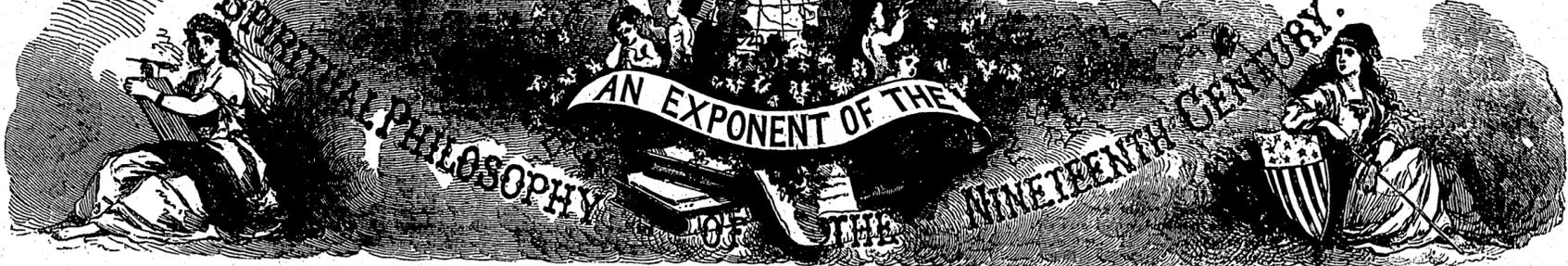


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Spiritualism.

THE PHYSICS AND PHYSIOLOGY OF SPIRITUALISM.

Spiritualism continues to be a battle ground of debate. Two books, bearing the imprint of the new year, have appeared, which treat it from very different points of view. The one, entitled "Arcana of Spiritualism, A Manual of Spiritual Science and Philosophy, by Hudson Tuttle," published by Adams & Co., of Boston, advocates the cause, and presents its claims. It is an interesting and instructive work for believers, skeptics and inquirers. The other is "The Physics and Physiology of Spiritualism, by William A. Hammond, M. D.," from the publishing house of D. Appleton & Co. This work suggests the present article. In the preface the author states that an essay contributed by him to the *North American Review*, in April, 1870, is its basis. That essay, thoroughly revised, and with large additions made to it, composes the present book. It may, therefore, be presumed to contain the choicest learning, and to express the sober second thought of its author on the subject. The advertisement of this volume in the *Journal of Psychological Medicine*, a magazine conducted by Dr. Hammond, its author, states that "in this little work Dr. Hammond points out the true character of the so-called Spiritualistic phenomena." It will, therefore, be interesting to all Spiritualists, as well as to many inquirers, to learn what is their true character. Theologians have ascribed them to the devil, scientists to occult forces of the human body, and Spiritualists to living, intelligent, human beings, acting without their mortal bodies. This difference of opinions has occasioned much discussion and sharp comparison of views. Now comes Dr. Hammond to point out their true character. He declares his opinion, and affirms it with positiveness, that the alleged phenomena of modern Spiritualism are not produced by spirits; that, in the light of science, they are not so very astonishing, except to credulous and ignorant people, as they are generally supposed to be; and that those individuals who attribute them to spirits are propagating false ideas, and are themselves either deceivers or deceived. Spiritualists, and perhaps others, may be surprised at this presentation of the subject, and may properly desire to know more of the claims of Dr. Hammond to their attention. He anticipates the inquiry, and has produced his credentials and appended them to his name on the title page of his work. It there appears that he is "Professor of Diseases of the Mind and Nervous System, and of Clinical Medicine in the Bellevue Hospital Medical College; Physician-in-Chief to the New York State Hospital for Diseases of the Nervous System; Fellow of the College of Physicians of Philadelphia." Member of some Academies; Honorary Member of several Medical Associations; Corresponding Member of certain Philosophical Associations, whose names are there printed. The inverted pyramid of honorary titles which supports his name on the title-page is composed, in its lower strata, of German names, and tapers off with abbreviated "et cetera," thereby suggesting to the reader that to Dr. Hammond pertain other honors, whose omission on the title leaf it were injustice to the author to attribute to his modesty. In truth, some newspapers, in noticing the book, designate its author as Surgeon-General Hammond. Do not all these titles indicate that he is a very learned man, and authorized to proclaim

"I am Sir Oracle,
And when I ope my lips let no dog bark!"
Having duly impressed his readers with his eminent reputation and apparent weight of character, he, after a few preliminary remarks, proceeds as follows:

"The real and fraudulent phenomena of what is called Spiritualism are of such a character as to make a profound impression upon the credulous and the ignorant. * * * Such persons have probably from a very early age believed in the materiality of spirits, and having very little knowledge of the forces inherent in their own bodies, have no difficulty in ascribing occurrences, which do not accord with their experience, to the agency of disembodied individuals whom they imagine to be circulating through the world. In this respect they resemble those savages who regard the burning-lens, the mirror, and other things which produce unfamiliar effects, as being animated by deities. Their minds are decidedly fetish-worshipping in character, and are scarcely, in this respect, of a more elevated type than that of the Congo negro who endows the rocks and trees with higher mental attributes than he claims for himself."

Among the American advocates of Spiritualism, who have patiently and acutely investigated its phenomena, are Andrew Jackson Davis, Hudson Tuttle, Prof. Robert Hare, Prof. Bush, Judge Edmonds. Among its English adherents may be mentioned Dr. Elliottson, Dr. Ashburner, Prof. De Morgan, Prof. Varley and William Howitt. Individuals known for their singular sagacity might also be named from among the Germans, the French, and other European nations, who have profoundly and persistently examined into Spiritualism, and, notwithstanding the benumbing influence of their preconceived beliefs and prejudices, have perceived its truth and avowed their belief in it. All these persons have obtained a world-wide reputation. Their names rank high on the scroll of great and good men. But Dr. Hammond, in his classification, includes them among the credulous and the ignorant. These are the men who, if his affirmation is to be believed, resemble savages, because they believe in Spiritualism. According to his statement, such minds as theirs are decidedly fetish-worshipping in character, and they, and all other people, so far as they believe in Spiritualism, are scarcely of a more elevated type than that of the Congo negro. How loftily does Dr. Hammond rear himself by his depreciation of such men! If they are of the Congo negro type, who, it may be asked, exemplifies the Caucasian type? His port is more than

human as he stands. He is certainly qualified to fill a professorship of modesty in any college or academy which is honored by his membership.

In the religious history of all nations may be found examples of certain people who can at times discover objects which other people, with apparently equally good senses, cannot discern. The sacred books of the Heathen, Jews and Christians abound with such instances. In the course of modern Spiritualism, mediums, as they are sometimes designated, have been developed, in whom this power has evinced itself. Among the Jews such persons were called seers; subsequently they bore the name of prophets. Now-a-days they are frequently known as clairvoyants. They are acknowledged and treated by their neighbors and acquaintances as upright and trustworthy persons. They affirm that at times they see persons and minute objects at distances of hundreds and even thousands of miles; that intervening opaque bodies are no obstacle to their vision. At other times they claim to see persons and scenery whose substance and organization are so fine and ethereal as to be invisible to ordinary eyesight, and impalpable to ordinary sense. The word "spiritual," for lack of a better term, is frequently applied to designate the quality and tenacity of the beings, objects and scenery that they discern. Angels, ghosts and demons, Hades, Heaven and the Summer-Land pertain to the spiritual spheres.

On this subject Dr. Hammond gives his views. His sentences are weighty with the consciousness of many professorships and an extensive practice. Hear him:

"As regards images not based on any sensorial impression, the difficulty is in the brain. An excess or deficiency of blood circulating through this organ, or a morbid alteration of its quality * * * will often lead to hallucination. * * * Various mental emotions act in like manner, by their influence in deranging the central circulation. * * * Physical causes, calculated to increase the amount of blood in the brain or to alter its quality, may give rise to hallucinations of various kinds." The Doctor refers to a gentleman under his professional charge who "can always cause the appearance of images by trying a handkerchief moderately tight around his neck, and there is one form which is always the first to come and the last to disappear. It consists of a male figure clothed in the costume worn in England three hundred years ago, and bearing a striking resemblance to the portraits of Sir Walter Raleigh. This figure not only imposes on the sight, but also on the hearing, for questions put to it are answered promptly, and with much more intellectual force than those addressed to the so-called spirits. How easy would it be for the gentleman subject to this hallucination, were he a believer in Spiritualism and less intelligent, to imagine that his visitor was a spirit and that he held converse with the real Sir Walter Raleigh!"

Now what is the essence of the explanation suggested by Dr. Hammond, for the case that he narrates, and for visions generally? It is simply this: that they are caused by an excess or deficiency or alteration of the blood circulating through the brain. Why a deficiency of blood should produce the same phenomena that an excess of it produces he does not explain; and if the phenomena should continue to appear where there was neither an excess nor a deficiency of the blood, then his explanation is that the blood is altered in its quality. It is true that every inhalation and exhalation affects the blood; every particle of food, every drop of drink and even every thought affects its character; but how, or why, as a necessary consequence of its change of quantity or quality, an apparition of Sir Walter Raleigh or of other forms should emerge to consciousness, he leaves as much in the dark as it was before he vouchsafed his explanation. He may be reminded of an argument which he employs against Spiritualism—that the phenomena and the explanation have nothing in common. The mere concurrence of one event at the same time with the other does not elucidate the cause of it. An excess, deficiency or qualitative alteration of the blood circulating through the brain may be as pertinently proffered as an explanation why the rest of mankind do not see visions, as it is for an explanation why some people do see them.

Before he proceeds further with his physics and physiology of Spiritualism, he devotes a few pages to the researches and discoveries of Baron Von Reichenbach in respect to magnetism. He acknowledges that the Baron was a very learned, but charges that he was a very imaginative man; yet admits that, to a certain extent, he succeeded in giving an explanation of mesmerism. It is pleasant to observe that, even to that extent, the emanation from the Baron's genius has enlightened the medical profession. Scarcely twenty years ago, Reichenbach's discoveries, so far as they were alluded to, were scorned and sneered at, as is Spiritualism now-a-days, by the larger part of medical practitioners and journals. Only a few of the keener-sighted and more candid physicians, such as Prof. Gregory, of Edinburgh; Drs. Ashburner and Elliottson, of London, and Esdaile, of India, perceived their truthfulness, and, through the pages of the *Zoist*, brought and kept the subject before the public. Reichenbach discovered that magnetic influences and odyllic flames radiate from steel magnets and crystals, and specially affect certain sensitive persons. This fact Dr. Hammond, in common with all well informed Spiritualists, acknowledges, and presents it in connection with the sympathetic state of the mind, which he describes as its susceptibility to be subjectively affected by external suggestions, as contributing to the production of many of the phenomena of Spiritualism. In this specification he comes on to ground occupied for a score of years by Spiritualists, and here agrees with them.

