not in person, at their present meeting. We have traveled all the time the past year, and have made many warm friends among the Green Mountains. Most of our labor has been in the Old Bay State, however, and in looking over our diary, we find we have held or been the prominent speaker at one hundred and forty-seven temperance meetings, for which we have received as the free-will offerings or contributions of the audiences, $058.74—an average of about $6.51 per night. The greatest number of lectures given any month was twenty, during last October; besides which we attended and took active parts in various conventions and lodge meetings. During March we gave eighteen lectures, and received for them $135. Temperance or spiritual friends find us a hall free, and shelter us in their hospitable homes, and we are continually preaching and practicing in public and private with becoming zeal those great spiritual truths which pertain to the welfare of the outer and the inner man both here and hereafter. Our largest audience was in the Opera House in the city of Hartford. Mrs. Lawrence there, as usual, made the closing address, and she held the large audience of nearly two thousand in perfect silence, and was noticed with favor by the city press. We have printed and circulated more than ten thousand reform tracts, songs, temperance papers, &c., and have tried to sow the good seed that will bring forth in due season better and more fruitful lives, trusting to the future for our great reward.

SOUTHFORD.—Mrs. S. E. Burr writes: Noticing the letter of Mrs. Jennette J. Clark, of Boston, in the *Banner of Light*, puts me in mind of her hospitable disposition toward other mediums. Such noble kindness as was shown while stopping with her last fall is not often to be met with. I shall forever feel grateful to her, who with so much pleasantry can entertain and cheer the careworn and weary. May she ever be blessed as freely as she tries to bless others. Her happy and cheering smiles impart courage and hope to the desponding. She is also an excellent clairvoyant medium.

New Hampshire.

MILTON MILLS, *Jan. 9th.*—Charles C. Hayes writes: This little hamlet, among the snow-clad hills of the old Granite State, has just received its first glorious baptism from the eternal fountain of truth and love, through the ministrations of our gifted sister, Mrs. E. J. Boothe, of Milford. She has spoken several times in this village and vicinity during the last few days, to large and attentive audiences.

Although some of her lectures were quite lengthy, the utmost quiet and attention prevailed. Every one seemed anxious to catch each soul-cheering word as it fell from her inspired lips. *Many went with the declared intention of opposing her doctrine and refuting her arguments*; but, although an opportunity was given for questions to be asked, or remarks made, none availed themselves of the privilege; all mouths were closed. The truth of the progressive philosophy was demonstrated so clearly that none could take exceptions thereto; while the beauties of the spirit-home were portrayed with such eloquence, vividness, and power, that a conviction of its truth went home to every heart.

The medium also gave a few séances, wherein tests were given that staggered the most skeptical, and led many to open their hearts to the glorious and soul-cheering truth of spirit communion. In fact, it has been a season of the most gracious outpouring of spirit-power upon this community. The New Year has dawned upon us with a new and beautiful light, that I trust will ere long penetrate and irradiate every hamlet, every home and every heart in the land; bringing home to each soul a knowledge of the grand and soul-elevating truth that there is a spark of God in every human breast that can never, never die.

Mrs. Boothe, by her gentle dignity, urbanity, and kindness of heart, has won hosts of friends in this vicinity upon whose sympathy and love she can ever draw, in all the trials and discouragements of her future labors for the purification and elevation of humanity. And as she goes out from among us, the highest aspiration of many hearts will ascend to the angel-world that happiness may ever attend her footsteps.

Minnesota.

BEAR VALLEY.—W. C. P. writes Jan. 2, as follows: Mr. W. F. Jamieson closed a course of eight lectures last evening at School House No. 73, which was filled to its utmost seating and standing capacity, calling forth the following compliment from his chief opponent during the course. "Friend Jamieson will have to lessen his attraction, or build a larger house."

At the close of each lecture, Mr. J. gave full opportunity for criticism, and the audience just *went* for this "Heathen Chinee," but the lecturer appeared to be iron clad inside, a revolving two-gun turret—a "Swamp Angel" for heavy work, and a "Needle Gun" for light skirmishing. A marked feature was the great number of his assailants silenced by the rebound of their own missiles.

On Thursday evening, Mr. Jamieson was the recipient of a fine No. 7 gold pen and gold holder, from the ladies of Mazeppa, accompanied by a PRESENTATION ADDRESS, from which I quote: "A slight acknowledgment for your championship of our cause"; the same having been found suspended amid the branches of our Christmas Tree. "Long may you wield it in defence of the right."

Mr. Jamieson neatly responded.

The following resolutions, offered by Mr. W. H. Campbell, were adopted:

Resolved, That the thanks of this meeting are hereby tendered Mr. W. F. Jamieson, for the rich intellectual treat he has afforded us during a course of eight lectures, ending this evening.

Resolved, That in Mr. Jamieson we recognize an educated gentleman; a bold, fearless champion of civil and religious liberty; an able advocate of temperance and of the rights of woman; a gentleman ever ready with a *reason* for the *principles he advocates*, and in no wise averse to "swapping jokes in a pleasant way, you know," with friend or foe.

Resolved, That the meeting extend a cordial invitation to Mr. Jamieson to return to this neighborhood when convenient to revive the work so auspiciously began. Our latch-strings are out.

Resolved, That our Chairman be requested to furnish a copy of the foregoing resolutions to the *Lake City Leader*, *Present Age*, and *Banner of Light*.

Massachusetts.

HARWICH PORT.—G. D. Smalley writes a note from Cape Cod, under date of Jan. 8th, 1871, from which we make the following extract: "As many of your readers, by their annual pleasant visits to the grove-meetings of old Cape Cod, may still retain in their memories some pleasing reminiscences of the past, creating within them an interest to hear of events and conditions as they are transpiring in this locality to-day, I take the liberty to give them a few thoughts in relation to this matter. The subject of Spiritualism has been beautifully elucidated among us this season, in our new hall, by such talented speakers as Moses Hull, followed by his brother, Daniel Hull. Thus you will see we have not lacked for spiritual food. We are at present enjoying an intellectual feast, in the form of a scientific course of lectures, on the subject of Geology, by Prof. Wm. Denton, to be followed by a course of six lectures on Physiology. The lectures thus far have been well attended, and a good degree of interest manifested in them; yet, strange to say, there are many still among us, who, when these golden opportunities to acquire knowledge are offered, neglect altogether to improve them, manifesting an almost total indifference upon a subject so grand and noble, so fraught with interest to us all. The history and description of this planet upon which we find ourselves existing is sublime and full of deepest interest when portrayed to us by the aid of the science of geology. Others there are, in our midst who oppose all new ideas in all the sciences, because of the anticipated inroads or encroachments upon old established theories and time-honored ideas. Their cry always was, and ever will be, 'Away with your new-fangled notions! Give us the good old records of the past,' and so forth through the whole catalogue of new truths, scientific facts, inventions, discoveries and improvements which tend to enlighten and elevate the human race. Such people forget that progress is the eternal law of the universe. Thought and intellect are ever active. We might as well attempt to stay the onward march of the sun as think of disarranging any of the laws of the solar system. The teachings of the past belong to that age, and are useful only so far as they shed their dim light upon the events of to-day. The present is teeming with knowledge, which we should seek, that we may be wiser and happier."

Pennsylvania.

SHARON, POTTER CO.—A subscriber writes thus: I have been a subscriber to your valuable paper four or five years, and never have seen a word written from these parts. I will write a few lines, which, if you deem worthy a place in your paper, may induce some lecturer to make us a call. Orthodoxy has been making an effort here of late, but has not got up much excitement, not for the want of long prayers on the part of the few scattering church members, nor energy on the part of the clergy, but the people do not believe in an endless hell, and the preachers acknowledge that they do not believe in a literal lake of fire and brimstone. And as Prof. Denton said, in one of his recent lectures, "They might as well attempt to run a locomotive by stuffing the fire-box with ice blocks, as to run a revival meeting without hell." Now I would like to have some good trance or inspirational speaker come among us. I think that they would be well supported. There are about thirty or forty Spiritualists in this vicinity, some mediums partially developed who meet with us in circles occasionally, but many are afraid to acknowledge their faith publicly. There are many liberal-minded people here beside. The *Banner of Light* and *Religio-Philosophical Journal* are taken and read here quite extensively. This (as Orthodoxy sometimes terms it) "God-forsaken place" is about twenty miles south of Olean station, on the New York and Erie road.

Written for the Banner of Light.

THE MASKS WE WEAR.

BY ELIZA M. HICKOK.

Oh, the masks we wear! oh the griefs we bear!
Which the world may never know;
What a startling sight, should some ray of light
Their hidden darkness show!

Oh, the masks we wear! oh the griefs we bear!
Only God and the angels know;
They are hidden well from all *human* ken,
For the *true heart wills it so.*

Oh, the masks we wear! oh the griefs we bear!
In this strange, conflicting life.
Ah! none ever guess half the bitterness
Which sometimes comes in the strife.

And they think us glad, when we're sick and sad
With our sorrow hidden from view;
But the heart grows strong when it suffers long,
And *silently* bears it, too.

We can bear and wait, though the hand of Fate
Give much of sorrow and pain;
We can count all naught, with the one blest thought
That we have not lived in vain.

In the purer light of that home so bright
Which the spirits tell us is near,
Will the masks we wear be not needed there,
When we see with vision clear.

Memorial Services.

EDITORS BANNER OF LIGHT—Will you insert the following notice in reference to the memorial services of Mrs. L. W. Dewey, and the action of the Anthropological Society respecting the event?

The memorial services of Mrs. L. W. Dewey, who was relieved of the incumbrance of the physical in Providence, on the morning of Dec. 28th, 1870, and allowed a clearer view of the beauties and glories of that higher condition of existence, were held at her former home, in Worcester, Jan. 1st, 1871. In accordance with her expressed wish, no formal ceremonies were held, but some fifteen or twenty of her personal friends met with the relatives at the house, and after singing, by a select quartette, that beautiful piece, "The Evergreen Shore," appropriate remarks were made by Mr. Z. Baker, B. G. Howes, A. A. Reed, E. R. Fuller, and Mrs. Saunders. It was a pleasing innovation on the stereotyped "Orthodox" style of conducting such services. It was not looked upon as a "providence of God," and "warning us to prepare for that solemn event," but as something as natural as the event of birth; that it was rather a matter of joy and rejoicing that a spirit had been born into a higher life; that she had been relieved from the tortures of disease, of which she had long been a sufferer, and that her influence on those near and dear to her would still be felt and recognized.

She was a member of the Worcester Anthropological Society; and, at a meeting of that society, held Jan. 4th, the following resolutions were unanimously adopted:

Whereas, in the course of natural events, our friend and sister, Lucy W. Dewey, has been removed by death; therefore,

Resolved, That the cause of truth and progress has lost an efficient friend and helper, and this Society an esteemed and useful member.

Resolved, That we mingle our regrets with those of husband, children and relatives at the loss of our friend, and proffer them our earnest sympathy.

Resolved, That a copy of these resolutions be furnished her family, and placed upon the records of this Society.

Worcester, Jan. 5th, 1871. E. R. FULLER.

NEW PUBLICATIONS.

Opinions of the Press.

THE CAREER OF THE GOD-IDEA IN HISTORY—THE CAREER OF THE CHRIST-IDEA IN HISTORY.

"The Career of the Christ-Idea in History," is a volume of 160 pages twelvemo, just issued by Adams & Co., of 25 Bromfield street, and written by Hudson Tuttle, whose preface says it "was written because I was impelled to write." The book is conceived and carried forward on the "liberal" basis, and has a tendency to neutralize the teachings of evangelical doctrine. That it is *well* written, all will concede who read it.—*Daily Evening Traveller.*

The author is a liberalist of the radical school, and has no sympathy with evangelical Christianity.—*The Evening Standard.*

Mr. Tuttle's book (the Christ-Idea) is a vigorous impeachment of Christianity. It has the merit of more breadth than is common in such discussions, of a plain, clear style, and of a tone in the main calm and thoughtful. The writer gives evidence of reading and reflection, but not of a philosophical mind, nor of a fitness to interpret history. His fundamental canon of interpretation is thus stated: *the older an idea, the greater the probability it is false.* That is, rigid historical criticism must be a crusade against history. This is neologism with a vengeance. The truth is, as we think, that the older any moral or spiritual idea, the more likely is its historical form to be antiquated and its substance to be true. In fine, we regard Mr. Tuttle's work as able and unsatisfactory.—*Boston Commonwealth.*

Mr. Tuttle's work shows the marks of a painstaking mind, and one that has power to grasp a subject, and deal with it candidly. He does not speculate—he reasons; and he is careful to reason from no false premises. * * * All will not agree with him. This blazing jewel of a belief in a *personal* Deity will not seem to all who behold it but a worthless bauble. Let each decide. Mr. Tuttle has done his part in the search; we, having the result of his labor, can reach other conclusions if we will.—*The Universe.*

This work (the God-Idea) is the author's last and best effort. In his search after the God-Idea, he carries his readers through the ancient records of the Hindoos, Egyptians, Persians, Arabians, down to the Jews, Greeks, Romans, and the early Christians. He then traces it through the Bible and among the early philosophers. Discarding the idea of a personal Deity, he finds a "design in Nature, where worlds and systems are eliminated by the mandates of inherent attributes, with all the precision and certainty of mathematics." Hudson Tuttle is one of our best writers, and in this work, particularly in the closing chapters, he has outdone himself.—*Lyceum Banner.*

THE YEAR-BOOK OF SPIRITUALISM.

William White & Co., Boston, send us "The Year-Book of Spiritualism for 1871," by Hudson Tuttle and J. M. Peebles; presenting, as the crowded title-page goes on to say, the statistics of Spiritualism for the current year throughout the world; philosophical, scientific and religious essays; review of its literature; history of American associations, State and local societies, Progressive Lyceums, lectures, mediums, and other matters relating to the momentous subject. The Year-Book is an *octave volume of 240 pages. It is not so* valuable as we had hoped to find it, as it has almost nothing in the way of statistics. The names of about twenty State associations are given with those of their officers. There is a list of about one hundred and ten local societies, and about seventy-five Progressive Lyceums. There is also a considerable list of lecturers and mediums. But we should be glad to see the number of the members in the societies wherever it can be obtained. The editors endorse Judge Edmonds's estimate, which puts the number of Spiritualists in the United States at eleven millions. But this is absurd. The only people worth counting as adherents of any system are those who identify themselves with its interests in some practical way.

We are glad to see that Spiritualists are making some little progress in organization. We have long held that it would be a gain to the truth if believers and unbelievers of every class would organize and work for the dissemination of their ideas, whatever they may be. By this means, they enter upon a cycle of movement which is certain to lead to real progress by means of the examination and discussion of the principles which they teach. By this means, too, people become accustomed to criticism, which is always a useful experience for those who are in earnest. As we have recently spoken of Spiritualism at considerable length, we do not care to say more about it now, but shall refer to it, from time to time, as one of the "religious movements" of the age in which we live.—*Liberal Christian.*

MUFFLING THE THROAT—What is the best mode of protecting the throat from colds, where a person is very susceptible to them? The common way of protecting the throat is to bundle and wrap it up closely, thus overheating and rendering it tender and sensitive, and more liable to colds and inflammation than before. This practice is all wrong, and results in much evil. Especially is this the case with children; and when, in addition to the muffling of the throat, the extremities are insufficiently clad, as is often the case, the best possible conditions are presented for the production of sore throats, coughs, croup, and all sorts of throat and lung affections.

It is wrong to exclude cold air from the neck, and if it is overheated a portion of the time, when it is exposed some form of disarrangement of the throat will be apt to occur. The rule in regard to clothing the neck should be to keep it as cool as comfort will allow. In doing so you will suffer much less from throat ailments than if you are always fearful of having a little cold air come in contact with the neck. Any one who has been accustomed to have his throat muffled should be careful to leave off gradually, and not all at once.—*Herald of Health.*

Celebration of Paine's Birthday.

