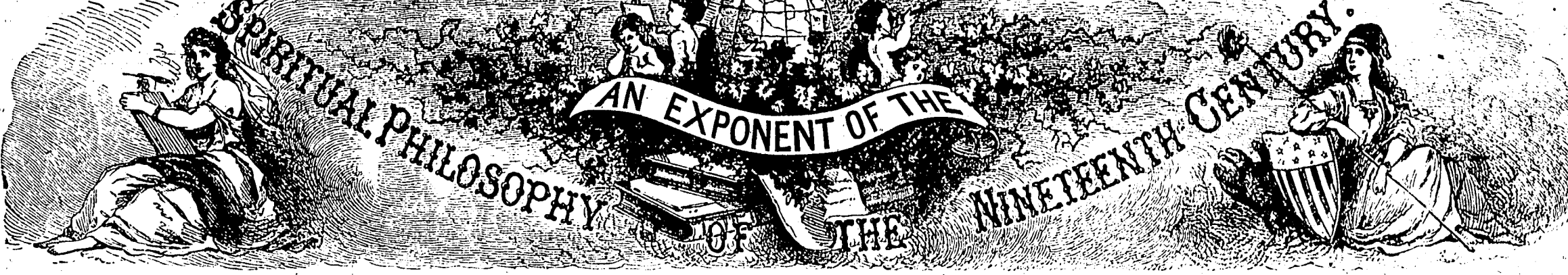


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DE LANCEI'S REVELATION.

BY MRS. ELIZA M. HICKOCK.

One silent, autumn evening,
Within his mansion grand,
In attitude of sorrow,
Saw young De Lancei stand.
The softly-falling moonlight,
The scenes he gazed upon,
But woke the sad remembrance
That one he loved was gone.
Some unseen, unknown terror
Had torn her from his side;
With lonely heart he mourned her—
His loving, lovely bride.
"I've fought in many a battle,
I've won the world's renown;
But, oh, with none to share it,
It weighs my spirit down.
I'll cast away the laurel—
Its glory pains me now—
And bind the mournful cypress
Upon my aching brow.
Oh, world of sin and sorrow!
Oh, world of untold woe!
Thou hast no ray of brightness,
No gleam of hope canst show.
Oh, fate! how hard, how cruel,
To take my love away!
My good sword shall release me;
I care not here to stay.
Then quickly came a vision;
Uncertainly fair it seemed—
De Lancei waited, spell-bound—
He fancied that he dreamed.
About the vision lingered
A halo of its own;
It spoke in softest cadence,
And strangely soothing tone:
"Oh, heart all torn and bleeding,
Crushed 'neath its weight of woe,
Too weary of earth's wanderings
To longer wait below,
Know there's a world of beauty
Not very far from this;
Strive here to do thy duty,
And there awaits thee bliss.
Poor heart! hast never heard it—
This truth to us so plain,
That loved ones, when they leave you,
Do unseen come again?
Oh, heart of noble goodness,
Do not a rash act now;
Thy bride would weep in sadness,
If crime should stain thy brow.
De Lancei dropped his sword-hilt,
And spoke in eager tone,
"Can it be true—does Clara know
How I have mourned alone?
Oh, vision, couldst thou mock me
With such a pleasing dream?
I pray thy words are truthful,
Though strange and wild they seem."
He paused with look half fearful,
And half-expectant air;
Then once again and clearly
Replied the vision fair:
"Thy Clara lives and loves thee;
She standeth by thy side,
To prove my words are truthful,
We'll come next eventide."
"Oh, thank thee, beautiful vision,
For all that thou hast said!
I trust thee, I believe thee—
My Clara is not dead!
Then I'll not wear the cypress,
With bending weight of gloom;
But rather hope's sweet emblem,
Whose flowers in brightness bloom.
I'll toil with strength unceasing,
And patiently I'll wait,
Until my darling calls me
At yonder golden gate."
Oh, best of all the teachings
To weary mortals given—
This faith so clear and perfect,
Which makes our earth a heaven!

Spiritual Phenomena.

MATERIALIZATION SEANCE AT THE RESIDENCE OF MRS. HARDY.

Distinguished Persons in Attendance: Remarkable Phenomena: A Strong Spirit Battling against Adverse Circumstances: Animals in Spirit-Life, etc., etc.

Reported for the Banner of Light by John W. Day.

Such look of an immortal likeness springs
At times into the eyes of dear dumb things,
As if heaven were we most recognize
The life that knew us, unknown, in those eyes.

The type of phenomena toward a consideration of which the public mind seems most earnestly pointed at the present time is that by which spirits are able, through processes known only to the invisible chemists, to so clothe themselves with matter as to be discernible by the ordinary human vision. This is promised as a certainty in future time, and the experiments which are constantly going on all over the world where a knowledge of Spiritualism has found lodgment, prove that the immortals are steadily working out their purpose, though in so doing they find themselves obliged to make use of such mortal physical machinery as is available, and to combat suspicion and myriad-handed opposition at every turn. Among the chosen vessels selected to bear witness to the truth of the new development is Mrs. Mary M. Hardy, the celebrated test medium, of No. 4 Concord Square, Boston, in whose presence the invisibles are slowly perfecting a series of phenomena truly astonishing to those beholders who have been favored with seats at the private seances which she has given, at long intervals, during the past year.

On the evening of Wednesday, Jan. 21st, a select company met, in answer to invitations, at the residence of Mrs. H., among the party being Gerald Massey, William Lloyd Garrison, Dr. Bartol, Rev. W. R. Alger, Allen Putnam, Phineas E. Gay, L. A. Bigelow, and U. S. Marshall Usher; two representatives of the press were also in waiting beside this.

POOL OF BETHESDA,
to watch for whatsoever "moving of the waters" might be essayed by the invisible agents whose presence was invoked by the quiet, thoughtful assemblage. After the strange manipulation of the gas jets (which has been minutely described in these columns before) had intimidated to the guests that the spirit workmen were in attendance in full force, the company adjourned from the elegantly furnished parlors to the basement dining-room, where

THE APPARATUS
was displayed for the most minute examination; Mr. Hardy stating, in behalf of his wife and her guides, that the most rigid analysis was requested, to the end that all might be satisfied of the entire honesty of what was to follow. Several of the company, including the press representatives, at different times during the seance were allowed to look suddenly beneath the table, in order to assure all in the room that no confederate was employed in the production of the manifestations. All that could be seen, at any time, was a box covered with black cloth, having one side and the bottom open, and placed over an aperture in the middle of a common extension-table, which aperture was caused by its being partially drawn apart. Such portion of said aperture as was not covered by the box was closed on both sides with shawls; the same means were employed beneath the table to shut out light around that half which was behind the box, and the front of said half was also curtained, thus making a horse-shoe-like cabinet under the table, with the open box above for door of communication, wherein the spirit chemists could manipulate their materials and work the necessary apparatus. In front of the box, and around that end of the table furthest from it, the company was arranged in two ranks. The medium took her seat on the left of the party, and nearest the box, having Mr. Massey on her right, while Mrs. Brigham, daughter of the celebrated sailor-preacher, "Father Taylor," (well known in life to the citizens of Boston,) sat opposite her, on the right. The gas was for a moment extinguished, and then relighted, in answer to spirit direction through indicative raps, and sufficient light given for each one present to distinctly see the countenance of his neighbor. Soon

A HAND, SHAPELY AND DELICATE,
made its appearance, timidly at first, and at the lower part of the aperture in the box, but anon gathering strength it ascended toward the top. Disappearing, others succeeded it, and on different members of the party asking, "Is it for me?" the hand, visible, would answer by a code of understood signals, "yes" or "no." One of these mysterious appearances replied "yes" to the question of Mr. Garrison as to whether it was the hand of his daughter "Lizzie." Mr. Putnam was also favored with a grasp of the hand from "Natty," a spirit-boy in whom he has been for several years interested, and whose story he has given to the public in a popular work of the same name. The other members of the circle were more or less favored by the spirits during this portion of the exercises, and the evidence of the senses of sight and touch could not be denied by any present.

"The hands," says the Boston Post representative in his report, "were all of marble whiteness and clearly distinguishable, and, at request, grasped those of nearly every person present. * * * None of the hands exhibited were stiff or dummy-like, but supple and prehensile, and the movements of the different fingers were very distinct."

"IS IT AN EYE?"
During the exhibition of hands, Mr. Massey called the attention of the company to what was considered by those who beheld it to be the outlines of a human face, to whom the hand might be considered to bear some relationship, especially was the eye recognized. Owing to the number present and the graduation of the light necessary for the manifestation, this phenomenon was mainly apparent to those nearest the aperture.

RING FEATS.
During the seance a ring was placed by Mrs. Brigham upon one of the hands so appearing, and with said ring answers to questions from the audience were rapped out upon the side of the little cabinet, after which this hand disappeared, together with the ring, and another became visible, having the same ring upon a different finger from that of the first. In no instance, among the various experiments with the finger-rings furnished by the company, could said rings, though heavy, be heard to drop to the floor when the hand disappeared; in most cases they were brought again to the aperture by the mysterious workers; if not, upon the sudden elevation of the curtains beneath the table, the missing trinkets were found intact upon the carpet.

A GIGANTIC BLACK HAND
now took the field, and made many remarkable demonstrations. The influence presenting it claimed the name of "Dick," a deceased negro whom several gentlemen present announced as known to them in Boston while he was alive in the physical. The hand was of the genuine color, and the fingers so large that the rings furnished by the company, and held out to the spirit by Mrs. Brigham, could scarcely pass over the extremity of the colored digits. This illuminated with jewels and gold—a ring upon the end of each finger—the sombre hand was thrust upward and outward till the elbow was displayed, while the palm and fingers

CAST A DARK SHADOW
on the table, as the gaslight beamed upon them from the chandelier. The appearance of this hand was the event of the evening, and was pronounced to be truly astounding. Among the many exhibitions of "power" to bear the light given by this influence, was one whereby

A WHITE HANDKERCHIEF
was taken in his hand, and shaken, as a sign of welcome to the company. A portion of the time said handkerchief was held behind the hand while so doing, thus affording a clearer view of the ebony-enveloped but plainly marked metacarpals and phalanges. As a closing spectacle, in honor of Mr. Garrison, the great black hand of the old-time African athlete presented itself, at the opening, closely intertwined, as to its fingers, with those of "Natty," the white spirit-boy, the mingled colors making a strange contrast, and typifying the harmony of all things in the great sphere of spirit-life.

INDEPENDENT SLATE-WRITING BY SPIRITS.
The next in order came a display of the capability of the spirits to exhibit mental power through the physical vehicle of slate-writing, much after the manner of that carried on in the presence of Dr. Slade. The lights being turned on to full strength, the party formed a close circle around the table, clasping hands for a brief season, as a means of perfecting the conditions. Mrs. Hardy sat opposite the centre, and on one side of the table, with Mrs. Brigham as a *riser*, and a slate was put beneath the said table, Mrs. H. and Mrs. B. holding it by its frame, no pencil being supplied to the spirit-writers, they being tacitly asked to furnish their own. The ladies quitted their hold of the slate, and it was sustained closely against the top of the table by the invisibles. Mr. Massey being informed that it would be held there until he counted aloud a certain number, he then complied with the direction, and upon his enumerating, audibly, a number reaching to "thirty," the slate fell violently to the floor, and on being taken up was found to be striped of its frame, the four pieces composing it being set together without rivets, and having been disjoined by the invisible power at work in the semi-darkness beneath.

Another slate was quickly put in position by the medium and Mrs. B. A pause ensued, during which considerable interest was manifested by the company as to what was to be brought forth; Mr. Garrison joyously suggesting, in view of the former condition of the first writing tablet, that the spirits "were making up a slate!"

ANIMALS IN SPIRIT-LIFE.

Up to this time the matter produced at this sitting was much the same as had characterized former meetings at the residence of Mrs. H.; but another ground for examination was about to be presented in a stronger light than ever before, although something resembling it had been hinted at by phenomena at her previous seances. When the slate was withdrawn the second time Mr. Massey proceeded to try an experiment. On the previous evening, at a party held at the residence of Miss Susie F. Nickerson, 33 Dover street, Boston, he had been promised, through the mediumship of Mrs. Taber, that a favorite dog (then deceased, but once owned by him in England—a fact of which no one in the room save himself was aware), "Pip" by name, should be present on the evening in question, and while there should, if he desired, it be his name (or other writing which Mr. Massey might prepare) from the slate. Mr. Hardy not being informed of the plan, Mr. M. therefore wrote the name "Pip" upon the slate, and placed it upon the floor, under the centre of the table, with the writing upward. Immediately the slate was again withdrawn, and the writing found to be mostly obliterated, the dampness left by the agent in its "washing away" being still visible, and the width of each stroke, marked by the portions of writing it destroyed, being identical in dimensions with a dog's tongue of ordinary size. The experiment was repeated: and while the slate was beneath the table, several of the party, in a hant-ring tone, asked, "Pip who?" whereupon, when the tablet was withdrawn, "Pip Massey" was found plainly transcribed. This simple return, by the spirit-writers, of joke for joke, caused the astute reporter of the Boston Post to go home and give credit to the following profound statement:

"One of the visitants was a dog named 'Pip,' which had once belonged to Mr. Massey, who lived writing off the slate, and also finally wrote his autograph, 'Pip Massey,' in large characters, showing that he had increased wonderfully in intelligence since his 'translation' to the spirit-realm."

This was extremely unjust, as those present were acquainted with the phenomena of spirit-intercourse, and did not lose sight of the fact that practical jokes exist on the thither as well as on this side of life; therefore the writing of the name was attributed by them to one of that class, who answered the query in the manner in which it was raised. Indeed, Mr. Garrison had just pleasantly made the remark, which carried out the feeling of the company, that these things "justify us in being dogmatic." In this connection it may be of interest to quote the words of Mr. Allen Putnam—one of the party, and a Spiritualist of wide research—uttered soon after his reading said report:

"The Boston Post offers an account of this seance at Mrs. Hardy's, which is very fair in its presentation of facts, as far as it goes, and is not objectionable in form. But the writer has furnished ground for a possible inference that the intelligent and well-known men, whom he mentions as being present, viz., Mr. Gerald Massey, Mr. William Lloyd Garrison, Revs. C. A. Bartol and William R. Alger, believed that Mr. Massey's dog, Pip, actually furnished his own autograph! It is true that the slate, when taken from under the table, had on it 'Pip Massey,' in large characters; but no one expressed the opinion that the dog performed the writing. Probably such a fancy was confined to the brain of the reporter. The inference that Pip had increased wonderfully in intelligence since his 'translation to the spirit realm,' and thereby become competent to handle the slate pencil intelligently, could be drawn by no common intellect—reportorial training was needful for that."

