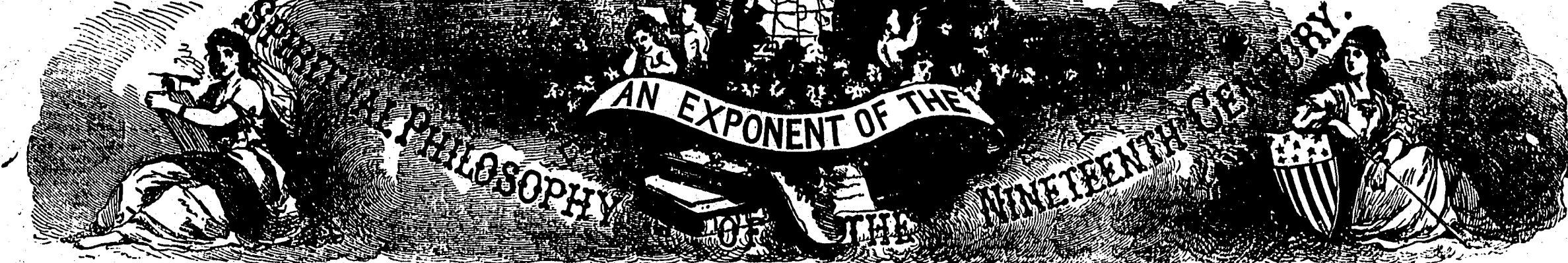


BANNER OF LIGHT.



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NO. 12.

Spiritualism.

Written for the Banner of Light.
MEDIUMS AND MEDIUMSHIP.

BY THOMAS R. HAZARD.

"Thou shalt not suffer a witch to live."

The above "thou shalt the Lord" is said to have been spoken from the mouth of Moses of the "Pentateuch."

The following, of like import, is from the "Northwestern Department, W. F. Jamieson, editor," of the paper published by Moses of the "Crucible": "Mediums vs. impostors.—One of the best physical mediums in the United States told me he knew that a certain dark circle medium (so called) was an impostor, for he saw him clairvoyantly perform the tricks which he palmed off on the public as spiritual. I asked him why he did not advertise him as a humbug, inasmuch as every impostor must expect on true mediums. I trust the self-styled 'defenders of mediums' will make a note of his answer. He said, 'Should I do so, the Spiritualists would denounce me and charge me with trying to build myself up by pulling another medium down.'"

He was correct about the result, for it has been verified in dozens of cases. In order to escape the storm of misrepresentation which now hangs over him, he bowed his head in silence, while fraud was perpetrated in his very presence."

And this, in like vein, is from the pen of the editor of the Golden Age, in reply to an invitation from John Gage to attend the late convention of Spiritualists at Vineland:

"MY FRIEND—I thank you for asking me to attend your convention. Many labors keep me at my office desk. The phenomena of Spiritualism have interested me greatly. But I have had bad luck with mediums. Sooner or later, nearly all of them (in sitting with me), have exhibited traces of impostors and cheats. Thus I have known a medium who, after the manifestation of genuine marvels such as would impress and satisfy the most skeptical inquirer, has condescended to the petty trickery of producing raps with his hand, and of moving a table with his foot. There is so much that is genuine, cheering and magnificent in the better and higher phenomena of Spiritualism, that my blood grows hot with indignation at the insincerity of mediums who will use the most sacred of facts as the warp and woof of the meanest of deceptions. You ask me to send a sentiment. I would like to send it in the form of a scourge to drive out the pretenses of the temple. I hope you will pass a resolution whipping the rogues who steal the livery of Spiritualism to serve their devilish selves therewith. By as much as I love truth, by so much do I hate fraud. My experience with Spiritualism teaches me that, as it is ordinarily seen in the performances of mediums, it is about one half truth and the other half humbug. I am yours frankly, THOMAS R. HAZARD."

And this ditto upon witches comprises the comments of the editor of the "Present Age" on his of the "Golden Age" letter:

"We like these plain, honest words, and we think there are few indeed, after such an experience, would form a more favorable opinion of the genuineness of manifestations than is here expressed by Mr. Tilton. His experience has been like thousands of others, but we are glad to record the fact, in his own words, that he has not, like many investigators, upon the first discovery of fraud, pronounced all mediumship a humbug. Notwithstanding his discouraging experience, he believes, if we do not misapprehend him, that one-half of the intelligence coming through sincere mediums is as it purports to be, from the spirit-world. No one conversant with the writings of Mr. Tilton, for the last year at least, can doubt his position with reference to this great spiritual movement, and will rejoice to hear him, after careful investigation, proclaim to the world, through the columns of the 'Golden Age,' that SPIRITUALISM IS GENUINE, CHEERING, AND MAGNIFICENT IN ITS BETTER AND HIGHER PHENOMENA."

At the risk of being classed as one of the "self-styled," I should like to make a few remarks in connection with the above extracts, even should they trespass on some that have before appeared in the "Banner of Light."

Some men err through design, some through ignorance or want of discretion, some through lack of thought or experience, and some through the possession of too much of the fancied "knowledge that puffeth up." I suppose that the dogma of "Moses of the Pentateuch" was inspired by design, and from a determination on his part that no witch or wizard or prophet (for they are all the same) should be permitted to encroach upon his assumed prerogative of divination. This has been the ecclesiastical idea, that has always been enforced by the Orthodox priests, so far as they had or now have the power to persecute the mediumistic successors of the prophets of old, although they cannot at present put them to death, as they did Joan of Arc and thousands of others, a few scores of years ago. The will, however, doubtless remains the same; and should the present clerical conspirators succeed in establishing their proposed theocracy in the United States, it is not only possible but probable that the attempt will be again made to enforce the law of Moses against "spirit mediums," as in the days of "Salem witchcraft." These conspirators are not so much from ignorance or want of experience as through design (coupled, perhaps, with a great lack of discretion); and it would be a mere waste of words to seek to restrain them by arguments or appeals addressed to their reason or consciences. Such as they have ever depended for support upon the power that wields the sword, and can only be kept down when it is held in opposing hands between them and their coveted victims. So with men of science (falsely so called). These are most always too full of themselves and their fancied superiority and knowledge to learn anything outside of their own schools. As a class, they are spitefully opposed to all spirit phenomena, and would doubtless, should the priests succeed in establishing their Mosiac theocracy, willingly stand by and consent to the imprisonment, or death at their hands, of every medium in the land, as Saul of Tarsus did to that of Stephen, but a short time before the "knowledge that puffeth up" was so effectually knocked out of him by a spirit manifestation too unmistakable to be resisted, through which he was made physically blind, that he might be enabled spiritually to see—a fact that some of

our learned savans should "make a note of." These belong to the orders of scribes and Pharisees, that Jesus of Nazareth never sought, either by word or spirit manifestation, to convince, well knowing that any attempt to reform or enlighten them would be but waste of time, and like "casting pearls before swine," that would be sure to "trample them under their feet," and probably "torn and rend" the giver.

But, much as our mediums may have to apprehend from the rancor of their theological and over-learned enemies, they have, in my judgment, quite as much to fear from the indiscretion and ignorance, or lack of thought and experience of their friends, such as, I apprehend, is indicated in some of the quotations I have prefixed to these remarks.

