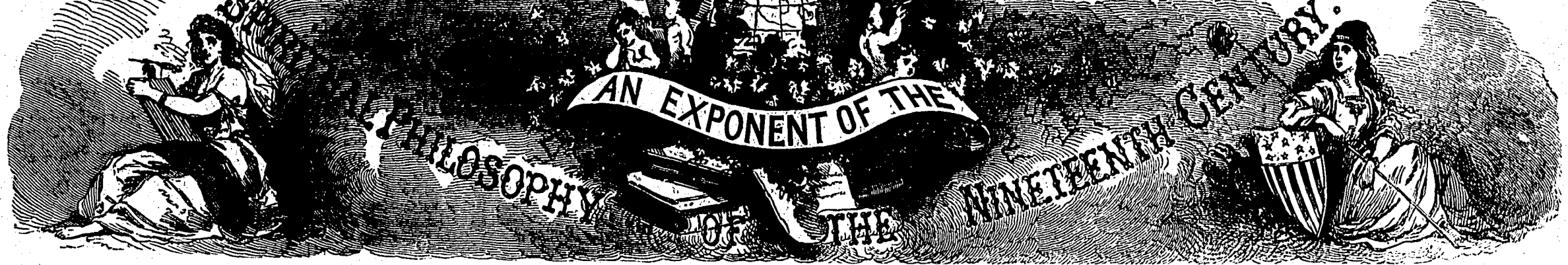


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The Lecture Room.

SPIRITUALISM THE RELIGION FOR UNIVERSAL HUMANITY.

A LECTURE BY PROF. WM. DENTON,
In Music Hall, Boston, Sunday, Jan. 22, 1871.
Reported for the Banner of Light.

I know how easy it is for men to mistake a part, and sometimes a very small part, for the whole, as the Marianne Islanders supposed that their little island was the entire habitable globe. How ready men are to think that what they have accepted, the whole world must eventually embrace! The Mormon fully expects the time to come when all men will accept Joseph Smith as the prophet of the Lord, and he sings loudly and fervently:

"Praise to the man who communed with Jehovah,
Jesus anointed that prophet and seer;
Blessed to open the lost dispensation;
Kings shall extol him, and nations revere."

The man or the woman who wrote that extract which I have selected from the Mormon hymn-book evidently expects that the time will come when all men will be Smithites, just as the Orthodox believer does that they will all be Christians. The Jew of old expected all mankind to bow at the footstool of Jehovah, and acknowledge Moses as the chosen prophet of God. There is, indeed, no set of know-nothings in the world who have set up a cult to worship but expect that the time will come when all the world will kneel with them in the dust and adore it.

Are we not to-day deceiving ourselves? Where do we stand? Have we a religion that will bear investigation? Can it say to science, "Come on—search me with your fearless eyes"? Has it that which can feed the hungry soul? Does it possess that inherent power to supply its pressing needs, without which a religion is a mere husk, to be thrown away when the soul arrives at its manhood?

I think it will not be difficult to show the narrowness, the one-sidedness, the utter unfitness for universal acceptance, of the most popular religions of the day. These evidences of incompatibility with universality are to be perceived at a glance; they never can be made—any one of them—the religion of a universal people. To be a Mohammedan, you must believe that Mohammed was the specially appointed prophet of God, by whom his will was revealed to mankind. But what common sense American can ever accept of this infatuated Arab camel-driver as the miraculously appointed ambassador of the universal soul? To be a Jew, you must believe that Moses was also the appointed prophet of the Lord. He ascended a granite peak in the Arabian peninsula, and there received from God two flat stones, upon which he had written, with his own finger, the ten commandments that revealed his will. But do you think, Jew, that yours is the universal religion? Why, it bears on its very face the marks of its utter inability to supply the wants of the world. I turn over the pages of your sacred book, and I read that, according to the law of Moses, three times a year all males were to appear before the God of Israel, in the place that he should choose; and, since he chose Mount Zion, as the Psalms inform us, all the men of the world must journey to Palestine three times a year. But even now, with our present facilities of travel, we should no sooner arrive at home than we should have to start out again to appear before the Lord in Zion. Should the Jewish religion ever become universal, the crowd around Jerusalem would be so great that a large proportion could never get within ten miles of Mount Zion. Your Sabbath law, Jew, tells me that I must keep holy the Sabbath-day. To obey that part of it which says "Thou shalt make no fire in thy habitation on the Sabbath-day," multitudes would be compelled to lie in bed all day or freeze to death. Your religion is no more fitted for humanity than a doll's clothes for the man of forty. It will do for a warm climate, but not for a cold one, and can never become universal. You can water the world with a ten-cent squirt, and dispense with the clouds, as easily as you can make your religion subserve the needs of universal humanity.

"Oh," says the Christian, "that is true! Judaism was only for the Jew and for the past. Christianity is the religion for the present and the future. It breaks down the narrow ordinances and the childish rituals of the Jewish dispensation. There is now neither Jew nor Gentile in Christ Jesus. Ours is the religion for all mankind, and we shall never rest till 'every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.'" But, to be a Christian, we must believe that Jesus, an ignorant Galilean carpenter, was either God himself or the only begotten son of God, miraculously sent by him to be the Saviour of mankind, and miraculously raised from the dead. But where is the evidence by which we can establish this? how is an intelligent man to receive any satisfactory proof of the statement? No man can see Jesus. Our Christian neighbors say: "Come to Jesus! but where is he? They do not pretend that we can really see or hear or find him. Nor can we even find any reliable or consistent account of him. The evidence is all second hand. The more a thinker examines the stories of his life, the less faith he places in them. The more intelligence a man has, the more likely he is to be damned for lack of faith; and the less intelligence the more readily he can credit the unreasonable and make his salvation sure. You are unable, Christian, to give to others the evidence which you think, by faith, you have received, and your religion cannot be a universal one. It is out of harmony with the highest conceptions of human reason, and utterly fails to satisfy any man who is skeptical as to its statements. It is all right, as long as the priest or the

believer have their own way, and one side only is presented. It belongs to the days of genii, fairies and giants, of griffins, satyrs, mermaids and fiery dragons; preach it to the Hottentot or the man-eating Feejee Islander—he may receive it—but it is not for us, and never can be the religion of universal humanity. [Applause.]

These religions are narrow and one-sided, defective in development, and fit for babes and children, but not for men. Where, then, stands our religion to-day? will it bear investigation? Is it in harmony with reason and science, and can it claim to satisfy this continually restless and outreaching soul, and to widen and deepen the intellect? First of all, let me say, Spiritualism has what no other religion has—Spiritualism is what no other religion is, and that is a living religion. [Applause.] It is based upon a living fact. It is a religion alive at this very time. Judaism depends upon something that is said to have happened thirty-four hundred years ago—something altogether foreign to our experience, and that has never been repeated from that time till now. If we want to obtain the proofs of Christianity, we cannot, save by resting our belief entirely upon statements made regarding a man who lived nineteen hundred years ago—and statements that are infinitely more likely to be false than true. "I went up into the mountain," says Moses, "and there I saw the God of Israel." Ay, Moses; but we want to see that God of Israel, too; we want to examine those tables of stone for ourselves. Judaism, to be equal to Spiritualism, should be able to say, "Come up with me into the mountain and you shall see the rocky tablets as I receive them from the hands of Jehovah, and you shall hear his voice as he talks to me from the clouds that veil his glory." Christianity, to be a living religion, and thus a universal religion, should be able to show us and all men Jesus now walking through our cities, laying his hands on the sick, and they recovering; stopping the hearse in the streets, calling to the enclosed corpse, and sending it back a living man to his weeping wife and children to praise the living Jesus, the Lord of life and death. Instead, it has but the incredible story to tell, which becomes less and less credible as day after day removes it so much further from us. While Judaism tells of something which occurred thirty-four hundred years ago, and Christianity of matters transpiring nineteen hundred years ago, Spiritualism depends for its evidences upon what is taking place to-day. He who speaks to you this afternoon (and scores of you here assembled) knows that these things are so. [Applause.] It is alive! there is beauty and there is power in it. Spiritualism is a living force—walking, talking, writing, rapping. It is alive—the light is in its eye; the blood flows through its veins, because the soul is in its body. It is defending itself, conquering its foes, blessing its friends, and is destined to go on conquering to conquer, till it becomes as universal as the race, extending to earth's remotest bound. [Applause.] It was not born with the Rochester Rappings, nor Davis's Revelations, nor will it die while there is a mourner's tears to be dried or a wounded spirit to be healed. [Applause.]

"It is very easy to say so, but where is the proof of all this?" says the unbeliever. Our proofs are with us. Spiritualism does not say spirits did exist and appear to men two, three or four thousand years ago, but that they exist now; they make their presence known daily, hourly—not to a favored two or three who climb a mountain and tell the crowd to beware of following them, but to multitudes, not disdaining the poorest or the vilest. Suppose the raps had come to the Fox family twenty odd years ago, and to no one else; suppose that after a few days they had never been heard again, nor had any other phenomena appeared that demonstrated the existence of spirits, where would Spiritualism have been to-day? Instead of having its millions of believers, and they increasing daily, it would, if in existence at all, have been confined to a handful of obscure believers, who in some corner might have cherished their faith, but could never have impressed it upon others. Had Galileo seen the moons of Jupiter through his one-inch telescope, as he did, and no one since—though searching the heavens with vastly better glasses—been able to verify his statement, could that statement have been received as scientific truth? Science is based upon living fact—fact that can be verified by the observations and experiences of the living, and the religion that is to be universal must resemble it in this respect.

Now, let me give you a chapter out of my own experience—one of hundreds, but one of the most recent. Last summer, Dr. Slade, of Michigan, visited Boston, and I heard of some interesting manifestations taking place through him. I called upon him one afternoon and requested a sitting. I had never before seen him, nor do I think that he had ever seen me. We sat down to a small pine table, on which lay a common school slate, with a small fragment of pencil upon it. The Doctor took this slate and placed it under the leaf of the table, he holding one end close to the under surface of the table-leaf with a thumb and finger, and I holding the other end in the same way. In a few moments, I felt a pressure upon the slate, and heard the pencil scribbling upon it. On taking it out, I found written upon the upper surface of it, "God bless your soul, E. Smedley." The name seemed familiar to me, but I could not remember who the person was. The slate was again placed under the table in the same way, with a request that something might be written that would reveal to me who he was. In a very short time I felt the pressure again, and heard the pencil write, and on taking out the slate I found written: "You used to come to my house at Gasport." Then I remembered my old friend Smedley, at whose house in Gasport I always made my home when lecturing in that place, and of whose death in Michigan I had heard some three years ago. He subsequently wrote on the slate: "Do you remember the old well? I do." I did very well re-

member it. On his farm near Gasport were gas springs, which arose, in my opinion, from deposits of petroleum, and I advised him to bore for oil. He did so, going down some four or five hundred feet, when the drill stuck, the rope broke in attempting to extricate it, and the well was abandoned. In what clearer way could my friend have manifested his presence to me? Could I have been more assured had I seen him?

A few days afterward I called upon Dr. Slade again, taking with me a slate that I had bought on the way, not to satisfy myself, but that I might remove the doubts of others. This slate was placed under the leaf of the table, and held as before, and in a very short time I found written upon it a letter from my old friend, Elisha Smedley. Remember, the slate was never out of my sight for an instant—that it was a slate that I had bought but ten minutes before, and that this occurred in broad daylight. On the same occasion, another slate was placed on my head by Dr. Slade, he sitting before me, and holding it with one hand, and instantly there was written upon it: "Remember me to all. Crowell." I said, "Can that be Crowell, of the Banner of Light?" The Doctor turned the slate over, and again there was written "O. H. Crowell, of the Banner." I showed this to a gentleman familiar with Mr. Crowell's handwriting, and he declared it a *fac simile*. Was not this good evidence that Mr. Crowell, whom death took away so recently, was still living and interested in what concerned him on earth? The letter written by Mr. Smedley I have now with me, and will read it. It was written the day after the camp meeting at Walden Pond:

"My noble friend and brother, William Denton: We were all present yesterday, and enjoyed the great feast of seeing the gospel so well put forth and sustained by you; noble souls, that dare come out and proclaim to the world the beauties of God. I cannot understand how the churches can abuse our Heavenly Father as they do. Can they love him? I should say, no; for we cannot love one that we live in fear of. God speed you, my brother, and all that work for the spiritual world. If the churches hate you, the angels will bless you. Mrs. Slade is here; she joins me in what I have already said. Stand up for the right, and you will come out of darkness into light. My best respects to your wife and all my friends. I am, as ever,

E. SMEDLEY."

That is not the kind of a letter that a college-bred professor would write, but the writer was not a college-bred professor. It is just such a letter as I should expect my friend Smedley, who was a plain farmer, to write. He always thought me too radical; and in that letter I see evidence that his religious opinions are now nearer to the Orthodox standard than mine; but this does not surprise me. It is just what our spiritual investigations would lead us to expect. There is a table of stone [holding up the slate] of infinitely more importance to me than the tables of stone on which Jehovah is supposed to have written on Mt. Sinai.

I ask if I do not speak the truth when I say Spiritualism is a live religion. That is the beauty of it, [Applause.] The evidence I have on this subject, all can have if they will. There are numbers this afternoon listening to my voice, who have had as good, and some better evidence than this that I have given, of the present existence of their friends who had departed. The professors can have it when they will endeavor to get it with the same amount (or less) of the labor they expend in hunting over piles of musty volumes in pursuit of something in the shape of a fact that is a thousand years old, and has only its age to recommend it. Any man can obtain it when he will come down from the cold heights of professional pride and apply his mind to these facts; then can he know the truth of the communion of spirits, just as I do, and then will he recognize Spiritualism as being a live religion. What are the old religions to me? They are dead religions—every one of them. [Applause.] By the side of such a fact as I have presented to you, shining like a sun in my mental sky, Christianity, eighteen hundred years old, fades to the feeble glimmer of a glowworm's lamp. Judaism died with Moses, and was buried in the "valley over against Beth-peor." All that exists to-day is merely the dried bones rattled occasionally in the synagogue. Christianity died with the men who first preached it—the only ones who could ever have known it to be true; the rest have only swallowed their story at second or at twentieth hand. There lies the cold corpse. True, it has been embalmed, and the doctors of divinity have exhausted all art in their attempts to galvanize it into life. They have assured us often enough that it is alive—nay, that the life of the world is in it; but there it lies—no man ever saw it move save when the priest pulled the wires, like a puppet in a show. No mortal ever saw the light of its eye, or heard a word out of its marble lips. The Unitarians have whitewashed its sepulchre, and decorated it with flowers. [Applause.] They have dressed the corpse, and made it look respectable; but, alas! it is stone dead, and the wise ones among them know it, and console themselves by telling us that they are certain everything else is as dead as it. [Applause.] Speak for yourselves and your religion, gentlemen; do not presume to speak for us and ours. We have clasped the hand and heard the voice; we know the loved ones live who have gone before, and, with our knowledge, we can but lament the ignorance that denies it, which is only exceeded by the presumption that accompanies it. [Applause.] Spiritualism is a live religion—and I glory in it on this account—for young and old—the king on his throne and the beggar on the dunghill, the angels have given evidence of their existence and their power to communicate. To-day there exists among us a new truth of surpassing glory, and we can but bless the day when it made its appearance upon our planet. In the light of such a fact as I have just related, where is the curtain of death? It is pierced through and through with sunbeams, and only exists for those who dare not or will not thor-

oughly investigate the spiritual phenomena constantly taking place around them. The proud philosophers of Galileo's time refused to look through his telescope and see the moons of Jupiter, for they had already decided in their superior wisdom that Jupiter had no moons; and no other man could know what they did not know. It was impious to discover what their superior wisdom had not been able to discern. And we do not need to travel a hundred miles from Boston to discover just such philosophers to-day, who not only decide that they have no evidence of future existence, but that no other man has, and thus with an arrogance worthy of His infallibility the Pope, they make their ignorance the boundary of every other man's knowledge. The man who lectures on immortality in this nineteenth century, and has never investigated the spiritual phenomena of this age, is as inexcusable as the man who lectures on astronomy, ignoring all that has been discovered since the telescope was invented, and refuses to look through it, asserting that what his eyes cannot behold, he is quite certain can never be seen.