This mysterious process of "licking" sentences from the slate was repeated several times—Mrs. H. and Mrs. B. holding the opposite ends of the tablet, as described—in the instance, the whole surface presenting the appearance of having been brushed over by some damp substance of large dimensions.

"FATHER TAYLOR"
then manifested his presence by writing upon the slate, "We welcome you.—E. T. T." Mr. Garrison's brother James (so recognized) also wrote a word of kindly greeting to him; and the following message was transcribed by the father-in-law of L. A. Bigelow: "You will all know, some day, and see clearer.—OTIS TUCKER."

A WELL-KNOWN JOURNALIST,
now physically deceased, but whose mark made in Boston will not be effaced (if at all) for many years to come, unexpectedly to the company next availed himself of the offered slate. On its being drawn from beneath the table, the following direction to the Post representative was found upon it: "Report your message clearly and truthfully.—W. B.—" This—as all the writing accomplished during the evening upon the two slates which were alternately thrust beneath the tables—was performed without the aid of any visible pencil, and the style of chirography was found to strongly differ in each message. The spirit claimant to be that of Mr. B.—then commenced the rendering in quick succession of the following requests:

"I want him to let John and Louisa have some money on the property out of town.—W. B.—"
"Tell James and William I shall feel better then.—W. B.—"
"I would not come publicly if I had any other way to reach the parties.—W. B.—"
"I love them all. Bless them.—W. B.—"
"I desire this to be given to them in print: they will not hear me in private.—W. B.—"

Mr. Garrison and Mr. Massey then held the slate at opposite ends, and the name "Lizzie" was found written thereon. This, Mr. G. said, was the name of a little daughter whom he had "lost."

"Don't say lost, Mr. Garrison," responded Mr. Gay.

"Lost, I say," said Mr. G., "after the manner of men—as we say sunset and sunrise!"

THE "POET OF THE PEOPLE" GETS A NEW THEME.
Mr. Massey was next favored by a message signed "Marie Somerville," in which that eminent English lady bade him "Till of the immortality of animals," a belief which in life she deeply cherished.

"A ROYAL ENDORSEMENT"
as Mr. Garrison observed, was next given to Mr. Massey, in the following message: "You must not give up your work.—PRINCE ALBERT."
In answer to Mr. M.'s query as to whether the Prince had read the poem which he prepared concerning him, the answer was returned: "Of course!"

"GOOD NIGHT!"
The seance, which had been extended (through the thoroughly aroused interest of its participants) to a late hour, was now brought to a close by a written benediction, signed "Dr. Otis and Willie," after which the highly satisfied party again repaired to the parlors, partook of choice

refreshments, and sought their homes, in the nearing presence of another earthly morning, feeling also in their hearts that they had witnessed a demonstration that a new dawn of truth was also surely drawing closer, and with stronger appeal, to the reasoning perceptions of men.

A SPIRITUAL EXPERIENCE OF JUDGE EDMONDS.

[Fifteen years ago, as its date signifies, the vision detailed at length below was added to the varied experiences which it has been the privilege of that Nestor in Spiritualism, Judge J. W. Edmonds, of New York City, to meet with. The account was prepared by him for the press, at the time, but, by one of those mysterious occurrences which happen in the lives of all, it became mislaid, and it was only at a recent date that the venerable author encountered it among his papers. However, it will bear the light, if fifteen years have passed since the sights recorded dawned upon the spiritual vision of this eminent philosopher and jurist.—Ed. B. of L.]

New York, Feb. 6, 1859.
I was to lecture this morning at Dicksworth's Academy, and was spending last evening in meditating on the topic of my discourse. The subject was to be "Spiritualism as demonstrated by Ancient and Modern History," and my purpose was to show that the belief in spiritual intercourse was as old as the history of man.

I sat alone in my room in my meditation, until about half-past eleven o'clock at night, when my spiritual attendants admonished me that it was time to go to bed. I at once turned my attention from the subject of my discourse, and received an intimation that I might behold how I was attended spiritually, if I desired. I assented, of course, and instantly my spirit-sight was opened. So suddenly was this done that I saw persons, even before they were ready for me. It was evidently intended to present my spirit-companions to me, arrayed before me in a semi-circle, where I could see them all at a glance, and when I beheld, there were two or three spirits standing prominently before me, and others were hastening to arrange themselves in the semi-circle on both sides of them. I gave but a glance at the hurrying crowd, for my attention was most attracted to the two or three immediately before me.

Most prominent among them was Swedenborg. He seemed to be standing on bank of clouds, and enveloped in a golden mellow light. From him and that light there beamed strong emotions of affection which seemed to spread all around him. Leaning on his left shoulder, and partly retiring behind, as if to conceal her emotions, was my wife, and directly behind them our two children. On their right I saw my father, my mother, my sister, my brother, and many others.

My brother died forty years ago, at the age of seventy, and memory has always associated him in my mind with the idea of a young man with all the beauty of youth. He now appeared as a man of mature age—grave and deep-thinking.

My sister, who died twenty years ago, over forty years of age, appeared with the shrinking timidity of girlhood.

My father had thrown off the indifference which had attended his earlier years in the spirit-life, and appeared now the prompt, energetic and active man that he was on earth in the days of his manhood.

For all this at a glance, and turning to the otherside of the semi-circle, I saw the ranks Washington, Franklin, I. T. Hopper and others, around whom the light was of a more silvery hue, indicating a predominance of wisdom or intellect. On their left I saw Clay, Webster, Calhoun, S. B. Hunt and others; and around them the light assumed a crimson tinge.

As I cast my eyes around the circle I perceived Voltaire standing on the right of Swedenborg, and my father-in-law on his left, near his daughter.

Nowhere saw Bacon, but I felt him standing by my side, a little behind me on my left, but so close to me in person and in sympathy, that it seemed as if I felt every throb of emotion in him.

Behind the front rank, and hovering in the air overhead, I beheld many other spirits, and the number was constantly augmenting—for it seemed that the world had gone forth and reached to the spot all who were interested in the great work in which we are engaged. The crowd soon became immense, tier was piled on tier of human heads, and I seemed to be in a vast assemblage of persons of different sexes and conditions, but mainly of the same stage of development.

While the crowd was thus assembling, I perceived the advent on the scene of that bright and beautiful spirit whom I have heretofore described as presiding over that community. He appeared a little above and behind Swedenborg, and with a dazzling brightness that once I saw, I have never forgotten the sight of. He was attended by many others of equal splendor, and he surveyed the scene with a mild and gentle look of intelligence.

He bade my wife come up to him—for to her, he said, they were chiefly indebted for the occasion, and her place was by his side, where she could overlook the whole scene. She hesitated, and was reluctant to retire from near me of such a moment. He repeated his request, and she went to him. As she approached him, she sank at his feet, overpowered by her emotions, and bade her face in her hands. I saw plainly what she felt. It was this: "He loves me still and first of all—for I saw that, and this dazzling scene—amid all that was calculated to awaken and gratify the old ambition that was ever predominant in him, his look was first and most frequent on me."

Her emotion affected me, and, regardless of all around me, my eye and thoughts were most on her. And I saw in the deep silence of that vast multitude the profound respect they paid to the love which this lives beyond the grave.

and you, too, may behold them here, though hidden from your mortal view on earth." I saw them, approaching from the far distance, a long procession of spirits of persons who had lived within the last ten years, and to whom in life the light of the living had been denied. They were not all of the same age, and they were not all of the same sex. They were all, however, of the same race, and they were all of the same condition. They were all, however, of the same race, and they were all of the same condition. They were all, however, of the same race, and they were all of the same condition.

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been left. The first time this occurred, a heavy black cloak was brought, and fell, as if from the ceiling, upon our heads. At a subsequent sitting, when the doors were not only closed, but locked on the inside, a flaming sword was brought from my trunk, which stood in the parlor, where two gentlemen were present at the time, but who saw nothing of what was being done. This flaming sword, which was as long as the cloak, had done, and was afterwards pulled out of the table by the spirits, lifted up into the air, and thrown down upon the other side of my chair.

I learned, however, all the details of my several sittings, but the most interesting and delightful to me was the one I am about to describe. On the evening of Dec. 6th, just as I seated myself at the parlor table in the sitting-room, Dr. Slade, being engaged in hanging the yard-square curtain, I said to him, "I wish one could have something to lift the mind out of the commonplace of every-day life before sitting for materialization; it would be so pleasant to listen to soft music." And then, just as he seated himself, placing his hands upon mine, I tipped to him, saying, "Would not you like to have a good musical box?" The words were hardly uttered before the sweet, clear tones of a large musical box were heard close to us. It was so sudden and unexpected that the medium never having had such a manifestation in sittings before, that he started up, exclaiming, "My God! what is that?" I persuaded him to sit down, and he still, when the air was played to the end. Not only did we hear every note with the utmost clearness, but we felt the wood of the table vibrate strongly under our hands, exactly as it would have done had a large musical box been placed upon it while playing.

The English lady to whom I have before referred was very musical, and on three occasions, when she came to this beautiful manifestation, was repeated. Once, while the invisible box was playing, a little silver bell was brought from a mantle piece at the far end of the room, and rung gently, as an accompaniment to the music. This bell was brought through the air to me, and thrown upon the table, and we afterwards saw the white spirit-hand holding and ringing it.

I have left much untold; but I trust that what I have recounted may awaken interest, and lead others to seek, through the evidence of their own senses, a conviction of the truth attainable in no other way.

LOUISA ANDREWS.
Springfield, Mass., Dec. 25, 1873.

SPHIT-TEST.
I recently attended one of Miss F. Nickerson's sittings at 33 Dover street, this city, being an entire stranger to the medium and to all present. That our spirit-friends can return and bring us words of comfort, and cheer us on in our struggles of life, I am now satisfied.

In regard to the test given through Miss F. Nickerson, I will say I am very skeptical at times; peculiar and odd perhaps—a mystery to myself as well as to others; therefore my preparations for a test were somewhat peculiar. Not long since, being some miles away from this city, and having an hour or more to wait for the train at the junction, I took a ramble into the forest. On the banks of a small stream, while leisurely watching the leaves wafted by the breeze, I picked two from an oak-branch with autumn tints. Instantly my mind was carried to a picture which was painted by an Italian spirit artist, for myself, some years ago. In this picture are three oak leaves with autumnal tints, though at that moment I thought there were but two. But I was induced to pick a third. Afterward, on looking at the picture, I found there were three. After I had picked the third leaf, as it seemed, said, "I will give you a test."

Afterwards, enclosed the leaves in a note to Miss Nickerson, enclosing my hand-writing so as to resemble a lady's. I stated I would be at her sittings on the following evening, and wished that her controlling spirit would find the owner of the autumn leaves, and also bring the spirit-owner of same. The result: At the sittings, after nearly an hour's time had been occupied in giving messages which seemed to be recognized as from spirit-friends, the medium said to me: "A lady stand by your side, by the name of Emily, who brings the autumn leaves to you, saying, 'You thought by the scratch (meaning the note you sent us) we could not find you.' 'See, see, I was satisfied, for my test was correct. I also received an excellent test from my father.'"

The medium herself and those of the house, hold supposed the note was from a lady, and she had no chance whatever to know who was the owner of the autumn leaves—whether it was a gentleman or lady. I believe Miss Nickerson to be an honest and truthful medium.

Boston, Oct. 25, 1873. AUTUMN LEAVES.

CHARLES H. FOSTER AS A PROMIET.
This is the way the Daily Chieftain, of Pueblo, Colo., for Jan. 8th, speaks of a remarkable circumstance in which this celebrated medium played an important part as seer:

"Our Santa Fe special announces the death by suicide at that place of Señor Pedro C. Armiño. This announcement will be received with profound sorrow and regret in this community, where he was well known and highly esteemed. He was largely identified with the wool-growing interests of the West, and reputed quite wealthy. He numbered his sheep by thousands, and was sometimes styled the 'sheep king of New Mexico.' We have some particulars regarding the cause of the tragedy, which, being of rather a painful nature, we deem proper to suppress. Señor Armiño was quite a young man, of fine appearance and agreeable and winning manners, and apparently always lively and in excellent spirits. Some strange and startling facts are related in connection with his melancholy taking off. It appears that, in November last, when in Denver, he visited Foster, the medium, who was then attracting much attention. During the sittings, Foster suddenly gave a start, and with considerable agitation, exclaimed: 'My God, sir, you will die a violent death, and very soon; you will be shot.' Señor Armiño attached no importance to this announcement, treating it lightly, and when relating the circumstance to a circle of friends at the Lindell Hotel, of this place, jokingly remarked that in the future he would keep his pistols about him and be prepared for the predicted danger; evidently, and in fact, the prophecy to mean that he would die by the hand of another person, and not by his own. Foster seems to have formed quite an attachment for the unfortunate gentleman, and appeared greatly distressed in consequence of the powerful and painful impressions regarding his future life. Without desiring to comment on the above, we will merely say the facts are well authenticated, and their truth vouched for by those who were present when the narration was given by Señor Armiño himself."

Prof. Owen has just discovered in the London clay a new fossil bird, with teeth somewhat resembling those in the Australian fossil lizard. He concludes it to be a new species, and has named it Nothofortia. True teeth had previously been known in any bird.

Original Essay.

ASTRAL INFLUENCE.

