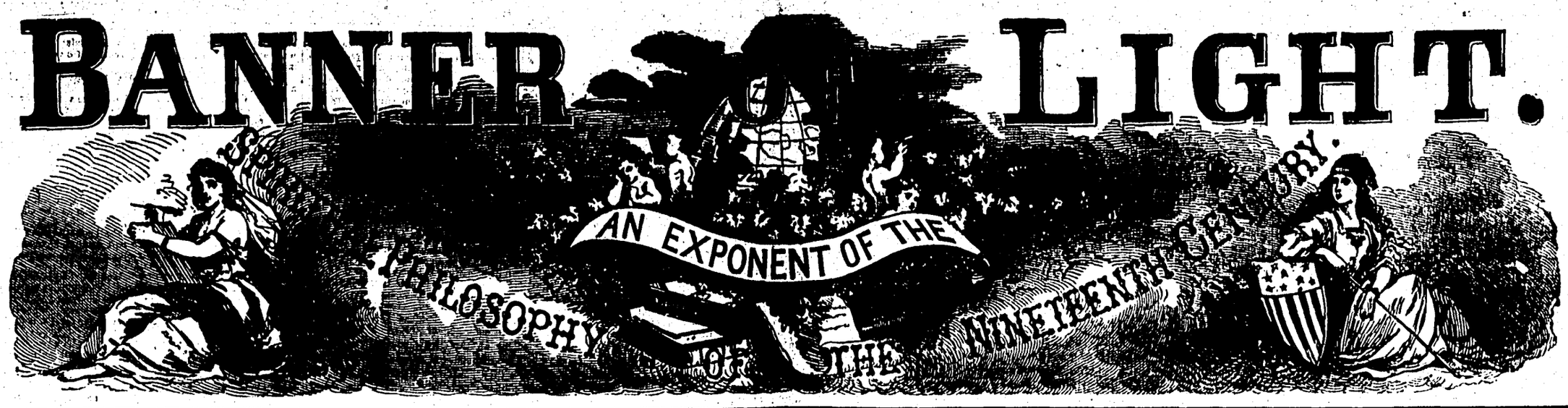
BANNER OF LIGHT.



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Spiritualism.

Written for the Banner of Light.

MEDIUMS AND MEDIUMSHIP.

BY THOMAS R. HAZARD.

Part II.

As there are exceptions to all general rules in mundane affairs, so there appear to be in spiritual; and I know of many instances wherein persons of certain peculiarities of organization find it very difficult to obtain the necessary conditions for spirit communion, at the same time that they are not at all either personally or spiritually offensive to disembodied spirits. And so, too, although it is not usual for any but spiritual mediums to be sensible of the presence of spirit odors, there are instances wherein the rule is departed from. I have it on the authority of both a lady (who is not a Spiritualist) and her husband, of high social position and refined culture, whose word no one would doubt, that, on an occasion that occurred in their own parlor, with no other than themselves and the medium present, wherein the spirit of a celebrated lawyer and that of a defunct millionaire were engaged in high altercation, through the medium, relative to the willing of some property by the latter, which had been contested by a client of the lawyer, the smell of brimstone became exceedingly offensive, not only to the medium but to themselves. This would seem to imply that the peculiar odor that is said in "*Holy Writ*" to so strikingly prevail in the place where *lawyers, scribes* and *rich men* "most do congregate" in the other world, is not altogether mythical.

I will say, however, in passing, for the benefit of *those whom it may concern*, that I have it on the same authority, that the millionaire in question was finally *delivered out* of "hell," after a deal of conflict and suffering, through the mellowing influence of a "little child" (a granddaughter of the unhappy millionaire), who chanced, on occasion of one of these spirit circles, to be present, and before whose innocent prattle and winning ways the obdurate heart of *grandpa* was broken and melted into tears of tenderness and contrition, that proved far more efficacious in redeeming his soul from its low condition than all the prayers of all the priests and ministers on earth could probably have done. What became of the poor lawyer, I never learned.

I once attended a small séance where there chanced to be two mediums present, one of whom, however, though several times invited, declined sitting in the circle, alleging that he could not, with safety, imbibe the magnetism of most other mediums. By over-persuasion he was, however, finally induced to draw up to the table, but had scarcely placed his hand upon it when he raised his eyes upward, and his ordinarily coarse features lit up with an angelic expression, surpassing in glorious sublimity and beauty anything, I am sure, any Raphael or other mortal artist could copy. As we all gazed upon the scene, with feelings of mingled awe, admiration and wonder, his countenance became suddenly convulsed, as if he were strangling, whilst he violently tore open the collar and bosom of his shirt with both his hands. As the symptoms of choking increased, we all became frantically alarmed; and after opening a window to give more air without effect, we took the apparently dying medium in our arms, and carried him out of the room into a large hall, where his guardian spirits succeeded in casting out the dark spirits that had gotten possession. When fully restored to his right mind, the medium told us that he had only been in a semi-abnormal condition, and was conscious of all that had transpired, and said that he had been seized by the throat by portions of a crew of pirates who were hanged, many years since, on Gravelly Point, in Newport, R. I., with the intention of killing him. He further stated that our opening the window was one of the worst things that we could have done, as, otherwise, these unrepentant spirits would soon have been obliged to depart, through the noisomeness of their own intolerable spirit stench, that was engendered and intensified by their malignant attempt to take his life. Whilst I would not vouch for the correctness of the medium's explanation of the details of the phenomena, what then occurred affords, nevertheless, a lively example, if not to prove the existence of spiritual stench, at least that "Satan" has the power, under certain conditions, to assume the appearance of an "angel of light."

I have, however, since surmised that the seraphic expression that was impressed on the medium's features immediately preceding his obsession, was not the work of *evil spirits*, but, in fact, the result of the earnest prayer of his guardian angels, who were in vain seeking to propitiate sufficient aid from the higher powers to protect their medium, in the dark hour of his temptation, against the entrance of the malignant spirits who had taken advantage of the occult (and unknown to us) disturbance of "conditions" to invade and subject to violence the mediumistic "kingdom of heaven."

The longer I live the more clearly I see that the maxim of Jesus, concerning *little children*, affords the only safe rule by which investigators of the phenomena that occur through spirit-mediums, can arrive at satisfactory results. Next to pharisaical spiritual pride, the pride of intellect, and that which too often attaches to superficial or mere mechanical learning, offer the most impenetrable barriers to the acquisition of spiritual knowledge, especially if they be coupled with contemptuous feelings toward the medium, and, above all, with spiteful suspicions of their honesty. In the early stages of my investigations, I confess that I was very much addicted to suspicions of this kind, and so long as I indulged in them I obtained but little satisfaction. My constant desire was to obtain *tests*, which I *somehow* fancied I had a right to demand, like the Pharisees of old, rather than thankfully receive, in the spirit of the little child, as a free gift. Whilst in this state of mind I seldom received much that was satisfactory. Finally, through what I learned from multitudes of mediumistic experiences, and the forbearance and kindly reproofs and teachings of my spirit-friends that I was so despitefully treating (though perhaps unconsciously), I was gradually led to adopt a course more in harmony with that laid down by the great teacher of spiritual truth, Jesus of Nazareth, and to superadd to this a line of conduct in my investigations, something like what may be gathered from an early maxim of the Calvinistic churches, viz., "That, in order to be saved, we must first become willing to be damned." Or, in other words, when applied to Spiritualism, In order to get the truth, an investigator must first become willing to be cheated. Under this change of procedure, I was soon made to understand how infinitely the "wisdom of babes" exceeds that of the *wise*, conceited man in what relates to the acquisition of truth. No longer asking for tests, but willing to receive, in the spirit of the little child, whatever might come, unmistakable tests were now showered upon me by the score, and almost always at seasons when I least expected them, for then (the water in the well was least disturbed) the negative conditions of the medium's mind were least psychologized or influenced by the positive *thoughts* or demands reflected from my own. Willing to be *cheated* for the *truth's* sake, I soon learned that a vast proportion of the tricks and frauds that I had hitherto charged upon the poor, sensitive medium had either been reflected from the mundane sphere, or attracted from the spiritual by the elements that existed in my own or other minds in the circle. No longer making pharisaical demands, the very gates of Paradise seemed opened, and gems of spiritual truth, surpassing in beauty and loveliness all that my soul had ever dreamed of before, were superabundantly reflected to my material vision from the mediumistic minds, now no longer disturbed by the impatience, doubt, distrust or lack of sympathy that had formerly found place *in* and been reflected from my own.

There are but few, probably (I again say), who have a proper conception of the extreme sensitiveness of a medium's mind, and how easy it is to be psychologized by mundane influences when it is in a condition sufficiently negative to admit of spirit-control. When in that state a medium's mind may be likened to a double-faced looking-glass—the one side reflecting from the spiritual to the mundane, and the other from the mundane to the spiritual sphere; the same psychological laws prevailing in both alike. In this way a circle may be convened sufficiently passive and harmonious to admit of the reflected presence of an angel of light; but should a positive mind, such as some I have instanced, enter the circle and cast its malign influence on that of the medium's, the reflection from the mundane may as quick as thought (for thought is embodied spirit) become commingled with that from the spiritual, and if sufficiently powerful, transform the angel of light into a demon of darkness equal in sphere with the human being from whom the psychological influence emanated. Hundreds of times (especially in my early experiences) have I thus seen the "kingdom of heaven suffer violence" and even "taken by force" by "violent" spirits, sometimes contending on the spiritual, and at other times on the mundane side of human existence, or from both.

Some ten or twelve years ago, I was member of a small circle that held séances with a powerful automatic medium, then in the process of develing for the healing of disease. Owing to our almost total ignorance of the laws that govern in spiritual intercourse, circumstances often transpired that broke the harmony of our circle to a degree sufficient to allow the approach of malign influences from the spiritual side of our "looking-glass," and it sometimes happened that a highly developed spirit-friend might be using the right hand of the medium to write with, when another of less development would take advantage of the ill condition of things, and either grasp another pencil with the left hand of the medium and attempt to write, or in absence of that, strive to wrest the pencil from his right hand. I have witnessed many a violent struggle for mastery of that kind, which most always ended in victory on the side of the assailant, for the reason, as I suppose, that the enemy seldom ventured upon storming the citadel until he perceived that a breach had been made for his entrance by a traitor (or evil condition) within its walls.

Sometimes these "dark spirits" would commence at the very opening of the séance to communicate under the assumed names of our spirit guardians and friends, and cunningly carry on the conversation for some time before we discovered the "cheat." To guard us against this, our spirit guardians and friends hit upon the plan of announcing their presence, each by a particular sign. This protected us in a measure for a time, but our enemies soon learned to counterfeit the signs, (with the exception of an Indian friend's *monogram* of a man, paddle and canoe, drawn as quick as a flash of light, which was never successfully imitated,) and thus continue to annoy us. Finally our spirit friends told us that they would communicate as long as they could hold control, but when they were forced to yield to the superior power of the darker spirits, we had better break up the circle, as they could do no more for us under existing conditions. This advice we conformed to, for a time, but after a little while grew so restive under the constraint, that at my suggestion we resolved to resort to the New Testament plan of exorcising our unasked spiritual visitors—and the next time we were assailed by them, I straightened up in my chair in true clerical style, and bid them all "in the name of God depart," and depart surely enough they did, greatly to our satisfaction and my own individual *elation*, as it proved so clearly the truth of "Holy Writ." When our unwelcome visitors went, however, they took with them from our medium the elements necessary for spirit communication, so that in that and three subsequent occasions we had to give up our *sittings*.

On the next occasion of similar annoyance, I ventured to try the strength of exorcism in a modified form, and ordered the "foul fiends" to leave "in the name of Jesus of Nazareth," and they did leave as quick as thought. I was now in glory; not only had I power to expel devils through the name of God, but of Jesus. The Bible is certainly true in these respects, thought I, and if so, why not in others? Still I kept thinking, and did not stop ruminating on the subject until the next occasion of like annoyance, when, straightening myself up as before, and throwing a double portion of sepulchral tone and clerical unction into my voice and manner, bid every devil of them "depart in the name of the devil," and depart they did full as promptly as before. I was now satisfied of that which I had before began to suspect—that it was not the particular *name* used that drove away the "evil spirits," but the amount of our own will that was embodied (as it were) in *the name* that produced the effects. Even this pleasing thought, however, was soon dissipated, for our enemies soon rallied and concentrated their spiritual forces in the spirit body of a very vicious and positive man when on earth (known to some of the circle), who took possession of the medium and defiantly boasted that we could not cast him out, neither by the "name of God, Jesus, or the devil," nor could any of us or all combined throw sufficient will-force into the medium's mind to dislodge him.

And now for a new phase of the "devil" theory which these experiences prepared us to receive. Our spirit friends had always told us that those spirits that we had been taught to regard as "fiends or devils," are simply spirits less developed than some others, but still destined, in the Heavenly Father's good time, to enter into rest and joy, and that their return to earth in the way they did, was in accordance with the laws of spirit being and unfoldment, and that, instead of chiding and driving them away, we ought always to treat them kindly, as by so doing we would greatly assist them to develop out of their dark state, and, at the same time, benefit ourselves. This was too transcendental a doctrine for even nominal Orthodox Christians, (some of us were at that time,) to readily receive; but at length, other means having failed, we determined to try the experiment, and, at the next greeting of our *unfriends*, we all put on a grave look, and answered their customary taunting expletives in as kindly a tone as we could command. At this the medium paused, and, holding the pencil quietly in his hand, inclined his head one side, very much as we have seen a pig do under an apple-tree when his attention has been aroused by a doubtful sound that indicated the approach of something unusual, the exact nature of which, and, whether friendly or otherwise, he was not fully assured of. The spirit in control, however, in thus reading our minds, seemed to detect the exact nature of the experiment we were trying to come over him, and soon commenced railing very much in the same strain, though not so decidedly rancorous as before. We persevered, however, in our course through several sittings, until we arrived at a state of mind consonant to the external manner we had assumed, and not only spoke kindly to the poor undeveloped spirits, but from the bottom of our hearts *felt so*. This won for us the victory, and from that time we were not only relieved of all annoyance, but it became a most pleasing duty (to some of us at least) to commune with the poor dark "spirits in prison," and by our counsel and sympathy help them to progress out of their low and unhappy state.

The change was marvelous indeed. Ranting, profane "spirits of the damned," that but a short time before came to annoy and abuse us, when they looked into our hearts and minds, and saw that they were truly full of sympathy and kindly feeling toward them, and that we were sincerely desirous to assist them—forgot all their former animosity, and become as gentle and tractable as little children in their intercourse with us, and literally "they which (once) came to scoff, (now) remained to pray." From that day I have never experienced trouble through any mediums from "dark spirits," but, on the contrary, have always encouraged their coming, believing that I might in this way be made an instrument to do good and help to elevate them on their plane of being, just as I must ever be dependent on those in advance of myself to assist me to rise on mine. Many have been the tokens of gratitude that have been borne me from the other world for the sympathy and words of encouragement I have thus extended to poor despairing souls in the other life, and among the most grateful of these has been the railing and vindictive spirit that we had not will-power enough to subdue or expel from the medium.

From such and other experiences, I learned that many souls, when launched into the spirit condition, find themselves, through the false conceptions of the future state that they have imbibed in earth life, very much like a ship at sea, without chart or compass, that has lost its reckoning; nor can they find any way to advance until they return again to the earth-sphere, and through some mediumistic source acquire light and strength to begin anew their voyage of progression in the spirit life. Nor is there probably a soul, either on earth or in the spirit-world, so utterly depraved as not to be amenable to the laws of kindness and love, such as Jesus of Nazareth taught and practiced, if these can be extended in such a way as to leave no doubt on the intended recipient's mind of their genuineness. Whilst in the mortal form, the kindest and most unselfish proffers of good may be spurned by a depraved spirit, for the reason that he cannot feel sure of the real motive of the giver. But when passed to spirit-life, no such mistakes can occur; for, to the vision of the denizens of that world of causes, the thoughts of the soul, whether in earth or spirit-life, are transparent. For this reason, probably, we seldom, if ever, find an unclothed soul that will not respond to the proffers of love and sympathy, when made in sincerity of heart.

I know that there are apparent exceptions to the rule, and perhaps (as is claimed) some real ones, though I doubt it; although I have heard of several instances similar to the following: Mr. B. (whom I know to be a reliable man) called, some years ago, on a good medium whom he had been accustomed to sit with, in hopes that he might be put in communication with some departed relatives. An Indian spirit, however, was the first to come, and, in answer to his query, gave the name of "Tecumseh." Feeling disappointed and provoked, Mr. B. ejaculated, "Tecumseh may *go to hell!*" The spirit left at once, but no further communication was received. Some time after, Mr. B. called on the same medium again; but all he could get, after the medium was entranced, was "Go to hell!" After this, he went to several other trance mediums, some of whom were entire strangers, and none of whom knew anything about the occurrence; but he could get nothing from either of them but simply the words, "Go to hell!" Mr. B. soon got discouraged, and had stopped visiting mediums altogether, when we chanced to meet; and, on his telling me of his "bad luck with mediums," I advised him to call on the *same* medium before whom he had first spoken so rudely, and apologize to the Indian chief for the insult he had offered, and intercede with him for forgiveness. After a while he did so; and when, at his request, *Tecumseh* presented himself, Mr. B. apologized for his rudeness, and told the Indian that he had spoken the words thoughtlessly and without premeditated malice, and hoped he would forgive him. This, *Tecumseh* refused, however, to do, unless Mr. B. would do penance by divesting himself of every garment except his shirt, and then crawl *one* mile on his hands and knees in the snow (with which the ground was then covered). Rather than submit to such severe terms, Mr. B. concluded to let things remain as they were, and so they have been since. Now, we all know that the North American Indian is alike remarkably strong in his friendship and his enmity, and that his faculty of *perception* is keener than that of the white man. This quality enables the Indian to read character, both in spirit and earth-life, with remarkable facility; and I think it probable that the haughty Indian chief comprehended that Mr. B.'s *regrets* were something like those that sometimes occur in answers to cards of invitation, which are not always backed up with true heart-feeling; and, on that account, the proffered apology was not acceptable. Still, I have but little doubt but that, if Mr. B. had performed the penance faithfully, the Indian would not only have forgiven him, but proved a fast and highly useful friend to him thereafter in the spirit-world; for none are more efficient alike for good or evil than the red men, nor do I remember scarce ever to have known a *good* medium that had not at least one Indian spirit guide.

That spirit-manifestations (especially physical) are greatly influenced by the state or quality of the atmosphere, there can be no doubt. I know of excellent mediums in whose presence no phenomena ever occur when the weather indicates rain. And yet, when it was bright and clear, I have known, through some of these, the most powerful manifestations to occur that I ever witnessed. On one occasion, just after the clearing up of a snow-storm, when the sun was shining bright and the air seemed full of electric elements, I have known an Indian spirit to sliver off, (at my request,) by repeated electric shocks, some twenty or more small portions of a glass tumbler, and scatter them about the floor and beneath the table that we were using for a spirit-battery, and this, too, when the rays of the sun were beaming upon and beneath the table, notwithstanding, as all experienced investigators well know, the presence of light is often as great an hindrance to the obtaining of physical phenomena as that of bigotry and spiritual pride is to the obtaining of the higher spiritual truths through mediums. Why this is so has never, to my knowledge, been clearly demonstrated otherwise than by the existence of the simple fact, any more than it has been shown why it is that fire burns more freely at night than in sunlight, or why a telegraphic despatch will pass most readily beneath the Atlantic when the heavens above are shrouded in darkness, or *why and how* it passes *at all!*

It would seem that, in the production of certain kinds of phenomena, the presence of light has a corresponding effect to that of the *will*, and darkness to that of its absence—the one being positive and the other negative. Thus, at a spirit-séance, in the absence of any exertion of mundane will-power, the medium's mind may be taken full possession of by the "powers of the air," and communicate freely of things belonging not to earth; but let a powerful *will* force be thrown upon the instrument's mind, from one or more of the circle, and the character of the manifestations may instantly change, or cease altogether, just as they do upon the introduction of light at a dark circle. I have heard Charles H. Read (one of the best of mediums for physical manifestations) say that when a light has been sprung upon him unawares, (as has been sometimes the case when conducting his "dark circles,") if the guitar or other instruments be soaring around the ceiling of the room at the time, they will instantly fall, but be deflected in their descent, sometimes in the direction of his own person, and at others toward the light, according, no doubt, to the magnetic influence exerted by the nearness or brilliancy of the light in comparison with the occult power of that which emanates from his own mediumistic organization.

As before intimated, I have seen sensitive mediums made quite sick through an abrupt exertion of a malign will-power from some one or more in the circle, very much as I once saw Read affected by the abrupt introduction of light, at one of his circles held in Washington street, Boston, some years ago, at which he was, as usual, securely tied by a committee chosen by the audience (one of whom, at least, was evidently an expert in tying knots) and fastened securely to his chair. The manifestations were after the common order, and went on very harmoniously until an Indian war-song and dance were inaugurated. The exhibition was very exciting, and both the song and dance became so uproarious and violent that although we were in a three-story back room, I was apprehensive that not only the temporary platform might give way, but that the attention of the police would be attracted to the spot, by the noise. Near by me sat Miss F., an excellent clairvoyant medium, who was earnestly describing to some of her friends the scene that was being enacted on the platform. She stated that two powerful Indians stood by Read, and that it was he who performed the wonderful dance, in comparison with the lowest fling of which (judging from Miss F.'s description) the highest "cantrip caper" cut up by Nan, in Tam O'Shanter's *devilish* witch-dance, must have been of low degree. Thus one of the "best dark-circle mediums in the United States" was not only proved to be "an impostor," but taken in the "very act" of his trickery, and it would have done the heart of Moses' "self-styled" North-western Department accuser of mediums good, had he been present and witnessed how fearlessly one of the best "clairvoyant mediums" in the United States was "advertising" her brother-medium as a "humbug," regardless of the "storm of misrepresentation" that she would certainly have to encounter from Spiritualists for thus "trying to build herself up by pulling another medium down."

I was particularly struck with Miss F.'s remarks in regard to the ropes with which Read had been so securely tied. These she said were still on his person, but entirely loose, and flew about in the air with the most luxuriant freedom in harmony with the movements of the medium's limbs. From all that was occurring before us it was *too evident* that "Read" was an "impostor," for Miss F., the clairvoyant, saw him "Clairvoyantly perform the tricks which he palmed off on the public as spiritual." He was most decidedly one of "the rogues" that the gentleman of the "Golden Age" that is to come, and he of the "Age" that is present, together with him of the Mosaic Age that is past, would have "whipped" for "stealing the livery of Spiritualism to serve his devilish self therewith."

But now, let all such "self-styled *accusers* of mediums" as these, mark the sequel, and observe how easy it is for those who suffer "their zeal to outrun their knowledge" to be mistaken, and how true it is that as spiritual things can *only* be discerned by the spiritual eye, and material things only by the material eye, so the spiritual eye can (under ordinary circumstances) only discern spiritual things, as the material eye can only discern material things. It seems that a self-lighting burner had been adjusted near the platform, at which an experienced man from the gas works was stationed with the gas cock in his hand, ready at a moment's notice to turn on the light. This man was within hearing distance of Miss F., and no doubt heard her remarks, and instead of "bowing his head in silence while fraud was perpetrated in his very presence," as the timid *protégé* of Moses' "North-western Department" did on a like occasion, he gave the cock a sudden turn, and in an instant all was light, and of course the medium was "*exposed!*" sitting fast bound in his chair, with every knot as perfect as when first tied, but in a dying condition from the effect of the tremendous shock his nervous system underwent by the sudden return of the elements that had been abstracted from his physical body to furnish an unequal amount of material clothing for his own *double* or some other spiritual creation that was performing the exhausting war song and dance on the platform; nor is it probable that Miss F. had seen the real "*Simon pure*" (*Read*) himself during the whole time she *clairvoyantly* saw him, after the fashion of Moses' North-western Department's medium, "clairvoyantly perform the tricks which he palmed off" on the poor "*humbugged*" public present as real genuine spiritual manifestations. Suffice it to say that the suffering medium was released from his bonds as soon as practicable, but not until after three or four minutes had expired, during which the Committee of three, with a volunteer hand to help, had exerted themselves to the utmost to undo the complicated knots with which he was bound; after which, by the application of restoratives, the medium was gradually revived and restored (apparently) to his "right mind" and condition.

[*To be continued in our next.*]

NUTRITION OF THE BRAIN.—Some time ago Professor Agassiz, in a speech before a Boston assemblage, asserted that a fish diet, on account of the phosphorus contained in it, is especially adapted to nourish the brain, and that those persons who subsist upon it largely, are consequently more likely than others, if possessing the same natural powers, to be distinguished for their brightness and their intellectuality. Professor Agassiz is regarded as being, in such matters, the highest authority in the United States, if not the very highest living, and this estimate is undoubtedly correct. But Dr. G. M. Beard, excellent scientific authority, opposes the Professor's theory in an able magazine article, arguing that brain work requires a richer and more substantial food, and a larger quantity of it, than mechanics and laboring men, because: First, labor of the brain causes greater loss of the tissue than labor of the muscles, three hours of hard study producing more important changes of the tissue than a whole day of muscular labor. Second, brain-workers, as a class, are more active in their work than mechanics and laborers, the thinking powers, the tools of trade of brain workers, being always at hand and seldom idle. Third, brain workers exercise more or less all the organs of the body as well as the brain.

Spiritual Phenomena.

REMARKABLE NARRATIVE.

A LOST TRAVELER RESCUED BY A SPIRIT GUIDE

BY A. E. NEWTON.

Most of the readers of the Banner have probably heard of the loss, among the wild passes of the Rocky Mountains, of Mr. Truman C. Evarts, who accompanied an exploring expedition to the sources of the Yellowstone River, in August of last year, and of his subsequent return to civilization, in a nearly starved condition, after thirty-seven days of peril in those inhospitable regions.

