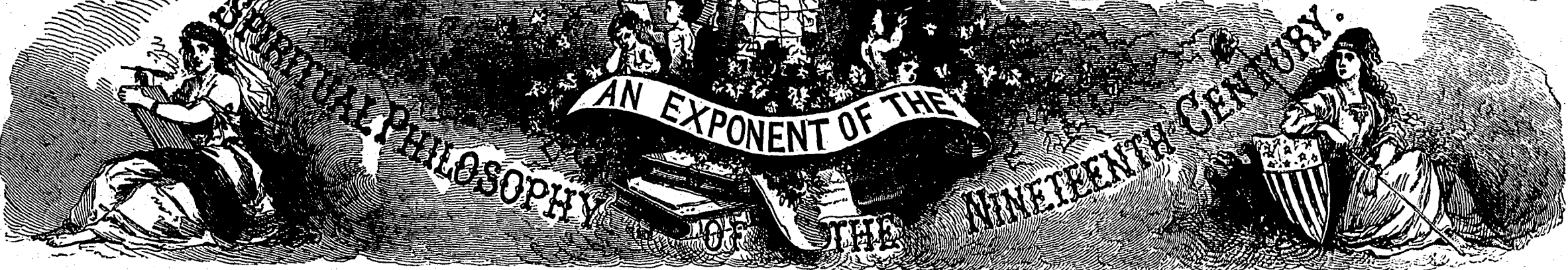


# BANNER OF LIGHT.



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## Original Essay.

### SILENT VOICES.

BY S. B. BRITTON, 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 Shakespeare 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 ripening 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 Caesar. 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 subtle 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 senseless 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 subtle 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 his 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 organic expression to the many-voiced industry of all nations. Were its agency suspended the mechanical arts would be paralyzed. Millions of wheels, spindles, shuttles and hammers would be silenced in a moment. The application of this subtle 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 subtle 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 revealer 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 vesper 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 238,500 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 rugged 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 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 "wanderers" 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 maelstroms and imperfect history, or linger like the pale ghost that to-day bends above the pyramids and speaks from Memphis.

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 Alcione, 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 Alcione 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 these 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."

Euclid's 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 electrically 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 subtle 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 equilibrium 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 electify 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 arterializing 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. 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 subtle 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, 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 solitude 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 with 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 swore 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 10th 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, 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 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-



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

First, That, under certain bodily or mental conditions, 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, or proceed from solid bodies, without 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 invariably 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 problem is solved, to wit: that motion may be produced in solid bodies without material contact, by some little or unexplained force operating within an undisturbed 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 Society on Spiritualism have been held with closed doors, without the members being able to go 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 now to submit 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 and 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 we doubt not that they will be as true to 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 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-expected Report is to be buried, and the matter is suffered to rest where it now is, it will be indeed a wretched fate, 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 the bigotry of 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 Shanghai, a whiskey distillery is in operation at Canton, and the first hanging recently came off in that city with great effect.

## 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 *nocturnes*, 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 fetes.

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 *Adagio*, from "Sabat Mater," was next given with all the volume of sound which that grand air requires. While in Paris the celebrated composers, Mons. Fecleian David, Sylvester St. Etienne, Auber and Gassenelle, expressed a wish to hear Mr. Shepard sing in some 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 *solenne* was composed by Mons. Gassenelle, comprising seven grand solos, with the Prayer for the Emperor—that his voice should be put to the severest test—the *Psalmist* 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 Comtesse 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 farthest 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.

Vetly, of a truth, progress never ceases; and in art, as in all other manifestations of the divine, new revelations, 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 best 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 doctrine of immortality, if true, it admits a possibility, if not a probability, that he can be seen, notwithstanding the derision of the idea of spirits, 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 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 by the loud rapping and screaming, and rattling, 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 directed therefrom, or he would leave the room, they would be heard again. 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 investigate the intruder, who stated positively that he came for no other purpose than to annoy Mr. G.