The Spiritualists and liberals of Marlboro', Hudson and surrounding towns will unite, Sunday, Jan. 29th, in Berry's Hall, Marlboro', for the purpose of having a grand celebration on the anniversary of the birthday of Thomas Paine. Wm. Denton, Horace Seaver, A. E. Carpenter, Mrs. M. S. Headley, B. G. Howes and other speakers are expected to be present.

While we are no hero-worshipers, we consider it nothing more than even-handed justice that the memory of Paine should be rescued from the obloquy which bigoted religionists seek to heap upon it. And since it was first suggested here that we endeavor to place fairly before the public, in its true character, his name, it has met with a very general and hearty response from Spiritualists and liberals. Let us honor the man who stood a hundred years ago on the broad platform that "the world is my country—to do good, my religion." COMMITTEE OF ARRANGEMENTS.

New Hampshire—Quarterly Mass Convention.

The next Quarterly Mass Convention of the New Hampshire Spiritualist Association will meet at Lempster, on Friday, Feb. 3d, to continue three days. Every effort will be made to have the occasion one of profit to the spiritual part of man and woman. To this end we cordially invite all Spiritualists to come up to the feast. We hope to see more mediums from our own and sister States present than were at the last Convention. It is expected that their expenses at least will be paid from such funds as may be found in the treasury. The "Allen Boy" and other test mediums are expected to be present. Mr. E. Nichols, landlord of the Forest House, at Lempster, is a whole souled Spiritualist, and knows "how to keep a hotel." He will accommodate all who may desire on the most reasonable terms. HARVEY HUNTOON, *Pres.*

S. F. HUBD, *Sec'y.*
Newport, N. H., Jan. 11, 1871.

The Massachusetts Spiritualist Association

Will hold its Annual Convention at Elliot Hall, corner of Tremont and Elliot streets, Boston, on Wednesday, Jan. 25th, day and evening.

It is highly important that every section of the State should be represented, as business of importance will come before the Convention.

Per order of Executive Committee.
H. S. WILLIAMS, *Sec'y.*

The Third Annual Meeting

Of the N. E. Labor Reform League, will take place in Elliot Hall, corner of Elliot and Tremont streets, Boston, Sunday and Monday, Jan. 22d and 23d, at 10½ A. M., 2 P. M. and 7 P. M. each day. E. H. Heywood, Mrs. E. R. Still, Mrs. E. L. Daniels, S. S. Foster, John Orvis, and other speakers.

Married:

Miss Lora S. Davis, of Unity, N. H., the popular trance speaker, and Mr. Reuben Craig, of Newport, N. H.—a young man with as few faults as most men—having signified a desire to be made one flesh, an agent was procured in the person of the Rev. Foster Henry, of Newport, N. H. The affair came off at the house of Mrs. A. D. Hurd, and was an occasion of joy and festivity.

May good angels guide and direct them as they journey *hand in hand through life.* S. F. HURD.

In Los Angeles, Cal., Nov. 9th, 1870, at the residence of Harry Wiggin, by Mrs. Amanda D. Wiggin, James B. Kipp to Mrs. Elizabeth Davidson, all of Los Angeles, Cal.
MRS. A. D. WIGGIN.

BANNER OF LIGHT:

AN EXPONENT

OF THE

SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY

AT NO. 158 WASHINGTON STREET, BOSTON, MASS.

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Non-Spiritual Theories.

A California correspondent, whose letter we published the 31st ult., sends us word that Mr. J. S. Loveland has been lecturing in San Francisco on "The Humbugs of Modern Spiritualism." The result at which Mr. L. seems to have arrived is stated to be that "the ordinary phenomena termed spiritual furnish no positive evidence of the return of departed spirits, as they may all be *explained* without having recourse to any supposition of spirit interposition." In *explanation* of these phenomena, all that Mr. L. can do is to follow in the wake of the late Dr. E. C. Rogers, Dr. Guppy, Mr. J. W. Jackson, and other ingenious theorists. They attribute the phenomena to the agency of clairvoyance and psychometry, of electricity, magnetism and odic force. There is, consequently, nothing new in Mr. Loveland's explanations; and it would be difficult to invent any new theory in explanation of the phenomena.

Any one who will consult Mr. Sargent's compendious volume, entitled "Planchette, or The Despair of Science," may see a full account of the various theories of which Mr. L.'s is simply a reproduction, varied no doubt with such arguments and illustrations as we might expect from his well-known ability and philosophical culture.

The principal objection to these explanations is that they explain by doubling the demand on our credulity. In other words, they abandon the simple and direct theory for one beset with difficulties. For independent spirit-agency an unconscious odific power proceeding from the medium is substituted, through which the medium unknowingly projects hands, large and small, lifts himself to the ceiling, handles guitars and accordions, writes on paper in locked drawers, and communicates facts of which he could have no knowledge by any natural or normal process. When, for instance, Mr. Garrison receives from an intelligence, calling itself Henry C. Wright, information of which both Mr. G. and the medium must have been ignorant, we must suppose that a sort of supplementary spirit or "over-soul," not separate from the medium, was the sole author of the communication.

In a letter recently published, Mr. McGraw, of Plymouth, Wisconsin, relates that at a dark circle the medium described spirits of departed friends, and her descriptions were individually accurate. "These friends," says the writer, "spoke to us in audible voices. I recognized that of a departed son. He called me father, and asked if I knew him. The medium could not imitate that voice, had she tried. In addition to this, she was herself singing at the time, and this voice seemed to be within a few inches of my face. I was very much moved, and shed tears. None in the circle knew this, for it was dark. Notwithstanding, a lady remarked, 'One of the spirits is taking my handkerchief from my pocket;' and almost instantly a hand was laid upon my forehead, and another holding a handkerchief wiped the tears from my face. Different voices were speaking at the same time around the room, proving it to be impossible for it to be the work of the medium."

According to the non-spiritual theorists, all these phenomena must have been produced through the unconscious action of powers resident in the medium. But if such powers, transcending flesh and blood, can be exercised by a spirit yet tied to the earth-body, why not by a spirit who has been emancipated from this material husk, and has been "clothed upon" anew? The non-spiritual theorists suggest altogether too much by their explanations. As the greater includes the less, if odyle and psychometry can do so much through mortals, why may not the same agencies be equally operative through spirits?

Mr. Loveland asserts that "Spiritualists have only inferences from doubtful facts, and are, therefore, in the same category as all other religionists, resting on faith alone." This is simple assertion without a particle of possible proof. Ask Mr. McGraw, who hears his son's voice, and has tears wiped from his eyes by an unseen hand at one of those dark circles of which Mr. Loveland has such a horror—ask Mr. McGraw if he can be made to believe that his own faith in the existence of his departed dear ones rests on the same foundation as that of the man who accepts a creed, on the *ipse dixit* of a priest or sect, unsupported by any such positive, practical evidence, appealing at once to the senses, the affections, and the reason?

Mr. Loveland is of opinion that the credulity of Spiritualists "makes them more fanatical than any other class of people"; that "this credulous reliance upon supposed spirit-teaching prevents mental culture, intellectual or moral energy; hinders organic unity, cultivates a selfish individualism, dwarfing the general standard of manhood and womanhood." All this is simply ridiculous, and at variance with notorious facts. That there are wrong-headed, over-credulous and weak-minded persons among spiritualists as well as among materialists and sectarians, nobody disputes. That there is something in the astounding phenomena of Spiritualism calculated to excite the credulity of the unprepared and inexperienced mind, we do not deny; but that the intelligent and scientific Spiritualist, or, indeed, any one who has studied the subject so far as to be worthy the name of a Spiritualist, relies upon supposed spirit-teaching, at the expense of his own individuality and common sense, is a slander which we repel. Instead of leading to fanaticism or superstition, Spiritualism, like all *science*, or *knowing*, is the great antidote to all such mental defects. It expands instead of narrowing the understanding. The intelligent Spiritualist feels that no teachings, whether of demon or angel, priest or philosopher, can be accepted, except as they harmonize with his own matured and carefully scrutinized convictions, and are accordant with the laws of Nature and of his own individuality. Mr. Loveland could not have invented a defamation more contrary to the truth, if he intended to apply it to those who study Spiritualism—as all great subjects should be studied—without prejudice or pre-occupation, in the courageous determination of getting at facts, let them lead where they may.

An Exposed Craft.

In Music Hall, last Sunday morning (Jan. 15th,) the Rev. Mr. Alger made his appearance in a dissatisfied frame of mind, and launched forth in a harangue on those who welcomed tidings from beyond the tomb, with a wrath that evidently had its inspiration in far different reasons. There obviously was no earthly cause for his assailing Spiritualists in the set phrases he did, saying that the phenomena were "rat-hole manifestations," except for the too plain reason that our elevating faith is taking the reins out of the hands of creed-drivers and those who live by ruling the faith of others, and compelling them to go about other methods of earning their subsistence. In short, there is no necessity of arguing that Mr. Alger's unhappy frame of mind proceeded directly from his jealousy of the rapid spread of belief in Spiritualism. Nor could he forget that the very platform which he occupied in the morning was regularly occupied by Spiritual speakers in the afternoon, thus bringing the two things into a sharper contrast and closer antagonism than seems to suit his fancy. The trouble may all be compressed into the single pregnant phrase—*the clerical craft is in danger!*

Mr. Alger professes to teach according to the doctrines of the New Testament; but *what* does he teach? Is it *charity* that he dwells on with such impressiveness? It was certainly any virtue but that which he exemplified in his assault on Spiritualism. Is it humility, and a guarded speech? His discourse was alive with slander. He publicly slanders the tens of thousands of people in the community, with apprehensions as acute and judgments as capable as his own, who *know* the phenomena of Spiritualism to be real. Does Mr. Alger rebuke Phariseeism, as the New Testament does so roundly? On the contrary, he believes in the "I am holier than thou" doctrine as the top and bottom plank of his religious platform. Does he preach immortality—the resurrection of the spirit to eternal life and growth and glory? He deliberately declared his belief that the life beyond was *the unknowable*; that God had willed that man should not look beyond the veil; that it was impious in man to desire to know. For, he argued, if it had been God's purpose that man should know, he would certainly have given him some positive information. Mr. Alger said that, after twenty-three years of careful investigation, he came to the conclusion that he knew nothing about it; and, added he, with pronounced emphasis, NO MAN DOES KNOW! Before him hangs the great curtain of death, covered all over with different beliefs about the beyond; for himself, he had taken a sponge and wiped off all the impurities, leaving the curtain perfectly white, as God had decreed, and he—Mr. Alger—was content to leave it so until God saw fit to unveil the mystery.

This will do for the present. It was intended for a broadside against Spiritualism, whereas it is only a destructive recoil on those who man the guns. It is altogether too late to go through the old routine of attack on Spiritualism, beginning with ridicule and slang. Men's convictions, that have already borne them the rich fruit of hope and consolation, are not to be so easily brushed away. Efforts like this of Mr. Alger will prove as vain in the future as they have in the past. The truth must and will finally prevail. Progress cannot be obstructed, for the laws of Nature are unvarying and irresistible. All past history proves this to be true. The men of the clerical craft may cry out against Spiritualism because it comes to render their avocation unnecessary, but they cry out just as the Jews did against the coming of the Kingdom of Christ, and shout for immediate crucifixion. Stand steadfast, therefore, Spiritualists. Both worlds will yet bless you for your works and your faith.

The Social Evil.

A problem of such dimensions and far-reaching importance could not very well be settled in one year, nor indeed in a generation. We observe that it receives from time to time a free and intelligent discussion by correspondents, in the columns of the *Herald*, of this city, a recent communication taking ground strongly in defence of the legalizing of prostitution as the most direct and effective mode of finally bringing it under. In speculating on its origin, the writer admits that it springs from an undue development of the animal nature in man and woman, and a persistent ignoring of the relations that ought to subsist at all times between the mind and the body. The "brutality" of the stronger sex is likewise set down as in great part the cause of the evil, which, with the rapid increase of our population, is confessed to be spreading at a rate truly alarming. By this brutality the writer evidently means the gross wrong done woman by refusing her ready access to the means of securing an independent existence. First, man shuts her away from help, and surrounds her condition with a network of laws that are purely tyrannical by reason that they hold her practically in a state of childhood, and then he drives her, in her helplessness and consequent misery, to practices that are fast taking their secret revenge on his selfish cowardice and bullyism by corrupting the whole body of society. The attempts made in the European cities to cure the social evil by stamping it out are cited as complete failures, whereas legal recognition and regulation of it has been attended with as ameliorating results as could have been reasonably expected. But the spread of the evil in this country calls for the best thought of the best men, and it is imperative that it be taken hold of speedily.

Thomas Gales Forster's Lectures.

A correspondent writing from Philadelphia, under date of Jan. 11, says: "Our meetings are largely attended, and the almost universal verdict rendered is that 'Mr. Forster surpasses himself.' The bold, uncompromising, yet persuasive and argumentative logic of the controlling spirit of Mr. Forster, is ever elevating and convincing, and the listener who makes proper application, cannot fail to expand in every department of being." A letter from a New Yorker, speaking of the same lecturer, says: "His lectures are always pregnant with ideas, and unexceptionable in style. He never deals in vague generalities, never indulges in mere rhetorical flights, never utters rhapsodical sentiment, but his lectures are scientific, historical, logical and truly eloquent, and read as well as they deliver."

The Working-Women.

Jennie Collins is doing a good work for the working-women. She is now trying to establish an industrial boarding house. At this season of the year there are hundreds of women out of employment, and Miss Collins has interceded with five of the railroads running from this city—the Boston and Albany, the Providence, the Old Colony, the Hartford and Erie and the Boston and Maine—and they have consented to carry free all working-women out of employment in this city who desire to return to their homes on the lines of these roads. Application must be made, however, at Boffin's Bower, 815 Washington street, to prevent imposition.

Spirit-Communion—Verification of Spirit-Messages.

We herewith present, in continuation of our series of corroborative evidence, two letters verifying communications given at various times in the *Message Department of the Banner of Light*. The following list comprises a "few words" from the spirit whose name it bears, published by us Sept. 17th, 1870:

"Dexter Richardson.—I have only a few words to say, so I can say them very quick. I am made quite uncomfortable in my new life by the dissatisfaction that exists among my heirs, here in this life. It seems they are not satisfied with my will, because, forsooth, my will was not theirs. And so they are quarreling over it. And a part of them go so far as to say that if I was back on earth now I should do differently. I have to say I should not. I am satisfied with what I did, and, so far as I am concerned, desire no change, because I think as it is it will result in the greatest amount of good. But if they see fit to quarrel over it, why let them do so. If by contesting it and breaking it they can make it over to suit themselves I shall be satisfied, if they only get at peace among themselves. I am Dexter Richardson, of Uxbridge, Mass. Good day, sir."

With regard to the above message we are in receipt of the letter below:

Messrs. Editors—In the *Banner of Light* dated Sept. 17, 1870, I find a communication, given June 6, from Dexter Richardson, of Uxbridge, Mass. In his communication he asserts that his heirs are not satisfied with his will. Having myself lived in Uxbridge some thirty years, and being personally acquainted with him, I visited Uxbridge a few days ago, made inquiries about the matter, and learned that a part of his heirs were dissatisfied with it; also that they have been contesting it, but did not succeed in breaking it.

Yours very respectfully,
Henry Anson.

Milford, Mass., Oct. 2, 1870.

We fully endorse the statements contained in the following letter as regards acknowledging the receipt and truthfulness of messages by the public in general:

Editors Banner of Light—I wish to say a few words upon a subject which you have often referred to in the *Banner*—that is, the verification of spirit messages coming through your public circles by their earth-friends. It seems to me but a meagre return, at the most, to our spirit-friends, Mrs. Conant and yourselves, who are laboring in this work of love, to state what we know of the facts. There were three instances of messages being given which came under my immediate observation, to which I would now refer, not because they are more truthful than thousands of others that have been given, but to show that there is a culpable neglect on the part of those who believe in our philosophy. What, then, can we expect of those who do not believe?