He presents another element, and insists that it is more important than even magnetism is, in producing spiritualistic manifestations: It is sleight-of-hand. This phase he has studied under the tuition of the well-known Von Vleck, but is apparently ignorant that Spiritualists are usually more severe in their tests than skeptics are. S

well pleased was he with the deceptions of his instructor, that he acknowledges him as a member of the medical brotherhood. The spiritual journals that have heretofore cautioned their readers against this individual will please observe that Dr. Hammond concedes to him the title of Doctor, and warmly recommends him to the public.

The peculiar condition of the human system in the somnambulist state, and illustrations of the sensitiveness induced by disease, especially by hysteria and catalepsy, are next treated of, with the expectation, on the part of the author, that they will account for many of the phenomena of Spiritualism. Here, again, he is working side by side with Spiritualists. Except the few cases, however, which occurred under his own observation, he adduces nothing which may not be found equally, if not more exactly stated, and altogether more philosophically explained, in the works of A. J. Davis and Hudson Tuttle, in "Man and his Relations," by S. B. Brittan, in Thomas Brevior's "Two Worlds," and Mrs. Hardinge's "Modern American Spiritualism." In treating of hysteria, he draws some illustrations from Mrs. Hardinge's last-mentioned work; but in his abridgment of one of the cases, he is open to the charge of disingenuousness, inasmuch as he omits those very circumstances in it, which indicate spirit possession, and presents only those particulars which may accompany simple hysteria. To make this apparent, take his presentation of the case in question. He cites it as follows:

"In a recent work"—i. e., Mrs. Hardinge's "Modern American Spiritualism"—"which may certainly be regarded as good spiritualistic authority, there is an account of a medium who was by 'him' under the influence of a good spirit, called 'Katy,' and of a bad one, whom she asserted to be a 'sailor-boy.' This latter took great delight in swearing through her, and in uttering such profane language as he had been accustomed to use on earth. Many manifestations of the power of both these spirits were given, until, to quote the words of the narrator: 'About 1846, a most singular and distressing phase of these phenomena was superadded to the rest, under what was claimed to be the influence of the profane sailor. The girl's limbs in several directions would be thrown out of joint, and that with apparent ease, in a moment, and without pain. To replace them seemed to be either beyond the power or the will of her invisible tormentor; and Dr. Larkin [a weak-minded man, whose name she has commented is Dr. Hammond's on a professional brother who differed from him in opinion]—though an experienced surgeon, was often obliged to call in the aid of his professional brethren and two or three strong assistants.' On one occasion, the knees and wrists of the girl were thrown out of joint twice in a single day. These painful feats were always accompanied by loud laughter, hoarse and profane jokes, and expressions of exultant delight, purporting to come from the sailor, while the girl herself seemed wholly unconscious of the danger of her awkward situation. The pretentious feats of agility and strength exhibited on these occasions could scarcely be credited; and the frightfully unnatural contortions of the limbs, with which she became tied up into knots and coils, baffled all physiological explanation or attempts at description."

This is the whole of the case as Dr. Hammond cites it, and he remarks on it as follows:

"Can any person familiar with the vagaries of hysteria doubt for an instant that this girl was suffering from it, and that her condition was aggravated by the notoriety which she gained by her performance? In what respect do these so-called spiritualistic exhibitions differ from those which have been cited?"

Mark the question with which Dr. Hammond closes his comment. He desires to know in what respect this case here quoted by him differs from hysterical cases which he had cited or which had passed under his own observation. The answer is clear to one who reads the narrative in the original work, namely: it differs in just those essential circumstances which Dr. Hammond omitted to quote. For instance: Mrs. Hardinge, in narrating the case, adds: "Besides Katy and the sailor-boy, a number of spirits came through this girl, and seemed to take pleasure in rehearsing their histories, giving names, places of birth and death, ages, and many particulars of their lives. In this way, Dr. Larkin, who was a ready writer, transcribed, in a book procured for this purpose, the histories of over two hundred and seventy spirits, whose statements he took exceeding pains to prove, and in every instance found the descriptions invariably correct in the minutest details."

Dr. Hammond closes his reference to this case by the remark, "that such phenomena are regarded as spiritualistic, is sufficient of itself to throw discredit on all other alleged manifestations of the spirits." *Falsum in uno, falsum in omnibus.* Yes, Doctor; he who is false in one of his narrations may be false in all his narrations. But, Doctor, when you omitted, in your narrative, the above italicized essential parts of the original case, did not another Latin maxim occur to you, namely: "Suppressio veri est suggestio falsi," i. e., the keeping back of the truth is equivalent to the suggestion of a falsehood?

Some of the religious newspapers have spoken favorably of Dr. Hammond's book. The *Independent* regards it as the most able and destructive argument yet directed against Spiritualism from a scientific point of view. It may be well for them to consider his scientific explanation of some of the phenomena recorded in the Bible, usually classified as miracles by Christians.

In Exodus xxvii: 29-35, it appears that when Moses came down from Mount Sinai, the skin of his face shone, so that Aaron and the children of Israel were afraid to come nigh him. Its radiance was such that they kept at a distance; and it was not until he had put a veil upon his face that he spoke with them. In the account given in the New Testament of the transfiguration of Jesus in a mountain, it is stated that his countenance did shine as the sun; and as to his raiment, in Matthew xvi: 2, it is spoken of as white as the light; in Mark ix: 3, as shining, exceeding white as snow, so as no fuller on earth can whiten them; and Luke ix: 29 speaks of it as white and glistening. Dr. Hammond refers to these cases, and also to an interesting instance,

fully cited by him, which occurred at a camp-meeting, in 1824. The narrative relates to Miss Crippin, a highly respectable young lady, nineteen years of age, and a zealous Christian, whose face on a certain evening "became too bright and shining for mortal eyes to gaze upon without producing the most awful feelings to the beholders. It resembled the reflection of the sun upon a bright cloud. The appearance of her face, for the space of forty minutes, was truly angelic. * * * after which she spoke, and expressed her happy and heavenly feelings; when her dazzling countenance gradually faded, and her face resumed its natural appearance." The Doctor declares that he has frequently seen this remarkable change induced in the faces of persons of both sexes, and proffers an explanation of it which perhaps may be accepted as scientific by some persons. "This change," says the Doctor—and he it observed, he presents it also to explain the Bible instances above referred to—"appears to be directly due to a relaxation of all the muscles of the face concerned in expression, and is accompanied by an effusion of the eyes and dilation of the pupils." This explanation of the transfiguration of Jesus, and the brightness radiated from the face in the other cases mentioned, may perhaps be accepted as scientific by the critic of the *Independent*. It may be objected to it, that, at best, it only notes a concurrence of the two phenomena—the luminousness of the face and the relaxation of its muscles—but does not elucidate or yield certain knowledge of the cause of the luminousness. It might be further objected, that neither the relaxation of the facial muscles, nor the effusion of the eyes, nor the dilation of the pupils accounts for the raiment of Jesus becoming shining, exceeding white and glistening.

On this subject the Doctor has wandered there? Are these the tidings of the case?

The Doctor's formula (it is a good one) which he attempts to employ against, though not applicable to Spiritualism, is pertinent here—that "the phenomena and the explanations have nothing in common."

The Seventh Division of the work begins with another instance of the Doctor's disingenuousness. It is as follows:

"Occasionally persons have the power of voluntarily producing hallucinations of various kinds, and signs, fraught with danger; for the time being, they are not aware of the danger, and get rid of these false perceptions. Goethe states that he had the power of giving form to the images passing before his mind, and upon one occasion saw his own figure approaching him."

This is all that the Doctor states in reference to the incident which happened to Goethe. Would not the fair inference from it be, that, on the occasion when Goethe saw his own figure approaching him, he, Goethe, had voluntarily produced it, and that there was no other remarkable element in the incident? But, as Goethe relates it, on the 433d page of his *Autobiography*, it is as follows:

"Riding along the footpaths toward Druseenheim, I saw, not with the eyes of the body, but with those of the mind, my own figure coming toward me, on horseback and on the same road, attired in a dress which I had never worn—it was pike-grey, with somewhat of gold. As soon as I shook myself out of this dream, the figure had entirely disappeared. It is strange, however, that, eight years afterwards, I found myself on the very road, to pay one more visit to Frederica, in the dress of which I had dreamed, and which I wore not from choice, but by accident."

As Goethe relates the incident there is no evidence that he voluntarily or involuntarily produced that apparition or double of himself; he is particular to state that he saw it not with the eyes of the body, but with those of the mind. Why did Dr. Hammond omit the remarkable circumstances specified by Goethe, that some years after the vision he found himself not by chance, but by accident, on that very road, and attired in a peculiarly colored and adorned dress of a pike grey, with somewhat of gold) which, says Goethe, I had never before worn? The Doctor is a partisan more than a truth seeker, and it would be safe to note this distinction in reading his statements of facts.

The author discusses "levitation," or the elevation of the human body into the air independent of external means of support and against the force of gravity. Preliminarily he disposes of the analogous phenomena of the mysterious movements of tables, chairs and musical instruments, with the unqualified assertion that "there is no doubt they are due to hallucination, legerism, or actual fraud." He ignores the levitations which are vouched for by intelligent and credible living witnesses, of mediums in the United States and Europe. He makes no examination into the numerous instances of this power manifested in the person of D. D. Home, which are certified by persons now living, who were present at the séances, and who have published their names and residences in the public prints. "Such cases," he blindly remarks, "are scarcely deserving of mention, and none of them are well authenticated." The Doctor goes back to about the commencement of the Christian Era to examine the evidences of the levitations of the Brahmins of India. He scrutinizes the proofs of the same power alleged to have been manifested in the persons of certain Roman Catholic saints; but the cases reported by Spiritualists to have occurred under their personal observation, he dismisses with the remark that "an inquiry into the history of these earlier instances will serve to enlighten us relative to those of our own times." Such a retrograde course of procedure may satisfy Dr. Hammond, but it does not commend itself to Spiritualists, or to true scientists, as the proper mode of ascertaining the truth of alleged phenomena of the present day.

Before leaving this topic, it may be well to relieve the Doctor from his perplexity in reference to the levitation of Savonarola, the Florentine martyr. It is alluded to by Epes Sargent in "Pianchette," and by William Howitt in his "History of the Supernatural." Elihu Rich in the "Encyclopedia Metropolitana," and in the "Occult Science," cites the incident "as admitted by

Savonarola's recent biographer." Dr. Hammond in his text remarks that he does "not know who is referred to as the recent biographer of Savonarola," and in a foot note, again remarks that he has consulted several biographies of Savonarola without finding any reference to it. It may be satisfactory to him to be informed that by referring to the second volume of L. L. Madden's "Life and Martyrdom of Savonarola," p. 93, London Edition of 1851, he can find a clue to the authority which he failed to discover. It is in these words:

"Iuriamachi states that while Savonarola was in prison, he was observed once, while in prayer, raised from the ground, and was seen distinctly suspended in the air for some short period, still apparently absorbed in prayer. But it is not stated by whom this marvelous spectacle was seen, or by whom it was first reported and made public."