Probably I may say with truth that there are but few who have had longer or more varied experiences in relation to the phenomena that occur through "spirit mediums"—however little my ability may be to appreciate them—than myself; having been favored, for the last fifteen years and more, not only with leisure, opportunity and pecuniary means sufficient to enable me to prosecute my investigations, but also an earnest inclination toward the subject, and a desire to arrive at the truth in all that relates to spirit mediumship and the "spirit-world" alike, whether of good or evil import.

For several years after I commenced my inquiries I was constantly experiencing what he of the "Golden Age" might call "bad luck with mediums," and thought, like him, that about one-half of the manifestations I witnessed might be clear "humbug," and (unlike him) that a good part of the remainder was closely allied to it. I persevered, however, under great discouragement, until at last (as I suppose) began to learn something more of the delicate laws and conditions that govern in the intercourse between the two worlds than lie on the surface, and at last was forced to acknowledge—through evidence furnished by hundreds of most unmistakable experiences—that a very great majority of instances of failure or supposed deception that I had hitherto charged upon the poor instruments, was, in fact, justly chargeable to myself and to my ignorance of the inspirational laws and nice conditions that it is absolutely necessary to observe and obey in our intercourse with the denizens of the "spirit-world." I found at last that the exquisite harmony that should exist in all spirit circles in order to insure truthful communications, may be likened to a deep well, wherein truth lies at the bottom in the likeness of a finely engraved medal of gold. So long as we look upon it reflected through the clear still water, it appears to the eye in all its perfection of shape, color and inscription; but drop the minutest pebble into the well, and thus disturb or agitate the medium through which we behold it, ever so little, and instead of the fully-developed and clearly-discerned coin, we see a fantastic exhibition of something, it is true, but a something that we can liken to nothing beside in heaven above or in earth beneath, and which, if not previously notified of the fact, we could take our oath, no more resembled a beautiful embossed medal, than Hamlet's cloud resembled a vessel, a camel, a whale, all at the same moment! And yet the real coin—that emblem of truth—remains precisely the same, with all its beautiful, distinct embossment and super-scription. Nor does the apparent "humbug" belong to the shimmering water alone, but more to the hand that, through ignorance, inadvertence or design, dropped the pebble, and thus disturbed the equilibrium or harmony of the medium through which it is reflected to the eye, just as a rude or even trifling shock given to that most sensitive of all existences—the mind of a spirit medium—may, quick as a flash of lightning, change the whole character of a communication from the other world, and convert what was but a moment before a truthful vision of indescribable beauty, into a fantastic mockery or an apparent "humbug" or "cheat." Or that it may again be likened to the action of the mind in sleep; during which, when all the organs are in harmony and the body is in a state of perfect repose, a vision of surpassing beauty may present itself to the interior sight, which, had it been previously obscured or distorted by the presence of a piece of indigestible cheese in the stomach (of the sleeping medium), or a glass of bad whiskey, might have been changed into a fantastic Merry Andrew show or a "goblin damned." Or as Sydney Smith so much better (though unwittingly) both illustrates and expresses it:

"A person may, in some cases, sleep so soundly that the firing of a pistol close to his ear will not rouse him. At other times the slightest sensation of light or noise will awaken him. A sort of intermediate state between these two is that where the sensation comes to the mind in so imperfect a state that it produces some effect upon the current of conception without correcting them. If there is a window left open and the cold air blows in, the sufferer may think himself on the top of Mount Caucasus, buried in the snow; or the growling and noise of cats may transport him in imagination to the opera!"

Similar psychological phenomena to these, most investigators must have witnessed in divers instances in the presence of "spirit" or clairvoyant mediums under the multiplied and varied phases of their wonderful gifts, especially if we substitute spiritual for material causes of disturbance. So remarkably sensitive was a medium whom I used to sit a good deal with, that on an occasion when he was conversing with me in his normal condition with his back to a window, by which, a good many persons were passing, I could not help noticing the changes of countenance that were rapidly succeeding each other as one after another passed by, and that too when in a position he could not see them. As one went by, a placid smile might rest on his features, which would quickly vanish as another approached, to give place, may be, to a savage scowl, or spasmodic shudder, or sinister cast of features, whilst the next moment his whole countenance might be

lit up with an angelic expression resembling very much that which artists endeavor to affix to their pictures of avatars and saints. Of all this, the medium seemed to be perfectly unconscious until I queried with him about the cause, when he said that all these changes of countenance denoted the peculiar spirit sphere which the different individuals who passed by the window dwelt in or belonged to, and that whatever external appearance any person might put on or exhibit before the world, it counted nothing when the spirit's test became tried upon him, for then the real character would be infallibly penetrated and exposed in spite of all attempts to disguise it. He further stated that when his attention was directed that way, he could sense or feel the peculiar spirit influence that accompanied each individual that came into or near his presence, as plainly as he could feel any material thing with his hand. So sensitive was this medium to mesmerism or magnetic influence, that with one pass of my hands I could put him into a profound sleep, and that, too, without touching his person. As I passed my hands downwards before his face, he would bow his head and become instantly unconscious—or whilst sitting several yards from me, I could cause him to dodge by striking my finger in a direction toward him—the same as if I had struck him a blow with a stick—which he said would not be more real than was that he felt from my distant finger.

To obtain reliable spirit communications, it is absolutely essential that the mind of the medium should not only be kept undisturbed by any outside influences, but remain entirely negative. All that is positive should approach it from the spirit condition of life; and so long as it can be preserved in this quiescent state, all other conditions being right, truth may reflect itself through the mind of the medium as clearly as it does from the coin at the bottom of the placid well. But whilst in this negative state the mind of the medium is more sensitive to the presence of any disturbing influence than even the water in the well—with this difference: that while it requires a material substance to agitate the one, it takes a spiritual or mental substance to disturb the other. A circle of kindly disposed persons convened at a séance may engage in moribund uproarious enough to jar the surface of the water in the well, yet so long as perfect concord prevails, the good-humored hilarity, by promoting harmony of spirit, may rather assist than hinder the even flow of spirit communication; but as a bit of spirit light enters the circle and indulges in spiteful, or even suspicious feelings, his thought (disguise it externally as he may) will embody itself in a spirit element adapted to itself, and penetrate the sensitive mind of the helpless negative medium with a chilling blast as fatally disturbing or distorting to his or her mediumship as that instanced by Sydney Smith, or as the descent of a rock would be to that of the water in the well. I have myself witnessed many scores if not hundreds of instances of this kind. In the early stages of my sittings with the medium I have just alluded to, I used to occasionally take others with me, sometimes to gratify them, and at other times from motives of curiosity. On one occasion I took a clerical friend, whom I considered (except that he was rather narrow and bigoted in his religious beliefs) a good man. The séance was very unsatisfactory, there being little if any spirit power exhibited. After my friend had left, the medium was entranced, and feeling somewhat vexed I querulously asked how it was that I could pick up almost any Tom, Dick or Harry, from the street and bring him into the presence of the medium, and obtain satisfactory spirit utterances, whilst in such an instance as the one I have named the spirits seemed all to become dumb? I trust that some of the self-styled accusers of mediums (in Mosses' Northwestern Department) will make a note of the answer I received from the spirit-guide of this medium, for therein may perhaps be found a key to unlock the mystery that attaches to some of the unlucky failures that occur.