In the year '63, I think, there were given at your public circle, at different sittings, three messages purporting to come from Andrew and Charles Lane, and George N. Greeley, cousin to the Lanes—all from Lebanon, N. H. The statements made by them, if my memory serves me right, were truthful in every particular; and I know that there were many particulars given by one of them, which I, although an intimate friend of the family, did not know, but was assured by his parents were truthful to the letter.

Yours for the truth, L. A. Sturtevant.

Manchester, N. H., Sept., 1870.

Mrs. Conant.—Hudson Tuttle, in a private letter, says: "I have read with deep interest the answers to questions by this gifted medium, and have been astonished by her replies to my own and to others, while in the Circle-Room. Still more have I been impressed with the truthfulness and wisdom of her controlling intelligences in their replies to scientific questions. Querying if she was not influenced by surrounding minds, I was attracted by a question in a recent number of the *Banner of Light*, in regard to a certain work published from its office. Ah, said I, if Mrs. Conant is influenced in the slightest degree by mundane sources, I know what she will say. The answer was the *reverse* of what it would have been had she been thus influenced. It was concise, far reaching and unanswerable. Problems of profoundest import are suddenly presented to her, and at once solved with all the ease and precision of the ablest *savan*. Constantly is she explaining the laws of spirit-existence, of mind and of matter, and from her discourse might be culled a volume, unrivaled in its scientific statements on subjects wide in range as the intellect of man can comprehend.

Further, another remarkable feature is observable. The individual communications often contradict each other, and are marked with personality, but the answers appear to flow from one source, and their broad and cosmopolitan philosophy never conflicts with itself. If the subject is beyond spirit-ken, the fact is honestly stated. There is no attempt to conceal ignorance by words. The communications through Mrs. Conant, as a whole, are one of the strongest facts of Spiritualism, and from the Free Circle Room of the *Banner of Light* has gone forth an influence incalculable in the work it has accomplished and is accomplishing."

The Jews in Rome.

Not until Victor Emanuel took possession of Rome in the name of restored and reunited Italy, were the forty-eight hundred Israelites set free from behind the iron gates that, since the middle of the sixteenth century, have been shut upon them by order of the Papal powers. It was believed by Roman Catholic Christianity—and Cobbett's History of the Reformation shows that the Reformed Christians were no better—that the Jew was without the pale of divine mercy, possessing no merit, and actually inviting the persecution of a Christian by the hope of pleasing his Master. And so in Rome they have been every night shut away from the rest of the population in the Ghetto, lest the self-proclaimed Christians should be contaminated by their presence. This treatment was on purpose to show that they were regarded as the pariahs of society. A Jew's testimony was never admitted in any Roman court, and even if a Christian killed a Jew and a dozen of his race witnessed the act, he could not be convicted by the evidence of them all. Nor were Jews admitted to any other rights or privileges common to the people. They were shut out from all hopes of rising with others, denied entrance to all the liberal professions, kept out of the public schools and academies, and in no case permitted to hold any real property. This last restriction was obviously in order to prevent their taking root on the soil as its owners, and thus in time having any authority in the state. The proclamation of Victor Emanuel has by a single stroke reversed all these unjust and tyrannical rules, and the Jew in Rome and the provinces of Italy is put upon the same footing with the Italians themselves. This is but another of the pleasing proofs that the world is moving.

Seeing Spirits.

During Mrs. Tappan's lectures in Music Hall recently, Mrs. Conant saw distinctly, she avers, the spirit-form of Theodore Parker walk upon the stage with the lecturer; saw him scan the audience, and, recognizing Mrs. Conant, bowed to her, she returning his salutation. When Prof. Denton lectured, Jan. 15th, she again saw Mr. Parker go upon the platform and take a seat by the side of the speaker. He appeared to be deeply interested in the lecture.

Written for the Banner of Light.

ALLEN DOLE.*

AN ELEGY, BY JOHN WETHERBEE.

Here, in this churchyard's melancholy shade,
Sepulchral stones stand thickly planted round;
My wandering footsteps hitherward have strayed,
To read the names of tenants under ground.

The dove there perched on yonder slab oblique—
Swerved from its line by many a frosty year—
Seems sensing sentiment it fain would speak,
And accents well the thought to wand'rers here.

On that same slab was chiseled, "Allen Dole,"
The year he died, his death also, and age;
The grass was pulled aside to read the whole—
There nothing was of his illumined page.

That was not written on this old gravestone,
Where crawling ivy covers it from sight,
But told in solemn words to me alone—
How Allen saw the world of spirits bright.

Now day is closing for the coming night,
And mem'ries sad, like phantoms, come and go;
The dove has flown; the fire-flies show their light,
With thoughts of people whom we used to know.

With evening, shadows come of actions done
In hours when sunlight leaves no passing trace;
But retrospection calls back one by one,
And gives in sober thought to each its place.

In dim forgetfulness, how apt to hide
The selfishness that marks most all our acts!
But in this evening hour, their shadows glide
Unbidden to the mind—the naked facts.

But Allen flanked this thoughtful evening school—
A glass of rum in him made evening day;
So, all the morning hours he played the fool,
Driving reflection's warning voice away.

But Allen's cares increased as time unrolled;
His early life grew indistinct with years,
And manhood's record blurred as he grew old;
He found the world, at last, a vale of tears.

Then hearken well! The hour will come to all,
When time, so fleeting, whispers, "Sands are low;"
Few may forecast, or anxious wait the call,
As Allen did, who smiling said, "I go."

But Allen grieved not as he reached three score,
Though friends were few and end of days so near;
For he had been upon that other shore,
And talked with angels in their happy sphere.

Once Allen saw his body sound asleep!
Perhaps 't was rum that dualized his sight!
He saw the angels who their vigils keep,
While others led him to that world of light.

Oh! beauteous sky and rainbowed atmosphere!
The grass so soft and frescoed bright with flowers;
The air so balmy—music soft and clear
Mingled with all. Oh! happy, joyful hours!

He saw that face who watched his infant years,
And other loved ones, buried long ago,
Brightly transfigured every one appears,
Frail Susan also, whom he used to know.

They raised a lid and let him have one sight
Of that dread place called "spirit quarantine,"
Where sinners stay, whole ages in the night,
To expurgate the beast from man divine.

They told him then that he must homeward go,
But Allen felt inclined to linger there;
To save the quarantine they let him know
'T were better to deodorize elsewhere.

They said to Allen—who was forty-five—
That fifteen years would tell his earthly score;
His sixtieth year would find him just alive,
The hungry graveyard knocking at his door.

Why should a sot be blest with such a light,
While saints go mourning all their days of earth?
Man cannot judge—God doeth all things right;
Perhaps old Allen's thirst was heritage from birth.

Then draw the veil, should profanation seek
To call the roll of Allen's reckless days;
But let his later living record speak,
How spirit quarantine reformed his ways.

Now thoughtfully our footfalls homeward bound,
And homeward, also, to eternal light;
While here, night's mantle overshades the ground,
We wait, expectant, for a world that's bright.

*[The verses which precede these comments were suggested by an interesting incident, which I will briefly explain. A relative of mine, who died some years ago, was one of those unfortunates who was subject to periodical thirsts, which he gratified by having what he used to call one of his drunks; then he would have a longer or shorter interim of sobriety. He once had a singular dream; it may have been one of his periods—ill-natured people said it was. On the occasion referred to, he found himself in a most beautiful country, fragrant with roses, grass as smooth and soft as velvet, scenery and everything in keeping; and the people he saw there were those he knew and had died, but they were alive and happy, and he was ever so happy with them.

After a while, they told him he must return; but he did not wish to, preferring to remain there. They said it was necessary for him to go back and remain for fifteen years; then they would come for him, and he could stay all the time. And they did so; for he died in just fifteen years from that time.]

Emma Hardinge Britten.

It will no doubt be gratifying intelligence to the spiritualistic public of America, to learn that it is the intention of Mr. and Mrs. Britten to take up their permanent residence in this country. In a private note from this eminent lecturer and author, we are informed that the deepest interest is manifested in the spiritual philosophy in London, and indeed throughout the whole country. She has spoken every Sunday to houses so crowded that she was obliged to leave the Cavendish Rooms, where Bro. Peebles lectured, for more spacious quarters in the Cleveland Assembly Rooms; but even that large hall was insufficient for her audiences. She adds: "We have here in London many magnificent physical mediums and wonderful manifestations." This lady has done immense work in behalf of the cause, and has the blessings of all true Spiritualists on this side of the Atlantic.

The *Christian World*, of Dec. 9th, reports the lecture given by Mrs. Hardinge at the Cavendish Rooms the previous Sunday; and in a leading article on "The Unseen World," the editor writes thus:

"The Destructionists, or believers in the terminableness of soul-life, are not the only innovators upon established opinion in reference to the unseen world, for the Spiritualists are now propounding their theories with peculiar ardor, both by tongue and pen, and are boldly challenging the attention of the church. Their interpretation of scripture is of a very different order; and multitudes of people, including one of the chief of our electricians and a celebrated mathematician, as well as historians and poets, have accepted their teaching as true, and are in their turn endeavoring to win others over to the new faith, which they affirm indeed not to be new, but to be as old as our race. We learn from various sources that quite a number of clergymen and ministers in London have been induced to investigate the claims of this Spiritualist gospel, and that some of them, at all events, are clearly of opinion that Christian teachers cannot wisely treat the whole thing as a delusion or as a latter-day device of the devil, without at least stating the grounds of their conviction that it is so. Now, apparently, is the time for such a service to be rendered, when the most accomplished of the American Spiritualists, Emma Hardinge, a high priestess of the sect, has begun a regular Sunday evening lecture in the very heart of the metropolis, and offers to meet all objectors to the views she has to advance concerning a future state and the relation of the unseen world to that which is the dwelling-place of mortals. There was a crowded congregation last Sunday night to listen to her eloquent and impassioned discourse and earnest prayers; and, judging from the spontaneous cheers that greeted some of her words, and the animated looks of the audience, it would be said that not half a dozen skeptics were present. He must be a far-seeing man who can say where all these upheavings of mind are leading us, and whether their issue will be for good or evil; but, as Christian journalists, it is clearly our duty to acquaint the churches, and especially their teachers, with all these signs of the times, in order that they may consider their own duty in relation to them; for the greatest folly of which mankind can be guilty is to shut their eyes to facts, and go on in the dark."

Vital Magnetism vs. Allopathy.

Dr. A. S. Hayward, a Spiritualist physician residing in Boston, informs us that a few months ago a lady called on him in a sorrowful state of mind, informing him that a professor of one of our most influential medical institutions—as well as her family physician—had informed her that she had a cancer which would prove fatal if not removed before the expiration of two weeks. On her way from the professor's to the doctor's she had consulted with a clairvoyant physician, who declared that the knife must *not* be used, but that the trouble could be cured without such harsh means.

The doctor gave her a magnetic treatment, and then went with her to some persons who made cancer a specialty, and their opinion was that the disease could be cured. What was said to her outside the regular practice encouraged her to risk the "new mode" of treatment, but, in obedience to the prejudices of her friends, who were not acquainted with but much opposed to the magnetic process, she declined risking so dangerous a case with any one save a regular M.D. The next day after Dr. H.'s treatment, he met her and she reported her case improving, and also said that she knew of an experienced M.D. "*who possesses the power*," and had made a cure in a case for a friend of hers, and that she had decided to place herself under his care on her friends' account. She was under this doctor's treatment "by laying on of hands" for a month, and was thoroughly cured. She visited the professor who had advised the use of the knife, and he was very much surprised at the result.

Dr. H. says that he desired the facts known, as the lady is not a Spiritualist, but, with her husband, is an active church member, perfectly reliable and influential in society. He desires to let the world know that there is a truth outside the regular recognized custom, which is secretly and gradually making its way to the acceptance of society in general.

The Indian Imbroglio.

This is what "Perley," the Washington correspondent of the *Journal*, of this city, sends from Washington relative to the current troubles over Indian affairs:

"Secretary Delano is endeavoring to reconcile the differences of opinion between the Indian Peace Commissioners and the Indian rings at the capitol. The Commissioners, however, are on the war path after the thieving politicians who plunder the nation's wards, and they will not smoke the pipe of peace until some rascally contractors have been smoked out."

Yes, yes, Mr. "Perley"; that is the same battle we fought in these columns a long time ago. The *Banner of Light* first drew public attention to the rapacious conduct of these "thieving politicians who plunder the nation's wards," and was the leader in the new public sentiment that is now getting ready, late as it is, to "smoke out" "rascally contractors." This is not a new discovery, by any manner of means. We knew it was a damning injustice to a helpless and desperate race, and we also knew that it was a scandal and lasting disgrace to the national character. By stirring up the public thought, we have succeeded, at last, in putting the abuse in a fair way of reform, and we shall be amply compensated by witnessing its inauguration.

Grand Spiritualist Fair.

Meetings continue to be held at Elliot Hall, Elliot street, Boston, Tuesday and Friday P. M. and evening of each week, by the friends of the above-named enterprise; that of Tuesday evening, Jan. 17th, being attended by a large and enthusiastic assembly, embracing every shade of opinion in the spiritual ranks, and containing representatives from all the towns surrounding the city. Mrs. L. H. Wiley and Mrs. M. S. Jenkins, of East Boston, were added to the Soliciting Committee heretofore published.

The project gives every evidence of future success; and the management earnestly request that Spiritualists outside the city, and all who feel an interest in the movement, wherever located in the country, will assist by preparing articles or forwarding donations. Either of the committee signing the call, or any individual whose name was published in the *Banner of Light* of Jan. 21st, is empowered to receive such donations; or they may be forwarded to Elliot Hall, where, each day, between the hours of nine and twelve, Mr. Reuben Peaslee, Lyceum janitor, will take charge of them. Let every one interested in the cause of Spiritualism lend a helping hand. Our friends in the country are invited to participate in the Fair. Donations will be gratefully received and duly acknowledged.

Music Hall Spiritual Lectures.

Notwithstanding the threatened storm a good audience assembled at this hall Sunday afternoon, Jan 15th, to listen to a "heretical sermon" from the Orthodox text: "Will not the Judge of all the earth do right?" by Prof. William Denton. The speaker affirmed that the word "right" in this connection meant just what we generally considered it to mean, and that the Judge of the law should be, more than all others, obedient to the law. From the Bible the Professor then proceeded to prove—with the evident concurrence of his audience—that the Jehovah of the Jew did *not* do right; that he was a false God; that the only true one was the great soul of the universe.

"Spiritualism the Religion for Universal Humanity" is to be the theme of Mr. Denton's discourse next Sunday. Considering the declaration of Rev. Wm. R. Alger in the same hall, last Sunday, that he knew nothing of the life beyond this, and had no faith whatever in Spiritualism, this lecture of Mr. Denton's is important, and will interest a very large portion of the community, including nearly all of Mr. Alger's audiences.

Rev. W. H. Cudworth.

It is announced that Rev. Mr. Cudworth, of Boston, is to speak in Music Hall, Sunday afternoon, Jan. 29th, on Spiritualism, Christianity and Immortality. It is understood that he is convinced that Spiritualism is true and is doing a better work for humanity than is evinced by the churches of the present day. Many are anxious to know his views upon so important a subject, and the hall will no doubt be filled with eager listeners, for the people are anxious to obtain all the light they can from the best minds on the all absorbing question of the Hereafter. Mr. C.'s courage and independence have enabled him to seek truth wherever it was to be found, and this trait in his character, together with the ability and eloquence with which he dare proclaim the truth, already places him in the front ranks of popular preachers.

Marsh's New Bookstore.

Mr. Thomas Marsh (son of the late Bela Marsh) has opened a store at 46 Beach street, Boston, for the sale of books, stationery and periodicals. He is a deserving young man, and we hope his friends and those of his late father will remember and aid him in his new enterprise. The *Banner of Light* can be obtained at his counter.