In the November number of Scribner's Monthly (1871), Mr. Evarts gives a detailed and thrilling account of his terrible experiences during those wanderings, from which it appears that he owed his extrication from his perils, and his guidance within reach of his friends, solely to the directions and encouragement given him by a "ghostly counselor," an old friend, who suddenly appeared at his side, at a critical moment, after many days of wandering, and afterwards accompanied him so long as was necessary. I quote as follows:

"While I was thus considering whether to remain and search for a passage" [i. e., over the Madison range of mountains into the valley beyond, where he hoped to find settlers,] "or return to the Yellowstone, I experienced one of those strange hallucinations which many of my friends have misnamed insanity, but which to me was Providence. An old clerical friend, for whose character and counsel I had always cherished peculiar regard, in some unaccountable manner seemed to be standing before me, charged with advice which would relieve my perplexity. I seemed to hear him say, as if in a voice and with the manner of authority:

'Go back immediately, as rapidly as your strength will permit. There is no food here, and the idea of scaling these rocks is madness.'

'Doctor,' I rejoined, 'the distance is too great. I cannot live to travel it.'

'Say not so. *Your life depends upon the effort.* Return at once. Start now, lest your resolution falter. Travel as fast and as far as possible—it is your only chance.'

'Doctor, I am rejoiced to meet you in this hour of distress, but doubt the wisdom of your counsel. I am within seventy miles of Virginia.* Just over these rocks, a few miles away, I shall find friends. My shoes are nearly worn out, my clothes are in tatters, and my strength is almost overcome. As a last trial, it seems to me I can but attempt to scale this mountain or perish in the effort, if God so wills.'

'Don't think of it. Your power of endurance will carry you through. I will accompany you. Put your trust in heaven. Help yourself, and God will help you.'

Overcome by these and other persuasions, and delighted with the idea of having a traveling companion, I plodded my way over the route I had come * * * When I resumed my journey the next day the sun was just rising. Whenever I was disposed, as was often the case, to question the wisdom of the change of routes, my old friend appeared to be near with words of encouragement, but his reticence on other subjects both surprised and annoyed me."

His guide, it appears, was not always visible to to him, though at hand,

"Once, while struggling through a field of tangled trunks which seemed interminable, at one of the pauses I found myself seriously considering whether it was not preferable to die there than renew the effort to proceed. I felt that all attempt to escape was but a bitter prolongation of the agony of dissolution. A seeming whisper in the air, 'While there is life there is hope; take courage,' broke the delusion, and I clambered on."

When at length this kind counselor ceased to manifest himself, his companionship was substituted in a singular way:

"My old friend and adviser, whose presence I had felt more than seen the last few days, now forsook me altogether. But I was not alone. By some process which I was too weak to solve, my arms, legs and stomach were transformed into so many travelling companions. Often for hours I would plod along conversing with these imaginary friends. Each had his peculiar wants which he expected me to supply. The stomach was importunate in his demand for a change of diet—complained incessantly of the roots I fed him, their present effect, and more remote consequences. I would try to silence him with promises, beg of him to wait a few days, and when this failed of the quiet I desired, I would seek to intimidate him by declaring, as a sure result of negligence, our inability to reach home alive. All to no purpose—he tormented me with his fretful humors through the entire journey. The others would generally concur with him in these fancied altercations. The legs implored me for rest, and the arms complained that I gave them too much to do. Troublesome as they were, it was a pleasure to realize their presence. I worked for them too with right good will, doing many things for their seeming comfort, which, had I felt myself alone, would have remained undone. They appeared to be perfectly helpless of themselves; would do nothing for me or for each other. I often wondered, while they ate and slept so much, that they did not aid in gathering wood and kindling fires. As a counterpoise to their own inertia, whenever they discovered languor in me on necessary occasions, they were not wanting in words of encouragement and cheer. I recall as I write an instance, where, by prompt and timely interposition, the representative of the stomach saved me from a death of dreadful agony. One day I came to a small stream issuing from a spring of mild temperature on the hillside, swarming with minnows. I caught some of them with my hands and ate them raw. To my taste they were delicious; but the stomach refused them, accused me of attempting to poison him, and would not be reconciled until I had emptied my pouch of the few fish I had put there for future use. Those that I ate made me very sick. Poisoned by the mineral in the water, had I glutted my appetite with them as I intended, I should doubtless have died in the wilderness, in excruciating torment."

The wanderer's last tussle with his querulous companion was when he was unwittingly near deliverance, and is thus described:

"My supply (of thistle-roots) was running low. * * * With the most careful economy, it could last but two or three days longer. I saw the necessity of placing myself and imaginary companions upon allowance. The conflict which ensued with the stomach, when I announced this resolution, required great firmness to carry through. I tried wheedling, and coaxing, and promising; failing in these, I threatened to part company with a comrade so unreasonable, and he made no further complaint."

At last, becoming completely worn out with fatigue and hunger, the conviction that death was near took possession of his mind. He continues:

"Once only the thought flashed across my mind that I should be saved, and I seemed to hear a whispered command to 'Struggle on.' Groping along the side of a hill, I became suddenly sensible of a sharp reflection, as of burnished steel. Looking up through half-closed eyes, two rough but kindly faces met my gaze."

These were two mountaineers who had been sent out to search for the lost man, and he was rescued at last, at the very extreme of exhaustion.

This extraordinary and evidently truthful narrative not only furnishes striking evidence—which its author plainly did not intend—of the reality of spirit manifestation and guardianship, but also illustrates some of the laws or conditions of spirit manifestation, which are but little understood by people in general. It further illustrates the inconsistencies and absurdities (not to say blasphemies,) into which deniers of the spiritual theory are ready to plunge to avoid its plain conclusion.

Our author first styles the kindly appearance of his old friend, as a spirit, to rescue him in his peril, a "strange hallucination," and yet, with a singular confusion of ideas, immediately declares that to him it was "Providence!" And in a subsequent part of his narrative acknowledges himself "indebted to that mysterious protection which comes only from the throne of the Eternal." According to this, Divine Providence interfered to save him by means of a cheat, a delusion, a LIE! Not more creditable was the suggestion of many of the author's friends, that the friendly apparition was a freak of "insanity." What clearer evidence could have been given of the action of a wise and benevolent personality, distinct from the wanderer's own mind? How much more rational the belief that a spirit friend actually came to his rescue, than that delusion or disease should have assumed such shape, and performed so signal a service! In fact, the readiness of skeptics to attribute such plain evidences of divine or angelic guardianship over humanity to hallucination and insanity, is in *itself* a conclusive *proof* of their own mental unsoundness, if nothing worse. Jesus is said to have charged those who stupidly attributed to the devil the good works performed through his instrumentality, with the guilt of blasphemy against the Holy Ghost! Do not the purblind deniers of spirit visitation in our day, who see only "hallucination," "insanity" or "the devil" in the divinest acts of angelic ministry, commit a similar folly?

But, it may be asked, If this was really a benevolent spirit friend who interposed to guide Mr. Evarts out of the wilderness, why did he not present himself at an earlier period? Why not at once have guided him back to his companions, or them to him, as soon as it was known that he was lost, and before they had left the vicinity? or, better still, why not have prevented his becoming lost at all? Would not this have been a far greater kindness?

Without professing ability to unravel all the intricacies of human experience, a slight knowledge of some of the conditions which appear to be necessary to enable spirits to sensibly manifest their presence, or to effectively influence minds in the body, enables the Spiritualist to suggest answers to questions of this character, which perplex the minds of many inquirers.

In the first place it is evident that—admitting spirit guardianship to be a fact—all persons cannot—at all times and in all circumstances at least—see or hear spirits, or receive direct and controlling impressions from them. Probably neither Mr. Evarts nor his companions were, in their ordinary condition, either spirit-seers or easily impressible persons. But it is well known to those who have investigated the subject, that many persons, seemingly unimpressible naturally, may become susceptible to spirit impressions, and even clairvoyant and clairaudient, by pursuing certain courses of diet and regimen, and especially by such fasting as shall reduce their physical vitality to a low ebb. The case of the old prophet Daniel is well known to all Bible readers, as are the frequent injunctions in the New Testament to "fast and pray" as means of obtaining spiritual or divine guidance and illumination. The instances are almost innumerable in which persons, brought by disease and physical weakness near to the point of dissolution, experience, as they claim, an opening of their spiritual senses, and are thus granted, ere they depart, joyful interviews with friends gone before, and cheering glimpses of the bright world "over there."

Now, it appears from his narrative that Mr. Evarts had become greatly reduced by many days and nights of struggling through an almost impassable wilderness, and by subsisting almost wholly upon a scanty diet of thistle-roots, when first his "ghostly counselor" succeeded in making himself seen and heard. Doubtless he was unable to do so at an earlier period. So, no doubt, spirit-guardians are often powerless to warn or rescue us from impending danger, on account of our own condition.

Again it may be asked, Why did "the Doctor," if really a spirit and an old friend, refuse to converse with the lonely wanderer on other subjects than the way and means of escape? It might be thought a good opportunity in which to enlighten his mind about the condition of disembodied spirits, the possibility of their manifestation, and the philosophy of Spiritualism generally, of which he was apparently profoundly ignorant. On the other hand, it seems quite probable that the friendly spirit saw that any such conversation, and the mental excitement which it would evoke, would be a tax upon the waning strength of the starving man, which at best would scarcely suffice to bring him to the place of rescue, and hence wisely refrained. Besides, it is possible that the spirit may have been unable to control the conditions to do more than give the briefest necessary directions.

But it may be urged that the obvious illusions which Mr. Evarts describes as succeeding the final disappearance of his clerical friend, give conclusive proof that he was but a phantom of a disordered brain. A little examination, however, will render this conclusion less convincing than at first it appears. One plain difference is that "the Doctor" was clearly recognized as a former acquaintance—a person totally distinct from the narrator in all respects; while the last described "companions" appeared to be, or to represent in some way, the arms, legs and stomach of our traveler. Mr. Evarts does not tell us very distinctly how, or in what shape, these supposed members of his own body presented themselves to his senses, but an accompanying pictorial illustration gives us to understand that he saw them as five distinct shadowy or ghost-like forms, in the complete human shape, attending his steps, and conversing with him as distinct persons. It may be difficult to give a satisfactory interpretation of an experience so singular and so vaguely described, yet some of the facts stated suggest an explanation that seems at least plausible. Mr. E. states that their companionship afforded him pleasure, and that their entreaties induced him "to do many things for their seeming comfort"—that is, we must suppose, for the comfort of his limbs and stomach—which otherwise would have remained undone. It may be, then, that the kind Doctor, having got him well on the road to deliverance, resigned him to the guardianship of other friendly spirits, who, in his weak condition, thought best, whether wisely or unwisely, not to astonish him with a disclosure of their real character, but to cause or allow him to suppose them to be his own arms, legs, etc., personified, in order to induce him to greater care of those members, the use of which was so necessary to his escape, and at the same time to cheer him with companionship.

If this interpretation of these strange appearances be correct—and we doubt if a more reasonable one can be offered—then they afford an additional evidence of spirit-manifestation and guardianship, rather than the contrary. As a whole, the narrative is a striking confirmation of the basic truth of Spiritualism. The wonder is, that it reached the public through the highly Orthodox pages of "Scribner," whose present conductor (J. G. Holland—"Timothy Titcomb") has long been known as one of the most bitter and bigoted opponents of this heavenly truth. Probably the author's willingness to overslough his holier convictions, and profanely call his angelic deliverer a "hallucination," rendered his effort acceptable to that eminently religious journal. Had our modern Orthodox editors flourished in St. Peter's time, they would have given no credence to his story of deliverance from prison, unless indeed he had been willing to say that his shackles were stricken off and the prison gates opened by "a strange hallucination!"

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* Virginia City, Montana, is doubtless meant.

Free Thought.

THE TWIN RELIC OF BARBARISM.

To the Editors of the Banner of Light:

I notice in the last three issues of the Banner of Light, that the writer of its leaders is exercised over the fact that our Government is meddling with the "Twin Relic"; and because an attempt is being made to deal with that gigantic moral charnel-house at Utah, *he says*, *"If we stand tamely by and see our Mormon brethren persecuted and crushed out, in violation of law and liberty, that we may be sure the poisoned chalice will some day be returned to our lips."*

Now I am as strenuously opposed to any kind of persecution for opinion's sake, or the abridgment of civil and religious liberty, as the writer of those papers possibly can be; still I cannot in the least sympathize with him in his fears as to any baneful results to the cause of liberty on account of our Government endeavoring to mete out to that foul nest of bigamists in Salt Lake City, the same measure it has been dealing to similar offenders since its formation, and would do to-day to him or me, should we thus offend.

[The writer leaves wholly out of view the consideration that a practice may be legal in Salt Lake City and illegal in Boston. He ignores the fact that the essence of the crime of bigamy is in its *fraudulent intent*. There is nothing in the Constitution of the United States to show that a polygamic State has not a perfect right to legalize polygamy.]

Let the author set up for himself a harem similar to some of his "Mormon Brethren," here in Boston, and, when confronted by the universal statutes of the land on that matter, plead, "Oh, I am married to those several women! this is a part of my religion! I conscientiously believe such practice right!" does he think that the Curtises and Evarts whom he calls upon would appear for him on the ground of a violated constitution? Indeed, no advocate of any prominence would so hazard his reputation, or thus stultify the common sense, or the almost universal teachings of the judiciary of the country.

[*The "teachings of the judiciary" are subordinate to the* Constitution of the United States, and there is nothing in that Constitution regulating or establishing marriage laws.]

Has this writer ever uttered the mildest wail for the score of bigamists now languishing in prison all over the land? Not a wail! Yet what have they done, pray, more than our Mormon brethren are doing, with this difference: the former have not claimed bigamy to be a part of their religion. How very convenient, when one desires to violate the laws of his country, to claim the act as a part of his religion; and what moral statute, however so productive of the highest good of the whole people, may not be trodden down with impunity by this same plea.

[Had the writer read or pondered what he is affecting to answer, he would have seen that we were considering polygamy *in its legal aspects*, and that we did not confound it, as he persists in doing, with an offence, the criminality of which consists in its being an act of criminal deception like bigamy, which is simply, under our State laws, a false and void marriage. But open and undisguised polygamy in a polygamous community has none of the elements of a crime under a statute. We are not discussing the abstract question, whether polygamy is moral or expedient; we are looking merely at the *rights* of American citizens in Utah. We have no faith in the polygamic system, as we have repeatedly said. The writer talks of the bigamists in our prisons, as if their case were the same. Would he be simple enough to stigmatize the Turkish gentlemen who may have more than one wife as a criminal, like these bigamists? We are not discussing the matter from a religious, or even a physiological or political point of view, but simply as a question of law under the Constitution. But there are some men who cannot be made to discriminate between claiming justice for an offender, and feeling sympathy with an offence.]

The Banner declares that this thing is done in a brutal and intolerant spirit which says, "Think as we do, or prepare for another bloody exodus like that from Nauvoo." Has this writer informed himself fully of the real cause of the Nauvoo exodus? Is he aware that there exists this day in the archives of government at Washington, and at Springfield, Illinois, the most satisfactory evidence that the Mormons were compelled to leave Nauvoo not on account of religious intolerance, but in consequence of their continued nightly raids upon the property of their Gentile neighbors surrounding them in Hancock County, Illinois? and so far as their public teachings of their theology was concerned, they might have been in Nauvoo to-day, as well protected as the Methodists or the Catholics? If he is not so informed, allow me the honor of so informing him.

[There are two sides to this story, as has repeatedly been shown.]

But, denying this for the moment, according to some of the teachings of the Old Testament (which the Banner quotes so freely in the interest of polygamy), the Israelites were not only allowed, but ofttimes commanded, to rob and spoil the Gentiles where and whenever they wished so to do, because they, the Israelites, were the chosen people of *God*. The Mormons contend that they are God's chosen people—the only true church—and all without are Gentiles.

Suppose they should, after a time, assert fearlessly their belief in this doctrine, being in some territory mostly to themselves, and commence indiscriminate robbery of all Gentiles within their reach, claiming it a matter of conscience—a part of their religion—backing it with texts from the Bible, as they do polygamy; would there not be precisely the same ground for this protest of the Banner, this cry of religious persecution?

[The question is simply absurd and irrelevant. Polygamy is a matter affecting the parties to it, and not an outrage on the rights of outsiders. Polygamy is legal in Utah not because the Mormon religion approves it, but simply because the people have established it and the local laws do not contravene it. There was a law of Congress against polygamy passed in 1862, but that is believed to be unconstitutional, and the United States authorities have not yet ventured to enforce it.]

In another part of the paper, the editor rushes to the rescue of his "Mormon brethren" again, under the caption, "The Methodists on the War-Path." Here it is a purely Methodist persecution, with our President at its head! He says: "The President, it is well known, is a Methodist, and largely under the influence of Bishop Simpson and other leading members of that church; and consequently the government will strenuously back up Judge McKean in this crusade against the Mormons because of their adoption of a 'social' system not forbidden by the constitution," etc.

Our late advocate and apologist for the other "twin relic," slavery, termed it the "patriarchal institution;" but the Banner christens this "twin relic" "the social system not forbidden by the constitution."

[So long as that is the truth, where is the harm of so calling it?]

Again, continuing the strain, on President Grant and the Methodists, he says, "Having crushed out the Mormons, why should they not turn their attention next to the Spiritualists?" As a Spiritualist not one whit behind the writer of this defense of the Mormons, I say, if the time should ever come that the Spiritualists, manipulated by insidious defenders of licentiousness, in whatever guise or by whatever name, should descend to a plane of mere lechery, I would pray God that President Grant, or any other President, would turn his attention to the monster, and throttle it, as he did its twin sister, Slavery.

[Here our correspondent, we confess, gets beyond our depth. A "plane of mere lechery" is as much of a puzzle to us as would be "a plane of mere erysipelas" or a "plane of mere typhoid." We fear that President Grant would have his hands full should he undertake to regulate the sexual economy of individuals. Lechery is a disease for the doctor and the moralist, and not a "monster" for the President to "throttle."]

It is an indisputable fact that Polygamy was no part of the Mormon religion, by the merest pretence, for nearly two decades from the date of their origin; it was not even dreamed of by them—and the very idea that a man might have more than one wife was denounced by all their Elders, both in public and private, and any one charging them with such intention even, was denounced as a slanderer. It is also a fact, that their "Book of Mormon," more sacred to them than the Bible even, contains not one word from beginning to end favoring that practice, but, on the contrary, denounces the practice over and over again as a heinous sin, and declares that any people engaged therein will be visited by the judgments of God, and that it will prove their final destruction as an organization.

It is also a fact that their "Book of Doctrines and Covenants" being their creed, and claiming to be given by revelation from God to that Church, in like manner condemns the practice in every instance when referred to.

And not till they became a nest of unclean birds—a mass of moral corruption, a stench in the nostrils of those surrounding them, did they think of obtaining revelations to further their iniquity, and thereby calling bigamy a part of their religion; thus inaugurating an iniquity, then obtaining a revelation to sustain it; setting up harems in their midst, that it might be fulfilled that was spoken of by the prophet Isaiah, "And in that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel; only let us be called by thy name."

[The practice of polygamy was commanded by the Mormon "prophet," Joseph Smith, who professed to have had a revelation ordaining it on the 12th day of July, 1843. Some who were ignorant of the revelation honestly denied the doctrine for some time.]

As our Banner friend has quoted copiously from the Bible in defence of the Mormons in this matter, I will venture to refer him to just one text perhaps equally *apropos* to the theme. It will be found in Jer., Chapter V., verses 7 to 9 inclusive: "How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are not gods; when I had fed them to the full, they then committed *adultery*, and assembled themselves by troops in the *harlots'* houses. They were as fed horses in the morning: every one neighed after his neighbor's wife. Shall I not visit for these things? saith the Lord, and shall not my soul be avenged on such a nation as this?"

[Surely the writer is intelligent enough to know that in no part of the Bible is polygamy branded as "adultery;" and that nowhere in the Bible is the faithful wife of a polygamist stigmatized as a "harlot." What possible application, then, is there in the passage quoted from Jeremiah? He might as well quote the story of Jack the Giant Killer as far as the *relevancy* of what he quotes is concerned.]

It is a source of deep regret to many true Spiritualists that any periodical claiming to be an exponent of their views should lend itself as a defender or apologist for a people, in practicing so corrupt, nauseous and soul-killing a system as the polygamy of Salt Lake City. Is it to be wondered at that so many are ready to brand us all as a mass of free-lovers?

A SPIRITUALIST.

[There are persons so eager and vivacious in discussion that they prefer setting up their own bugbear, and then making a show of knocking it down, to waiting to comprehend the statements they affect to controvert. Again and again, in the course of the articles to which this writer would seem to refer, we disclaimed all intention of defending the Mormon institution of polygamy; so that when he charges us with the very intent we so emphatically disclaimed, he simply prefers to hug his own imaginary grievance to seeing the truth, or to doing us justice. We hope that the Banner will always be true to the cause of liberty and constitutional right, and be deterred by no fear of being charged with "free-love" or any other freedom from defending the oppressed, and fighting against all injustice.]

HOW CAME JOSHUA TO BE CALLED JESUS CHRIST?

It appears that Abraham emigrated from beyond the great river Euphrates, and was probably brought up among a people that worshiped a demigod by the name of Jesu Chrishna. One of the tenets of the worshipers of this god was, that in some future age he should come again, in a material form, to redeem the world. Now Abraham, in his old age, became partially insane, as appears by his attempt to assassinate his only son, and by believing that he was to be the progenitor of the second coming of the god, Jesu Chrishna, *to redeem the world*, and that *God made a covenant* with him to this end. The bargain on the part of Abraham was, that if Abraham would perform upon himself the painful and obscene rite of circumcision, God would cause his sister-wife, in her extreme old age, to conceive and bear a son, in whose seed all nations of the earth should be blessed; and from this supposed covenant with Abraham, the poets and prophets, in subsequent ages, drew their conceptions of the appearance of a great personage to redeem the world, and especially the Jews, from the bondage of a foreign power. After the crucifixion of Joshua, his disciples, persecuted by the Jews, fled to the Greeks and preached his doctrine among them. And when the Greeks learned of the miraculous birth, doings and sufferings of Joshua, they perceived that his birth, life and death were almost exactly like that recorded of Jesu Chrishna, the long-worshiped God of India, with whose character they had become acquainted, from the reports of the returned soldiers of Alexander. The Greeks and Romans believed in re-incarnation. We read, in Virgil's Æneid, that they believed the spirits of the dead flocked around the river Lethe, as thick as leaves in autumn, to drink and forget again their former lives, preparatory to being born into the world.

Joshua always had a strong impression that he was the person promised to Abraham, and foretold by the prophets. And he appears to have believed in re-incarnation. He told his disciples that John was the re-incarnation of Isaiah, and that he himself had existed before Abraham, and admitted that he was the very Christ "that was for to come." The Greek converts, therefore, believing that Joshua was the re-incarnation of Jesu Chrishna, dropped the name of Joshua and assumed for him the name of Jesus Christ, and called themselves Christians. And we learn from the Bible that the followers of Joshua were first called Christians by the Greeks. It was the Greeks, and not the Jews, that thus introduced the worship of Chrishna into Europe. They, and not the Jews, are the authors of the Christian religion. They wrote the Evangelists, and compiled the New Testament, which accounts for its having been originally written in Greek. Matthew, Mark, Luke and John were Jews, and of course not likely to write books in Greek, even if they were competent to do so. I thus account for the name of Jesus Christ, instead of the original name of Joshua.

Marblehead, November, 1871. FREDERICK ROBINSON.

NEW HAMPSHIRE.

Quarterly Convention of Spiritualists.

The Association of Spiritualists met in Quarterly Convention, at Lyceum Hall, in Manchester, Friday, Nov. 3d, 1871. Called to order at eleven o'clock A. M., by the President. The Secretary being absent, Albert Story, of Manchester, was chosen Secretary *pro tem.* Remarks were made by G. S. Morgan, of Bradford, by the President, and by Mrs. A. P. Brown, of St. Johnsbury, Vt. Adjourned.

Afternoon Session.—Called to order at two o'clock. On motion of G. S. Morgan, the Quarterly was resolved into a State Association. Harvey Huntoon, of Unity, was chosen President; G. S. Morgan, of Bradford, and Mrs. M. E. B. Sawyer, of Manchester, Vice Presidents; Albert Story, of Manchester, Secretary; Erastus Nichols, of Lempster, Treasurer; G. S. Morgan, Erastus Nichols, and Stephen Austin were chosen a Business Committee.

A petition was read and adopted, authorizing Merrimack and Sullivan Counties to act in Quarterly Convention. On motion, it was voted that the same power be granted Hillsborough and Cheshire Counties, and also to Grafton and Coos Counties. Bro. A. T. Foss, of Manchester, a veteran worker in the cause, spoke of his experience and labors, of the future, as it appeared to him, of the different changes in life as being so many deaths, and he was now waiting for that other and grander change which would usher him into spirit-life. Singing by Mrs. Sawyer, Mrs. Sargent, and Mr. Foss.

On motion, it was voted that all mediums and speakers in the State be requested to forward their names to the Secretary, for reference and publication; voted, that all mediums and speakers present are cordially invited to take part in this Convention. Remarks by A. M. Richardson, of Londonderry. Adjourned.

Evening Session.—Called to order at half-past six. Conference of one hour. Invocation by Mrs. L. A. Sturtevant. Remarks by Mrs. R. G. Kimball, of Lebanon, and Dr. French Webster, of Concord. Singing by the choir. Lecture by Mrs. Abbie W. Tanner, of Montpelier, Vt.; subject, "God Commands." Singing by the choir, and lecture by Mrs. A. P. Brown. Adjourned.