"How," said he, "would you feel in the presence of a rattle-snake that was all the time spitting poison at you?" The fact is, that however desirous a spirit may be to communicate, the presence of such a person throws a pernicious atmosphere around a medium's mind that unfits it to reflect truthful spirit impressions; unless, perhaps, it so happen that such person has strong physiological powers, in which case, as it is a law in spirit-life as well as in earth-life, that "like begets like," the medium's mind may become so impregnated with that which is reflected from the malign influences of a spiteful or suspicious person present, as to utter or act out a counterpart of the very thought that is uppermost and most positive in the visitor's mind. I have been assured by a friend of mine (not a medium), whose word I am sure no man who knows him would doubt, that he was once impelled, while sitting at a table in a dark circle, to kick with his foot against the leg of a man present in spite of his strenuous effort to resist the strange power that controlled it. This was probably caused by a strong psychological influence that was present, either in the person of one or more in the circle, or from a mischievous spirit out of the flesh, that in accordance with the aphorism I have quoted, was attracted to it. Whether the person that was thus fraudulently kicked "bowed his head in silence," or whether he ever "advised the medium (that was present) as a humbug," I have never learned.

Those who have witnessed the astonishing control that an expert physiologist (such, for instance, as Professor Catwell) obtains over his subjects simply through the exercise of his will-power, may readily conceive what have the presence of a person possessing but a moderate share of his power may thus make with the phenomena that occur with spirit media, without even himself being aware of the serious disturbance his own will may unconsciously create. As we cannot expect to "gather grapes from thorns nor figs from thistles," so no doubt our

spirit-friends, in making their selections of mediums, are governed in a degree by their natural abilities and proclivities. If Daniel Webster speaks as tersely and powerfully as he did when he stood in the United States Senate Chamber, he must communicate his ideas to a medium of equal powerful brain structure as he possessed, to have them "syllabled" with equal force and effect, and perhaps the audience who is listening should be as capable of appreciating the full force of the words as were his fellow senators to give the medium even then full inspiration. As it is, spirits cannot get control of many such brain structures as Webster possessed, and therefore have to impress their ideas on inferior organisms, that are often only able to give them forth indistinctly embodied amidst a mass of their own redundant verbiage and platitudes. In the good time coming when "Spiritualism" becomes more popular, the defect may possibly be in a degree remedied, unless, as has almost always hitherto been the case, these more talented mediums turn traitors to the higher intelligences, and become of the order of "rogues" (denounced by him of the Golden Age), who steal the livery of Spiritualism to serve their devilish selves therewith, not only in the pulpit, but on the rostrum or wherever else such dukes and popinjays can strut and show themselves decked in their stolen mediocrity plumes. So, too, with mediums for physical manifestations; it may be that such organizations that are best adapted to execute tricks of jugglery when in the normal state, possess qualities or proclivities that render them better adapted instruments in the hands of spirits of a certain class, to perform similar feats when in an abnormal state.

The more I have investigated the phenomena of "modern Spiritualism," and the wonderful, complex character of spirit mediumship, the more clearly I have been enabled to comprehend how exactly its character and phenomena correspond to those which occurred through the ministrations of Jesus of Nazareth and his mediumistic disciples. With a little modification or explanation of the terms used in the New Testament, the parallel seems complete. Addressing his discourse to the chief priests of that day, Jesus said to them, "The publicans and harlots go into the kingdom of God before you." Now, what did Jesus mean by "the kingdom of God?" Certainly not a place, but a condition, a gospel or a dispensation of some kind—such, in fact, as he first brought to light and preached in Judea; which gospel the publicans (receivers of the public revenue) and harlots were more ready to accept than were the priests of that day, just as they are the gospel of modern Spiritualism now. What chance, let me ask, would spirit mediums have to announce the "glad tidings" that Jesus did, and do his works, in any synod of ministers or priests that could be convened out of all there are in New York? Not a thousandth part, I take it upon myself to say, (even if allowed to speak at all,) that they would have in Tammany Hall, though surrounded by every harlot and publican in the city, Tweed, Connolly, Hall, and all their thievish clan included. How characteristic, too, of the learned and ruling orders in Church and State as they were in that day and as they are in our day! "Woe unto you, scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." How exactly does this attitude of the scribes and Pharisees toward the gospel of Jesus tally with the relation the same classes of society hold toward the gospel of Spiritualism in our day! The parallel is too self-evident to need illustration. Where is there a church, a university of learning, a legislature, or a convocation of learned or scientific men, in all our land, that would not "shut up" the mouth of any inspired preacher of the gospel of modern Spiritualism, (ay, and of ancient, too,) should it be opened in their presence (or, in fact, anywhere else, if they could)? or the conductor of either the secular or religious press that will permit its beautiful truths to be alluded to in his columns, otherwise than to sneer at them? How exactly, too, do the leading texts and traits of the gospel preached by Jesus and his disciples accord with those of "modern Spiritualism!" "He," says Jesus, "that believeth on me, the works that I do shall he do also; and greater works than these shall he do." And what are these works? "And," again says Jesus, "these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; and they shall lay hands on the sick, and they shall recover." Now, who are those that speak with "new tongues" in our day? Hundreds of inspired spirit mediums do so, but not one church minister or priest, so far as I have heard! Who "lay hands on the sick, and they recover"? But few ministers and priests, but thousands of healing mediums, through the whole length and breadth of the land! And what did the chief priests and scribes and Pharisees say of these works of Jesus and his disciples in their day? Why, precisely what the same orders of men say of the spiritual mediums who do like things in our day. In the one case, they are "filled with new wine" (or drunk); and in the other, they cure through the "power of the devil." And how were the disciples of Jesus ordained to preach the gospel? Why, not until they received the Holy Spirit from "on high," as the spirit mediums and ministers do, of our day, and as the priests and ministers of the churches do not, and ridicule the others for pretending to.

Who is there that, having attended developing circles, has not seen a well developed medium (a spiritual bishop) lay his hands on the heads of younger disciples in the faith, or make magnetic passes over them, and thereupon "a power descended from on high," through the vessel fitted for the purpose, and the newly ordained ministers begin, unconsciously to themselves, to speak the words that in that selfsame hour are "given them to speak," sometimes in their native, and at other

times in strange tongues? But who is there that has ever known these Christian tests of Jesus' discipleship to visibly follow the mocking ceremonies of the sepulchral-voiced bishop of the churches as he lays his hands on the head of his newly-ordained minister, and pronounces the lifeless words, ("having the form of Godliness without the power;") "Receive ye the Holy Ghost." I have myself seen Dr. Newton so filled with this "power from on high," by virtue of which he ministers and heals, that, after he got through a successful day's work of healing, by "laying on of hands," there was so great a surplussage of the magnetic power still left in his system, that, upon his resting on one knee, so that I could raise my hand several feet above his head, I felt a current ascending as perceptibly as if it had been blown from a small bellows. On another occasion, when I went to hear the late Acha Strygus speak whilst entranced, a clairvoyant medium who was present told me (and I believe she spoke the truth) that she could see that the medium, while speaking, was protected from outside influences, and inspired by a vast number of glorious-looking angels or spirits, all clothed in resplendent white, who were arranged in a spiral column, commencing around her head and ascending high above, and that she distinctly saw the inspiration emanate from these angels and descend, through the centre of the column, in sun-like rays, on the head of the prophetic or medium. I know that such things as these excite nothing but the sentiment of ridicule in the minds of the "scribes and Pharisees" of our day, but I take comfort from the fact that their fathers, those "serpents and vipers," felt the same contempt for the divinely inspired gospel of Jesus in their day. I might draw from the New Testament matter to extend these similitudes between modern Spiritualism and the gospel preached by the great medium, Jesus of Nazareth, to an almost unlimited extent, but forbear for the present, and go back a little upon my subject, to the point where I was saying that the presence of some persons seems to throw a pernicious atmosphere around the mind of a medium that totally unfits it to reflect truthful spirit impressions. There were times when Jesus of Nazareth (no doubt from somewhat similar causes) could perform no miracles, (as manifestations of spirit-power were called in his day,) and it is a suggestive fact that in some of the most remarkable exhibitions of spirit-power, such as the transfiguration and the reviving of the (apparently) dead, he seems (while excluding most others) to have provided, on several occasions, that his three most mediumistic and impressive disciples should be with him. I remember hearing, some years ago, of a clergyman in Philadelphia going to a spirit-circle and defying (accompanying his bravado with a whack of his cane on the table at which the medium was sitting) "all the spirits in hell" to manifest themselves in his presence. And well he might, for it is doubtful, to my mind, whether there is any resurrected spirit, in heaven or hell, that could, even if astraddle of Balaam's tighthead, which abiding, mediumistic ass, manage to breathe, for a moment only, the poisonous atmosphere that most necessarily emanates from the venomous spirit of such a pharisaical specimen (I will not say of humanity, but) of the persecuting priest, as was represented in that man.