But to be a universal religion, it must not only be a religion based upon living facts; it must administer to the great needs of the soul—those needs especially that science and philosophy, so called, have been utterly unable to supply. The greatest of these needs is an assurance of our own future existence and that of our friends, where we can meet and enjoy their presence. All others appear to me insignificant. Some tell us that we should live in the present, and let the future take care of itself. We are so constituted that we cannot do this. Have we reason to expect evil to-morrow—it darkens like a cloud the sky of to-day; the joy that we anticipate in the future glorifies the present as the unseen sun glides the tops of the eastern hills. Assure us our future and the future of our friends, and we will bear the ills of the present with the courage of martyrs. Their faith in the future made heroes of the early Christians—enabled them to sing in the dungeon—to bear the rack unmoved, and smile as they stood with the burning pile around them. If faith has done this, what will not knowledge do? [Applause.] The religion that does not supply their need can never command the allegiance of any large number of believers. The religion destitute of a future life is like a man without a backbone—in capable of showing any power—as helpless and as useless as a jelly fish on a dry sea-beach. Where is the religion that can equal Spiritualism in this respect? To be equal to it it must be it.

Mary Jenkins is a widow who has just lost her son William, twenty years of age. He was not vicious; he was not religious, but kind to his mother, whose affections were centered on him. He was her all. A fever seized him, and the cold grave has closed over all that was left, and she cannot be comforted. She opens the Old Testament and reads: "Many of them that sleep in the dust of the earth shall awake." "But how many?" she says. "When will they awake? Will my boy awake then, and shall I also awake, and shall I see and know him?" Where can she obtain the answer to these important questions? She turns to the New Testament for the comfort that the Old is unable to give, and she reads: "Blessed are the dead that die in the Lord." "Ah! but my boy did not die in the Lord; he cared nothing about the Lord. What blessing is there for him?" She reads again: "The fearful, the unbelieving, and the abominable and murderers and whoremongers and sorcerers and idolaters and all liars, shall have their part in the lake that burneth with fire and brimstone." She remembers that William was an unbeliever, and scoffed at sacred things; nor did he always tell the truth. Her fears say: "He has his part in the lake that burns with fire and brimstone." And her mother's love says: "I wish I was there with him, to comfort him. Oh! shall I ever see my boy? Would to God that I might go where he is! I'd rather be in the deepest hell with him, than in the highest heaven without him."

She hears of Emerson, the Concord philosopher; of his profound wisdom, and his benevolent heart, and she resolves to call upon him and inquire of him in the anguish of her heart. She states her case: "Now, Mr. Emerson, is my boy alive, and shall we meet again?" "Well," says Mr. Emerson, "we have no proof of immortality, but it is highly probable that he does live somewhere, and you may possibly meet him again." "Highly probable!" says the mourning widow, "it is possible," rings in her desolate soul—"is this all?" and she turns, sad and sorrowful, away. Some one informs her that our friend Alger, the Unitarian minister who officiates in this hall, has made the subject of the future existence of man a special subject of study for many years, and to him she also applies. Her heart is breaking with grief, doubt and anxiety, and she cannot rest. "Yes," says Mr. Alger, "I have studied this subject for twenty-three years. I have read all the books that I could find which treat of it, and my conclusion is, that I know nothing of the existence of man after death—neither does any other man, much as some pretend. It is impious to seek to discern what God has not thought proper to reveal." [Applause.] Sadder, fearfully sadder, but no wiser, she turns in silence and sorrow away.

She has heard of Spiritualism, but it had always been regarded by her as something low and vulgar; it was the Nazareth out of which no good thing could come. But at length she goes to a medium, a total stranger; raps are heard upon the table at which she sits, and they profess to come from the spirit of her boy. But she is not to be convinced by any such cheap test as this. She is told by the raps to place a sheet of paper under the table with a pencil upon it. She instantly hears the motion of the pencil on the paper, and on taking it out, reads to her astonishment and delight:

"Dear Mother: Cheer up; I am with you. Your

William watches over you for good. We shall meet again.
Your loving son,
WILLIAM JENKINS."

There it is, a *fac simile* of his handwriting. Away go clouds and gloom; joy chases sadness from her soul, and she blesses the only religion that has brought immortality to light and returned from the field forever victorious over death. There is not a city nor a town, not a hamlet in the broad country into which Spiritualism has not gone, giving the balm of consolation to the mourner's heart by indisputable evidence of the presence of the departed. At its touch, the "monster grin" has been transformed into an angel of light, and the gloomy portals of the tomb into the pearly gates of Paradise! [Applause.]

A religion, to be universal, must be in harmony with reason and science, and bear the strictest scrutiny. Ours is a reasonable religion, and it is the only religion that is. When a man goes to a Christian church, he generally leaves his reason behind the door with his umbrella. "Were I to reason on religion as I do on science," says Faraday, "I could never be a Christian." Reason calls for knowledge—Christianity demands faith. Reason demands miracles now, if they were ever performed—Christianity demands acceptance of the wonderful past, that can never be repeated, on pain of eternal damnation. Christianity shocks our reason at every step, and the more reasonable men become, the faster they outgrow it. Spiritualism teaches that man is a spirit, and points to the living facts that demonstrate it; it teaches that this spirit lives after death, and it has thousands of the best of men and women to testify that they know it; it declares that the spirit separated from the body can and does communicate with those still in the body, and it presents an array of evidence in its demonstration that is absolutely overwhelming, and in accordance with reason and true science. Bring in Mohammedanism, and it cannot stand the fire of reason for five minutes. Bring in Judaism—it dare not look up or open its lips till reason has gone. Bring in Christianity, and what form of its creeds will stand the test? Jesus himself, cross-questioned on this platform, would acknowledge the weakness of his position. But Spiritualism in accordance with reason and common sense proclaims its simple creed: 1st, that man is a spirit; 2d, that that spirit lives after death; 3d, that that spirit can communicate with those left on earth. And there are ten thousand of the most intelligent of people in Boston who are ready to acknowledge its truth, and twenty thousand more who believe it, and would like to say so, but are not ready to, because it is not popular and fashionable enough yet.

The greatest of skeptics, such men as Owen and Hare, who have spent a long life in the darkness of annihilation, have had their spiritual eyes opened, and recognized that what we call death never reaches the man. We are the children of life—eternal life, and we bless the religion that has revealed this to our souls.

Ours is a religion harmonizing with science and rejoicing in its victories. Geology comes and reveals a past of almost infinite wonder. A fiery globe rolls under us, and we see streams of metal of varied colors roll over a surface as bright as the sun at noonday. Then a heaving crust, black as night, rising in bubbles here and there, and fiery torrents, pouring over it. Then boiling seas and erupting geysers. Then life, at first blossoming in radiate forms at the sea bottom, advances to the fish, crawls in the reptile, flies in the bird, walks in the quadruped, and stands erect and thinks in the man. Christianity stands agape at such a revelation. It is a Samson holding the pillars of its temple with its hands, and that will soon topple it, a heap of ruins. How feels our philosophy in the presence of these grand facts? What says our religion to these truths written in the great Bible of Nature? It greets them as the dark greets the morning. It gives us a series of facts that link with these in the most perfect harmony, forming one grand chain uniting earth and heaven. "You show the past," it says to geology, "I show the present and the future. You tell of the progress of the by-gone ages, I tell of the progress of the soul in the ages to come." [Applause.]

Archæology comes and shows us the first rude men, with their low foreheads and their large backheads, and traces through the procession of hundreds of ages the being who culminates in the man of to-day. Genesis brings in Adam, but she says, "Your Adam is a thing of yesterday." Away go Adam and Eve, by her revelations, out of the garden which Jehovah made for them. They vanish; they belong to the day of imaginary creations. These fictions of Jewish and Christian fancy are not in harmony with the grand truths of Nature or history. But the teachings of Spiritualism are so in harmony. Our philosophy follows the advance of man through all the ages of the past, and teaches that this development was necessary to produce the high order of the race at the present time. And it also teaches that, as this advance has taken place in the past, so throughout the unbounded future that opens before him, man shall forever ascend.

Spiritualism carries within it the best portions of all revelations that have ever dawned upon man. The religion of the Indians contains as its principal feature the communion with the spirits of their fathers. The Chinaman believes in the return of his dead ancestors. Early Christianity also owed its strength to its direct bearing on this distinctive proof of a future life, and when men took this out of it they destroyed its practical utility and power. This element of universality in Spiritualism will enable us to convert the people of other lands and religions with a rapidity that the world has never seen before. It has numbered its followers by millions in the last twenty years, and when we send, as we shall, a good medium to China, he will convert more in one day than the Christian missionaries have been enabled to in twenty years of laborious toil; and this conversion will not—like the Christian's—

have to be done over again in a week. [Laughter.]

A religion, to be universal must inculcate the highest morality. I know of no religion whose teachings give men a stronger incentive to right doing than Spiritualism. Judas sells the sins of the people off into the wilderness with the scapegoat, and Christianity sends the sins of its believers off with the scape-lamb Christ Jesus. You may sin, and the penalty be borne by the innocent sufferer; you may sow hell for a lifetime—all but the last moment—and reap heaven for an eternity. Spiritualism repeats the ancient Scripture so little believed by the men who utter it: "Whatsoever a man sows, that shall he also reap." Spiritualism demonstrates that souls are just what their lives have made them, and therefore presents the strongest incentive to goodness. The Spiritualist who is a liar, thief, licentious or intemperate, is in direct contradiction to the legitimate influence of his faith, and with its universal acceptance will come that righteousness that exalts a nation, and wrong-doing will eventually cease among mankind.

"But," says an objector, "your religion can never become universal, for it lacks the support of the respectable." And who are the respectable? Those who have managed, by greed, by accident or by knavery, to acquire more than their share of the world's wealth? Save us from such respectability. Were it respectable it might be as cold as Unitarianism—as dead as Quakerism, and as anxious to carry favor with the Orthodox as Universalism now is. [Applause.] The only respectability that I respect are truth and right, and with them on our side we shall win our way to the furthest corner of the earth.

"But the philosopher sneer at you, Emerson calls your philosophy 'rat-hole philosophy,' and Alger, imitating him, calls your manifestations 'rat-hole manifestations.'" So I have heard; but so much the worse for the philosophers. Had these men fairly investigated this important subject, and given us the result of their investigations, whether favorable or otherwise, I could have respected them; but the man who sneers at what he has never investigated neither acts the part of a philosopher nor an honest man. They are not the first men of ability who have failed to appreciate the discoveries of their own age, and, while admiring the fables of a thousand years ago, have looked down with contempt upon the most important facts occurring around them.

"But who could endorse all the absurdities taught by ignorant and superstitious mediums all over the land?" Who is under any necessity of endorsing all these? Do you think I am? I know of no Spiritualist who considers any such thing necessary. I have heard as foolish things from the lips of mediums as I have from the lips of Methodist ministers—and that is saying a great deal; but I never supposed for a moment that my acceptance of spiritual facts that have come under my observation required me to endorse this nonsense, spiritual or otherwise. There are just as ignorant persons in the spirit-world as in this; and when they communicate, their ignorance must be manifested as truly as the intelligence of the educated. Just as surely as you open the doors, you must receive that which comes to you—the wise or the ignorant. You are not responsible for this—I am not responsible. I preach what I believe is true, and am not accountable for anything that does not harmonize with the conceptions of my soul.

"But just think of the ungrammatical and nonsensical stuff palmed off for the writing or speech of Shakespeare, Byron, Poe, Channing, Parker, Franklin and others." And just think of the wretched stuff palmed off, Sunday after Sunday—and no little in Boston—in the name of the God of the universe and his Son. Much of it cannot be surpassed outside of a lunatic asylum. You do not accept the latter, nor I the former. I treat spiritual communications as I do the statements of the Bible—only accepting those that are in accordance with my best judgment; and Spiritualists generally do the same thing.

As an evidence of the universality of Spiritualism, let me point to its rapid spread within the last twenty years. It has overspread the United States and British America, the British Islands and all the possessions of Great Britain, France, Germany, Italy, Spain, and Europe generally, nor do I think that it is an exaggeration to say that, in all this broad realm, there is not a hamlet in which its believers may not be found. Spiritualism has accomplished, in the last twenty years, more than Christianity did in a thousand, and it is spreading more rapidly now than ever before. Unlike all other religions, no man can make a thorough examination of it without being convinced of its truth. Christianity can scarcely point to a single instance of the conversion of a highly intelligent skeptic. Spiritualism can count them by hundreds if not by thousands, and they are increasing daily. Spiritualism does not need to get up "powows" for a month at a time and count, at the end, fifty children scared into its ranks, five-sixths of whom withdraw when the scare is over. Gently, almost as the dew, open the celestial doors, and in come the departed to reveal their presence, to cheer our souls, to clear the mist from our eyes and enable us to see what the world has groined in darkness to find from the beginning. [Applause.]

Blessings on Spiritualism! It came to us when we were traveling in a land of darkness, peopled with devils and other dreadful monsters; overhead were fearful clouds, charged with vengeance, that muttered their thunders in our ears. Now and then a radiant star beamed for a moment, and then the darkness rolled over blacker than before. But Spiritualism came like an angel of love. She took us by the hand, led us out of the valley of darkness, set us on the mountain, opened the gates of the day and filled our souls with joy; the birds around us are singing, the streams are leaping and the sunshine glides with glory the universal landscape. [Applause.] We may hear her cheering voice everywhere proclaiming, in the words of the poet Cowper:

"Rouse to some work of high and holy love,
If thou an angel's happiness would know,
Wonder thou the earth, while in the world above
The good begun by thee shall onward flow.
In many a branching stream, and wider gulf,
The seed that in these few and feeble hours
Thy hands unceasing and unwearying sow
Shall deck thy grave with amaranthine flowers,
And yield thee fruits divine in heavenly immortal bowers."