Saturday Morning Session.—Conference of one hour. Invocation and remarks by Mrs. Sturtevant, and remarks by Father Brown, of Plymouth, Mrs. Brown, of Vermont, Mrs. L. E. Morse, of Haverhill, N. H., James B. Morrison, of Haverhill, Mass., and Mrs. E. T. Boothe, of Milford. Singing by the choir. Lecture by Mrs. Abbie W. Tanner. She said no person could contend with any degree of success against the great truth that the departed who once lived among us can communicate with mortals, and thus demonstrate the great doctrine of the soul's immortality. Singing by the choir. Remarks by Miss S. E. Dixon, of Vineland, N. J., Mrs. R. G. Kimball, Mrs. M. E. B. Sawyer, and by Albert Story. Singing by the choir. Adjourned.

Afternoon Session.—Conference of one hour. Remarks by Mrs. Willoughby, of Auburn; poem read by Albert Story, entitled "Respectable Lies." Singing by the choir. Lecture by James B. Morrison. Inspirational poem by Mrs. A. W. Tanner, entitled "Doing Right." Singing by the choir. Adjourned.

Evening Session.—Conference of one hour. Remarks by Miss S. E. Dixon, Mrs. Sturtevant and others. Poem by A. M. Richardson, entitled "What we Believe." Singing by the choir. Lecture by Mrs. E. T. Boothe. Adjourned.

Sunday Morning Session.—Conference of one hour. Remarks by G. S. Morgan, Henry Sullivan, Stephen Austin, Mrs. Sturtevant, Geo. W. Walker, of Lowell, Mass., Mrs. M. E. Withee, and Mrs. Hatch, of Concord. Invocation by Mrs. Sturtevant. Singing by the choir. Lecture by Mrs. Mary E. Withee, on "The Demands of the Age," prefaced by reading a poem entitled "The Rainbow Bridge." Singing by the choir. Lecture by Mrs. Sawyer; subject—"The Claims of Spiritualism;" closing with an inspirational poem entitled "Angel Ministry." Singing by the choir. Adjourned.

Afternoon Session.—Conference of one hour. Remarks by A. M. Richardson, Mrs. Sturtevant and Mrs. Kimball. Singing by the choir. Lecture by James B. Morrison; subject—"The Signs of the Times." Singing by the choir. Reading of poem by Mrs. M. E. Withee, entitled "Reformers." Lecture by Mrs. Withee. Adjourned.

Evening Session.—Invocation by Mrs. Sturtevant. Remarks by James B. Morrison, by the President and others. Singing by the choir. Invocation by Miss Dixon. Lecture by Miss Dixon; subject—"Something to Do, Something to Love, and Something to Hope for." At the commencement of Miss Dixon's lecture, she stated that she was a believer in a present inspiration; and, to satisfy the audience, she called for a subject for a poem. "Compensation" was given; and at the close of the lecture, a poem was delivered, which occupied about fifteen minutes, and was listened to with much interest. Singing by the choir, and closing lecture by Mrs. Sawyer, who spoke eloquently for nearly three-quarters of an hour, upon the reasonableness of Spiritualism, and of the common sense arguments with which it appealed directly to the understanding of every honest man and woman. The hall was filled to overflowing, every available seat being occupied, and many sat upon the speakers' platform; even the Secretary's table was called into service for the same purpose. Many stood up, being unable to find seats of any kind. The stillness that prevailed was broken only by the eloquence of the speaker, and the interest manifested proved unmistakably that she was appealing directly to the reason of a very thoughtful mind present.

The following preamble to a Constitution was read and adopted:

We, the undersigned, do band ourselves together, to be known as the New Hampshire State Association of Spiritualists, for the purpose of encouraging all spiritual and moral reform, to cultivate charity, harmony and benevolence, and the elevation of humanity. We will give our cordial support and right hand of fellowship to all who make an effort to rise above the evils of earth.

The officers of this Association shall consist of a President, one or more Vice Presidents, Secretary and Treasurer, and a Business Committee of three, to be chosen annually by ballot, and whose duties shall be the same as like officers in like Associations.

The officers of this Association shall constitute an Executive Committee, with power to call annual, semi-annual, or quarterly meetings, at such time and place as they may deem expedient.

Resolutions of thanks were passed to the choir for their voluntary and able services during the different sessions of the Convention; to the speakers and mediums, both in and out of the State, for their timely attendance and good instruction; and to the press of the city for their fair and impartial reports of the proceedings.

The Convention we consider a success. The presiding officer discharged his duties with kindness and ability. The addresses were characterized by inspiration and earnest eloquence. The Convention adjourned to meet again at the same place, in one year from the present time, at the call of the Secretary.

ALBERT STORY, *Sec'y.*

BEN FISHER.

BY MRS. FRANCES D. GAGE.

Ben Fisher had finished his hard day's work,
And he sat at the cottage door;
His good wife Kate sat by his side,
And the moonlight danced on the floor.
The moonlight danced on the cottage floor;
Her beams were as clear and bright
As when he and Kate, twelve years before,
Talked love in her mellow light.

Ben Fisher had never a pipe of clay,
And never a dram drank he,
But loved at home with his wife to stay
When from daily labor free.
A cherub rogue, with a rosy smile,
On his fatherly knee found rest,
And merrily chatted they on, the while
Kate's babe slept on her breast.

Ben told how fast his potatoes grew,
And the corn in the lower field;
That the wheat on the hill was yellow turned,
And promised a glorious yield,
A glorious yield in the harvest-time;
And his orchard was doing fair,
His sheep and stock were in their prime,
His farm in good repair.

Kate said her farm looked beautiful;
The fowls and the calves were fat;
The butter Tommy this morning churned
Would buy him a Sunday hat;
That Jenny for papa a shirt had made—
'T was made, too, "by the rule";
That Neddy the garden could nicely spade,
And Annie was "the head" at school.

Ben slowly passed his toil-worn hand
Through his locks of gray and brown;
"I tell you, Kate, what I think," said he,
"We 're the happiest folks in town."
"I know," said Kate, "that we all work hard;
Work and Health are friends, I 've found;
There 's Mrs. Bell does not work at all,
And she 's sick the whole year round.

They 're worth their thousands, so people say;
I ne'er saw them happy yet;
'T would not be me that would take their wealth,
And live in a constant fret.
My humble home has a light within
Mrs. Bell's gold could not buy:
Six healthy children, a merry heart,
And a husband's love-lit eye."

I fancied a tear was in Ben's blue eye—
The moon shone out still clearer—
I could not tell why the man should cry,
But he drew to Kate yet nearer;
He leaned his head on her shoulder there,
And took her hand in his;
I guess—though I looked at the moon just then—
He left on her lips a kiss.

New Subscribers.

Since our last report the old patrons and friends of the Banner of Light have used their efforts to increase the subscription list with good results, and forwarded 387 names, with the money. Besides this, 100 new three months' trial subscriptions have come in during the same time. C. W. Cotton sent six new names; J. Chapman, six; Mrs. Wm. Lamborn, five; B. Roleson, four; S. B. Gaylord, three; E. L. M. Allen, three; H. T. Phillips, two; J. Athey, two; L. S. Dezendorf, two; A. J. Fishback, two; Dr. J. L. Braffett, two; J. J. Williams, two; Wm. C. Potter, two; Mrs. A. Childs, two; F. M. Graves, two; J. Wilbur, two; J. M. Cook, two; J. E. Bisbee, two; H. I. Truman, two; and the following one each: S. Carpenter, A. Tower, H. S. Hinds, William Brooks, M. B. Stewart, O. Nickerson, C. G. Harrington, V. Nickerson, Mrs. S. H. Howell, D. C. Hewitt, N. Fisk, J. M. Poole, H. W. Smith, Mrs. M. E. Anderson, E. Dimick, M. H. Smith, J. L. Mansfield, D. Bostwick, J. Plummer, A. H. Morse, J. E. Balcom, L. Carpenter, S. D. Hardy, S. Crocker, J. B. Evans, C. E. Welling, T. Hersey, C. Estabrook, Dr. H. B. Storer, J. C. Bowker, A. Brown, William O. Coons, J. Myers, H. Whiting, H. Gallup, Mrs. H. Smith, H. Powers, William H. Hall, C. G. Cornell, E. Farrar, E. Chamberlin, J. Lovejoy, C. H. Mathews, C. C. Johnson, H. Fletcher, E. Nichols, N. M. Strong, J. Logee, S. F. Hadley, Dr. A. H. Noon, W. Allen, J. T. Thornton, N. W. Conant, E. Hobart, T. Taylor, H. E. Hughes, M. Glore, R. P. Harrington, W. W. Tucker, Mrs. L. H. Olcott, Mrs. L. McConahy, J. Wade, J. Sawyer, D. Tarbell, N. S. Montague, J. J. Swank, C. W. Siddall, William Hoagland, G. Slater, Mrs. E. A. Marshall, L. Dustin, E. W. Knight, W. F. Shattuck, R. L. Smith, Mrs. E. Brundred, A. Brett, M. W. Boynton, William L. Gay, Mrs. J. C. McGaw, B. Ellis, H. D. Rogers, Mrs. R. M. Allen, D. Wallis, J. W. Murphy, D. Yeaw, A. R. Shaw, J. Blagden, J. C. Kent, A. Hound, E. Huggins, L. Ballard, Mrs. H. Dawes, T. Taylor, E. A. Currier, R. Hadley, J. B. Sellick, T. Palmer, P. P. Dayton, J. Hapgood, F. Tout, Dr. J. M. Deans, E. S. Pope, Wm. Tebb, Esq., Mrs. S. Cook, Amicus Fidus, R. Reed, Mrs. A. Nash, S. Hoyt, Mrs. M. Martin, C. A. Rockwood, R. C. Paul, B. F. Rose, E. Murch, J. P. Hayden, H. W. Ballard, Mrs. E. Throop, F. L. Crane, A. Wheeler, S. W. Johnson, F. Rowell, T. A. Corey, Mrs. C. L. Rowe, Dr. J. H. Priest, R. Peplow, A. C. Cotton, O. Walcott, D. Brewer, C. O. Poole, J. Guy, L. Thomas, N. W. Conant, A. W. Washburn, A. Dow, G. Roseboom, C. Carter, R. Rudderforth, Miss A. E. Munson, B. D. Shaw, I. C. Doffenbacher, A. Shellenberger, M. Webber, Mrs. T. B. Page, Wm. P. Lawrence, R. C. Barnum, M. W. Lukens, E. B. Perry, E. B. Parke, Mrs. A. Hazard, T. M. Temple, C. N. Murdock, N. W. Brown, M. A. Root, H. Movar, Dr. F. E. Parsons, J. Brewer, Wm. Burgess, A. B. Manchester, M. McGregor, S. C. Davis, W. Alden, B. B. Stuart, J. W. Hall, H. Howes, E. Pilling, Mrs. E. W. Cressey, L. Crosby, O. H. Congar, J. H. Riggs, C. Johnson, A. Dural, J. B. Cross, J. P. Temple, D. W. Hull, T. C. Gilmore, J. Calder, Dr. A. B. Willing, J. H. Harter, R. S. Curtis, E. Drake, A. L. Butler, J. K. Harvey, E. P. Baldwin, Dr. J. C. Howes, D. Curryer, Mrs. H. Wamsley, Capt. T. Smith, D. G. Mosher, A. M. Burroughs, A. S. James, A. C. Cook, Mrs. L. E. Morse, W. H. Masters, H. B. Gleason, E. H. Higgins, A. Wilcox, E. Hively, S. Morton, J. W. Whitford, I. H. Cunningham, J. Nesbitt, Wm. Pierce, Mrs. C. C. Loomis, H. Mitchell, C. F. Teel, Wm. McDaniel, H. Ferguson, T. Rugg, S. F. Gordon, J. W. Mace, Mrs. Mouch, Mary Gilliland, W. C. Waters, J. B. Rhoades, A. H. Tingley, G. A. Barnes, H. M. Kelley, E. W. McFadden, Mrs. S. Reed, S. Bigelow, R. M. Adams, C. Dye, S. R. Bonewitz, I. Vickers, P. Hoyt, M. A. Townsend, H. Scott, K. J. Cole, O. J. White, C. Heaton, P. Bremond, G. J. Martin, J. J. Miller, B. W. Hunt, S. G. Curtis, E. H. Whitcomb, Mrs. S. P. Stone, B. P. Froggatt, William Benn, Mrs. H. B. O'Leary, W. Putnam, L. Kellogg, Mrs. A. Hanson, G. M. Taber, Mrs. L. A. Davis, R. B. Roundy, J. T. Harcourt, B. Cadwell, M. H. Bath, Mrs. M. Cady, E. A. Thorp, Mrs. M. A. Gibbs, Mrs. E. Bell, J. B. Tyler, O. L. Ballard, A. Bushby, E. W. Carpenter, Mrs. M. Munn, Mrs. W. S. Hunter, Mrs. S. Sears, L. G. Cook, J. Hardwick, C. Francis, C. Sharps, A. Harris, H. Moreton, J. Flint, H. Powneeby, J. W. Bigelow, F. Searles, I. B. Dean, E. A. Hobert, E. T. Holmes, G. H. Simons, L. W. Getchell, S. Hobart, E. S. Clark, H. Rust, Dr. J. Allen, Dr. J. Hoover, Geo. Wills, H. O. Adams; P. Bartlett, Nichols & Welch, J. Williams, Dr. J. C. Neilson, J. Kidder, Mrs. George Gerrish, J. M. Rogers, Mrs. M. E. Ware, A. F. Heath, D. Jeffards, H. Dean, C. Westover, George Holtzman, J. P. Cowles, W. Wallin, J. Schultz, H. B. Rendell, W. B. Kelsey, S. Thayer, J. H. Houston, J. E. Eastman, Mrs. L. Love, L. U. Reavis, M. L. Wyman, Wm. Main, E. S. Winters, Mrs. J. Culver, S. S. Brown, L. O. Horton, Mrs. H. A. Mercer, C. C. Skinner, O. Allen, J. F. Colby, R. T. Jones, O. L. Berry, Mrs. J. Cochrane, B. Wheeler, L. Dezendorf, J. A. Russell, E. Church, A. D. Kellogg, G. H. Murch, E. W. Gordon, W. H. Fessenden, H. Webb, T. Luce, L. M. Cain, M. E. Copenbarger, J. W. Queen, S. Cummins, J. C. Kendall, Wm. Jones, A. Alexander, G. A. Barnes, George B. Bonsh, F. A. Logan, D. Gordon, A. T. Cochrane, Miss A. Carpenter, Dr. S. A. Thomas, A. Booth, M. A. Whitehouse, A. D. Woodman

Written for the Banner of Light.

OUR BANNER.

BY W. BRUNTON.

The soldier bands advance to field,
With colors bright and gay,
A sign they cannot, dare not yield,
However hard the fray!
And think ye we no Banner hold,
That venture forth to fight?
Oh, yes, it waves with sparkling gold,
With burnished gold and light,
A beauteous flag of light!

We take it here in want and wrong,
To rally falling ranks:
To cheer the sad with love and song,
Inspiring love and thanks.
We send it wide o'er all the world,
To speak of Truth and Right;
Behold our Banner far unfurled,
That floats in heavenly light,
To catch and spread the light!

Then gather round our colors fair,
Be brave to serve the cause,
Through pleasing joy, through trying care,
And soon will come applause;
For onward still, and onward still,
It goes from height to height;
Its conquest sure from all good will,
From its good will and light,
Its sweet, far-reaching light!

TO THE WORLD.

A PRONUNCIAMENTO.

[DEAR BANNER—The following was commenced as a private note to Geo. A. Bacon, Secretary of The Spiritualist Lecturers' Club; but it was soon evident that the pen was being guided to the inditing of words which the public ought to see. I therefore send the result to you for publication, as it expresses what I have for some little time intended to state to your readers. The letter is somewhat lengthy, but the importance of the subject is far greater than the length of its treatment; and my position before the public calls for such a document at this juncture; which is my sufficient apology. J. M. A.]

NEW IPSWICH, N. H., *Nov.* 1871.

DEAR BROTHER: Your document concerning the *Lecturers' Club*, has been in hand some time. I would like to co-operate with you, *i. e.*, join the Club and work as a member; but my position and sphere of action—"mission" if you please—is a peculiar one. I am not merely a Spiritualist Lecturer. Another task is mine additional, which cannot be shirked. I am, hence, "out of the field" at present; having, it would seem, entered at last upon the visible outward phase of the specific special work of my life; and I do not know that a person not laboring in the field of Theological Spiritualism would be quite welcome, or "in place" in your body.

Outward Spiritualism seems to have been attempting to take on an exclusively theological character. I can never become a mere religionist or theorizer. The *practical issues* and *results* of the spiritual movement are what interest me in it and hold me identified with it; and I can never work upon platforms controlled by exclusivists.

My tongue must be free to lash the follies of society, to whip off the feathers of fashion, to rebuke the cannibalism of civilization, to show up the rottenness of even Spiritualistic "Denmarks." It must also be free to denounce the world's established "Orthographies," and proclaim the principles of the New Alphabetism—to offer upon the Spiritual rostrum the arguments and reasons for the *New Emancipation*, which have been burned into my soul, and which must come forth somehow, somewhere, sometime, as living fire.

I do not see that there is a great demand among Spiritualists, as yet, for practical "side issues."

The world's emancipation from its too-long endured, *ludicrous*, yet crushing bondage, to the absurd dogmas of its *spelling-books*, is, I fear, too much a work outside of "Spiritualism proper," in the minds of most who control the machinery of Spiritualistic organization, to allow of my standing, at present, where of all places I would most prefer to stand, while under the fiery stream of inspirational utterance in behalf of this great cause. So I must *back out* (or move forward) and take a position for the present, alone—utterly alone—and fight the good fight, and build the good build, single-handed but *strong-hearted*.

Religious organizations, even the last best one, are "otherwise occupied" than in fostering, in its incipient weak stage—than in aiding when it needs aid—so beneficent, practical and practicable a movement, as that which I proclaim as the foundational element of the approaching universal reconstruction in scholastic processes. Though the prime movers and directors of the whole work of cementing the two worlds (mortal and immortal), of blending the two lives, of unitizing the two kingdoms (republics), stand behind me, above and around, and bid me go on, with the assurance that failure shall not come, but that "all is well;" still I fain would have received a somewhat more complete and *immediate* recognition, [financial as well as intellectual,] of Panophonics, as an integral and necessary part of the whole giant enterprise. And while I do not complain, while I do not *blame* any one, yet I cannot forget the long, long years of weary struggle with the necessities which have surrounded, all the while pressed upon by overmastering forces "within the veil," to develop and arrange, systematize, criticise and collate, in a matter so unlike the "ordinary" work of mediumship, none, even the most intimate or highly unfolded, could comprehend either the extent or intensity of the mental action, going on during so many years almost incessantly, by night and by day.

And I do not forget how, notwithstanding the whole Spiritual public had been made aware of the *going on*, at least, of this work, through repeated printed statements in the Banner of Light, and otherwise and elsewhere; notwithstanding the movement was known to be so vast as to embrace a radical, complete and universal rectification of the written languages of the whole globe; and was, moreover, claimed to be originated and carried forward through mediumship, and under the direct supervision of advanced minds in the immortal life; yet no one, of all the vast number of those who call themselves Spiritualists, who are "wealthy" in this world's goods, has ever stepped forward and said to me:

"Friend, brother, I feel that your work is a good and necessary one; that it ought to go forward rapidly; that it should not be suffered to languish from any controllable cause; that you should have the necessary and best conditions for developing and perfecting the system which the good angels, seeing our needs, are depositing in the thought-cells of your brain.

"I do not care to aid *you*, personally, by any mere *gifts*. You do not want *alms*. You can take care of yourself, as others do, if not held by preventing mediumistic forces and designs. But the work for human kind, which you have been impelled to undertake, is an immense one, and must necessarily involve much preliminary inspiration and outlay of time and 'means.' Now you have (or would have) the *needful inspiration*, and I have an abundance of 'the needful.' I place in your hands this money. Use it; feel free: situate yourself as your guides may desire, and where you may receive, without *interruption* from without or *anxiety* from within, such instruction from the interior life, such 'light' from the thought-world, as shall suffice to perfect and arrange the system fully. You will then want more money with which to procure the new types, engraving, etc., necessary to produce a work which shall show clearly to the world, and *fully*, just exactly what it is that is proposed for its acceptance. It shall be furnished. We will then join our forces—as did the inspired inventor *Guttenberg* and the wealthy *Faust*, four centuries ago—and see what can be done. Let your discoveries and my money offset each other. We will together establish a *Panophonic Printing House*, from which shall issue, in quick succession, documents of every kind, which shall go to every nation and be printed in every tongue, which shall show to all the peoples of the earth, that not only is the *mechanism* of speech the same with them all, but that its *representation* may also be. We will scatter, like the leaves of the forest, these sheets, tracts, pamphlets, books, periodicals, diagrams, charts; word-books, rearranged and self-pronouncing, to take the place of the common dictionaries; school-books; such miscellaneous works as are *worthy* of re-publication, (alas! how few they are!) and, in general, to institute such a crusade against the old, and such a demonstration of the new, as shall lay the foundation for the complete and universal reconstruction, alphabetic and orthographic, which you, and the Immortal Educators above you, so much desire. This we will do—and more: we will by-and-by thunder at the doors of the Government, and demand that they shall aid in the great work of emancipating the world from its spelling-book bondage. We will call upon the directors of the schools, colleges, universities, to do *their* part, also, toward the removal of the great stumbling-block in the pathway of nations, the great hindrance to education, to the acquisition of foreign languages, and to international acquaintance and universal peace. And we will ask the religionists of the world to lend *their* influence toward 'saving' the race—those untold, innumerable millions yet to live upon the earth—from the weary years of senseless plodding through 'orthographic' quagmires which *we* have had to endure; from the nightmare of 'authorized' spellings; from the incubus of international *diversity* of alphabetic systems. We will demand that they shall do this, or cease forever to claim that they are the protectors, educators and guides of the people. Well, there is enough for us to do, brother, and time presses. So waste no moments in fighting circumstances for bread. Be no longer anxious; but take this. It will return to me by-and-by; for the movement will no doubt become, after awhile, self-supporting at least—it can easily be made so; or, if it does not return in the same form, no matter; I shall 'live as long,' and be thrice as happy as were I to withhold it in this your extremity."

Such language has not been used. Instead, however, I have received, from every quarter, communication after communication, expressive of interest in the idea, and asking such questions as "When are you going to *get the book* out?" "How does the New Alphabet *prosper?*" "Have you *given it up?*" etc., etc. And some few have said, "Oh, yes, Mr. Allen, it is no doubt a very good thing, and, some time or other, some centuries hence, perhaps, the world will be ready to receive and adopt it; but *you* will never receive any benefit from it! I would n't bother *my* brains with it!" Very likely! But *my* brains *are* "bothered with it," and will most likely *stay* bothered until the end is accomplished.

And as to the world being "ready" for it, or as to the *personal benefits* likely to accrue, *who*, inspired to do and to dare—*who*, commissioned and impelled by the fate-powers, ever stops to ask *such* questions? He only knows his *duty;* he only sees that humanity *needs to have done* that which he feels that *he must do.*

Has the world *ever* been "ready" to give up an error, on the first announcement of its opposite truth? Ever "ready" to yield up, at the first demand of the innovator and reformer, a time-honored but man-crushing institution, custom or theory?

All Europe did not discover America; but one man (after many years of fruitless but undaunted effort to arouse the reigning powers to a sense of the value and truth of his inspiration,) aided by one woman. It was done in spite of European unreadiness.

The slave-holders did not emancipate the bondmen; neither the Northern people; neither he who sent forth the immortal proclamation. It was those who, finding the nation "not ready" for so sublime an act of Justice—*made* it ready.

Was the world ready for the electric wires of Prof. Morse? Thanks to the guiding Genius of the American Republic, the objections of Baltimoreans to the "lightning" running over their house-tops were overcome; and the Monumental City was *not burned;* and to-day the race is ready—glad, thrice glad—to send through the thought-flashing, globe-encircling iron-strings the news of the erection of a *statue*, in honor of the originator of the great space-annihilating, nation-blending invention! And this even while he yet lives among us!

And I think the *idiot Fulton* lived on earth long enough to see the people very "ready" to ride in his *crazy tub*—to avail themselves of the *benefits* of steam navigation. Possibly the *Panophonic tub* may prove as speedily to be indispensable.

Some good souls in Vermont several years ago contributed various small sums to aid in publishing an introductory pamphlet. They are remembered with gratitude.

The press gave very commendatory and appreciative notices of the little work, meagre and imperfect as it was.

A goodly number of persons have commenced the study of the system of *rapid writing* which is based upon the New Alphabet.

A National Convention, a New England and a Vermont, have given their emphatic endorsement of the movement in commendatory resolutions, unanimously adopted in the first and last case, and nearly so in the other.

The liberal public are waiting—waiting to "know more about it." These things have been accomplished. All acknowledge readily the *desirableness*, the self-evident propriety and *justice* of the Reform; even its immense *importance*, and the gigantic benefits to the human race which are to follow, are at least dimly seen by the most selfish and narrow mind.

It has been characterized by competent judges as "One of the most valuable and important discoveries since the Art of Printing;" "One of the greatest and most useful achievements of the age, equal in its bearings to the discovery of printing by moveable type and the diffusion of knowledge therefrom;" "One of the most significant outgrowths yet evolved from Spiritualism;" "Destined sooner or later to supplant the crude, shallow and absurd methods of (mis)representing speech, which at present burden the world of literature and clog the wheels of progress;" "Entirely different from anything ever before given to the world;" etc., etc.