So, too, with the séance that was some years ago inaugurated at Cambridge, and conducted under the auspices of Harvard's learned faculty. Had there been fifty of the best spirit mediums present, the mere circumstance of the distinguished Ichthy Professor refusing to be seated at the circle, and in the meantime pompously tramping to and fro, and declaring, in contemptuous tone, that he could not condescend to take part in the investigation of so foolish a subject as "modern Spiritualism," was of itself sufficient to render all that transpired entirely abortive, or an apparent "humbug." The casting of a hoghead of ink and another of night soil into the well at the same time could not more fatally unfit the water to reflect on its surface the true image of the medal that lay in its bosom, than would the spiritual stench and darkness that must necessarily have emanated from the malignant sphere of the arrogant, self-conceited professor, falling on the sensitive nerves of the medium present, have unfitted them for all truthful intercourse with the spirit-world. That there are such elements as spiritual fragrance and spiritual stench, as well as spiritual light and spiritual darkness, most good mediums are not only aware, but have suffered at times in consequence of the presence of the last-named element, as it is highly probable those mediums did who were with the professors of Harvard. It was no proof of its absence because none of the learned faculty "nose" it. A colony of pole-cats may not be aware of the peculiar odor that emanates from one or more of their own number, but it does not require an over-sensitive medium of a more refined species to detect the unsavory smell even at a considerable distance, just as this highly sensitive "spirit mediums," who were present with the professors of Harvard, may have had their olfactory nerves greatly offended by the stench that exuded from the spiritual secreting organs of their learned brother, without either he or they perceiving its presence at all. Besides, spiritual things can only be spiritually discerned, which is a profound truth that but few of our learned savans seem yet to have comprehended, nor is it probable that they ever will, until they have discarded their pride of intellect and learning, and become willing to seek after truth in the spirit of little children; in which humble state Jesus Christ said we only can "enter into the Kingdom of Heaven," and which Lord Bacon said is alike applicable and necessary in the successful search after all truth.

I have not infrequently known spirit mediums made sick, (even at times to vomiting,) through the presence of this spiritual stench, without any other persons present being seriously incommoded by it. Some years ago I used to sit pretty often in a circle with a highly sensitive medium

for the hours too long. No one suspects that the origin of the trouble is that brilliant yellow wash with which the trustees, in their liberality, have made the walls of the school-rooms resplendent. The color is so bright that it is almost blinding, and drains, for the healthfulness of our dwellings and public buildings, has come to be well understood. And now we seem to have a new element introduced, that of color, which requires our attention. It is not to be supposed, however, that color is to be only a question of health. It herself teaches otherwise. Look over us, at all seasons, a roof of blue, flecked with gray. Spread under our feet, in summer, a carpet of green, and only during a few months of winter, certain latitudes, covers the landscape with white. The most common object is one of green in color, and our nature, which has been made to investigate it and ascertain the influence of the various colors on health, will do a good work, and make some valuable additions to the laws of sanitation.

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SPIRITUALISM—THE NATIONAL CONVENTION AND BOARD OF TRUSTEES CRITICISED.

MEANS. EDITOR—A copy of your interesting and valuable paper, Nov. 11th, is before me. I read the "Introductory Address by the Controlling Spirit" with the very greatest interest. What a great and good work has been accomplished in a very few years, and what a hope have we for the future. How happy should we be that live in this age when the angels descend from the higher spheres, and dwell with us, giving us counsel, consolation and peace.

To me, Spiritualism is a science—the science of religion. It comes with its objective facts, and through reason demonstrates that our life is continued beyond this mortal; that there is a spirit-world; and having demonstrated this, which is the most important fact that the mind can conceive of—it then demonstrates, at least to a considerable degree, the relationship of that world to this, and this to that, and hence our duties to each other. As such it came to me, when I had passed out of the myths of the old theologies, as a morning sun, replacing trembling hope with confident assurance.

If Spiritualism be a science, it is plain that great things may be expected of it; that it will ever grow and remain; and among its effects will be this, that all religions will be reduced to one, and that one will be natural, reasonable, consistent in all its parts, and permanent. If it be not a science, then it does not differ from other phases of delusion and superstition only in this, that it may be upon a higher plane of freedom and intelligence, and may be also more injurious, as it is more brilliant and fascinating; and even its freedom may give more of license, and its intelligence more of diabolism.

But Spiritualism, as it seems to me, has now its scientific side, where facts and reason—a true philosophy—prevail, and a side not scientific, wherein are all the unproved and unprovable suggestions of wild fancies and untrained imaginations—the chief stock in trade of other religions. And to the extent the latter prevail over the former, to that extent does Spiritualism lose its true, distinctive and valuable characteristics, and disappear among the credulities, the absurd errors and superstitions of those forms of belief that have no foundation in scientific demonstration. That there should be qualities of Spiritualism, evolved and exhibited, corresponding to these different phases of Spiritualism, might eventually be expected, and would not like to deny that it is so. Then, as it has always been, and is now, with those that depart from the scientific basis, the more paradoxical the dogma, the more extravagant the claims, the more impossible the asserted doctrine or principles, the more divine, the more sacred and imperative it is supposed to be.

I find in this paper now before me the address of Victoria C. Woodhull, President of the American Association of Spiritualists, to the Association, on taking the office, published and adopted, as it is said, by the Board of Trustees, as an expression of their views and the voice of the Association, pledging themselves to the support of the plans therein proposed, &c.

As this document, according to my view, contains many startling innovations, doctrines, assertions and phantasies, greatly at variance with the views of those Spiritualists that are still attached to the landmarks of knowledge, and to the same reason and judgment that they would exercise in other affairs, I propose to call the attention of the public to them, by your kind leave, through your valuable paper.