A BEAUTIFUL THOUGHT.—Among some of the South Sea Islanders, the compound word for hope is beautifully expressive. It is a manoa-lana, or the swimming thought—faith floating and keeping its head aloft above water, when all the waves and billows are going over—a strikingly beautiful definition of hope, worthy to be set down along with the answer which a deaf and dumb person wrote with his pencil, in reply to the question, What was his idea of forgiveness?—"It is the odor which flowers yield when trampled on."

The world estimates men by their success in life, and, by general consent, it is evidence of superiority of a certain kind.

Original Essay.

THE ANTIQUITY OF THE CROSS.

A Paper read before the Albany Institute, and prepared for publication in the Banner of Light.

BY DR. G. L. DITSON.

PART FIVE.

Young Horus, as a Saviour, was associated with that figure, the Nile-ometer, which was annually regarded with such intense anxiety by the Egyptians. The Nile-ometer, as a round column in a well, represented the linga, itself an emblem of regeneration, and hence had its enigmatical significance, as well as the power, by a visible sign, of imparting a great and living truth. But Horus, besides immediately representing the resurrection and a new life, was an emanation from the crucifixion in the heavens—from the St. Andrews cross formed by the junction of the ecliptic and equator; and if his festival was not celebrated at that time, it must have been at the period of the present Christian festival, Christmas, the winter solstice. "The first certain traces of Christmas," says Chambers's Encyclopedia, "are found about the time of the Emperor Commodus (at the close of the second century, 180-192). In the reign of Diocletian (about the beginning of the fourth century, 284-305), while that ruler was keeping court at Nicomedia, he learned that a multitude of Christians were assembled in the city to celebrate the birthday of Jesus; and, having ordered the church doors to be closed, he set fire to the building, and all the inmates perished in the flames. It does not appear, however, that there was any uniformity in the period of observing the nativity among the early churches. Some held the festival in the month of May or April, others in January. It is, nevertheless, almost certain that the 25th of December cannot be the nativity of the Saviour; for it is then the height of the rainy season in Judea, and shepherds could hardly be watching their flocks by night in the plains. * * * But not casually or arbitrarily was the festival of the nativity celebrated on the 25th of December. Among the causes that cooperated in fixing this period as the proper one, perhaps the most powerful was, that almost all the heathen nations regarded the winter solstice as a most important point of the year, as the beginning of the renewed life and activity of the powers of Nature and of the gods, who were originally merely the symbolic personifications of these. In more northerly countries, this fact must have made itself peculiarly palpable; hence the Celts and Germans, from the oldest times, celebrated the season with the greatest festivities. At the winter solstice, the Germans held their great Yule-feast, in commemoration of the return of the fiery sun-wheel. * * * Many of the beliefs and usages of the old Germans, and also of the Romans, relating to this matter, passed over from heathenism to Christianity, and have partly survived to the present day. But the church also sought to combat and banish—and it was to a large extent successful—the deep-rooted heathen feeling, by adding—for the purification of the heathen customs and feasts which it retained—its grandly devised liturgy, besided dramatic representations of the birth of Christ and the first events of his life. Hence sprang the so-called 'Manger-songs' and a multitude of Christmas carols, as well as Christmas drama, which, at certain times and places, degenerated into farces or foole' festivals."

Tertullian says that "The Devil signed his soldiers in the forehead, in imitation of the Christians." This translation I give as I find it; but the Latin accompanying it is, "Fithra signat ille in frontibus milites suos." Now, I doubt not that the worshippers of Mithra did wear upon their foreheads the mark of the cross, as Justin asserts, and as the Hindus wear their god-marks to this day. This is as I should have guessed it without the aid of the church father and without assigning it to the devil—who is fast disappearing with those shadows of antiquity which have so long shrouded the heathen deities. The worshippers of Mithra were adorers of the sun, the regenerator, whose emblem was the linga, which, when united with the yoni (without which it must lose its fruitfulness), formed the emblem of the faith they were not ashamed to wear conspicuously upon their persons. And here, as a significant fact in connection with what has recently been read, the most important of his many festivals was his birthday, celebrated on the 25th of December.

Whether Christ was born on the 25th of December or not, there is no doubt that on that day, in the cave at Bethlehem and in all the mithraic caves, canals and sanctuaries throughout the world, with limited exceptions, there was celebrated the birth of a Saviour. In Egypt, either at the spring equinox or at the winter solstice, it was Horus; in Persia and proximate kingdoms it was Mithra; in India it was a new incarnation of Christna or Buddha; in other countries, particularly bordering the Mediterranean, it was Adonis. In the autumn, when the sun crossed the line, or just three days before the 25th, when it descended to its lowest point in the heavens and seemed almost sinking out of sight—a point at which it lay as it were dead, for three days neither rising above nor falling below it—these were crucified afresh, and there was a day of as much universal sorrow as there had been of joy at their birth. Adonis, as personifying the seasons, or the sun in his summer and winter career, was condemned, as all know, to spend a part of the year in the underworld with Proserpine, and the rest with Venus in the upper.

In Rome, the mysteries of Mythra(2) were celebrated in the period of the spring equinox. The ceremonies observed in the initiation to these mysteries (symbolical of the struggle between good and evil—Ahirman and Ormuzd) were of the most extraordinary, and to a certain degree even dangerous character; probably more or less esoteric. "Baptism, and the partaking of a mystical liquid, consisting of flour and water, to be drunk with the utterances of sacred formulas, were among the inaugural acts."(3)

As has been stated, the cross appears upon many of the oldest of the Assyrian and Egyptian monuments, and is recognized throughout the Hindu sacred records. Upon the breast of one of the mummies in the Museum of the London University is a cross in this shape—

Justin, in his "Apology," refers, as we have also seen, to a crucifixion in the heavens: "And whereas Plato, in his Timæus," (Plato) we may remember, lived in the fourth century before Christ) "philosophizing about the Son of God, says: 'He expressed him upon the universe in the figure of the letter X.'(5). He evidently took the hint from Moses, for in the Mosala writings it is related that after the Israelites went out of Egypt and were in the desert, they were set upon and destroyed by venomous beasts, vipers, asps, and all sorts of serpents; and that Moses thereupon, by particular inspiration from God, took brass and made the

sign of the cross, and placed it by the holy tabernacle, and declared that if the people would look upon that cross and believe, they should be saved; upon which he writes that the serpents died, and by this means the people were saved.' He presently afterwards tells us that Plato said: 'The next power to the Supreme God was deuced, or figured in the shape of a cross on the universe.'(6)

Higgins replies: "It is a certain fact that there is no such passage as that quoted by Justin, relating to the cross, in the Old or the New Testament. This is merely an example of economical (economical?) reasoning, of pious fraud, in the first Christian father, not said to be inspired, any of whose entire and undisputed works we possess. The evident object of this fraud was to account for the adoration of the cross, which Justin found practiced by his followers, but the cause of which he did not understand."(7)

The two principal pagodas of India, viz., at Benares and Mathura, are built in the form of crosses. According to Borlase, in his Antiquities of Cornwall, the cross was a symbol of the British Druids; and Mr. Maurice says, in his Indian Antiquities, "We know that the Druid system of religion, long before the time of Cambyses, (529-521 B.C.) had taken deep root in the British Isles."

In Forbes's Oriental Memoirs it is stated that, in the cave of Elephanta, in India, over the head of the figure who is destroying the infants, may be seen the mitre, the crozier and the cross, and, a little in front of the group, a large lingam, the emblem of generation, the creative power of Nature.(8)

It is said that the cabalists of the early Christians, venerating the cross, endeavored to blend the arcana of Plato and the numerical doctrines of Pythagoras with the mysteries of Christianity. * * * The Pythagorians regarded the ten, represented by the X, St. Andrews, or cross of the divine bird, as a perfect number, even the most perfect of all numbers(9)—the very harmony of the universe being illustrated thereby. In Greek it stood for six hundred, the famous Nero's so wonderfully illustrated thereby. In Greek it stood for six hundred, the famous Nero's so wonderfully illustrated thereby.

The monogram of the Scandinavian Mercury was represented by a cross; while the monogram of the Egyptian Taut is formed by three crosses united at the feet—

The Rabbinis say that when Aaron was made high priest he was marked in the forehead by Moses with a figure like the Greek X (similar to our X). The Punic letter Tau has this form doubled, while the old Hebrew, according to the Anacalypsis, the Basulan and the Palagian, have the plain X. * * * Whenever proselytes were admitted into the religious mysteries of Eleusis they were marked also with a cross.

Dr. Clarke, remarking on the Crux-Ansata, after repeating the observation of Socrates Scholasticus, that it meant life to come, says, "Kierke's ingenuity had guided him to an explanation of the crux-ansata, as a monogram which does not militate against the signification thus obtained. He says it consisted of the letters T, denoting Pitha, a name of Mercury,(10) Thoth, Taut or Pitha. He then observes that it was often used as a Key, and might be the foundation of the numerous allusions, in sacred writ, to the Keys of Heaven, of Hell and of Death."

This Tau, when accompanied by the circle, is the linga and yoni of India united.(11) The Hebrew resh, which denotes head, and refers to the figure of this letter in the Phoenician alphabet, was, even in comparatively modern times, united with the cross and circle, joining the expressive heathen emblems of regeneration with the new head of the church. In the famous Duomo, of Milan, there was once a sculptured stone, (for prudential reasons it has been removed,) bearing such figures.(12)

The idea of the crucifixion of Divine Love is often found among the Greeks. Iona or Juno was suspended between heaven and earth. "The first idolatry," says Bryant, "next to Zababaim, consisted in the worship of the Archite Dely under the symbol of a dove, called Cupris, Iona, Oinas, Venus. In a poem Epicharmus calls this dove the Queen of Heaven."(13) Referring to other poems, particularly the Dionysiacs, of Nonnus, a native of Panopolis in Egypt, Bryant says, "We find that the thread of life had been interrupted by the Deluge, but from the appearance of Venus, the dove, it was renewed by the Fates and carried on as before."(14) Here, I say, is an evident allusion to the female element in Nature, to the Yoni, the boat(15) or ark, which, in a fragment of Orphic poetry, quoted by Natalis Comes, is called the hive of Venus—that hive of many names, the mighty fountain from whence all kings are descended, from whence all the winged and immortal Loves were again produced."(16) * * *

Bryant further says: "I have mentioned that the ark was looked upon as the mother of mankind, and styled Da Mater; and it was, upon this account, figured under the semblance of a pomegranate. This fruit was named Rhoia (Rosa), and, as it abounds with seed, it was thought no improper emblem of the Ark, which contained the rudiments of a future world."

Bryant here doubtless alludes to Noah's ark, but the most casual observer must notice that it had an entirely different application. The Dely of this Ark was named Rhoia, whence the Greek Rhea. The ancient Persians had a pomegranate carved upon the top of their walking-sticks and scepters, undoubtedly on account of its being (like the lotus and for the same reason) a sacred emblem. Achilles Tatius mentions an ancient temple at Ptolemais, in which was a statue of the Dely, styled Venus Castus, holding this mysterious fruit in his hand. "We may from hence infer," continues Bryant, "that he was upon Mount Casius worshipped in the same attitude." Peter Teixeira, in his travels through Mesopotamia, mentions his coming to two round mounds not far from Ana, upon the Euphrates. They were called by the natives Ruman hen, which, he says, signified the two pomegranates. Can we doubt that these were symbols in nature not unlike the Mounts Meru heretofore referred to? "Another name for the pomegranate was Side, of which name there was a city in Pamphylia. This place was, undoubtedly," according to Mr. Bryant, "so denominated from the rites of the Ark, and the worship of the Dove, Dione, whose mysteries were accompanied with the rites of fire."(17) There was another city in Bœtia named Side, said to have been built by Side, the daughter of Danaus; "which history may be in a great measure true," continues our author, "for by a daughter of Danaus is meant a priestess of Da Nau, the Ark, the same as Da Mater." There is a history mentioned by Arnobius of a king's daughter in Phrygia, named Nanna, who lived near the mountain where Deucalion was supposed, after the Deluge, to have landed. She is said to have found a pomegranate, which she put into her bosom, and by its influence (as mysteriously as Mary's conception of Jesus) "became with child. Her father shut her up with an intent to destroy her,

but during her confinement she produced Atis or Attis, the person who first instituted the sacred rites of Rhea and Cubele, and who was looked upon the same as Apollo."(18)

Gruter says "that there is a statue of Da Mater still preserved, where she is figured as a beautiful female personage. She wears a chaplet in which are seen ears of corn like rays. Her right hand reclines on a pillar of stone, to show on what good basis her faith is founded. Close by her stands the hive, out of the top of which arise corn and flowers, having in the center a pomegranate."(19) Here we have more than the symbol of the Dove, the Ark, the Yoni; we have the stone pillar, which, I have no doubt, represents the linga, and only in that way shows "on what good basis her faith is founded."

In the time of Hesiod, through the whole ceremony at the celebration of nuptials, there were plain allusions to all that these symbols signify. "The state of darkness, the uncovering of the Ark, the return of the seasons, the promise of plenty, were all commemorated. To Iona, upon these occasions, was added a genius called Hymen, the purport of whose name is a veil, or covering."(20) All this appears to me perfectly plain, and has no reference to Noah's Ark.

From hundreds of other records concerning this mysterious vessel, I will make only a few more observations. Upon Mount Albano, in Latium, a sacred ship was venerated, which Dion Cassius calls the ship of Juno or Iona. "From hence we may infer," says Bryant, "that it was a copy of the ship of Isis, called Baris." But Iona was a Dove. "Now Britain," he adds, "was called Columbia, from its worship, and what is remarkable, it was also called Iona; and when there was a change made in religion, people converted the heathenish temples to sanctuaries of another nature, and out of the ancient names of places they formed saints and holy men. * * * Of Columbia they have made a saint, and of Iona a bishop."(21)

(1) See Max Müller's Lectures on the Science of Religion.
(2) Mytha was the same as the Assyrian Venus Mylitta or Urania, the Arabian Alitta (Venus Aphrodite, &c.). Herodotus says the Persian Mytha was Venus.
(3) Chambers's Encyc. Mithras.
(4) Anacalypsis 1.21.
(5) X, or ten, a perfect number, to which I wish to refer heretofore.
(6) Anacalypsis 1.218.
(7) Id. id. 1.220.
(8) Id. id.
(9) Mercury is denoted by a T in astronomical works.
(10) Anacalypsis 1.222.
(11) Id. id. 1.220.
(12) Id. id. Fuller's explanations of this monogram of Bacchus in Big. 101, 221, and 310. See also his Index.
(13) Jacob Bryant's An. Mythol. V. 2, 371.
(14) Id. id. 372.
(15) The same as Baris, Thotha, Aron, &c., &c., Bryant, V. 2, 374.
(16) Iona is Mylitta. Id. 375.
(17) Id. id. 373.
(18) Jacob Bryant's An. Myth. 2, 381.
(19) Bryant, V. 2, 382.
(20) Id. id. 387.
(21) Id. id. 390.
(22) Id. id. 474. Herodotus (2, 55) refers to the Doves of Dodona.