Thursday evening when this unpleasant 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 spirit, or ghost, or whatever you may call him, write his name; when instantly the pencil was heard to move in the net of writing, and when the slate was brought to the light, the name "G. Macchord" was written. Mr. G. asked if he (the one making the noise) was a resident of this city is familiar with. Here was a poser! Now, of course, came the query: "Mr. Macchord, 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 do any more wrong, 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, "Giveness."

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 the "G. Macchord"—a name never 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 we undoubtedly 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, ere 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 outdoth, who can bid the tempest cease.

In that trust which faitheth never,  
Doubt and darkness fled forever;  
And her childish face grew radiant with the light of heaven's peace.

For one moment backward turning,  
With a glance of tender yearning,  
Love and gentler sorrow blending in that last, that parting look—

Passed she from our mortal vision,  
To the blessed fields of bliss,  
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. 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 gladly 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 "prudent flesh!"

Having beaten my spear into a pruning-hook, if mischief 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 co-workers 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 proposes "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 gie us  
To see ourselves as others see us!  
It wad frae many an iller wee 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 hullabaloo 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 "Harmonical Brotherhood" the most in-harmonical class in the wide world! We can have a platform broad enough for every soul to stand upon, and we advocate cooperation *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 exert 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-complacency 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,  
Do n'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 co-laborers who have done mostly "pioneer work," receiving but a moiety of what they have actually earned, or often not more than a tithing 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 awakening 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 well 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 specialties, where all the forces, both of mind and body, tend to one specialty, 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 revered 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 revered as the chosen instruments of God, provided for abundantly, and accounted holier than others, while mediums have







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## Banner of Light.

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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 Humbergs 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 intervention." 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 commendable volume, entitled "Planchette, or The Despair of Science," may see at full length 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 odic 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 odic and psychometric 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 credulous 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 Phariseism, 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 *unknown*; 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 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 legalization 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, 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 bullying 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 quarrelling over it. And a part of them go so far as to say that I am 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 it 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:

MESSES, 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 messages. I am a Spiritualist, and I have public circles by their dear 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 like to refer. The first was a message 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 discourses 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 Cobbe'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 WETTERBERG.

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

The dore 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 wanderers here.

On that same slab was chiselled, "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 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 memories, and like phantoms, come and go;  
The dore 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 thanked 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 harken well! "The hour will come to all,  
When time, so fleeting, whispers, 'Sands are low!'  
Fow 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 dulled his sight!  
He saw the angels who their vigils keep,  
While others led him to that world of light.

Oh! beautiful sky and rainbow'd atmosphere!  
The grass so soft and freckled 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,  
Faint 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 slay, 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  
"I was 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 sob be blent 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, show profanation seek  
To call the roll of Allen's reckless days;  
But let his later living record speak,  
How spirits quarantine returned his ways.

Now thoughtfully our footsteps homeward bound,  
And homeward, also, to eternal light;  
While here, night's mantle overshadows 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 unfortunate who was subject to periodical trances, which he gratified by having what he used to call one of his drinks; then he would have a longer or shorter intermission 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. Peesley 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 clergymen and a celebrated mathematician, as well as historians and poets, have accepted their teaching as true, and are in their turn endeavoring to get all over to the new faith, which they affirm is 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 prayer, and judging from the spontaneous choruses 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 the upholders of the old faith 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 and wonders 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 capital. 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. 20th, 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 40 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; Waucauan, 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; Monstun, 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. 28th. 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. 28th, at 11 and 6 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, 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 promptly 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.—Ez.

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 said 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—over 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 was worshipped, 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 100 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 composers 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 not 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 the Banner of Light, 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 Bronchitis 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 Meisnon, 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 crash, 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 manifested. Pieces were well recited by Abby Putnam, Ella Plympton, Gertrude Alvey and Emma Boyd."