The foremost prominent error that I wish to notice, is the assertion that the spiritual organization is a "Political Organization," "virtually," or otherwise. Allow me to say, Messrs. Editors, that I am very greatly surprised, not perhaps that the *distinguish* aspirant for high honors should have asserted, but that the Trustees should have adopted the statement! What! so soon, and in this country, a religious association has become a political one! Did these Trustees reflect on what they were doing? Have they reflected on what they have done? One of the greatest reforms of modern times, and one effected by hard, long and continuous struggles, is the separation of Church and State, of religion and politics, and the Spiritualists have hitherto universally approved, and even now are battling—perhaps I had better say lately have battled—the dogmatism of the dogmaticalist that God and Christ shall be recognized in the Constitution; and now shall this religious association, in its early childhood, so full of promise of something better than other religious denominations that it would avoid sectarianism and proselytism, all force and inquisitorialness and interference in matters of religious faith, now abandon all its high pretensions, follow in the wake of all other religions, that, on the acquisition of strength, have cursed mankind by a diversion from the religious fold to the political? Then, indeed, would these others exclaim, "Oh, Lucifer! son of the morning, how hast thou fallen, and become like one of us!"

And, having concluded to care or regard this organization as a political one, what do they propose to do with it? The one elected president seems, before that time, to have been the president of the "Woman's National Spiritual Association," and, as soon as elected—by what right I know not—she immediately converts the Spiritual Association into simply an adjunct of the Woman's Suffrage Association, and the trustees submit, and are even delighted to be tied to the tail of that kite, or if I must, from my humble position, be more dignified, say, to the tail of that comet.

And what next? The address made to that Association is the chief element of the address made to this—and such an address! such principles as are set forth! and such action as is proposed! Do the Trustees think they are truly representing the great mass of American Spiritualists when they pledge them to "plotting revolution," to "overthrowing this bogus republic," to "spontaneity in government," and many other things of no better character, not omitting "the great role that she is to enact under the higher powers in this great change," &c., &c., as it seems to me, more Utopian and fanciful than practical and real, and "can but make the judicious griever."

I will grant you that Spiritualism is considerable of a "departure" from the general landmarks of knowledge heretofore accepted, and much may be reasonably expected from it; but I do not hence infer that one can indulge in high-wrought fantasies and call them truths. I have been often compelled to notice a disposition among Spiritualists to indulge in the wonderful, and to pronounce as "chief among them" him or her who is grandiloquent with the aloof and most unmeaning rhapsodies! And it seems but a natural process, that the ones that become idolized for idiosyncrasies and monstrosities should come to think that *these* are the true stock in trade, and should strive to increase the stock.

Now let me ask, Are the victims of such wonderment, and the heroes of such self-aggrandizement, above all others, the friends, par excellence, of truth, of humanity and progress? Spiritualism, as a new entity, before it becomes a bright and solid body, may have to pass through a cometary state of existence, giving but an uncertain light, gaseous, wandering, and with a tremendous sweep of tail, making thousands of stars. But those who prolong this elementary state, do but retard the advance of the better time we all desire to see. It need not be believed that extravagances add to the truth, or that because some truths are wonderful, all wonders are true; or that imaginings are true in proportion as they are wonderful. There were many good truths uttered by Jesus and his disciples, and there were proofs of power given, wonderful to the populace; but it seems, also, that they taught that the world would soon come to an end—the burned up; that there would be a general resurrection of the dead, and some would come in clouds and great glory, sit on thrones and judge mankind, and there should be a new heavens and a new earth! What came of it? Falling in that they fancied they would and could convert the world, and some, "not ambitious," but "swelling with an overmastering desire for an immense usefulness to their suffering fellow-beings," changed their religious into a political organization, and feeling that they were the agents of "an all-conquering destiny," filled with the "ambition of uses in the supreme sense," they called it "inspiration and impulsion," entered "into revolution" against existing governments, and proposed to plant "governments of righteousness in their stead."

What came of it? The better governments and institutions came beneath a worse. The dark ages succeeded. The "governments founded in righteousness" never came, nor anything of the happy millennium they had in view, and, as they thought, revealed from heaven; and the only salvation that has been found from the self-destructive process of the political church has been a return to "fixed facts and solid truths." It seems to me that here is a lesson worthy of great consideration at the present time.

I have understood that the Troy National Convention of Spiritualists nominated this same Victoria C. Woodhull for President of the United States. By what right, I would like to know? Were they sent there for that purpose?

What right has a religious delegate and representative convention to go outside their sphere of action, and into politics, and nominate a candidate for the presidency? And if, without instructions, they can nominate one person, and for one purpose, they can for another purpose and for another person. They might have *revived* for Jefferson Davis and for rebellion, or for Brigham Young and for polygamy.

Spiritualism is hobbled almost to death. Because it is strong, every other now thing, because itself is weak, comes in to be carried; and now, therefore, the conventions, once strong and fully attended, have dwindled almost to nothing.

From my humble position, I call for conventions for Spiritualism proper, that one may know what he goes for, and what he will receive when he gets there; and I believe the thousands who hold their reason in the foreground are with me. I do not think that Spiritualism will succumb beneath the burdens; but if they are removed, there will be the more speed and power; and as long as the Convention, in such a nomination, and the trustees, in such an adoption of such principles and mode of action, have done such a master-work in the line indicated, that no further honors can be gained in that direction, it is a good time to take a "new departure," and come to the enjoyment of the ministry of angels and the advocacy of the Harmonical Philosophy, without any troublesome alliances with any foreign elements of discord, and without any further depreciation of ourselves or our cause, in morals, order, consistency and true wisdom.

Chicago, Ill., No. 12, 1871.

RE-INCARNATION.

What did Jesus mean by the new birth, in his conversation with Nicodemus? As he was prominently learned and inspired, it cannot reasonably be inferred that he meant the baptismal regeneration preached by the followers of Alexander Campbell; much less, the psychological impression made upon converts at revival meetings. What, then, did he mean? Simply that Nicodemus, together with all others who are not sufficiently elevated above the plane of materiality to be in no further need of earth and its disciplinary influences, would necessarily have to be re-incarnated. He claimed that he had lived upon this planet before the days of Abraham. Why did not Nicodemus, after the manner of some of our astute cavilers at this sublime doctrine, ask Jesus to give him a succinct history of all that had occurred in this and the spirit-world during all those centuries? But Nicodemus, being of a more materialistic turn of mind, asked a yet more silly question. It is well known that, at that time, there were considered but four primary elements, viz., earth, fire, air, and water; and often, in representing material things, one only was used. So when Jesus said that a man must be born of water and of the spirit, he evidently meant that he must have a material birth into this world, and a spiritual birth, through the process falsely called death, into the spirit-world.

The doctrine of re-incarnation does not imply an obliteration of consciousness or memory; but simply that our memory is not infinite in its scope. We do not remember when we were infants; yet we were conscious of existence then, and, although we do not remember that fact, still there has been no gap in our conscious existence, no link missing in the chain of our identity. But Jesus claimed that he remembered living in a glorified state before this world was formed. After making due allowance for the boldness of Oriental imagery, I am willing to admit the truthfulness of this statement; for he stands not alone as a claimant of this extraordinary experience. Empedocles says: "I fled from Dolly and from light to some mad discord in the realms of night." Also, Pythagoras claimed it; in fact, nearly all the religious chiefs of the past, whose prominent learning and inspiration lifted them so far above the common masses as to hand down their names through the centuries to us, have claimed the same thing. The question, why we have to be re-incarnated? (aside from the fact that we become *disciplined thereby*.) I cannot answer any better than the question why we exist at all; which nothing short of Infinite Wisdom can answer. As to the hint that it is for punishment, I suppose that there are few outside of Orthodox churches who believe that God has instituted a system of punishment, for any of his children, in this or any other state of being. He has given us an infinite variety of aids and helps to overcome innumerable and imperfect conditions; but nowhere in the whole book of Nature do we find that he has enacted any other penal code than those consequences that naturally flow from our conduct. What, then, is the purpose of re-incarnation? We have shown that it is not for punishment, because (if for no other reason), those who undergo this ordeal are often the most exalted spirits in the universe. Did they forsake the seraphic spheres that environ the very throne of God for no purpose? If for a purpose, what was it? Why, evidently self-improvement—for the salvation of others. Now I am impressed that as those exalted souls ascend into the celestial spheres, they of course increase in love, as well as wisdom, and learning the internal order and harmony of the universe, when they have progressed to the climacteric point of love, will, and wisdom, all the true forces of the universe being concentrated in them, they at once perceive the necessity of descending into sensuous spheres, to take upon themselves a human form, to die as other men die, and then ascend, through circling spheres, back to their native heaven. These are the demigods, saviours, that over and anon light upon this planet, and set it ablaze with new and diviner thought; that keep the world from lapsing into savagery.