Movements of Lecturers and Mediums.

Mrs. Agnes M. Davis lectures in Springfield, Mass., Feb. 5th and 12th.

Rev. J. H. Harter, who has recently left the denomination of Universalists, will speak in Lyceum Hall, Cleveland, O., Sunday, Jan. 22d.

J. M. Peebles lectures in Troy, N. Y., during February and the first three Sundays in March; the last Sunday of March and the first Sunday in April in Music Hall, Boston; and the four remaining Sundays of April, in New Orleans, La. If health permits, he will lecture week-day evenings upon Spiritualism, or—I. Social Life in Turkey, and the Syrian Dervishes; II. Walks in Pompeii and Herculaneum, with the lessons of buried cities; III. Liberalism in this and the Old World *versus* Roman Catholicism. Address him during February and March, Troy, N. Y., care of Benjamin Starbuck.

A. A. Wheelock has made appointments to speak in the following places in Wisconsin: Oshkosh, Monday evening, Jan. 23d; Neenah, Tuesday and Wednesday, Jan. 24th and 25th; Omro, Jan. 26th, 27th, 28th and 29th; Waucau, Monday, Jan. 30th; Eureka, Tuesday, Jan. 31st; Berlin, Wednesday, Feb. 1st; Ripon, Feb. 2d, 3d, 4th and 5th; Beaver Dam, Monday, Feb. 6th; Fox Lake, Tuesday, Feb. 7th; Portage City, Wednesday, Feb. 8th; Monston, Thursday, Feb. 9th; Lisbon, Friday, Feb. 10th; Sparta, Saturday and Sunday, Feb. 11th and 12th.

Cephas B. Lynn is doing missionary work this month in Wisconsin, in connection with Messrs. Barrett and Wheelock. He speaks in Waukesha, Jan. 22d; Beloit, 24th; Roscoe, 25th and 26th; Caledonia, 27th, and Manchester (Ill.), Jan. 29th. He goes to Cincinnati in February.

I. P. Greenleaf will speak in New Bedford, Mass., Jan. 22d and 29th; in Manchester, N. H., Feb. 5th and 12th; in Middleboro', Mass., Feb. 19th; in North Scituate, Feb. 26th; in Salem, March 5th and 12th; in Manchester, N. H., March 19th and 26th; in Springfield, Mass., during April. Will answer calls to attend funerals. Mr. G. we can highly recommend.

Mrs. A. P. Brown, trance speaker, will lecture in Weeks's new hall, Lake Village, N. H., Sunday, Jan. 29th, at 1½ and 6½ o'clock P. M., and also at Laconia sometime during the week. If desired, she will remain and speak in either place for about three weeks.

Mrs. Lora S. Craig (formerly Davis), trance speaker, lectured in Bradford, N. H., Jan. 15th, where she has been engaged to speak one-fourth of the time. She speaks in Unity Feb. 12th. Her present address is Newport, N. H.

Mrs. S. A. Horton is speaking in Kansas City, Mo., to crowded houses.

Mrs. Jennie Churchill, of Pontiac City, Mich., we are assured by a correspondent, is a good clairvoyant medium, with healing powers. She prescribes remedies for diseases as she sees them clairvoyantly.

The State Constabulary.

It is not our affair to discuss the need or needlessness of this branch of the local civil service, but it is everybody's affair to protest with all possible energy against the employment of it as an engine of flagrant injustice and tyrannical oppression. No sooner had the Legislature assembled than the State Constabulary—in Boston particularly—began to deploy its forces in the streets and pounce upon the dealers in liquors. That would no doubt have been perfectly legitimate, if it were not so notorious a fact that, while the down-town dealers are descended upon, the up-towners are let alone. Nor is it regarded as falling quite within the scope of the moral law, not to mention any other, for a constable to make a seizure in a certain store where liquors are sold, and immediately cross to the opposite side of the street and *take a drink* in an establishment he has no such idea of suppressing. How long is it going to take our Solons in the Legislature to penetrate with their native intelligence to the false secret that governs this sort of practice? As now operated, the Constabulary law is made a source of menace, corruption and tyranny, and it had much better be peremptorily repealed than continue to be an instrument of evil in wrong hands.

Stop the Lie.

A poem published in the "*Banner of Light*," (a paper mainly devoted to communications from the dead,) purporting to have been dictated by the spirit of Edgar A. Poe, turns out to have been the work of an inmate of the lunatic asylum at Raleigh, N. C.—*Ex.*

The above is a gross falsehood. The poem was given originally by T. L. Harris, in London, Eng. The falsehood originated in the Louisville *Commercial*, one of its writers having *sold* that paper by altering the original poem somewhat and attributing it to an insane man. We copied Harris's beautiful poem at the time the bogus one was printed, which, we had supposed, settled the question. But it seems not; for a portion of the secular press—ever on the alert to sow tares among the wheat of Spiritualism—are still giving currency to the lie of our enemies. Those who desire the poem in question have only to send to this office for it to satisfy themselves of the gross fraud perpetrated by the secular press in order to prop up the rickety edifice of Old Theology.

The Results of War.

The burdens of war lay heavily upon France, with one half her country overrun by a hostile army, her fair fields desolated, and her capital, at whose shrine the world has worshiped, on the verge of starvation and suffering from a fearful bombardment. Germany, also, is suffering for her great but costly victories. In Prussia, where the burden of replenishing the armies of United Germany falls most heavily, the conscription is playing sad havoc with all classes and conditions of life; and men whose age and station, it would seem, exempted them from military service, have been ordered to join the army.

☞ *The Present Age* has increased its price of subscription to $3,00 per year, having sunk several thousand dollars since it started. The price never should have been put at so low a figure as $2,00 per annum. The cost of printing nearly doubled after we started the *Banner of Light*, and we were accordingly obliged to raise the price of subscription a long time ago. Even at the present figures the margin of profit is exceedingly small. We hope our cotemporary will now make his enterprise pay a living profit. Spiritualists, and all liberal-minded individuals not Spiritualists, should lend Bro. Fox a helping hand. The work in which we are all engaged is of vital importance to the welfare of the human race, and no sordid considerations should deter for a moment its advocates from withholding liberal contributions to sustain their presses.

☞ The Massachusetts Radical Peace Society will hold a Peace Convention at Mercantile Hall, in this city, the 26th of this month, afternoon and evening, commencing at half-past two o'clock. Prominent speakers are expected to be present. The public are invited to attend.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER.—*First Page:* "Silent Voices," by S. B. Brittan, M. D.; "The London Dialectical Society and Spiritualism." *Second:* Spiritual Phenomena—"Mr. Jesse Shepard, the Musical Medium," by George A. Bacon; "Dr. Slade's Mediumship," by H. Reeve, Jr.; "More Mysterious Manifestations;" Free Thought—"Organization," by Dean Clark; "Protecting Mediums," by Rebecca J. Mason; Poem—"The Dark River," by Mrs. C. L. Shacklock. *Third:* "Mediumship," by Dr. A. Johnson; "Christian Charity," by D. B. Hale; Poem—"I Might Have Been More Kind," by Frederick Locker; *Banner* Correspondence—Notes from E. S. Wheeler, letters from individuals in New Jersey, Rhode Island, New York, Connecticut, New Hampshire, Minnesota, Massachusetts and Pennsylvania; Poem—"The Masks we Wear," by Eliza M. Hickok; "Memorial Services," by E. R. Fuller; Opinions of the Press of Spiritual Publications; "Celebration of Paine's Birthday"; Marriages, Convention Notices, &c. *Fourth and Fifth:* The usual Editorial Matter. *Sixth:* Messages; Poem—"Two Nations"; List of Spiritualist Meetings. *Seventh:* Business Cards. *Eighth:* Correspondence by Warren Chase.

☞ The *Religio-Philosophical Journal* (devoted to Spiritualism) is ever welcome to our sanctum. It is a grand pioneer in the West to inaugurate the new religion. S. S. Jones, Esq., has recently added to his editorial corps Mr. J. R. Francis, a man of talent and experience. Success to our cotemporary. May his subscription books have to be enlarged.

☞ We cannot receive newspapers sent to our care for other people through the mail. It is contrary to law, unless the packages are pre-paid. Besides, not one in ten so sent are ever called for.

☞ We invite the attention of our readers to the scholarly article of Prof. S. B. Brittan, entitled "Silent Voices," which may be found on the first page.

☞ We have an article which will appear in our forthcoming issue on the recent book of Dr. Hammond, "The Physics and Physiology of Spiritualism." It is from the facile pen of A. E. Giles, Esq., of this city, which is a sufficient guarantee that it will do justice to the subject under consideration.

☞ We hope every Spiritualist will read Mrs. Mason's article, under the head of "Free Thought," entitled "Protecting Mediums."

☞ Card photographs of the "SPIRIT BRIDE" are for sale at this office. It is a picture worth having. For price see advertisement. The *original* may be seen in our Circle Room.

☞ The Report of the London Dialectical Society, in regard to its investigation of the subject of Spiritualism, on our first page, is important.

☞ Jesse Shepard, the musical medium, is at present in this city. Read Mr. G. A. Bacon's article concerning his career in Europe, on our second page.

A CHOICE NUMBER.—This issue of the *Banner* is brimful of good things, not the least of which are the Questions and Answers, and Spirit Messages on our sixth page.

The reports from the South Africa diamond fields have failed to arouse any great excitement in this city. The ship Massachusetts, formerly the school ship, has been unable to fill her passenger list, and her proposed voyage has been abandoned.

Pennsylvania supports over thirty-five hundred orphan children of her soldiers.

A Kansas paper tells of "an assistant quartermaster" of the United States army, whose economical habits enabled him to lay by for a rainy day over one hundred and fifty thousand dollars, in the short space of five years, on a salary of one hundred and twenty-five dollars per month.

"Mother Rodd," an Indian woman over 106 years old, died recently on the reservation opposite Port Huron, Michigan.

An Ohio man who passed around a plate at a religious meeting for contributions for the heathen, and then pocketed the money, has been acquitted of stealing by a jury of the vicinage, on the ground that he was the greatest heathen they knew, and therefore justly entitled to the money.

A charitable Cincinnati gentleman keeps a pair of dogs chained at his front door, so that poor people who stop to "get a bite" can be accommodated without taking the trouble to go in the house.

India rubber ear-rings are said to poison the ears, and give them the appearance of "sections of diseased liver." No doubt.

The Rev. Henry Alford, Dean of Canterbury, died suddenly in London, Jan. 13th, in the seventy-first year of his age.

An advertisement was lately sent to the office of the Cleveland *Herald*, in which the words, The Christian's Dream: No Cross—no Crown, occurred. The compositor made it read: The Christian's Dream: No Cows—no Cream.

Women compositors have proved a great success in California. Seven are now employed on the *Morning Call*, and the *Pioneer* office gives work to a number of others.

Hollanders do n't think anything of skating ten or twelve miles an hour, safely carrying baskets of eggs on their shoulders.

Mrs. Livermore says that the Rev. J. D. Fulton is doing a good work for the woman suffrage question, for in many places where he has delivered his lecture against the women, she has been sent for to give the other side of the question.

A miser worth $20,000, died in Knoxville, Ill., recently, from unintentional generosity. He drew a bank check of $500 instead of $5, to present to a nephew, and when he found what he had done, he cried, "My God! I am a ruined man," and very appropriately died.

THE YEAR-BOOK OF SPIRITUALISM, published by that enterprising firm of Wm. White & Co., Boston, is having, as was expected, an extensive sale. It could not well be otherwise, considering the intelligence of Spiritualists, in connection with the consideration that it treats of our organizations, mediums, lecturers, and of the status of Spiritualism in its phenomenal, philosophical and scientific aspects throughout the world—*American Spiritualist.*

At a lecture given in Frankfort, Ind., not long since, the tickets read: "Blessed are the pure in heart, for they shall see God. Admit one."

"A SLIGHT COLD," COUGHS.—Few are aware of the importance of checking a cough or "SLIGHT COLD" in its first stage; that which in the beginning would yield to a mild remedy, if neglected, often attacks the lungs. "*Brown's Bronchial Troches*" give sure and almost immediate relief. "*The Troches*" have *proved* their efficacy by a test of many years, and have received testimonials from eminent men who have used them.

"Sheridan's Ride."

This great painting by T. Buchanan Read, which has for some time past been on exhibition at the Meionaon, Tremont Temple, Boston, continues to attract great attention, and is visited each day by appreciative audiences.

Mr. Read's picture is a thrilling, a magnificent canvas, full of the crush, the noise, the glory, and the horror of war, and—of that something grander yet—the resistless human will, before which all things material give way. That, after all, is the moral and the lesson of Sheridan's Ride.

On Thursday, Jan. 12th, the Executive Council of the State and the two houses of the Legislature paid a visit to this work of art at 4 o'clock P. M. The picture is on exhibition all day, but the most interesting seasons for those visiting are at 12 M., 4 and 8 P. M., at which times Mr. J. B. Roberts reads an instructive lecture and recites "Sheridan's Ride" with thrilling effect. Those desiring a memento of the picture will find a fine chromo for sale at the hall, which gives a good reflex of the beauties of the original.

Springfield, Mass.

Harvey Lyman writes from Springfield that "Mrs. Susie A. Willis has been lecturing there for four Sundays to good audiences—lectures and poems splendid. Last Sunday the Connecticut State agent (Miss E. A. Hinman) was present and gave us a fine poem. She is a good speaker and worker for the cause of Spiritualism. Jennie Lord Webb is here, holding musical séances. The manifestations are excellent and convincing."

Parlor Concerts.

MR. JESSE SHEPARD has the honor to announce a short series of Parlor Concerts (the first since his return from Europe), commencing Sunday, Jan. 22d, Thursday, Jan. 26th, Sunday, Jan. 29th, at 34 Hancock street. A limited number of cards of admission will be disposed of for each performance. Application for cards to be made to Mr. George A. Bacon, No. 6 Gloucester place, or at 34 Hancock street.

Commendation.

The analytical healer, Dr. Dumont C. Dake's career in the West is brilliant and praiseworthy. The Doctor is to be in Kansas City, Mo., until Feb. 6th; the balance of February, Eldridge House, Lawrence, Kansas; March 1st, Tefft House, Topeka, for a few weeks.

Spiritualist Lyceums and Lectures.

BOSTON.—*Elliot Hall.*—A largely attended and very interesting meeting of the Children's Lyceum took place Sunday morning, Jan. 15th.

At the close of the Lyceum concert, Sunday evening, Jan. 8th, Mr. G. M. Carter, Musical Director, was presented, by his friends among the leaders and children, with a finely-bound copy of Byron's works, as a token of their appreciation of his meritorious services for the school. The presentation speech was made by Hattie A. Melvin, and the recipient replied in a highly appropriate manner.

Temple Hall.—Abbie N. Burnham, Secretary, reports: "Invocation and tests by Mrs. Logan and Mrs. Carlisle, remarks by Judge Ladd, in the morning; address and answering of questions by Mrs. S. A. Floyd, of Dorchester, in the afternoon; and lecture by Dr. Hodges, of East Boston, in the evening, occupied the time at this hall Sunday, Jan. 15th. Thos. E. Moon is announced to speak there Jan. 22d.

A session of the Children's Lyceum connected with the Boylston-street Spiritualist Association was held on the same day, at noon. Number, 38; though comparatively few, a general interest was manifest. Pieces were well recited by Abby Putnam, Ella Plympton, Gertrude Alvoy and Emma Boyd."