EDITOR BANNER OF LIGHT.—Your issue of Nov. 23d, just received, discusses, in its Message Department, the question of Planetary Influence on the earth, as follows:

"QUEST.—Dr. R. T. Traill, in the Philadelphia Star, prophesies that we are entering the climax of a pestilential period. From 1880 to 1885, the planets Jupiter, Saturn, Uranus and Neptune will approach the earth nearer than they have for eighteen hundred years. Whenever any one of the four has come near enough for us to feel its influence, pestilence, famine and earthquakes of heat and cold have been the result. Now we are to have the influence of the four combined; and he prophesies that, in seven years from now, all manner of evil which grows out of the astral influences will come upon us. Will the controlling intelligence give an opinion in regard to the above statement?"

ANS.—That there is ground for such a theory, I must admit; but I do not apprehend that it will sweep over the earth violently. I do not apprehend that there will be a general famine, but I do that there will be local famines and new classes of disease. You have been upon the threshold of that epoch for seven years in the past. Your late civil war was but one of the signs springing from such a planetary condition. I do not apprehend much more suffering for the earth's people than there has already been; but that there must, of necessity, be local diseases, famines, various forms of pestilence, famine and war, is a well-known fact to the scientists of the spirit world?—and it is to be hoped that the scientists of this life will catch the key-note and become warned of it, for to be forewarned is to be forearmed." etc.

It is not necessary to quote Prof. Olmstead's answer further (he being claimed to be the spirit intelligence conducting the sittings), inasmuch as there is nothing very german to the subject in the concluding lines.

I have not seen Dr. Traill's article in the Star, but presume it is founded on my article on "Astronomical Etiology," published in the New York Medical Journal for October, 1872; and as Prof. Olmstead calls on "the scientists of this life to catch the key-note," I respectfully respond, for one, to the call, and copy my sixth example of planetary influence presented in said paper, and with it will offer some remarks:

EXAMPLE VI.—The next perihelion passage of Jupiter will occur in 1880; there will be a conjunction of Jupiter and Saturn in 1881; the commensurate perihelia of Uranus and Neptune will occur in 1882; and the perihelion passage of Saturn will occur in 1885, but not the commensurate perihelia of Jupiter and Saturn; this will be deferred until 1915-16. But lively times in physical, moral, and political conditions, and the lives of nations will be looked for by those who believe in the certainties of astronomy, all the way from now to then, for Uranus will, not complete his perihelion circuit until the going out of the nineteenth century, and Neptune not until 1923; so that malign influences may be looked for under every recurring perihelion approach of Jupiter during the cycle in which we are now sailing, viz.: of 1880, 1882, 1901 and 1916.

In the configuration of the four planets will be so remarkable in the coming period, that I will notice it more in detail. Jupiter will make his perihelion passage in September, 1880; Uranus his in August, 1882; Neptune his in December of the same year; and Saturn his in September, 1885—all within a period of less than five years, by a few days.

So close an approximation to the synchronous perihelia of the four planets has not occurred since the Christian era. The nearest approach to it was the "Great Conjunction" (Neptune's latest previous revolution), when they all made their perihelia within less than ten years, and a synchronous adjustment; and this period, carried through to 1738 (the commensurate period of Jupiter and Saturn), was the most mortal period of the eighteenth century, as noticed under the third example—the period in which Lord Anson flourished as a circumnavigator, and his ships crews nearly all perished of scurvy—long before the introduction of lemon juice into the naval service.

Whether the nearer approach to a synchronous adjustment of the perihelia of these four heavy planets, that is to occur in the proximate future, will throw a heavier pall over the earth than the rather more remote adjustment of the past period spoken of, is a matter that time only can reveal. The planetary forces will be brought nearer to a focus; but the world is in an advanced condition. Agriculture, horticulture, commerce, the arts and sciences, industry, skill and gentleness—all the preceding comforts of life and health are a thousand-fold advanced; the world ought to stand it better; and the most advanced and enlightened nations will ride out any great, forcible and long-continued pestilential period better than they did a century and a half ago. But although the middle period of the cycle we are in, looks very threatening, there is more hope for the outcome in the commensurate perihelion of Jupiter and Saturn, 1880 and 1882; for the forces of Uranus and Neptune will have almost wholly passed by. Those whose expectation of life may be forty-five years at this time, may hope to live through the cycle. Young practitioners of twenty-five years of age now, who may ride out the pestilential gales of the whole cycle, and arrive at three score and ten, will have some good experience to offer on astronomical etiology, as to whether it be a fact or a fallacy.

REMARKS.—It is not for the purpose of arguing the question that I have taken leave to notice this appeal to a controlling intelligence of the higher life for an "opinion" whether or not the influences of the planets on the earth and organized life thereon, during the coming almost synchronous approach of the four large superior planets, will be attended with severe pestilences, famines, and other malign cosmical phenomena, but rather to make a correction in the question propounded, and to add some further data touching the planetary forces that will bear upon the earth during the epoch under consideration.

The correction is this: It is asserted by the questioner that, according to Dr. Traill, "From 1880 to 1885, the planets Jupiter, Saturn, Uranus and Neptune will approach the earth nearer than they have for eighteen hundred years."

Now every scientist knows that this will not be the case. They will not approach the earth any nearer than they have in every revolution they have made, respectively, during the eighteen hundred years last past, or during any previous cycle; but they will then approach the earth more synchronously or coincidentally than they have since the Christian era, as aforesaid, which is as far back as I have run the calculation.

The data I wish to add are these: Not only the four large superior planets will make their nearest approach to the earth from 1880 to 1885, but the inferior planet Venus will also make her inferior conjunction and transit the sun again in 1882, eight years after her approaching transit in December, 1874, making her nearest approach to the earth simultaneously with them. And not only this, but also in the said approaching extraordinary epoch, and the most extraordinary year of that period, viz., 1882, our nearest celestial neighbor, the moon, will then be making her nearest approaches to the earth, with the apses of her orbit directed to the sun, as in the present year, 1873, and will, of course, be exerting her

greatest astral influence upon the earth, its atmosphere, its imponderable forces and its living organizations. The extraordinary meteorological phenomena of the year 1873, destruction of crops in Russia, partial famine in Iowa by grasshopper devourings, &c., &c., are indices of what may be looked for, on a grander scale, in the proximate future, when astral influence shall have culminated and poured her heaviest broadsides upon us, during a succession of years, say in the interim between 1877 and 1887.

But it is not my purpose to enlarge. My views elsewhere published will show that I ascribe the malign cosmical phenomena, epidemics, &c., that periodically visit the earth, to astral influence, Jupiter ruling, as it were, the pestilential periods, for they regularly recur at his perihelion approaches, and have done so far backward as I have run the reckoning, and with greater severity under a combination of planetary approaches.

M. L. KNAPP, M. D.
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SAINT MARTIN'S TEMPTATION.

BY MARGARET J. PRESTON.

For forty and five long years I have followed my Master, Christ, Through fidelity and love and tears, Through passions that still endure; Through station that came unsought, To dazzle me, snare, and betray.

Through the lulls the tempter brought To lure me out of the way; Through the peril and greed of power (The bribe that he thought most sure) Through the name that hath made me cover, "The holy bishop of Tours."

Now, thirty of life's poor show, A weary soul and weary, I am stretching my hands to go, Where nothing can tempt me more.

Ah, none but my Lord, hath seen How often I have wept aside— How the word or look or scene Hath hidden the heart of pride: When a beggar once crunched in need, I flung him my priestly stole, And the people did land the deed, Withholding the while their dole.

Then I closed my lips on a curse, Like a scorpion curled within, On such cheap charity. Worse Was even than theirs, my sin! And once I saw Christ's sweet grace, I was proud that a queen should stand, And serve in the henchman's place.

But sorest of all behested, As I pondered with low-bowed head, A purpose that pleased me well, "I was fond to the sense and will, Attuned to the heart and will, And yet on its face it bare The look of a duty still; And I said, as my doubts took wing, Where duty and choice accept, It is even a pleasant thing.

To the flesh, to serve the Lord." I turned and I saw a sight, Wondrous and strange to see— A being as marvellous bright As the visions of angels be: His vestments were wrought of flame, And a crown on his forehead shone, With jewels of priceless name.

Like the glory about the Throne, "Worship thou me," he said; And I thought, as I sank, to trace, Through his hands above me spread, The lineaments of his face. I gazed on each palm to see The scars of the stigma, where From his forehead he had the Tree; But no print of the nails was there. Then I shuddered, aghast of brow, As I cried, "Accursed! abhorred! Get thee behind me! for thou Art Satan, and not my Lord!" He vanished before the spell Of the Sacred Name I named, And I lay in my darkened cell, Smitten, as I should, shamed, Thenceforth, whenever I dress That a seeming duty were, I knew I was a wile, unless The priest of the will were there! —Lippincott's Magazine.

HOW SCIENCE "BORROWS THE THUNDER" OF SPIRITUALISM.
EDITOR BANNER OF LIGHT.—At the present writing, Prof. R. A. Proctor, of England, is lecturing on Astronomy in this city, and also in Brooklyn, alternately, to very large and highly intelligent audiences, numbering fully fifteen hundred each evening. It is quite unnecessary to affirm that Mr. Proctor is celebrated as an astronomer. His discovery of the error of the Astronomical Society of England, regarding the best method of observing the conjunction of Venus in the present year, and his final triumph in securing the entire adoption of his suggestions, would alone stamp him as eminent. But to our subject.

On Thursday evening, Jan. 15th, he lectured at Association Hall, the headquarters of the Young Men's Christian Association of New York, his subject being the "Sun's Family of Planets." The lecture was a grand success, but especially so its closing sentences. It is here that the experienced lecturer makes his greatest effort to impress upon the minds of all the value of the totality of his speculations. In closing the lecture, he recited a stanza from "Reconciliation," so well known to all readers of Lizzie Doten's "Poems from the Inner Life."

On the following evening, he lectured at the Academy of Music in Brooklyn, his subject being the Moon, and Transit of Venus; and again he closed his lecture with the same stanza, twice borrowing spiritual thunder, without knowing what Lord had emitted the following transcendental lines:

"God of the granite and the rose, South of the sparrow and the bee, The mighty cycle of being flows Through countless channels, Lord, from thee. It leaps to life in grass and flowers, Through every grade of being rises, Till thou Creator's radiant towers, Thy glory flames in stars and suns."

We may challenge all past time to furnish a more sublime apostrophe to the eternal spirit of the universe than this; and yet the speaker was utterly ignorant of its authorship. Had he stated that the words were the inspired words of Lizzie Doten, the spiritual medium, instead of wild and irrepressible enthusiasm and delirious fancy (if you can), the holy horror of the "Christian Associationists," in fact, such is the narrowness of sectarian bigotry, that I feel morally certain of the amazing effects upon his remaining lectures, had this been done.

From Prof. Proctor's breadth of treatment, it is almost certain that he is an advanced thinker, but he must keep well within the prescribed limit, when addressing audiences convened at the hall of the Young Men's Christian Association, or the regular patrons will "bolt" the course.

In conclusion, I will state that I am not a Spiritualist, but a seeker after eternal truths, and nothing but an earnest desire to lessen superstitions, bigotry, and to increase advancement, prompts this record. Yours for progress, I. D. J. SWEET.

New York City, Jan. 15th, 1874.
[In referring to the poet, the lecturer used the masculine gender.]

The tall man reaches high; but the little man who can climb on to his shoulders reaches higher and picks more fruit.

What length ought a lady's petticoat to be? A little above two feet.

Western Correspondence.

BY WARREN CHASE.

THEORIES TO CURE HARD TIMES.—The present commercial crisis, like its predecessors, has been profile of speculations and theories to cure it, and prevent others; and each author, however crude his theory, and however fallacious his reasoning, evidently thinks he has found the panacea for poverty and commercial distress. Having made politics and government a study for thirty years, many of the speculations of individuals and societies, as set forth in resolutions, seem to us as worse than the disease they are designed to remove. Among these are the various plans and theories to have the governments, national, State, or municipal, employ the laborers, and pay good wages; a theory which, if carried out, would lead to a nation with a system of serfdom. While the European nations are moving one way, many of the honest but ignorant citizens of our country would have us go the other way—some by uniting Church and State, and others by having the Government own the property and employ the laborers, which would be about equal to owning them also. If these schemes could be carried out, it would soon be impossible to change an administration, or correct a public abuse of power by a party who held the votes of these laborers, as the party in power surely would. The less laborers our Government employs, the better for the country, except so far as agents are necessary to do its business, which should be, as far as possible, elective in their several localities (including postmen). We are not sure that the carrying trade of the country may not to advantage be included, as safely as carrying mails for the people. Beyond this agency business, carried on for the whole people without partiality, the less business, property and labor the Government has, the better for the whole people.

It should be the business of the government to prevent the recurrence of financial disasters, but not by ruining our glorious prospects for the future, especially when the true remedy lies in the other direction. The more the laborers work for themselves, the better. Large bodies of laborers working for a government or corporation, are always a dangerous and excitable power in any community, and such bodies are non-progressive, or but slightly progressive, under such circumstances of dependence. It has long been considered a fossilized condition of mind to become a fixture as a clerk in the government offices at Washington, and many parents will never consent to their sons or daughters accepting appointments in such places, and the lower the grade of labor is considered by the public, the worse it is for the laborer. We had a fair specimen in the slaves and free negroes before the war; collectively the slaves were beset and cared for, but made very little growth compared to those that sought employment for themselves.

What the Government should do is to secure natural rights as far as it can, in the free use of the elements of life—air, water, and land—all of which belong by natural inheritance to all of the people, but, since we have gone so far in the robbery and monopoly of the land that it cannot now be secured, we should do the best we can to prevent this monopoly of the soil, which is the principal cause of poverty, from oppressing the unfortunate poor. As governments are instituted for the people, and, in this country, both by and for them, it is proper for the suffering poor to appeal to the Government for remedies against the commercial crises that so often fall so heavily on them. The remedies against these are easy, and if the people could once see them in their true light, they would soon enforce their enactment. To make this plain, we will suppose a case. Suppose a wealthy corporation, able to do it, was buying all the breadstuffs that were shipped to New York, and running them directly on board ships for Europe, and thus leaving the people to starve or suffer for food, could the Government prevent it? Suppose, again, that a company was engaged in running poison through the water-pipes of New York, not to kill the people, but to insert a slow poison to make work and money for the physicians, could the Government prevent it? Here we have the case as it is. Tobacco is a slow poison and a filthy nuisance, of no use to anybody, and yet it absorbs means enough to supply all the suffering poor with food and clothes, even without labor. Can this wastage be turned to good account, or saved to the people by legislation?