Not being possible to crush out the universe, it follows, of necessity, that eternal fixities for all (which is the worst hell can imagine) would be the result; or, yet worse, the old Orthodox idea of a separation, to be permanent in duration, into two distinct classes, the one supremely happy, the other unutterably miserable—an absurdity too absurd to be even mentioned; or, we have got to have an eternal life—whether we like it or not—intermixed with light and shadow. I cannot have all the pleasures of existence, and my neighbor all the pain. I was a hell-deserving tyrant if I could enjoy existence under such circumstances. Since, therefore, the universe cannot possibly exist without light and shadow, pleasure and pain, happiness and misery—these all existing now—it follows, in the nature of things, that they always have and eternally will exist; we must, in order to keep up the equilibrium, bear our part of the evil, to be entitled to our share of the good. Hence, one of two propositions is true: either that we are all *Gods*, and of choice bear our portion of the evils of existence, or the universe is divided into two or more orders of "souls eternal," the more exalted and godlike commanding and compelling obedience to this law on the part of the lower orders; meanwhile, out of the plenitude of their divine benevolence, obeying themselves.

Pleasant Hill, Mo.
D. E. HUGHES, M. D.

RELIGIOUS PERSECUTION IN UTAH.

I detest the religious practices of the Mormons, in respect to the plurality of wives, as much, perhaps, as most others; but still, I would not willingly see those oppressed for their strict conformity to any of the many infamous laws and practices we find ordained or countenanced in the Old Testament of the Jews. It would seem, from what I gather, that one Judge McKean, "God save the mark!" incited probably by bigoted and malignant sectarians, has fined and sentenced a Mr. Hawkins to three years' imprisonment on the charge of adultery, the main charge against him being that he was married to more than one wife. Whether the real "act" of adultery was proved does not appear, so far as I have seen. But suppose it was; how, in the name of all that is true in *Holy or unholly Writ*, or in constitutional law, could it be construed into adultery, unless the connection took place between him and another man's wife, or, at least, with a woman not his own wife? How, let me ask, does a woman become a man's wife? First, let us suppose it to be by scriptural law—that "Word of God" that it is proposed to make the constitutional law of the land by the very bigots who have been most active in procuring the condemnation of Hawkins! That "divine law" permitted Abraham, the "father of the faithful," to have a plurality of wives; David, the "man after God's own heart," the same, even to the making an adulteress his *honest* wife, through the murdering of her husband. Solomon, too, the wisest of the wise, was permitted to indulge himself in the possession of some three hundred lawful wives, besides that of twice as many semi-ones or concubines. Neither Jesus nor his apostles condemned the established practice, except in the case of bishops and elders, who were simply advised to be content with one wife—doubtless from motives of expediency. It is plain, then, that Hawkins could not have been adjudged guilty of adultery by scripture law. How, let me again ask, with the law of the State? The constitution of the United States does not prohibit polygamy, and it especially reserves to the States and Territories the right to make any laws that do not conflict with the provisions of the national constitution.

In Utah there is no law against polygamy, whilst that form

and procedure of matrimony is unquestionably sanctioned and sustained by its civil code. Whether the practice is morally right or not, is not the question that was before the court. It all should have turned on the point whether the woman with whom Hawkins held sexual intercourse was his legal wife, and could be the mother of his legitimate children in accordance with the territorial laws of Utah? Now unless the law punishing adultery in Utah expressly defined what constituted that crime—in a way that presented a bar to the possession of a plurality of wives—Hawkins could not have been legally condemned, however abhorrent in our view may be his practices. It strikes me that this decision is but one of many signs that are occurring, all pointing to an era of persecution that is preparing for the liberal classes in this country, by a conglomerate body of malignant clergy and priests, with whose ranks I in my soul believe there are more real *Long-fade* cases of adultery daily and nightly transpiring, through their well-inspired Jesuit casuistry and ungodly opportunity, than have been committed in all Mormondom since the day that Jos. Smith by special revelation sought to revive and reestablish the laws of the Jewish Jehovah in their original impurity. Nor do I believe that all heterodox men, be they Mormons, Unitarians, Quakers, Seventh-day Baptists, Spiritualists or Infidels, can be a day too soon in organizing themselves for mutual defence against the day of trial that is hastening its march upon us, and resolve, with one mind, that come what will, the sacred rights of individual conscience in all that relates to religious belief and worship shall be preserved, even though in its maintenance every persecuting priest and clergyman in the land shall be swept out of existence, or that the whole body of liberalists shall perish in the attempt.

A LIBERAL MONOMANIST.

SUGGESTIONS WORTH CONSIDERING.

MEANS. EDITOR—I have read with much interest the essay of Isaac Lohm, in a recent issue of the Banner. From his long experience and connection with the Spiritualist movement, truly he must be well qualified to suggest any change or improvement which may prove beneficial, not only for the continuous intellectual development, but also by its good effect upon the social affections. Let such meetings be properly conducted, giving each one an opportunity to speak freely and familiarly on the subject, thereby making it pleasant and agreeable, and by singing appropriate tunes and sentiments which are calculated to harmonize the affections and give delight to not only those of us here in the body, but also to our spirit-friends who may be near.

While reading your brother's suggestion, I thought he had hit the key-note to which all Spiritualists could respond. How true it is, that in many places there are but a few comparatively few who come forward to play lecturers, who come from a distance at considerable expense. The reason for not doing so is not altogether for the want of means, but partly because they cannot *show* why our spirit-friends cannot visit us and speak through some of those in our midst. Now I really believe that if Spiritualists who are honest and sincere will meet in circle, with kind and friendly feelings so that the conditions are favorable for harmony, and no discordant elements present, then our spirit-friends will delight to come and be in our midst; and, as our brother has said, we shall not only have an intellectual feast, but our affection will be warmed and we will be cheered and comforted, and our souls will be made a medium, for a time at least, and may become in time a well developed one, perhaps, for public speaking; or, if not so, as useful it may be, or even more so, as the kind spirits may see it necessary in the place, for good and noble ends. For one I heartily second the suggestions of our brother.

East Westmoreland, Nov. 7th, 1871.

Foreign Correspondence.

Kate Fox—Steamer "Baltic" Ashore—The Accident Foretold by Miss Fox.

Great Western Royal Hotel, London, Terminus, Eng., Oct. 20, 1871.

To the Editors of the Banner of Light.

Our friends on your side of the Atlantic will be glad to hear of the safe arrival in England of Miss Kate Fox and her friend, Miss Ogden, on the 17th inst. in the "Baltic," the last new steamship of the White Star line—New York to Liverpool.