CAMBRIDGEPORT.—*Harmony Hall.*—The first monthly concert held in aid of this Lyceum came off at the above-named Hall, Sunday evening, Jan. 15th. The house was a good one, in spite of the rain. A varied programme was carried out, embracing songs by the Lyceum, Mrs. M. E. Huston, Mrs. H. A. Pearson, Miss Cora Harrington, and Ella Harrington and the Lyceum Quartette; recitations by Annie Willis, Etta Willis, Ella Harrington, Cora Hastings, Abbie Goss, Georgie Martain, and Masters Georgie Pearson and Harry Powell; flag exercise, under charge of W. H. Bettinson; two tableaux—"Out in the Cold," and "The Vacant Chairs"; three dialogues—parts sustained by Willie and Ida Elliott, Ella Harrington, Jonas Haven, Georgie Pearson, and Miss Georgie Martain; and a closing address by Mrs. M. E. Albertson. The exercises of the evening passed off to the frequently displayed satisfaction of all.

CHELSEA.—*Granite Hall.*—Prof. Wm. Denton discoursed on "God in the Light of Common Sense," at this hall, Sunday evening, Jan. 15th, his presence calling together a large audience.

MILFORD.—*Washington Hall.*—Henry Anson writes: Sunday morning, Jan. 8th, the Lyceum session was attended by fifty-one members and officers. Reading, speaking and remarks added to the interest of the regular exercises, after which we proceeded to choose as officers for the ensuing six months: Conductor, J. L. Buxton; Assistants, Henry Anson and Eben Brown; Guardian of Groups, Mrs. Cordelia Wales; Assistant, Miss Ada Hill; Musical Director, Mrs. Mary Bacon; Librarian, Miss Nina Spencer; Assistant, E. A. Snow; Secretary, G. L. Read; Corresponding Secretary, H. S. Bacon.

New Subscribers.

One hundred and twenty-four names have been added to our subscription list since our last report, through the influence of our old patrons whose names we give below: H. Lyman sent three; Dr. E. W. H. Beck, two; F. Goodrich, two; J. S. Hawkins, two; C. B. Lynn, two; J. G. Spencer, one; E. E. Coggswell, one; D. Alexander, one; Mrs. A. J. Center, one; Mrs. M. A. Queker, one; L. E. Porter, one; Wm. Cook, one; Mrs. L. Carlton, one; P. F. Cahoon, one; Mrs. P. L. Sharp, one; C. Coleman, one; R. Park, one; H. Tew, one; N. M. Farquor, one; H. Bronson, one; Mrs. M. Rice, one; G. W. Daggett, one; J. H. Burbank, one; J. Wyand, one; L. Crouch, one; W. Watson, one; S. L. Passel, one; V. D. Moore, one; M. E. F. Wheeler, one; C. D. Fogg, one; Mrs. J. K. Field, one; H. P. Abell, one; A. Williams, one; Wm. Tooley, one; A. G. Whitcomb, one; E. F. Bailey, one; J. S. Lamon, one; A. L. Hudson, one; Wm. J. Torroy, one; J. W. Lawton, one; C. Hommeuway, one; E. M. Miller, one; Mrs. L. H. Nelson, one; Mrs. M. Lyon, one; G. A. Kimball, one; E. L. Ditty, one; F. Woodbury, one; R. Greenlow, one; J. Abbott, one; J. M. Gurney, one; S. A. Rich, one; Mrs. M. Turner, one; R. S. Webster, one; T. A. Aldrich, one; N. B. Loomis, one; S. B. Watrous, one; T. S. Folger, one; J. A. Marcy, one; A. Archor, one; C. E. Barnum, one; H. Ford, one; Mrs. C. Brewer, one; H. H. White, one; C. L. Glynn, one; M. Sylvester, one; S. Sanderson, one; R. H. Draper, one; D. S. Cadwallader, one; H. Drake, one; Mrs. S. M. Paine, one; Mrs. M. L. Union, one; D. B. Marsh, one; E. Long, one; Mrs. J. Pierson, one; F. H. Kittredge, one; Mrs. R. Green, one; Wm. Lynn, one; M. D. Moore, one; J. McQueen, one; W. Chase, one; C. H. Hale, one; M. A. Ralph, one; S. Woodruff, one; J. Steese, one; A. B. Loomis, one; Nash & Smith, one; C. Smith, one; L. Belrose, one; E. W. Palmer, one; Miss Bush, one; C. J. Weston, one; Mrs. E. T. Tilden, one; J. H. Rees, one; W. B. Belding, one; Miss L. Lincoln, one; H. C. Read, one; Dr. H. B. Storer, one; R. H. Allen, one; E. Woodward, one; Mrs. A. M. Church, one; H. Adams, one; Mrs. N. Maddock, one; Mrs. E. Cooper, one; Geo. E. Watson, one; H. L. Holmes, one; E. H. Moran, one; A. Clousin, one; Geo. M. Williams, one; B. F. McCollister, one; P. J. Rogers, one; A. Jenkins, one; Mrs. W. H. Pelton, one; Geo. Pushee, one; Mrs. F. T. Young, one.

New Music.

Oliver Ditson & Co. have published "Only for One," a song, music by A. Randegger; words by Frances R. Havergal; "Half-Mast High," a song, words and music by Claribel; "Arctic Rays" Galop, by Albert H. Fernald; "Wind of the Western Sea," words by Tennyson, music by J. D. Kinsley; "Sans Souci," Galop di Bravura, by J. M. Wehli.

"Men fear the lion's kingly tread,
Men shun the tiger's fangs of terror;
But man from man has most to dread,
When mad with social error."

Boston Music Hall Spiritual Meetings.

Entrance on Tremont and Winter streets.

Jan. 22, Lecture by Prof. William Denton.

The fourth course of lectures on the philosophy of Spiritualism will be continued in the elegant and spacious Music Hall,

EVERY SUNDAY AFTERNOON, AT 2½ O'CLOCK,

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☞ The questions answered at these Séances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspondents.

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Since our last report the following sums have been received, for which the friends have our warmest thanks:

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Invocation.

Oh thou Invisible Presence from whom cometh all inspiration and all life, we praise thee that even through the dark and murky atmosphere of human sorrow we behold bright scintillations of faith and hope that outwork themselves through holy deeds into a garment of beauty—a crown of everlasting glory; we praise thee, Great Spirit, that we believe in the coming of a time when sorrow shall be no more—when there will be no longer a necessity for sorrow, that we may comprehend and enjoy its opposite; we praise thee, Great Spirit, that we believe in the coming of a time when there will be no more death, no more sin, no more hell—when heaven shall be reached not through hell—when the brightness of thy glory shall be attained not through the darkness of sorrow and human woe; and then, oh Mighty Spirit, thy children will sing thee an unbroken song of praise forever and forevermore in holy lives. Amen. Nov. 1.

Questions and Answers.

CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I shall answer them.

QUES.—(From the audience.) What causes the eye-stone to move in a person's eye?

ANS.—Those who are best versed in that particular science—for it is a branch of a certain science—tell us that there is no individualized life in the eye-stone that causes it to move, but it moves simply because it is propelled by the magnetic forces of the eye. Simply this, and nothing more.

Q.—What is the material of the eye-stone?

A.—I believe it to be composed of a chalky substance. It has been supposed to belong to the family of corals. Doubtless it does.

Q.—What is your opinion of the cause of the Northern Lights?

A.—Simply an electric condition of the atmosphere. So intensely electric is it that it becomes luminous.

Q.—In what respect does the spiritual differ from the natural body?

A.—The spiritual body is a sublimated outgrowth of the natural body, differing from it only in density, in the quality of the material.

Q.—Does the spiritual body that is first received last forever, or is it superseded by another?

A.—It is not to last forever, but being a compound of spiritual atoms, it sometime dissolves—these atoms change places, and the soul is clothed upon with another and a finer body.

Q.—Is the phenomenon that ensues similar to what we call death?

A.—It certainly is.

QR.—You say material atoms. I supposed that spirit was entirely distinct from matter.

A.—The spirit-body is by no means the spirit. Spirit, if it acts at all, acts through matter. Matter is its agent, and its only agent under any and all circumstances. This spirit-body, then, is matter, and the spirit acts through it. It is refined matter; it cannot appeal to your crude earthly senses, but it is matter. Nov. 1.

James Everett.

I have a son in this country that I am anxious to communicate with, but what I have to communicate I would not wish passed through the columns of a newspaper. So I come here to ask my son to meet me, that I may communicate with him through Mr. Mansfield, of New York. James Everett, of London, England. Nov. 1.

William Appleton.

One with whom I was once associated in business here on earth has questioned me in his own particularly cautious way, that he may by the means learn *something of the truth or falsity* of modern Spiritualism. He last night retired to his chamber alone, and after sending out his thought earnestly and I must say honestly for me, he writes this question: "Are you, William Appleton, satisfied with the disposition you made of your property before your death?" It will matter very little whether I am satisfied or dissatisfied. Doubtless were I here and in possession of the experience I have had—the knowledge that I have gained during the time that I have been in the spirit-world—I should do differently; but I am not rendered extremely unhappy in consequence of any of the deeds of my earthly life, for I feel that they were all but incidents in an earthly pilgrimage, and as I did as well as I knew how to do in each event, I have nothing to regret. That I have received the call of my friend must be apparent to him, since I come here and answer it. [Were you of this city?] Yes. Nov. 1.

Freddie Spalding.

I come here to tell father that he must have Charlie's shoe taken off of his right hind foot, and see what is the matter with it. If he don't, he will be so lame pretty soon that they cannot drive him at all, and I don't like to have anything happen to him. I am speaking of my horse. I am Freddie Spalding. Nov. 1.

Ellen Read.

You don't know me, do you? Ellen Read. [I remember you, but you know I cannot *see* you.] My old friend, Annie Thompson, wants to know if Spiritualism is indeed a truth. She is afraid it isn't, and she wishes some one that she has known, if it is a truth, would come here and send her something to convince her. Well, I was with her about two weeks ago when she was thinking intently upon the subject of Spiritualism; and more than that, I came in answer to a prayer which went out from her soul to the Great Spirit of all good, a prayer asking for light, asking that she might know whether there was another life than this, and if the dead could return and communicate to those who are left here. I would say to her, "Annie, keep on praying, keep on asking, and every sincere desire of the soul will be answered in some way till you are satisfied beyond a doubt." Nov. 1.

Miles Thompson.

Well, well, well, stranger! [How do you do?] I am all right, thank you. Hope you are as right as I am. Well, *I've got* a call from my old woman, very much to my surprise, for when I was here in this world living with her, if I wanted to pull *that* way she was sure to pull the other. Some time ago I came back here and communicated, and the communication in a round-about way was sent to her. Did n't believe a word of it. Thinks I, "It 's like you, just like you." But now, according to her nature, she has swung round the circle and wants me to come again. All right, here I am, not because I have any special drawing in that direction, but then I like to come. My name is Miles Thompson. I was a horse-dealer in Western Pennsylvania. Now the old woman wants to know, "Won't you come back, Miles, if you did come before, and tell me whether I had better make the purchase I am contemplating making, whether it's going to be the best thing I can do." My answer is, "Do just as you please, because I know you will any way. I do n't forget people's dispositions, even if I have been through death. I remember. So, Nancy, do just as you please. If you want to buy, buy; and if you get into trouble by it, get out of it. You are smart enough. That 's the way to do. Now do n't you believe I've come here, because if you do, I shall have a good chance to say you have not received my message." *I* want a test as well as people here. I knew Nancy had received my message before. She said, "I do n't believe a word of it." All right. Do n't you believe it now.

(To the Chairman.) Good day, Captain-General. When you come on this side, if you want a favor, call for Miles Thompson. I will furnish you with as smart a horse as you have got on this side, and a little better, I take it. And I deal in some other traps, too, here, and if there 's anything in my line you want, give us a call. I will furnish it gratis. Nov. 1.

Séance conducted by William E. Channing; letters answered by H. Marion Stephens.

Invocation.

Infinite Wisdom, do thou breathe upon us this hour, that we may live anew in thee, that we may leave the errors of our past lives and press onward to those glory-crowned truths that lie in the future. Oh, Infinite Spirit, let us behold thy presence in our souls. Let us learn how to worship thee truly. Let us read thy holy law aright, that law that thou hast written upon the sacred tablet of our own being. And let us understand those commandments that thou hast written in our natures. And when we understand them, oh give us strength to render them obedience. Mighty Spirit, there are souls present who do not understand thy love, who fail to comprehend thee. Oh give them light. Send holy messengers nigh unto them, and may their souls be inspired with their presence, overshadowed with their glory, till the dross of their natures is consumed, and they stand transfigured before thee. Father, we praise thee for past blessings; we do not ask thee for more, for thou wilt give us all we need. And thy kingdom will come to us, and thy will will be done by us, whether here or in the hereafter, it matters not. We are in thy keeping, and forever safe with thee. Amen. Nov. 3.

Questions and Answers.

QUES.—(From the audience.) Will you give some description of the spirit-world?

ANS.—The spirit-world is not a shadowy land where there is no substance. It is a reality, a tangible place where souls exist. There are cities and towns, villages and hamlets, all the various conditions of life there that you have here, and many more. For as the soul marches onward in progress it requires more conditions for its comfort than in the lower stages of its life. Nature there gives more abundant evidence of her power and her love than here. We have summer; we have winter; we have spring; we have autumn; we have heat and cold; we have sound and silence; we have life and what you call death. Now this, if believed in, must forever annihilate the idea that there there is no death. I assure you, as an honest spirit, there is death even in the spirit-land; for spirits are called upon to part with their bodies there. They are laid away in the Mother Nature in the spirit-world, and the spirit takes on a more refined body and passes on to a higher grade of existence. There are separations in the spirit-world that are equivalent to what you have here. So do not suppose that when you have done with this life all sorrow is ended, for verily I tell you it will not be so. Although you enter a higher condition and have done with physical pain, yet change is there as here. The law operates the same, and you are not exempt from it because you have passed through the change called death.

Q.—Are the ties of kindred on the other side as strong as here? and are they the same as here?

A.—My dear brother, here you have the mere shadow of kindred love. There you have the divine, the living substance.

Q.—Are families that are separated here sometimes equally separated there?

A.—Certainly, and these are separated by a divine law. That law must act in the other life as here.

Q.—When you lay away the body there does the spirit pass out of sight, as here?

A.—It does.

Q.—Has it the power to return?

A.—It has, and communicates with us through our spirit medium, as we communicate with you—in the same way.

Q.—Can anything be told of your third state?

A.—We only know that it is a more refined state than that we have ever occupied. We know it is a celestial state of being. More than that we cannot know until we enter it.

Q.—Not more than we can know of your existence?

A.—No.

Q.—Can our curiosity regarding the direction and distance of the spirit-world be satisfied?

A.—No, it cannot; but this much we can tell you: it lies within your solar system. There are millions of spirit-worlds that you know not of. But in the future, as this earth advances, as human intelligence advances, you will learn concerning those spiritual planets. It will become a science as definite as the science of astronomy to you to-day, and as capable of being proved. Nov. 3.

James W. Hendricks.

I was a believer in the return of departed spirits. My wife had no faith, and I told her I should come back, and in such a way that she could not doubt. My name was James W. Hendricks. The last I remember in the earthly body was being raised up so I could breathe better, and *of feeling then that I was going.* And I said, "It is all bright, and I am glad to go; and I shall come back as soon as I am free." I am not entirely free from the body now, for the clock in my chamber told me it was a quarter past two this day when I left my body. [What place?] St. Louis.

The arrangements that I made with regard to the disposition of my body, I do not now care whether they are carried out or not. If they are not, it will not trouble me. I took a violent cold a year ago, in September, and it resulted in consumption, of which five of our family, including our mother, had died before me. When I gain more strength, when I am thoroughly free from the body, I shall come again. Nov. 3.

Samuel Coles.