Written for the Banner of Light.

A MOTHER'S BLISS.

BY MRS. ELIZA H. BLANCHARD.

To gaze upon her precious boy,
And every heavy trace
To see that sweet conscious smile,
Illumed the cherub face—
Upon the little dimpled cheek
To press the loving kiss,
And clasp her treasure to her heart—
This is a mother's bliss.

With anxious care by day and night,
To keep her watchful guard,
And every little want supply,
Each threatening danger ward—
To see fair health its roses show—
For pleasing looks like this,
Richly repays her faithful care,
And her reward is bliss.

When reason's radiant dawn appears,
To see the tearful eye
Wistfully look on all around,
The mother to decry—
And as he springs to her fond arms,
To meet affection's kiss,
To feel that kiss of love returned—
This is a mother's bliss.

When untalented limbs at first attempt
The tiny weight to bear,
From every danger unforeseen,
To guard with watchful care—
When the intended, wished-for goal,
The unpracticed footsteps miss,
To spring and catch him in her arms—
This is a mother's bliss.

And when the little prattling tongue
First speaks the mother's name,
And twining arms around are flung,
Kind Nature's boon to claim—
When broken accents tell his love,
Not one word would she miss—
What pleasure fills a mother's heart,
How full a mother's bliss!

She lifts the veil from future years,
Her prospects bright to scan—
She sees the gentle, virtuous youth,
Inured the happy man;
A crown of word honors his brow,
Earth's honors they are his.
Such visions cheer a mother's heart,
Such form a mother's bliss.

But oh! there is a richer boon:
The blessed truth is given
And proved, that this beloved one
Is born an heir of heaven.
To live when time shall be no more,
In brighter worlds than this,
Here 'till meet where parting comes no more—
Here is the crowning bliss.

Surprise Party.

A very pleasant "surprise" was given, at the home of Mr. Richard Walker, of Hopkedge, Mass., Jan. 10, 1871, on the occasion of his 74th birthday. Having resided for many years in this place, and being regarded as a first-class machinist and inventor, he was honored on the above occasion by the presentation in behalf of the donors—the foreman and machinist of Hopkedge—of a fine pair of gold-bound spectacles and eyeglasses, as a simple testimony of respect and esteem. Some forty or more persons were present, and after the brief presentation speech, by Rev. Adin Ballou, to which Mr. Walker responded with a feeling of genuine surprise and gratitude, a free and social chat was enjoyed by the party, interspersed with singing, wit, and anecdote, and a great variety of Mr. E. Walker's delicious and undiluted confectionery. A large book entitled "The Heart of the Continent," from Riverside Press, formed one of the gifts, sent by Mr. G. Walker, of Cambridgeport, Mass. Toward the close of the evening the following voluntary tribute, written for the occasion, was read by the author:

Almost four score years have passed,
Yet your friend is with us still;
Joyous as the breath of morning,
Playing off the green clad hill.
Though his hair is silvered o'er
As the years go speeding by,
Still his vision brighter grows;
Still he sees the angels nigh.
Many watchers from the skies
Bear to him a golden sheaf,
Blessing him with angel hands
On this joyous birth-day eve.
Children, friends, and neighbors all,
Join in blessing one to-night
Who for years with well-stored brain,
Dared to struggle for the right.
Soon, in the fair Summer-land,
He will sing with spirit breath,
"All is well; the grave is past."
"All is light; there is no death."

H. N. G.

Even a fool when he holdeth his peace is counted wise; and he that shutteth his lips is esteemed a man of understanding.

MASSACHUSETTS.

Annual Meeting of the State Association of Spiritualists.

Held at Elliot Hall, Elliot Street, Boston, Wednesday, Jan. 25, 1871.

Reported for the Banner of Light.

Morning Session.—The President, William White, called the assembly to order at 11 o'clock A. M. H. S. Williams, Secretary, then read a portion of the records of the last meeting held at Haverhill. On motion, voted to suspend the further reading, and they were accepted.

On motion, voted that the Chair appoint Committees on Business, Nomination of Officers, Finance and Resolutions. Messrs. John Wetherbee, M. V. Lincoln and N. M. Wright were appointed as Committee on Business, and Albert E. Carpenter, Agnes M. Davis and George A. Bacon were selected for the Finance Committee, after which the President stated that he would report the Committee on Resolutions and Nominations later in the session. On motion, voted that while the Business Committee were preparing a program for the meeting, resolve itself into a Conference—speakers limited to ten minutes.

President White made the opening remarks. He congratulated those present upon the evident signs of life presented by the Association, and referred to its work in the past, and the object for which it was intended. He referred to the future, and said that the Association was destined to give to humanity a better idea of this and the future life than it had ever had before. He said it taught that mankind were brothers, and those outside the Spiritualist organization were subjects also of the new light which had dawned upon the world. He besought all, therefore, unbelievers as well as believers, to come forward and join in the proceedings of the occasion as listeners, if not speakers.

I. P. Greenleaf, of Boston, next addressed the meeting. He hoped that Spiritualists would not satisfy themselves with acting only on the defensive, but that they would carry the war into the camp of the enemy. He was in favor of taking hold of the machinery which had been organized and making use of it. He referred to the fact that there was abroad in the community a deep and earnest inquiry into the nature of the soul of man. When he realized the importance of the work which had been committed to the Spiritualists by the angel world, and contrasted the beautiful doctrines of the Spiritualists with the uncertain and vague testimony of the churches respecting the future world, he felt more and more the duty which was imposed on every believer to come forward to active efforts in the good cause. He urged that the Spiritualists should seek a legislative recognition, and demand it as a matter of right. The Spiritualists should be incorporated as the other denominations were, and their preachers also ought to have the right by law to marry those who wished to be married and made application.

M. V. Lincoln, from the Business Committee, reported the following order for the Convention: A. M.: Conference; P. M.: Report of Nominating Committee, and action thereon; Report of Committee on Resolutions and discussion on the same; Report of the State Agent and such other business as might properly come before the meeting. Evening: Report of Finance Committee and general addresses.

The report being received by the house, A. E. Carpenter proceeded to make some explanatory statements concerning the Association. The Park-street Church had recently raised the sum of \$4,000 (a small sum for them) for sending missionaries to convert the heathen, and he had been being many of them better than the missionaries, and he would ask the Spiritualists what they were willing to give to send out the glad and glorious gospel of a demonstrated future existence to their fellow-men who were yet in darkness, throughout the State of Massachusetts. He thought that when Mr. Alger, at Music Hall, said he had no evidence of a future existence, he was deceived, and that his instincts as a human being, that he represented the situation of thousands of people in Boston, who, members of the lifeless churches themselves, or doubters outside the fold, had no ground for such a hope, except as they felt it within them.

John Wetherbee, being introduced, said how important were the revelations of Spiritualism. If he had been a skeptic, he would have been a doubter, and he thought it was the duty of every one who possessed that evidence to give it to those who had it not.

It had come to be a recognized fact among medical men that the old system of medicine was wrong, that humanity had heretofore been over-ruled. The latest practice was based upon the idea of amusing the patient, while Nature did the work of cure. His persuasion was equally strong that there had been too much religious overdoing. There were thousands of people in whose spiritual systems the bones had been turned to chalk by the religious mercury, which had been administered to them in large doses. He was himself a sufferer from such a system of physic, and he had not got all the religious mercury worked out of him yet. He had resolved to take no more such physic, but to keep quiet and let Nature do the work for him, both as respects the human and the spiritual world.

He then referred to the evidence he had had of the truth of spirit communion in the phenomenon of the "table." He had witnessed the work of the London Dialectical Society and their meetings, forty-two in all, thirty-two of which had resulted favorably for Spiritualism. This report the Society declined to publish, but it was expected it would be given to the world by the Committee themselves, and its perusal could not fail of being of much importance and interest to Spiritualists. Mrs. Agnes M. Davis, of Dorchester, the former State Missionary, said that those who had predicted the failure of the Massachusetts Spiritualist Association were evidently in error, judging from the appearance of those present. To follow out the motto of Mr. Wetherbee, she would diagnose the disease with which the Association was suffering, which was marasmus, or consumption of the blood—i. e., the Spiritualists had been neglected to supply a requisite amount of the vital fluid—circulating medium—to carry on the work. If ready pecuniary aid were offered, the patient would rapidly recover. She considered that the work of the Association was, as Mr. Wetherbee had said, in accordance with nature, for it calmed the fears of the patient as to the future life.

Rev. Mr. Bryant, of London, referred to the Spiritualists of England, and was of the opinion that they were not so Orthodox in their tendencies as he had heard them spoken of since arriving in this country. He thought the English Spiritualists were recruited mainly from doubters outside the church, who could not by any means be so satisfied with its teachings, and naturally turned for light to Spiritualism. He pronounced them to compose some of the most intelligent persons in the kingdom. He also referred to the Dialectical Society and the deferred report. He considered that the very intuitions of Mr. Alger—whereby he claimed to receive all his hope of immortality—were in fact whisperings from that spirit-country that it around us all.

N. M. Wright said the meeting was convened for the reorganization of the Association's forces for work. He hoped all would feel its duty to assist. He believed in elevating the masses to Spiritualism, not in bringing Spiritualism down to them.

The chair appointed as Committee on Nominations: Dr. H. B. Storor, George A. Bacon, A. E. Carpenter, and a Committee on Resolutions: H. B. Storor, H. S. Williams, M. V. Lincoln. Adjourned to half past two, same day.

Afternoon Session.—Meeting called to order on time. Remarks were made by M. V. Lincoln, who said we could not injure or benefit another without injuring or benefiting ourselves.

The committees not being ready to report, A. E. Carpenter made an address, in which he referred to the workings of the Spiritualist Association. He said that he had recently made a tour, as State Agent, over the old field in Western Massachusetts, and everywhere he had been welcomed with warm hearts and ready hands. While there, a theological student had attempted to confute the arguments of the speaker on the premises he made a good argument on the premises he made, but it was a general conviction that the theologian had failed, as people always must fail who base their argument on the old theology. The demonstrations of geology and other sciences had undermined the old theology, and Spiritualism comes in to take the place of the fallacious old theology, and that science, and that died in the attempt. Spiritualism presented its phenomena as its

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Banner of Light.

BOSTON, SATURDAY, FEBRUARY 11, 1871.

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Business connected with the editorial department of this paper is under the exclusive control of LEWIS B. WILSON, to whom all letters and communications must be addressed.

A Creed in the Constitution.

There is a class of men that cannot believe in the existence of a feeling of reverence in others, unless they consent to manifest it in their own preconceived and bigoted way. And, step by step, these very men are moving up to ingratiate their bigoted notions upon the living body of our constitution, so as to compel all men in the country—Jew and Gentile, believer and unbeliever—to acknowledge, through their oath of obedience, the existence of God and the divine supremacy of Jesus Christ. Of course, the Jews cannot do the latter, nor can the Unitarians and several other sects; though they are as truly religious as the best of those who complacently style themselves Orthodox. But that shall make no difference. The movement is to go on. Some of the prominent laymen right about us have openly come out in aid of this movement, and we observe not a few names among men, professing Christian, who are now in, or expect to be in public life. Their position is childish in every sense. Unless everybody is compelled to take an oath, testifying that he recognizes a certain creed, we are not a Christian nation! What a caricature upon reason, not to speak of religion! The recent meeting of Orthodox ministers in Philadelphia—where this heresy in political faith had its origin—was at best a very weak affair, and the wrangling among the "reverend" members was anything but encouraging to their projects. Their first trouble was in not being able to agree among themselves. We accept it, however, as a healthy symptom, and trust they will keep on quarreling till the millennium.

It gratifies us to see the case put in this practical way by a paper so Orthodox by profession as the *Harvard (Comm.) Countant*. "When this sort of amendment is once begun," it says, "where is it to end? Suppose that the Roman church should some day get the majority over the Protestants in America. Should we like to see them proceed, logically to them, with the religious amendment to the constitution, inserting the dogma of the immaculate conception, of transubstantiation, of the infallibility of the vicar-general of Christ on earth? Why not, if the majority of the people of the United States is to define the faith for the minority? We are likewise glad to be able to record a healthy expression of sentiment on this subject from the *Congregationalist* of this city. That paper says outright: "The effort is sure to fail, as it ought to fail. If the effort could be done, and the whole Athanasian creed were made a part of the instrument of government, there would not be an ounce weight more of Christianity in the nation. No Christianity in the constitution because the words are not there. Is there no salt in the sea? There are no lumps of salt visible. Go to, now; let us form a national society to put salt into the Atlantic Ocean! That is very well for Orthodoxy; but that comes short of the whole story. We insist that there is no Christianity in the constitution, and that it was purposely left out. Cannot a form of government be established on earth, as ours was thought to be, that left to every individual perfect freedom in regard to his religious views?"

The *New York Tribune* has likewise fished something out of the records of the past to illustrate the ideas of the makers of the constitution themselves. It comes directly to the point in the following manner, showing that there was an obvious intent in the fathers, in omitting all mention of the Christian or any other creed from that instrument:

"The theologians who insist that our government rests upon an implied assumption or recognition of the divine authority of the Christian religion, and who seek to make that recognition palpable by an amendment to the constitution, will find a hard nut to crack in the following provision of the treaty of Tripoli, made under the administration of Washington, in 1796, when the fundamental principles of the government and the ideas and purposes of its founders were yet fresh in the minds of the people:

"As the government of the United States is not in any sense founded on the Christian religion; as it has no character of civility against the laws, religion or tranquility of Mohammedan nations; it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries."

To this declaration, which bears the stamp of the Senate's approval, is appended the name of George Washington, who, though himself a Christian, held that his religious faith entitled him to no privileges as a citizen that were not common to all others, of whatever religious belief. The declaration, moreover, for aught that appears, received the assent of the whole American people, as embodying an essential and fundamental principle of the government. It would seem to have been well understood at that day, that while the government was Christian in spirit, in that it recognized and proposed to vindicate and maintain the equal rights of men as set forth in the New Testament, it was, at the same time, not Christian in any theological or dogmatical sense, nor as conferring any special rights or privileges upon Christians as such. The more the subject is agitated, the clearer will all good citizens be to acquiesce in a principle which cannot be discarded without leading us directly and inevitably back to a union of Church and State."

Grand Spiritualist Fair at Elliot Hall.

Meetings for the furtherance of this object still continue to be held on Tuesday and Friday afternoons and evenings of each week, the ladies sewing in the afternoon, and the gentlemen visiting the parties in the evening. All recent meetings have been very large, the amount of work done has been great, and the prospects for the Fair are very encouraging.

Spiritualist friends in the country are again reminded that any donations or other assistance from them will be thankfully received. Quite a number of articles of value have already been donated, among which are the following: Phineas E. Gay and Daniel Farrar have given a parlor organ; Mr. Caleb U. Atkins, of East Boston, has built and rigged a small yacht, valued at some \$75, which he has given for the benefit of the movement; H. S. Williams has donated an *Ætna Sewing Machine*; N. B. Onthank is completing a fine oil portrait of Theodore Parker, to be sold for the Fair.