Previously to their leaving New York for Liverpool, the spirits told Miss Fox that, on the voyage, "there would be an accident, not a life lost or house broken." This is on record at New York, and satisfactory evidence, I trust, will be published in your Banner.

The voyage from New York to Queenstown was rough, but without material incident beyond this: that the captain, together with several of the passengers, from being seafarers and seafarers at Spiritualism, after seeing some striking manifestations on board, became earnest inquirers, and ceased to sneer or jeer.

The voyage was one of the quickest on record—second only, I believe, to the run made by the "City of Paris" or "City of Brussels"—at 11 man's line—eight days, seventeen hours and a few minutes.

On crossing the sand-bar at the mouth of the river Mersey, the "Baltic" struck at 2 A. M., on the 17th inst. The night was cold and rainy. The passengers—men, women and children—were summoned on deck three at short intervals, each time more imperatively than the last. The thumping of the ship on the sand-bar was terrible. The cabin floor was raised nearly a foot, crushing into debris the partitions of the staterooms, etc. The conduct and coolness of the captain, officers and crew were the subject of admiration by all the passengers, who were shivering and frightened on deck. The captain gave his orders as coolly as if he had been presiding at the dinner-table in calm weather; and the officers and crew, inspired by his example, acted promptly, vigorously, and without confusion. All the passengers speak in the highest terms of the ship, the captain, the officers and the crew during a heavy gale in the Atlantic, and when the ship struck the sand-bar.

This is the statement of Miss Fox and Miss Ogden.

They were accompanied by all their fellow-passengers. Miss Fox and Miss Ogden were much frightened, and their nervous systems shaken by the rough passage and the accident referred to; but another week of rest and quiet will restore them to usual health and strength. They do not propose to give any professional séances, but to promote the good cause by private sittings, without any fee or remuneration.

In a letter by me to the Medium—a spiritual English weekly Journal—I stated erroneously that Mr. Livermore had provided Miss Fox and Miss Ogden with the funds to visit England. This is correct only as regards Miss Fox. Miss Ogden travels as the friend of Miss Fox, and quite independently of her, and at her own expense.

I have had most striking manifestations whilst Miss Fox and Miss Ogden were my guests at Birkenhead. My departed wife came to us, and referred to domestic matters of which Miss Fox and Miss Ogden could have no knowledge.

At one dark séance I saw a white spirit, which was so luminous that it made distinctly visible a pencil on the table, which this hand took up, and wrote a message to me on the paper on the table before my eyes. We distinctly saw the hand, which was white and delicate, and very like the hand of my wife whilst in the flesh.

Belle Vue, very sincerely yours, J. WATSON.

20 Hamilton street, Birkenhead, Eng.

SIR MARMADUKE'S MUSINGS.

BY THEODORE TILTON.

I was a noble dame;
But, with a sudden frown,
The people snatched my crown,
And in the mire trod down
My lofty name.

I wore a bounteous purse,
And begged by the way
Then blessed me day by day;
But I, grown poor as they,
Have now their curse.

I gained what men call friends;
But now their love I hate,
And I have learned too late
How hated minds unite,
And friendship ends.

I clasped a woman's breast,
As if her heart I knew,
And she would be true to me,
Who proved—alas, too true!
False, like the rest.

I now am all bereft—
As when some tower doth fall,
With battlement and wall,
And all that was its pride,
And nothing left.

But I account it worth
All pains of fair hopes crossed,
All loves and honors lost,
To gain the heavens at cost
Of losing earth.

So, lest I be inclined
To doubt the words I write,
Henceforth in me install
Oh God, a sweet good-will
To all mankind.

Sleepy Hollow, Nov. 1, 1871.

—Golden Age.

Banner Correspondence.

MEANS. EDITOR—

MASON CITY—Shorland Harris, M. D., writes Nov. 31, as follows: Permit me to call your attention to the spiritual condition of this far West. We have among us many minds of cultivation and liberal sentiments, but few avowed Spiritualists; there are, however, three or four well-developed mediums, and we have had some remarkable tests at our occasional sittings. At Clear Lake, Judge Rosecrans, a relation of the General, has left Unitarianism for Spiritualism, through the direct mediumship of his own family, occurring spontaneously. Many of his friends are convinced and converted. Clear Lake is ten miles from this, the county town.

We have had visits from Mrs. Bell Chamberlain, one of the best trances of spiritualism traveling. She must be heard to be appreciated. Bro. Samuel Smith, of Rockford, has also given us some very surprising and satisfactory tests in public and in private. He is too modest to push himself into notoriety.

The church is reached when we tell you that Charles H. Reed has been here, and by his wonderful tests, convinced the most skeptical; he has had overcrowded houses and most enthusiastic approbation, and people say, "How can these things be, unless they be the work of spirit agency?" Mr. Reed has gone triumphantly to Nebraska and to Texas; he is most truly a wonder-worker in our occasional sittings.

We are looking for the resurrection of our Religious-Philosophical Journal, and hope the ordeal of fire will set it on fire.

WINTERSETT—Our correspondent "W." writes: "The light goes bravely on in this Orthodox region. We have got them on the defensive, and hope to keep them there. We hope the time will soon come when lecturers will come this way, and help us in the good work of enlightening the people. As it is, we are making some headway against old-fogism."

MEANS.

AUBURN—G. Amos Pierce writes Nov. 14th, as follows: There is not the least doubt but that the angels are at work here, for the cause of truth in Lowell and Auburn—slowly, it may be, but surely—is onward and glorious. This desert is to be rejuvenated. Old superstition and error have been rejected, their time has come, and a half, are to be changed for the true faith of progress. That man here may partake of the heavenly splendor of celestial glory, it is hoped. Rays of the true sunlight of heaven are breaking in here and there, in spots the least suspected—the very places where old prospectors for the pure gold of life and truth knew where to look for it.

The struggle between the old and the new world seems to have posts all along, and many wires attached thereto, notwithstanding the ground, they stand on is crendal and churchish. The wires and machinery work well, and that is all that is required. Mediums are the posts for the wires of communication; Nature the worker that makes them, hence, whether Methodist or Baptist, Universalist or Unitarian, or of the same name, Spiritualists or not, do not differ in the same. Spirit-friends are the posts for the wires of communication. But enough of this, Mr. Rogers's speaking here has been well reported, so it will need no notice from my pen.

No doubt there is a great amount of the crude article called spiritual religion or philosophy here. Do you suppose it possible that some persons' hearts are in their pockets and money safes, and their heads and government bonds are in their hands? They are priests, say "Everything is possible with God," and may be not have made them to fit such a place, rather than in the breasts of flesh and blood? How do we know, judging from appearances? Let us all be as true to our cause as the prophets of old were to theirs, and as faithful and impartial and charitable as was the man of Galilee.

MORAVIA WONDERS.

"There is light on the hills of the evergreen shore,
That a shining on mortals as never before."

So think hundreds that have lately witnessed the startling manifestations through the mediumship of Mrs. E. J. Bullene, by the clairvoyance of Miss Fox, and the clairvoyance of Miss Ogden, in the city of the New York Sun, which occupied several columns Sept. 20th. This report was copied in the Banner of Light, Oct. 21st. We think the Sun's reporter aimed to give a correct account of "matters and things in general," but was undoubtedly villainously misinformed in regard to our more than human manifestations upon the moral character of Mrs. Bullene. She has lived in Mr. Keeler's family the past fifteen years, until last December, and was married to Mr. Keeler eight years ago, who has also lived there from early boyhood. Between eleven and twelve months after their marriage, a daughter was born, who lives in Mr. Keeler's family. Two other children have since increased their home circle. The people of Moravia, both they that favor and those that oppose Spiritualism, are surprised at the error, and are at a loss to know who should thus maliciously give currency to such a groundless slander.