With such words of encouragement, emphatic and clear, from the world's advanced thinkers; with the consciousness of the *immeasurable* value to the race now living and the untold myriads yet unborn of this Reform; realizing the tendency of the Age toward *Universality* of thought, affection and action—broadening of human sympathies, blending of nationalities, breaking of chains, uprising of the oppressed masses and downfalling of the oppressing classes, dying of ignoble musty creeds, and borning of sweet and noble deeds; *knowing* that the work I have undertaken is in *full harmony with the spirit of the age*, and must inevitably draw to it the active coöperation of the progressed minds of every nation; knowing, too, that *some* of those who are to become interested will be likely to feel so in their pockets as well as their heads—to lend their *lucre* as well as their *lingo;* and, ABOVE ALL, impelled by the irresistible forces of the soul within and the soul-world above, (which to attempt to oppose would be madness, and to desire to depose be badness); counseled by those whom I *know* to be noble and trustworthy—whose forms oft greet my vision, who come from their homes Elysian—whose tender brooding inspiration has brought me needed consolation, sweetly calmed my perturbation, renewed my firm *determination;* therefore, by authority of these Immortal Minds, and from the fullness of my own spirit, weary from long watchings—in behalf of humanity, now oppressed and divided—I do here and now, through you to the Spiritualist public, and through it to all, declare: *henceforth I stand upon the platform of Universal Alphabetic Reconstruction.* I demand the emancipation of the human race from its spelling-book bondage. I shall be heard.

Governments, strong to *do battle and kill*, rich with the *people's money*, I ask your aid in behalf of this now needy movement, inaugurated for the people's sake by a *higher than earthly court.* Will ye dare refuse, while the Alphabetisms which I seek to supplant necessitate a weary waste of at least a hundred and fifty million years of the school time of the people in the United States and Great Britain alone, in a single generation?—while three hundred million dollars of the people's money are being squandered, in the same time and countries, for spelling-books and pronouncing dictionaries?

I ask the coöperation of the professed friends of education throughout the world—of the "religious teachers" (priests). Can they refuse, while the pathway to knowledge is thus beset, and the culture and progress of the people hindered by these horrid "orthographic" briers, stumps and brambles—the common sense shocked, and the love of consistency and right deadened by self-evident absurdities and gradual reconciliation to them?

I desire, in fine, the assistance, (in thoughts, words and deeds,) of all lovers of humanity, of all workers in the various fields of reform, all friends of human progress.

The cause is entirely worthy of my soul's devotion, my best energies. And it shall have them; until the whole world of humanity stands free from *this bondage*, and a beautiful, consistent, scientific, and *everywhere the same* Alphabetism is fully established, however long it may take, or whatever obstacles may intervene.

Cordially yours, for the World's Progress,

JAMES MADISON ALLEN.

A SAD STORY.—In this county resides a man who, fifteen years ago, was as promising as almost any young man in his native place—a village in Maine. He contracted the habit of drinking. He married a fine young woman, came West, and settled in one of the towns in this county. He kept on drinking, and soon became a confirmed drunkard. Now comes the saddest story of all. Their child is cross-eyed, tongue-tied and half-witted, and in walking staggers from side to side, just as a drunken man does. Can you picture anything more painful?—*Fond du Lac Commonwealth.*

SCATTER THE GERMS OF THE BEAUTIFUL.

Scatter the germs of the beautiful!
By the wayside let them fall,
That the rose may spring by the cottage gate,
And the vine on the garden wall;
Cover the rough and the rude of earth
With a veil of leaves and flowers,
And mark with the opening bud and cup
The march of the summer hours.

Scatter the germs of the beautiful
In the holy shrine of home;
Let the pure, and the fair, and the graceful there
In their loveliest lustre come;
Leave not a trace of deformity
In the temple of the heart,
But gather about its hearth the germs
Of Nature and of Art.

Scatter the germs of the beautiful
In the temple of our God—
The God who starred the uplifted sky,
And flowered the trampled sod;
When He built a temple for himself,
And a home for the human race,
He reared each arch in symmetry,
And curved each line with grace.

Scatter the germs of the beautiful
In the depths of the human soul;
They shall bud and blossom, and bear the fruit,
While the endless ages roll;
Plant with the flowers of charity
The portals of the tomb,
And the fair and the pure about thy path
In spirit-life shall bloom!

Banner Correspondence.

Letter from Thomas Gales Forster.

DEAR BANNER—I had intended writing you from Cincinnati, Ohio, where I was engaged during October; but I was quite unwell during a portion of the month, and the remainder was so much engaged with relatives and old friends, (Cincinnati having been my residence some years ago) that I failed to perform what certainly my inclination prompted.

While in Cincinnati I was the guest of Charles Graham, Esq., who, with his kind-hearted lady, is the devoted friend of Truth, and the warm advocate of reform; and could not have treated me with more consideration if I had been their brother by the ties of consanguinity.

There are a great many believers in the phenomena of Spiritualism there, but, I regret to say, comparatively few of them seem practically in the public promulgation of the Philosophy, and still remain members of the Orthodox or liberal church congregations. Natural History tells us that there are certain orders of crustaceous animals that are incapable of growth while they remain in the *shell* that surrounds them. In the progress of time, however, they feel their bodies crowding against the outer shell, demanding room for expansion and growth; and they then, with considerable pain, divest themselves of this hard, unyielding outer covering, the better to facilitate their natural development. In a stationary condition, we are told, this shell was necessary for their protection and preservation, but, as their growth continues, it becomes a prison-house, which, if not cast off, would prevent the design and object of their being. The crustaceans are paralleled in the human family. The Orthodox Church has ever been a hard, unyielding shell, encasing spiritual thought and energy. In Cincinnati there are a number of earnest souls and indefatigable workers in behalf of the cause of Truth, but they are almost becoming disheartened at the apathy by which they are surrounded, and, indeed, were talking somewhat of discontinuing their meetings at the end of the present year. But I trust they will not do so. Let the workers and lovers of Truth there and elsewhere take courage. The ebb, as well as the flood, is sometimes necessary in the current of thought. Under the impulse of the Universal Law of Progress, the apathetic will yet feel the shell of conservatism pressing too hard upon their energies and aspirations, and will eventually free themselves from the cruel environment.

I had one or two opportunities of meeting Miss Lizzie Keyser, one of the most satisfactory and reliable mediums I ever met. She is a member of the hospitable household of Brother and Sister Beck, who reside in Covington, on the opposite side of the river from Cincinnati, and are most devoted friends of the cause. I had two private séances with Miss Keyser, which were exceedingly gratifying. She also gave a public séance after one of my lectures, which certainly ought to have satisfied the most persistent skeptic of the presence of some interior power. She stands upon the rostrum, and in a clear tone points out by name the attendant spirits of different persons in the audience, with the most astonishing accuracy and rapidity, sometimes giving the names of three or four departed friends to one party. She would, I doubt not, meet with admirable success and be the means of doing much good in the East.

I had a very agreeable time, and met with much kindness and courtesy in Cincinnati, and I trust presented our great truths in an acceptable form to many.

In Louisville, both as regards the general interest manifested by the community, together with the zeal and indefatigability of the immediate friends of the cause, Spiritualism is in a most prosperous condition. During my long experience upon the rostrum, I have never met with more courtesy and respect than I have received from the secular press of Louisville, whilst a number of its representatives are personally interested in the theme of the skies. Mr. E. R. Spurrier is the President of the Spiritual Association, and a more earnest, ardent and devoted worker, the cause of truth has rarely numbered in the ranks. Mr. Spurrier is the gentleman to whom the Banner has previously referred, as an object of persecution on the part of the church in this city, and whom the minister persisted in expelling for his refusal to subscribe to the terrible dogmas of Ecclesiasticism. But he has most effectually failed to expel him from his position in society, the confidence of the community, or from the beautiful heaven which, by good deeds, he is manufacturing for himself in this the common work-shop of us all. During my stay in the city, I am the guest of Mr. Spurrier, at the "Spurrier House," where no possible efforts are spared to render me comfortable and happy. In justice to the public, as well as Bro. Spurrier, I can most cordially recommend the Spurrier House to any of our friends visiting Louisville, or passing through. They will find a pleasant and comfortable home, as well as a courteous and truth-loving host.

Louisville has been much blessed in the number, social position, and capability of its mediums. In a large number of families, circles are being regularly held, in which the evidences of progress are remarkably manifest. Men, women and children, of culture and refinement, are giving numerous evidences likewise of mediumistic development, some of whom bid fair for public usefulness in the future. Much of this development is due to the earnest zeal and personal aid of Col. S. D. Hay, as a developing medium—a class of mediums comparatively small, but certainly of great efficiency in the earlier manifestations of medium power, and in the instruction of circles in the truths of our glorious philosophy. Col. Hay is a gentleman of fine culture, long experience, much reading, and ardent devotion to the cause in which he has enlisted. He was for thirty years a resident of Texas, and, as I think Bro. Peebles wrote you, was twice appointed United States Attorney of that State. Some years ago, however, he resigned this lucrative office that he might devote his entire energies to the cause he loves. He has since been traveling, both as a speaker and as a developing medium, and to the latter calling is now devoting himself almost exclusively. Being a man of vigorous health, although advanced in years, a cultured mind and harmonious magnetism, he is certainly most admirably adapted for the forming and instruction of circles, and for assisting in the mental and magnetic harmonization of young mediums. His labor has certainly told most advantageously in this city.

I have only had the opportunity, as yet, of visiting one of the public mediums of Louisville. By invitation I attended one of the circles of Mrs. Mary Hollis—a most estimable lady, and so esteemed even by the church proper, although a medium. The circle was held in the dark, numbering, I think, fifteen persons, not one of whom but was fully satisfied of the honesty of the lady—whose hearts were full of gratitude for what they received. Beside the controlling spirits of the circle, a *personal* friend or relative of each individual present spoke to them through the trumpet, giving their names and otherwise identifying themselves unmistakably. The manifestations were certainly of such a truthful character that the veriest skeptic could not have avoided believing, even though his stupidity might have equaled that of Gideon of the olden time. But I was of course more especially interested in a private séance given me by Mrs. Hollis afterwards; not because it was in the light, for I was as well satisfied of the truthfulness of the first as of the succeeding manifestation, but because of its peculiar personal nature. The manifestations in the private séance are of the same character as those which occur in the presence of Dr. Slade—writing on the slate held under the table. Quite a number of the dear ones of other days—whom the church says are dead—presented themselves, giving me loving communications, with their names in full, so completely identifying themselves that I could not resist the tears of gratitude that fell for so great a beneficence. Verily the church and the world "know not what they do" when persistently spurning these glorious truths by which they might be so eminently blessed! Mrs. Hollis speaks of spending the winter in New Orleans, and then thinks of traveling East. Wherever she goes I doubt not good angels will attend her, and may true hearts greet her in every latitude.

I hope during the present week to visit Mrs. Keigwin, another admirable test-medium in this vicinity, and, I have no doubt, shall have an interesting report to give of her powers, which, I am told, are exceedingly wonderful.

As stated above, Spiritualism is in a most prosperous condition in Louisville. Fourteen years ago, I lectured in this city to *thirteen people*, and not more than half of those were Spiritualists! You may imagine what my feelings were last Sunday evening before rising, as I looked out upon a thousand people before me, waiting to hear a lecture on Spiritualism—the largest audience, I am told, that ever assembled in Louisville to hear any liberal theme discussed! Surely, Sisters Susie Johnson, Wilcoxson, Ballou and Pease, together with Bros. Whiting, Lynn and Peebles, as also the home mediums and friends, must have been working here most ably in the past few years, to have produced so profound and wide-spread an interest. I trust I shall be able to keep up, and, if possible, increase the favorable feeling now in existence. I am to be followed by the persuasive Sister Laura Cuppy Smith, the broad-sword and battle-axe of the able E. S. Wheeler and Moses Hull, together with Truth's "little giant," Wm. Denton, in a course of geological lectures. So you perceive Bro. Spurrier and his efficient co-workers are determined the people shall hear what the spirits have to say to the churches. Surely, when this array of talent shall have come and gone, leaving their works behind them, the theologians of Louisville, as elsewhere, who so often, even now, draw out the thread of their verbosity finer than the staple of their argument, will remind one more than ever of "Simple Simon," who

—"goes a-fishing,
For to catch a whale;
When all the water he had got
Was in his mother's pail."

How gloriously the truth is spreading! It is almost impossible to conceive the radical change in public sentiment since last I was this far South. Louisville may be termed, in conjunction with Baltimore, the key to the South. From these two points should and doubtless will radiate influences for good that will be felt throughout that entire section. There is a beautiful element in the Southern character, which, if once divergent from the old, worn-out channel of theological thought, will open a broad and glorious field of labor on the part of those who are to succeed the pioneers of our cause, who are so rapidly passing to the reward of their labors, in another and a brighter sphere. As the mind glances over the past quarter of a century, and perceives how much of Truth and Right have triumphed, may we not confidently look forward to the future, and cheerfully labor on, feeling well assured that, under the guidance of the angel-world,

—"past love and prophet ken,
Still shape the years for coming men;
That the grain of Truth shall be winnowed of tares,
And the hopes of the past shall be answered prayers"?

Fraternally yours,

THOS GALES FORSTER.

Louisville, Ky., Nov. 14th, 1871.

Cheering Proofs of Progress.

FROM A LECTURER'S NOTE BOOK.

DEAR BANNER—I am still holding forth on the banks of the broad waters of the Mississippi. Hannibal is situated on the west bank of this "Father of waters," and boasts a population of twelve thousand; and a more motley crowd than that which throngs her streets, it has seldom been my lot to witness—not a very small portion of whom wear the sable hue. But, like most other once slaveholding towns, Hannibal furnishes rather a poor soil and an unsalubrious atmosphere for reform, so that a strong feeling of opposition exists in the minds of many of its citizens toward every enterprise that aims to or would have the effect to lift the people out of the quagmires of error, ignorance and superstition. Although Spiritualism has long had a foothold here, it has not yet lived down the opposition of the churches, nor even the press. Neither of the newspapers published in the place, although daily gratuitously advertising church meetings, will condescend to publish the notice of a Spiritualist meeting or lecture without a fee. Hence, the few active friends of the cause, in advertising several of my lectures in the papers, as well as in bills, have had to do it at a sacrifice of several dollars' expense. There are but few working Spiritualists here, but those few are equal to the task, and, having set their hands to the plow, they will never look back. Bros. Allen, Hall and Tyler, and some others, will die with the harness on.

Instead of restricting my lectures to Sundays, as was anticipated, I am speaking on two or three evenings through the week. The friends seem to be highly gratified with my labors. At the close of my third lecture, Bro. Tyler, the acting Secretary, stepped to me and observed, "Bro. Graves, I consider your lecture to-night the greatest lecture that has ever been delivered in this hall." This is rather complimentary, as Emma Hardinge, Thomas Gales Forster, Lizzie Doten, A. J. Fishback, E. V. Wilson, Warren Chase and other eminent speakers have spoken in that hall. And my landlord exclaimed, when we returned to our lodgings, "Bro. Graves, I am truly rejoiced to have such a lecture delivered in this place." And one brother informed me that he felt, several times, like clapping his hands; and similar remarks have been made by others, not only with respect to my lectures here, but at other places. I cite these incidents, not from any feeling of vanity, or a disposition to sing my own praises, but to correct an erroneous impression which prevails in some neighborhoods. I have learned that the friends of our cause in some localities are afraid to engage my services, for fear my labors will not advance the cause. This impression may be derived from partial failures in a *few* instances in times past, caused by a disease reacting on my brain so as to affect my thoughts and language, and sometimes my sight and hearing, and which, for most of the time for years, kept me out of the field. But, thanks to the good angels, this disease has taken its departure, and I am receiving in its place a new influx of spiritual baptism. If I am not an inspirational speaker, I am confident I soon will be. My eighth lecture here goes off tomorrow evening. I should like to remain in the West till spring, if the friends in the Western States will furnish me employment. Address me hereafter, till further notice, St. Joseph, Mo.

Hannibal, Mo., Nov. 20, 1871. K. GRAVES.

Vermont.

TUNBRIDGE.—Joseph D. Stiles writes, Nov. 19th: "I have been lecturing in this vicinity for the past few Sundays to large and appreciative audiences. The test powers have been fully and satisfactorily exercised, and many who were walking in the darkness of error and skepticism have awakened to the light of our glorious religion, and to a firm belief in the ministrations of the angel-world. Of course the rapid advancement our cause has made, and is making, has aroused the ire of the theological world, and every step is being taken to keep the people from investigating the claims and principles of Spiritualism. They see the sceptre, which they have so long wielded over the heads of the people, slipping from their grasp, while they behold their fearful doom in the ominous words, '*Mene! mene!*' written on their theological walls. In the hearts of faithful and working souls the cause will suffer no detriment nor retrogression. The Spiritualists hereabouts are a determined and resolute class, and the good work which has been so auspiciously inaugurated will not be allowed to remain stationary at this point of development, but will be strenuously and persistently pushed forward, until the banners of our progressive religion adorn the walls of every church in the vicinity, and all over the world. With such faithful workers as Bros. Joseph B. Tuttle, Horatio L. Foss, Charles Crandall and others, we need have no fear for the cause hereabouts. Laboring under colossal difficulties for the past few years, they have managed to keep the fires burning, and the "good ship," on which they had embarked their highest hopes, from foundering beneath the breakers of sectarian bias and prejudice. All honor to such noble and persistent laborers! Success can be but the result of such heroic and unselfish devotion. Defeat is a word not found in their lexicons. With God and angels on their side, they know that victory eventually must perch on their banners.

"Helen Harlow's Vow."

MESSRS. EDITORS—Allow us through your columns to speak to your numerous readers of this book, by Lois Waisbrooker, which, although written in the pleasing form of a romance, illustrates principles that, could the world accept, would do much toward elevating humanity above its present condition, and by placing man and woman in an equal social position, would not only create a sentiment of greater justice to unfortunate woman, but would at the same time, by counting man as equally at fault, equally fallen, be more just to him, as it would thus remove the temptation to wrong that society now gives him, in view of its excusing the sinner and crushing the sinned against.

It encourages woman whose trusting love has been betrayed to refuse to accept the position society would give her, as base and ignoble, and to feel that one false step in life need not make her forever accursed, but with self assertion, persistent efforts and faith in her own worth, she can rise above those who would trample her beneath their feet, and *command* the respect she would scorn to court.

The heroine is a strong, brave, true character, and can but inspire the reader with loftier views of the purposes of life, and a noble aspiration to help raise the standard of morals to a higher status than at present exists.

In this period of revolution, religious, political, and social, this book, if read as it should be, by man and woman generally, will help direct the current of events, and open up the hearts of the people to one necessary point to be considered in reconstructing society.

When we all get the growth to be able to recognize the fact that there is no condemnation to be meted out to any of our brothers and sisters, that had we had their circumstances of birth and consequent surroundings, we should have acted just as they have done, we shall then meet human beings fairly, accept them as they are, improve their surroundings as far as possible, knowing that to be the only chance for their improvement and reform.

We have wandered from our subject, writing of this book, justice to the value of which cannot be done in a short article like this. Send for it, brothers and sisters, read it and circulate it among your friends, thus giving them the bread of life which is knowledge, and compensating to some extent Sister Waisbrooker for her efforts for the good of humanity. Fraternally yours,

J. H. STILEMAN SEVERANCE, M. D.
A. B. SEVERANCE.

A. T. Foss's Lectures in Portland.

MESSRS. EDITORS—I have never yet troubled your readers with "puffs" of lecturers, but when one more than meets the expectation of his audience, it is no more than just to announce the fact. The First Spiritualists' Association of Portland have just had the pleasure of listening to the eloquent voice of that sterling old champion of liberty, A. T. Foss, of Manchester, N. H. Though recently brought to the very borders of that land where his loved ones have mainly preceded him, yet we found him the same genial and earnest A. T. Foss as of old. I have heard him repeatedly in years past, and found him as zealous for right and duty, as devoted to his highest conceptions of truth and justice, and as eloquent in his stern denunciations of shams and pretences, as ever he was in the days of anti-slavery agitation.

Increasing years seem to have rendered his intellect clearer, his conception of the future brighter, and a keener sense of the responsibilities devolving upon this generation in the cause of reform, while he has retained unabated the same powers of ridicule and broad humor for which he has ever been characterized. May many years yet be given him to fight the battle of human rights. DYER D. LUM.

Portland, Me., Nov. 20th, 1871.

Indiana.

PENNVILLE.—S. A. Thomas, M. D., says: "Once more our colors are unfurled and thrown to the breeze. On the 20th and 21st of December we hold a discussion with Rev. George Abbott, 'New Light,' in the town of Montpelier, Jay County, Ind. Question:

Resolved, That the Bible, King James's version, teaches modern Spiritualism, and sustains it in all of its phases and manifestations.

We take the affirmative. Shall enter the field again this winter immediately after our discussion. Address, Pennville, Jay County, Ind., until January 5th, 1872. We received our certificate recognizing us as a minister of the gospel of Spiritualism, from the State Association of Minnesota, at Minneapolis, dated Oct. 17, 1869, E. K. Bangs, President, H. E. Pope, Secretary."

District of Columbia.

WASHINGTON.—A. C. writes, Nov. 16: Mrs. C. Fannie Allyn has lectured two Sundays here to large and enthusiastic audiences. One gentleman (who studied three years for the "evangelical" ministry, but who was switched off *that* track by a perusal of something written by Wm. Denton) told me last week that, although for some time an investigator, he became a decided Spiritualist only after hearing her discourse (under spirit control) on subjects presented by him and others of which she had no previous intimation, those remarks exhibiting a profound insight into matters of what there was no probability that she could herself have made a specialty to the extent implied in the phenomena presented. I think her manner of delivery, intonation and general *finish* are rarely equaled.

Effects of the use of Absinthe.

Since Americans have taken to using absinthe so freely, it is well that they should know all they can concerning the fascinating but dangerous liquid. Many people believe that the effects produced by it are maintained entirely by the alcohol in which the absinthe is infused. This is an error. The essences of alcohol, of anisesseed and the various other components which enter into the make-up of a glass of absinthe, are not dangerous; the real poison is absinthe itself. Certain experiments prove this in an incontestable manner. An insect placed under a bell-glass, on a saucer half filled with alcohol, has been observed to stagger and fall exactly like a drunken man, but betrayed no convulsive agitation. Another insect placed in the same way on a saucer of absinthe had an epileptic fit at once, foamed at the mouth and did not recover for some minutes. A rat or cat suffers in the same way from absinthe. The inevitable effects upon a man of the abuse of absinthe are epilepsy, delirium tremens and suicide. The Paris workmen and the literary men of the French capital afford evidences now and then of what a terrible agent of destruction liquor can become. Our fashionable ladies and young men who desire a new "sensation" must beware of the demon who lurks in the glass. Whisky and the deadliest brandy never cursed the world as has absinthe.

What is Left of Chicago.

Immensely destructive as the great fire was, there is a good portion left of Chicago yet. Of numbers of buildings, and of numbers of people rendered homeless, the great majority "still live," though it probably is true that, in value and importance, more than half of the city was destroyed. Out of the 60,000 buildings only about 13,500 were burned, and while 92,000 persons have been driven from their homes, over 245,000 have not been affected in that way. The whole immense area of the west division, with its miles of dwelling-houses, its stores and its business blocks, is almost intact, while the south side retains the great mass of its dwelling-houses of the better class, many of the manufactories, and the fine business blocks which have been erecting on Twenty-second street and Archer avenue, and at other points, many of its finest churches, and the innumerable manufactories which abound in the sixth ward.

☞ This paper is issued every Saturday Morning, one week in advance of date.

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

Banner of Light.

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LEWIS B. WILSON.....ASSISTANT.

☞ Business connected with the editorial department of this paper is under the control of Luther Colby, to whom all letters and communications must be addressed.

A Liberal Offer—Circulate the Documents.

By arrangements recently completed, we are able to announce that every person sending $3.00 to this office, for one year's subscription, previous to the 1st of January, 1872, will be entitled to a copy of the BANNER OF LIGHT and WOODHULL & CLAFLIN'S WEEKLY for that time.

Disbelief in Immortality.

The physicists and naturalists of Germany had a great meeting at Innsbruck, the 24th of last September; and the speeches and proceedings were of a character to show that German science, in its deadly antagonism to the theology of the day, would root up from the popular mind even its belief in a future life. The distinguished Helmholtz, in his speech, claimed supremacy for German science, because in Germany there "had prevailed a fearlessness as to the consequences of the wholly known truth." "Regardless alike of external advantages, and of the opinions of society, a stern and disinterested enthusiasm had animated the *savans* of Germany;" while those of France and England "bow before the prejudices of society and of the church, and if they speak out openly can do so only to the injury of their social influence."

Karl Vogt, who generally spices his scientific utterances with a profusion of rhetorical denunciation of all that most men hold sacred, was one of the speakers at this gathering; and the English scientific journal "Nature," gives the following account of him:

"In an address on the recent progress of anthropology, Karl Vogt gave utterance to what in our country would be deemed profanity, such as no man, not even the most free thinking, would venture publicly to express. Yet it was received, first with a burst of astonishment at its novelty and audacity, and then with cries of approval and much cheering. I listened for some voice of dissent, but could hear none. When the address, which was certainly very eloquent, came to an end, there arose such a thunder of applause as one never hears save after some favorite singer has just sung some well known air. It was a true and hearty *encore*. Again and again the bravos were renewed, and not until some little time had elapsed could the next business of the meeting be taken up."

This Mr. Karl Vogt can never see but one side of the anthropological problem. "Physiology," he says, "decides definitely and categorically against individual immortality, as against any special existence of the soul."

Anything that will not come under Mr. Karl Vogt's chemical and microscopical tests, for him has no existence. He disposes of it with that ingenious and irresistible argument conveyed in a contemptuous *pooh-pooh!*

These anthropologists who ignore the great phenomena of Spiritualism may rant and rave through long volumes after the style of Mr. Karl Vogt, but they must end with blundering so long as they refuse to look at but one side of the shield. We who know that an honest and successful experience of five minutes with a good medium would upset, from summit to foundation, the whole of Mr. Vogt's theory, which in his ignorance he would call a science, but which is based upon a one-sided "physiology," can feel no emotion but one of gentle pity for the man who can thus dogmatize on the great question of a future life, and shut his eyes to the stupendous facts that modern Spiritualism has made common.