Emma Hardinge.

The *Medium*, of London, reproduces a paragraph from the pen of the venerable William Howitt on the characteristics of this well-known lecturer on Spiritualism; and as it is not a whit less applicable to that lady to-day than it was on the day when it was written, we are sure it will give the readers of the *Banner* the same pleasure in the perusal which we enjoyed ourselves. It is not necessary for us to commend the article, the writer, or the person written of; all will readily commend themselves to the attention which they so richly deserve. As a spiritual portrait of a distinguished speaker and earnest and successful reformer, it will stand for as many years more as it has stood already, and be read with as true a relish as it will provoke in the reading of to-day. But to the article, which is in William Howitt's most appreciative vein: "Her language (he says) is free, flowing, without a limp, a halt, or a shuffle; and that is the least of her perfections. On whatever subject she speaks, though proposed on the instant, she gives you a grand coup d'œil of it. You have the great facts and truths of the topic, and in an order as lucid as if it were the effect of the most careful study and arrangement. Rising from a simple but solid proposition, she ascends by a truly musical scale to the very highest reach of the theme, and leaves you at once enlightened, charmed, and astonished. The education, the action, and delivery, if a little theatrical, are feminine in their mode, masculine in their vigor, and angelic in their sentiment. The wide range and grasp of mind are as conspicuous as the energy with which her thoughts are enunciated. All this she says the spirits give her. Well, good and kind souls! they do themselves and herself the greatest credit, for their deliveries are of the most noble conceptions, most advanced opinions, the most philanthropic aspirations. I don't think that these invisible prompters are always quite perfect in their mundane science, any more than Professor Owen is, when he says tongs cannot live in rocks, though thousands of people with their heads right-side foremost have seen them; but perhaps they seem sometimes wrong because we are wrong—who knows?"

"For the rest, if Mrs. Hardinge did not lecture on the most unpopular of subjects—a subject which the public abhors because it is suffering under the hallucinations of priestcraft and science-craft—she would be the enthusiasm of the day. Had she come to uphold the favorite notions of the time—could she cant on Evangelism, or adorn the shrines of a Popery without a Pope, or preach the delectabilities of Materialism, or show that Mammon is the most wise of devils, and Hellal the most blessed of saints—all London, all England would run after her—she would be in demand by the Press, and killed with the kindness of late, heavy dinners, and by floating in fashionable midnights in the poisonous atmosphere of the West End. As it is, she is going on a more quiet and healthy way, teaching the great truths of a divine philosophy with an unparalleled eloquence—the truths of a philosophy rejected because it is hateful to the spirit of those who would fain persuade themselves and us that this is our abiding city, though we every day and hour see those who have comfortably seated themselves deep in the cushions of an imaginary abode most unceremoniously ejected into their unknown, because they wished it to be unknown. Hard as is the old feudalized soul of this England, the arrows of heaven are everywhere piercing its pachydermatous coat of worldly interests and worldly wisdom. Everywhere the cry of the wounded is heard, and they are seeking for healing from the hand that smote them. The enemies of Christ called him devil-inspired, and killed him; and stoned and murdered his disciples; yet Christianity lives. The enemies of Spiritualism have not yet killed us, or stoned or pilloried us; let them do their worst, and then the best is sure to come out of it. In the meantime, if England has an orator who can stand on the same platform with Mrs. Hardinge and deliver an address on any in-tan-ter-given subject with the same clear, unflinching, forcible and splendid mind and manner, let him come forth, for we do not yet know of him; and if he can match Mrs. Hardinge he is worth knowing, and we fain would hear him. If no such champion can be found, let the noisy revellers at least be silent, and let Spiritualism, in her person, wear the palm of eloquence."

Rev. Warren H. Cudworth at Music Hall.

This gentleman, in a bold and fearless manner, accepted an invitation to speak in the course of spiritual lectures now in progress in this hall, and on Sunday afternoon, Jan. 29th, presented himself to fulfill his engagement.

Unfortunately, a snow-storm settled down, blocking up the cars and threatening a total suspension of travel outside the city, which kept a large majority of those attending from neighboring towns at home.

After music by the choir, Mr. Cudworth began, without notes, to speak in a plain, straightforward way, declaring himself to have been a believer in Gospel or Bible or Christian Spiritualism for twenty years. While he said he was planted immovably in his belief in the sacred character of the Bible, and considered it the "book of books," yet he also considered it to be full of spiritual phenomena from beginning to end. He cited various cases of men's spiritual sight being opened to see what otherwise they could not, both in the Old and New Testaments, and then proceeded to refer to Paul's statement that "There is a natural body, and there is a spiritual body." He said this interior body was the man, and wore the outer with the same ease with which the physical body carried about its clothes. While this body was dependent, while in a material form, upon the senses for its outward manifestation, it was totally independent as regarded its existence when that material tabernacle dropped away, and would, press onward, ever onward, to reach the Eternal's bosom!

At the close of the lecture the choir sang Willmuth's beautiful and very appropriate song, "Visions of the dear departed." Mr. Winter's fine tenor voice rendering the words in a distinct manner.

We shall soon publish a full report of Mr. Cudworth's lecture.

Mrs. Brigham in Music Hall.

Each Sunday afternoon in February, Mrs. Nellie J. T. Brigham will lecture in Music Hall. She is an excellent inspirational speaker, and a great favorite wherever heard. She has not spoken here since 1867. Since that time, she has lectured almost exclusively in Washington, Philadelphia, Baltimore, New York and Troy.

Spiritualism the Religion for Universal Humanity.

Prof. Wm. Denton's lecture in Music Hall, Jan. 22d, will be found in this issue of the *Banner*. It is a very strong argument from a strong man. No lecture from this popular and able speaker during the present course has given more satisfaction than this one. Read it.

Public Charity—Local Societies—Starvation and Degradation.

The editor of the *Catholic World*, Rev. S. T. Hecker, delivered a lecture recently in this city on the question of the care of the poor by the Church and by the State. Naturally, he argued for the propriety of turning over the control of all public charities to the church, and prudently denounced the abuses attending such care by the State. But whether his reasons are good for the State, or whether his criticisms were correct and searching as regards the management of the State, Father Hecker would not divorce religion from anything connected with society and social life. He compared the method of distributing charity which is followed by the various Catholic Societies, the St. Vincent de Paul in particular, and the Sisters of Charity, with the care exercised with such ostentation, with such an appliance of heavy machinery, and at such cost, by the State. The result in the case of the State was, that divine love was divorced from power. Henry the Eighth robbed the Catholic Church of their monasteries, one-third of whose entire revenues were regularly applied to the poor and the sick, and handed over that vast sum to the satellites of his own court. A great many of the poor got rid of by hanging. The result of the attempt to make money the substitute for love has been, that poverty from that day to this has been on the steady increase. Thirty-five millions of dollars were last year bestowed on the poor of England, and poverty there goes on increasing. Last year, five thousand persons were starved to death in the city of London.

The Provident Society of this city is managed by three officers, and one fourth of all its receipts go to pay its expenses. This is a fair illustration of the whole charity machinery, besides being directed to achieve its ends by money rather than love, and shows how surely the poor are degraded, instead of being assisted and elevated, by public charities dispensed after this fashion. In consequence, modern society is threatened with revolution, England's condition furnishing the most striking example of the danger. Father Hecker asserted that one thousand dollars, in the hands of a Sister of Charity, or Sister of the Poor, or a member of the St. Vincent de Paul Society, would go further than two thousand in the hands of an official in an ordinary charity bureau.

In the ten different Catholic parishes of Boston, there are ten different charity societies, having almost five hundred members. Six hundred and thirteen families were last year relieved by them, or seventeen hundred and fifty-eight persons. They made over twenty thousand visits, and expended between thirteen and fourteen thousand dollars. And what was the cost of all this effective work? Just nothing at all.

The Provident Society distributed the same amount during the year, but at the expense of three or four thousand dollars.

The way to perform this work without expense is by making the principle of charity breathe through all actions. No sacrifice is thus made except by the individual, and that leads to his elevation. The error lies in ordinary societies for benevolence, in holding the poor off as not a part of ourselves, and then imposing our charities in such a way as to make the recipients feel their degradation.

Aid for Suffering France.

It is pleasing to every lover of humanity to see the universal determination which seems to exist—now that the struggle has reached a definite point—to assist the suffering people of France, and to prove the truth of the maxim: "All men are brothers—there is no enemy but sin." All over England and the continental nations the desire is taking practical shape. The *New York Tribune* says:

"Hundreds of thousands must perish of want unless saved by the voluntary contributions of bread and seed from abroad. We venture to suggest the prompt organization in this city for a vigorous effort to bring the needs of the wounded, sick, houseless, foodless, myriads home to every American hearth."

We noticed not long since the projected fair for the same object, which was announced in the daily press to come off shortly in Boston, and we hope the movers of it will hasten their operations, and that all outside efforts may be put forth to raise means and send supplies as soon as possible, while the severest sting of want is upon the conquered people. Moments are precious, and European aid may be exhausted before our first contributions can reach French soil.

It gives us pleasure to announce that a self-appointed committee, consisting of Miss Caroline Weston, Weymouth, Mass., and Miss Mary Gray Chapman, 32 Chauncy street, Boston, have been and are receiving assistance for the French peasantry—their acknowledged receipts, published in the daily press up to Jan. 31st, being \$802.75.

Those disposed to contribute to the fund, may do so in the assurance that the whole amount subscribed will be applied without delay to the relief of the more pressing distress. Contributions may be sent to the address of either of the ladies named above.

Woman Suffrage.

Judge Bingham presented to the U. S. House of Representatives, Jan. 30th, the majority report from the Judiciary Committee relative to the memorial of Victoria Woodhull and others, asking Congress to declare woman suffrage to exist in the United States by reason of the fourteenth amendment.

His position is adverse, and his grounds are that the word "citizen" contained in that amendment means just what it did in the original Constitution, and no more. It takes the ground that Congress has not the right to prescribe the qualifications of electors, that being the peculiar province of the States, who have a perfect liberty to do so if they choose. He considers if women have, as is claimed, the existing right under the Constitution to vote, the courts of the country are the proper place to insist upon that right, and further legislation on the part of Congress would be useless and unnecessary. The report was signed by the entire committee, with the exception of Messrs. Butler and Loughbridge. It is understood that the latter gentlemen are preparing a minority report, which they will soon present.

Chelsea Spiritual Meetings.

Last Sunday evening, Miss Jennie Leys lectured in Granite Hall, Chelsea, to a good audience, considering the bad traveling occasioned by the snow-storm. Miss Leys is a young lady of prepossessing appearance, slight but graceful figure, clear voice, strong enough to be heard in any part of the large hall. She speaks quite fluently, and with an earnestness that pleasantly attracts the attention of the listener. Her discourses are given inspirationally, while apparently in a semi-trance, in a manner that at once disarms the critic, especially when he considers the few months she has been on the rostrum. Her cultivation no doubt greatly adds to the beauty of her discourses. Mrs. Brigham will lecture in the same hall next Sunday evening.

The Capitulation of Paris.

It would seem that, with the capitulation of Paris, the war, which has so long devastated France, will reach its close. During the week that has past, all things seemed pointing to this end. The defeat and almost complete dissolution of the Army of the North; the bloody retreat of the Army of the Loire; Gen. Bourbaki surrounded at Besancon, and lying at the point of death from his own pistol bullet; Longwy surrendering, after terrible sufferings from bombardment and conflagration; the insurrectionary movements among the inhabitants of Paris itself, in one of which the National Guards, to the number of three hundred, attacked the Hotel de Ville, and were repulsed by the Mobiles; the resignation by Gen. Trochu of his military command to Vinoy, in consequence of public discontent; all formed a tide of disaster, which the brief victory at Dijon of the valiant Klecotti (Garibaldi) could not turn—and Paris capitulated, and was taken possession of at noon on Saturday, Jan. 28th.

Among the confused accounts in circulation as to the terms of the capitulation and the accompanying armistice of three weeks, to allow the convening of the National Assembly at Bordeaux. Sympathy with devastated France is generally expressed in the daily press, and many in their editorials seem to endorse the words of Gambetta, that in allowing France to be dismembered and destroyed, England has lost her only ally, and the continent has virtually handed over the balance of power to Prussia.

But, politics aside, what true reformer can fail to sympathize with a conquered country, who, under the feet of devastating war, with an empty treasury and a starving people, is represented by the telegram as being saddled with a tremendous money indemnity to the Prussians, which will keep it in penury for years to come? Such results follow in the footsteps of carnage and bloodshed. Let us hope that they will open the eyes of the world, and lead on the millennium of universal brotherhood and peace!

The Boston Press and the Late Spiritualist Convention.

A marked change in public sentiment toward Spiritualists and their belief must certainly be going on in the public mind, if the press is (as it is declared to be) the mirror of popular sentiment. The reports contained in the daily papers of Boston concerning the annual meeting of the Massachusetts State Spiritualist Association, held at Elliot Hall, Wednesday, Jan. 25th, are so fair and candid, so honest and straightforward, that it is almost impossible to realize that the sessions described were really in the interest of Spiritualism. But such is the case.

The reports of the Boston *Post*, *Herald* and *Advertiser* were excellent, comprehensive and unprejudiced. That of the Boston *Journal* was very full—being over a column—and the subject-matter of the meeting was presented to its readers in a concise and attractive form. It was reserved for the Boston *Traveler*—as usual—to pandor to the tastes of the old regime, by giving one of its accustomed farcical, barbaresque efforts; to hold up to public ridicule the advocates of our faith; and to cover itself with the mud of the highway of life, rather than wash itself clean in the pure waters of toleration.

Easy Divorcing.

Our Massachusetts Legislature has a proposition before it for making it less desirable to procure a divorce, by increasing the difficulties of marrying after one shall have been procured. That is one way of reaching the cure of a growing evil, certainly. For example: the plan is for a law forbidding divorced parties, on either side, from marrying again for a term of three years subsequently to legal separation. Those who are now in such haste to separate, with an equally hasty intent to marry again, will therefore find their plans blocked at the very door, by being deprived of their strongest motive of action; and when two uncongenial persons, who might mend matters if they would but mutually try, discover that they will have to pause and consider what they have done for three long years after the doing of it, the presumption is that they will part willingly with some of that impulsiveness which now leads but to multiplied disappointments, and fall to with a repentant determination to make over a condition which, after all, depends wholly on themselves.

Waiting the Expected Summons.

One of our subscribers in Baltimore, Md., who will soon enter on the last quarter of a century, in remitting for a renewal of the *Banner*, speaks of his expected sudden departure for the real life in the eternities with such apparent pleasure, that we cannot refrain from giving his words to our readers. We will merely add that the knowledge of Spiritualism has imparted to him of the life hereafter is worth more than all else the world has to bestow:

"Receive, enclosed, two dollars for renewal of my subscription, which will extend the time longer than I shall be here. Heart disease has become so serious of late, that the least exertion causes me to puff and blow as if after a long race. Be not surprised, therefore, to hear of my departure at any moment. No better gate through which to enter my heaven-home! What a glorious thought; here one instant, and with my angel friends to the next! I shall report myself at the *Banner* Circle as soon as I can after the change."