Alcoholic drinks produce three-fourths of the crime and cost more by far than would the bread and clothes for all the destitute, and do no good. Can this criminal wastage be stopped by the nation? It cannot by local legislation. Here are two sources of supply that would easily, if turned to proper account, put a stop to poverty and to all of the crime. If a government can do no good, what is the use of a government? If it can, why cannot it be used in these directions? Are we not raising revenue on nuisance, instead of abating it? Are we not selling indulgence to criminality by raising revenue on intoxicating drinks?

We are slowly but surely approaching the solution of the currency question; and soon as we get the National Bank currency taken up, and all the currency issued directly by the government, and paper and specie of equal value, one class of commercial failures is at an end; and, soon after, the National depositories will support corporations, and then no more failures nor runs on them will occur, and the people will be secure; and if interest is not paid on deposits, money will be plenty and cheap for all branches of business that will pay.

We have been forcing money into interest-bearing bonds and deposits, and now we must legislate it out of them, and into channels that will employ labor and develop the resources of the country; and then labor will find a market and good pay.

Evil Deeds.
It is of but small consequence what a man's belief is on Sunday, if, on Monday behind the counter, he gives fourteen ounces for a pound of sugar; or sells one hundred and ninety pounds for a barrel of flour; or retails a worthless patent medicine, or conceals the cause of a disease, in hopes of profiting by its effects; or makes a corner in grain, gold or stocks; or wrings service from the unpaid laborer; or tramples on the feelings of men, or trifles with the heart of woman; or lives beyond his income, asking credit without the ability to pay; or charges exorbitant fees. All such evil deeds, from which society suffers so much, result from the lack in men of one thing, which ought to stand over them with a flaming sword, to keep them in the way of life—a vigorous sentiment of honesty. How shall we get it?

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Banner of Light.

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Science and Spiritualism.

Science progresses by formula stages. Spiritualism knows no formula. Hence Science hails and laments when it would seek to investigate Spiritualism, for it is the impossible experiment of the less attempting to hold the greater. This is the scientist's obvious disadvantage in his investigation of Spiritualism. Before advancing with any experiment he must first acquaint himself with the established formula. How, then, is he to proceed in the present case? In an address of great clearness and power by Mrs. Cora Tappan, in London, she observes that what is needed is for some scientific person to establish a new formula, that shall be at least approximately adequate to the investigation. She suggests the first lesson for such a person, which is, "that for every material substance there is a super-material," generally called super-natural, "but everything is natural." It is to be kept in mind, however, that super-material substances are governed by their own laws. The laws which control material substances are some of them known, but those which control the super-material and super-natural are not known. And therefore to discover these laws with a view to establishing a formula for investigation is to find the key by which the secrets of spiritual manifestations may be unlocked. If the scientists do not yet know what to think and say about Spiritualism, they understand all about the Church. They find nothing in it for about it to help them. On the contrary, there is a continual conflict between them and the Church. They will have to study in a new spirit for the discovery of the new formula.

A recent article in so very secular a paper as the New York Herald, on taking a review of the situation, confesses that "there are many indications that we are approaching a period during which the true which has so long been preserved between science and religion will be broken, and that, whatever the result, the light will be general and severe. Religion thrives, the churches prosper; but in spite of all appearances to the contrary, there is, it must be admitted, a large amount of skepticism widely diffused among all ranks and classes of the people. The researches of Darwin, the experiments of Tyndall, and the teachings of Huxley, Carpenter, and others, have done much within the last ten years to sap the foundations of old theology. In these days the apostles of science are men of great ability and learning, and these high qualities are quite equalled by their industry and daring." But there ought to be no struggle between Science and Religion in professedly seeking to make the same discovery, viz., the true relations of Man to his Maker. Spiritualism does not defy Science. It simply confounds it with its demonstrations. It does not preach, it proves. It does not search for the law; it is too happy to furnish the result. It never gave out the idea that it was wiser than the fountain of Wisdom; it is content with manifesting the truth which that Wisdom patiently waits for willing and humble servants to manifest as it is given unto them. But Science would discover only to magnify itself. It would claim the office of creator by reason of being able to trace some few of the mighty laws which operate in creation. It is arrogant and conceited, and so long as it is so, it will continue to be blind, even as it deserves.

"Here is a science," says the spirit through Mrs. Tappan, "which defies the schools; tables are moved, forms are raised in the air, people are made to write and act, and there is no science for it. Yet a man sits down in his laboratory, sits down without any preparation, and says, 'I can find no spirits.' Remember, that the mechanism of the spirit is far more delicate than the rays of light transmitted through the atmosphere, and upon this delicate fabric mind must act. This subtle element cannot be discovered by the chemist; it cannot be analyzed in his laboratory; there is no *experimentum crucis* which can tell him the nature of thought or its power in the human mind. He has tried in vain, and though he may discover the formation of the brain and the forces brought to bear upon it, he cannot tell you the substance of which thought is formed, for it is through its subtle power that these words are at this moment proclaimed to your mind. But no chemist, however subtle his skill, can explain it, much less the laws which govern this mysterious principle.

But as we have already stated, patience, a distinct desire to ascertain these truths, and to establish a formula which shall answer all inquiring minds and all longings—such are the first conditions for the investigation of spiritual science. In this light it will bear every test; under these conditions there are all forms of manifestations to satisfy the inquiring mind; and if one form fails, there is always another at hand; for mind is always active, and the forms of its manifestation are infinite. Thus a new era is being inaugurated in the world of thought, and subtle forms of investigation are being made known. And though Herbert Spencer says that these in-

quiries will always lie in the region of the unknowable, we would like to ask him if he knows what the unknowable region is; and whether the line has been drawn for him between the known and the unknown. The causes of the formation of the rainbow were once said to be unknowable, and it was whispered that any one who had anything to do with these forces was in league with his Satanic majesty. The same was said with reference to those who dug into the ground for fossils, or who delved the earth to find out its geological formation. But the region of the knowable continues to expand, and as we go on step by step, it grows more and more remote, and it may possibly one day be revealed to the men of science and philosophy that there is no limit to the power of the human mind when properly guided and honestly seeking for the truth. It may probably occur that this region beyond matter and above mundane influences is just as tangible a realm, governed by laws capable of being known and understood, and that for every thought of the human mind there is an adequate cause, and that for every inspiration there is an adequate law and source of law; and it may possibly dawn upon scientific men that to limit the powers of the human mind is to limit Deity; that God himself, the Infinite Spirit of boundless Nature, devised the universe, and that, if there is a law hidden, it is only hidden by our ignorance and prejudice."

Timothy Titcomb Again.

The editor of Scribner's Magazine, Dr. Holland, seems to be putting himself forward as the great champion of Christianity. But well may Christians of all denominations exclaim, "Deliver us from such helpers!" In the February number of the Magazine we find a notice of Strauss's last work, "The Old Faith and the New," and these are the words with which the editor concludes his review:

"We are glad to see this publication, also, because it tends to convince men of what we believe to be true, namely, that the *atheistic* is *Atheism* in the *gross, not relative* form, or the *Christian Faith*."

It is becoming every day more evident that no logical and consistent mind can stop short of one of the other of these mutually antagonistic beliefs.

Consider, for a moment, the assumption in these words, and then believe, if you can, that the man is sincere who utters them. Here is the whole Mohammedan population of the world, all devout believers in God and a future state. What "logical and consistent mind," we would ask, can set them down as Atheists? Here is the great French philosophical school, with its numerous disciples, embracing such distinguished names of the past and present as Cousin, Jouffroy, Emile Saissset, Paul Janet, Jules Simon, Caro, and hundreds of other eminent men, all most eloquent and powerful champions of the theistic idea, by the way of reason and rigorous philosophical induction; and yet all these, under Dr. Holland's ruling, are to be set down as Atheists, or else wanting in "logical and consistent minds." That is, minds shaped according to the Titcomb pattern! Here are many thousands of Spiritualists, Free Religionists, &c., many of whom are not Christians in Dr. Holland's sense of the word, and all these, too, are brought under the same arrogant indictment.

Anything more obviously untrue, absurd and presumptuous we do not often see, even in the most bigoted sectarian journals. "It is very becoming," says Locke, "that men's zeal for truth should go as far as their proofs, but not go for proofs themselves. Talking with a supposition and insinuation that truth and knowledge, may, and religion too, stand and fall with their systems, is at best but an imperious way of begging the question, and assuming to themselves, under the pretence of zeal for the cause of God, a title to infallibility." If Dr. Holland will weigh these words well, the consideration may help him to see himself as others see him.

The zealots who assert that, outside of the narrow pale of Christianity there can be no rational belief in God and a future life, reckon so obviously on the gross ignorance of their readers that they cannot fail to disgust many more than they win by such puerilities.

The Scientific World Coming Over.

We published, some eighteen months since, Mr. Alfred Wallace's review of Mr. Owen's "Debatable Land," in the (London) Quarterly Journal of Science, ending with an acknowledgment of the distinguished writer's belief in the reality of the phenomena there described, and in the truth of the spiritual theory. We predicted that this was but "the beginning of the end." Our words are coming true to day. In our last week's issue we presented to the reader the substance of an article from the London Quarterly Journal of Science, in which its able editor, Mr. William Crookes—one of the most distinguished scientists in England—gave in his adherence to the spiritual philosophy and phenomena. The New York Tribune of Jan. 17th published two columns upon the same subject, and, further, made the matter the theme of an editorial (which was also printed in the last issue of the Banner), the admissions in the body of which were all that could be desired, while "the lame and impotent conclusion" in its closing lines, so utterly at variance with these admissions, was only a specimen of the tribute it is still thought necessary to pay to a prejudiced public opinion—a public opinion, too, which now-a-days is more imaginary than real. We have scarcely ever published a document more important than the abstract referred to. Spiritualism has gained a convert of whom it may well be proud. The battle, waged so hopelessly twenty years ago, is virtually won to-day.

Taxation without Representation.

Abby Smith, of Glastonbury, Ct., did not believe it to be right, that her property should be taxed when and so long as she had no voice in saying how the tax should be expended, and so refused to settle the public levy upon her property. In strict equity it would have been difficult to deny her position, but the law, which holds no remarkable affinity with this quality, was enforced, her cows (Aldermey) were seized, put up at public auction, and were only saved from being "sold for a song" by being hidden in by her agent.

A subscription book is now open at the office of the Woman's Journal in Tremont place, "to cover any and all the cost and loss to which Miss Smith and her sister may be subjected, in their heroic effort to secure a legal recognition of the fact that taxation and representation should be as inseparable in the case of women as in the case of men." The ladies declare their intention to hold out to the last extreme, and the final result of this test case will be looked for with interest.

The "Sherman Miracle" in the Light of Spiritualism.

Not long since various congregations of Christians in New Hampshire were convulsed by a spasm of conviction that "the Lord" was working in our day, as in those of old, by a suspension of natural law, to relieve the sufferings of his believing children, by reason of the case of Mrs. Ellen C. Sherman, wife of M. Sherman, pastor of the Methodist Episcopal Church at Piermont, N. H., who was suddenly cured of what promised to be a life-long malady by what was trumpeted abroad as a miracle.

That the woman was really cured the closing paragraph of her husband's letter to the editor of "The Christian at Work," testifies in the usual fashion of the theologian:

"Two months have since passed away. She remains free from disease, with her strength. She finds constant rest, and in her daily life, she is the same as before. The Lord is giving her work to do, in public and private labor for souls, and with her pen, in answer to scores of letters of inquiry. They ask: Is all this what we hear true? I answer: The facts are exactly as I have here stated. Some may say that the experience of that night was but the *half-revelation of a disordered imagination. But the fact of the cure remains; and that of the spiritual transformation, some have it has been done—what indeed shall we say, but *nothing worthily said, or accomplished, or achieved, unaided. Many will attempt to account for this on natural principles; but we are simple enough, and incredulous enough, if it is credulity, to believe unwaveringly that our Lord Jesus Christ has, even in these days, wrought as real a miracle as any he ever performed when he walked upon earth in his flesh. Not for our sakes has he done this, but for the confirmation of the faith of Christians, and to convince a skeptical age that he is still a living God, and that Christ is still able and willing to forgive sins, and make a clean heart, and save to the uttermost.*"*

All which would be exceedingly edifying, if those who "attempt to account for this on natural principles" had not got, upon examination, the best of the argument. We have not editorially reverted to the matter to any length, save to give the facts as they occurred; but we now desire to call the attention of the public to the fact that it was by and through the power of the spirit-world, exerted under the provisions of natural law, and through the organism of Mrs. A. H. Robinson, of Chicago, Ill., that Mrs. Sherman was restored to health. The wife of Mr. Clark, sister-in-law of Mrs. Sherman, persuaded Mrs. Sherman, as a last resort in a hopeless case, to send to Mrs. A. H. Robinson, of Chicago, for an examination, which was made and forwarded to her, with certain magnetized papers and plasters, which Mrs. Sherman applied and used before the "miraculous" cure. The very directions given by Mrs. Robinson in applying her remedies, and the process of cure she points out, go to prove that it was by her remedies that Mrs. Sherman was so suddenly cured, and not by a "miracle." It was a spirit-cure, and nothing more nor less; but, for fear of giving the Spiritual Philosophy credit for restored health, these facts in the case were suppressed.

The Religio-Philosophical Journal, of December 20th, 1873, gives the matter in full, including the letter sent by Mrs. W. E. Clark, aforesaid, to Mrs. Robinson, and Mrs. Robinson's reply, both of which were read by Mrs. R.; and as the directions were followed, Mrs. Robinson (or her spirit-band) deserves in justice the credit of curing the patient.