These German anthropologists, however, deserve well of Spiritualism, notwithstanding their unbelief; for they cannot take a step in the direction of truth, even though it be but on one side of a truth, without helping our cause, and preparing the way for its ultimate triumph. The Huxleys and the Vogts are our coadjutors in spite of their professed contempt for the central truth of our system. The wrath of man shall but praise and magnify it, even against his will. Like Balaam, he will ultimately be compelled to say: "How can I curse whom God doth not curse, or how can I defy whom the Lord doth not defy."

Even if the facts of Spiritualism did not confute Mr. Karl Vogt, a purely scientific criticism might do so. This has been well shown by Professor Franck, whose examination of Vogt's dogmatism runs somewhat in this wise: According to Vogt, *all is matter, or there is nothing but matter.* But if all is matter, thought is also matter, or a product of matter—an accidental conglomeration, as Vogt says, of atoms in the brain. Each sphere of thought is, therefore, an accidental phenomenon; each lacks the character of logical necessity. Therefore, if two men think the same thoughts, *it must be owing to the accidental sameness of the substance of their brains and the position of the atoms.* Universal and necessary truths, that is, truths which each and every one has by necessity to recognize, there cannot be.

But if this is so, what right has the materialist to proclaim his idea of the world as the only true one? and what interest prompts him to attack opposite views? If he is consistent, he cannot do anything else than complain bitterly of fate or accident, by which, in the brains of others, atoms conglomerate in a manner so vastly different from that in his own brain.

The materialist reasons thus: "The most minute and thorough examination and observation of Nature which I have made, has not yet resulted in the discovery of a spirit, *and there is consequently no spirit.*" But with the same right a man might say, I have never seen music with my eyes, and there is, therefore, no music.

All that natural science can rationally do is to confine itself to a relative negation, and to say: "*With the means at my command, and with the researches I condescend to, I cannot discover a spirit.*" As soon as natural science oversteps this limit, and *makes its negation absolute*, it is pretentious, like Mr. Vogt; it has left its own legitimate sphere and enters another of which it knows nothing, and of which it has therefore nothing to say.

As Mr. Abbot of "The Index" well remarks: "Until the vast mystery of death has been utterly unsealed, it is sciolism, not science, that steps briskly forward with negations incapable of proof."

The tendency of thought in the so-called scientific world, not only in Germany but in England and elsewhere, is to confound the fundamental truths of all religion with its falsities and blemishes; to tear away, with the mythical theologies all those beliefs in God and immortality which *have done so much to strengthen the falling heart* and inspire the doubting mind in all ages of the world.

If it were not for the rising of that star in the East, modern Spiritualism, the prospects of mankind in respect to belief in immortality would be dismal indeed at this time. Not a moment before it was wanted by the great heart of humanity—wanted to meet and baffle this growing skepticism that would robe itself in the garb of science—has this new *efflux from* the spirit-world—new and yet old and continuous as humanity itself—come to shed its tender radiance on souls that would otherwise be lost in the very darkness of the shadow of death.

Let Spiritualists prize the inestimable boon which they possess; and let them do what they can to give potency and extension to the consoling truth which an arrogant, half-way and partial "science" would ignore and deride.

Free Speaking from a Woman.

The Advertiser joins Tray, Blanche and Sweetheart, in their chorus against Mrs. Woodhull for her lecture on the marriage question. "It is not unaccountable," says the Advertiser, "although shocking enough, that women who have led such a life as Mr. Tilton tells us Mrs. Woodhull has led should come before the world as advocates of public measures promising to give them absolution and invest them with dignity."

Here is an insinuation on the part of the Advertiser, for which it well knows there is no ground in anything that Mr. Tilton has written. It well knows that, whatever Mrs. Woodhull's abstract views may be in regard to the relations of the sexes, the whole intent of Mr. Tilton's narrative and of his own avowed belief is to repudiate the very supposition conveyed in the above insinuation.

But Mrs. Woodhull is on the unpopular side, and the Advertiser on the popular; and therefore to malign her character, and insinuate that she is an impure woman, is an admirable stroke of that easy policy which believes that the end justifies the means. The same weapons will of course be employed against Mr. Tilton; for there are a plenty of men connected with the press who cannot rise to a conception of a man's sacrificing his own temporary popularity except from gross and infamous motives. The war is already opened on Mr. Tilton; and all the enginery of hate and slander is in active operation against him. He has dared to avow his belief in the honor and honesty of Mrs. Woodhull—a woman who dares to question the absolute morality of the sacred institution of marriage—and so let us transfix the reputations of both of them with a brutal sneer the meaning of which may not be doubted.

The sum and substance of Mrs. Woodhull's views on the marriage question are contained in the Advertiser's own statement of them as follows: "All that was good and commendable in the present state of marriage would continue to exist if all marriage laws were repealed to-morrow. Marriage is a natural relation independent of human laws," etc.

In all this, Mrs. Woodhull does not mean that there shall be no laws regulating the interests of offspring. She simply means that the deceptions, the hypocrisies, the merely mercenary unions, the domestic hells, the stupendous social evil, sustained chiefly by married men, and the incalculable train of abuses which she traces back to *the present interference of the law in fixing and* perpetuating the sexual relations, under the name of marriage, a name often without a reality—that all these evils would be abated but for this attempt of the law to regulate mysteries which belong to the province of Nature and physiology.

However mistaken Mrs. Woodhull may be in her notions on this subject, and we do not profess to agree with them all, no one can doubt her earnestness and sincerity, or deny that the question is one that is open to a purely scientific discussion. When such women as Mrs. Stanton, Mrs. Davis, and hundreds of others, earnest, intelligent, high-minded women, are taking views not unlike those of Mrs. Woodhull, on this same question, it is idle to say that the signs of the times do not point to a thorough overhauling of many social as well as religious institutions. Anthropology is getting to be a science, and those persons are behind the times who do not see what it is touching in its onward sweep. The women we have named above are, in purity and intelligence, the equals if not the superiors of the wives and mothers of those men who are now sneering at Mrs. Woodhull because of her heroic championship of what she believes to be divine truth.

Ever body with his eyes open must see that the woman question is to be the great question in this country for the rest of this century. Anthropological and physiological questions, connected with health, ante-natal influences, the proportion of men to women, the improvement of the race, the "social evil," the transmission of hereditary disease, are all being frankly and fearlessly discussed; and, as we believe all truth is God's truth, we have no fear but that good must come from the discussion. When the Advertiser says that Mrs. Woodhull's doctrine "would destroy the foundations of social order and happiness," it merely begs the very question under consideration. The attempt to put down inquiry into these great questions of the day by fouling the character of the inquirer, and sneering at the audience that seeks light on the subject, is worthy of the spirit that used to light the fires of the inquisition, and cry Massacre! against all dissenters.

According to the New York World, some of the audience were disappointed at the "high moral ground" taken by Mrs. Woodhull in her lecture, and at "the limited license which her definition of free love would allow."

Nothing can be more unjust than the attempts of certain editors to vilify Mrs. Woodhull as the advocate of anything like promiscuity or impurity in the sexual relations. It is because her ideal is so high, that coarse imaginations willfully misinterpret her meaning in the much-abused phrase "free love." In very truth there can be no love but free love. Compulsory love, or love that is the forced result of a merely legal form, or of a cold sense of legal obligation, is not love. To call it love is obviously to misuse the word.

All that Mrs. Woodhull would contend for, as we gather from her brave and eloquent address, is to exempt men and women *from continuing* the marriage relation when the ends for which marriage is plainly intended, under natural and divine laws, are thwarted and prevented, whether by physical, physiological or other antagonisms.

We do not accord our assent to all the views advanced by Mrs. Woodhull on the subject of marriage. We believe in the institution. We would fence it round with all *proper* safeguards; but that there is much wholesome truth in Mrs. W.'s fearless talk no person who thinks for himself can deny. Some of her utterances at Steinway Hall showed much of the spirit and intrepidity of that Demosthenes she is ridiculed as claiming for one of her monitors. Few living men could have borne themselves more gallantly than she. See a synopsis of her remarks in another part of this paper.

If Mrs. Woodhull means by *free love* freedom to indulge in the fickleness and capriciousness of mere *lust*—freedom to subordinate the higher affections to a merely animal propensity, awakened, perhaps, by accident, or incited by stimulating food, by wine, or by impure associations—then we repudiate her opinions so far as they would encourage any such license. If she means that parties may live together in sexual intimacy, and one or both may all the while be free to keep up other similar intimacies, then we think there is a pernicious error in her notions, that deserves the condemnation of all who would establish between the sexes those righteous physiological conditions which are essential to the physical and moral well-being of possible progeny and of the parties themselves.

In any such freedom as this we have no faith, *for the simple reason that* it must be destructive to all love, and exalt the lower at the expense of the higher nature. We believe that the laws of physiology are the laws of morality, and that the two cannot be disjoined without damage, physical and moral, to all the parties concerned, both the guilty principals, and the innocent offspring.

We would purify the marriage relations so far as to put an end, if possible, to all prostitutions, whether legalized by marriage forms or not; but this cannot be done by removing all bars to the merely sexual impulse, or by making venial a beastly promiscuity born of the very depravity or coarseness that makes prostitution possible.

Taken in their true and liberal sense, and in connection with *all* that she says upon the subject, we believe that the utterances of Mrs. Woodhull on the marriage question are in harmony with this view, and are so meant to be. But her expressions are so bald and bold at times, when she is contending for what seems to her a great and sacred principle, that they startle by their audacity, and are liable to the misconstruction of those who do not comprehend all the significance of her doctrine—all the phases without which it is not complete. Her theory should be interpreted in its concrete wholeness, and not by detached and fragmentary expressions.

Christ once said, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

Taken literally this passage is not only absurd, but false on the face of it. It was simply an extreme way of stating this great truth: "Give up everything, rather than not stand by the truth, rather than not be loyal to your convictions—do this and you will not lack compensation." That is all doubtless that Christ meant to say; but in the fervor of his utterance, and the fullness of his oriental imagery, he spoke as he did.

And so when Mrs. Woodhull would assert the great principle of woman's ownership of herself, and her independence of all sexual obligations except those which are sanctified by genuine love, she indulges in a form of expression quite as extreme as that we have quoted from the New Testament. A perverse imagination may give to her garbled words a construction wholly foreign to her nature. But taken in connection with the rest of her speech, their meaning cannot be doubted.

At any rate we think we have made our own position sufficiently plain and distinct in regard to the important questions raised in the address at Steinway Hall. We are not, however, of those who would charge moral depravity on persons who may entertain supposed intellectual errors, whether social or religious. It takes the little Popes of the daily press to hurl these mimic thunders. We do not believe they can frighten or harm a woman so terribly in earnest as Mrs. Woodhull.

That she is as much opposed as any of her assailants can be to all impurity—that the very exaltation of her reverence for a true marriage has led to the expressions which have been so misconstrued by the heedless and the hostile—is evident from her own assertions in passages like the following:

"I believe promiscuity to be anarchy and the very antithesis of that for which I aspire. I know that there are degrees of love and lust, from the lowest to the highest. But I believe the highest sexual relations are those which are monogamic, *and that those are high and spiritual in proportion as they are continuous.* But I protest, and I believe every woman who has purity in her soul protests against all laws that would compel her to maintain relations with a man for whom she has no regard. I honor that purity of life which comes from the heart, while I pity the man or woman who is pure simply because the law compels it. If to hold and practice such doctrines as these is to be a free lover, then I am a free lover."

Again she says, in reference to laxity in the sexual relations:

"To us there is nothing more revolting in Nature than such a condition implies. What we would do, and with all our might, is, to bring the attention of the world—and especially of women—to the *realities of marriage*, that no relation it presupposes should ever be entered upon except after the maturest deliberation and the acquisition of the perfect knowledge that God will officiate at the nuptials and approve the union. Of what necessity would laws then be to compel people to live together?"

Will the traducers of this lady do her the justice to quote passages like these?

DEATH OF AN EDITOR.—Joseph E. Hood, one of the editors of the Rocky Mountain News, and fifteen years connected with the Springfield Republican, died at Denver, Col., Nov. 23d. Mr. Hood was a native of Amesbury, Mass., a practical printer for many years, although for a time he studied theology at the Andover Mill; but, being too liberal in his views, instead of a minister, he became an editor. Ben Shillaber, ourself and Mr. Hood were compositors together in the same printing-office for many years, and from the case we naturally gravitated to the editorial sanctum. Mr. H. was the life of the Springfield Republican, during his connection with it, and was fully appreciated by its publishers. In the departure of Mr. Hood the West has lost one of its finest literary minds.

Rescued by the Aid of Spirits.

Mr. A. E. Newton has a very interesting article in another column, in relation to Mr. Evarts, of the exploring expedition in the Rocky Mountains, who got lost in the Yellowstone and wandered among the Mountains for over thirty days, and would have perished, as he says, had not the spirits directed his course toward those who were searching for him.

Woman Suffrage.

Nov. 9th the court house at Bordentown, N. J., was crowded with those desiring to listen to the words of Mrs. V. C. Woodhull, the celebrated advocate of woman's equality before the law, notwithstanding the place is represented as being remarkably conservative. On the 10th, Mrs. Woodhull addressed a large and enthusiastic audience on the same subject at Institute Hall, Philadelphia, Pa.

In recent numbers of Woodhull & Claflin's Weekly she has also embodied her advice to the women of America, in sentences redolent of a determined purpose. On the matter of immediate action for the securing of the franchise for women, she makes the following statement of the case:

"We desire the immediate enfranchisement of women. We believe them to be as well fitted to make good use of the ballot to-day as men are, and much better than a large class of our present male citizens. We presume you, equally with us, are desirous to vote for the next President; but have you considered the probabilities of being able to do so? Of one thing you must be well aware: that if you rely upon a Sixteenth Amendment to give the ballot, you will not get it in time. If Congress was even to propose a new Amendment, no one can be insane enough to suppose that the Legislature of the States would ratify it. You all know they would reject it. If women were permitted to join in the test, we would not complain; *but to exclude those who are directly* interested from all participation in deciding it, has been, is, and will be, to suffer defeat.

If you turn to the other alternative of amending your State constitutions, the prospect is still worse. None of you can name a State upon which you can rely to vote an Amendment to its constitution. If States like Nebraska and Minnesota, where the men would be most likely to do everything to induce women to become residents, will not grant them suffrage—what can you expect of States in which women predominate as to numerical strength, even if you could force the proposition through its Legislature?

Now consider, for a moment, the very different position of claiming the right under the Constitution as it is. The argument is clearly concise and unmistakable. The Constitution has forever settled the question as to women being citizens. The Supreme Court of the United States has decided that to be a citizen is to be entitled to equal civil and political privileges; the right to vote is a political privilege, and the Constitution forbids the State from denying or abridging it; this construction has gained the approval of the best legal minds both in and out of Congress, as well as decisions in the United States Courts; but not yet in the Supreme Court of the United States, and it is probable that it may require two or three years to reach a case in point in that court.

In view of these facts, is not your course plain? We unhesitatingly declare that if the entire suffrage movement will combine its whole strength in urging this matter upon Congress the coming winter, it will pass an act declaratory of this interpretation of the Constitution, which would forever dispose of the whole case and relieve us of the tedious and vexatious delays that must inevitably meet us by any other course. You cannot imagine that a hundred legal minds, equal to any other hundred that could be named, can be mistaken about this matter. It is impossible that it should be so. Listen to them, then, and turn to their support, and our word for it, you will soon be convinced that those who cry out "it is a farce," are really unfavorable to immediate suffrage for women.

Congress is about to assemble; it has the power to compel the States to admit you to suffrage; it remains with you to say whether you will have it or not. A decision of the Supreme Court of the District of Columbia tells you that you have the right to vote by virtue of being made citizens, but that the right is in abeyance until legislation makes it active, and says it is the sphere of Congress to make such laws as are required to bring the right into full and free exercise. Indeed, the Amendment itself provides that Congress shall have the power to enforce the provisions of this Amendment by appropriate legislation. Now, if this Amendment has conferred citizenship on women, what more appropriate legislation than to give action and vitality to its rights?

Every man and every woman, then, should at once sign his or her name, and obtain the names of all neighbors, to the following petition, and send the same to Mrs. Josephine S Grifling, 231 North Capitol street, Washington, D. C.:

To the Honorable the Senate and House of Representatives of the United States, in Congress assembled:

We, the undersigned, *believing* that since women are citizens of the United States, under the provisions of the Fourteenth Amendment to the Constitution, they should be permitted to exercise the citizen's right to vote, which is also acknowledged by the Constitution to be a right of citizens, subject to be regulated and established, and never to be disestablished or prohibited, respectfully petition your honorable bodies to enact such laws as shall in your wisdom be necessary to secure to them the exercise of the elective franchise, subject only to such rules and regulations as men.

And your petitioners will ever pray.'"

Copies of the above petition are in circulation in Boston. Those desiring to affix their names to this appeal will find an opportunity by calling at the office of the Banner of Light.

"Freelight."

We have received the first number (dated Nov., 1871) of "Freelight, a monthly magazine," published in London, by James Burns, 15 Southampton Row, W. C. "Freelight," we are told, will "advocate the great doctrine of Universal Providence, thereby opposing the imperfect views of old theology, of obsolete Deism, and, most assuredly, atheistic dogmas." A theistic Pantheism (if the expression is not contradictory) seems *to be the prevailing tone*; but "Freelight" is open to the discussion of all shades of opinion. The editor is neither a Spiritualist nor a Materialist. One of his contributors, Mr. W. Maccall, author of "Elements of Individualism," compliments what he calls "Spiritism" as "idiotic." He also speaks of Henry Ward Beecher's "flashy and flimsy sermons to a fashionable New York audience," as being incomparably more atheistic than the harangues of secularist lecturers. Mr. Maccall appears to be a Maccallian, and to have an ill word for all but the individual W. M. This is "individualism," we suppose.

There is a contribution by Moncure D. Conway, "This Our Day," very good; an admirable discourse by the Rev. J. P. Hopps, also one of rare excellence by the Rev. C. Vaysey; articles on Swedenborg, Vital Dynamics, True Universalism, The Broad Church, The Universe of Opinion, Reminiscences of Thackeray, &c., and several poems give a pleasant variety to the number.

We are promised in the December number an article on Spiritualism by Mr. James Burns, who is well qualified to treat the subject intelligently and liberally. The articles in "Freelight" are brief and for the most pithy and readable; and we hope this new organ of free thought will find not a few subscribers in the United States. It makes a very neat appearance, and is published at the low price of one shilling a number. Orders will be forwarded from this office; or they may be addressed directly to the London publisher.

The Mediumship of Mrs. J. H. Conant.

E. D. Babbitt, Esq., of Chicago, in a recent number of the Religio-Philosophical Journal, while describing spiritual matters in Boston, (where he is at present visiting,) pays this tribute to our public Free Circle and its medium:

"I was much interested in attending the Banner of Light Free Circle. If Mrs. Conant is not under influence of spirits, then she must be the most remarkable woman that ever lived. For a pale, feeble woman to answer so many profound and intricate questions and personate so many characters all of her own personal skill, must at once stamp her as the greatest actor and most versatile thinker of the age."

The New Republic.

Sunday afternoon, Nov. 26th, Music Hall, Boston, was crowded by an earnest and intelligent audience, to hear Miss Lizzie Doten, the well-known poet, authoress and lecturer, treat the above theme. Commencing her remarks by reading a poem entitled "The Better Day," she proceeded to say that whoever had watched carefully the operation of natural law, and the revelation of truth in human history, was impressed more and more deeply with the fact that the kingdom of God was not in word but in power; that there was a law being in exercise in Nature, everywhere, which was silent but irresistible, with whose successful carrying out, man, with all his boasted intelligence, had nothing to do; for too often the great mass of conservative society would be found unavailingly arrayed against it.

The purpose of this law was to develop spirit to its highest form, and its name was Progress! Its action could be traced in the material universe; the earth was more spiritualized than it was six thousand years ago, and her struggles and upheavals and stormy trials, as portrayed by geology, had been but the pathway to her perfection. And the same law was working among the human race, to elevate the spirit of man. Whoever attempted to stand in the way of this law of progress would inevitably fall; the wise man, therefore, was he who worked with and for it.

She thought Darwin had omitted, in his theory concerning the origin of man, an important link in the chain, without which the monkey would have always remained a monkey—and that was the addition of a new element. And in all the eras of change and disturbance of the old system of things in order to bring in a more perfected state, this addition of a new element had been the chosen instrument by which the work was accomplished. The powers which tended to the development of the soul of man came from a world of causes invisible to us, but known and understood by those who, having passed the bounds of mortality, are existing *in* that world. The electrical condition of our atmosphere—which was the result of years of development, from the first stages when the earth was unfitted for the abode of man—was producing a wonderful activity in the world *to-day*, and *opening* the way for changes, and the development of new elements (latent in humanity and waiting their time for action,) which were to revolutionize our ideas concerning our political, religious and social relations. Woman suffrage was the new element which was to be added to our present political system. She referred to the example of our government in the past, which had to the oppressed nations of Europe been like the symbol of the ancient Waldensian church, a single candle shining in the darkness; spoke of the martyrs who had given their lives for liberty in other countries, and the glorious example furnished by a female, Madame Roland, during the French Revolution, (from whose defence, previous to her execution by the Jacobins, she made extracts.) Referring to the signs of political uneasiness to be observed in our day all over Europe, she said changes were coming to us too, the natural result of which was to open the vision of the masses till the popular religion was seen to be a sham and a lie, and the social system to be a conglomeration of arbitrariness and depravity. As for our political system, there was no word in the English language capable of conveying the depth of decadence into which it had fallen. If Washington was to be judged by the law applied to Sodom—*i. e.* saved if ten honest politicians should be found therein—its doom would be sealed!

But amid all this corruption the inevitable law of progress was speaking, and the life which was in the common people would assuredly respond to its developing power. The new element was ready, and the conditions (for which it must wait) were almost ready to receive it. Female suffrage—that new element—was not a matter of choice—it was one of the eternal fiats of an unfailing law. The law of progress needed better sons and daughters for humanity, and these could be only obtained by giving the mother her rights. The argument that woman was not properly educated to have the ballot, would not apply; for she would compare favorably in that matter with the majority of the male voters. The negroes had been freed and enfranchised—the next step was to be the enfranchisement of women. As examples of statesmanship she quoted Madam Roland among others in the past, and in the present reverted to the fearless bravery of Anna Dickinson, Mary A. Livermore, Julia Ward Howe, Lucy Stone and others. She then read several extracts from some of the writings and speeches of Mrs. Victoria C. Woodhull, of New York, (which have been heretofore published in the Banner of Light) and declared them to be the utterances of an elevated mind and a noble woman—a woman baptized with the fire of the times—a woman able to defend her own case. While not advising people to accept all she holds, she urged them to give Mrs. Woodhull a hearing, and judge for themselves as to the propriety of the views enunciated by her, instead of blindly prejudging and condemning her, as did the press of New York. She also paid a high compliment to the independence of Theodore Tilton in introducing Mrs. Woodhull to the audience at her late lecture in Steinway Hall, and declared the only hope for the salvation of our nation to be woman's purifying influence in its every department.

She closed her eloquent and frequently applauded address with a prophetic vision of the coming glory of the "New Republic," and a fine inspirational poem.

Robert Dale Owen's New Work,

"The Debatable Land between this World and the Next," will be issued by the time this number of the Banner reaches its destination. We shall endeavor, in a future issue, to present an extended notice of the same. Those familiar with the clearness and perspicuity of language, as well as depth of research, which characterize the labors of Mr. Owen in the field of literature, as evinced in his "Footfalls on the Boundary of Another World," &c., will not fail to give this new link in the chain of evidence a close examination. The volume is divided into six books, (subdivided into chapters,) bearing titles suggestive of the matter treated; the communication of religious knowledge to man, the characteristics of the phenomena, physical manifestations, and identity of spirits are among the subjects of interest considered. Book V. is headed "The Crowning Proof of Immortality," and Book VI.: "Spiritual Gifts of the First Century Appearing in our Times." The prefatory address to the Protestant clergy demands a careful reading by all. In this book the author strives, by argument, narrative, and other means, to "afford conclusive proof, aside from historical evidence, of immortality." We are certain that every one reading it, who is of a liberal turn of thought, will agree with us that he has most assuredly succeeded. The work is also one which every skeptic should thoroughly analyze.

☞ Emma Hardinge's second lecture of the season at Music Hall, Boston, will appear in our next issue.

Henry Ward Beecher on Science and Theology.

Sunday, Nov. 26th, Mr. Beecher's morning discourse was on "Science and Theology." His text was taken from Tim. iii: 13-17. The end, he said, is more valuable than the means; the house is more valuable than are the tools by which the house is built. The Bible itself is valueless; but in so far as it accomplishes good, it is of transcendent value. The adoration of the church and of the Bible are both idolatrous; but if I am obliged to choose between a book—a record—and a living church made up of living men interpreting God's providence, I should say, Give me the church by all means. In the past, the Bible has not been *free from controversy* and assault; but the actual experience of the hearts of men has overthrown skeptics in our day. The assaults are stronger, better aimed, more vital, and more in alliance with scientific inquiry, armed with an acuteness never brought to bear before; but the preponderance of evidence still remains with the Bible. Nevertheless, the campaign is going to another Waterloo. The ground, to some, *seems falling away from the word of God.* The undermining of science seems to them likely to destroy its foundation. But the all-important instrument for this destruction is lacking. Within the sphere of science comes the origin of man, the facts of mental and of moral philosophy, the mysteries of moral and spiritual intuition; but it does not hold within its arms the one great element of moral *conscientiousness. The atmosphere of doubt acts in* many ways; but that it is acting powerfully and precipitously, few can doubt. Be as little conversant with the terms, the world or humanity, who does not know that over religion there hangs to-day an amount of doubt and uneasiness which may not be computed? While the question, "Is there a God?"—the question which has been the great *controversy of ages*—is thundering round about us, they that believe in it, instead of fortifying themselves against a common enemy, are virtually knocking down their own bulwarks by disputes about the meanest elements of theological geometry.