Meetings in Middleboro'.

Our friends in Middleboro' are determined to keep up their meetings at least once a fortnight. H. R. Washburne, in a note dated Jan. 25th, says: "Last Sunday we were favored with a speaker by the name of William Brunton, recently from England. Knowing his modesty, will prevent him from sounding his own praise. We wish to publish it, that other societies may be induced to secure his services. His style of speech and appearance show true refinement, scholarship and simplicity of character. The spirit-influence controlling his speech appears to be of the highest order; indeed, we have had no speaker that has given greater satisfaction. Our meetings are held in Soule's Hall every other Sunday; at one and a half and six and a half o'clock p. m. Dr. H. B. Storer speaks for us Feb. 5th."

The "Scientific American" on Spiritualism.

It gives us much pleasure to state that we shall publish in the forthcoming issue of the *Banner* a lengthy critical review of the *Scientific American's* recent articles upon "Spiritualism and Science." It is from the pen of Allen Putnam, one of the most comprehensive writers of the age—a gentleman who has studied Spiritualism in all its phases for many years, and who fully comprehends the importance this great question has assumed. He has treated the subject in an exhaustive manner.

Harry Emerson, the physical medium, is attracting much attention at this time in Maine, says a correspondent.

The Osage Indians.

The Boston *Daily Advertiser*, of Feb. 1st, says editorially on the question now before the Indian office:

"It appears that the Osage Indians have again been so imprudent as to trust the honor of white men, and with the usual result. It will be recalled that a bill was passed, at the last session of Congress, to remove that people from Kansas to the Indian Territory; or, in other words, to legalize the robbery by which they have already been dispossessed of their best lands. They protested against the taking any steps under the act till the squatters should have been first ejected; and orders for the ejection were accordingly carried out. The Osages next objected to being compelled to sell for fifty cents per acre land which was worth much more, and the Commissioners pledged themselves to obtain a fair price for them. The Osages then consented to the removal, and entered upon negotiations with the Cherokee for the purchase of the lands in the Indian Territory which had been assigned them by the government for their new home. Pending these negotiations, however, the squatters broke their agreement to protect the property of the Osages, and have crossed and killed their cattle, and committed the worst outrages. The Indians complain of this treatment, and have applied to the Indian office for protection. If the facts are true, we do not think of any earthly punishment quite good enough for the greedy squatters."

Removal.

Mr. J. V. Mansfield, the medium through whom spirits communicate to mortals by answering sealed letters sent to him for the purpose, has removed his office to 361 Sixth avenue, New York, one of the most central localities in the city, where all letters should hereafter be addressed.

We take this occasion to reaffirm our confidence in Mr. M.'s mediumistic powers, for we have often had indubitable evidence of their truthfulness. We not long since received a communication through his instrumentality from a spirit friend of ours—one of our late partners in business—in answer simply to a mental request. Not a single line did we write to the medium, or intimate in the remotest degree that we designed to test him in this way. Accompanying the communication was a note from Mr. Mansfield, wherein he expressed surprise that the spirit should suddenly seize his hand, and unsolicited, write us a letter. But the facts contained in the message—which Mr. M. could not possibly have had any previous knowledge of—were of the greatest importance to us at the very moment we sent out our thought in the direction we did. How will science explain this wonderful phenomenon?

Movements of Lecturers and Mediums.

Dean Clark will lecture in Milford, N. H., the first two Sundays in February, 5th and 12th.

Dr. W. Persons is practicing in Chicago, and can be seen at 1178 State street.

Mrs. Addie L. Ballou's lectures, in Wheeling, Va., attract much attention.

W. F. Jamieson has spent one year in the State of Minnesota, and has been almost constantly employed in lecturing. He is engaged by the Laporte, Ind., Society of Spiritualists to labor for them until the first of March. During March and April he will lecture in Michigan and Indiana; the summer months at Oskaloosa, Iowa.

Mrs. N. J. Willis spoke at Natick, Jan. 22d, and at Ashland, 29th.

J. P. Greenleaf closed his engagement at New Bedford on Sunday, Jan. 29th. Increased spiritual interest in this place is reported.

It is impossible for Dr. Duke to visit Topeka, Kansas. This noted healer can be consulted at the Mattheon House, Chicago, Ill., until further notice, on and after Tuesday, Feb. 14th.

Grand Musical Fete in Salem.

Mr. Jesse Shepard has consented to give one grand concert in Salem, by the request of many friends who are anxious to hear him in public. The concert will take place in Lyceum Hall, Monday evening, February 13th. As Mr. Shepard's time is limited, he will hold no private sances in Salem. The concerts in Hancock street, Boston, will be given on Monday evening, February 6th, Thursday the 9th, and Sunday evening, Feb. 12th.

A Good Test Medium.

Master Henry C. Lull, we are assured by our good friend, John Prince, is one of the best-developed test mediums he has ever met with, and strongly recommends him to those who are desirous of communing with their dear ones in the other life. Master Lull can be seen at No. 20 F street, South Boston.

Omaha.

The Spiritualists of Omaha, Nebraska, have engaged the old Congregational Church, under Redick's Opera House, entrance on 16th street, for their exclusive occupation each Sunday. Conference at 2 p. m. Lecture every Sunday evening, at 7 o'clock. Admission free. Mrs. Laura Smith, regular speaker.

Springfield.

Our friends in Springfield, Mass., are getting along finely with their meetings. Good lecturers have been feeding the spiritually hungry. E. S. Wheeler is engaged for February 19 and 26; Miss Jennie Leys for May, in addition to those previously engaged.

Beautiful Specimens of Photographic Art.

We have seen photograph likenesses of Prof. Denton and Jesse Shepard, taken by Babbay & Hart, 71 Broad street, Lynn, which excel in artistic merit anything we have examined of late.

Personal.

Dr. S. B. Brittan, of this city, contributes to the latest issue of the Boston *Banner of Light* a lengthy and elaborate essay on "Silent Voices," which, as a literary work merely, saying nothing of the scientific theories advanced, is a very remarkable paper. For strength of style, facility of expression and brilliancy of rhetoric, Dr. Brittan has few superiors among the best writers of the country.—*Evening Courier, Newark, N. J.*

Billerica, Mass.

This is one of the blindest Orthodox towns that can be found, I think, anywhere; and until of late we have not succeeded in getting up anything of an interest in Spiritualism. But during the last month we have had Mrs. Susie A. Willis, of Lawrence, with us twice, and she has fairly carried the town by storm. We consider her one of the very best speakers in the field. In point of logic and in beauty of utterance she cannot be excelled. Mrs. Sarah A. Kimball, of Billerica, a new speaker, opened the meetings with an invocation. We predict for her a brilliant future. Mrs. Willis has the best wishes of the whole community here.

Death is but a kind and welcome servant, who unlocks with noiseless hand life's flower-encircled door, to show us those we love.—A. J. Davis.

ALL SORTS OF PARAGRAPHS.

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In quoting from the *Banner of Light* care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of free thought, when not too personal, but of course we cannot undertake to endorse all the varied shades of opinion to which our correspondents give utterance.

"STRAWS SHOW WHICH WAY THE WIND BLOWS."—While the Boston daily papers had room to notice, under the head of "Religious Services," the sermon of the Rev. D. C. Eddy, D. D., at Music Hall, Sunday evening, Jan. 29th, on "Christ Crucified," they forgot to state that the Rev. Warren H. Cudworth spoke in that hall on the afternoon of that very same day. Query: was it because he addressed the Spiritualists?

PULPIT SLANG.—The New York *Herald* says that Henry Ward Beecher, in his sermon on Sunday last, called St. Paul "a most insignificant bleary-eyed Jew."

"Spiritualism," says a London paper, "is attracting considerable attention amongst certain influential European residents in India."

The Halliday House, at Kenosha, Wis., was burned Jan. 31st. Five persons perished with the house; two are badly injured they cannot live, and one more is missing.

A wolf entered a Duluth church, and was much affected by the services and an ounce of lead. He was converted before he went out—into a corpse.

The Holland Testimonial, tendered by a collection of Boston actors and managers, and held on Tuesday afternoon, Jan. 31st, at the Globe Theatre, was a great success, the receipts being over \$1200.

THE COSMOPOLITAN CONFERENCE was organized January 1st, 1871, for the purpose of holding weekly public meetings of the friends of reform, to interchange sentiments with a view to coöperation against the growing evils that derange the social state. The Conference will meet every Sunday, at 3 o'clock P. M., until further notice, in the New Hall, corner of Bleeker street and the Bowery, New York City. J. W. Gregory is Secretary, (P. O. Box 2434, N. Y.) and C. O. Ward President.

Why is a son who objects to his mother's second marriage like an exhausted pedestrian? Because he can't go a step farther.

If a bee stings you, will you go to the hive and destroy it? Would not a thousand come upon you? If you receive a trifling injury, don't be anxious to avenge it. Let it drop.

The mount of sacrifice must always be the mount of vision; he who would renounce, must rise to the great realm of the pure spirit. The godlike, the immortal, and the good. (Mrs. Browning.)

The net proceeds of the recent fair in New York in aid of the French sufferers by the war were \$77,286, of which \$60,000 have already been forwarded, and \$10,000 more will be.

A Yankee has opened a hotel in Yeddo. Yeddo don't find many places where a Yankee can't keep a hotel.

A Scotchman's definition of metaphysics: "When the folks who listen dinna ken the meaning o' what they hear, and when the mon who speaks dinna ken what he means his ain sel'—that's metaphysics."

Would you be strong conquer yourself.

Josh Billings observes: "Secrets are kussed poor property enny how; if you circulate them you lose them, and if you keep them you lose the interest on the investment."

The love of the perfect man is a universal love. Confucius.

Juvenile.—"Mother says will you give her small change for a dollar. She'll send the dollar in tomorrow."

He that pelt every barking dog must pick up a great many stones. Nuff sed.

Thomas Garrett, a prominent abolitionist and well known friend of the escaping slaves, died in Wilmington, Del., Jan. 25th, aged 82 years.

FOR AN IRRITATED THROAT, Cough or Cold, "Drown's Bronchial Troches" are offered with the fullest confidence in their efficacy. They have been thoroughly tested, and maintain the good reputation they have justly acquired. As there are imitations, be sure to OBTAIN the genuine.

Spiritualist Lyceums and Lectures.

Boston.—Eliot Hall.—Sunday morning, Jan. 29th, in the face of a severe storm, a creditable number of leaders and children greeted the officers of the Lyceum at this hall. Spectators were also quite numerous. The music by the orchestra, directed by T. M. Carter, was very fine, the Grand Banner March being gone through with to the stirring strains of "Glees March von Rezonville." Zikoff. Quavers were answered; Maria Adams sang; Alice Cayvan gave an instrumental selection, and the usual songs and Silver-Chain recitations ended the session.

On Monday evening, Jan. 30th, this Lyceum gave one of its well-known assemblies for dancing, at Eliot Hall, proceeds for the benefit of the organization. A very good attendance cheered the managers, and those participating in the dance pronounced the evening a social success. These assemblies will take place at the same hall every Monday evening.

Temple Hall.—Abby N. Burnham, Secretary, reports the services at this hall, Sunday, Jan. 29th, as follows: Morning: Circle conducted by Mrs. Carlisle. Afternoon: Lecture by Mrs. J. Clark, subject, "Spiritual Education." Evening: Lecture by Mr. T. E. Moon, subject, "What should Spiritualists do for humanity?"

On Sunday, the 29th, during the afternoon, Mrs. S. A. Floyd, while under the influence of her spirit-guides, answered twenty-six questions, asked by the audience, in a very satisfactory manner.

Evening: Lecture by Mr. Benjamin Gizey, subject, "If a man die shall he live again?"

The Lyceum meeting at the same hall is progressing, and its numbers are increasing.

Sunday, Feb. 5th, Mrs. S. A. Floyd will speak in the afternoon, and Abby N. Burnham will speak in the evening.

CAMBRIDGEPORT.—Harmony Hall.—On Monday evening, Jan. 29th, the leaders and officers of the Children's Lyceum

of this place "surprised" their earnest brother and sister workers, Mr. and Mrs. David Pearson, at their residence in Cambridge, and a pleasant party resulted. The presentation of bouquets, songs and social enjoyment passed the time pleasantly away.

On Thursday evening, Jan. 26th, an entertainment was given at Harmony Hall, for the benefit of the Lyceum. Mrs. D. Pearson, Mrs. M. E. Hutton, William Dowling and G. P. Simmons sang, Cora Hastings declaimed, and "The Phantom" was performed—characters by Messrs. Harry Haven, W. Dowling, C. Pond, Mrs. A. R. Martin and Miss Annie Willis—after which games and dancing closed a very successful exhibition.

CHARLESTOWN.—On Friday evening, Jan. 27th, the Social Society connected with the First Spiritualist Association of this city, held a session at the residence of W. W. Currier, 300 Main street. A good attendance contributed to the interest of the occasion. Singing by volunteers, the reading of an original article by Benjamin Brintnall, recitation by Mr. James, and remarks by Dr. A. H. Richardson comprised the exercises.

New Publications.

SERGEANT ATKINS.—This title has been happily chosen as the introduction to the reading public of a tale of wild, stirring adventure among the Florida Indians, by an officer of the United States Army, whose actual experience is a pledge of the faithfulness, the spirit, and the impressiveness of his narrative and portraiture. There his scenes are laid, the events on which they rest having occurred just preceding the outbreak of war in 1835. The object announced by the author, who thoroughly understands the Indian character, is not so much to construct a thrilling, sensational tale, as to illustrate the character and customs of the Indian, and to disclose, in a truthful and striking manner, the treatment to which he has been subjected at the hands of his conqueror. Hence he gives us, in his preface, a sketch of the cause of the Seminole war, which, in brief, was the thick and thin determination of the Government to remove the tribe out of Florida.

Having undertaken the work, it was at least the Government's duty to carry it out with an adequate force, that it might be done at the least cost and with the smallest suffering. Instead of that, it sent out only a few skeleton companies, and the massacre of one party, commanded by Major Dade, aroused the War Department and the country to a sense of the danger thus incurred. The war was then entered on with vigor, the entire disposable force of United States troops being sent to the peninsula, and volunteers being called for from the neighboring States. The Seminole nation itself was divided into a war and a peace party, according to the view each took of the treaty. Osceola, the son of a Creek woman by an Englishman—headed the war faction, whose name meant Black Drink; a fierce but noble warrior, remorseless by nature, in white eyes a monster, but in an Indian's heart and patriot. Charles Jenkins, head of the peace party, the equal of Osceola in ability, and of course hated by the latter cordially. The other characters, all living ones in the history of the war, are, with those of the two leaders, dramatically sketched and developed in the course of the story.