Madden then refers to similar phenomena recorded in numerous instances, including many of those criticised by Dr. Hammond, and says "that the evidence on which some of them rest is as reliable as any human testimony can be in confirmation of any occurrence whatsoever that passes under the observation of persons deserving of credit." But Dr. Hammond from his point of view prefers to deny the reality of all alleged cases of levitation, and to fritter away the proofs of them, by charging that the evidence of some of them is insufficient; in others, he imputes hallucination on the part of the subject or the witnesses. Other cases he declares were exaggerated or misinterpreted or misstated by those who related them, and all other cases he says were effected by legerdemain.

It is apparent that Dr. Hammond is not a Spiritualist. In the close of his work he remarks that he—

"I have witnessed many spiritualistic performances, and has never seen a single one which could not be accounted for by the operation of some one or more of the causes specified. No medium has ever yet been lifted into the air by spirits, no one has ever read unknown writing through a closed envelope, no one has ever lifted tables or chairs but by material agencies, no one has ever been tied or untied by spirits, no one has ever heard the knock of a spirit, and no one has ever spoken through the power of a spirit other than his own."

The Doctor states with intense energy, with which he is ignorant of what he asserts. He may truthfully, if he so believe, affirm that he does not believe that a medium has ever been lifted into the air by spirits, that no one has ever read unknown writing through a closed envelope, that no one has ever heard the knock of a spirit, &c., but unless he know the whole life-histories of every human being who now lives, or that ever lived, and unless he knows the physics and physiology of spirits, he has affirmed what he does not and cannot know.

There is one phase of the modern spiritualistic movement, manifested near Rochester, N. Y., more than twenty years ago, which is often mentioned in connection with its birth-place. It is that of the Rochester knockings. Those knockings then and ever since have declared that they came from intelligent beings now invisible, but who once occupied human bodies, and walked the earth. Dr. Hammond, referring to these, is in unison again with Spiritualists in affirming, as he does, that there is no proof that they are produced by magnetism, or the odyllic force, and he asserts in his emphatic way, that the idea that they are "produced by the electricity of the body is simply absurd." But he offers no explanation of them, other than that which he proffers for other spiritual phenomena.

That rap, like the tap of England's drum, has circled the globe. It has roused up many who were torpid in sensism and formality. It has awakened a consciousness of life and immortality in many who previously were ignorant of their own spiritual natures. The common people have heard it gladly. By priests denounced, and by doctors ignored, it is revolutionizing human thought. It may cease, but records of its marvels will be preserved in the sacred books of all nations.

Some Spiritualists, in the consciousness of their knowledge of spiritual experiences, facts, and arguments, might be willing to reason with, and to proffer to the Doctor additional facts and arguments other than those which have hitherto been before him. He precludes any opportunity for this civility. To reason with Spiritualists, he says, "Would be a waste of words just as much as would be the attempt to persuade a madman out of his delusions."

After this refusal no effort will be made to reason with him in this article. It may be useful to inquire, however, whether there is anything in the state of certain men's minds, characters or temperaments, which hinders them from perceiving any truth in spiritual manifestations? Only a hint or two can here be suggested responsive to the query.

It is well known by Spiritualists that many genuine mediums have very impressionable organizations. Their nervous systems are exceedingly sensitive. They are susceptible to and often reflect back, influences which have not the slightest apparent effect on other persons. Hence an explanation not unfrequently offered for the marvelous disclosures sometimes made by or through them, of events, incidents, names, circumstances and other matters previously unknown to them. They are wonderful discerners of the thoughts and intents of the heart. Many a poverty-stricken, sorrowful and heavy laden brother and sister has been cheered at a séance by the revelations made through a medium, of the honesty of purpose and the spiritual beauty of their lives. And on the other hand, there are not wanting instances where met of high position in Church or State, have, at a séance, learned to their chagrin that the medium perceived the internal foulness of their characters.

Various hypotheses have been presented to ex-

plain the manner in which the medium acquires this knowledge. It has been supposed that sometimes the enveloping emanation or atmosphere of the visitor, (for as the earth has its atmosphere so every person carries with him his peculiar atmosphere wherever he goes,) interfuses itself with the atmosphere of the medium, and that thereby the medium knows and takes on, to a certain extent, the qualities, character and circumstances of the seance seeker.

In the midst of the recent civil war in the United States an eminent man, whose name was hung with many scientific titles, the Surgeon-General of the United States Army, was accused and tried by a Court Martial upon very grave charges of official misconduct. J. Holt, Judge Advocate-General, in his report of the case, under date of May 17, 1864, to the Secretary of War, wrote:

"That the natural and necessary result of the acts of the accused as established by the record, involved a criminal spoliation of the Government treasury . . . that this spoliation was in part accomplished by the purchase of inferior medical supplies and stores, thus compromising the health and comfort, and jeopardizing the lives of the sick and wounded soldiers suffering in hospitals and upon the battle-fields of the country—soldiers solemnly committed to the shelter and sympathies of the office held by the accused."

He further stated— "That the trial, which lasted nearly four months, was one of the most patient and thorough that has ever occurred in our military history, and the accused had throughout the assistance of eminent and able counsel in conducting his defence. The court, which was composed of nine general officers, at the close of this prolonged investigation declared him guilty of the charges preferred."

The President of the United States, the genial, kind, forbearing, honest Abraham Lincoln, did not act hastily in such a case. It involved the reputation for truth, honesty and fair dealing of an eminent man. Not until three months afterwards did he issue the following order in reference to that case:

"The record, proceedings, findings and sentence of the court in the foregoing case are approved, and it is ordered that Brigadier-General William A. Hammond, Surgeon-General of the United States Army, be dismissed from the service, and be forever disqualified from holding any office of honor, profit or trust, under the Government of the United States." A. LINCOLN, August 18, 1864.

If such a person as that Surgeon-General were to investigate Spiritualism, what would he find and how would he treat it? In visiting mediums, as a medical man, would not fall to observe their peculiarities and weaknesses of organization; he would note their nervous sensitiveness; he might occasionally recognize in them symptoms which also accompany cases of hysteria and catalepsy. His personal atmosphere would more or less interfuse itself with that of the medium. Somewhat of his own real character would probably be reflected back in the words and conduct of the medium. He, unware of this subtle reflex action, might impute whatever falsehood and trickery he thought he witnessed, to the medium. If he were to prepare a work on Spiritualism, he would necessarily treat the subject from his point of view. It would abound with cases of hysteria, catalepsy and hypnotism. It would touch upon the magnetic and odic force; narratives of cases from other books might be aptly garbled. He would probably declare opposing testimony to be insufficient, exaggerated, inaccurate or misstated. He would pronounce mediums and witnesses who testified in their favor to be hallucinated. Any residue of facts and cases he would be likely to attribute to the "mediums of hysterics and Physiology of Spiritualism."

Dr. Hammond closes his book with a translation from a French essay of an Arabian philosopher's description of his search for certain knowledge. It is admirable. The length of this present article prevents its insertion here. When the poles of his outer consciousness shall be reversed, Dr. Hammond will find, if not before, that Al-gazzali's method is as sure in spiritual science as yield certain knowledge, or that which explains the object or phenomena sought to be known, as he believes it to be trustworthy in physical science. Boston, Mass., 1871. ALFRED E. GILES.

To the People of the United States. The People's Free Conference, of the city of Washington, D. C., after mature deliberation on the subject, have determined to inaugurate a movement, the purpose of which is to secure a more perfect guarantee of the rights of individual conscience, to be styled the NATIONAL LIBERAL MOVEMENT; the aims and ends of which movement are herewith set forth; and we earnestly invite the cooperation and organized efforts of all lovers of religious liberty, of every name, who feel the necessity of guarding this, one of the most sacred rights of man, from all invasion. For the furtherance of this common interest, we recommend the erection of committees of cooperation in all parts of the country, from and around which the movement may be strengthened, until a thoroughly organized sentiment shall be established against all sectarian legislation, and the repeal of all National or State laws on the subject of religion inconsistent with our purpose.

We aim at the overthrow of no religion, or religious systems or belief; but we seek a universal religious liberty for all equally, without any, either direct or implied, discrimination. Our object is simply to make this, the United States of America, in reality, what it professes to be, viz: A LAND OF BRITANNIC LIBERTY.

The following declarations embody the substance of our views: 1st. That the rights of conscience in matters of religious belief, are of the first importance to the moral life, peace and happiness of a people. 2d. That the true spirit of the political institutions of this country, as set forth in the Declaration of Independence and the Constitution of the United States, and preamble to the same, is clearly for the establishment of this right, as against any legal discrimination between religious beliefs, or any authoritative enunciations thereon; and further, that the letter of the fundamental law expressly declares for this liberty and protection.

3d. That we ask no more than is provided for in the aforesaid law, as touching this subject, when that law shall be justly interpreted and properly applied. 4th. That we most solemnly and earnestly protest against all legislation, exhibiting either direct or indirect preferences in any manner whatever, on the subject of religion, or in any way giving a political sanction to religious dogmas, and especially against the favorable consideration of petition to incorporate such dogmas in the Constitution of the United States.

5th. That the truths or falsities of religion are matters upon which the Government has no right to give an authoritative opinion, but to enforce order, and preserve peace and security for all. 6th. That we will as determinedly oppose the enactment of laws favoring our opinion, should such attempts be made, as we would oppose the enactment of laws against the opinions and beliefs of those whom we may deem in error, leaving all responsibility in the affairs of conscience, where it of right belongs—between the individual and the government of the universe.

ISAAC REINS, Chairman of Com. of Correspondence. A. SAWYER, Secretary.

A horse running furiously through a Lewiston street, a few days since, was stopped by a big black dog, which, with intelligence beyond instinct, ran after him, seized the dragging reins in his teeth, and tugged at them till the horse could run no longer.

Free Thought.

IS SPIRITUALISM ATHEISTIC?

BY APOLLONIUS.

Prof. Wm. Denton is of opinion that the Darwinian theory of growth or evolution from germs must do away with our belief in a creative energy or God. Unlike Darwin himself, and other distinguished recipients of the theory, he thinks we must henceforth be content to surrender all those instincts, wants and aspirations that point to a Heavenly Father, inasmuch as the theory of "growth versus creation" dispenses with the Supreme Being. To decide that point confidently, one ought to be more than man or angel. Mr. Denton merely puts back the difficulty a little way. The irrepressible questions still come up, Who gave power to the germ to evolve such immense results?—Is production by growth or evolution any less suggestive of divine wisdom or omnipotence than instantaneous creation?

The child's question, "Who made God?" has been an obvious one, in all ages, for the atheists and materialists to fall back upon. It is not omitted by Prof. Denton. Since evolution and growth is the course of things, what need of a God?

We wish that the professor, in his bold and able lectures, had informed his hearers that the question has been very thoroughly discussed by philosophers in all ages, and has received especial attention from some of the ablest among our contemporaries. Had he answered some of the many objections raised by modern German, French and English philosophy to his somewhat dogmatic, though by no means novel conclusions, he might have escaped the suspicion of superficial treatment of a momentous theme, which profound thinkers and students who may read his lucubrations will be sure to entertain.