A state of doubt is as fatal in its practical consequence as a state of unbelief. Both paralyze. If you attempt by the *Bible to establish a perfect scheme of moral philosophy out* of intellectual reason, you will fail. It is not sufficient for that. The word of God draws the line between duty on the one side and wrong on the other—between lust and virtue, ambition and right. A man might as well go to Webster's Dictionary to find out how Mozart's Requiem sounds, as to endeavor to find advice as to the petty governments of a church in the elucidation of abounding mystery in the Bible. Although my whole life has been spent in the study of the Scriptures, I am not competent to investigate them; but I am able to know what is best for the true manhood, to know that love everywhere is better than hatred—and so are you. The Bible fashions character. The devotees who, seeing the mischief of doubt, refuse to doubt anything, and, not content with denying themselves, though they deny to everybody else, they say: "You have got to take the Bible literally; you must read it just as it is." What nonsense! Such a proceeding may be safe to men who were not in danger any way, but for those who don't want to be led by the nose, it is dangerous. You make skeptics of such men—set their pride against belief. The Bible is full of facts, and they must give way. It is said, "In six days God created the earth." The rocks told a different story; they say it took thousands of years. Theologians grew wrathy and gave the lie to Nature. But to-day the rocks have proved their story, and we know that a day is a season. We take these days for gigantic periods, and geology and theology agree. The rocks have not changed, but the interpretation of Genesis has. I don't say to young men, "Leave science alone;" but I say, "Don't hurry." I say, "Don't read, but study." The spiritual force of the Bible gains in every generation. So I say to scientists, "Study up the knowledge of man, his adaptability to social life. JOIN HANDS WITH THE PHILOSOPHER, THE MESMERIST, THE SPIRITUALIST, AND LICENSE DEMONSTRATION HERSELF TO EVERY NATION." No one knows anything about the Bible until it is to him the same as is a medicine book in actual sickness. The medicating power of the Bible is therefore its life.

A Pleasant Reunion.

On Thursday evening, Nov. 24th, 1871, the friends of Mr. John and Mrs. Mary M. Hardy, to the number of some seventy persons, celebrated the sixth anniversary of the control of the spirit-band of Mrs. Hardy, by a social gathering at the residence of the medium, 125 West Concord street, Boston. At an early hour the guests began to arrive, and many fine floral offerings were brought to decorate the parlors. At a little after 8 o'clock, the exercises were inaugurated by an original song from Mr. Crabtree; Mr. Hardy then made a brief introductory address, setting forth the object of the meeting to be an acknowledgment of the services of the spirits, who had been of such aid and comfort to himself and lady.

Mrs. Mary M. Hardy was then controlled by various members of the band in honor of whom the festival was held, and much good advice, interspersed with thanks for being so pointedly remembered, followed from the invisibles. Miss Clements sang, after which Mr. R. Holmes, in behalf of some of the friends attending, presented to Mr. Hardy an elegant gold vest chain, for which he returned thanks in an appropriate manner. Dr. Samuel Grover read an original poem and made some remarks on the lessons of the occasion, being followed by Geo. A. Bacon, John Wetherbee, Wm. White, Jennie Collins, Judge Ladd, David Wilder, songs by Miss Clements, and a word from Mrs. Hardy, thanking the friends for their presence and kindness.

A fine collation was next in order, after which further remarks were made by Moses A. Dow, Dr. Dillingham, A. Badger, Mr. Wentworth, W. A. Dunklee, and others. The meeting then dispersed, with many kind wishes for the host and hostess, and many God-speeds to the lady-medium, whose work in the past has been so productive of good, and whose labors promise so much in the future.

The National Woman's Suffrage Association.

A committee to argue woman's suffrage before the Pennsylvania Legislature was appointed at the session of this Association, Nov. 21 and 22, at Philadelphia. Lucy Stone was elected President, with Vice-presidents from every State represented, including Messrs. Higginson and Garrison. Julia Ward Howe was appointed chairman of the Executive Committee. Many addresses were delivered, the audience was large and much enthusiasm manifested.

R. D. Owen's New Book.

The publication of Robert Dale Owen's new book, "*The Debatable Land between this World and the Next,*" was postponed until Nov. 30th, in order to issue it in London and New York the same day. The advance orders are many thousands. Trubner & Co., publish the English, and Carleton & Co. the American editions.

Which is Right?

Rev. Mr. Murray, in his Park-street discourse last Sunday, said "Religion was nothing without Jesus." Rev. Ed. C. Towne, preaching before the Parker Fraternity the same time, said "Jesus was nothing without religion." Which of these reverend gentlemen is right?

Music Hall Free Spiritual Meetings.

Dr. F. L. H. Willis, of New York, will speak Sunday afternoon, Dec. 3. Dr. Willis has not lectured in Boston since his visit to Europe two years ago.

Aid for the Chicago Spiritual Papers.

Previously recorded	$153,25
J. B. Dunton, Waverley, N. Y	1.00
John Jordan, Atlas, Mich	1.50
Jos W. Atwood, Richville, Vt	1.00
M. I. Everett, Bath, N. H	2,00
	$158,25

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. *First page:* "Mediums and Mediumship," Part II, by Thomas R. Hazard. *Second:* "Remarkable Narrative—A Lost Traveler Rescued by a Spirit-Guide," by A. E. Newton; "The Twin Relic of Barbarism;" "How Came Joshua to be Called Jesus Christ?" by Frederick Robinson; "New Hampshire—Quarterly Convention of Spiritualists;" Poem—"Ben Fisher;" List of New Subscribers. *Third:* "Our Banner," by W. Brunton; "To the World," by James Madison Allen; Poem—"Scatter the Germs of the Beautiful;" Banner Correspondence. *Fourth and Fifth:* The usual editorials, movements of speakers, etc. *Sixth:* Message Department; obituaries. *Seventh:* Business Announcements. *Eighth:* "Editorial Correspondence," by Warren Chase," etc.; "Mrs. Woodhull at Steinway Hall."

☞ "Western Locals" next week. The great pressure upon our columns of late has obliged us to leave out much matter that we would be pleased to publish.

☞ A. J. Davis's new book, "The Temple," is having a rapid sale. Thousands more will buy it.

☞ We publish in this week's issue of the Banner, the second part of Thomas R. Hazard's essay on "Mediums and Mediumship." Two more parts follow. The reader's attention is particularly called to this portion of the article, for its practical suggestions should be followed by both mediums and visitors.

☞ Mrs. Laura Hastings Hatch's new song and chorus, just issued by G. D. Russell & Co.—"Dreams of the Sea"—was sung last Sunday afternoon in Music Hall, and received the favor of a hearty applause from the audience.

☞ "LOOKING BEYOND," by J. O. Barrett, carries with it a world of comfort, consolation and satisfaction.

☞ We acknowledge the receipt of $5.00 from A. C., Boston Highlands, for the Western sufferers by the late fire.

☞ "THE VITAL MAGNETIC CURE" is selling well, and gives satisfaction. It is a work that will not lose its interest in an age.

In the Legislature of Washington Territory the bill to politically enfranchise the women within its territorial jurisdiction was defeated by a small majority, Nov. 14th. It was a good beginning, and another year will secure a complete triumph.

And now Catherine E. Beecher has issued a "counterblast" against woman suffrage, entitled: "Woman's Profession as Mother and Educator," and it is published by Geo. Maclean, Philadelphia and Boston.

The notice of a Spiritualist meeting, to be held in Windsor, Eaton Co., Mich., the first Saturday and Sunday of December, came to hand too late for insertion in our last issue.

Josh Billings knows lots "of folks who are pious jist because they waz born so. They kant tell when they got religion, and if they should lose it they would n't know it."

The Portland Transcript says Ben. Shillaber's "lecture is a complete departure from the old conventional style, and abounds in genial satire and funny illustrations." Good for Ben.

THE INDIAN BOUNTY FRAUDS.—The investigation of the alleged fraudulent payment of bounties and pensions to the Indian homeguard regiments, in which Judge Wright, of Indiana, was concerned, is proceeding at the Interior Department, and is disclosing facts anything but pleasant and agreeable to the officials implicated.

Rev. J. Vila Blake has resigned the pastorate of the Parker Fraternity of this city.

"A MERE COINCIDECE."—Mr. Charles Berry, a musician in Augusta, Maine, played at a ball at Kendall's Mills on Monday, Nov. 20th, and after the ball retired to rest as usual, but was restless and unable to sleep, and a sensation of dread of something wrong took hold of his mind. He strove to shake it off, and courted sleep in vain. So strong did his uneasiness become, that he at length arose and took the first train for Augusta, and immediately went to his home, where he found his wife and little son of four years of age both nearly suffocated from coal gas. It was a long time before they could be revived. Had he been absent an hour longer they would doubtless have both been dead. Of course the sneerers of Spiritualism will pronounce a case like this "a mere coincidence;" but it requires more credulity to believe in such coincidences than to admit the spiritual hypothesis.

PEACE.

Through the land the voice of peace
Sings a sweet and hopeful song,
Which forever shall increase,
Choking down the discord, Wrong.
Love from man to God it sings;
Love from man to brother man;
Love to all the living things,
In God's great and glorious plan!

The Michigan State Register, published at South Jackson, contains the following account in regard to its recent loss by fire: "On the 9th of Oct. we announced the entire destruction of our steam printing establishment and residence by fire; but thanks to the kindness of two firms (manufacturers of printing materials,) we are enabled to resume our publishing business in all its branches, at once. We trust our friends will not forget us in this the time of our greatest need, and we confidently ask for a share of their patronage."

"VERY LIKE A W(H)ALE!"—At high water, on Saturday morning, Nov. 25th, the body of a whale came ashore at Point Shirley, near the entrance to the Gut from Broad Sound. Whereupon our worthy cotemporary, the Evening Transcript, filled perhaps with jealousy at the capers of New York over the Russian prince, chafing under the delay of the Boston city government's committee to visit Alexis and invite him to come to "the Hub," and anxious to show that Boston can have *something* for an excitement, declared on its bulletin board: "Alexis to be exhibited at Gotham! A *whale* in Boston Harbor!" which might have been supplemented with "On exhibition at Litchfield's Wharf."

Messrs. William White & Co. publish another of Andrew Jackson Davis's books, "Mental Disorders," which contains descriptions of diseases of the brain and nerves, with directions for their treatment and cure. It has a highly allegorical frontispiece, and is prefaced with a description of the "Temple of Akropanamede."—*Boston Post.*

Mr. L. S. Richards gave his closing lecture on the sciences in Quincy, Mass., last Monday, The Patriot says:

"These lectures have been listened to with pleasure and increased interest by a very attentive audience, who are indebted to Mr. Richards for a few pleasant and well spent evenings. We think if our children could have more lectures, on some interesting subject that could be explained and illustrated, it would not only be of great advantage to them now, but some good seed might be sown from which a rich harvest might be reaped in the future.

A. J. DAVIS'S NEW BOOK,

Issued last week from the press of William White & Co., entitled "The Temple," treats of Diseases of the Brain and Nerves, developing the origin and philosophy of Mania, Insanity and Crime, with full directions and prescriptions for their treatment and cure. The book contains 460 pages, is beautifully printed and bound, with an original frontispiece, illustrative of "Mother Nature casting (devils out of her children." Price, cloth edition, $1,50, postage 20 cents; paper edition, (frontispiece omitted,) $1,00, postage 10 cents. Address the publishers, WM. WHITE & CO., No. 158 Washington street, Boston, Mass., or their New York Agents, the AMERICAN NEWS COMPANY No. 119 Nassau street, New York.

Spiritualist Lyceums and Lectures.

MEETINGS IN BOSTON.—*Music Hall.—Free admission.*—The Fifth Series of Lectures on the Spiritual Philosophy commenced in this elegant and spacious hall *Sunday afternoon, Oct.* 1, and will be continued every Sunday, *at 2½* PRECISELY, (except Dec. 17 and Feb. 11.) Dr. F. L. H. Willis will lecture Dec. 3 and 10, to be followed by other speakers of known ability, among whom are Miss Jennie Leys, Thomas Gales Forster, Mrs Cora L. V. Tappan, Mrs. Nellie J. T. Brigham, Prof. Wm. Denton, and Mrs. Emma Hardinge. Reserved seats for the remainder of the term, at a reduced price, can be procured of Mr. Lewis B. Wilson, Treasurer, 158 Washington street, or at the hall. Donations are solicited.

Eliot Hall.—The Children's Progressive Lyceum meets at 10½ A. M. Religio-Philosophical Club (conference) at 7½ P. M.

John A. Andrew Hall, corner of Chauncy and Essex streets.—Test circle at 10½ A. M., Mrs. Mary Carlisle, medium. Lecture and answering questions at 2¾ and 7½ P. M., by Mrs. S. A. Floyd.

Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs). Circle morning and afternoon; evening, lecture.

BOSTON.—*Eliot Hall.*—On Sunday morning, Nov. 26th, a fully attended session of the Children's Lyceum took place at this hall—exercises consisting of the regular order. The interest in the school seems to be on the increase.

Great efforts are being made by the officers of this organization to add to its usefulness. Dancing schools for children and adults—the first on Wednesday afternoon of each week, the second on Friday evenings, under the direction of Miss E. L. Merrill—are being carried on for the pecuniary aid and social benefit of the Lyceum, although children and adults not members are admitted. The course of lessons in both schools is at present about half through. At the conclusion of the children's school, an exhibition of their proficiency is to be given—one of the features of which will be a floral dance in which twenty-four children will participate. Particulars hereafter.

John A. Andrew Hall.—Mrs. Mary A. Carlisle gave an interesting séance at this hall, Sunday morning, Nov. 26th. In the afternoon Mrs. Sarah A. Floyd gave a finely attended séance. She lectured in the evening—her remarks being in answer to the objections to the Spiritual Philosophy urged by a Methodist clergyman.

CHARLESTOWN.—*Evening Star Hall.*—The conference at this hall, Sunday evening, Nov. 26th, was largely participated in by the Spiritualists of this city. Mr. Janes recited a poem, Miss Blanche Foster sang, and remarks were offered by Dr. A. H. Richardson and others.

The social assemblies, carried on under the same direction (E. B. Marsh), at Union Hall, each Tuesday evening, continue to be highly successful.

CHELSEA.—*Granite Hall.*—Horace Seaver, Esq., lectured at this hall, to a good audience, Sunday evening, Nov. 29th.

EAST ABINGTON.—*Phœnix Hall.*—Lilla H. Shaw reports: "On Sunday, Nov. 26th, the session commenced exactly at 1:30 P. M. The song and Silver-Chain recitation were taken from the 'Spiritual Harp.' The regular order of exercises were performed, and the following recitations given: Harry Fish, Ellen Grece, Minnie Lowell, Olive Holbrook, Cora Beal, Mrs. Vining, Ira Lowell. Song by the Duell sisters. Also a song by Guardian, Annie F. Shaw, and Edward Brown. Brainard Cushing, Leader of Star Group, considered the articles of faith of the Episcopal Methodists, and gave a short history of the founding of the society. It was voted, as the subject was such an interesting one, and so many wished to offer their thoughts, that the same be again considered in a fortnight. The Conductor announced some change in time of recitations, which were made at the officers' meeting on Saturday evening. The grand and target march now took place. The closing song was from the Manual."

Movements of Lecturers and Mediums.

Prof. William Denton spoke in Quinnebaug Hall, Putnam, Conn., on Friday evening, Nov. 23d. The house was crowded, notwithstanding the rain, and a fine brass band did the honors of the occasion. The Professor's subject was, "Who are Christians?" and his answer to the question astonished and electrified those who had previously given no thought to the matter, and strengthened liberal views in the minds of those who had.

Mrs. Emma Hardinge, owing to other arrangements, will not speak in Boston Theatre, Sunday evening, Dec. 3d, as previously announced. Her lecture is deferred for the present.

Mrs. A. P. Brown will lecture in Manchester, N. H., Dec. 17th and 24th.

Mr. Joseph D. Stiles will lecture in Old Union House, North Tunbridge, Vt., Sunday, Dec. 3d, forenoon and afternoon.

D. W. Hull will speak in Providence, R. I., during December. He would be glad to make engagements to lecture any evening during the week.

Prof. Denton spoke at Harwichport, Mass., Sunday morning and afternoon, Nov. 26th, the largest Spiritualist audiences assembling which have been known in that locality. Fifty-three dollars were raised by two collections for the support of the meetings on that day.

The Professor also spoke at Springfield, Mass., Wednesday evening, Nov. 29th, after which he took his departure for the West.

Dr. H. P. Fairfield will speak in Newton Falls, O., the two first Sundays in December, and in Ancora, N. J., the two last Sundays in December. Would like to make engagements for January, February and March. Address Ancora, N. J.

Cephas B. Lynn, the Western correspondent of the Banner of Light, will speak at East Saginaw, Mich., during the month of December.

Mrs. Emma Hardinge will lecture during December at Milford, Mass., Manchester, N. H., and Portland, Me.; during January, at Salem, Mass.; February, in Portland; March, in Providence, R. I.; April, in Boston. For week evenings and other Sabbaths, address, care Mr. Thos. Ranney, 231 Washington street, Boston, Mass. All engagements must be made near Boston or New York this season.

Giles B. Stebbins has been lecturing in Richmond, Ind., before the Lyceum Society of Spiritualists. He goes thence to his home in Detroit, Mich. He speaks in Sturgis during February.

Acknowledgments.

In acknowledging the receipt of funds sent to our care and forwarded by us to her, Mrs. Kimball writes as follows:

CHICAGO, *Nov. 22d*, 1871.

WM. WHITE & Co.—Yours of the 15th, containing a check for $47,75, is at hand. I am very grateful to you and to all others who have said by your generous deeds, "The children's Banner shall be sustained." The amount you sent will do much toward lifting the Banner from its ashes. Accept the grateful thanks of Yours truly,

LOU. H. KIMBALL.

PRESENTATION.—One of those little episodes that serve to make life charming, occurred last Saturday evening, in Union Hall during Prof. J. W. Cadwell's entertainment. It was the Professor's sixth lecture, or exhibition, in this place, and the hall was well filled. Just before instituting a change of the programme, the Professor was interrupted by Adjt. W. H. Wade of Post No. 145, G. A. R., who walked upon the stage and in a very modest and appropriate manner presented the Professor with an elegant gold watch, chain and charms, in behalf of the Post, for his generosity and liberal contributions for the benefit of the organization, amounting to about one hundred dollars.

Prof. Cadwell was taken by surprise at this unexpected testimonial of regard and appreciation, coming as it did in such a public manner and without any premonition, but replied in a very feeling and touching manner, closing with the prediction that such spontaneous scintillations of brotherly love and regard could not go long unrewarded.—*Central Falls (R. I.) Weekly Visitor, Nov. 24.*

To Correspondents.

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

C. B., BOWMANVILLE, ONT.—The letter you refer to has not been received at this office.

Message Department.

Each Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Conant,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles.

These Circles are held at No. 158 Washington street, Room No. 4, (up stairs,) on Monday, Tuesday and Thursday Afternoons. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited.

Mrs. Conant receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

☞ Donations of flowers for our Circle-Room are solicited.

☞ The questions answered at these Séances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspondents.

Sealed Letters.—Visitors at our Free Circles have the privilege of placing a sealed letter on the table for answer by the spirits. First, write one or two proper questions, signing full name to the same; put them in an envelope, seal it, and address to the spirit with whom communication is desired. At the close of the seance the Chairman will return the letter to the writer, with the answer (if one is given) on the envelope.

Invocation.

Oh thou Eternal One, who art the presiding genius of good abiding in every soul, leading that soul back to its native heaven, we ask of thee, this hour, to inspire thy children who dwell in the shadow of material doubt, that the angel of Faith, who has been so long knocking at the doors of their hearts, at the doors of their understandings, may find a welcome, and go no more out until the day when they shall be redeemed from the weakness of the flesh; then may this angel lead them from the darkness of this life to the brightness of the life to come. And for this dear Commonwealth of Massachusetts we ask thy special blessing. Bring thou the spirit of harmony out of all this discord—the spirit of peace, of truth and of righteousness, and that justice which can come alone from thee. Shed thy *mantle of* wisdom upon its rulers; inspire them to goodness; take away their error, and cloak them, oh Almighty God, with truth; for thine is the kingdom of the hour, and of all future life. Amen. Sept. 28.

Questions and Answers.

Controlling Spirit.—If you have questions, Mr. Chairman, I shall endeavor to answer them.

Ques.—"An Inquirer" desires information as to what is meant by the spirits, when, at the Banner of Light free circles, they use the expression "here." For instance: children frequently say, "I am so happy here;" "I go to school here;" or, "We have beautiful flowers here." N. P. Willis is represented, also, as speaking of his dog being with him "here." If the "spirit-world" is meant by the term, it would seem that it must have a locality—that it must be a world in and of itself, filled with spiritual beings, who, no longer clothed in flesh, are still engaged in the different avocations applicable to the present state of our being. Is this what the spirits mean to convey?

Ans.—Yes, it is. The spirit-world is by no means a mythical region, but a tangible place, where spirits have their abodes—their abodes being quite as tangible to them, in their spiritual state, as yours in the physical, natural state. So if I were writing to my friend in New York, myself being in Boston, I can properly use the term Boston." If I wish to say, "We do so-and-so [illegible] friend would understand that I mean in Boston, because I dwell there. You mortals understand—believers and unbelievers—that spirits, disembodied intelligences, abide somewhere, and that somewhere must be a spirit-world to them. Then, of course, understanding this fact, you must understand that they mean by the word "here," the place where they dwell—the spirit-world to them.

Q.—(From the audience.) How is it that my mother, who has been gone from this world thirty or forty years, can produce a likeness of herself just as she appeared before she died—the same dress, the same mode of wearing the hair?

A.—It is, properly speaking, a psychological process. For instance: the returning spirit, on coming in *contact* with earthly matter, with minds dwelling in material bodies, becomes immediately vividly *impressed* with its last sense of the conditions of earthly matter through which it lived. They are all distinct to it in memory. Its dress, its general appearance, the incidents connected with them, all are clear to it. By the process of intense outward thought concerning any one object, spirits are able to clothe themselves according to whatever objective form they may desire to assume. Your mother remembers how she dressed, in what manner she wore her hair, during the last weeks, days or hours of her life. She knows she will be remembered most distinctly, most satisfactorily by those who remain, if she can assume that objective form; so, all she has to do is to fix her mind upon the picture she wishes to weave out of your atmosphere. By intense outward thought, she clothes herself just as she wishes. It is a psychological, common process, which all spirits thoroughly understand. Even little children are acquainted with it.

Q.—Will you tell us, please, whether there is any difference between the mind of an idiot and the mind of a gorilla? and, if so, in what that difference consists?

A.—You have used the term "mind"; then keeping distinctly to that term, I should say there was little or no difference, perhaps not any. Had you used the term soul, I should have told you there was a wide difference, because the soul that has passed through all the various grades of lower life, and come up to the human, even though that human be imperfectly developed, even though an idiot—the soul is no less a soul, is equally pure, as thoroughly perfect as is the soul of one inhabiting a more favored form. The mind may be likened to a mirror through which the soul reflects itself upon the things here in this life. Gorillas have a mind, dogs have a mind, cats have a mind, birds have a mind, even snakes have a mind. We can go very far back, even down to the reptiles, and we find there is a mind. You call it instinct, we call it mind; for these creatures reason. The reptile reasons. "How do you know it does?" Here is a small garden worm; you come within a short distance of him; you stamp your foot; you make a noise; he rears his head, he looks around, determines from which way the sound comes, then he turns and runs in an opposite direction, showing that he has reasoned. Take a dog who has lost his master; he applies the sense of smell, he catches the magnetic scent, and then he reasons. He do n't know exactly which way to go, then he reasons. Still he is not satisfied, tries again; then he reasons that it is better to take the scent in the air, throws up his head and takes the scent, and immediately determines what way to go; goes in that direction looking for his master. He reasons concerning the obstacles he may have to overcome; there is reason in the wag of his tail, in the sudden lopping of his ears. He reasons when he meets his friend, and when he meets his enemy. This being true of him, is equally true of all other animals; true, in a degree, way down the scale in the lowest conditions of reptile life. Mind, then, is the mirror through which the soul reflects itself. This presupposes that animals have souls as well as minds. They do, but the soul of the animal, the soul of the reptile is different in degree from the soul of the human, and this can be clearly proved by its action upon matter, and by the laws governing it and matter combined. The soul dwelling in the human seeks to grasp the infinite, to learn all things, aspires unto all that there is in the universe. Other souls beneath it do not aspire, and they are the souls that are peculiar to animal life, that rise so far in the scale, and go no further. This is my view concerning the soul and the mind.

Q.—Do animals participate in the great hereafter?

A.—Yes, they do; but they are not *found in the* higher degree of spiritual life. They are intelligences—if I may so use the term—pertaining to the lower spheres of spirit-life, but not found in the higher.

Q.—Did Jesus actually raise the dead? or is it a power which has been attributed to him by some historians?