This tale of adventure, as the author styles it, founded on truth, takes the reader through a long series of exciting scenes incident to the slow progress of the famous Florida War, and casts in popular form the story which we have had given in no form before outside the dry records of the War Department. Gen. Donaldson does not fail to portray as the truth demands the dark side of the Indian character, yet he does not omit to point to the wrongs long endured by the red man at the hands of his white invader, who has been steadily bent on taking away his lands. More than this, and which chiefly merits reflection, he shows conclusively that War is not the way to get this Indian Question off our hands. The Government has signally failed from beginning to end in its experiment by arms. Gen. Donaldson does not aim to demonstrate as much, but it is the real distillation of truth from his narrative. He likewise shows that the Indian is guided fundamentally by genuine spiritual ideas and conceptions, and that Spiritualism is as operative in savage as in civilized life. Sergeant Atkins is a book at this time well worth the reading.

ONE REMOVED: MANY CHANGES, makes the suggestive title of a stout and mechanically well made volume from the pen of Ross Winans, a famous manufacturer in iron, and railway contractor, who has thus shown that the most pressing calls of duty in the world need not prevent the employment of time in thinking out those profound truths which lie at the bottom of and inspire all human experience. This volume is the second edition, which is evidence that it has found appreciative readers everywhere. To get some idea of the author's distinct purpose, he assures us that he raises objections to what the church demands, which is an unbounded and unjustifiable confidence in the infallibility of the writings of Moses and the Prophets, the Evangelists and the Apostles. He dissects from a sentimental attachment to an impossible compound of God and man. He protests that Christian theology is not taught by God himself, nor by Christ himself, nor is it consistent with established facts, nor is it comprehensible by our reason. And he proceeds with his attempt to show that Christianity—as taught among us—is no better than other systems taught in other than Christian countries, and in some respects not so good. The volume is written by a man of work as well as thought, and appeals powerfully to the practical, independent souls of the present day everywhere.

FOX SONGS TO SONGS, and Other Poems, is the title of a stout volume of verses by Phoebe A. Hainford, from the press of B. B. Russell. Mrs. Hainford enjoys a literary and religious reputation which renders it wholly unnecessary for us to do more than name what she has done in this fresh and handsome book. She divides her themes into Poems of Christian Faith, Poems of Friendship, Sonnets, Poems of Patriotism, Memorial Poems, Poems of Sympathy, and Miscellaneous Poems. The variety of the poet's themes, aided by the changes of her sympathetic moods, furnish a body of verses which all human hearts will find adapted to their wants at some stage of their experience. The numerous friends of Mrs. Hainford will be glad to avail themselves of this opportunity to read her beautiful rhymes as they are thus presented for their enjoyment and appreciation.

THE SENSITIVE OR EVIL is the striking title of a handsome volume from a Topoka, Kansas, press, the author being that well-known and fearless lecturer, Joel Moody. He undertakes, in this treatise—which we have not the space properly to analyze or discuss—to set forth the first principles of human action, and adds to the effort three lectures, viz.: "Salvation and Damnation before Birth; or, the Scientific and Theological Methods of Salvation compared;" "Sunday—its History, Uses and Abuses;" "Prayer—The True and False Methods compared." These are all living themes, treated by a living thinker, and discolored only by the minds of living people. They deserve calm, patient and reflective attention, which we have no doubt their importance and the high character of the author will secure for them.

Dr. P. B. Randolph publishes THE WONDERFUL STORY OF RAVALETTE, also, TOM CLARK AND HIS WIFE, and the Curious Things that Befell Them; being the Rosicrucian Story. It is in the best vein of the author, and we learn, in meeting with great popular favor. One of the predictions contained in it, relative to the war in Europe, has notably proved its truth since it was made public, which was copied into the *Banner* some weeks ago.

EVANS'S ADVERTISING HAND-BOOK FOR 1871 is a truly elegant Manual for the constant use and reference of all those—and who is not of the number—who hold that "systematic and persistent advertising is the sure road to success in business." We are proud of this little book as a New England production, knowing, too, that its perfection is a proof of the large success of its sanguine compiler.

Dick & Fitzgerald publish, and we have for sale, "Hudson's PRIVATE THEATRICALS," which, in compact form, explain all the mysteries of setting a play upon the carpet, besides furnishing several dramatic specimens for the use of those who are given to the pleasures of private theatricals.

Moses Hull publishes a discourse on the SUPREMACY OF REASON, delivered by himself at the dedication of the Temple of Reason, in Chatham, Mass., Nov. 10th, 1870. It is in his characteristic style and vein, and will pay well for the personal.

ROBINSON'S RAILWAY GUIDE for January contains valuable information for travelers and business men.

GOOD HEALTH for February is at hand. In looking over its pages we do not discover an article that would not benefit the reader by a perusal.

Merrill's Museum for February is handsomely illustrated and filled with good stories, poems, etc., for boys and girls. It keeps up its well-earned reputation.

New Music.
 White, Smith & Perry, 293 and 300 Washington street, have just published "That Little Church around the Corner"—song and chorus—words by Dexter Smith, music by C. A. Whitte; "Father, pray with me to-night"—song and chorus—words by A. G. Chase, music by C. A. Whitte.

To Correspondents.

We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable, as a guarantee of good faith. We cannot undertake to return or preserve communications that are not used.

A correspondent sends us two letters of a personal nature, casting reflections on one individual and putting up another. Both are declined.

Boston Music Hall Spiritual Meetings.

Entrance on Tremont and Winter streets.

Feb. 5, Lecture by Mrs. Nellie J. T. Brigham.

The fourth course of lectures on the Philosophy of Spiritualism will be continued in the elegant and spacious Music Hall, EVERY SUNDAY AFTERNOON, at 2½ o'clock, until the close of April, under the management of Lewis B. Wilson, who has made arrangements with some of the ablest, inspirational, trance and normal speakers in the lecturing field. Mrs. Nellie J. T. Brigham, Edward B. Wheeler, J. M. Peabody, Prof. Wm. Denton and others will lecture during the course, which will be an excellent quartet.

Season tickets, with reserved seats, \$2.00—now ready for delivery at the counter of the *Banner of Light* office, 158 Washington street; single admission 15 cents.

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUALIST. Price 30 cts. per copy. HUMAN NATURE. A Monthly Journal of Zoëtic Science and Intelligence. Published in London. Price 35 cts. THE MEDIUM AND DIVERSE. A weekly paper published in London. Price 5 cts.

THE RAILROAD JOURNAL. Devoted to Spiritualism. Published in Chicago, Ill., by E. B. Jones, Esq. Price 5 cts.

THE LYCUM BANNER. Published in Chicago, Ill. Price 5 cts.

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

THE SPIRITUAL MONTHLY AND LYCUM RECORD. Published in Boston. Price 10 cts.

THE PRESENT AGE. Published in Chicago, Ill. Price 8 cts.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cts. per copy.

BUSINESS MATTERS.

CHARLES H. FOSTER, Test Medium, No. 20 West Fourth street, New York City. 47-7.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth avenue, New York. Terms, \$5 and four three-cent stamps. J7.

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M. D., Bellefontaine, Ohio. "Telegraph"—Dec. 31.

REPLY OF WASH. A. DANIELS, ESQ., President of the

Massachusetts Association of Spiritualists, to the Rev. Thomas

Bond, M. D. Price 10 cts. postage 2 cts. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington

street, Boston, Mass.

MISS SEVERANCE, having recovered from illness, has resumed her

services at 288 Washington street, (Room 6), Boston. 2w—Feb. 11.

J. WILLIAM VAN NAMEE, M. D., Eclectic

and Chiropractic Physician, 420 Fourth avenue, New York. Examinations made by lock of hair. For circulars

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AMATEUR CULTIVATOR'S GUIDE TO THE FLOWER AND KITCHEN GARDEN.

25TH EDITION. This work is now too well known to need full description. It contains 120 pages, BEAUTIFULLY ILLUSTRATED, with over two hundred ENGRAVINGS of Flowers and Vegetables. ALSO

TWO SPLENDID COLORED LITHOGRAPHS, which have been prepared at great expense. Over 2,000 varieties of Flowers and Vegetables, embracing novelties both foreign and American, fully described, to which is added a judicious list of the new and rare flowers, Lilies, etc. This work has been published regardless of expense and as Mr. Bartlett, the well-known Agriculturist of New Hampshire, expresses, "is far ahead of anything of the kind ever before issued from the American press." Our custom has been to charge for this work to all our customers, but we find that nearly all receiving it become so, and we have concluded

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Feb. 11.—25c

SECOND EDITION.

A Work of Great Research.

ONE RELIGION: MANY CREEDS.

BY ROSS WINANS.

"We judge to what the Church demands, an unbounded and unobtainable confidence in the infallibility of the writings of Moses and the Prophets, the Evangelists, and the Apostles. We dissent from a sentimental attachment to an impossible compound of God and man. We protest that Christian theology, as we have it, is not taught by God himself, nor by Christ himself, nor is it consistent with established facts, nor is it comprehensible by our reason. We would show you that Christianity, as taught among us, is no better than other systems taught in other than Christian countries, and in some respects not so good."

The historic part of the Bible, in relation to the creation of the world, has its counterpart also in the several systems of theology here mentioned. They all had their cosmologies based on equally good authority and equally wide of the truth, as that recorded in the Bible. The time and manner of the creation, no man has ever known, or ever will know, in this life. The adoption of this method renders it unnecessary for ourselves for the life to come. "Extract from Preface."

Banner of Light.

Warren Chase, Corresponding Editor.

Office at his Liberal, Spiritual and Reform Bookstore, 501 North Fifth street, St. Louis, Mo.

DISCIPLES.

The Rev. Isaac Everett, in a series of articles published in the *Liberal Christian*, and entitled "Historico-Doctrinal Sketch of the Disciples"—meaning the sect known as Campbellites, Christians, or Disciples—gives the following condensed view of their belief in God, or rather, Gods, as they have a Trinity:

"They regard God, in the full revelation of the Gospel, as manifest in the threefold manifestation of Father, Son and Holy Spirit. While they discard the creed language respecting the Trinity as unauthorized and often absurd, and insist on this transcendently awful and glorious theme, that we shall be satisfied with the language of inspiration, they do not doubt the divinity of the Son or the personality of the Holy Spirit. Yet, determined not to be wise above what is written, they offer no separate worship to the Spirit, as there are no examples of it in the scriptures, but worship the Father through the Son, by the aid of the Spirit. The Father they regard as the fountain of wisdom, grace and love, from whom all the blessings of salvation flow. The Son is the 'Word made flesh'—'Son of Mary, Son of God—Immanuel—God manifest in the flesh. While in his person, he is both divine and human; in his offices, he is the anointed Prophet, Priest and King, to enlighten, redeem and govern apostate man. In him are hidden all the treasures of wisdom and knowledge, and he is made unto us 'wisdom, righteousness, sanctification and redemption.' Our faith rests on a person, not on doctrines. Who he is, what he has done for us, and what we are to do for him, are the great questions of the Christian religion. The Holy Spirit is the great Revealer, Advocate and Comforter, making known, through chosen apostles, the whole counsel of God concerning Jesus, to convict the world of sin; sustaining his claims by demonstrations of power, and dwelling in the hearts of God's children as a divine comforter, the earnest of the heavenly inheritance."

This to us seems a medley of absurdities. If we read the records right, the Holy Ghost was the Father of Jesus, and not the Jehovah Father which the Jews worshipped—as we do not discover that he had any part in the affair, and we cannot see why the Holy Ghost should be engaged in assisting mortals to worship an equal third part of the God of which he (for they are all masculine) is one third part, and at the same time has, when desirable, a separate body. Nor can we see why mortals should worship the third part called Jehovah through another third part called Christ. How these separate thirds act separately, and yet are equal in the one, and are only one in fact, is more than we can understand; and, in fact, we have never found the writer nor the speaker that did understand it, or rather that could explain it, except with the mysteries of godliness.

He says, "Our faith rests on a person, not on doctrines." It seems, by the description, to rest on three separate persons—one a helper, one a medium, and the other a receiver. "Word made flesh"—how a word could be a Son, we do not understand; neither can we see how Jesus has fulfilled the promises of being a king and ruler, since his kingdom was to come on earth a long time ago, and no such king or kingdom as was promised has yet appeared. "Peace on earth and good will among men" has not yet appeared in the Christian nations. Believers, followers, worshippers are not saved, even from their sins; and we have not yet learned that a single spirit has found the kingdom of Jesus in the spirit-world. Blessed are such minds as Bro. Ferguson, who shake that old superstition off before they go to the spirit-world, and are thus prepared to enter into the joys of a free and progressive life in the societies of that superior state of existence. To us it is a source of daily thankfulness that we were never encumbered with any of the creeds of Christendom; and, with the fullest assurance that we never shall be, we look forward to the opening of the gate as the greatest of blessings for a free soul.

DOWN IN EGYPT.

The Egypt end of Illinois is just now in grief and good luck both. Her good luck is in the building of several railroads through the territory hereofore traveled only by horses, oxen, pedestrians and mules, mostly by the last two animals. Her grief is over the failure of fruit, almost entirely this year, including mast, on which most of the inhabitants depend for feeding their swine, on which they feed their families mainly. Mast is the wild crop of the woods, which Nature (Providence) provides for her indolent and ignorant children—too lazy to raise corn and beef. The fruit crop, except strawberries, was an almost entire failure in Southern Illinois, owing to a late cold snow-storm in the spring. Some of the Egyptians think they have now had their seven years of famine, and according to Scripture, ought next to have seven years of plenty. It is certain that several, if not seven years past, have been very unlike former years in the production of fruit, even with the old seedling trees. Strawberries seem to be the only sure crop, and these have not rewarded the producer the last two years, although the crops have been large. We have just returned somewhat like a stuffed turkey from an old-fashioned Yankee Thanksgiving, eaten with grandchildren in the Egyptian cottage among our own vines and peach trees, where turkeys gobble, chickens crow, dogs bark and cows bellow the whole year round. It is really refreshing to get out of the city and frolic for a whole day with the children, and hear the constant teasing of the little tow-heads, with their loving calls on grandpa. But most of all to us is the pleasure of seeing two families of these little ones growing up as we brought up ours—without being poisoned with the popular theology of Christianity, but trained up in the cultivation and development of natural powers, with the full belief that Nature is pure and holy, and only needs proper cultivation to make the most perfect men and women. Scores of families in our acquaintance have demonstrated the utter worthlessness of Christianity as a moral influence in training children, and we have now proved that it is as worthless in the next life as in this; and since it is very expensive, we advise all families to dispense with it. The old settlers of Egypt, with a few exceptions, are badly afflicted with pious ignorance and ignorant piety, but the fruit-growers are generally liberal.

THE COMING MAN.

Some one very pertinently asks the *Liberal Christian* if the "coming man" will go to church? There is wisdom in the lengthy reply, although it is too long to read with any patience. The editor very shrewdly remarks that it depends on when the coming man will come, and says if he come one thousand years hence, it is not safe or proper to answer, but if he should be in one of the next two generations, he thinks he will go to church, (or at least a part of him will,) as the present man does. We think the writer is about as well aware as we are, that churches will be played out and

gone up within a few centuries, or a few generations. Going to church is now a fashionable habit, kept up principally for popularity and mostly by people who do not believe the doctrines taught there, and who care very little what doctrines are taught, if they do not grate too harshly on the feelings. The coming man, to meet the demand, must be a free religionist, tolerating all, embracing none, accepting truth wherever found, "on Christian or on heathen ground." Such a man will not be likely to go to such churches as we have in these days, which are little else than dress parades for the display of dry goods and fashions, accompanied by a little gossip.