Mrs. Robinson's sphere of mediocrity comprises both healing and business. She is one whose controlling spirits go in person and enter in rapport with the sick persons by means of so-called magnetized papers, which she is instructed by her spirit-guides to send in each case, and which are to be worn by the patient at night when all is quiet. The patient is required to sleep alone. The reason assigned is that, during the hours of night all Nature is in comparative repose—negative. The magnetized papers are prepared by the hand of spirits while controlling Mrs. Robinson, their medium. A part of their life element is infiltrated into the paper, and remains there, so that the spirit who is delegated to treat the patient gets in rapport with such person with ease. In all cases the patient is required to hold one piece of the prepared paper upon the forehead and the other upon the back of the neck at the base of the brain.

"The patient is required [says Bro. Jones] to sleep alone, that no foreign magnetism may disturb that which has been imparted from the spirits to the paper. Indeed, the magnetized paper is but a secondary medium through and by which spirits approach the sick person, to infuse their own life element into them, and arouse anew the life element which has been interrupted or suspended to a certain degree in the patient. Hundreds of people, who have been given up by the most celebrated physicians, as incurable, will testify to the fact of their having been cured by the intervention of spirit power through the mediumship of Mrs. Robinson."

In this connection the Religio-Philosophical Journal presents several testimonials as to the healing powers exercised by Mrs. Robinson and her band, stating that they are but specimens of a multitude of well-authenticated instances existing:

"In many of these cases, in the still hours of night, one of the band of spirits who control Mrs. Robinson has materialized himself, and held free conversation with the patients—waited upon them—giving their history in earth-life and their years of experience in spirit-life. Their mission is to infuse new life and vigor into the poor, careworn mental and physical sufferers in mortal life. Such is their love for humanity, and such their mercy to the weary and the wretched, and angels of mercy old theologies sets at naught; and now, as in the days of the gentle Nazarene, they cry, 'Have ye not Abraham and the prophets?' They say, 'Jesus, whom they set at naught, now they defy; and to him they attribute *miraculous cures*, when facts and his own declarations require no such special interpositions from him.'"

The good work accomplished by Mrs. Robinson is widely spoken of, and we have received much additional testimony not here presented (through want of space) in the columns of exchanges and from correspondents, all pointing to the fact that she is an earnest, reliable and highly efficient instrument for the assistance of the suffering, and the rendering of that advice which spirit friends on the other side of life oft feel to give. "Success to all truthful media! Their lot here may be but to tread, unsanctified and alone, the thorny path of opposition and detraction;—injustice may assail them on every side—but a golden welcome and an eternal reward await them when the crystal doors of the Morning Land shall be thrown open to receive them!"

A weekly newspaper, price three pence, edited by the Rev. John Tyerman, has just been issued in Melbourne, under the title of The Progressive Spiritualist. Of it Mr. Terry, editor Harbinger of Light, says: "It is excellently got up, and contains several interesting essays. The journal should receive the cordial support of the Secularists, as well as Spiritualists. We wish it every success."

Gerald Massey's Appointments.

After four weeks of the most unprecedented success, this eloquent and fearless worker for reform has left our city for other scenes of toil, though it gives us the greatest pleasure to announce that he is expected to deliver two more discourses in Boston during the latter part of April next. His closing address—a condensed report of which will be found on our eighth page—was listened to on the afternoon of Jan. 25th by a large and brilliant audience, which represented some of the best minds in our city; all present seeming to be in tune with the sentiment expressed by the Boston Herald in its Monday morning issue, that "those who have had the privilege of listening to Mr. Massey's late series of lectures in Music Hall, must have been impressed with the conviction that no other man since the day of Theodore Parker has so completely met the intellectual demands of that great forum of free speech."

We have been much pleased with Mr. Massey, as a man, as well as a lecturer. His affability of manner and brilliant conversational powers have made him multitudinous friends wherever he has appeared in society. He is now announced for a lecturing tour, in February and early March, in the West; Chicago will be his headquarters for the present, but he holds himself in readiness to speak—week evenings or Sundays—at any point in the West where his labors may be desired. Terms \$100. The Spiritualists of Salt Lake City, Denver, Omaha, etc., etc., will do well to remember that this gentleman is in their vicinity. Applications for Mr. Massey's services can be addressed care Banner of Light; or to Dr. T. A. Bland, 287 West Madison street, Chicago. In this connection we would notify the friends in the various localities that there is no time to be lost, as Mr. M. will find it necessary to move rapidly toward the Pacific when he begins his journey. It is not well for Committees to wait till he has delivered an address somewhere in their neighborhood in order to judge whether it will be safe to employ him in their own town or city, as when such a course is followed the applicant will probably find that the lecturer cannot spare the time, as proved to be the case with several New England societies who desired to hear him after his brilliant campaign in Boston, but who were unable to do so because of his other engagements, made while they were halting between two opinions.

The large audiences which have welcomed the utterances of this gentleman in Boston, New York, Philadelphia, and other places in the East, and his popularity in Chicago, should guarantee to our brothers of the West that he is indeed a finished student, a thrilling orator, and an uncompromising foe to error and untruth wherever found. In conclusion, let them listen to the endorsement of Bro. S. S. Jones of the Religio-Philosophical Journal, Chicago, in this regard:

"Gerald Massey will lecture in this city during February. Everybody should hear him. He is one of Nature's noblemen, highly gifted, and one of the most pleasing speakers we ever listened to."

Success to him on his Western tour, and may he return to Boston in the spring from the Pacific slope with rich sheaves of that pecuniary harvest which his talents so highly merit, and which he would reap in abundant store were he to turn his attainments toward the upholding of popular error rather than its destruction, and with renewed strength to do battle for the truth against all opponents, wherever and whatsoever.

The Boston Liberal League.

Held an interesting and well-attended session at New Franklin Hall on the evening of Friday, Jan. 25th, President Rogers in the chair. After a well-condensed report of previous doings of the Society by the Secretary, Miss Jane P. Titcomb, Mr. Ranney offered a financial report of progress, giving some account of the success attending the preparation, distribution and signing of the petitions now in circulation by this Society against the exemption of church property from taxation. F. E. Abbott, of the Index, delivered a neat twenty-minute speech on the matter in hand, and Horace Seaver, John Wetherbee, G. A. Bacon, Norman Danion and I. P. Greenleaf made remarks, the last-named gentleman presenting one of the League's petitions bearing seventeen signatures from one household, which spoke well for its liberality. A nominating committee of seven and a finance committee of ten were appointed; the latter being charged with the perfecting of arrangements for securing a large hall, to be used in holding a public meeting, where the distinguished orators who had intimated their willingness to assist the movement, could be heard. The meeting then adjourned.

William Denton.

Delivered the fourth lecture of his popular geology-psychometrical course at New Fraternity Hall, (Parker Memorial Building,) Boston, on the evening of January 25th. His subject on that occasion was "The Connecticut Valley and its Ancient Inhabitants—The Reptile Age," and was treated in his usually eloquent manner. The vast creatures which found existence in those early times were strikingly depicted, the reason was appealed to, the feelings touched, and faith in the gradual coming of good out of every ill, was inculcated in his able address, which held his audience in silent attention for nearly two hours. He will speak next Sunday evening, at the same place, on "The Tertiary Period and its Mammals." The lectures thus far have been well attended and fully appreciated.

Read the Message Department on our sixth page. Important matters bearing vitally upon the new phase of the spiritual phenomena—materialization—are treated of, and facts concerning the location of the spirit home, and its different states of happiness, are to be found in the "Questions and Answers"; Peter Wollaston, of Manchester, Eng., gives directions and his blessing to his son, William in America; A. deline Waite, of Exeter, N. H., puts forth test messages for the consideration of four of her friends; Linnie Elliot, of West Philadelphia, sends comforting words to friends; Patrick Denny counsels justice in all dealings between man and man; Samuel A. Way speaks of the "stumbling-blocks" which "grow out of what" the spirit has in earthly life, which lie in the way of its progress in the life to come; Jerome Fitzgerald, of the Confederate service, who left the form at the Lincoln Hospital, Washington, D. C., details to his brother Thomas the circumstances attending his decease; Anna Cora Mowatt refers to her work at the Theatre Royale, Spring Garden City, Spirit-World; and little Phil Sheridan Rogers, of Fall River, Mass., tells his mother he "didn't die"—he "only went away."

Gerald Massey.

This true Spiritualist and poet felt no chagrin, in his speech at the Typographical Dinner in this city, when he referred to the fact that he had not been publicly received in Boston save by the Spiritualists. He only meant to state the case for Spiritualism, and to show, in the most frank and unequivocal manner, that it is the currents of fashion that give the general direction to public opinion in localities. Were Spiritualism the fashion—which we pray it never will be—he would not have gone unnoticed by the Boston literary circles and clubs; or, if he had been pugnacious enough to deny his faith, he might have been received with the favor he merits by that class which professes to be literary or nothing. But what these persons care for real, genuine literature, and for men and women of literary genius, is trifling enough in comparison with what they care for what is currently popular. To attract their notice, one must ape the fashion, as they do. Gerald Massey, however, was cast in too grand a mold. These titanic letters could never measure his genius. They could not come within hail of his broad and large sympathies. No man ever carried himself more nobly than he, when this timid crowd ran up and peeped at him from around their "old corner." It was just and proper that he should wave his hand to them in parting salute, as he left the city whose holes they inhabit and in which they nibble their chalice; but he happens to be a lion whom they need not boast of having released from his toils by gnawing the net for him. Boston has rejected a prophet, and gone to bed satisfied that she is standard still.

Lyceum Fair.

The Children's Progressive Lyceum No. 1, of Boston, being legally organized, and occupying J. A. Andrew Hall Sunday forenoons for its exercises, proposes to hold a Fair at Codman Hall, 176 Tremont street, on Tuesday, Wednesday and Thursday, February 17th, 18th and 19th, and an entertainment at J. A. Andrew Hall Friday evening, Feb. 20th. The Lyceum has been in existence about eight years, and has struggled through many difficulties in that time. Those who labor in that part of the work of Spiritualism, should have the encouragement of all its friends. A little from each will make the work light for all. Let us hold up the hands of the Lyceum officers and leaders in their devotion to the work.

The Janitor of John A. Andrew Hall will receive any articles sent in for the fair before Feb. 17th. Afterward they will be received at Codman Hall by the Committee. Further particulars next week.

Music Hall Spiritualist Free Meetings.

The meetings in the above named hall will be continued free Sunday afternoon, Feb. 1st, when Mrs. Emma Harting-Britten will be the speaker, taking for her subject "1774 and 1874; or, An Englishwoman's View of the Great American Centennial." It is a fruitful theme, and the well-known ability of the lecturer warrants an instructive discourse.

J. M. Peebles.

Is doing a good work in Troy, N. Y.; the papers of that city, (especially the Daily Times) giving good and extended reports of his lectures on "Travels in the East." Keep "The Pilgrim" busy, friends—he is eminently worthy his pecuniary hire, and all the additional encouragement which sympathy and kindness of heart can offer.

Massey in Crayon.

E. L. Hanlon, artist at Warren's, 289 Washington street, Boston, has just finished a wonderfully correct crayon portrait of Gerald Massey, which can be seen, for a short time, at the Bookstore of Messrs. Colby & Rich, No. 9 Montgomery Place. Call and examine it, lovers of artistic work.

"I, Benjamin Franklin, Printer."
"I, Louis Agassiz, of Cambridge." * * *

Thus—in their recorded wills—have two philosophers borne witness to their conception of the grandeur of two useful occupations. The faithful disciple of duty, wherever his lot may be cast, should be cheered by these utterances. Rays from the better life, streaming in over the border when these great souls were free to face with death, illumined their foreheads with a new morning, and led them to leave behind testamentary evidence that the happiness of the future is built up of deeds, not creeds.

CURIOUS SPECIMEN OF CONVICT LABOR.

Frank Lawry, a life-sentence man at the Massachusetts State Prison, Charlestown, Mass., has improved some of his hours aside from labor, in the construction of a remarkable collection of carved models, steamboats, human figures, etc., etc.; his only tools being a few shoe and jack-knives and coarse files. The combination is now on free exhibition at the residence of Mr. Chandler, No. 6 Norfolk place (opposite Adams House), Boston, and is well worthy a visit.

We are gratified to learn—as we do from the Religio-Philosophical Journal—that it has at least five thousand subscribers in the New England States. We only wish it circulated ten times that number. It is quite time that the Spiritualists of the United States sunk their minor differences in a grand effort to sustain, to the fullest extent, all their public journals.

We shall publish, or rather republish, in our next issue, (for the article appeared in "The Herald of Progress" in 1861), an elaborate essay on the "FREE AGENCY OF MAN." It is apropos to the times in which we live—the Now—as it fully elucidates the *whys* and *wherefores* of the idiosyncracies of the human race.

A fine photograph, cabinet size, of Gerald Massey—a copy of which we have received—has been executed at Warren's, 289 Washington street, Boston, under superintendence of S. B. Heald. The posture and expression are full of character, and admirers of "the people's poet" should secure a copy of the picture.

A correspondent at San Francisco briefly informs us of the sickness of C. Fannie Allyn—disease of the throat—which compels her to remain inactive for awhile. He also says some of her lectures were very fine. Dean Clarke is lecturing in San Francisco.

A public oral discussion on Modern Spiritualism, between A. J. Fishback, Spiritualist, and Elder Clark Braden, Campbellite, will be held at Sturgis, Mich., commencing February 18th, 1874.

Gerald Massey's Poems.

The Boston Evening Transcript, of January 14th, thus speaks of one of the poetic efforts of this celebrated English writer and orator. Those who desire to prove the truth of our contemporary's assertions will find the book for sale at the counter of Colby & Rich, No. 9 Montgomery Place, Boston:

"A TALE OF ETERNITY."—We learn that a new edition of this remarkable poem by Gerald Massey will soon be published by Osgood & Co., the first edition having been wholly exhausted. The author has evidently concentrated in this work the expression of some of his profoundest convictions on the subject of life, death and immortality. "The story is founded on fact, and tells of a criminal whose force extends beyond the phenomenal death, and manifests itself to mortals in ways which give occasion for much powerful description by the poet. The poem is full of strong passages, worthy of study by the psychologist as well as by the general reader. The following lines, in which Mr. Massey gives some of his notions on the mystery of matter, are not so far from the guesses of modern science as many may think; for an evidence of which we may refer to a remarkable paper by Ferdinand Tappin, in the September number of Appleton's Popular Science Monthly, also to Emile Saigey's 'Unity of Natural Phenomena,' recently published by Estes & Lauriat:

"The scheme of things, with all the sights you see, Are only pictures of the things that lie, What you call matter is but as the death, Shaped, even as bubbles are, by spirit-breath. The mountains are but dimer clouds of earth, Still changing to the breath that gives them birth. Spirit is shape, matter is into view, As smoke were the form it passes through. Spirit is of substance, matter is of form, First cause and forming power and final goal."