[How do you do?] I am well—I am well. Never remember of being sick a day in my life. [You were fortunate.] Yes, I was. My name was Samuel Coles. And now, the question, "Where was you born?" is rather difficult to answer. I was born on the passage from Liverpool to New York—just what latitude or longitude I can't say, although I was there. Now, I do n't suppose there ever was a more inveterate hater of your spiritual philosophy than I was; and here I am back again to announce the solemn fact that I was a fool, as a friend of mine predicted I should. I told him when I did he would be likely to know it, and I suppose he will. Honestly, I never expected to do anything of the kind; but here I am. The friend I spoke of—his name was Joseph Thompson. I think he hails from Albany. I might say a good deal, I suppose, about my condition in this new life; but my chief object in coming is to square up matters between him and myself—let him know that he was right, and that I am honest enough to come back and say that I was wrong. Good-day, sir. Ah—age? I forgot. Forty-two. Always forgetting the fine things. Died of apoplexy. Good-day again. Nov. 3.

Maggie Bennett.

I died in Boston, on the fifteenth day of August, 1870. My name was Maggie Bennett. I was twenty-two years old. I was born in Kennebunkport, Me. I have a mother, two sisters and one brother. My mother and sisters are living in Maine; my brother is in Wisconsin. They have not heard from me for seven years. I wish them to know that I am safe in the spirit-world, and that is all they need to know. Nov. 3.

Belle Wide-Awake.

[How do you do?] Very well, thank you. I understand that a gentleman, Mr. Carbonell—suppose you have heard of him—[I have] is very desirous that my medium, Annie Lord Chamberlain, should open public séances, so that he may have the privilege of showing off there—of endeavoring to do something that he can't do—making a fool, an ass of himself. That is my version of the matter—probably is n't his. [You are emphatic.] Well, that is just what I mean. I am always emphatic. [You usually exhibit that disposition.] Well, it 's the best kind of a disposition to exhibit, because then people know where you stand. So I am here to give him a public invitation to the first public séance that she shall give. He will be apprised of the time; and if we do n't give him a worse thrashing than he ever had, even in his babyhood, then I am mistaken. [Is he not aided by spirits?] Yes, he is sometimes; and he is knave enough, rascal enough to deny their power; and some of the spirits propose to lash him for it, and I am one of their number.

(The spirit, addressing the chairman, then said:) There is a gentleman here, says his name is John Gould, wants you to say to his brother he is here and all right. (A gentleman in the audience recognized the spirit.) He intended to speak, but finds he won't be able to; so I've said that for him. How soon will my message be published? [Not before eight weeks, unless you get permission to have it in advance.] I will jump the bars, then—that is, if I get a chance. Good-day. Nov. 3.

Séance conducted by Father Henry Fitz James; letters answered by Belle Wide-Awake.

MESSAGES TO BE PUBLISHED.

Monday, Nov. 7.—Invocation; Questions and Answers; James Barrows, of Charleston, S. C., to his friends; Celia Bickford, of Haverhill, Mass.; Lucy Gaines, of New Orleans, to her mother; Mrs. Minnie Gurney; Inez Shipman, to her father.

Tuesday, Nov. 8.—Invocation; Questions and Answers; Annie Howard, to her father; Mahala Chase, of Central City, Col., to her mother; Georgie Stevens, to his parents; David Dunbar, to his son.

Thursday, Nov. 10.—Invocation; Questions and Answers; Thaddeus Scott, to his parents and wife; Giles Forsyth, of Philadelphia; Annetta Wallace, of Boston, to her mother; Isaac H. Davis, killed in San Francisco, Cal., Nov. 9th.

Monday, Nov. 14.—Invocation; Questions and Answers; Esther Ross, of Somerville, Mass.; Eldredge Jewel, to Harriet and Eldredge Jewel, Richmond, Va.

Tuesday, Nov. 15.—Invocation; Questions and Answers; Mrs. Annie Gray, wife of Capt. Abraham Gray, of Pensacola; Orin Anderson, of New York City, to his mother; Henri De Ormam, of New Orleans, La., to his friends; Lincoln Jarvis, of Galveston, Texas, to his mother.

Thursday, Nov. 17.—Invocation; Questions and Answers; Dr. Sylvanus Brown, of Derry, N. H.; Amos Lansing, of Montgomery, Ala.; Nellie Hamilton, to her mother; Julia Williams, of Cambridgeport, Mass., to her mother.

Monday, Nov. 21.—Invocation; Questions and Answers; Josephine Barrows, of New York City, to her mother; William Sherman, of Boston, Mass.; Agnes Taylor, of St. Louis.

Tuesday, Nov. 22.—Invocation; Questions and Answers; Albert Hubbardston, of Albany, N. Y., to his family; Minnie Eldredge Storms, of Utica, N. Y., to her parents; Father Miner, to Henry Francis Gardner.

Monday, Nov. 28.—Invocation; Questions and Answers; Maria Damon, lost in the steamer "Cambria," to her grandfather; Cornelius C. Felton; Capt. Jotham Baker, of Barnstable, Mass.; John William Cook, of Boston.

Tuesday, Nov. 29.—Invocation; Questions and Answers; Experience Baker, of South-Boston; John King; Matthew Haggerty; Annie Jackson, of Nashville, Tenn., to her mother.

Thursday, Dec. 1.—Invocation; Questions and Answers; James W. Talbot, of New York City, to his mother; Nathan Edwards, of Skowhegan, Me., to Capt. John Wilson; Nellie Adams, of Boston, to her sister Sarah.

Monday, Dec. 5.—Invocation; Questions and Answers; Thomas H. Atkinson, of London, Eng., to his son; Charles Scott, of Auburn, Cal., to Lemuel Aldredge; Robert Thompson of Columbus, O., to his family.

Tuesday, Dec. 20.—Invocation; Questions and Answers; Samuel Adams, to Thomas Prescott; Polly Bryant, of Boston, to her relatives; Clarence Bickford, of Haverhill, Mass.

Thursday, Dec. 22.—Invocation; Questions and Answers; William Harris, died in Geneva, Switzerland, Dec. 22d, to Mrs. Mahala Harris; Miles Thompson, to his wife; Louisa Truman Kendall, to her brother, in Boston; Jennie Hammond, of New Bedford, Mass., to her mother.

Tuesday, Dec. 27.—Invocation; Questions and Answers; James H. Willets, of Coventry, O., to his mother; Annie Cameron, of St. Louis, Mo., to her father; George C. Russell, of Cincinnati, O., to his wife.

Thursday, Dec. 29.—Invocation; Questions and Answers; Edmund Bennet, died in Sidney, Dec. 29th to his brother; Dennis McCann, to Wm. Perkins, of South Boston; Mary Clark, of Manchester, N. H., to her brother.

Monday, Jan. 2.—Invocation; Questions and Answers; Wilbur Fisk Hale, to his father; Harvey Robinson, to his brother; Mary Locke, of East Boston, to her mother; Alexander Paine, of Bangor, Me., to his mother.

Tuesday, Jan. 3.—Invocation; Questions and Answers; Walter Scott Poore, of San Francisco, Cal., to Mrs. L. B. Wilson; Nelson Gray, of New York City, to his father; Lizzie Smith Clough, to her sister, Martha A. Smith.

Thursday, Jan. 5.—Invocation; Questions and Answers; Emma Tilden, of Boston, to her sister Augusta; Charles Chase, to Mrs. L. B. Wilson, of Boston; Theresa Calleno, of New York City, to her brother Adolph.

Monday, Jan. 9.—Invocation; Questions and Answers; John A. Andrew, to nine friends; William Colburn, to his brother Daniel; Sophia Tucker, of Nova Scotia, to her mother; Annie DeLancey, of Richmond, Va., to her mother.

Tuesday, Jan. 10.—Invocation; Questions and Answers; Evangeline Shields, to her grandfather; Capt. John Peevy, of Bath, Me., to Sam Gordon; Frank Germon, to friends; Minnie Wesley Tyler, of Beyroot, Syria, to her father.

Thursday, Jan. 12.—Invocation; Questions and Answers; Joseph Southard, to his father, John Southard, in Pontiac, Mich.; John Barker, to Mr. White; Daniel Guild, of Boston, to his son William; Nellie Atkinson, to her brother William.

Monday, Jan. 16.—Invocation; Questions and Answers; Deacon George Howland, of Topsham, Me., to his family; Sophia Enos, to her sister Charlotte; Capt. Alexander Stone, of the U. S. Army.

COMMUNICATION FROM LINCOLN.

The following communication from the spirit of the late President Lincoln, (translated for the *Banner of Light* by E. V. L.,) is taken from the "Cataclismi dell' Umanità—Guerra del 1870," which forms the fourth part of the "*Aurora*," a spiritualistic publication which is being issued at Florence, Italy. The communication from Washington, published in our paper Jan. 14th, came from the same source.

"War is to society what disease is to the human body. When war springs out of a principle of truth and of justice, when it has for its object the progress and solidarity of the people, it is then beneficial, much in the same way as an epidemic which expels parasitical humors from the body and restores normal energy to its members; but when it has its origin in a blind fanaticism, in dominating pride, in nefarious calculations, it then produces death among the nations, as does the pestilence in the human body.

The country which was my own beloved native land proclaimed a war which some insensate persons called a fratricide. The movement of that holy enterprise was a principle as eternal as life itself—the destruction of every kind of slavery. Since slavery is nothing else than war in perpetuity, to extinguish war in the germ is equivalent to abolishing it forever; therefore Almighty God emphatically blessed the effort of a great people that aimed at establishing the steadfast foundations of justice and of charity in its center. But when war is promulgated from the lust of conquest, by the interests of dynasties, by a mania for dominion, it brings in its train every evil, and is calculated only to perpetuate a condition opposed to Nature, which ought to disappear under the sun of civilization. This scourge lasts still, nevertheless, and will last yet for a very long time. But fear not, oh men of faith; time will bring with it all the compensations of justice. Turn your looks to the east; await eagerly the first ray which shoots up from that horizon; *that* will be the first signal of redemption, *that* the precursor of a happier future, of a time of peace and of love. Then there will be no more Cæsars, no more Pontiffs, no more Cain-like hereditary successions. LIBERTY, CHARITY, PROGRESS—these are the three pivots upon which will rest immovably the NEW JERUSALEM.

Peace to the men of good will. The reign of the Just appears already in its distant splendor; the holy millennium will be the crown of the many martyrs, of the many efforts, of the many hopes of poor humanity, which will have found at last the right road and the stone where it can rest. LINCOLN."

TWO NATIONS.

What are the sounds I hear to-day?
I hear a loud bell ringing;
The clang of a hammer o'er the way
That the sturdy smith is swinging;
And I hear the beat of myriad feet
That are swift or slowly walking,
And the waft of a song is borne along,
And I hear glad voices talking.

What are the things I see to-day?
I see a peaceful people,
And one goes this and one that way,
And the bell rings in the steeple;
And men go into the house of God,
And men sing at their labor,
And they meet and pass with a smile and nod,
Or a pleasant word to a neighbor.

What to-day are the sounds that are heard
In the land across the ocean?
The sound of sobbing, the parting word,
And a Nation's dire commotion!
The dropping of tears, and mad, wild cheers,
And the cannon's boom and rattle—
The gasp of the slain, and cries of pain,
And the awful sounds of battle.

What are the things that are seen to-day
In the land across the water?
Armies of men who are marching away,
Fields that are red with slaughter—
Children with faces worn and wild,
Women mad with dishonor,
A Nation polluted and defiled
With crimes war heaps upon her.

Churches and homes all dark and dim,
Bells that are dumb in the steeple;
Haunts of labor deserted and grim,
And streets filled with mad, wild people;
Faces white with a speechless fright,
And hearts filled with desolation:
Ay! 't is things like these that are over the seas—
God pity and save the Nation!

SPIRITUALIST MEETINGS.

ANCORA, N. J.—The "First Spiritualist Society of Ancora" hold meetings each Sunday at 4 P. M. H. P. Fairfield, President; J. Madison Allen, Corresponding Secretary. Children's Progressive Lyceum meets at 10¾ A. M. Eber W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian.

ADRIAN, MICH.—Regular Sunday meetings at 10¾ A. M. and 7½ P. M., in Odd Fellows' Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mr. C. Case, President.

ANDOVER, O.—Children's Progressive Lyceum meets at Morley's Hall every Sunday at 11¾ A. M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

APPLETON, WIS.—Children's Lyceum meets at 3 P. M. every Sunday.

BOSTON, MASS.—*Music Hall.*—Meetings will be held every Sunday afternoon, at 2½ o'clock, under the management of Lewis B. Wilson. Prof. William Denton will lecture four Sundays in January. Music by an excellent quartette.

Elliot Hall.—The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to M. T. Dole, Secretary.

Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs,) each Sunday. Circle morning and afternoon; evening, lecture.

Codman Hall, 176 Tremont street.—The Children's Progressive Lyceum meets in this hall every Sunday at 11 o'clock A. M. J. W. McGuire, Conductor; Mrs. Harriet Dana, Guardian.

Hospitaller Hall, 593 Washington street.—Spiritual circle for individual messages and general instructions from the supermundane spheres, Sunday mornings, at 10½ o'clock. Admission free. All mediums are invited to take part. Spiritual journals and other publications will also be distributed free.

BALTIMORE, MD.—*Saratoga Hall.*—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings at Saratoga Hall, southeast corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M.

Correspondent Hall.—The Maryland State Association of Spiritualists hold meetings every Sunday in this hall. Levi Weaver, President; Jacob Weaver, Vice Pres.; Geo. Broom, Secretary; Wm. Leonard, Treasurer. Speakers engaged:—Miss Susie M Johnson during January; Mrs. Emma Martin during February; Thomas Gales Forster during March; Mrs. S. A. Byrnes during April; J. M. Peebles during May. Children's Progressive Lyceum No. 1 meets at 9 o'clock. Levi Weaver, Conductor; Mrs. Rachel Walcott, Guardian; John J. Henry, Librarian; Miss Anna McClellen, Musical Director.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets at Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 10½ A. M. Abm. G. Kipp, Conductor; Mrs. Ada E. Cooley, Guardian of Groups. Lecture at 3 P. M.

BUFFALO, N. Y.—The Buffalo Spiritual Association hold meetings at Lyceum Hall, corner Court and Pearl streets, every Sunday at 10¾ A. M and 7½ P. M. H. D. Fitzgerald, President; B. P. Froggatt, Treasurer; George F. Kittredge, Secretary. *Children's Progressive Lyceum meets at 2½ P. M.* Lester Brooks, Conductor; Mrs. Mary Lane, Guardian.

BATTLE CREEK, MICH.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 10¾ A. M. and 7½ P. M. Lyceum at 2 P. M. Abner Hitchcock, Sec'y.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 1 P. M., at Lyceum Hall. J. S. Shattuck, Conductor; Mrs. J. Willson, Guardian; Dr. Porter, Librarian; Edgar G. Spinning, Musical Director.

CHELSEA, MASS.—*Granite Hall.*—Meetings are held in this hall every Sunday. All communications for the Chelsea Spiritualist Association should be addressed to Dr. B. H. Crandon, 4 Tremont Temple, Boston. B. H. Crandon, Corresponding Secretary.

Free Chapel.—The Bible Christian Spiritualists hold meetings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D. J. Ricker, Sup't.

CHARLESTOWN, MASS.—The Children's Progressive Lyceum meets in Washington Hall, No. 16 Main street, at 10½ A. M. every Sunday. Benj. A. Fisher, Conductor; C. A. Abbott, Assistant do.; Mrs. C. Carr, Guardian; Miss Carrie F. Cutler, Assistant do.; W. M. Dinsmore, Musical Director; Miss Gertrude Carr, Assistant do.; John G. Abbott, Jr., Librarian; Charles Cutler, Assistant do.; John G. Abbott, Mrs. Cutler, Mr. and Mrs. John Nichols, Guards. All communications should be addressed to Benj. A. Fisher, Secretary.

CAMBRIDGEPORT, MASS.—Children's Lyceum meets every Sunday at 10½ A. M., at Harmony Hall, Watson's Building, Main street. W. H. Bettinson, Conductor; Miss A. R. Martain, Guardian.