HEAVEN OPENED.

Mr. E. Frary, general agent for Swedenborg's works for St. Louis, has favored us with an elegant copy of a new book with the above title, from the pen of Rev. J. P. Stuart, of this city, and printed by H. H. & T. W. Carter, Boston, Mass. The book is in part a new translation of Swedenborg's Heaven and Hell, and is a plain and straightforward description of the spirit-world as that renowned seer saw it. Mr. Stuart is a talented and sincere man, and although we have not yet had time to carefully read the book, we feel sure he has brought out much that harmonizes with the modern facts and philosophy of Spiritualism. In fact, Swedenborg's descriptions of scenes in the spirit-world are being largely confirmed by modern seers, and his large experience and comprehensive mind did much to lay the foundation of the present theory of spirit-life. Rejecting his infallibility and speciality as a messenger of "the Lord," and allowing for his theological education, we can see him as the first writer that presented a rational system of spirit-life, and we can now see how the facts he related could have occurred as he related them. We are sure, from our knowledge of Mr. Stuart and the source on which he relies for authority, that the most liberal-minded in the New Church, and many Spiritualists, will find this book a rich treat, and we trust it will not be rejected because its author is a clergyman. We shall probably refer to it further after our duties will allow us to read it carefully, as we did Heaven and Hell many years ago, with deep interest. Meantime we will send copies in cloth by mail for \$1.15, and in paper for 70 cents. It is a book of 240 pages, and got up in good Boston style.

ANOTHER SISTER GONE TO THE SUMMER-LAND.

We learn by letter from our esteemed brother, Dr. J. H. Dewey, of Providence, R. I., that his companion, whose kindness we have often realized in our visits to their former home, has passed with great suffering, most remarkably and patiently borne, through the gateway to the happy home that awaited her. Her complete knowledge of the reality of the life beyond enabled her to arrange her funeral so as to exclude, in her directions, all clerical interference and sectarian superstition, and we are glad to find Bro. Dewey is fully sensible of her spirit-presence and happy condition in the new life. He says: "She said she wanted no minister to officiate, nor prayers to be offered, but wished her friends to meet around the casket, not to eulogize her, nor to mourn for her departure, but to celebrate the emancipation of her newly arisen spirit from the terrible pangs of her earthly suffering into the joyous health and freedom of the higher life." Speaking himself: "I never realized the blessings of Spiritualism in the consolations it affords in such trying seasons as now, though I have been in the knowledge of its truth for twenty years or more. I cannot realize that she has gone from me, as I so sensibly feel her daily and nightly presence, while her blessed ministrations so cheer and comfort me. I never so realized as now the contrast between the results of Spiritualism in these experiences and the teachings of the past. I think, as a body, we do not realize and appreciate our privileges as Spiritualists, and perhaps 'CANNOT' until such events bring out the contrast."

SOMETHING TO BE REMEMBERED.

The call for the convention, which met in Philadelphia January 18, to adopt measures to put a part of the Bible and Christian religion into the Constitution, and thereby secure the union of Church and State, and ruin our glorious country, was signed by the following distinguished men, who should be marked by all liberal-minded persons, as Gov. McClurg was in Missouri, and left out of office as he is. We clip the names from the *Missouri Democrat*:

The call is signed by Hon. Wm. Strong of the United States Supreme Court, Governor Geary, Governor Harvey of Kansas, Governor Stewart of Vermont, Governor McClurg of Missouri, ex-Governor Jewell of Connecticut, Amos A. Lawrence of Boston, Jay Cooke, and the late Stephen Caldwell of Philadelphia, Felix R. Brinet of Pittsburgh, Bishops Melvaine and Huntington of the Episcopal church, and others.

Never was a truth more apparent than in this movement, that "Eternal vigilance is the price of Liberty." The class of men who sympathize with the views of our forefathers must watch these wily and scheming sectarians all the time, and in every department of the government, or our liberties will be forfeited. The late amendments to the Constitution have given them a hope of success, and they hope to use the Republican party to accomplish it; but we shall see in time.

IMMORTALITY.

"If a man had not, his soul would miss not merely the future, but the past, for these two are correlative. Without God and ourselves, the past would be nowhere. Nothingness would be behind and before us. And memory as vain as hope."

We copy the above from the *Nation*, one of the best religious temperance papers in our country. To us there seems more in this sentiment than is at first apparent on its face, and probably more than the writer intended to convey; yet we endorse it. If we had no past we could not expect a future. Eternal life must cover the past as well as the future, and well may hope offset memory, as both are short-sighted, and might be equally short-lived. If we were made of and by protoplasm, we may safely calculate on returning to it; but we have the best of reasons for believing that there is another element superior to protoplasm, and capable of forcing it in to organic forms. We believe in eternal life, and of course in pre-existence, as well as future, but not in re-incarnation.

COMPULSORY EDUCATION.

This subject is agitating largely the public mind, especially in our large cities, and calling out some able articles in its defence, of which we find one in the *Missouri Democrat* of Jan. 14, commenting on the system as adopted in Boston, and recommending it in St. Louis. We most heartily endorse and recommend this imitation of the Hub, but also suggest that several other steps of progress could be adopted to advantage by our city government, especially those for the suppression of intemperance and the abuse of horses and mules in the streets. In no place have we ever witnessed such cruelty to domestic ani-

mals as in St. Louis. The horse cars and coal wagons are grossly overloaded, and the animals most unmercifully pounded, and we believe mainly by ignorant and dissipated persons. A system of universal education would no doubt go far to remove this cruelty and be a great benefit, but we cannot afford to wait for the effects of that remedy, as it can only come with the next generation.

Education is almost general, and already extended by various means to nearly all children, either by the public schools or by Catholic schools in this city, but there are still large numbers of idle boys and poor girls who are made into drudges or beggars, that are not reached by this system, and as it is not the fault of the children, they should be seen to by the authorities and put into the schools and educated.

Letter from New York.

DEAR BANNER—Last evening I attended a lecture by Mrs. Hyzer at Apollo Hall—which is probably the very worst room to speak or hear in on this torrid globe—especially when the lecturer (as Mrs. H. did) addresses about three-quarters of her discourse to some dozen favored individuals ("at the little church round the corner") on her left hand, and the other quarter to a like number on her right. Mrs. H. is exceedingly fluent, and at times highly eloquent and poetical. Her description of the passing from earth to spirit-life of her own mother, was most graphic and beautiful, and a skeptical gentleman who accompanied me, as well as myself, regretted much not being able to catch every word of it, although we sat quite near the speaker, though not exactly in the favored corner. Mrs. H. (if I understand correctly) was requested by the spirit-guardians of her mother not to approach the feet, but to stand at the head of the dying person, as that would help the spirit in its passage, whilst the contrary position would retard or obstruct it. Whilst there she saw (clairvoyantly) the spirit (or soul) pass from the brain, as if in mist, and gradually condense and assume the human form and then throw itself into the arms of an attendant guardian, who bore it away to spirit-life. Mrs. H. also related a somewhat parallel scene attendant on the death of a cherished pet dog that she had watched over in its last moments. As in the former instance, she now saw the spirit of the dog depart in misty substance and gradually assume the form of its earthly tabernacle and pass away—undoubtedly to spirit-life, where, as Mrs. H. said, (and I firmly believe,) everything that exists, or ever did or will exist on earth, will find its higher life, whether it be the man, the beast, the bird, the reptile, the insect, the flower, the vegetable, the rock, the ocean, the river or the brooklet, down even to the clod of the valley. If there are any exceptions to this rule, I think they may be found among that self-complacent class who would appropriate heaven solely to the human race, there to be presided over by their own concocted selves.

"Behold," says man, "all things made for my use!" "And man for mine!" replies the pampered goose. God preserve me from being doomed to commence probation in the sphere set apart for snakes, scorpions and mosquitoes, together with persecuting popes, bishops, priests and clergymen who teach from the altar and pulpit doctrines and dogmas that they know are false, that they may live in ease and luxury at the expense of those they so terribly cheat and deceive.

I suppose you have seen a synopsis of a lecture or sermon delivered by Mr. Frothingham Sunday before last, in which he resurrected from the extreme limits of the bottomless pit, (where they had been cast by a unanimous verdict of prelates) those two worthies—Voltaire and Tom Paine—whom the oppressions of the people, through priestcraft, operating on their sensitive and sympathetic natures, had "made mad." Mr. F. even ventured to suggest that Paine should be called "Thomas" instead of "Tom." This was certainly taking a long stride in the pulpit, and in the right direction. May Mr. F. continue to progress.

Yesterday Dr. Bellows preached at the All Souls Church, on the subject of introducing a religious test into the Constitution of the United States. He defined the proposed clauses to be: "1st, That the civil government owes all authority and power to Almighty God;" which is a truism, I suppose, that none will dispute. "2d, That the Lord Jesus Christ is the ruler among nations;" which I deny, for the reason, among others, that I think better of Jesus than to suppose he would permit the bloody war between Prussia and France to continue so long and disastrously, were he a ruler of or "among" those nations. "3d, That the Bible is Christ's, and therefore God's revealed will, and is of supreme authority in a Christian government;" all of which means that those who believe not the priests and clergy of his church, little church, and "church round the corner," one and all, are to be damned, crucified, tortured and burned to death, as in the good old times of the Spanish Inquisition, the Smithfield fires, and the Boston whipping-posts and gallows. Give us, I say, any government on earth—not excepting his of *Timbuctoo*, who weekly garnishes his palace walls with the heads of subjects slaughtered for his pastime—rather than that of a hypocritical, malignant, case-hardened ecclesiastical judge, with premeditated murder in his heart, a cautioning prayer on his tongue, and a bible in his hand.

By-the-by, I see by the *Banner* that the "People's Free Conference" in Washington has issued a call for the inauguration of a movement for an organized effort on the part of all lovers of religious liberty, of every name, to protect each other against the machinations of the priestly and clerical orders.

May success attend the movement; and when the time of trial comes—as certainly it will, unless the Ethiopian foregoes his skin, the leopard his spots, and the priest his malignant nature—let Spiritualists and all other liberals strike at the head and front of the offence, rather than, as heretofore, at the extremities; and let those who have sown the wind be the first to reap the whirlwind. Jan. 11, 1871. T. R. H.

New Bedford.

At the close of Mr. T. P. Greenleaf's concluding lecture at Liberty Hall last evening, the following resolutions were presented him:

Resolved, That this meeting heartily expresses its warm appreciation of Mr. T. P. Greenleaf as a lecturer; as a most able and faithful worker and eloquent expounder of the cheering, beautiful and high moral truths of Spiritualism.

Resolved, That in the eight lectures he has just concluded with us, he has presented truths in that spirit of truth which has greatly helped our mental independence—helped us out of the narrow tracks of custom and tradition, and enlightened our reverence for all whom God has made in his image.

And I will add that our meetings are growing in interest, as well as in numbers, for next Sunday, Feb. 5th, we expect to listen to two fine lectures from Mrs. Frances W. Klingman, of New London. Subjects—"American Women and Children," and "Wasted Lives," followed by E. S. Wheeler, Feb. 12th, and Agnes M. Davis, Feb. 19th. W. F. Nye.

New Bedford, Jan. 30th, 1871.

"The Voices."

It is not often that a period produces a poet from whose pen there proceed practical truths that agitate the whole world; an iconoclastic poet—one who has the logic of a Plato, and the beauty of a Virgil or a Tennyson, and with whose verses there are notes that not only tell of bubbling springs, rainbow-tinted flowers, and the green-carpeted earth, but also those that flash lightning, sound thunder, create earthquakes and cause revolutions. Such a poet is Warren Sumner Barlow, author of "THE VOICES." The third edition of this poem is now out, and we regard it as one of the best productions of the nineteenth century. The author is the only iconoclastic poet of the age. He writes to some purpose. His ideas are not intended to tickle the fancy for a few moments and then to pass away; they are a staple article, and leave a permanent effect on the mind. Not like Wordsworth, Tennyson, Longfellow, or any poet of ancient or modern times, he combines the practical with the beautiful; the artist's pencil with the sledge-hammer; the beauties of moral anasion with the fierce, cutting sarcasm of a revolutionist; smiles of love with the eyes of anger and hate; the grandeur of Nature with rugged hills and precipitous embankments; the smiles of the destroyer and the peace-maker with the warrior. He is like no other poet, yet possesses the merits of all. You see Barlow in his "VOICES"—his individuality is there. You see him scattering star-dust and flowers, as well as the seeds of revolution. While he causes the buds to blossom and the springs to bubble sweetly, he is firing guns, sending shells and death missiles at the pressing phantoms of error. No liberal person can peruse his sentiments without considering the same an intellectual feast that strengthens as well as exhilarates. Some men *work* for poetry, the same as the artisan for water, and after labored efforts it comes forth, and you can measure its quality as you would the depth of a well. With Barlow it is different. There is a bubbling spring in his soul, and its *murmurings* produce the VOICES. You cannot measure its depth, nor can you measure the good wrought by the sentiments it expresses. Barlow is one of Nature's poets. He combines the rugged mountains, the fertile valleys and the rushing cascades, and in his teaching find each separately expressed. He sustains truth, and defends her from the attacks of error, by erecting impregnable redoubts. His logic is irresistible, his conclusions wisely drawn, and his attacks on an old effete theology so dextrously managed that you plainly hear the rattling of the dry bones thereof. In one of his "Inter-

"We would not notice this disgusting tale, Did not believers of its truth prevail, Whose many souls are scattered far and wide Through every land across the ocean tide. To every tongue these words would be sent, And for this purpose gold is freely spent, To shakele reason and delude the soul, By loving God whom Satan does control, And men whose hearts are honest and sincere, To preach these errors and this God reverse; Diabolical great First Cause, all just and wise, And make a God that heaven must despise, Possessing all the loves and joys of man, Without the power to execute his plan; A tripartite Godhead all in one, Where Father is not older than his Son; And Mother, too, and yet the Holy Ghost, Are three, yet one, who rule the heavenly host. To combat sin, and extricate mankind, And yet with Satan none are left behind. Oh, would that it were true that this was all, That only man, corrupted, had a fall! But oh, how sad, while we the page pursue, (Yet doubly sad to those who think it true,) That God is made to foster sin and shame, And that the willing author of the same, Read, pause and ponder on the subject well, All preconceived ideas at once expel, Receive with candor that which seemeth right, And thus reject all evil with delight; While thus untrammelled and with heart sincere, Let judgment dictate and you need not fear."

Barlow is not afraid to question the Orthodox Deity. He criticises his actions, as narrated in Genesis, as he would an incompetent workman, and, by his pertinent language, shows that he is ignorant, weak, vacillating, and entitled to ridicule if any respect from the civilized world.—*Religio-Philosophical Journal*.

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