"There is no force without matter, no matter without form," says the atheist; "what you affirm of God, I affirm of matter. It could never have been created, and it can never be destroyed. It has existed from eternity." Thus even the atheist is driven to the admission of an eternal First Cause; and so the difference between Prof. Denton and ourselves becomes narrowed down to the following: This First Cause that produced intelligence, under the phenomenon of time, on our planet—was it intelligent or unintelligent, matter or God? Can you get out of a thing that which it does not contain? Can you get intelligence, individuality, consciousness, out of any conceivable combination of unintelligent forces, whether operative for a Darwinian eternity or for a limited period? And do not all the analogies of the most advanced science go to assure us that those forces of which atheism has so much to say, in their application to mind, must, though their recipient forms may change, continue to exist, and to exist allied to an organic something?

In maintaining that the theory of "growth versus creation" must necessarily be atheistic, Prof. Denton enters the domain of metaphysics, and here he is manifestly not at home. He does not begin to answer the objections with which arguments similar to his own have been met by the most eminent reasoners of the day. The question of a God is one of pure reason and the heart; and the attempt to settle it by a resort to the positive sciences, to geology, astronomy, or the Darwinian theory of growth, must always prove abortive. Prof. Denton leaves the question of the existence of God, and raises no single argument that has not been answered over and over again.

"I turn my thoughts in upon myself," says Emile Saissset, "and I say, whence comes it that I cannot help thinking on God? I exist, I live, I love to exist and to live, I find around me thousands of objects capable of pleasing and of interesting me; what need I more for satisfying my soul, and why do I search for something beyond?" "Why?" It is, too well I see, because I am imperfect and surrounded by imperfection. When I consider my being, I see it flow on like a rapid wave; my ideas, my sensations, my desires, all change from hour to hour, and around me I find no being that does not pass from movement to repose, from progress to decline, from life to death. Amid these vicissitudes, even as one wave is pushed on by other waves, I roll onward in the immense torrent which is sweeping all things to unknown shores. Change, unceasing change is the universal law, and such is my condition.

"And the more I reflect, the more I see that this condition attaches to the very nature of things. Within me and without, all being is changing because it is limited. Here am I, shut up in a corner of space and time; in vain do I stretch all the springs of my frail corporeal machine, I can take in only the small number of objects which are proportioned and near to . . . I think, but among the innumerable truths of which I catch a glimpse, I can seize only a few, and even those on condition of concentration; my thought in a narrow circle, outside of which I see confusion or see not at all. I love, but my power of loving, which goes forth easily toward everything suggestive of some perfection, open or secret, can attach itself only to objects fragile, changing and perishable, none of which give me what they had promised. Everywhere is limitation. Within me is an indefinite power of development which aspires to display itself in a thousand different senses, and which encountering everywhere limitations, sometimes strives vehemently to overleap them, and sometimes falls back weary, sinking and discouraged. This is why I change unceasingly, and why everything around me changes; it is because we are all—grains of this world, great or small, thinking atoms, or blades of grass, or grains of sand—we are all, in different degrees and under forms infinitely variable, incomplete beings, striving for completion, and approaching it only partially and imperfectly.

"But why am I incomplete, and why under such a form, as such a degree, in such a time, in such a place? Why, indeed, do I exist instead of not existing? I am ignorant. And this proves to me inevitably that I have not within myself my reason of existence; that my being is not the primal and absolute being, but a being relative and borrowed.

"Now, every time that I regard my being as radically incomplete and incapable of existing by itself, I see dawning upon my soul the idea of the perfect one. I conceive of him as accomplished in all the infinite powers of his being. While I strive to reassemble, in this brief, fleeting span of time, the dispersed fragments of my life, and to develop some of my faculties, he, concentrated in an immutable Present, enjoys the absolute plenitude of his being eternally unfolded. Everywhere I meet limits, whether in the beings who surround and press upon me, or in the number, form and degree of my own faculties. But he is the being without limitations, the being unique and above all, the being to whom nothing can be wanting. All the potencies of life are in him—not only those of which I know something, but the infinite number of which I know nothing. Unequal and bounded in incomplete beings, they

are there, the prey to struggle, to negation and to discord. In him, all is infinite, positive, full, equal, unique, harmonious. This plenitude, this harmony, this unity of all the potencies of being—this is the good supreme, the first, the absolutely fair, the being of beings, God.

"This idea of the perfect being commands my admiration. How vast it is—how sublime! But is it not too far from me? Not at all. It is intimately near. Plunged in the movement of things that pass, I yield for an instant to the seduction of their attractions. In the split of pride and self-reliance, I may at times be dazzled and misled by the sentiment of my energy, of my knowledge and my powers; but this is when I regard only the surface. As soon as I enter into and examine myself intimately, I am dismayed at my utter feebleness, my inconsistency, the incurable fragility of my being; and I feel that it would vanish away, had it not its support in the one veritable being. There is in this no effort of mind, no circuit of thought, no reasoning; it is a sudden, spontaneous, irresistible sense of my imperfect soul, referring itself to its eternal principle, feeling itself to live and to be through him.

"When I come to reflect and to reason upon these two objects of my thought, the being imperfect that I am, and the being perfect by whom I exist, I see that to suppress either one of these two terms would be an insensate enterprise. I find them at the end of all my analyses, at the beginning of all my reasonings. They form, in their indissoluble union, the permanent ground of my consciousness.

"Can I think of the duration that is flowing, always preceded and always followed by another duration, without conceiving of eternity? Can I represent to myself a certain space, enveloping a smaller space, and enveloped by a larger, without conceiving of immensity? Can I contemplate the finite being, the mobile, the developing, without conceiving of the infinite, the immutable, the accomplished? These two ideas suggest, the one the other, and are enchaind by a necessary relation. Prior to the being imperfect, there is the being perfect; prior to that which exists only in a manner temporary, local, relative, there is that which exists fully and absolutely. Behold that which is simple, clear, evident; it is a natural axiom, the first of axioms; it is the supreme law of my reason. Shall I attempt to destroy by an artifice of my reason what nature has so profoundly gravd in my consciousness?

"No! Man without God is an enigma, an inexplicable chimera. He has no longer a mission on this earth, nor a hope in worlds beyond. In losing his divine ideal, in essaying to take himself for his ideal, he falls below himself, and in having wished to make himself God, he ceases to be man."

We translate these passages merely as presenting one of the many arguments which physical and physiological facts cannot touch. Let materialism and positive science ignore Deity, if they will, and pursue their researches as if there were no God in the universe. We do not complain of this mode of going, but blinders on, to their particular mark. But let them not presume to dictate to those who, by spiritual or metaphysical ways, arrive at convictions opposed to their own, on the subject of God and the life to come. Prof. Denton has done good service in exposing many theological absurdities that come to us through priestcraft or bibliolatry. We honor him for his eloquence and his intrepidity. Of his earnestness and sincerity there can be no doubt. But this question of a supreme being is one that no plume that his science has invented can sound. A man may have his doubts as to the existence of a God, but to teach atheism confidently and dogmatically he ought to be no less than God himself. Every one who has thought profoundly on the subject must witness with grief the spectacle of such folly on the part of a good and learned man.

But perhaps it may be said that it is not against the existence of God, but against the existence of the popular notions of God that Prof. Denton would protest. If so, certain expressions he has made use of, have created a misapprehension in the minds of many of his readers. Perhaps he holds the Hegelian notion that God comes to consciousness in man; in other words that outside of man there is no God. His drift may be Pantheistic rather than Atheistic; and perhaps it is merely to the Jewish Jehovah, or to the "heavenly father" of the Christian, that he objects. Our remarks have not been based on the following eloquent exposition of his views, inasmuch as it might have been written by a good theist:

"The spiritual is the last fruit of humanity, the last development of the soul. Do you think that all you see of the universe is all that there is? What! says a man, you call that the God, and God the universe? And I reply, Do you suppose the universe is all that is around us only? What we do see and what we do know about it is but the smallest part of its infinity. God is all that is, all we see and know, and we know—and that is inconceivably the greater part. We may see God's glory in the rainbow that spans the heavens with its resplendent arch, and in the light that twinkles on the trembling drop of dew; we may hear his voice in the thunder roll, and in the humble cricket that sings to the stars at twilight his vesper hymn. God within us and around us! We can never depart from him, for 'in him we live, and move, and have our being.' We are beginning to approximate to this unseen realm; heaven is coming closer to us day by day, and we who understand it may commune with those who have gone before. So shall man approach nearer and nearer to that land of souls, till all shall learn the glorious reality that heaven and earth are one."

HOW SHALL WE ORGANIZE?

MESSRS. EDITORS—W. S. Reynolds is a Spiritualist. He is in favor of "organizing," and with a "creed." (See last Banner.) He gives his creed, and virtually asks why all Spiritualists cannot unite on such a creed. Austin Kent is a Spiritualist. He has conversed with unseen intelligences, more or less, over forty years. He has believed, beyond doubt, for thirty-one years, that these intelligences were disembodied men, women and children. He has a creed, but it differs very much from the creed of W. S. Reynolds. He is not opposed to organization if that is possible, and no one is even asked—not to say required—to subscribe to, or in any way become responsible for, his or for W. S. R.'s creed. He could never ask another to subscribe to his creed, but he freely gives it:

1st. The universe, or what is, is uncreated and eternal. Matter, mind and spirit are eternal. 2d. What is, is in eternal action—forming and unforming or dissolving. The action, laws, principles and life of this something are as old as the something. They are really it or a part of it. 3d. Good and evil, happiness and misery, are alike eternal, and are necessary to the action of what is. If it be proper to call good or happiness an entity, it is no less proper to call evil or misery an entity. It is as reasonable to suppose an infinite field has been the free, voluntary and responsible cause of all the happiness we see and feel, as to suppose an infinite God (good) could be and has been the free, voluntary and responsible cause of all the misery. If men, "fallen angels," or finite devils could and have produced the sufferings in the universe, men, good angels and finite gods may have caused the happiness. [A. Kent avers that "all suffering" ("all") does not come from "violated laws" and "antagonisms," except as Nature violates and antagonizes

her own laws—except as her laws come into collision one with another. And the more "healthy," natural or normal the cat, the more mice she will kill and catch; the more "healthy" the mouse, the better food it makes for the cat.]

4th. Modern Spiritualism demonstrates a coming life for us all. It does not prove beyond a possible doubt whether that life is or is not eternal.

5th. Eternal changes in the condition and forms of individualities are a necessity. "Eternal progress"—improvement—is an impossibility.

Now, if Bro. W. S. R. will write a constitution for an organization which gives my creed—hence mine—an equal place with his creed and him, I give him leave to put my name with his as a member of the society; provided, further, that all others can come in on an absolute equality with us, so far as relates to the organization. Here, brother, is a fair chance for you to exercise your gifts, and start the organization which many Spiritualists so much desire. I confess it would be difficult—not to say impossible—for me to write it. To encourage you in the effort, I prophesy, if you succeed in writing the constitution, your organization will succeed. I do not believe you would desire to shut me out of your society; but you do it when you take your creed in and leave mine out. Both must go in, or both be left out.