CINCINNATI, O.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening in Thompson's Music Hall. G. W. Kates, P. O. box 568, Secretary.

CARTHAGE, MO.—The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

CHICAGO, ILL.—The Spiritualists hold meetings every Sunday in Crosby's Music Hall, at 10¾ A. M. and 7½ P. M. Children's Progressive Lyceum meets in the same hall immediately after the morning lecture. Dr. S. J. Avery, Conductor.

CLYDE, O.—*Progressive Association hold meetings every* Sunday in Willis Hall. Children's Progressive Lyceum meets in Kline's New Hall at 11 A. M. S. M. Terry, Conductor; J. Dewey, Guardian.

CLEVELAND, O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Hall, 298 Superior street, opposite the Post Office, morning and evening, at the usual hours. Children's Lyceum at 1 P. M. Officers of the Society: D. U. Pratt, President; —— Lown, Vice President; Dr. M. C. Parker, Treasurer; Joseph Gilison, Secretary. Officers of Lyceum: C. J. Thatcher, Conductor; Emory Olds, Assistant Conductor; Mrs. M. W. Gaylord, Guardian; Miss Sarah Files, Assistant Guardian; George Wiltsey, Librarian; Mr. Price, Musical Director; George Young, Secretary. Speaker engaged:—J. M. Peebles.

DORCHESTER, MASS.—Meetings will be held in Union Hall, Upham's Corner, every Sunday and Thursday evening, at 8 o'clock. Mrs. Floyd, regular speaker.

DELAWARE, O.—The Progressive Association of Spiritualists hold regular meetings at their hall on North street every Sunday at 7½ P. M. Children's Lyceum meets at 10½ A. M. Wm. Willis, Conductor; Mrs. H. M. McPherson, Guardian.

DES MOINES, IOWA.—The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall (West Side), for lectures, conferences and music, at 10½ A. M. and 7 P. M., and the Children's Progressive Lyceum at 1½ P. M.

DOVER AND FOXCROFT, ME.—The Children's Progressive Lyceum holds its Sunday session at 10½ A. M. A. K. P. Gray, Esq., Conductor; V. A. Gray, Assistant Conductor; Mrs. Julia F. Blethen, Guardian; Miss Anna B. Averill, Assistant Guardian; S. B. Sherburn, Musical Director; C. E. Ryder, Secretary.

DEANSVILLE, N. Y.—Spiritualist meetings are held every second and fourth Sunday of the month. Mrs. E. A. Williams, speaker.

DU QUOIN, ILL.—The First Society of Spiritualists hold meetings in Schrader's Hall, at 10 o'clock A. M., the first Sunday in each month. Children's Progressive Lyceum meets at the same place at 3 o'clock each Sunday. J. G. Mangold, Conductor; Mrs. Sarah Pier, Guardian. Social Levee for the benefit of the Lyceum every Wednesday evening.

FOXBORO', MASS.—Progressive Lyceum meets every Sunday at Town Hall, at 10½ A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

GREAT FALLS, N. H.—The Progressive Brotherhood hold meetings every Sunday evening, at Union Hall.

GEORGETOWN, COLORADO.—The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 1½ o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.

HOULTON, ME.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ A. M., at the Spiritualist Hall on Third street. P. N. Parkhurst, President; Gerry Valentine, Secretary. Lyceum at 1 P. M. Merrill Parkhurst, Conductor; Mrs. J. M. Peebles, Guardian.

LYNN, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, at 3 and 7 P. M., at Cadet Hall.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 10 A. M. and 7½ P. M., in Templars' Hall, corner 11th and Green streets.

LOWELL, MASS.—The First Spiritualist Society meets in Wells Hall. Lectures at 2½ and 7 P. M. Children's Progressive Lyceum meets at 10¾ A. M. J. S. Whitney, Conductor; Mrs. True Morton, Guardian.

LA PORTE, IND.—The Association of Spiritualists hold meetings every Sunday at Huntsman's Hall. Lyceum at 10½ A. M. Conference at 4 P. M. Warren Cochran, Cor. Sec.

LANSING, MICH.—The First Society of Spiritualists hold regular meetings every Sunday at 10 o'clock, in Capital Hall. Rev. Dr. Barnard, regular speaker. The Children's Lyceum meets at 1 o'clock.

LONG LAKE, MINN.—The "Medina Society of Progressive Spiritualists" hold meetings in the North School-House the fourth Sunday of every month, at 10½ A. M. and 2 P. M. Mrs. Mary J. Colburn, speaker.

MARLBORO', MASS.—The Spiritualist Association hold meetings in Berry's Hall *the last Sunday in each month*, at 1½ P. M. Prof. Wm. Denton is engaged as speaker for the present year. James Lowe, President; Mrs. Sarah S. Foster, Secretary.

MILFORD, MASS.—Children's Progressive Lyceum meets at Washington Hall, at 11 A. M. J. L. Buxton, Conductor; Mrs. Cordelia Wales, Guardian; Mrs. Mary Bacon, Musical Director; H. S. Bacon, Corresponding Secretary.

MANCHESTER, N. H.—The Spiritualist Association hold meetings every Sunday afternoon and evening, at Lyceum Hall. Stephen Austin, President; Allison W. Cheney, Sec'y.

MILAN, O.—Society of Spiritualists and Liberalists and Children's Progressive Lyceum, meets at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3½ P. M.

MILWAUKEE, WIS.—The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall. Social conference at 2 P. M. Address and conference at 7½ P. M. H. S. Brown, M. D., President.

NORTH SCITUATE, MASS.—The Spiritualist Association hold meetings the second and last Sunday in each month, in Conihasset Hall, at 10½ A. M. and 1½ P. M. The Progressive Lyceum meets at the same hall on the first and third Sunday at 1½ P. M. D. J. Bates, Conductor; Deborah N. Merritt, Guardian; Edwin Studley, Assistant Guardian; Waldo F. Bates, Musical Director; J. W. Morris, Librarian. Speakers engaged:—Mrs. S. A. Willis, Jan. 29; J. H. Currier, Feb. 12 I. P. Greenleaf, Feb. 26; Mrs. Juliette Yeaw, March 12.

NEW YORK CITY.—*Apollo Hall.*—The Society of Progressive Spiritualists hold meetings every Sunday in Apollo Hall, corner of Broadway and 28th street. Lectures at 10½ A. M. and 7½ P. M. P. E. Farnsworth, Secretary, P. O. box 5679. Speaker engaged:—Mrs. Cora L. V. Tappan during January. The Children's Progressive Lyceum meets in the same hall at 3½ P. M. Dr. D. U. Martin, Conductor.

Masonic Hall.—The Spiritual Conference meets every Sunday at 2½ o'clock in Masonic Hall, 13th street, between 3d and 4th avenues.

NORWALK, O.—The First Spiritualist Association hold meetings every Sunday at 1¾ and 7 o'clock P. M., at St. Charles Hall, Main street. Ira Lake, Agent.

NEWBURYPORT, MASS.—The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 P. M. T. C. Carter, Conductor; Mrs. F. N. Landford, Guardian; J. T. Loring, Secretary; A. Lane, Treasurer; D. W. Green, Librarian.

NEW ORLEANS, LA.—Lectures and Conference on the Philosophy of Spiritualism, every Sunday, at 10¾ A. M., in the hall, No. 94 Exchange place, near Centre street. William R. Miller, President; J. H. Horton, Secretary.

NEW ALBANY, IND.—The Society of Progressive Spiritualists hold meetings every Sunday at 2 and 7 P. M. J. Kemble, President; Isaac Bruce, Vice President; A. R. Sharp, Recording Secretary; A. C. McFadden, Corresponding Secretary; J. W. Hartly, Treasurer.

OSSEO, MINN.—Children's Progressive Lyceum meets at Singer's Hall every other Sunday, at 10½ A. M. Mrs. Mary J. Colburn, Conductor; Mrs. Susie Thayer Curtis, Guardian of Groups.

PLYMOUTH, MASS.—The Spiritualist Association hold meetings every Sunday in Leyden Hall. L. L. Bullard, President; Alice B. Sampson, Treasurer. Children's Progressive Lyceum meets in the same hall. L. L. Bullard, Conductor; Al

Mediums in Boston.

DR. J. R. NEWTON,

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Dr. Newton does not receive pay except from those who are amply able. All others are cordially invited to come and be cured without fee or reward. Jan. 7.

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THE WELL-KNOWN MEDIUM and CLAIRVOYANT for examination and treatment of the sick.

Examination by lock of hair $2,00; when patient is present $1,00.

Mrs. Friend's **Vital Remedies** sent to all parts of the country.

All letters containing locks of hair, to secure attention, must enclose **$2,00**, and be addressed to

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AT NO. 226 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please enclose $1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. Jan. 7.

MRS. A. C. LATHAM,

MEDICAL CLAIRVOYANT AND HEALING MEDIUM, 292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the Lungs, Kidneys, and all Bilious Complaints. Parties at a distance examined by a lock of hair. Price $1,00. 4w*—Jan. 7.

FREEMAN HATCH,

FOR several years a sea-captain, voyaging to Europe, East Indies and China, has been aided by God and angels to heal the sick and develop mediums. Treats chronic diseases. 8 Seaver place, opposite 256 Tremont street, Boston. Hours: 9 A. M. to 4 P. M. 4w*—Jan. 28.

MASTER HENRY C. LULL, Business, Test and Circle Medium. Also examines for disease. Office No. 20 F street, South Boston. Hours from 9 to 12, and from 2 to 5. Private sittings, terms $1. Circles every Monday and Friday evening; admission 25 cents. 13w*—Jan. 21.

A. S. HAYWARD, 46 Beach street, Boston, VITALIZES THE BLOOD, eradicates disease, quiets the NERVOUS SYSTEM, and unfolds latent medium power by his POWERFUL VITAL MAGNETIC GIFT. Consultations free. Jan. 7.—tf

LAURA H. HATCH will give Inspirational Musical Séances every Monday, Wednesday, Thursday and Friday evening, at 8 o'clock. No. 10 Appleton street, first house on left from Berkeley, Boston, Mass. Terms 25 cts! Jan. 21.—4w*

MRS. F. C. DEXTER, Clairvoyant, Business and Test Medium. Examines persons by a lock of hair, heals by laying on of hands. Price $1. 494 Tremont street. Hours 9 A. M., 4 P. M. 13w*—Dec. 3.

MRS. A. B. LOVELL, and MRS. J. C. DUTTON, Magnetic and Clairvoyant Physicians, No. 1 Hanson street, Boston. Dec. 17.

MISS PALMER, Medical Clairvoyant, Test and Developing Medium, No. 10 Chapman street, Boston. Hours, 10 to 12, 2 till 5. 2w*—Jan. 21.

MRS. MARSHALL, Medium for spirit communion, 3 Jefferson street, Boston. Hours, 10 to 12, 3 to 5. Jan. 21.—2w*

MRS. LITTLEJOHN, Medical, Business and Prophetic Clairvoyant, 26 Hanson street, Boston, Mass. Jan. 7.

MRS. EWELL, Electric, Magnetic and Clairvoyant Physician, room A, 25 Winter st. Hours, 10 to 4. Jan. 14.—6w*

MRS. M. M. HARDY, 125 West Concord street, Boston. Circles Wednesday and Sunday evenings. Dec. 17.—13w*

MRS. A. S. ELDRIDGE, Medical and Business Clairvoyant, 1 Oak st., Boston. Answering letters, $1,00. Jan. 14.—4w*

MRS. M. A. PORTER, Medical and Business Clairvoyant, No. 8 Lagrange street, Boston. Jan. 21.—5w*

M. A. CHARTER, Clairvoyant, Business and Test Medium. Terms $1. 17 Central Sq., East Boston. Jan. 14.—4w*

SIDNEY HOWE, Clairvoyant Medium. Address, Banner of Light Office, Boston, Mass. Jan. 14.—4w*

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SAMUEL GROVER, HEALING MEDIUM, NO. 23 Dix Place (opposite Harvard street). 13w*—Dec. 10.

MRS. DR. GRIDLEY, Trance and Test Business Medium, 44 Essex street, Boston. 5w*—Dec. 31.

MISS MARY E. CURRIER, No. 390 Main st., Charlestown, Mass. Circles Monday, Wednesday and Saturday, at 7½ P. M. Private sittings on same afternoons. Dec. 17.—13w*

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Miscellaneous.

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THE BEST ARE PERSECUTED.

The strongest appeals of Christians are made on the persecutions of their Saviour and his disciples, and the strongest and most effective appeals of the different sects are based on the persecution of the early founders and promulgators of their respective creeds. Notwithstanding this universal bigotry among Christians, they continue to repeat it in their own lives, of which the most distinguished fact of the present time is the persecution of MEDIUMS, who are outlawed by religious society and social respectability all over our country. Wealthy men who are Spiritualists and who enjoy séances and communications through mediums, with few exceptions, dare not take them home and introduce them to their pious visitors, because the preachers and religious zealots have poisoned the minds with persecuting prejudices. Many Spiritualists join in the jealous, envious, or malicious persecutions of this most useful and most suffering class of workers in this great revolution, which must in time bring many mediums to the reputation of martyrs. No class of persons are so poorly paid, and none so rapidly worn out by ill treatment, for they are generally extremely sensitive, and of course feel the more keenly the neglect and scorn of the cruel and hard-hearted. The "cold shoulder" of society turned to them, often fills their hearts with unutterable grief, and many are broken down with premature old age, sickness or death. No one who understands Spiritualism can deny that the media are the real founders of the spiritual philosophy. Without them, most of us would have continued in doubt or unbelief of conscious existence after the death of the body, or been groping for faith in the absurd mysteries of Christianity. They have been the instrumentalities of the spirit-world, and however much abused, slandered, and neglected in this, they are appreciated and rewarded there, and will be here when they have left the earth, in the same way the martyrs of the now popular sects are rewarded. Often when we have seen these fellow-laborers in the unpopular cause drifted, or driven, from place to place with scarcely a dollar, or a second dress or shirt, has our heart grieved at our inability to aid them or relieve them, but it has shared in its sympathies with them the coldness of the world, and most keenly have we too felt with them the grudgingly given pittance, so often barely sufficient to get them from place to place, and felt, too, how poorly it paid for the rich gifts of spirit-life made manifest through them. Scores of them have been obliged to abandon mediumship to pacify relatives who had power to starve them to submission, and scores more to escape the persecutions of the ignorant and popular members of churches on whom they were dependent. Notwithstanding all this, there is a small and steady gain of confidence in them, and more and more sympathy for them. A few have been sustained, and triumphed over all obstacles, and are able to maintain themselves in society and act independently of the sneers of the arrogant and ignorant bigots. These, however, are few, while the many are still kept back and do not do half the good they are capable of doing if properly treated and remunerated. That a few impostors have crowded into the ranks of Spiritualists pretending to be mediums, is no doubt true, but this is no excuse for the general neglect and poor pay of the thousands of honest ones.

CHRISTIAN LEGISLATORS.

The *Interior* has a strong leader on the necessity of selecting and electing only Christians for legislators, so that we can have a Christian government and Christian laws, etc. It says this is the great need of the times—the only hope we have of saving our country from the ruinous recklessness and extravagance of our present legislation. Its arguments are the same as those used by the political parties which are out of power, and who always show up the worst side, and claim that they alone can remedy it. This political change and alternating has usually proved the truth of the old fable, that driving away the gorged swarm to make room for a hungry one was a great disadvantage to the carcass. Railroads, too, are said to have found out the advantage of keeping conductors in service a long time. This cannot be said, however, of the Christian legislation in this country, since the experience of Christian rule in the old countries has been a sufficient warning to the people here to keep them out, and is likely to be sufficient till the *Interior* goes out of circulation. The success of this country is no doubt owing, in great part, to the absence of Christianity, in any of its sectarian forms, from the legislative and executive departments of the government. The founders of our system of government had seen enough of Church and State in Europe, and, luckily for us, knew enough to secure human rights without it, and hence founded the best and most successful system yet in existence, not even excepting those of the imaginary region about which we so often hear from the pulpits.