A.—Christ did not raise the dead, nor did he ever pretend to. His biographers, in collecting the broken fragments of his history, and compiling them, have rendered their own ideas instead of the material facts of the case. And yet where some of his mighty works are correctly rendered, they have been theologically transposed to suit the theologian, to mystify the people, to render godliness an extreme mystery. For instance: the raising of Lazarus. He is represented as standing by the grave where Lazarus had been buried four days. Did he say that Lazarus was dead? No; but it is evident from the rendering that his *friends* supposed him dead. Jesus said, "Thy brother shall rise again;" his sister replied, "I *know* that he shall rise in the last day, at the resurrection." Jesus immediately cried out with a *loud voice, "Lazarus, come forth!" and he came* forth. Now it should be understood, first, that Lazarus was not buried according to the custom of modern burial. He was not six, eight, or ten feet under the soil, as I know that was not the Eastern custom of burial; but he was laid in a kind of tomb, and that tomb was so constructed—for so they all were—that it would admit a certain portion of air. It was also a custom—and we are told by some that it was the law—that the door of the sepulchre should not be sealed until after the eleventh day. In the burial of Lazarus, he had been there, says the record, but four days; then of course the sepulchre was not sealed. Being aroused to consciousness, to physical strength and power, he could come forth. Jesus never pretended to raise the dead. When called to raise the maiden, and told that she was dead, he said, "She is not dead, but sleepeth." Jesus knew the law. He knew that when the body had come under the other law, the law of decay, the law that claimed it earthward, there was no possibility of the spirit or soul's ever entering that body again, and making use of it as its own. Jesus understood the law of human nature, or human life. He knew better than to suppose even that he could raise the dead.

Q.—Can spirits remove from this planet to any other solar system in the universe?

A.—[illegible] often do. Sept. 28.

William H. Crawford.

I am at a loss to know why I have been called here to answer a question concerning the time of my birth into this life, and my birth into a higher life. My interrogators have not seen fit to enlighten me. They doubtless seek for light from me. I was born into this world on the 24th of February, 1772. I was born into the higher life on the 15th day of August, in the year 1834. If my interrogators seek for true wisdom, I shall be most happy to aid them in their search, and so far as I may be able, to impart to them what I have learned during my stay in the spirit-world. My name—William H. Crawford. My home, when here in this earth-life, was about three miles west of Lexington, Va. Sept. 28.

Samuel McCloy.

How do you do, stranger? I were all the way off in Missouri about nine days ago; in the body then, out of it now; I 've borrowed this one for the time. The name of the body I shuffled off was Samuel McCloy. I reckon I led a very happy life here, and when old Death came knocking at my door, I said, "*All right; I'm ready.*" I never had any trouble with him, I just clasped hands pretty tightly with him, and went out very comfortably. Well, stranger, I were a strange sort of a chap when here, so my people would tell you. They had a power of religion, while I had none. They reckoned, all the while, that I was bound for hell, while they were bound for heaven; and they reckoned, too, stranger, that when I come to die, if I happened to know I was going, I 'd have nothing to lean upon, I 'd go out in a terrible state of mortal fear. But now, you see, it happened the other way. I was took down with fever; I fought with the fever about sixteen days, then it got the better of me. The doctor says, "Sam, you 've got to go; there 's no power on earth can save you." "Well, doctor, how long do you think I will live?" "You may last until to-morrow, but I do n't think so." So I grew worse. In a few hours the doctor came in again. "Sam," says he, "you are going." "All right," said I; and I felt all right. I believed if there was any other world it must be better than this, and as I never had any particular trouble with God, I did n't see why he should assign me a bad place in the other life. I always kept on the right side of my conscience. I never saw a poor fellow down that I didn't help him up. I do n't think I ever prayed. I do n't know as ever I did offer the usual kind of a prayer; but I done about as well as I could. I did n't have much of this world's truck, for I gave it away as I went along. And now my friends, who have such a power of religion to help them along here, may get mistaken when death knocks for them; they may find that it blocks up the way, and obscures their vision, and is rather a dark lantern, after all; for I take it, unless you happen to get just the right kind, and there is n't one in a hundred that does, you are better off without any. I am back here, stranger, for the benefit of those who are a little inclined to this way of spiritual thinking, but they will be sure to tell you they are Christian Spiritualists. Tell them I am all right on the other side; and I would n't give a straw, and a broken straw at that, for all the religion they have got to help them along in this world where I live; 'taint current here; they won't find any market for it at all; they 'd better dispose of it as soon as they can. Sept. 28.

L. H. Merrick.

I wish to communicate with my children, and to say that I rejoice to know that one of them is inquiring concerning the hereafter. Oh, William, my son, seek, and the heavens will be opened unto you, and the glory of God will be shown through the manifestations of modern Spiritualism. Be not discouraged, although you meet with many failures, for the end will be gloriously satisfactory. L. H. Merrick, of Pennsylvania.

Sept. 28.

Emma Foster.

I wish my father to give me the privilege of communicating with him, for I have much to say of importance to myself and to him. If I did not earnestly desire it, I would not come in this public way to ask for it. Emma Foster, to Capt. William Foster, of Providence, R. I. Sept. 28.

Séance conducted by Hosea Ballou; letters answered by L. Judd Pardee.

Invocation.

Oh thou, whose love doth breathe life into these eloquent passages from the Scriptures of Nature, [referring to the flowers upon the table,] thou, our Father and our Mother forever and forever—we ask this hour that we may be enabled to draw deeply from the divine wells of life within us, that we may thirst no more, so we may come nearer to thee; that we may comprehend more thoroughly thyself, and thy relationship to us; that we may define more perfectly the laws of life, of being, which we find around us and within us. And for every night of doubt, for every shadow that is flung over our souls, give us a sunbeam of truth. Make radiant all the darkened places of our being, and furnish us, oh Master of Life, with the key of knowledge. Amen. Oct. 2.

Questions and Answers.

Ques.—(From a correspondent.) Do not time and space constitute the dual God?

Ans.—No, not as I understand God. Time and space are but incidents in life—but passages in the Scriptures of life; they are not life itself.

Q.—(From the audience.) By what process were the fern pictures, seen upon the stone on your table, traced in their present position?

A.—It is a well-known scientific fact that stones, of whatever class, were *once soft soil—that they* have become hardened by the processes of Nature that are constantly going on in her underground laboratory. It is also a well-known scientific fact that these ferns, which appear like pictures upon the rocks in certain localities, particularly along Lake Superior, were, at the time that these rocks were soil, harder than the soil—more condensed. It is supposed—and probably with a degree of correctness—that these ferns were impressed upon the soil during the glacial period. Geologists have never been able, I believe, to find any such tracery dating beyond that period. They considered that these commotions in Nature produced all these rock pictures. It is a very reasonable conclusion to arrive at, certainly one which your speaker does not attempt to contradict.

Q.—Can spirits, who have been gone from earth thirty or forty years, produce a photograph of themselves as they appear now?

A.—Yes; they can assume any shape, any appearance that they can centre their thoughts upon.

Q.—In the Banner of June 24th, in the "Questions and Answers," concerning the origin of hell and the bottomless pit, the controlling intelligence, after stating the source from whence the term originated, says "that Josephus speaks about it." Please tell in what part of his writings it may be found?

A.—I think it is found in the latter clause of the seventeenth section—I am not positive, but it so occurs to me at present. Oct. 2.

Thomas La Croix.

I have heard the call that has come from my descendants—from my *family of earth.* I am conscious of my ignorance of these laws, yet I was anxious to respond. They tell me that their wish in calling for some one of the family is their desire to be enlightened concerning the things of the other life. They wish me, as an evidence of my return, to state where I died, and when, and under what circumstances. Well, then, I died at Richmond, Va., on the 26th of December, 1811. I was one of the audience in the theatre that was burned at that time—lost my life in that way.

I should be glad to bestow light upon any in this life who desire to receive it. I am very grateful for this unexpected call, notwithstanding it has brought me into a psychologic condition whereby I again—in imagery at least—suffer the tortures of death by fire. My name was Thomas La Croix; my age, forty-two years. I was a native of Canada. Oct. 2.

Truman Chase.

I am Truman Chase, of Dubuque, Iowa. I made a promise that when I was dead I would come here, and I said to my skeptical friend, "What shall I give you to satisfy you that it is me?" and he says, "Give me a passage from the Sermon on the Mount, and I will believe, I will have faith in your Spiritualism." Well, then, "Blessed are the pure in heart, for they shall see God." When my good, skeptical friend has thoroughly purged himself from religious error, he will be able to see God in modern Spiritualism. While he stands upon the platform of ignorance, thickly clouded with superstitious faith, he will hardly be able to see God anywhere.

I am happy in my new life. I realize a great many things that I did not expect—some that I did expect I do n't realize—yet, in the main, it 's about what I thought it would be. I hope this friend of mine will be equally satisfied when he comes over. I hope he won't take with him so much religious error as to befog him in the higher life. I numbered sixty-three years in this life. I have been in the other life ten, almost eleven weeks. Good-day, sir. Oct. 2.

Mary Dunham.

I wish to reach my son, Thomas Dunham. I died in Haverhill, Mass. I was seventy-three years of age. I 've been gone eighteen years.

Oct. 2.

Abraham Russell.

They used to call me Abe Russell; my name was Abraham. I was a sailor, and was lost overboard from the ship John Randolph. I hailed from Bath, Me. I just thought that, as this telegraph office was open, I 'd drop in, if I could, and drop a line through, saying, "I 'm all right." If they 've got any message to send back, I should be happy to receive it. They say there 's communication from both ends of the wire; then it 's fair that I should get a reply. By my coming this way, it 's understood I can come; should be glad to come again. Good day, captain. Oct. 2.

Alice Fales.

My mother said if I could only come here and send her a message she would try to feel reconciled about my going away and leaving her. I 've been gone just ten days to-day. My name was Alice Fales. I was eight years old. I lived in Columbia street, New York City. My father is dead, but I have n't seen him. He used to drink, and he died in a fit. My mother is very poor, but she knows about people's coming back after they are dead, and she 'd feel so glad to hear from me. She told me all about coming here, what I should do, and who I should ask to show me the way, but I did n't have to ask anybody. There was plenty of people coming, and all I had to do was to follow the crowd, just as you do to the circus.

I have n't seen anybody I knew here, but the people are all very kind to me; I do n't want for anything, only my mother—that 's all; but they say it is n't right for her to come yet, so I want her to try and be happy, and to be willing to stay a little while longer. When I get stronger, and know better how to go round, I 'll go out to Missouri, to Uncle Jacob, and try some way to get him to come and help my mother. I know my mother 's too proud to let him know how poor she is, but I shall go to him and get him to come and help her. Mother wanted me, if I could, to try and show myself to her, but I can't do it—I do n't think I ever can do it, but I 'll come here again if I can. Oct. 2.

Séance conducted by Theodore Parker; letters answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

Tuesday, Oct. 3.—Invocation; Questions and Answers; Mary ("Moll") Pitcher, of Lynn, Mass.; Mary Perkins, of Wareham, Mass., to her children; "Big John," a Shoshone half breed, to a white friend.

Thursday, Oct. 5.—Invocation; Questions and Answers; Philip Osborne, of London, Eng., to Philip Osborne in America; James Odell, of New Orleans, to friends; Amelia Worcester, to Susan Worcester; Neal Thompson, of Tarrytown, Penn.; Anna Williams, of Boston, to her mother.

Monday, Oct. 9.—Invocation; Questions and Answers; Ben. Johnson, of Burlington, Vt.; Mary Schawl, of East Boston, to Hans Schawl; Joseph Davis, to his father, Jefferson Davis; Alexander Robinson.

Tuesday, Oct. 10.—Invocation; Questions and Answers; Ann Carney, of Nova Scotia; Willie Demerest, of New York, to his parents; Henry B. Edgarton, of New York, to his father.

Tuesday, Oct. 17.—Invocation; Questions and Answers; Aunt Huldah Corson, of Glen Beulah, Wis.; Thomas Kelley, of Chicago, to his brother; Alice Hooper, of Winchester, Tenn., to her father; Walter Montgomery.

Thursday, Oct. 19.—Invocation; Questions and Answers; Maggie A. Thomas, of Chicago, to her mother; James Devine, of Boston, to his relatives; Nathan Stevens, to his brother, in Port Huron, Mich.

Monday, Oct. 23.—Invocation; Questions and Answers; Capt. William Madigan, 34th Mass. Reg.; Dr. William Wesselhoeft, to Mrs. Agnes Chesterfield; Maggie Dane, to Mrs. Elizabeth Williams, of Chicago, Ill.; S. S. Soule, to S. F. Tappan; Georgie Barrett Davis, of Manchester, N. H., to her father.

Tuesday, Oct. 24.—Invocation; Questions and Answers; William Jarvis, of 1st Mich. Cavalry, to his family; Capt. David Eldridge, of New Bedford, to friends; Frank Talbot, of Springfield, to his mother; Dr. John Dix Fisher, of Boston, to Mrs. Margaret Amory, of New York.

Thursday, Oct. 26.—Invocation; Questions and Answers; Alice Barron, of Chicago, Ill.; Peter Jennings, of Windsor, Conn., to his son William Jennings; Major Henry Constantine Smith, U. S. A.; John Campbell, of Somerville, to William White.

Monday, Oct. 30.—Invocation; Questions and Answers; Charlie Goodwin, of Lincoln, Me.; E. H. Ullman, of Chicago, Ill., to friends; Peter Fries, of Chicago, to his brother; Mary Morehouse, of Portland, Me.; John Garrat, of Portsmouth, R. I., to his descendants in England.

Tuesday, Oct. 31.—Invocation; Questions and Answers; Stanley Sergeant, of Morris, N. Y., to friends; J. G. Caldwell, of Birmingham, Iowa, to his wife; Bessy Cook, of Wilbraham, Mass., to her mother; George William Cartwright, of Manchester, Eng., to friends; Fannie Cooper, of New York City, to her mother.

Thursday, Nov. 2.—Invocation; Questions and Answers; Thomas Heard, of Bennington, Iowa; Doctor Thomas Noyce, of Boston; "Aunt Ruth," of Worcester; Minnie Robinson, of Plattsburg, N. Y., to her mother; Thomas Brinkley.

Monday, Nov. 6.—Invocation; Questions and Answers; J. R. Stull, to friends in Liberty, Ohio; Otis Tufts; Captain Mayo; Annie Lawrence, of Manchester, N. H., to her aunt.

Tuesday, Nov. 7.—Invocation; Questions and Answers; Edward H. Walker, of Buffalo, N. Y., to his father in Texas; William Allen, to friends in Boston; Ellen Sheldon, of Portsmouth, N. H.; Jane Elliot, of Boston.

Thursday, Nov. 9.—Invocation; Questions and Answers; Carrie Welden, of New York City, to Philip Welden; Hiram Emerson; Ebenezer Crowell, of Yarmouth, Mass.; Elizabeth Sanborn, of Suncook, N. H., to her children; Sandy Marden, of Portsmouth, N. H.

Monday, Nov. 13.—Invocation; Questions and Answers; Reuben Wentworth, of Boston; Matilda Abbot, to her brother; "Old Rat Trap Adams;" Marion Wallace, of Lowell, to her mother.

Tuesday, Nov. 14.—Invocation; Questions and Answers; George Pettigrew, of Portsmouth, N. H.; Samuel Raite, of Portsmouth, N. H.; Annie Williams, to her mother; Frank Keach.

Thursday, Nov. 16.—Invocation; Questions and Answers; Henry L. Lewis, of Fredericktown, Penn.; Sophia Faxon, of Boston; [illegible], to friends; George A. Dakin; Mamie Emerson.

Monday, Nov. 20.—Invocation; Questions and Answers; Dennis Dale, of New York City; Mary Cline, of Lowell, Mass., to her sister; Thomas Lillie, of Boston, to his son.

Tuesday, Nov. 21.—Invocation; Questions and Answers; Nellie Roberts, to Cecil Roberts, of Cambridge; Abraham Cameron, of New York City, to his brother; Sarah Sargeant, of Chicago, Ill., to her mother; Charles Dickens.

Thursday, Nov. 23.—Invocation; Questions and Answers; Thomas Nesmith, of Lowell, Mass.; Sarah Caswell; Walter Montgomery; Daniel Radcliffe, of Boston, to his wife; John MacGowan, of Glasgow, Scotland, to his son in America.

SPIRITUALIST MEETINGS.

Ancora, N. J.—The "First Spiritualist Society of Ancora" hold meetings each Sunday at 4 P. M. H. P. Fairfield, President. Children's Progressive Lyceum meets at 10¾ A. M. Eber W. Bond, Conductor; Mrs. Emmeline E. S. Wood Guardian.

Adrian, Mich.—Regular Sunday meetings at 10¾ A. M. and 7½ P. M., in Odd Fellows' Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mr. C. Case President.

Andover, O.—Children's Progressive Lyceum meets at Morley's Hall every Sunday at 11¾ A. M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

Baltimore, Md.—*Lyric Hall.*—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings. Children's Progressive Lyceum meets every Sunday at 10 A. M.

Lyceum Hall, Baltimore street, opposite Post-Office avenue. The Maryland State Association of Spiritualists hold meetings in this hall. Levi Weaver, President; George Broom, Secretary; Wm. Leonard, Treasurer. Children's Progressive Lyceum No. 1 meets every Sunday morning at 9½ o'clock, and every Thursday evening. Levi Weaver, Conductor; Mrs. Rachel Walcott, Guardian; Mrs. Elizabeth J. Wilhelm, Librarian; George Broom, Musical Director.

Brooklyn, N. Y.—*Brooklyn Institute.*—The Children's Progressive Lyceum meets at the Brooklyn Institute, corner Washington and Concord streets, every Sunday, at 10½ A. M. J. A. Wilson, Conductor; A. G. Kipp, Assistant Conductor; Mrs. Ada E. Cooley, Guardian of Groups. Lecture at 7½ P. M. by Mrs. E. F. Jay Bullene.

Masonic Temple.—The Spiritual and Progressive Association of Brooklyn, E. D., will hold meetings at the Masonic Temple, *corner of 7th and Grand streets, on each Wednesday* evening (instead of Thursday), entirely throughout the season. The most eminent trance, inspirational or normal *speakers may be invariably expected.*

Bridgeport, Conn.—Children's Progressive Lyceum meets every Sunday at 1 P. M., at Lyceum Hall. J. S. Shattuck, Conductor; Mrs. J. Willson, Guardian; Dr. Porter, Librarian; Edgar G. Spinning, Musical Director.

Battle Creek, Mich.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 10¾ A. M. and 7¾ P. M. A. P. Averill, President; J. V. Spencer, Secretary; William Merritt, Treasurer.

Chelsea, Mass.—*Granite Hall.*—Regular meetings of Spiritualists are held every Sunday evening at Granite Hall. The best of talent has been engaged, such as Mrs. Hardinge, Prof. Denton, Dr. Willis of New York, Miss Jennie Leys, Thomas Gales Forster of Washington, Mrs. Nellie J. T. Brigham, etc. All communications for the Association should be addressed to Dr. B. H. Crandon, 4 Tremont Temple, Boston.

Hawthorn-street Chapel.—The Bible Christian Spiritualists hold meetings every Sunday in Hawthorn-street Chapel, near Bellingham street, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. Seats free. D. J. Ricker, Sup't.

Cambridgeport, Mass.—Children's Lyceum meets every Sunday at 10½ A. M., at Everett Hall, Hyde's Block. Charles H. Guild, Conductor; Miss A. R. Martain, Guardian; Mrs. Wm. Atkins, Assistant do.; D. I Pearson, Librarian; M. Anderson, Secretary; Mrs. E. Murray, Treasurer; Charles Wiggin, Musical Director; Mrs. D. I. Pearson, Assistant do. Speakers engaged:—A. E. Carpenter, Dec. 3 and 10; A. C. Robinson, Dec. 17; Mrs. Clara A. Field, Dec. 24; Mrs. A. P. Brown, Dec. 31; Wm. Brunton, Jan. 14 and 28.

☞ Cleveland, O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Hall, 298 Superior street, opposite the Post Office, morning and evening, at the usual hours. D. U. Pratt, President; — Lown, Vice President; Dr. M. C. Parker, Treasurer; Joseph Gillson, Secretary. Children's Lyceum meets in the morning at Temperance Hall, 184 Superior street. C. I. Thatcher, Conductor; Miss S. J. File, Guardian; E. W. Olds, Watchman; George W. Wilsey, Treasurer; W. H. Price, Musical Director and Secretary.

Carthage, Mo.—The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

Cincinnati, O.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening in Thompson's Music Hall. G. W. Kates, P. O. box 568, Secretary.

Clyde, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meet in Kline's New Hall at 11 A. M. S. M. Terry, Conductor; J. Dewey, Guardian.

Deansville, N. Y.—Spiritualist meetings are held the first and third Sunday of every month. Mrs. E. A. Williams is engaged to speak until the first of March.

Des Moines, Iowa.—The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall (West Side), for lectures, conferences and music, at 10½ A. M. and 7 P. M., and the Children's Progressive Lyceum at 1½ P. M.

Delaware, O.—The Progressive Association of Spiritualists hold regular meetings at their hall on North street every Sunday at 7½ P. M. Children's Lyceum meets at 10½ A. M. Wm. Willis, Conductor; Mrs. H. M. McPherson, Guardian.

Foxboro', Mass.—Progressive Lyceum meets every Sunday at Town Hall, at 10½ A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

Hammonton, N. J.—Meetings held every Sunday at 10½ A. M., at the Spiritualist Hall on Third street. P. N. Parkhurst, President; Gerry Valentine, Secretary. Lyceum at 1 P. M. Merrill Parkhurst, Conductor; Mrs. J. M. Peebles, Guardian.

Hingham, Mass.—Children's Lyceum meets every Sunday afternoon at 2 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.

Houlton, Me.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings.

Harrisburg, Pa.—The *Spiritualists hold meetings every* Sunday evening, in Barr's Hall. H. Brenerman, President.

Kansas City, Mo.—Meetings are held in Good Templars Hall, corner 8th and Main streets. J. L. Morton, Moderator; Dr. E. E. Perkins, Treasurer; T. B. Johnson, Secretary.

Lynn, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening, at 3 and 7 P. M., at Cadet Hall.

Louisville, Ky.—Society and Children's Lyceum hold their services in Weisiger Hall, 4th street. E. R. Spurrier, President of Society; A. Cuscaden, Secretary. Regular lectures every Sunday morning at 11 o'clock, and evening at 7½. Speakers engaged:—Mrs. Laura Cuppy Smith during December; E. S. Wheeler during January; Moses Hull during February and March. Children's Lyceum meets in the afternoon at 3 o'clock.

Lowell, Mass.—The First Spiritualist Society meets in Wells Hall. Lectures at 2½ and 7 P. M. Jacob Nichols, President; J. S. Whitney, Corresponding Secretary; N. M. Greene, Treasurer. Children's Progressive Lyceum meets at 10¾ A. M. George B. Goodale, Conductor; Mrs. Caroline M. Smith, Guardian.

La Porte, Ind.—The Association of Spiritualists hold meetings every Sunday at Huntsman's Hall. Lyceum at 10½ A. M. *Conference* at 4 P. M. Warren Cochran, Cor. Sec.

Long Lake, Minn.—The "Medina Society of Progressive Spiritualists" hold meetings in the North School-House the *fourth Sunday of every month,* at 10½ A. M. and 2 P. M. Mrs. Mary J. Colburn, speaker.

Lawrence, Kan.—The Children's Progressive Lyceum meets every *Sunday, in Eldridge* Hall, at 3 o'clock P. M. A. B. Bristol, Conductor; Amelia R Bristol, Guardian; Mrs. Partridge, Secretary; Mrs. Cutler, Musical Director; A. Jones, Librarian. Sociable every Thursday evening.

Manchester, N. H.—The Spiritualist Association hold meetings every Sunday afternoon and evening, at Lyceum Hall. H. C. Sullivan, President; F. H. Saunders, Sec'y.

Marlboro', Mass.—The Spiritualist Association hold meetings in Berry's Hall every Sunday at 1½ P. M. James Lowe, President; Mrs. Sarah S. Foster, Secretary.

Milford, Mass.—Children's Progressive Lyceum meets at Washington Hall, at 11 A. M. J. L. Buxton, Conductor; Mrs. Cordelia Wales, Guardian; Mrs. Mary Bacon, Musical Director; H. S. Bacon, Corresponding Secretary.

Town Hall.—The Milford Spiritualist Association hold meetings at Town Hall the first and *third Sundays of each month,* at 2 and 7½ P. M. L. B. Felton, President; J. L. Smith, Cor. Sec.

Middleboro', Mass.—Meetings are held in Soule's Hall every other Sunday at 1½ and 6½ P. M.

Milan, O.—Society of Spiritualists and Liberalists and Children's Progressive Lyceum, meets at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

Morrisania, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3¾ P. M.

North Scituate, Mass.—The Spiritualist Association hold meetings the second and last Sunday in each month, in Conihasset Hall, at 10½ A. M. and 1½ P. M. Progressive Lyceum meets at the same hall on the first and third Sunday at 1½ P. M. D. J. Bates, Conductor; Deborah N. Merritt, Guardian; M. C. Morris, Secretary. Speakers engaged:—I. P. Greenleaf, Dec. 10; N. S. Greenleaf, Dec. 24; Mrs. Juliette Yeaw, Jan. 14.

Natick, Mass.—The Friends of Progress meet every Sunday at Templar's Hall, at 2 and 6 P. M.

New York City.—*Apollo Hall.*—The Society of Progressive Spiritualists hold meetings every Sunday in Apollo Hall, corner Broadway and 28th street. *Lectures* at 10½ A. M. and 7½ P. M. P. E. Farnsworth, Secretary, P. O. box 5679. The *Children's Progressive* Lyceum meets in the same hall at 3½ P. M. Dr. D. U. Martin, Conductor. *Speaker engaged.*—N. Frank White during December.

Masonic Hall.—The Spiritual Conference meets every Sunday at 2½ o'clock in Masonic Hall, 13th street, between 3d and 4th avenues.

New Orleans, La.—Lectures and Conference on the Philosophy of Spiritualism, *every Sunday,* at 10¾ A. M., in the hall, No. 94 Exchange place, near Centre street. William R Miller, President; J. H. Horton, Secretary.