Fraternally, AUSTIN KENT, Stockholm, St. Lawrence Co., N. Y., Jan. 18, 1871.

INSANITY—ITS TREATMENT.

MESSRS. EDITORS—I remember reading in your paper, last year, an able discourse of Mrs. Harding, treating of obsession as the fruitful cause of much superinduced insanity, illustrating it by instances some frightful epidemic visitations of it in Roumania, or elsewhere in Europe, and by the generally fruitless official efforts of the priests or bishops to exorcise it where they personally possessed not the requisite magnetic power; showing that Spiritualism, as a belief or a science, did not increase insanity in any ratio comparable with other religious faiths, but whilst tracing it to its often true source in obsession, did thereby point out the proper remedy, which should and would be fully adopted by its intelligent advocates everywhere.

The "good of Spiritualism" in one respect, it strikes me, might be prominently shown in the establishment of a new, or, at least, an early selection of an old institution of the kind, where the needed psychological treatment might be introduced in connection with other therapeutic agencies, or following them.

I have now under my eye the case of one of our lately most useful public men, whose life is made a burthen by the possession (or obsession) of an old boyhood's acquaintance, whose spirit, availing itself of his prostrate state of body and mind, attempts to control him, in ignorance of the proper method, with no evil intent, perhaps, averting, as it does, that it sincerely desires his restoration through a more intelligent manipulation, after proper medical treatment of the physique; when it may harmlessly control him for good.

If you cannot now editorially name, in this connection, such an institution, may we not hope that you will early commend to the adepts in the treatment of insanity, and the wealthy humanitarians of this persuasion, the early organization of one at some accessible point North?

New Orleans, Jan. 11, 1871. J. MCD.

JOAN OF ARC AGAIN.

If anything was wanting to convince at least all intelligent Spiritualists of the verity of the old story of Joan of Arc—if it have not been permitted to the majority of searchers after spiritual phenomena to witness, from time to time, in their own circles of acquaintance, similar demonstrations of direct spiritual agency—we have for them, in a French paper of this city, the following communication, which cannot fail to bring up now most convincingly the probabilities of the old story of the unfortunate Percele. I translate from the L'Avenir.

New Orleans, Jan. 9, 1871. J. MCD.

THE NEW JOAN OF ARC.

THE TRUTH ABOUT HER—It is not all pure romance that is narrated by the popular classes in relation to the new Jeanne d'Arc. She lives, is twenty years old, calls herself Catharine Panis, and is a servant in the village of Saint Laurent (de l'Ain); she made the visit to Paris toward the end of October last, under circumstances miraculous, as attested by the curé of Saint Laurent in a letter written to one of his friends, as follows: It was the 3d of October last that Catharine found her mistress and said to her that the Virgin appeared to her, holding in one hand a rosary, in the other a sword, and ordered her to go to Paris and to Orleans to aid in delivering France from her enemies.

When her friends opposed her going, the Virgin continued to appear to her; and, when questioned frequently by them, Catharine replied, "I can tell nothing, but it will be terrible!" then she added in a whisper, "I have done wrong to tell that." At last she departed with sixteen francs (three dollars), refusing any more money. She saw the Prussians for the first time at Lisses, near Corbeil, and entered Paris without difficulty.

Catharine immediately presented herself to the great personages that her mission was to see. They received her communications with great respect, and appeared to pay no attention to this poor girl, who, without being disconcerted, retired with the satisfaction of having accomplished her mission. After two hours our great personages caused her to reappear before them. "And this time," said she, "they heard me well."

On the 20th of October she quitted Paris in the train of a sortie of 150,000 men—which proved how much she was absorbed by heavenly thoughts—and took the way to Orleans. She traversed the Prussian lines without any one addressing her a word, entered a forest during a battle raging there, and penetrated the city of Pucelle (the original maid of Orleans), where, remaining three days, she saw the persons that she sought, and then returned to the home of her master on the 3d of November, resuming tranquilly her domestic services, with two sons of her sixteen francs left unexpended.

When they spoke to her of her journey she avoided the subject, only saying one day to her master who passed her, "I have done that which they told me to do and am returned. I believe all will go well only if those gentlemen do what they have promised me."

And the curé of Saint Laurent added: "I forgot to tell you that these members of the Government have demanded the name and address of Catharine, in the event of their wishing to write to her."

And I would add, on my own part, that at Lyons, amongst the population, it is believed that, at the instance of Catharine, the Governor of Paris has caused to be said a mass at Notre Dame de Fourvières, for the triumph of the armies of France. And what is most singular is, that it is in the circles most advanced and amongst the workmen wearing the red that this mission of Catharine is the most believed, and in our behalf the most sincere and general, adds the correspondent.

Spiritual Phenomena.

A SPIRIT SHOWS ITSELF TO A DISTANT SISTER BEFORE FINALLY PARTING FROM ITS PHYSICAL BODY.

EDITORS BANNER OF LIGHT—The following statement was given to me personally, a few days since, by an elderly lady friend, who is of a high order of intellectual culture, and may be accepted as entirely accurate in every particular. Names I withhold, for reasons of my own. The lady is an honored member of an Orthodox church.

SYNOPSIS OF STATEMENT.

The lady had a brother residing in a city more than two hundred miles distant, whom she had not seen for some time. At about three or four o'clock in the morning he stood before her in her bed-chamber, robed in sleeping clothes. The sister was greatly pleased, and said, "Brother, is this you?" or "Brother, I am glad you have come." He replied in a brotherly way, and, after some further interchange of words, he was gone.

I inquired whether she had thought it a dream only, and whether she had had a consciousness of having passed from the sleeping to the waking state. She replied that it all seemed very real, and that she had no doubt it was the spirit of her brother. She said he appeared twenty years younger than he really was, and then called my attention to two portraits of him, which were hanging on the wall of the parlor, one of which was taken twenty years before the other, and was the one which represented him as she saw him in the vision, and caused her to say, "Why, brother, how young you look!"

Within a couple or three days she received a letter giving some of the particulars of her brother's death at about the hour she had seen him. She answered the letter, and spoke of her dream or vision; and in return it was written that the brother seemed to have passed away for several minutes, and they had thought all was over, when he again partially revived and turned his eyes upon those about his bed, while a pleased expression lit up his face, but he did not speak, when his spirit took its final leave. She believed that during that brief interval of seeming death he was present with her. The letter also said that, after he was "laid out," he appeared twenty years younger than when alive.

I have the highest confidence in the entire accuracy of the foregoing statements, because I have had a long acquaintance with the lady who gave them to me, and also from the high standing and respectability of all the parties. Lancaster, O., Jan., 1871. H. SCOTT.

A SPIRIT TEMPORARILY LEAVES THE BODY.

A correspondent of the Providence Press tells the following story of an old parsonage in Little Compton, R. I.

"An incident is related by the present occupants of the house, that must be ranked in the list of similar experiences given in Crowe's 'Night-Side of Nature.'"

The wife of one of the reverend tenants of the parsonage was busily engaged one afternoon at her work in the kitchen—her husband in his study—when her married sister, who lived not far away, without knocking, raised the latch, walked in and took a seat near her. It was not usual for her to call, and on this occasion she remained for some time, conversed with her sister of her affairs, and the employments with which she had been occupied during the forenoon, and left her. As the summer's day wore on toward its close, the minister's wife went one for a walk and to return the visit of her sister. To her surprise, she found the latter had not been from home all day, although, on repeating the conversation, it was found she had been doing the very things which the two had been talking about. Whether anything happened out of the ordinary course afterward having any reference to this singular circumstance we are not informed, but it is a question for the learned in psychological science whether it be possible for the spirit to leave the body and go off on private excursions of its own in this independent way."

TO A BROKEN STALAGMITE.

Respectfully dedicated to Prof. William Denton.

BY JOHN WILLIAM DAY.

In cave of darkest midnight
Thy shattered form had birth;
Far from the cheering sunlight,
Chained in the hollowed earth,
But life to thee was calling—
(As to the furthest east)—
In lime-charged growth-drops falling
Through many a creviced scar.
Beneath a gloomy river
Flowed o'er the cavern floor;
No day-beam there might quiver
Along that Stygian shore.
Up from abysmal sources,
Its sombre head it roared,
Stalked through its tedious course,
Then blankly disappeared.
There, 'mid the shadows bending,
As ages rolled away,
Thy form, through growth ascending,
Rose slowly, day by day;
And wild stalactites, reaching
Down from the cloudy dome,
Like solemn hands, beseeching,
Seemed calling thee toward home.
But once, with torches gleaming,
A spectral bark of night;
How wako with tender gleaming,
She strove in glory by;
And outstretched fingers clasping,
Thine spirit rent away.
Their treasure stoutly grasping,
They bore thee to the day.
o o o o o
Like wild stalagmites growing
In cavern cold and dim,
Our souls, through tear-drops flowing,
Immortal stature win.
What though no sunlight glimmer
Upon our dark despair?
The crystal grows no dimmer,
Homed in the murky air.
And when the "corpus-light" quiver
Along life's cavern side,
And o'er death's Ebo River,
The phantom barges glide,
Thou art not in pity
Shut out by swift away—
As from that midnight city
Men bore thee to the day—
Out from life's gloomy prison—
Out from sin's darkling fair—
Where faith to sight arisen
Drinks in the clearer air;
Where quenchless light supernal
From Truth's clear centre rolls,
Along thy pathways vernal,
Oh Summer-Land of souls!

The Germans have no set funeral service. It is left to the ability and discretion of the officiating clergyman to improvise one suitable to each case.

We must think of ourselves as a part of God, says Spinoza.

Everything in the world, even respect, is to be bought.

JOHN BULL AND HIS SON SAM.

A CHIMP OF THE OLD BLOCK. "Be as like as an apple to its core, or as like as a man to his dam." - King John, Act II, Scene I.

JOHN BULL AND HIS SON SAM. Said old John Bull to his son Sam: You are my oldest lad, And proud am I to see you, Sam, Take heed from your old dad.

ISAAC T. GIBSON. United States Indian Agent. This narrative of startling outrages in Kansas came to hand on time to be considered by the Indian Commissioners during their recent meeting.

Banner Correspondence.

WHEELING, Jan. 30th.-A. D. Ballou writes: I am firmly settled once more in the field of active service, with returning health, and with my face turned again toward the rising sun, after having duly considered and decided to keep it for the season to the westward.

By delays along the route and with the Journey, we stood before the people here. The medium, Laura V. Ellis, exhibits the following, and I am glad to see it, as it is a little over a month, and perhaps more, I am so glad again, and next from elsewhere with the same "divinities" may drift me next, perhaps North, maybe South, possibly to my dear home.