The liberal minds of this country are not asleep, nor are they unmindful of the necessity of eternal vigilance to preserve the institutions of the country against the subtle and wily contrivances of those who would ruin the country and enslave succeeding generations, and reduce its poor to the condition of those in Catholic Ireland or Protestant England, with a rich church between them and heaven here and hereafter—a church ever ready to save the souls by robbing the bodies of the comforts of this life.

REV. J. C. KNOWLTON.

This learned divine, in a sermon published in the *Universalist*, speaking of Jesus historically, says:

"Jesus is to us a very pleasant name. It has been pronounced tenderly, lovingly, trustingly, hopefully, so many million times, that it has become the sanctified synonym of goodness personified. Its tone, fragrance and flavor are heavenly. We love to hear it in hymns, prayers and sermons."

We do not doubt this, but it is only what can be said of Mahomet, or Isis, or Buddha, or any other idol by its worshipers. The idol is in the name. This reminds us of an old lady, who extolled a sermon very highly which she heard, but of which she could remember only *the tone*, having forgotten the subject and the text and the hymns, and all but the "*heavenly tone*." We have long been aware that most of the sacredness of this name—which was once Joshua, and then Jesu, and then Jesus—was in the attributes and qualities attached to the name, rather than the person or character. In the same sermon, he says:

"He was once in a ship, crossing the sea with his disciples, when suddenly a violent tempest arose. The wind blew fiercely, the waves ran high, and the vessel was in imminent danger of foundering. Jesus was lying down, apparently unconscious of the raging storm. But the disciples, finding human effort unavailing, in a great fright, went to him, and said, with white lips, 'Lord, save us, or we shall perish!' Then he arose and rebuked the winds and the waves, and immediately there was a great calm. This was marvelous; but Jesus Christ, the same yesterday, to-day and forever, can do just as marvelous deeds now. You will never be in any storm, cyclone, typhoon or hurricane, where he will not be ready, willing and able to say, 'Peace, be still!' so that the elements shall obey him instantly."

This might be called a whopper, were it not in a sermon, and hence utterly inapplicable to real life. As to the old story, there never was a *ship* on that SEA, which is little more than a frog-pond, and which no storm could lash into waves sufficient to trouble any decent sized boat used, as they all were, only for fishing purposes. The whole story is a fable, greatly magnified to suit the marvelousness of Christian credulity.

UNBELIEF IN THE CHURCHES.

The Universalist has the following at the head of an article ably defending its assertion:

JOINED TO THEIR IDOLS.—Every year makes it plainer that the "Evangelical" churches have no men that can discern the signs of the times. At least, they have no men of influence competent to that prophetical office. If they have seers, they are men without honor. With abundance of learning, talent, respectability, piety, they are, apparently, destitute of insight. Total lack of capacity to deal with the religious issues of the time, is the most striking characteristic of the association of Protestant sects that appropriate the title "Evangelical."

In support of this grave charge, we adduce the following facts, which men of intelligence in all churches, and in none, will recognize the validity of: There is a fearful amount of unbelief among the people. Much of it is open and defiant. More of it is partially smothered. It is to be met with in every circle, in every neighborhood, among the pew-holders in every church. It conducts Lyceums, prints books, rules caucuses, and professes to have metaphysics and science mostly in its service. When pushed it has much to say for itself; and, even when speaking without provocation, its utterances are not to be despised. It exhibits itself among the more intelligent, as often as anywhere, and frequently in men whose parentage and education were soundly "Orthodox."

We have so long and so often repeated this skepticism in the community, and the blindness of the churches to the fact, that it is refreshing to have it come from a source so near evangelical as the *Universalist*, which often sets forth its Christian character and washes its hands, in almost every issue, of the terrible heresies of Spiritualism and free religion. The skepticism to which it refers certainly does not stop at the half-way house of Universalism, especially since it has taken its recent leaning toward Orthodoxy and renewed its hold on the Old and New Testaments. We trust it will look both ways from its standpoint, and see the free thought going from it as well as coming to it from evangelical churches.

SHADOWS FALLING BACKWARD.

The *Christian Observer*, footing up the statistics of Presbyterianism for the past year, in its item on American Tract Society, gives us the following significant items of ignorance and heresy. Probably the ignorant had not reached Orthodoxy, and the heretics have outgrown it:

"Two hundred and eighty-seven colporteurs have been engaged in 34 states and territories, and in portions of adjacent countries. They performed nearly 112 years of labor, held or addressed 10,220 religious meetings, made 256,897 Christian family visits, of which nearly one-sixth were to Protestant families habitually neglecting evangelical preaching. More than one-tenth were found destitute of all religious books except the Bible, and 13,819 were Protestant families without the word of God. Of these colporteurs, 134, engaged in the South, made nearly 100,000 Christian family visits, found more than 10,000 families destitute of the Bible, organized or aided over 1,000 Sabbath or secular schools among the destitute whites and freedmen, and reported over 4,700 hopeful conversions in connection with their labors."

ST. LOUIS WEATHER,

The weather (Jan. 11th) is mild and soft as spring. We have had only about ten days of comfortably cold weather—only three or four uncomfortably cold. Very little snow; river blocked with ice above the bridge piers, and choked up between, with open space between nearly one mile wide and entirely free from ice, for the ferry boats, which keep us, as usual, connected with the Eastern railroads. Blocking up the river below the city causes great accumulations of freight, and puts the prices up on southern-bound merchandise, which enables Chicago to run under rates, and causes much complaint among the St. Louis dealers. In business tact, enterprise, shrewd management and foresight, Chicago has ever outdone St. Louis, but the latter seems of late waking up to its commercial interest, and no doubt will provide against contingencies in the future.

PASSED ON.

In St. Louis, Mo., on Friday morning, Jan. 6th, 1871, Robert Ritchie, eldest son of Joseph and Mary Ritchie, aged 27 years, 5 months and 6 days. Brother Ritchie was imbued with our philosophy, and attended our lectures and those of Bro. Ferguson, whom he has followed to the Summer-Land. We were called to attend and speak to the friends at his funeral, and think some there assembled heard for the first time our views of "death and the after life," with which the family were well acquainted. Mr. Ritchie was a worthy and highly-respected young man, whose spirit was well fitted for the life on which he has entered, and which was no dark valley to him. Such persons lose nothing by the transition.

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New Publications.

THE RAPID WRITER for January, published at Mendon, Mass., by "The Rapid Writer Association," is received. The present number contains a "Report on the Necessity and Feasibility of the Introduction of a Briefer System of Writing," presented to the American Philological Society, of New York, by a committee of the Massachusetts Tachygraphic Society; correspondence, &c. The present issue is an improvement over its predecessors.

THE AMERICAN ODD FELLOW for January begins the eleventh volume of this extensively circulated magazine, which comes out in new dress throughout, with elegant engraved cover, and artistic embellishments—indications of the increasing prosperity of this, the official organ of the Order, and the oldest publication of the great fraternity. The contents are mostly original, and embrace a literary feast of good things for the brotherhood, their families, and the reading public generally. Published by the A. O. F. Association, No. 90 Nassau street, New York.

THE SPIRITUAL MONTHLY for January opens with a very vivacious, if not somewhat scorching, examination of one of Mrs. Stowe's articles on Spiritualism in the *Christian Union*, which is well worth perusal. The rest of the list includes "The Development of Religion among Savages," "A. J. Davis's Recantation," "Augustine on Spirit Manifestations," "Progressive Jottings," "Lyceum Record," and a couple of tales. As a whole, it is a promising issue, and full of life and energy. J. H. Powell, Editor.

OUR BOYS AND GIRLS for February is good—as usual.

The Occupation of Rome.

A LETTER FROM THE POET WHITTIER TO THE COMMITTEE ON THE NEW YORK CELEBARTION.

AMESBURY, *First Month, 4th day*, 1871.

Dear Friend—It would give me more than ordinary satisfaction to attend the meeting on the 12th instant for the celebration of Italian independence, the emancipation of Rome and its occupation as the permanent capital of the nation. For many years I have watched with deep interest and sympathy the popular movement on the Italian peninsula, and especially every effort for the deliverance of Rome from a despotism counting its age by centuries. I looked at these struggles of the people with little reference to their ecclesiastical sectarian bearings. Had I been a Catholic instead of a Protestant, I should have hailed every symptom of Roman deliverance from Papal rule. Occupying as I have the standpoint of a republican radical, anxious that all men of all creeds should enjoy their religious liberty which I prized so highly for myself, I lost all confidence in the French republic of 1849, when it forfeited its own right to exist by crushing out the newly-formed Roman republic under Mazzini and Garibaldi. From that hour it was doomed, and the expiation of its monstrous crime is still going on. My sympathies are with Jules Favre and Leon Gambetta in their efforts to establish and sustain a republic in France, but I confess that the investment of Paris by King William seems to be the logical sequence of the bombardment of Rome by Oudinot. And is it not a significant fact that the terrible chassepot, which made its first bloody mark upon the half-armed Italian patriots without the walls of Rome, has failed in the hands of French republicans against the inferior needle-gun of Prussia. It was said of a fierce actor in the old French revolution that he demoralized the guillotine. The massacre at Mentano demoralized the chassepot. It is a matter of congratulation that the redemption of Rome has been effected so easily and bloodlessly. The despotism of a thousand years fell at a touch in noiseless rottenness. The people of Rome, fifty to one, cast their ballots of condemnation like so many shovelsful of earth upon its grave. Outside of Rome there seems to be a very general acquiescence in its downfall. No Peter the Hermit preaches a crusade in its behalf. No one of the great Catholic powers of Europe lifts a finger for it. Whatever may be the feelings of Isabella of Spain and the fugitive son of King Bomba, they are in no condition to come to its rescue. It is reserved for American ecclesiastics, loud-mouthed in professions of democracy, to make solemn protest against what they call an "outrage," which gives the people of Rome the right of choosing their own government and denies the divine right of kings in the person of Pio Nono. The withdrawal of the temporal power of the Pope will prove a blessing to the Catholic church as well as to the world. Many of its most learned and devout priests and laymen have long seen the necessity of such a change, which takes from it a reproach and scandal that could no longer be excused or tolerated. A century hence it will have as few apologists as the Inquisition or the Massacre of St. Bartholomew. In this hour of congratulation, let us not forget those whose suffering and self-sacrifice in the inscrutable wisdom of Providence prepared the way for the triumph which we celebrate. As we call the long, illustrious roll of Italian patriotism, the young, the brave and beautiful, the gray-haired, saintly confessors, the scholars, poets, artists, who, shut out from human sympathy, gave their lives for God and country in the slow, dumb agony of prison martyrdom, let us hope that they also rejoice with us, and, inaudible to earthly ears, unite in our thanksgiving. "Alleluia! For the Lord God Omnipotent reigneth; he hath avenged the blood of his servants." In the belief that the unity of Italy and the overthrow of Papal rule will strengthen the cause of liberty throughout the civilized world, I am,

Very truly thy friend,
JOHN G. WHITTIER.

To Theodore Roosevelt, Esq.

Current Events in Europe.

During the past week the city of Peronne surrendered—three thousand prisoners being taken by the Prussians. The German General, Von Werder, made a move on Villersexel, a village a little west of Belfort, Jan. 8th, and carried the place by storm, inflicting heavy losses on the French. He also recently defeated the Garibaldians at Motbard, and Bourbaki at Vesoul.

The Prussians, under Frederick Charles, completely routed the French under Chanzy, Jan. 10th, taking about 11,000 prisoners. The French losses in killed and wounded were about 12,000. Chanzy retreated precipitately, leaving the killed and wounded on the field. The fight occurred a few miles eastward of Le Mans, which city was captured by the Prussians, Friday, Jan. 13th.

The Germans pursued their advantage, attacking Chanzy again on Sunday, Jan. 15th, taking Camp Conti, and many prisoners. Chanzy at last accounts was at Laval, where he was receiving reinforcements. Laval is a manufacturing city of some importance about 150 miles from Paris and 30 miles west of Le Mans.

On Friday, Jan. 13th, the Prussians attacked a force of mobiles at Bourneville, near Havre. The French fought well, but were compelled to retire.

The Prince de Joinville was refused a command under Gen. Chanzy, by Gambetta, and ordered to leave France.

Belfort still holds out for France, and the siege of Givet has been raised.

As we go to press, it is reported that undecisive engagements have occurred at Longwy, in the north, and Hericourt, in eastern France, and that the Prussians are maneuvering to turn the left flank of the army of the North, commanded by Faidherbe.

The bombardment of Paris still goes on, and shot is falling constantly within the city wall. Fort d'Issy is virtually destroyed, and Fort Montrouge is terribly battered.

On the night of January 8th, between the Church of St. Sulpice and the Museum, shell fell every two minutes. Hospitals, ambulances, schools, the public libraries, the Churches of St. Sulpice, the Sorbonne and Veldegrau and many private houses were struck. Women were killed both in the streets and in their beds, and infants in their mothers' arms. One projectile, which fell in Rue Vaugirard, killed four children and wounded five others. Unrivalled works of art in the Luxembourg and the Museum were destroyed. The Hosital Voldegrace suffered greatly, and the soldiers were there killed in their beds. Paris is transformed into a battle-field, in which women show themselves as brave as men.

The French government accuses the Prussians of barbarity and of violations of the rules of warfare. In return, Bismarck cites violations of the Geneva convention, and says the French have no desire for peace. He also has ordered that all French officers, prisoners of war, recaptured after escaping, shall be treated as convicts.

The French provisional government has authorized the bank of France to issue a million and a half of francs of forced paper currency, secured on the state domain.

Brooklyn, N. Y.

The past three months we have been favored with lectures every Sunday at 3 P. M. by Mrs. E. F. Jay Bullene, of New York City. To those who know her chaste, logical, earnest style of oratory, no further explanation of our present prosperity need be given. She will (health permitting) continue to lecture for us at Sawyer's Hall, at 3 P. M. each Sunday, until May 1st, when Mrs. Sarah A. Byrnes, of Massachusetts, is engaged for one month.

Our Lyceum numbers now about seventy-five members, and is in the full sense of the term Progressive. It meets at 10½ A. M. at the same hall—J. A. Wilson, Conductor; A. G. Kipp, Assistant Conductor; Mrs. A. E. Cooley, Guardian of Groups.

Dec. 22d, the Lyceum, assisted by volunteer talent, gave a very interesting entertainment of singing, declamations and tableaux, which, by request, will be repeated Jan. 30th. J. A. W.

Passed to Spirit-Life:

"I am crossing the river, but bright angels are with me," were the farewell words of our father, Cornelius DuBois, of Rock City Falls, Saratoga Co., N. Y., aged 79 years, as on the last evening of the old year his joyful spirit passed the mortal portals. Truth, however unpopular, ever found in him a zealous advocate. Duty's call was cheerfully obeyed, however great the sacrifice. The harmonial philosophy found him "only waiting" to welcome its advent. His numerous mourning friends rejoice that his labors, so ardently pursued on earth, will be unabated in the spheres.

HARRIET D. BISSELL.

From Fitchburg, Mass., Jan. 3d, Alice A. Burpee, aged 15 years and 4 months.

Her gentle, kind and affectionate nature has now, with all other attributes of soul, that in earth life might have been stayed, ample opportunity for unfoldment, aided by her father, brothers, sister, and others who welcomed her new birth. Knowledge of this glorious change—which Nature, through the gates of dissolution, gives to all—brings consolation to the widowed mother and remaining sister, who expect Alice's return as is for her and their best good. N. A. A.

From Petersham, Mass., Jan. 6th, of canker-rash, Fannie Augusta, eldest child of Jonas, Jr., and Harriet F. Brown, aged fifteen years 10 months and 9 days.

"Gone home to the Summer Land to live with the angels." W.

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