None but the most stupid can view the wonders on this hillside, and say that they are all "human accidents." The majority of intelligent Orthodox people, including the clergy, are now attributing the "mysterious" works to his renowned Satanic Majesty. If the beautiful and sublime teachings spoken in eloquent voices here every day can be traced to the fertile brain of the devil, he must, of late, have made rapid progress in moral reform.

M. D. B. BRIGGS.

NEW YORK.

BROOKLYN—J. A. Wilson, Conductor of the Lyceum, writes Nov. 13th as follows: Will you please announce that we have removed from Sawyer's Hall to the commodious and elegant hall of the Brooklyn Institute, corner of Washington and Concord streets? Since our removal, the Lyceum has increased in numbers at least a third, and the audience at our lectures have tripled. Mrs. E. J. Bullene commenced her winter course of lectures Oct. 1st, and when I say she ministered to us seven months last year, you may judge how acceptably and how highly we esteem her as a lecturer and a lady. We do not strive to create any excitement, but by a steady course of calm, earnest, spiritual appeals to the enlightened judgment of our audiences, we are slowly but surely gaining converts to the Harmonical Philosophy, and of that class, too, who will prove earnest workers in the cause of progress. Mrs. E. Harding-Britten will speak for us on the 17th, at 3 P. M., and Mrs. Bullene will address us at 7 P. M. on the subject of the "Unpardonable Sin," in reply to the charge that she is a "medium." Her remarks on that subject, by T. De Witt Taft, as published in the Evangelist of last week.

Our first social of the season was held at our Old place on the evening of Oct. 21st, and was well attended, well conducted and remunerative. Our second will be held in our present hall on the evening of the 20th of November. Speaking and singing by Lyceum from 8 to 9 P. M., then dancing at 10.

NEBRASKA.

MENDOTA—M. B. Simpson writes, Oct. 29th, as follows: "Feeling for the good of humanity, and advancement of the cause, I write you upon the subject of securing a volume of spiritual truth through the mediumship of Dr. Simpson. The Doctor has been with us a few weeks, healing the sick—in which he has greatly excelled—and during which he has given, at family sittings, nearly thirty of the most remarkable communications, I do not hesitate to say, ever delivered from the spirit world."

Although I had supposed myself familiar with our literature, and have heard most of our ablest lecturers and mediums, yet I never heard utterances of any comparison to his. For depth of thought, height of soaring, force and form of blending grandeur of conception, sublimity of the ideal, I feel the like was never uttered. What I ask is, that you or some one engage him to sit with a reporter, that he may give a consecutive course for the press, that the world may not lose the invaluable truth he might give. I would give fifty dollars to see his last communication in print, if I could not get it without.

The Doctor's post office is Brownville, Neb.; but, as he is traveling, if a letter is directed to my care, it will be forwarded to him."

BENEFICIAL INCIDENT.

G. H. P., Gloucester, Mass., Nov. 4th, says: "At the conclusion of the services over the remains of the late Theron J. Dale, (brother to Surgeon-General Dale, of your city,) a white dove suddenly made its appearance, and, after slowly making a circuit of the apartment, alighted upon

the head of the rector of the St. John's Episcopal Church, Rev. Mr. Reid, who had conducted the exercises. There it quietly remained until removed to the family, but to a neighbor, and as it has ever been considered an emblem of peace, its appearance at such a time and under such peculiar circumstances awakened pleasant emotions in the hearts of all present. The incident caused much comment, and is considered most singular and remarkable."

A PATRON WANTED.

MEANS. EDITOR—In all ages of the world we find that it takes two classes of men to successfully present to mankind any new invention or discovery: the one that projects, and the one with money to place it before the people. The success of all advance steps in science or art, dates from the time a patron was found. The same was felt to day in many departments of modernship. I, for one, am being controlled to produce drawings of various scenes, portraits, groups, &c., of spirit-life, that, if placed in a gallery in some large city, would interest thousands of people, and from which it could be learned a certain kind of knowledge that can never be taught by any other kind of instruction concerning the life. No artist ever succeeded until he had the assistance of some liberal patron, who would pay him prices for the *beau ideals* of his soul; and until we spirit artists are permitted to receive the designs that our guides are prepared to give us, (let them be what they may) and societies or others take them and assist us through the expenses of life, and place such in halls, galleries, or museums, we will never have above a laughing-stock for the artists around us. I hope to see this in the old Banner, and to receive a response from some liberal man or woman who wishes to advance this beautiful art phase of spirit power. M. MILLERSON.

OHIO.

GENEVA—A. H. Cowdery sends the following preamble and resolution for insertion in the Banner:

"Whereas, The sentiment is abroad in this Christian community that God, in order to chastise his disobedient children, has sent a destructive fire and burned a large portion of the business part of Chicago and devastated many towns and villages in Michigan and Wisconsin, we, the Spiritualists of Geneva, do hereby
Resolve, That such sentiments are opposed to the progressive spirit of the age, and are prejudicial to the intellectual and moral state of society, whether they come from theologians or the Chief Magistrate of these United States."

SPRINGFIELD—J. H. Fisher says: The cause of Spiritualism is progressing here. Mrs. Dr. Mary L. Strong is lecturing to the Spiritualists during this month.

KENTUCKY.

NEVADOT—Joseph Sanderson writes: "Keep the prison doors open, and let the poor, deluded sectarian captives free. And you, sectarian mothers, who have already shed an ocean of needless tears, cease to weep any more, for you will again have the extreme pleasure of embracing your beloved sons and daughters, (though they may have wandered away without a sectarian passport,) in bright and happy clime where sectarian notions can no more invade your happy homes."

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

PUBLISHED WEEKLY.

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The Ghost of a Woman.	Recovery of a Lost Ring.
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The Spectres appear to the Baron de Gaid.

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Lanette's Hall—The Apparition of Sir Thomas More appears.
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The Vision of the Cook.
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And though

"The Mayweed is a bitter herb,
A sower of seeds of sorrow,
And though it grows in the lowly
And though it grows in the lowly

With neither form nor fragrance
To grace a regal bower,
A common, vulgar, wayside weed,
That few would ever pause to heed,
Yet deep within its heart of gold
The sunbeams love to play,
And from its petals purely white
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Oct. 7.

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33rd Nov. 18.

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Nov. 18.

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Dec. 2-19.

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Sept. 9-18.

MRS. C. H. WILDES (formerly Mrs. Armstrong), 554 Washington street, Room 1. Office hours, 10 to 4. Circles, Friday afternoons, at 3 o'clock.
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MRS. M. CARLISLE, Test, Business and Clairvoyant Physician. Hours from 9 A. M. to 5 P. M., No. 54 Camden street, Boston. 13th Nov. 4.

MRS. L. W. LITCH, Trance, Test and Healing Medium, 163 Court street, Boston. Circles Tuesday and Sunday evenings at 7 o'clock. 4th Dec. 2.

A. S. HAYWARD, Magnetic Physician, No. 82 A. Dover street, Boston. CONSULTATION FREE.
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Nov. 25-19.

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Miscellaneous.

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Miscellaneous.

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