BROOKLYN LYCEUM, N. Y. As there has been no report of late in your valuable paper from the Children's Progressive Lyceum of Brooklyn, I think it will not be inappropriate to give you a little information of the movements of this recently "lived" Lyceum.

The Lyceum gave its annual Christmas Festival on Thursday evening, Dec. 23d. The programme displayed a fine array of songs, duets, recitations and tableaux, with a brightly lit opera, written for this occasion by a member of the Lyceum, and the excellent guidance and blessed truths of spirit communion and the laws of eternal progression. They held their sessions every Sunday morning at half-past ten. The afternoons are occupied with lectures, and are highly interesting and profitable.

DR. H. BUTLER AS A HEALER. I feel it to be a duty I owe the community at large, and suffering humanity generally, to tell them of my experience with Dr. Hartford Butler, a healing man and magnetic physician of wonderful power. As a test medium, he stands unrivaled in the world. Seven years ago I was induced to call on Dr. Butler, while suffering from a severe attack of spasms of the face, which had rendered me almost helpless.

FITCHBURG. - Mrs. M. S. Hoadley writes: "Permit me to relate to you another evidence of the glorious presence of the good immortals in our midst. Within the past few months, I have been very much urged by my inspirations to commence writing a series of lectures upon the great social question, and I felt anxious to know who was thus urging me."

MINNESOTA. ELK RIVER. - J. B. Mayo, M. D. writes, Jan. 10th: The people of Minnesota are more liberal in their religious views and sentiments than they are in older settled States.

GHARD. - A. Sharp writes, Jan. 8th, as follows: We are few in this section who are believers in Spiritualism, yet without hope that the cause will eventually flourish here.

By delays along the route and with the Journey, we stood before the people here. The medium, Laura V. Ellis, exhibits the following, and I am glad to see it, as it is a little over a month, and perhaps more, I am so glad again, and next from elsewhere with the same "divinities" may drift me next, perhaps North, maybe South, possibly to my dear home.

gatherings, one of our sisters was developed as a writing medium. Many speakers should see fit to visit this locality and find myself located one and a half miles a little south of west from the city of New York, a little over a mile, a little west of south of the same place, and we will do the best we can for them, and if we know when they are coming, will meet them at the depot.

LIST OF LECTURERS. [To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whether and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so informed.]

- C. F. ANNEB will speak in Fort Scott, Kan., during Feb. 19 and 20. Address, 111 Plymouth street, Boston, Mass. Mrs. A. A. ALLEN, box 27, Fitchburg, Mass. Mrs. H. B. ANDERSON, 100 North Main street, Lowell, Mass. Mrs. M. A. ALEXANDER, 100 North Main street, Lowell, Mass. Mrs. J. H. ANDERSON, 100 North Main street, Lowell, Mass. Mrs. J. H. ANDERSON, 100 North Main street, Lowell, Mass. Mrs. J. H. ANDERSON, 100 North Main street, Lowell, Mass.

- DR. W. H. C. MARTIN, 173 Windsor street, Hartford, Conn. Mrs. A. E. MORSE, 100 North Main street, Lowell, Mass. Mrs. A. E. MORSE, 100 North Main street, Lowell, Mass. Mrs. A. E. MORSE, 100 North Main street, Lowell, Mass. Mrs. A. E. MORSE, 100 North Main street, Lowell, Mass. Mrs. A. E. MORSE, 100 North Main street, Lowell, Mass.

BANNER OF LIGHT: AN EXPONENT OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

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Banner of Light.

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Catholic without Creed.

Upon the Christ doctrine—of love to God and our fellow-men—it is possible to build a creed broad enough to embrace all sects and communions, and to bring all men together in the willing bonds of a perfect fellowship. The present situation is this: men think that only so much of the Christ doctrine is true as has already dawned on their own spiritual conception, and are either incapable of or unwilling to believe that others, whose system is not limited and defined as theirs is, possess any saving merit, and therefore fall into a disposition to persecute them, with a view to the advancement of their own religious theories. The Christian spirit is that of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The persecuting spirit is not allied to this. Hence, no professed follower of Christ is truly such, so long as he cherishes a stronger desire to propagate his own creed than to exemplify and illustrate in his life the fruits of the Christian spirit. The simple question therefore, is, How long before a multitude of creeds, supported by the active and aggressive efforts of their respective followers, can hope to be effectual in establishing human faith, and in bringing all men together in the household of a common religious sympathy? Not that it is to be looked for that men will be of precisely the same mind, or that their spiritual conceptions will be alike; but that the single, central, vitalizing spirit of Christ will rule the world, and bring all into a true fraternity.

A creed is but a statement, at the best; and no human statement, especially of spiritual truth or experience, can possibly express the fullness of the conception from which it proceeds. It is an old truth, that, as soon as we attempt to limit thought by expression, we divest it of its wholeness and power. So much escapes, or is trimmed off to suit the measure, and only the little residue finds the means of conveyance to others. To grow and expand toward the catholic, which only means the whole, these little local boundaries must needs be removed. It is a serious inquiry, indeed, whether a faithful subscription even to the best and broadest of creeds is not a detriment to those who conscientiously make it. For we see persons who are perfectly satisfied with their own goodness manifesting a spirit of most determined hostility to others who refuse to accept their creed; and vice versa. And both sides will insist, too, that they are the genuine representatives of Christ and his teachings. Each calls itself Christian, though they strive to the verge of hatred, one against the other, to compass mutual injury and overthrow. Now, no such spirit is Christ's at all. That is the spirit of humility, of forgiveness, of condescension, of self-renouncing, of charity, of good-will, of gentleness, of goodness, of temperance. What one of these qualities is the object of their pursuit? And if not one, then it is preposterous, and more, for any of them to set up the claim of exclusive possession to a name which they prove their inability to represent.

We are frankly told, by the Liberal Christian, of New York, that "no creed has yet been devised which onerous elevation of character." It declares that "the best system of thought or belief about religion that has ever been offered to men, may be accepted with the fullest assent by men whose lives are defiled by hate and selfishness and impurity." Which shows what trifling influence is exercised by a creed over the life of the one professing it. The same paper tells us that Christianity is much more than "a system of belief;" every one who holds a creed thinks that contains the whole essence of Christianity; yet there is no creed having followers, among whom are not men in plenty that lead lives inspired by unholly ambition, and whose devotion to their particular creed does not prevent persistent self-seeking or the habitual disregard of the rights of others. "We are compelled to admit," says the same sheet, "that men holding the soundest Christian creeds do sometimes hate each other in the name of Christ: they are fierce and envious, jealous and cruel in their efforts to extend the power of their opinions." This is a confession that it will do far more good to make than to suppress. So long as creeds have no more power over the human spirit to liberalize, elevate, and refine it, it may be taken for granted that they neither embody the spirit of Christ, and that they will never lead to the great desire and yearning of the heart of man for universal brotherhood. Something is wanted that shall swallow up all the creeds together in its larger and warmer belief.

Amid this jumble of opinions and cross-purposes, and this conflict of creeds and jealousy of opinions, each persistently claiming Orthodoxy for itself and charging heterodoxy upon every other, and while men and women everywhere are beginning to see more clearly than they ever did that the prospect is a hopeless one for bringing the race into anything like brotherhood on the present basis, it evidently lay within the plans of Providence to reawaken the world with the dawn of light direct from heaven—the light of Spiritualism. That is so broad, so simple, so sincere a faith, and so capable of universality without the interposition of any creeds or systems of faith, that it is easily possible for all mankind to accept its inspiring and consoling truths, and become the more fraternal in the act of believing. There is no tenet in Spiritualism, thank God! that hinders the largest and most rapid growth of the human spirit. It cramps no soul with its rigid limitations, forbids no mind to search for truth wherever it is to be found, and places no obstacle in the way of attaining to a genuine religious fellowship and a truly catholic communion. Save Spiritualism alone, it has to be admitted that there is not to-day, in the whole world, any really catholic movement of a religious character. This is a rooted faith, bearing its own testimonies with it. Within its extended pale all mankind are yet to become one family, receiving only such truth as tends to harmony, and not to discord and death.

We shall issue our new trade catalogue of books in February.

Science So Called.

We hardly need refer the readers of this week's Banner of Light to the searching, conclusive and well merited review of the recent book of Dr. William A. Hammond, entitled "The Physics and Physiology of Spiritualism," which he will find on the first page. It unveils both the character of the work and the characteristics of its author, and will be read with a keen relish by all Spiritualists first, and then by such others as still refuse to confound scientific treatment with the assurance and general rub-a-dub of charlatanism. If Dr. Hammond shall experience the peculiar pleasure, after reading the article in the Banner from a capable and well-known writer, which all candid searchers for "certain truth" are supposed to feel at its final discovery, we can only tender him the congratulations of the entire body of Spiritualists over an enjoyment which they are able to share with him to the utmost. In connection with this subject we append the editorial of Henry Ward Beecher in the columns of his paper, The Christian Union, which simply demands of Dr. H. and all others like him that they shall either go to work "to disprove the alleged facts, or to account for them." This battery of assertions is found to discharge only blank cartridge. We commend these timely and pungent comments of the Christian Union to Dr. Hammond and his kith and kin, and reiterate our demand for an investigation before denunciation, and for proofs or disproofs before flinging about the vituperations of an arrogant disbelief. But to the article itself.

"We are not believers in the assumptions of modern Spiritualism, but we wish the whole subject might be taken out of the hands of over-confident scientists, who betray quite as much lack of logic and subjection to prejudice in their promptness to reject, as enthusiasts do, in their eagerness to receive. Whether Dr. Hammond means to express anything more than a cheap 'begging of the question,' in saying that the phenomena which he seems to deny, are not produced by spirits, we do not know. If that is all, there are a good many of us to whom it was hardly worth saying. But if he means to affirm that none of these manifestations have taken place except by known or recognizable material agencies, there are hundreds of thousands of witnesses to refute him. When the great Faraday, in the matter of table-tipping, 'exploded the whole thing' (that appears to be the favorite phrase) by his theory of an unconscious muscular action in the fingers of the operators, the luster of his name only made his failure more conspicuous, and confirmed the superficial in the belief that here was something beyond the power of sense or reason. The theory itself never had a moment's footing with any sensible and unprejudiced observer of the facts in the case.

The whole question of Spiritualism seems to have arrived at somewhere about this point. The legitimacy of the preacher's warning against noisy and unskillful mediums, as to that matter, or origin of these manifestations, and the momentous doctrinal inferences which so easily follow, is obvious enough. But to the man of science who would set conclusively at rest the great physical and psychological heresy of the day, there remain but two alternatives—to disprove the alleged facts, or to account for them. If the earnest and candid inquirer cannot receive real assistance in one of these directions, let us, at least, have done with the vain babble of science falsely so-called."

Facts are Stubborn Things.