CAMBRIDGE.—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, Ella Willis, Ella Harrington, Cora Hastings, Abbie Goss, George Martin, and Masters George Pearson and Harry Powell; flag exercise, under charge of W. H. Bolton; two tableaux—"Out in the Cold," and "The Vacant Chair"; three dialogues—parts sustained by Will and Ida Elliott, Ella Harrington, Jonas Haven, George Pearson, and Miss George Martin; and a closing address by Mrs. M. E. Albertson. The exercises of the evening passed off to the frequently displayed satisfaction of all.

CHESA.—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 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. Osgood, one; D. Alexander, one; Mrs. A. J. Conter, 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. Tow, one; N. M. Farquhar, one; H. Bronson, one; Mrs. M. Rice, one; G. W. Daggett, one; J. H. Burbank, one; J. Wyand, one; L. Grouch, 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. Lamson, one; A. L. Hudson, one; Wm. J. Torrey, one; J. W. Lawton, one; G. Hommesauy, 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. Archer, one; C. E. Barnum, one; H. Ford, one; Mrs. C. Brower, 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. Klitrogo, one; Mrs. R. Green, one; Wm. Lynn, one; M. D. Moore, one; J. McQueen, one; W. Chase, one; G. H. Hale, one; M. A. Ralph, one; S. Woodruff, one; J. Sloane, one; A. B. Loomis, one; Nash & Smith, one; C. Smith, one; J. DeRose, 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; Mrs. L. Lincoln, one; H. O. Read, one; Dr. H. B. Storer, one; H. H. Allen, one; E. Woodward, one; Mrs. A. M. Church, one; H. Adams, one; Mrs. N. H. Holmes, one; E. Cooper, one; Geo. E. Watson, one; H. L. Holmes, one; E. H. Moran, one; A. Clousin, one; Geo. M. Williams, one; B. F. McCallister, one; P. J. Rogers, one; A. Jenkins, one; Mrs. W. H. Felton, one; Geo. Pashoe, one; Mrs. E. T. Young, one.

## New Music.

Oliver Ditson & Co. have published "Only for One," a song, music by A. Randegger; words by Francis 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. Weill.

"Men fear the lion's kindly tread,  
Men shun the lion's fangs of terror;  
Men from the lion's mane most dread,  
When mad with social error."

## Boston Music Hall Spiritual Meetings.

Entrance on Tremont and Winter streets.

Jan. 28, 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 2 O'CLOCK, until the close of April, under the management of Lewis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Prof. Wm. Denton, Rev. Warren H. Whitworth, of Boston, Mr. Nelson, T. H. Wright, Edward S. Wheeler, J. M. Peckham and others will lecture during the course. Vocal exercises by an excellent quartette. Season ticket, with reserved seat, \$2.00—now ready for delivery at the counter of the Banner of Light office, 158 Washington street; single admission 15 cents.

## Spiritual Periodicals for Sale at this Office.

THE LONDON SPIRITUALIST. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoetic Science and Intelligence. Published in London. Price 25 cts. THE MEDIUM AND DAYBREAK. A weekly paper published in London. Price 6 cts. THE BANNER OF LIGHT: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. Price 8 cts. THE LYCEUM BANNER. Published in Chicago, Ill. Price 5 cts. THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 cts. THE SPIRITUAL MONTHLY AND LYCEUM RECORD. Published in Boston. Price 10 cts. THE FREEMAN AGE. Published in Chicago, Ill. Price 8 cts. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cts. per copy.

## BUSINESS MATTERS.

CHARLES H. FOSTER, Test Medium, No. 27 West Fourth street, New York City. tf-79

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps. 37.

SEALED LETTERS ANSWERED BY R. W. Flint, 105 East 12th street, New York. Terms \$2 and 3 stamps. Money refunded when not answered. 128

MR. JESSE SHEPARD will receive a few more pupils for the development of the voice and music during his brief sojourn in Boston. Address No. 6 Gloucester place. 128.