Here is a conception, which bespeaks the true poet:

"I glanced again I saw the look arise, As of a dreamer's in the night's grey." The following would seem to show that the moral of Mr. Massey's faith will not suffer in comparison with that of any sectarian teacher:

"Some who have done a wrong that, unperceived, Ran to a sea of sin, are sorely grieved, And ready to mend a lifetime's sin from bliss, Might they not right the wrong they did in this: So clear, so dark, when the past is seen, Grows the dark mystery of night have been."

The poet's spiritual philosophy does not seem to contradict St. Paul, who tells us there is a spiritual body. The following passage explains, by a scientific analogy, some of his peculiar notions:

"As chalk is formed at bottom of the sea From life that sheds its shell continually, As houses are built out of the bricks of life, The body is shaped of substance sloughed away From mould in ripening: 'Tis a husk which yields 'Perennial seed'—the spirit body—its life is made of dust and perished human dust. Spirit is of substance, matter is of form, First cause and forming power and final goal."

"In beginning, of its house of breath."

Spirit-Indians Coming to the Rescue. On the eighth page of the Banner will be found several very important messages from spirit-Indians—given at our Free Circle on Monday last—calling for aid for their starving brethren in the Northwest; as well as a very strong address by Father De Smet, a Catholic priest, who goes deeply into the merits of the Indian question, and reveals facts that should be known all over the civilized world.

Send For A copy of the new Catalogue of Spiritual, Reform and Miscellaneous Books and Pamphlets which Colby & Rich, No. 9 Montgomery Place, Boston, offer for sale. The list—which makes a good sized pamphlet—has just been thoroughly revised, and will be sent postpaid to any address, on application.

The Soul of Things. The second and third volumes of this invaluable work have just been issued from the press, and are for sale at this office. For price, etc., see advertisement.

The Free Circle Poor Fund. We acknowledge the receipt of \$2.50 from Mrs. Margaret Jackson, of Greensboro, N. C., to be expended for the relief of the destitute poor. Thanks.

Seers of the Ages. The sixth edition of this interesting work, by J. M. Peebles, has just been issued by Colby & Rich, No. 9 Montgomery Place, Boston.

THEODORE PARKER IN SPIRIT-LIFE: A NARRATIVE OF PERSONAL EXPERIENCES.—The stereotype plates of this work having been destroyed by the great fire, it will no doubt give our friends and the public pleasure to know that we have reproduced them, and shall issue another edition forthwith, in a more convenient form than the first, viz., 12mo., instead of octavo. This pamphlet reveals many laws of spiritual intercourse, and makes plain and simply natural the life that all desire to know about. The unimpeachable integrity of Dr. Willis is a sufficient guarantee of its genuineness.

FOOD FOR THOUGHT.—We learn that copies of A. E. Giles's tract on the Sabbath have been put into the hands of the officers of the Young Men's Christian Association, and the members of the Board of Aldermen of the city of Providence. It will be remembered that these parties recently revoked the license of the Davenport Brothers for a lecture and séance on a Sunday evening. Our friends could not have been furnished better mental food for these gentlemen.

An extended notice of Robert Dale Owen's new work, "THREADING MY WAY,"—which work is for sale at this office—may be found, with prefatory remarks by Mrs. Mary F. Davis, upon another page of the Banner.

We shall print next week a full report of an interesting séance held by Maud E. Lord, the celebrated physical medium, at the residence of L. A. Bigelow, Esq., Boston, on the evening of Saturday, Jan. 24th.

We are in receipt of numerous letters from many parts of this country and Europe in regard to the importance of the Message Department of the Banner.

The Harbinger of Light, issued by W. H. Terry, 96 Russell street, Melbourne, Aus., has arrived, and is filled with much matter of colonial and general spiritual interest.

A Des Moines, Iowa, correspondent informs us that Mrs. Woodhull lectured there recently to very large audiences.

The reader will find an interesting account of Dr. Slade's mediumship in another part of this paper.

The deaf learn to talk like hearing people, at Whipple's Home School for Deaf Mutes. Whipple's HOME SCHOOL JOURNAL is published monthly at 50 cts. a year. Address, J. & Z. C. WHIPPLE, Mystic River, Conn.

BRIEF PARAGRAPHS.

They have wholesale murders on railroads in Great Britain as well as in America. The last occurred near Edinburgh, Jan. 27th, whereby sixteen persons were killed outright, and several others seriously injured.

James thinks the new post-office at Milk and Water streets. We think it a huge pile of granite, built expressly to keep out the light.

The daily newspapers have again killed off Dr. Livingstone, the African explorer. His brother in Canada does not credit the story.

Madame Euphrosine Parpa-Ross, the celebrated prima donna, based on her theories of the most modern theories in the physical, to the possibilities of the eternal world, on the evening of Jan. 22d, London being the place where her decease occurred. She was born in Edinburgh, Scotland; made her debut on the island of Malta, in 1842; first appeared in America in 1851, and has ever been a favorite with the public because of her talents, and one deeply loved because of her invariable kindness to all whom she met in private life. A movement is making among the profession in Boston to rectify the general appreciation of her character and services by a musical memorial service.

The one thing which the unfaithful, corrupt, prevailing, offering public service does above all others, and has most reason to dread, is the newspaper. The newspaper means detection, exposure, punishment.

"This is a remarkably open winter," says the Boston Newsman. "The oldest inhabitant does not remember a winter in the past twenty-five years when hoar-frosts could stand on the corners in the middle of December, as they do now."

A starving woman and five children were recently found in a house in Jersey City. The mother told the officer that she had thought of killing one of the children to furnish food for the others.

At the recent coronation of the King of Siam, his Majesty, on taking his seat after the ceremony, at once read a proclamation abolishing crowding and prostitution in the presence of a superior; the European how being the salute.

The names of nearly six thousand residents of the South End, representing about \$100,000, appear on one petition presented to the Legislature, asking for the extension of the top of the Highland Street Railway cars to Haymarket square.

"The oil wells of Western Pennsylvania produce a daily average of forty thousand barrels," so says the Harrisburg Patriot.

Hofmann, the "Bohemian" of North Germany, recently passed from the mortal at Faltersleben, at an advanced age.

SAN FRANCISCO, Jan. 22d.—A telegram from Port Townsend, Washington Territory, has been received here, announcing the total loss of the ship "Panther." She encountered a terrific gale, which forced her upon the rocks off Tilly Point, in Georgia Bay.

In the Michigan University are ninety-one lady students, seven studying law, and thirty-six medicine, the remainder being art scholars.

PROVERBS OF SYRUS THE SYRIAN.—Written about forty years before the Christian Era.—A wise man reads his passions, a fool obeys them. The evil you do to others you may expect in return. There is no light in the eye when the mind does not see. It is a kindly spirit that can return good deeds for reproaches.

New York, with a million inhabitants, uses about as much water each day as London does with 3,000,000 people. The water supply of London is 10,000,000 gallons. The daily supply in London is 10,000,000 gallons. In New York it is 10,000,000.

According to Beecher, "the cheapest thing on earth is a mean man. A faithful dog does not bark at a cat, and a steady horse does not kick at a rider. The emigration of the birds in the autumn is a source of endless sadness to us; but mean men die and few tears fall."

THE COST OF A PLEASURE. Upon the valley's slope, The dewy meadow throws A thousand purple drops, To wake a single rose. Thus often, in the course Of life's few, fleeting years, A single pleasure costs The soul a thousand tears.

A WOMAN'S TRICK.—Mrs. H. I. Hitchcock, of Island Pond, Vt., died last night, after a long illness, at the age of 82. She was a very kind and generous woman, and was much loved by her friends. She was a member of the Free Circle, and was a very active worker in its behalf.

A contemporary who evidently, like the red man, "is a fool to fear," perpetrates the following:

PHILADELPHIA AGAIN.—One of the most interesting features of the Philadelphia centennial exhibition will be a cage containing all the obituary writers of that city. The obituary writers will be in a prominent place near the door, has lately published the following:

No more his pen will kindly bring To his darling child, He loud and loud will praise him, Expressive of his joy. He will be angry and will stay, His rattle springs with pride; And bless the day when far away He laid them down to rest, To meet his grandfather.

The sublimity of the last line is stated to have overcome the writer that he paused at its end, "sighing," as Alexander, "for more worlds to conquer."

One of the season's sensations in Paris is the Australian female band of forty performers. They are all pretty, and play most harmoniously together.

The epitaphs of Dakota papers are most pathetic: "Alm Barret has been shovelling snow, from which he caught a bad cold, and died. He won't have to shovel snow in the country where he has gone to."

Mrs. ADOLPHUS CLINE issues a four-page weekly paper, called "THE MORNING STAR," at Van Wert, O.

One John Douglas rushed into five columns of fine print in the Pittsburgh Commercial, to demonstrate that President Lincoln was not an infidel. It is not very clear that he had much of any kind of religion; but, compared to many of the men with whom he was surrounded, he was a perfect saint. *Overland Plunderer.*

The new Chief Justice of the United States is in favor of woman suffrage, as every sensible man ought to be.

The Old South Church has given \$500 for foreign missions, and Park-street Church, \$300. Wouldn't it have been better to have appropriated the money in aid of our starving poor at home?

THE SUFFERING IN NORTHERN IOWA.—Mr. Harbour, who was sent by the Iowa State Grange to investigate the suffering in Lyon, Osceola, Sioux, O'Brien and other counties, has returned, and reports there are from five to seven hundred families who need aid to carry them through the winter and enable them to proceed with the coming season's labor. In reference to the reports which are sent out from that region, that but little aid is needed, Mr. Harbour says that they have their origin with a lot of sharpers, who hope to make money out of the suffering of the settlers by buying their homesteads for a mere pittance, or by the County authorities issuing warrants, which they would hope to buy at prices that would yield them large gains.

Dr. Tyng thinks that teaching children about denominational distinctions, is like feeding them on chopped fence rails.

Warren Chase lectured at Greenacres last Wednesday evening on government extravagance and economy. His views were in harmony with the Grange movement, and not with heavy application. He contrasted the condition of our financial affairs with the present. On Thursday evening he delivered an able lecture on Spiritualism, in which he demonstrated many new views of the subject, much to the surprise of his hearers. Such men as Warren Chase are well calculated to throw light upon any question they discuss. *Scraper (Dancer Co., Ind.) Free Press, Jan. 21.*

A Buffalo alderman told a policeman, who accosted him to mind his business. The policeman obeyed, and looked him up.

Building castles in Spain, Mr. S. said the landlady to speaker, who was thoughtfully regarding his breakfast. "No, ma'am," said speaker, "only looking over my grounds in Java."

The wife of Mr. Shorey, publisher of the Nursery, has served on the School Committee of Lynn for three years. She has proved to be a very useful member of the Board. Her services have been quite satisfactory to all. The efforts of Lynn think she is an excellent "person" for the office.

A. G. W. Carter, Esq., late Judge of Common Pleas, Cincinnati, O., has entered the practice of law in courts of the United States, and of the City and State of New York, in company with J. A. Thompson, Esq., under the style of Carver & Thompson, 150 Nassau street, Room 18, New York City. We commend Judge Carter to the patronage of the people, and extend to him our heartiest wishes for his success in his new field of usefulness.

THE MYSTERY OF EDWIN DROOD, completed by the Spirit-Pen of Charles Dickens. For sale by Colby & Rich, 9 Montgomery Place, Boston.

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Esdra.

The books of the Apocrypha, contained in old "Great Bibles," have been so extensively omitted in later editions, that very many families in which your paper is read may not have facilities for turning to the records from which Mr. Massey derived one of the most interesting cases of the many spirit operations he has adduced in his lectures. Therefore I copy as follows from II. Esdras XIV:

20. I will go as thou hast commanded me and reprove the people; but they shall not be born afterwards, who shall admonish them?"

21. For thy law is burned, therefore no man knoweth the things that are done of thee."

22. And he (the Lord) answered me, saying, Go thy way, gather the people together, and say unto them that they seek thee not for forty days."

23. But look thou, prepare these many box-trees (or tablets made of box wood), and take with thee Sarcen, Dabiria, Selema, Ebanus and Asiel, these five which are ready to write swiftly."

24. And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write."

25. So I took the five men as he commanded me, and we went into the field and remained there."

26. And the next day, behold, a voice called me, saying, Esdras, drink thy mouth, and drink that I give thee to drink."

27. Then I opened my mouth, and behold he reached me a full cup, which was full as it were with water, but the color of it was like fire."

28. And I took it and drank; and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strongly enlivened my memory."

29. And my mouth was opened, and shut no more."

30. The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not; and they sat forty days, and they wrote in the day, and at night they ate bread."

31. For as for me, I spake in the day, and I held not my tongue by night. In forty days they wrote two hundred and four books, or tablets."

32. The chronology furnished in the margins of the Bible fixes the time of Moses at about 1450, and that of Esdras at about 450 years B. C., so that the period which had elapsed between them was one thousand years. The above account indicates that the writings of Moses had been buried, and that Esdras and his five scribes were enabled, by spirit aid, to remember and re-write them.

Movements of Lecturers and Mediums. Lyman C. Howe, the veteran worker, speaks at Waterville, N. Y., the Sundays of February; at New York, in March, and at Troy, in May. He is one of the most gifted speakers in our ranks. He is ready to make engagements for April.

J. H. Randall and J. H. Allen, lecturers and physical mediums, will make engagements to visit points in the Western States. Address, until further notice, Clyde, Ohio.