Lottie Fowler, the test medium, notwithstanding the desperate attempts of the bigots of Bridgeport, Conn., to drive her from that place, after escaping from the clutches of the "Blue Law" officials, immediately resumed her sances, and, for several weeks, so great was the demand on her services, she was obliged to double her prices. Our readers were informed of her prediction of an explosion at the Union Metallic Cartridge Company's works, which actually took place, blowing the laboratory building to atoms, and instantly killing Mr. Zaott, the chemist, who happened to be the only person in that building at the time. The full particulars of the disaster were published in all the Bridgeport papers; but, notwithstanding these facts, a correspondent of the New York Tribune, a few days afterwards, in an abusive article on Miss Fowler, endeavored to make it appear that no such explosion took place. Several persons have written to us, on the strength of the Tribune's letter, asking if the explosion story was a humbug, which goes to show that they are not very attentive readers of the Banner, as it gave a truthful account of the whole affair at the time of the explosion. The Stamford Advocate, of Jan. 20th, says: "Miss Lottie Fowler, the clairvoyant, whose wonderful performances as a test medium created such a profound sensation in Bridgeport and other eastern cities, has been stopping at the Stamford House for a week past, but has now removed to the Union House, where she daily receives scores of visitors and believers, many coming from long distances to avail themselves of her powers."

Laura V. Ellis.

This excellent medium for the physical manifestations has been severely tested of late, according to a correspondent in Wheeling, Va. The local paper says also that a Mr. Brice, with a cow bell in his hand and his son as an accomplice, undertook to Carbonell the good people of Wheeling by endeavoring to imitate the manifestations through Miss Ellis. But the whole affair ended as all such usually do, by the simple assertion that "the medium was most thoroughly exposed," when in reality she was not.

The Davenport has been similarly "exposed" hundreds of times within the past ten years, but still the manifestations go on the same as usual through them, while the base imitators who deny their spiritual origin suddenly collapse and are heard of no more.

In the case of Laura Ellis we have no hesitancy in endorsing the manifestations given in her presence. We, in fact, know them to be bona fide. We have repeatedly tested her, as have hundreds of our most respectable citizens, and we could come to no other conclusion—after the severest tests had been applied—than that the manifestations were of super-mundane origin, Miss Ellis being simply the medium through whom an invisible power produced them.

Music Hall Spiritualist Meetings.

Prof. William Denton delivered the closing lecture of his engagement for January at this hall, Sunday afternoon, Jan. 23d. A very large audience assembled to listen to his treatment of "Spiritualism the Religion for Universal Humanity." The address was made up of sound arguments, personal experiences, and eloquent passages, and was frequently and heartily applauded. We shall print a verbatim report of the lecture in our next issue.

Professor Denton lectures again in Music Hall during April.

Mr. Cudworth in Music Hall.

Rev. Warren H. Cudworth will lecture in Music Hall, Sunday afternoon, Jan. 29th, on "The Spiritualism of St. Paul; or the Christian Doctrine of Immortality." He is an able and eloquent speaker, and we hope a large audience will greet him.

Mrs. Brigham, the popular inspirational speaker, will be here during February.

Convention of the New England Labor League.

This organization held its Semi-Annual Meeting at Elliot Hall, Elliot street, Boston, Sunday and Monday, Jan. 22d and 23d, on the morning, afternoon and evening of each day. Remarks were made by some upon the legitimate object of the League, and some were very severe on religious denominations—one of the speakers saying that "the churches of Boston were mutual benefit societies—the parish agreeing to keep the clergyman out of the parsonage, and the clergyman keeping the parish out of hell." Another referred unfavorably to the pastor of Park-street Church for coming before the public with a series of lectures, in which he portrayed in startling colors the social evil in the city, but referred to the women alone, and suggested no remedy even for them. We are, however, sorry to see that some of the speakers went out of their way to slur their Spiritualist brethren. One of them referred to the "thinness and feebleness of the Spiritualist doctrines," and asked, "Where are the Spiritualists?" The reply coming from all parts of the house, "Here!" "Here!" "Here!" completely nonplussed the speaker, and he suddenly changed his tactics, after having had so cogently demonstrated to him the fact that the Spiritualists "still live."

Spiritualists are in favor of all the great reforms of the age; hence we are sorry to see such manifestations of spleen as were exhibited by members of the League. No wonder the secular press ridicules the proceedings, when the speakers are allowed to condemn everything and everybody. We were well pleased that there was one man present bold and honest enough to dissent from the leveling views there expressed. We allude to the remarks of Prof. Tooley, of Rhode Island. Here is what one of the morning papers says in regard to the proceedings of the Convention:

"No sensible workman could read the leveling harangues of the speakers at the Sunday meeting of the Labor Reform League without condemning entirely the predatory notions that furnished the wit inspiration, and denouncing the destructive temper manifested toward all the established monuments of the social state. There was neither sense nor logic in what was advanced; and had the wild speakers been called upon to cast their complaints into one formula and their demands into another, their confusion of thought would only have set off more strikingly the ridiculousness of their feelings. Property is theft, say these restless spirits. It is robbery to take rents or interest, is their cry. Such men are but rush-lights that consume themselves with their own flame. The laws of labor, accumulation and independence are not such arbitrary enactments as they choose to fancy; and they invite to no purpose against a system of society whose active membership they have never shown themselves worthy to enjoy."

Massachusetts Woman Suffrage Convention.

The first annual meeting of this organization was held in Tremont Temple, Boston, Tuesday A. M., P. M. and evening, Jan. 24th. The morning meeting was called to order by Mrs. Lucy Stone, and she was requested to retain the presiding Chair—to which she consented. A few remarks were then made by Mrs. Fisher, after which a committee, consisting of William Lloyd Garrison, H. B. Blackwell, F. Clark and S. S. Foster, was appointed to draft a series of resolutions. Committees were also appointed to nominate officers for the ensuing year, and on finance. Letters of sympathy with the movement were read from Gov. Claflin, Hon. Robert C. Pitman, Hon. George W. Julian, Hon. S. C. Pomeroy and "Grace Greenwood."

Remarks were made by Mr. Blackwell. Wm. S. Robinson read a memorial to be presented by the Association to the present Legislature. The committee were empowered to present it to the Legislature. The meeting then adjourned till half-past 2 o'clock.

In the afternoon Lucy Stone read the following list of officers as the report of the Nominating Committee: President, James Freeman Clarke; Vice Presidents, Wm. Lloyd Garrison, John G. Whittier, Robert C. Pitman, Wm. B. Wright and a great many others; Executive Committee, Julia Ward Howe and sixteen others; Corresponding Secretary, H. H. Blackwell; Recording Secretary, Charles K. Whipple; Treasurer, E. D. Draper.

Remarks were made by Mrs. Dr. Meroy B. Jackson; a series of resolutions were offered by Mr. Blackwell; and Rev. W. B. Wright made a brief address, after which discussion upon the resolutions took place, resulting in their acceptance—one of them in an amended form.

In the evening Rev. Gilbert Haven, Hon. Robert C. Pitman and Mrs. Stone addressed the meeting, after which an adjournment sine die was ordered. The matter of the suffrage question has at length been placed before the consideration of the politicians at the capital. On Wednesday, Jan. 11th, Victoria C. Woodhull, Mrs. Susan B. Anthony, and other advocates of woman suffrage, appeared in Washington before the House Judiciary Committee, and maintained that women are now entitled to vote under the 15th Amendment. The Committee deferred their decision.

Charly—The Knights of Pythias.

Trimont Lodge, No. 6, of Boston, held a public social meeting at the hall No. 8 Boylston street, on Monday evening, Jan. 23d, with a good attendance, although a severe snow storm was in progress.

Addington D. Welch, P. C. D. D., delivered the opening address, in which he reviewed the work of this comparatively new order. He said that in the State of Pennsylvania alone, the Order had subscribed a fund of \$200,000 for the benefit of widows and orphans of its members, and had established two schools for the education of outcast children. A hospital had also been endowed in that State for the benefit of the Knights and their families.

He also related in a touching manner the faithfulness to his vow of Samuel H. Hines, of Old Dominion Lodge, Richmond, Va., who, at the burning of the Spotswood House, in that city, was stopping there with a fellow-member. On the alarm being raised, he escaped from the building; but, finding his brother knight had not, he returned, in spite of entreaties, and perished in the flames while endeavoring to rescue his friend. After the address, P. C. Mulhane presented to the Lodge a portrait of Mr. Welch; P. C. McKenzie was presented with a Grand Lodge regalia, and the remainder of the evening was passed in social converse, speeches and singing.

Miss Leys as a Lecturer.

Miss Jennie Leys, of Boston, a lady of education and personal worth, who entered the lecturing field less than a year since as an inspirational speaker, is rapidly gaining the front rank as a lecturer. Everywhere she has spoken reëngagements have been the result, and for longer terms. This fact speaks for itself. She will lecture in Granite Hall, Chelsea, Sunday evening, Jan. 29th.

Rebuke of Intolerance.

There was, perhaps, never given a more signal rebuke to bigotry and intolerance than that uttered by New York and kindred cities during the past week in what was called the "Holland Testimonial." George Holland, a veteran actor, and an industrious and worthy man, lately died; and his brother actor, Joseph Jefferson, went to the minister of an Episcopal church, nothing doubting, and asked him to officiate in the funeral rites; when lo! the man of God refused both his stately sanctuary and his services on the ground of the unsanctified profession of the deceased, and referred Mr. Jefferson to a little church around the corner. This was obtained, and from a humble edifice, presided over by a more humane clergyman, all that was mortal of the venerable George Holland was followed to its last resting-place by a large concourse of personal friends.

As a sequel to that act of intolerance on the part of a Christian minister, the actors of New York and Brooklyn united in giving a grand Testimonial in the form of benefit entertainments for the widow and children of the deceased. On Thursday afternoon, Jan. 19th, eleven performances were announced and duly took place. The theatres that were opened so generously and with such spontaneous unanimity were Booth's, Niblo's, Wallack's, Fifth Avenue Theatre, the Olympic, the Bowery, Lina Edwin's, Wood's Museum, the New York Circus, the Brooklyn Park and the Brooklyn Academy. All the actors contributed their services, and the performances yielded jointly six thousand dollars, with an additional five hundred dollars sent on by Mr. Ford, manager of the Holiday-street Theatre, Baltimore. The following poem, written by George Vandenhoff, and recited at three of the theatres on that memorable afternoon, shows the animus of the public mind:

THE POOR PLAYER AT THE GATE. Wisely good Uncle Toby said, "If here, below, the right we do, 'Twill not be a bad day for us above." What cost we wore, red, black, or blue, "At Heaven's high Chancery gracious deeds Shall count before professions, And humble virtues, clad in weeds, Shall rank o'er rich possessions." So the poor player's motto garb, If truth and worth adorn it, May pass unchallenged through the gate; Though curls and bigots scorn it. The Lord of love, the world's great Light, Made Publicans his care, And Pharisees alone demurred That such his gifts should share. But still he held his gracious way, Soothing the humbled mourner, Never made one slumber break For comfort "round the corner." The woman that in sin was ta'en, Bowed down with guilt and shame, Found pity in that breast divine, That knew no taint of blame.