## SPECIAL NOTICES.

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AND OTHER SPIRITUAL PUBLICATIONS.

Notice to Subscribers of the Banner of Light.—

YESTERDAY we have added to our list of subscribers placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact date when your subscription expires. I. e., the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper last received, then the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continued, should renew at least as early as possible, so that we may be able to receive the receipt figures correspond with those at the left and right of the date.

ADVERTISEMENTS.

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

SPECIAL NOTICES.—Thirty cents per line for first insertion and twenty-five cents for subsequent insertions.

BUSINESS NOTICES.—Thirty cents per line, each insertion, set in Minion, measured in Agate type.

Payment in all cases in advance.

For all advertisements printed on the 6th page, 20 cents per line for each insertion.

Advertisements to be Renewed at Continued Rates must be left at our Office before 12 M. on Monday.

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Are our authorized Advertising Agents in New York.

O. P. RICKER & CO.,

ECLECTIC AND BOTANIC DRUGGISTS, 654 Washington street, Boston, Mass., keep constantly on hand a large stock of Roots, Herbs, Barks, Gums, &c., of every variety, all of which are warranted to be fresh and pure. Also type, Clark's King's Beech's Thompsonian and Homeopathic Medicines. Particular attention given to putting up Spiritual, Mesmeric and Physicians' prescriptions. 2w—Jan. 28.

DON'T BE FOOLISH.—Do not waste money on "hocus" papers, or give it to unknown agents. The best, cheap, readable and reliable family paper is the "STAR SPANGLED BANNER." It is published weekly at \$1.00 per year, and is sent by mail a whole year, and a superb engraving of SPARTAN, by order of 25 cents to the publishers. Star section guaranteed or we will refund your money. Address, STAR SPANGLED BANNER, HINDALE, N. H.











# Banner of Light.

Warren Chase, Corresponding Editor.  
Office at his literary, Spiritual and Reform Bookstore, 101  
North Fifth Street, St. Louis, Mo.

## 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 sciences 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, trustfully, 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 learned aware that most of the sacredness of this name—which was once Joshua, and then Jesus, 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 faces, '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, when you will not be ready, willing and able to say, 'Peace, be still!' so that the elements shall obey him instantly."

## UNBELIEF IN THE CHURCHES.

The *Universalist* has the following at the head of an article ably defending its assertion: JOINED TO THEIR DOGS.—Every year makes it plainer that the "Evangelical" churches have no more than can be seen of signs of life. At least, they have no men of influence competent to that prophetic office. If they have, 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. Much of it is partially suppressed, and is to be met with in every circle in every neighborhood, among the pious-faithful 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 256,877 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 uncomformably cold. Very little snow; river blocked with ice above the bridge piers, and choked up between, with open spaces 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 Summerland. 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 entered, and which was no dark valley to him. Such persons lose nothing by the transition.

Send us any sum from ten cents to ten dollars, and we will send its value in the best of reading matter, warranted genuine if selected by us from our large assortment, at 601 North Fifth Street, St. Louis, Mo.

## 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 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 eleven-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 fraternal order. 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 interesting, if not somewhat startling, examination of one of Mrs. Brewster's articles on Spiritualism, in the *Christian Union*, which is well worth perusal. The rest of the issue includes "The Development of Religion among Savages," "A. J. Davis's Recantation," "Augustine on Spirit Manifestations," "Progressive Jottings," "Lycum Record," and a couple of letters. 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 OF THE NEW YORK CELEBRATION.

ANESBURY, First Month, 4th day, 1871.

Dear Friend—It would give me more than ordinary satisfaction to attend the meeting on the 14th 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 despotic and unchristian rule, which has 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 prize 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 explosion of its monstrous crime is still going on. My sympathies are with the French republicans, who have labored 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 chapepot, which marked that bloody march upon the half-armed Italian patriots along the walls of Rome, has fallen in the hands of French republicans against the inferior needle-gun of Prussia. 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