Dr. J. K. Bailey has been lecturing at Columbus, Cleroche and Pleasanton, Kansas.

Joseph D. Stiles, of Boston, Mass., will lecture in West Brookfield, Vt., Sunday, Feb. 1st. Address, till further notice, West Brookfield, Vt., care Mr. Avery Fitts.

Mrs. Maria M. King, of Hampton, N. J., writes Mr. M. Noble, of Paterson—"I am thoroughly qualified to address audiences of intelligent, well-educated thinkers. She is not a sensationalist, but rather emotional; quiet, but earnest in manner. In short, a fine inspirational speaker. As a writer, she is well known, and her works are highly appreciated. Her lectures are very much like her writings—deeper, philosophical, interesting and instructive. No spiritualist society need hesitate to secure her services."

Mr. and Mrs. W. H. C. Martin, France, test, business and medical clairvoyants, have removed to No. 13 Green street.

Mrs. Abby N. Burnham, who is still ignoring with good success in New York, can be addressed at No. 21 East Fourth street, office of A. J. Davis & Co.

The readers of the Banner of Light will please take notice that E. W. Wilson will speak before the Spiritualists of Philadelphia on the Sundays and Monday evenings of February; the 1st, 2d, 8th, 10th, 15th, 22d and 23d; in Chester, Pa., on Tuesday, Wednesday, Thursday and Friday evenings, Feb. 3d, 4th, 5th and 6th; in Alderson, N. Y., Feb. 10th, 11th, 12th and 13th, four lectures—Dr. Westlake will make arrangements as per our letter of Jan. 14th; on the 17th, 18th and 19th of February we will speak in Westfield, Penn., four lectures—Bro. Saldiers will arrange for us. We will speak in the city of Wilmington, Del., on Friday and Saturday evenings, Feb. 27th and 28th, and on Sunday, morning and evening, March 1st.

E. W. WILSON.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

BRITAIN'S JOURNAL of Spiritual Science, Literature, Art and Inspiration. Published in New York. Price 50 cents.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.

HUMAN NATURE: A Monthly Journal of Spiritual Science and Intelligence. Published in London. Price 25 cents.

THE LITTLE BOOKER. Published in Chicago, Ill. Price 8 cents.

THE ORACLE. Price 6 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 15 cents.

RATES OF ADVERTISING.

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

SPECIAL NOTICES.—Forty cents per line. Minimum each insertion.

BUSINESS CARDS.—Thirty cents per line. Agate, each insertion.

Payments in all cases in advance.

For all advertisements printed on the 5th page, 20 cents per line for each insertion.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

My friend, stop that terrible cough, and thus avoid a consumptive's grave, by using Dr. Pierce's Golden Medical Discovery. For curing all throat, bronchial and lung diseases, it has never been equaled. Sold by Druggists.

Does the storm keep you from the lecture? Do the winter evenings seem long? Have the old games become worn and lost their freshness? Get now Ayllide, or Game of Birds. No game has so happy a combination of keen enjoyment in its play, with so much useful information conveyed by the beautiful pictures of Birds and their fine and correct descriptions. Sent post-paid, for seventy-five cents, by West & Lee, Worcester, Mass.

THE WONDERFUL HEALER!—Mrs. C. M. MORRISON.—This celebrated Medium is the instrument or organism used by the invisible forces for the benefit of humanity. Of herself she claims no knowledge of the healing art. The placing of her name before the public is by the request of her Controlling Band. They are now prepared, through her organism, to treat all diseases, and cure in every instance where the vital organs necessary to continue life are not destroyed.

Mrs. Morrison is an unconscious TRANCE MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT. From the very beginning, her work is marked as the most remarkable case of success that has seldom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored.

Mrs. Morrison, after being entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspondent.

When Medicines are ordered, the cases submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Medical Band use vegetable remedies, which they administer, with a scientific application of the magnetic healing power.

Diagnosing disease by lock of hair, \$1.00. Give age and sex.

Chicago, Chicago Co., N. Y. P. O. Box 1322. J.24.13W*

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SPIRIT COMMUNICATIONS TO SEALED LETTERS. Sent \$1.00 and 4 stamps to M. K. CASSIN, 30 HAWAII, Station B, New York City. Gw. J.21.

Mrs. NELLIE M. FLINT has returned from Europe, and will hold and develop at 30 Clinton place, near University place, N. Y. Hours 10 to 1. J.21.1W*

A COMPLETE PHYSICIAN.—Dr. J. T. Gilman Pike, whose office is located at the PAVILION, No. 57 TREMONT STREET, (Room C.) Boston, is cordially recommended to the Public as one of the most competent practitioners in the State. He compounds his own medicines, is a mesmerizer, skillfully applies the electro-magnetic battery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his practice. He gives close attention to nervous complaints.

HOME OF THE FOX FAMILY.—The Birthplace of Modern Spiritualism, represented in that beautiful steel-plate engraving, entitled "THE DAWNING LIGHT," (price by mail, prepaid, Two Dollars,) and other works of art, engraved by Colby & Rich, 9 Montgomery Place, Boston. Colby & Rich, Publishers, 28 School Street, Boston.

SPIRITUALIST RECEPTION ROOM in the Bazaar of Light Building, No. 9 Montgomery Place (corner of Province street), where all are welcome. Room open from 7 A. M. till 6 P. M. J.21.13.

W. J. PRICE. Business and Test Medium. No. 19 E. Springfield street, Boston. Public Circle's Sunday and Thursday evenings, at 8 o'clock. J.21.13W*

Dr. Willis will be in Chelsea the first Tuesday in every month, at Deacon Sargent's, No. 80 Central avenue, and at 25 Milford street, Boston, the first Wednesday and Thursday. Office hours from 10 till 3.

J. V. MANSFIELD, TEST MEDIUM, answers sealed queries, at 301 SARKIS, New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS. J.21.13W*

Dr. SCAMM, now located at 413 Fourth avenue, New York, will give special attention to the treatment of disease. Also keeps Specific Remedies for Asthma and Dyspepsia. J.21.13W*

SEALED LETTERS ANSWERED BY R. W. FLINT, 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. J.21.13W*

BUSINESS CARDS.

SAN FRANCISCO, CALIF. BOOK DEPOT. At No. 309 Kearney street (opposite) may be found the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Books, Papers, Tracts, and Pamphlets. Also, Adams & Co.'s Golden Rule, Planchette, Spencer's Positive and Negative Powders, Orton's Antidote, Preceptor, Dr. Morse's Spiritualist Compound, etc. Catalogue and Circulars mailed free. Remittances in U. S. currency or postage stamps received at this address. H. E. MANNING, Scribe, 105 Broadway, San Francisco, Cal.

NEW YORK BOOK DEPOT. For sale by Wholesale and Retailers of Standard Books and Catalogues on Harmonical Philosophy, Spiritualism, Free Religion, and General Reform. No. 21 East Fourth street, New York. J.21.13W*

ST. LOUIS, MO. BOOK DEPOT. Western Agency for the sale of the BANNER OF LIGHT, and all Liberal and Spiritual Books, Papers, Tracts, and Pamphlets. Also, Adams & Co.'s Golden Rule, Planchette, Spencer's Positive and Negative Powders, Orton's Antidote, Preceptor, Dr. Morse's Spiritualist Compound, etc. Catalogue and Circulars mailed free. Remittances in U. S. currency or postage stamps received at this address. H. E. MANNING, Scribe, 105 Broadway, San Francisco, Cal.

CLEVELAND, O. BOOK DEPOT. L. E. HAZARD, 100 East Avenue, Cleveland, O., has the BANNER OF LIGHT, and all Liberal and Spiritual Books, Papers, Tracts, and Pamphlets. Also, Adams & Co.'s Golden Rule, Planchette, Spencer's Positive and Negative Powders, Orton's Antidote, Preceptor, Dr. Morse's Spiritualist Compound, etc. Catalogue and Circulars mailed free. Remittances in U. S. currency or postage stamps received at this address. H. E. MANNING, Scribe, 105 Broadway, San Francisco, Cal.

VERMONT BOOK DEPOT. J. G. DARTING & CO., Lunenburg, Vt., keep for sale the BANNER OF LIGHT, and all Liberal and Spiritual Books, Papers, Tracts, and Pamphlets. Also, Adams & Co.'s Golden Rule, Planchette, Spencer's Positive and Negative Powders, Orton's Antidote, Preceptor, Dr. Morse's Spiritualist Compound, etc. Catalogue and Circulars mailed free. Remittances in U. S. currency or postage stamps received at this address. H. E. MANNING, Scribe, 105 Broadway, San Francisco, Cal.

PHILADELPHIA BOOK DEPOT. HENRY J. BAKER, 631 Race street, Philadelphia, Pa., has been appointed agent for the BANNER OF LIGHT, and will take orders for all of Colby & Rich's Publications. Spiritualist, Liberal, Books, on sale as above, by Dr. J. H. KIDDER, 51 Spring Garden street, who will sell the books and papers at his office and at Lincoln Hall, corner Broad and Coates streets, at all the Spiritualist meetings.

ROCHESTER, N. Y. BOOK DEPOT. D. M. DEWEY, 100 Main street, Rochester, N. Y., keeps for sale the BANNER OF LIGHT, and all Liberal and Spiritual Books, Papers, Tracts, and Pam

"City of Spring Garden," Spirit-Land.

100

Banner of Light.

Public Free Circle, Jan. 26th.
MRS. J. H. COLEMAN, Medium.

Invocation.

Oh, God, thou Eternal Truth, who art in the world to light every man and every woman according to their capacity, to receive, thou Great Spirit, guardian nations and individuals, to thee we pray, asking for those things which may benefit us and all the human family, asking for a new baptism of justice as it means with thee, that they may enter the souls of thy children who are in poverty on the earth, and may bud and blossom and fruit in holy deeds from this time forth, forever and forevermore. Father, Spirit, thou wilt hear us, thou wilt answer us, and we are safe in trusting thee. Amen. Jan. 26.

Address by Father De Smet.

I am a Jesuit missionary, who was for many years among the North American Indians as a missionary. I am here today to make an appeal in behalf of that much abused race, though I passed from the control of my own mortal body in St. Louis some months since, yet I live, and live to work in the same holy cause of God that I worked in when here, and am able to speak today as I ever was, but give me a month, piece, and as capable of laboring today in behalf of the oppressed as ever was, and perhaps more so. I shall first direct my appeal to President Grant, who has this race in his keeping, and who is accountable to the God of Justice for the wrongs done them during his administration. I shall next make an appeal to the Catholic Church, because a large number of this race are members of that Church, and therefore have a right to call upon it for aid in time of necessity.

I am aware that President Grant has made some efforts to benefit the condition of the Indian; but I am equally aware that these efforts have become futile, because put in the hands of agents who have been bought up—sold for a penny—and worse than that, and because they have been the Government is wanting in keeping its treaties with the Indian, and the Indian today is starving in his wigwam, all over the West. The treaty made between this Government and the various tribes inhabiting the West, was that they should remain upon certain reservations set apart for their use by the Government; that they should hunt nowhere else; and that, in case they could not obtain sufficient game to supply their necessities upon these reservations, the Government was to send them supplies to meet their needs. Now the game they cannot obtain, and Government has failed to send supplies. The natural result is, the Indian is starving. Hundreds of them are coming daily to the spirit world, with vengeance in their souls against this Government, which will just as surely react in evil, as that which will follow day, and day follow night. Now, in the first place, I appeal to President Grant to make these wards, citizens of the United States, amenable to its laws, and therefore placed under their protection.

Now they are mere paupers, vagrants, and are held in about as much account as the wolves that prey upon the unfortunate and unprotected on the plains. It is said that they cannot appreciate the right of citizenship. I know better. I have lived among them twenty odd years, and I know better. I know there are intellects among these Indians, in many of their chiefs, that would grasp the concepts at Washington far better than some of the white men who are here today. This is no speculation on my part, but absolute knowledge; and I can call upon them of good repute, who are living on earth today, to vouch for my statements, for they know that they are true, as I know they are.

If the Indian was a legalized citizen of the United States, these Indian agents would have less power over them. That, then, is the first step to be taken, and if troops must be kept there to keep order, let them be instructed to keep peace with the white people. Let them be instructed to hold the reins tight over those frontiersmen who are constantly encroaching on the red man, and then declaring it is the red man who has made the first encroachment. Government protects these railroads to go out day by day, and make war upon the Indians; while the Indians have no protection whatever, no voice, no nothing, except occasionally a kind friend to speak for them, which, in the tumult at Washington, is soon lost. It is the business of the Catholic Church to utter its protest against the wrongs inflicted by this Government upon certain of her members in the Indian family, that are in as good membership with the Catholic Church as any white man or woman, and have as good a right to demand protection from that Church; and so sure as they do not receive it, so sure retribution will follow, from the land of shadows, upon the Catholic Church, in evils wrought out of the sins of omission with regard to the Indian.

Now, then, ye Fathers of the Church, raise your voices against this great wrong that is being done to your children. It is not only your right, but your duty, and demanded of each one of you by the God whom you I serve.

I am to be followed by one "Moke-ta-vata," called "Black Kettle"—a chief of the Cheyennes. A white man who knew him well, says this of him: "He was one of the most remarkable men of the age for courage, generosity, for magnanimity and integrity." He was assassinated at the Washita massacre, on the 25th of November, 1868. He will now follow me, and speak for himself. I am Father De Smet, a Jesuit missionary among the Indians, recently deceased at St. Louis. Jan. 26.

Moke-ta-vata.

My father has spoken, and it is well. His words are of truth, and the Indian hopes that they will find a good response in the hearts of his white brothers whom he has spoken to. He has told you that Moke-ta-vata laid off his body in contest with the white man. Moke-ta-vata now tells you that that battle did not come because the Indian had not kept his faith with the white man, but because the white man had broken his with the Indian, and had stolen upon him like a wolf in the night, and had assassinated him, as my white father says, twenty of my braves and forty of my women and children. Well, they are there (pointing upward), and the Great Spirit is caring for them to-day. My people who remain on earth are hungry and naked. The Great Father has said, "You hunt so far for your game, and no further; if you find it not, I will send you supplies of blankets and corn and meat."