The Pharisee all gathered round To seek revile and stone her, He bade her "go and sin no more"— His mercy would atone her. He raised from death the widow's son, Nor ask'd his trade, profession; Enough for him a mother's faith In his divine compassion.

He healed the palsied, halt, and blind, For whom no heart felt sorrow; He never bade them get and find A Doctor—"round the corner." Some modern saints too dainty are To walk in paths like these; They'd lock the gates of heaven on woe, If they but held the keys.

The widow's friend asks prayers o'er him From whom the dead's hand has torn her; The saintly man refers him to "The small church round the corner."

What is there in the player's art Should close the fount of love? He who on earth plays well his part May hope to act above.

The lessons he has wreathed with smiles, The hearts his mirth made lighter, Shall plead like angels' tongues for grace, And make his record brighter!

* And though not nearest to the Throne, Yet sure the lowliest born, or Tabor in the remotest barn, May find in heaven's a corner.

All honor to the Little Church, And to its gracious Pastor, Who in his heart the lessons kept, Taught by his heavenly Master! And when this fleeting scene is past To sinner, saint and scorner, Let him who acts may find, at last, A bright home "round the corner!"

Two brilliant entertainments were also given at the Academy of Music, on the afternoon and evening of the following Saturday, for the same object. Stars of the lyric and dramatic stage met, perchance on the same boards for the first time, and each in turn testified in song or speech a noble scorn of bigotry and appreciation of life-long industry and modest worth. The pure sweet voice of Clara Louise Kellogg fell on the ear in the rich and mellow notes of a song from "Mignon;" and Marie Seebach's sweet German accent was heard in a recitation of Goethe's "Erie King." George Vandenhoff repeated "The Poor Player at the Gate," and the hearty cheers that greeted the close of almost every verse showed how welcome to a vast and cultured New York audience was a brave repudiation of priestly intolerance. MARY F. DAVIS. Orange, N. J., Jan. 22d, 1871.

The Late Fred. T. Somerby.

The death of Fred. T. Somerby calls for more than the casual mention it has hitherto received. His many acquaintances recognized in him a man of original character. At his best, he was a keen critic, both of men and books, and his knowledge of literature was extensive and minute. He wrote a great deal for the Boston press during his life, and especially for the Post, where his nom de plume, "Cymon," was attached to many letters abounding in trenchant criticisms and playful fancies. He had a hearty contempt for sham of all kinds, and this excellent quality, exaggerated by a constitutional lack of reverence, sometimes produced results quite shocking to the slaves of conventionality. He was a man of sturdy honesty, both in word and act. For the larger part of his life he was an incurable skeptic in religious matters, but some years before his death all his doubts were resolved in the most unswerving faith in the doctrine of Spiritualism. Under this doctrine the future life was as real to him as the present. He was a man of quaint fancies and sententious speech, a genuine appreciator of wit, and himself a humorist of no mean ability. He had a peculiarly sensitive and nervous organization, which gave a color to all he said and did, and it was from the giving out of this part of the result—Boston Daily Herald.

The above notice is a just tribute to a worthy man, and is evidence that Mr. Somerby was appreciated most by those who knew him best.

Grand Spiritualist Fair.

Preparations are still making to render this project a success. The weekly meetings held on Tuesday and Friday afternoons and evenings have been attended by large numbers of spiritual believers, and much work has been accomplished on articles for the tables. Several valuable donations have been received, of which an account will be given in due time. The Spiritualists outside the city and its immediate vicinity are reminded that this movement is open to the labors of the friends everywhere, and that donations and articles are earnestly solicited from them also.

Notice Forster's lectures, advertised elsewhere.

Movements of Lecturers and Mediums.

Mrs. C. A. K. Moore will answer occasional calls to lecture on Spiritualism, social and religious reforms. Her address is 8 Wellington street, Worcester, Mass.

Miss Julia J. Hubbard lectures in Manchester, N. H., Jan. 29th.

Lyman C. Howe is lecturing in Music Hall, Chicago, (his second engagement this season,) during this month, and is giving excellent satisfaction.

Mrs. M. J. Wilcoxson has been very ill of late, but we are pleased to learn is now convalescent, and hopes soon to resume her labors in the lecturing field.

N. Frank White is laboring in Newbern, N. C. F. B. Dowd, says the R. P. Journal, the eminent Rostorocian, will answer calls to lecture. He is one of the clearest thinkers of the present age, and capable of entertaining any audience.

Moses Hull speaks in Titusville, Penn., during the Sundays of February. March and April in Washington.

The analytical healer, Dr. Dako, remains in Kansas City, Mo., until Feb. 6; heals at Lawrence, Kansas, Eldridge House, until the 10th; the balance of February Taft House, Topeka, thence home to Chicago.

Cosmopolitan Publishing Company.

A Joint Stock Publishing Company has just been formed in the city of Baltimore, Md., with Moses Hull as Superintendent, and Levi Weaver, of Baltimore, as President. The object is to publish a weekly newspaper, also books and tracts devoted to Spiritualism. They intend early in March to issue the first number of their paper, The Crucible. They will also open a bookstore in Baltimore, where all kinds of reformatory and spiritual books can be had. With Moses Hull as editor-in-chief of The Crucible, and the cooperation of several of the best writers in the land, the company ought to succeed in driving a thriving business in the South. Knowing the perils of such an undertaking, we tremble for the company, yet, for the good of our common cause, we most heartily wish it success.

Randolph and His Writings.

We call attention to Dr. Randolph's card in another column, wherein is announced the issue of the first Rostorocian Manifesto. It seems to be the lot and especial mission of this strongly organized man to periodically throw bombshells of the heaviest kind, plump and square, and bravely too, right into the ranks of the world's best thinkers, scattering them right and left. This last and most extraordinary manifesto, if we mistake not, will create a greater commotion in the world than anything from his pen for at least ten years. Read, ponder and then dispassionately decide.

Annual Meeting of the Massachusetts State Spiritualist Association.

Owing to going to press on Wednesday, we shall be obliged to defer any extended notice of this meeting till our next issue. The society was called to order at eleven o'clock by its President, William White, who on motion to that effect, nominated the various committees. Conferences; stated addresses; the election of officers for the ensuing year; the reception of reports and the passing of resolutions—composed the order of business at the various sessions.

Acknowledgment.

We acknowledge the receipt of ten dollars from Robert B. Wilson, of Boise City, Idaho Territory, to be equally divided between our invalid brothers, Austin Kent and Joseph Baker. Bro. Baker was formerly one of the editors of the American Spiritualist, and a lecturer. He is now suffering from paralytic shocks which have entirely disabled him. He is old and very destitute, and should receive the aid and sympathy of those who are blessed with health and means. His address is Joseph Baker, Janesville, Wis.

Louisville, Ky.

The Society of Spiritualists in Louisville is on the high road to success. The meetings are well attended. Mrs. M. J. Wilcoxson is engaged to speak there through March, and Dr. E. L. H. Willis in April and May. The meetings are now held in Welsger Hall, 4th street. E. Jewell is President of the Society, and E. R. Spurrier Secretary. The Society has issued a small pamphlet containing a "statement in relation to the opinion of Spiritualists" on many important truths embraced in Spiritualism.

Worcester Meetings.

Mrs. C. A. K. Moore, in a private note, says: Spiritualism is looking up here in this city somewhat. Meetings are now held in Horticultural Hall, and the interest and attendance is increasing. Nellie Davis is engaged for February and March. I think Messrs. Eaton & Co. are entitled to a good deal of credit for their persistence and self-sacrifice in sustaining the meetings under such discouraging circumstances.

Havre De Grace, Md.

The Republican alludes to the lecture of Mrs. Clark, of Baltimore, in that place, on the subject of "Spirit Intercourse," and says that she, "in an easy, pleasant way, presented the subject in such a plain, rational manner as to be understood by ordinary mortals, meeting the practical experiences, as well as touching the hearts of her hearers."

A Jewish Rabbi.

H. Z. Snershon, of Jerusalem, called on us a few days ago. While in this city he proposes to give a series of lectures on the Holy Land, Manners and Customs of the Syrian Turks and Arabs, and other interesting topics. He has been lecturing for nearly two years in his country, and the press speak very highly of his lectures. He is reputed a fine Hebrew and Talmudical scholar.

D. W. Hull on Cape Cod.

D. W. Hull is lecturing at present on Cape Cod, to large audiences, on Spiritualism, Theology and Astro-Theology. He is regarded by a correspondent as "the most convincing lecturer that has ever visited the place, not even excepting his brother. An invitation will be given him to return here as soon as convenient."

"Is Spiritualism Atheistic?"

The above is the title of an article on our second page, reviewing Prof. Denton's position on that subject as gathered from one of his lectures. It is written in a fair and candid manner, and will no doubt meet with sympathetic responses in the hearts of many.

That Curious Book, by A. J. Davis.

Entitled "THE FOUNTAIN," is having a great sale. By the publishers' advertisement it will be seen that a second edition has been issued.

Message Department.

Each message in this Department of the BANNER OF LIGHT was spoken by the spirit whose name it bears through the instrumentality of Mrs. J. H. Conant.

The Banner of Light Free Circles. These Circles are held at No. 153 Washington Street, Room No. 4, (up stairs), on MONDAY, TUESDAY and THURSDAY AFTERNOONS.

Donations in Aid of our Public Free Circles. Since our last report the following sums have been received, for which the friends have our warmest thanks:

Invocation. Oh God, thou who art our Father in wisdom and our Mother in love, thy children in mortal cannot understand thee.

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

Lucy Gaines. I am well now. I was sick with a fever and died. My name was Lucy Gaines. I lived in New Orleans, and my mother said if I would return and tell her what my last words were to her, she would believe that the spirits could come back.

Mrs. Minnie Gunning. A light never goes out on a mortal heartstone that is not relit again for the benefit of those who loved it in the spirit-world, and if those who loved it look earnestly, hopefully, prayerfully, they can see that light, and be made glad by its presence.

Inez Shipman. Tell my father, Rev. Orin Shipman, that if he should come to Boston, I will convince him of the immortality of the soul, and show him, beyond all doubt, that his daughter Inez lives.

Invocation. Thou Infinite and Perfect Principle of Life, thou that occupiest all space and guidest all motion, be thou consciously with us this hour, and teach us to worship thee in spirit and in truth.

Questions and Answers. Q.—Has not the Christian idea of the cross a still further development of thought in it? A.—Yes, it branches out into almost innumerable directions. It would be impossible to enumerate them all.

James Barrows. My name was James Barrows, a native of South Carolina. I was wounded at the battle of the Wilderness, and died a few hours after being carried from the field. I am the son of Dr. David Barrows, of Charleston, S. C. I have recently learned that my people are fostering the idea that I am still alive in the body.

Celia Bickford. I believed in these things before death. I am not here because I feel unhappy at the change, or because I would come back to earth and live again, for I would not. But I am here to do what I am able to toward washing out a stain that is attached to my memory.

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