The game is not, and the supplies are not, and my people are dying in their wigwams, with curses upon their lips and vengeance in their hearts. Many moons ago there came white brothers to Moke-ta-vata. They said, We represent a great God. We are members of an ancient Order—the Order of Masonry, and who ever joins this Order shall be protected. Certain requirements are made of those who join the Order, for which they receive the protection of the Order, which is mighty. Moke-ta-vata joined the Order; he is a Mason, he was, here, he is, now. Many of his people are; and of that Order he demands protection for his people.

"What does it mean?" That this protection comes only to the white man, and not to the red man? Does it mean that? If it does, then the great Spirit is not in it, and by-and-by it will come to disgrace. Moke-ta-vata believed, from his white brother's talk, that the Great Spirit was in it; so he joined the Order, and he was faithful to it.

Four years before Moke-ta-vata entered the land of shadows, his camp was surprised by a band of soldiers, who came to kill him and his women and children and warriors. Moke-ta-vata was then a scout for the Government, a power holding his warriors at bay, that they might not interfere with the Great Father and his warriors; and when these warriors came upon his camp to murder his people, he had white men in his camp when he had given of his meat, and his corn too, and for whom he had spread his blankets—for these white men were Masons; and when their white brothers made war upon him, he told them to go—to their own people—for he was a Mason, and bound to protect them.

They went. His warriors could have shot them quicker than Moke-ta-vata could have raised his hand, but he protected them because they were Masons, and he was sworn to do it. Now, then, as a Mason, Moke-ta-vata asks that his people shall be protected. Many of the chiefs are Masons, and under the law of Masonry, Moke-ta-vata claims protection and aid; that they shall send what the white man calls a protest to the Great Father at Washington, against the wrongs done the red man. He may hear them—for they are many; his ears may not be so wide open to Moke-ta-vata's call. Moke-ta-vata's brothers in Masonry may say that the treaty extends only to the grave; they told Moke-ta-vata different; they told him it would go with him to the hunting-ground of the Great Spirit, beyond death. What does it mean? Are they liars? If they are, Moke-ta-vata is above them—for he tells the truth. If they are not, let them come forward and be true to him, as he has been true to them. Moke-ta-vata has done. Good moon. Jan. 26.

White Antelope.

I am White Antelope, brother to the Chief who has just spoken and gone. When White Antelope met his death he was bearing the flag of truth to the white man's camp. He had been the friend of the white man, as his brother had, and had done many acts of kindness and courage for the Great Father at Washington, and for his warriors on the plains. When Moke-ta-vata came from his camp, the first dead he met was the body of White Antelope, his brother. His heart was hot with vengeance, his hand sought his rifle, but he was true to his vows in Masonry, so he turned back to his camp, and said to his white brothers: "Go! though my heart is hot against you and your people—go, for I am sworn to protect you!"

He has asked aid of his brothers in Masonry. White Antelope hopes he will receive it, because it is right, and because he would not see so great a stain upon the blankets of this fine old Order. The white men whom the Great Father sends out to deal with his red children say that these red children do not know how to be dealt with; that they have no great thoughts. They know nothing of books, and all that they know is what they gather from Nature.

It is the greatest book of all; it is the book of all other books; and White Antelope and his brother, though claiming nothing, would be willing to stand up by the side of their white brothers in the council of the Great Father at Washington, and make speeches without shame. Our white brothers tell us that certain words are related to certain other words, and must be used there, and nowhere else. Small books tell the white man this. The great book of Nature tells the Indian that, and he will seldom make mistakes in his speech, although it is different from the white man's. White Antelope hopes that the Great Father at Washington will heed his white brother in the Church, because if he does much suffering will be shut off. If he does not, the Indian will suffer for awhile; then he will rise in vengeance, and write his record in the blood of the white man. So sure will he be to do this, that there can nothing prevent except the will of the Great Spirit; and the Great Spirit is good and just and wise, and he will not allow his children to be crushed long before he will say, "Come forth, and stand up in my strength and your own, and I will defend you through that strength."

And more: this great nation—the Indian bears—in debt. It has not yet paid for the blood that was shed a few moons ago. It cannot afford to take any more upon itself. But, according to a white man's reckoning—who knows—if the Indian is forced into a war, it will cost this great nation many millions of money, besides the loss of many, many lives, and many sons. White Antelope has spoken, and he is done. Jan. 26.

Little Crow.

Moons ago, Little Crow asked favors of the Great Father at Washington and they were granted, but there's another Great Father now there. He, the greatest chief that ever sat there since the days of the first chief that sat there, could afford to listen to the call of the dead Indian. He respected his wishes, and when Little Crow said, "My Father, liberate that chief," he liberated him. He believed that Little Crow knew best, and that he was sent or permitted to come by the Great Spirit, who orders all things right; but this Great Father had a clear head; the Great Father Grant did not always have a clear head; but Little Crow hopes that he will look at the record of his dead brother, and see how fair it is, and how much this great nation has approved of it: will follow in his steps, and be just toward his red children.

When Little Crow's message reached him in the great wigwam at Washington, Little Crow had followed it, and had watched the working of the Great Father's mind as he read it; and he saw the great and good thoughts that came into his mind, and he said, "I will

do this thing, because it is right. I believe that the Great Spirit has permitted this dead Indian to come back to me, calling upon me for justice. I shall grant it." And he did; and Big Eagle lives to-day—lives to benefit this great nation by holding many chiefs under his control, who would otherwise go on the war-path, and sweep of many, many white men. Big Eagle has kept his treaty; he has done just as Little Crow told the Great Father in his message he would do.

Now Little Crow tells this Great Father, who has followed the greater one in his seat, that if he will be just to his red children, and when he finds that those he has sent to deal with them are unjust, recall them and send others, an hundred times, if need be, and punish them until right is done, then the red man will cease to do evil and learn to do well toward his white brother. It is not that he does not know how to do well, but he only throws back in the white man's face what the white man forces upon him in his injustice. Now, then, Little Crow asks that the Great Father at Washington will be as wise as the great Father Lincoln was—do as well and have as clear a record. It needs to be cleaned now. It is to be hoped he will look to it, else he will, by the voice of this great nation, take a back seat. Good moon. Jan. 26.

Seance conducted by Father De Smet.

Music Hall Rostrum.

Why Does not God Kill the Devil?

An audience which literally packed Music Hall assembled on the afternoon of Sunday, Jan. 26th, to listen to the closing lecture of his present engagement by Gerald Massey. In commencing the lecturer stated that De Foë, in placing this question in the month of an untutored savage, Man Friday—who had just received from Crusoe a taste of English theology—had made a stroke near to Nature, which he should be obliged to take a round-about way to answer. Most that had been given us as revelation was like the sham hawk which sportsmen fly over the field to keep the game, eluding in fear among the stubble. The theologian, instead of standing upon the base natural to that geometric figure, was, in vent, and rested upon its apex; and the Church, which hoped that as it was deprived day by day of the support of science and reason, God would sustain it forever in its unnatural poise by the exercise of miraculous interposition. Referring to the Hebrews—the nation supposed to have been chosen of God among men, and as theologically marking the distinct commencement of God's presence and action among men—he said the divine working was never to be seen in such ways; we could not watch its beginning, but only its beginning. The Hebrews were but an ignorant, unenlightened race at best, and in their renderings of facts they were as far from the truth as in the interpretation of the myths.

He then entered into a lengthy examination concerning the mythologic basis of all religions, after which followed an interpretation of various myths, as accepted by different nations and peoples of earlier times, and thence down to the present age. He explained two systems of religion, the male and female, illustrated respectively by the religion of the Egyptians and Assyrians of ancient times, and by the Protestants and Catholics of today. The former believed in the supremacy of the male, as represented by God, and the latter in that of the female deity principle, as seen in their worship of the Virgin Mary. Myths founded upon fact had an original and special significance, but became mystified by contact with mankind. Deity and devil, he said, were primarily of the same origin, and both were personifications; the word "demon" had no bad significance originally, but later it was used to represent the imaginary spiritual being seemingly created by God to mock man.

Pretty much all idea of a devil was lost for years prior to the advent of Luther, the devil of the middle ages being a poor devil—evil. He and his contemporaries, however, resuscitated him with a vengeance. Christianity caught up the idea and promulgated it, until the devil was now believed by many to be a personal entity. But the devil of theology was solely the offspring of the Church. In such an entity, he, the speaker, did not believe. In his opinion, the devil was a devil for God, or man to kill; it was only an ally in shoddy, that only needed to be ripped open to expose its interior of sawdust. But men would cling to the old idea, handed down from some mythological origin; and from these old and groundless tenets of faith they must be relieved. It was in defence of this and kindred myths that the Evangelical Alliance had recently met in this country to put up (if possible) a new fence around the tree of knowledge, and frighten man away from the path of investigation.

Modern Spiritualism had proved that no such devil as that portrayed by the Orthodox existed in creation, and revealed the real meaning of the term devil; it had brought to light the real hindrance in the way of true progression; it had shown the fruits of crime, and taught of low and unprogressed spirits who gathered about people in the earth-life, seeking through the material to gratify their own gross and passionate appetites; it had pointed out the causes of evil, and the way to the healing spring of heavenly purity. Said the speaker, there is no origin of evil but in ignorance; no continuity of evil but in a lack of knowledge. To man in his imperfect condition pain comes as a necessity; as the means by which man learns of his errors, and is led to devise a means of relief. God does not rid man of all pain, because it is his purpose that man shall strive to rid himself of it. Through his own ignorance and that of his ancestors, man is called upon to suffer. God takes no pleasure in the suffering of man, but the devil is often not entirely to blame for it. But it is a part of the Divine discipline, which ever has in mind to teach this lesson: that humanity is one, and that one law governs all mankind.

It would seem that the poor must be the first to suffer, but thus it must be until this law of oneness is thoroughly appreciated. It is man who causes fevers when he creates the filth. It is man who creates the laws causing poverty. Man errs in looking to God to perform his salvation; he is continually forgetting this world and the claims in his efforts to secure the next. It is in this life that the seed is sown which shall blossom into fruit by-and-by. The present should not be neglected through overmuch anxiety for a future existence. There are many things which seem difficult of explanation, but all can be solved by the application of the proper laws; the unknown can be ascertained by making use of the known. Indeed, there is no domain in life where the unknown may not be brought to light by the use of proper means. Spiritualism denies these things, despite the fact that the Westminster catechism states that the day of revelation is past. Orthodox trusts only so far as it can see. Spiritualism affords new light, and points onward to a purer and better life.

A REVEREND BRUTE.—An old clergyman named Reynolds, residing in Muhlenburg county, Kentucky, barbarously whipped his young and beautiful daughter until she consented to marry a young man to whom she had taken a violent antipathy. The young man is wealthy and of good character, and honest in his desire to obtain the young lady's hand, and was not aware of the cruelty exercised in aid of his suit. The evening before the day appointed for the wedding, the poor victim wrote to a gentleman in the neighborhood, stating her case, and during the night she was rescued from her father's house and carried to a neighboring town, where the next day the legal authorities appointed a guardian for her.

Annual Meeting of the Massachusetts Woman Suffrage Association.

This organization held its annual convention at Wesleyan Hall, Bromfield street, Boston, on the afternoon and evening of Tuesday, January 27th. A large and earnest assemblage of persons interested in the cause of woman's enfranchisement convened, among those present being Mrs. Julia Ward Howe, Lucy Stone, Hon. Samuel D. Sewall and other prominent advocates of the movement. Mrs. Julia Ward Howe, Chairman of the Executive Committee, read a report of the doings of the Massachusetts Woman Suffrage Association during the past year. The report first referred to the meetings which had been held in various parts of the State during the year in behalf of the cause, and also to the hearings for and against, at the State House. It next made reference to the formation of sub-associations in various parts of the State, and the progress of the cause throughout the country, and the various measures which had been taken to advance it. Mention was made of the appointment by the Governor of two women on the Advisory Boards of two State institutions, and of the election of four women to the Boston School Committee. In closing, fitting tributes were paid to the memories of Chief Justice Chase, John Stuart Mill, Prof. Agassiz, Sarah Grinnick and Charles L. Remond, who had died since the previous annual meeting. All but one were prominent advocates of woman suffrage, and the one exception was a earnest promoter of the cause of female education.

A speech by Mrs. Ellen Gustin was followed by the report of Mr. Samuel D. Sewall, Treasurer, which gave the total receipts of the Society from donations, bequests, festivals, etc., at \$738.09; expenses for Woman's Journal, conventions, etc., \$290.96; balance to new account, \$447.13. The Treasurer explained that there were some bills not yet rendered, which would probably reduce the balance to about \$300. The report was accepted. Mr. Henry B. Blackwell, Chairman of the Business Committee, submitted the following resolutions, which were adopted *seriatim*:

Resolved, That we demand of the Legislature of Massachusetts to enact a law providing for the exercise of their right of suffrage by women in municipal and Presidential elections, and to amend the Constitution so as to give a Constitutional amendment to the people abolishing all political distinctions on account of sex; also, to revise our laws so as to establish an equality of rights for husband and wife, for father and mother, for widower and widow.

Resolved, That this Association hereby approves of the action of its Executive Committee in organizing Woman Suffrage political clubs; and we recommend the formation of such clubs in every town and village of the Commonwealth.

Resolved, That the recent seizure and public sale of the office of the South of Gloucester, Conn., for the payment of taxes, in the assessment of which they were denied a vote, is a repetition of the injustice of the British and American slave trade, and that we demand of our countrymen, as a condition of our support of the cause of woman's suffrage, that they should not only be the owners of slaves, but also the owners of the souls of their own children, wives and daughters, but also in flagrant violation of the laws of God and man, and that we demand of our countrymen, as a condition of our support of the cause of woman's suffrage, that they should not only be the owners of slaves, but also the owners of the souls of their own children, wives and daughters, but also in flagrant violation of the laws of God and man, and that we demand of our countrymen, as a condition of our support of the cause of woman's suffrage, that they should not only be the owners of slaves, but also the 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