New Albany, Ind.—The *Society of Progressive Spiritualists* hold meetings every Sunday at 2 and 7 P. M. J. Kemble, President; Isaac Bruce, Vice President; A. R. Sharp, Recording Secretary; A. C. McFadden, *Corresponding Secretary;* J. W. Hartly, Treasurer.

Newburyport, Mass.—The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 P. M. T. C. Carter, Conductor; Mrs. F. N. Landford, Guardian; J. T. Loring, Secretary; A. Lane, Treasurer; D. W. Green, Librarian.

Norwalk, O.—The First Spiritualist Association hold meetings every Sunday at 1¾ and 7 o'clock P. M., at St. Charles Hall, Main street. Ira Lake, Agent.

Osseo, Minn.—Children's Progressive Lyceum meets at Singer's Hall every other Sunday, at 10½ A. M. Mrs. Mary J. Colburn, Conductor; Mrs. Susie Thayer Curtis, Guardian of Groups.

Portland, Me.—Children's Progressive Lyceum meets at Army and Navy Union Hall, Congress street, corner of Brown, at 10¾ A. M. Capt. T. P. Beals, Conductor; R. I. Hull, Assistant Conductor and Treasurer; Mrs. T. P. Beals, Guardian; Miss M. Ella Bonney, Musical Director; Alphonso Yeaton, Librarian; Miss Abbie Farrow, Secretary.

Plymouth, Mass.—The Spiritualist Association hold meetings every Sunday in Leyden Hall. L. L. Bullard, President; Alice B. Sampson, Treasurer. Children's Progressive Lyceum meets in the same hall. L. L. Bullard, Conductor; Alice B. Sampson, Guardian; Clara Robbin, Librarian; Mrs. Lydia Benson, Musician.

Putnam, Conn.—Meetings are held at Central Hall every Sunday at 1½ P. M. Progressive Lyceum at 10½ A. M.

Painesville, O.—Progressive Lyceum meets Sundays at 10 A. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian.

Springfield, Mass.—Spiritualist Association hold meetings every Sunday in the Opera House, at 2 and 7 P. M. Harvey Lyman, Secretary. Speakers engaged:—Thomas Gales Forster during *December; Mrs. Anna M. Middlebrook* during January; Prof. Wm. Denton during February.

Springfield, Ill.—The Children's Progressive Lyceum meets every Sunday morning at 9 o'clock in *Capital Hall,* southwest corner Fifth and Adams streets. W. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

San Francisco, Cal.—Spiritualists and other Liberal Thinkers meet for conference and discussion every Sunday afternoon at 2 o'clock, at Dashaway Hall, on Post street.

Sacramento, Cal.—Spiritualists hold meetings every Sunday at 2 o'clock, in Pioneer Hall, 7th street. Mrs. P. W. Stephens, speaker.

Salem, Mass.—*Lyceum Hall.*—The Spiritualist Society hold meetings every Sunday, at 2½ and 7 P. M. Walter Harris, President; Henry M. Robinson, Secretary; Mrs. Abby Tyler, Treasurer.

Goodell Hall.—Free conference meetings are held by the Progressive Spiritualists every Sunday, at 5½ P. M.

St. Joseph, Mo.—Meetings are held every Sunday at the Spiritualists' Hall. John C. Bender, President; C. F. Smith, Vice President; John B. Harder, Recording Secretary; Dr. Daniel White, Corresponding Secretary; George Seifert, Treasurer.

St. Louis, Mo.—Lectures every Sunday during the winter, in Avenue Hall, corner of 9th street and Washington avenue, at 11 A. M. and 7½ P. M. Seats free; collection for expenses.

Topeka, Kan.—The "First Society of Spiritualists and Friends of Progress" meet every Sunday, at 10½ A. M. and 7½ P. M., at Constitution Hall, No. 133 Kansas avenue. Admission free. Mrs. H. T. Thomas, inspirational speaker; F. L. Crane, President; F. P. Baker, Secretary; Miss Alice Hall, Organist.

Toledo, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyceum in same place every Sunday at 10 A. M. C. B. Eells, Conductor; Miss Ella Knight, Guardian.

Vineland, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10½ A. M., and in the evening. President, Mrs. Ellen Dickinson; Vice President, John Gage; Recording Secretary, Mrs. Lucinda Ladd; Corresponding Secretary, Mrs. Mary E. Tillotson; Treasurer, C. B. Campbell. The Children's Progressive Lyceum meets at 12½ P. M. Dr. D. W. Allen, Conductor; Mrs. H. H. Ladd, Guardian; Lucius Wood, Musical Director; Mrs. Ella Tanner Assistant do.; B. F. W. Tanner, Librarian; Henry Wilbur, Assistant do. Speakers desiring to address said Society should write to the Corresponding Secretary.

Worcester, Mass.—The Spiritualists hold meetings every Sunday, afternoon and evening, in Horticultural Hall.

Yates City, Ill.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 2½ P. M.

[We would respectfully request all interested in spiritual meetings to forward us a correct list of officers and other matters pertaining thereto, as it is only by individual assistance that we can hope to make our announcements reliable.]

Passed to Spirit-Life:

From his pleasant home in Brewer, Me., Sept. 17th, Hiram N. Goodwin, aged 46 years.

In early life Bro. Goodwin joined the Baptist church, but as he advanced in years and grew in thought he burst the bands that held him to that creed and *started out into the* field of universal thought. When modern Spiritualism made its advent he was one of the first to investigate, and very soon became convinced of its realities, and ever after was ready to speak a word for the glorious cause that was very interesting to his mind. For several years his health had been declining, and the last year he was able to do but little, but his mind was very active, reaching after truth. He was a subscriber to the *Banner of Light,* and took great delight in reading its heavenly-inspired pages, and was about to renew his subscription when he was called up higher. He has left an amiable companion in feeble health, and three interesting daughters, whose sadness is often turned into joy by the assurance that the loved one is near.

M. Kingman.

From Leominster, Mass., Nov. 21st, Willis Johnson, aged 25 years, the dear son of true and firm Spiritualists.

The services were conducted in the Unitarian church, by Rev. W. Brunton, of Boston.

'T is not from choice we live our life,
And not from choice its peace or strife;
But bliss beyond all bliss to know
The Father marked the way we go;
And all to him is right and just,
And in his love we put our trust.
Our son remains the same dear boy,
Our darling love, our perfect joy.

From Prophetstown, Ill., Nov. 13th, Katie Spencer, only child of Mrs. M. L. Spencer, aged 20 years.

Good-night, sweet-voiced child. We will meet again in the morning. B.

[Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Michigan State Convention.

The Spiritualists of the State will meet in annual convocation at Battle Creek, on Friday, Saturday and Sunday, the 8th, 9th and 10th of December. Good speakers are expected, and a good meeting anticipated. Let the friends in the State heed the notice and attend the gathering. The Spiritualists of Battle Creek will entertain all who may come to the meeting. Let there be a full attendance.

J. P. Averill, *Sec.* E. C. Manchester, *Pres.*

Mediums in Boston.

DR. J. R. NEWTON,

Practical Physician for Chronic Diseases,
No. 35 HARRISON AVENUE,
(One door north of Beach street,)
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DR. J. R. NEWTON *is successful in curing* Asthma, effects of Sunstroke, Softening of the Brain, Jaundice, Neuralgia, Heart Disease, Nervous Debility, Diabetis, Liver Complaint, Dyspepsia, Weak Eyes, Failing of the Womb and all kinds of Sexual Weakness, Weak Spines, Ulcers, Loss of Voice, Rheumatism, Bronchitis, Hemorrhoids, Felons, and all kinds of Lameness and Weakness of Limbs. Oct. 7.

DR. G. W. KEITH,

Magnetic and Eclectic Physician,
No. [illegible] Florence street, Boston.

ALL forms of disease treated successfully. Most cases cured without medicine. Dr. Keith is having wonderful success in treating patients at a distance, by the use of his Magnetic Conductors, magnetized and medicated powders; appointing hours for sitting passive to his influence; directions in regard to diet, &c. He is devoting from four to six hours each day to this peculiar phase of healing. As a slight remuneration for time employed, five dollars sent in advance will insure thorough treatment for one month. Patients cured or greatly benefited are expected to send, at their option, an additional sum. 2w*—Dec. 2.

MRS. ALBERT MORTON,

MEDICAL, Business, Test and Prophetic Medium. Letters answered, $2,00. Clairvoyant remedies sent by mail. Analysis of ores. No. 26 Hanson street, Boston. tf—Oct. 28.

DR. MAIN'S HEALTH INSTITUTE,

AT NO. 226 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please enclose $1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. Oct. 7

MRS. A. C. LATHAM,

MEDICAL CLAIRVOYANT AND HEALING MEDIUM, 292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the Lungs, Kidneys, and all Billious Complaints. Parties at a distance examined by a lock of hair. Price $1,00. 4w*—Dec. 9.

B. F. RICHARDSON,

BEST known as the Blind Medium, has taken rooms at 75 Harrison avenue, Boston, where he will give private sittings daily, and investigating circles Tuesday, Thursday and Friday evenings of each week. All forms of disease treated successfully, with or without medicine. Hours from 9 A. M. to 6 P. M. 2w*—Dec. 2.

MRS. BELLE BOWDITCH

HAS resumed her business at No. 798 Washington street, Room 3, Boston. Will attend to circles in the evenings. Nov. 18.—4w*

MRS. J. M. CARPENTER (formerly J. M. Friend) *will see those desiring* MEDICAL EXAMINATIONS at her residence, 1567 Washington street, (corner Northampton,) Boston, on Tuesdays, Thursdays and Saturdays. Patients treated at a distance—examination $2,00. Sealed letters to spirit friends answered. Terms $2,00. Nov. 25.

MRS. EMMA RHODES BECKWITH, (late of Providence,) has taken rooms at No. 46 Beach street, Boston, and will attend to healing through spirit and clairvoyant power. She is permitted to refer to W. Foster, Jr., of Providence. Dec. 9.

MRS. MARY A. CHARTER, Successful Developing, Healing, Test and Business Clairvoyant. Photographs of controlling spirits forwarded, postpaid, on receipt of 25 cents. 17 Central Square, East Boston. 8w*—Nov. 18.

MRS. R. COLLINS, Clairvoyant Physician and Healing Medium, has resumed practice. Examinations by lock of hair, $3, by person, $2, at 9 East Canton st., Boston. Sept. 30.—13w*

MRS. M. CARLISLE, Test, Business and Clairvoyant Physician. Hours from 9 A. M. to 9 P. M. No. 94 Camden street, Boston. 13w*—Nov. 4.

MRS. L. W. LITCH, Trance, Test and Healing Medium, 163 Court street, Boston. Circle Tuesday and Sunday evenings at 7½ o'clock. 4w*—Dec. 2.

A. S. HAYWARD, Vital Magnetizer, No. 82 Dover street, Boston. CONSULTATION FREE. Oct. 28—tf

MRS. MARSHALL, Spiritual Medium, 19 Temple place, Boston. Hours, 10 to 12, and 3 to 5. Nov. 4.—13w*

SAMUEL GROVER, HEALING MEDIUM, NO. 23 Dix Place (opposite Harvard street). Dr. G. will attend funerals if requested. 3m*—Dec. 9.

MRS. ELDRIDGE, Business and Medical Clairvoyant. Circles Thursday and Sunday eve. 1 Oak st. Nov. 25.—4w*

DR. F. HATCH, Magnetic Physician, 8 Hayward place, Boston. Office hours from 8 A. M. to 4 P. M. Dec. 2.—4w*

A. H. RICHARDSON, Healing Manipulator, No. 95 Main street, Charlestown, Mass. 4w*—Dec. 2.

Miscellaneous.

VICK'S FLORAL GUIDE For 1872.

OVER ONE HUNDRED PAGES—*printed in* **Two Colors**, on superb TINTED PAPER.——**Four Hundred Engravings of Flowers, Plants and Vegetables,** *with Descriptions,* and TWO COLORED PLATES.——Directions and Plans for making Walks, Lawns, Gardens, &c. ——The handsomest and best **Floral Guide** in the World.——All for **Ten Cents**, to those who think of buying Seeds.——Not a quarter the cost.——200,000 sold of 1871. Address,

JAMES VICK,
Rochester, N. Y.

Dec. 2.—3w

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(*Successors to Engley, Rice & Peck.*)
323 Washington, cor. West St., Boston.

Feb. 18.—1y

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, $2,00; Brief delineation, $1,00 and two 3-cent stamps.

Address, MRS. A. B. SEVERANCE,
Oct. 7. White Water, Walworth Co., Wis.

E. A. SAWTELLE,

Practical Voicer and Tuner, selects Pianos and Organs

FOR HIS FRIENDS AND PATRONS, to their perfect satisfaction, and at a great saving to their pockets, as he sells *only the best instruments, and at wholesale prices.* Societies generously dealt with. Instruments rented and sold on installments, in Boston and vicinity. Refers with pleasure to the following well-known gentlemen: Prof. Wm. Denton, J. M. Peebles, H. B. Storer, M. D., of Boston; Prof. J. H. W. Toohey, of Providence, R. I.; S. Waldron, Esq., of Malden. Call at or address SMITH'S ORGAN FACTORY, Tremont st., opposite Waltham street, Boston, Mass. 13w*—Oct. 7.

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Sept. 23.—13w*

"THE INVENTORS' EXHIBITION AND PATENT RIGHT ASSOCIATION," No. 12 Warren street, New York, *solicits Patents, exhibits,* sells and buys Patents and Patented Goods. "PATENT RIGHT GAZETTE," price 10 cents. AGENTS WANTED. Aug. 12.

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MRS. M. LAING, Clairvoyant and Magnetic Physician, No. 300 West 28th street, first door from 8th avenue, (over the drug store,) New York. Office hours: from 9 A. M. to 4 P. M. 6w*—Nov. 4.

THE FEDERATI OF ITALY.

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Member of the American Oriental Society, New York Historical Society, Albany Institute, &c., &c.

Author of "Circassia, or a Tour to the Caucasus;" "Adventures and Observations on the North Coast of Africa;" "The Para Papers on France, Egypt and Ethiopia;" "Crimora," etc.

This is a romance of the most exciting character, and full of stirring incidents. The FEDERATI were a band or association of individuals in Sardinia, when it was still an independent kingdom, who were pledged to undying hostility to ultramontanism, and therefore were friends of a constitutional system. They chose their moment for action when Austria was about to engage in an expedition against Naples. Beset with spies, the victims of the omnipresent inquisitorial spirit, afraid to speak even in a whisper of politics, they were compelled to throw all their thoughts into the forms of sentiment. The tale carries one beyond the kingdom's boundaries, and to the seas. It is skillfully conceived and constructed, its wide variety of characters affords constant excitement and pleasure, and its progress among a train of pleasurable incidents is almost like the poetic vision of the tripping of the rosy hours. As a piece of romantic and sentimental characterization, it is worthy of special remark, and will provoke a favorable comparison with some of the most praised romances of the time.

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Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor.

Office at his Spiritual, Reform and Liberal Bookstore, 614 North Fifth street, St. Louis, Mo.

☞ Copies of the Banner of Light, including back numbers and bound volumes, can always be had at this office.

SPIRITUALISM.

BRO. WARREN CHASE—I have been much pleased with your editorial notices, giving the reasons why it would not pay you to go great distances to attend the annual American Spiritualist Conventions. They are good, useful, social meetings, but have no well-defined objects of sufficient importance to attract you forcibly to them; the subjects usually being of more importance to special persons than to the public generally, and are presented in such a desultory manner as to be better suited to erratic minds, than to those trained to method in business as yours has been. Such results must be expected—when a new religion is to be established—among people accustomed to the old religious ways. These old ways and the schemes to benefit the people by mixing the old and the new, are the side issues which tend to educate the masses out of the old into the new, and must be encountered before the new can be securely established in the minds of the people. And Spiritualism is constantly mixed up in these eddies of thought or attempts at reform, and must be until a sufficient number of people are educated into its knowledge to combine to put it into practical working order.

Spiritualists have decided that this cannot be done at present, by any special plan of electing delegates to conventions, nor by establishing old style colleges or schools. These at best are matters of secondary importance, but have done excellent service in the hands of their able advocates, in agitating thought and correcting old errors. The delegates of the Fifth National Convention, held at Rochester, N. Y., made a declaration of the religious principles of Spiritualism as they understood them. This contains our special and distinctive views and foundation principles—to be read and proclaimed as such by all people, and should not be classed with isolated resolutions. Three delegate American conventions have been held since that, without making any declarations that will be considered of great importance in history, as appears to you, and, I think, to most Spiritualists. Right here arise two important questions: What ought to be done? And what are Spiritualists prepared to do?—to make conventions that will be of marked importance in this age? Our heavenly religion is declared. Shall we not declare the general and special moral principles that surround it and attach it to the people of the earth?

Religion relates to God and the spirits of heaven. Morals relate to man and his duties on earth. There never has been a religion that did not have its peculiar moral principles; nor a system of morals that did not have its special religion. And as every religion establishes its appropriate morals, Spiritualists must establish the moral principles which their religion necessarily inculcates. Here is their next field of labor, in my estimation. We find fault with the moral principles which Christianity has established in the laws and usages of the people of Christendom; but these must be continued in spite of our denunciations, unless Spiritualists can agree upon a better system of morals that are in harmony with their religion; and, without this agreement, Spiritualism, as a religion, must fail. It has a heavenly basis; it must have an earthly one, or come to naught. Every religion must have its moral principles to nourish and protect it on earth, as surely as corn must have its husks to protect and nourish it until it is ripened for the use of man.

The reader will naturally infer, from what is said above, that I wish a mass convention to be held by such Spiritualists as agree that the moral principles which Spiritualism inculcates should be adopted, as they understand them, and proclaimed to the world of mankind. The peculiar tinge which Spiritualism gives to morals is that the spirits of our summer land, or heaven, live in societies, as they are attracted by love and interest. The judgment thrones of God, Christ and the apostles have vanished, and every spirit judges itself, and, if any wish society, they must conform to the laws of society; but if they prefer to be alone they can, and enjoy life as well as the solitary Digger Indian in the prolific wilds of California. The laws which bind spirits together in associations are the same as the laws of Nature in this world. They give the same rights, privileges and special personal immunities, and subject them to the same restraints, disabilities and special personal duties. And when Spiritualists make the true laws for their associations, they will not vary from the laws of Nature in giving personal rights, nor from those of the highest angels of heaven in their general primary principles. This subject is worthy of the attention of the most intelligent persons in our ranks, and of many conventions dedicated especially to its consideration. With this short introduction for the important subject, I leave it for you and the many other readers of the Banner to say what you think of it, and what ought to be done for the best results to be obtained from the religion of Spiritualism.

Yours for the best of all good ways,
H. S. BROWN, M. D.

561 Milwaukee street, Milwaukee, Wis.

We do not differ essentially from Bro. Brown in his views expressed in the above letter; but after many years of efforts with a few earthly friends to get the machinery in operation that should, by organization, hasten the great changes and reorganization of society, and unite the two worlds and bring the "kingdom of heaven," or spiritual forms of social and religious life of the summer-land and earth, we have come to the conclusion that we cannot hasten it, nor do much to aid it, except by and with the agency of wise spirits who are watching the ripening harvest fields of earth, and will thrust in the sickle as soon as the harvest is fully ripe. We acknowledge the utility of conventions in forming acquaintances and dissipating personal prejudices by a more intimate acquaintance with each other, and also in a limited effect of the resolutions passed and sent out to the few who will read them, who are not already convinced of their truth; but this is of little moment, as we view the subject.

A national organization ought, in our estimation, to be of more importance and do more important work than to merely introduce persons and secure acquaintances, which is about all we have as the result of our seven years' effort, and even this is not well affected as yet. The sharp corners and angularities of many are somewhat smoothed, but not many are yet fitted for important places of trust in the new dispensation. We left the national organization because it lacked practical utility, as we thought, and although not abandoning the idea of its ultimate success, we do not expect to take part in the work except as a citizen of the other life, for which we are nearly ripe, both in body and soul. Nevertheless, we would encourage all who engage with honest motives and world-wide philanthropy in any and every effort at social and religious reform. We are well aware that Spiritualists generally are not sufficiently enlightened on the social question to organize and act harmoniously as yet, but they will be.

☞ Dr. R. R. Roberts, the successful healer, who has been laboring in California for several years, and recently has astonished the citizens of Utah by healing the sick without the name of the Mormon prophet, gave us a call on his way to Little Rock, Arkansas, where he intends to introduce the system of healing by spirit-magnetism. We can cheerfully recommend Bro. Roberts to our afflicted friends in Arkansas, where he intends to spend the winter. Arkansas is a State in which very little work has as yet been done for our cause, and yet there is need of it, as we are constantly assured by the testimony of those who know. Good test mediums and lecturers who could labor and itinerate as we did twenty years ago, could do much good in that State and Texas, and we trust the field will not be left long unoccupied.

WILLIS, THE SPIRIT-ARTIST.

An estimable friend, holding an important public position in the city, brought us a picture which he obtained from Mr. Willis during the short time he stopped here, and which he says he would not part with for $10,000 if he could not get another. He went to Mr. Willis with no cavilling spirit, but frankly and confidingly handed him the $5, and said he should be glad of anything that was spiritual, and at any rate he could have the $5 if he would *try* to get something of the kind. While sitting for his picture he mentally requested any spirit near him to put its hand on his head. When the picture was developed on the plate it was a fine and distinct likeness of his grandfather—who died many years ago in Germany—standing behind him with his hand on his head as requested, and of which request the artist knew nothing, so that his *psychic force* could not have directed it. Any one can see the family resemblance.

CONSTITUTIONAL EQUALITY AND RIGHTS OF WOMAN.

Those who want this question settled in their minds should read this thorough and exhaustive book, by Tennie C. Claflin—148 pages of condensed argument, clear and forcible, that cannot be refuted, and will scarcely fail to convince the most inveterate skeptic, unless his prejudice entirely obscures his reason. We thought John Stuart Mill left but little chance for argument on the other side, but this book leaves none; and the politician who is shaping his course for future greatness must get out soon on the right side of this woman question. Shrewd men like Hon. B. F. Butler see the future certainty of woman's equality in the civil rights of the government, and are not backward in acknowledging its justice; but the trembling conservatives, who know no power greater than the church-created institution of the past, will be blind leaders of the blind, till both are in the ditch.

☞ Our esteemed brother, A. J. Fishback, whose opinions are worthy the confidence of all, assures us that he has recently visited the rooms of Madison Doherty, of Indianapolis, Ia., where spirit pictures are taken, and that he is fully satisfied that photographs of spirits are taken there, and that Bro. Doherty and the establishment are worthy the confidence of all Spiritualists, and will do a great and good work in bringing the spirit-world and life more nearly into realization and participation in this; thereby advancing the best interests and welfare of society here. We rejoice with our brother in every good sign of progress, for surely there is need enough of reforms and great changes, which are surely pending. Without the aid of the spirit-world, we have little hope of redemption for man in this life, he has been so long perverted by a false theology.

Dr. William Persons, the celebrated healer by laying on of hands, has returned to St. Louis; and although not advertising nor soliciting patients, has nearly his whole time taken up by patients who are sent by those he has treated. The Doctor is quite successful in extreme cases, and has a large experience and any amount of testimony to his healing powers. He has not yet decided on his winter route.

Spiritualism in Memphis, Tenn.

MESSRS. EDITORS—We have had Brother J. M. Peebles with us for the first time, and have had a good time. It was an oasis in this spiritual desert. He is the first one who ever stood upon the rostrum in our midst and advocated pure, undefiled Spiritualism. The late Dr. J. B. Ferguson gave it some beautiful touches, for which our good wishes still linger around his spirit, but Mr. Peebles delivered full batteries. But alas! we are destitute of test mediums! Tell them all to come this way when they journey South. This would be an excellent place for a good test medium to dwell. There never were any public test mediums here but the Davenports, and they drew overflowing houses. J. A. COOPER.

New Publications.

THE ATLANTIC for December closes the year with characteristic brilliancy and energy, opening with a philosophic paper from John Fiske on "Light and Darkness," which he handles in an original and impressive manner, and extending its attractive and erudite list under the auspices of popular writers and authors like Longfellow ("The Legend Beautiful"), De Forrest ("Kate Beaumont"), Henry James, Jr., ("Watch and Ward"), Clarence King ("Shaster"), W. D. Howells ("Their Wedding Journey"), J. G. Whittier ("Chicago"), Warrington ("Gen. Butler's Campaign in Massachusetts"), James T. Fields ("Our Whispering Gallery"), and Bret Harte ("The Princess Bob and Her Friends"). The book notices are of the standard quality. The Atlantic proposes a more extended programme for the next year. To begin with, Dr. Holmes is to be "The Poet of the Breakfast Table" through the year; a posthumous romance of the lamented Hawthorne will be produced; Parton is to furnish a series of chapters from his "Life of Jefferson"; Prof. De Mille, of "The Dodge Club", will expatiate in "The Comedy of Terrors"; and "The Diversions of the Echo Club" will furnish a convenient vehicle of critical opinion and gossip on all the prominent English and American poets of our time. In addition to these positive attractions, the Editorial Department will be greatly enlarged in respect to its fuller and more thorough treatment of Science, Art, Music, and Literature; so that the whole year's product will be such a complete supply of sterling popular literature as will put competition in the shade, and leave the general and cultivated reader little to ask for.

LIPPINCOTT'S MAGAZINE for December is a triumphant closing of a successful year of this favorite monthly, which has, as we have frequently remarked, the genuine magazine flavor throughout. The new number continues the popular "Scrambles among the Alps," which are promised through several more issues of the coming year. "The Cold Hand" is a true spirit story, well told, and located in the Dorchester District, on Savin Hill. The following articles are "Phantom Limbs," "Trips to the River Plate," "My Long Lost Brother," "Balzac as Artist and Moralist," "Atholl in Virginia," the second part of "A Branch of Lilac" and "The Sharpless Crayons." The review department is well sustained, the critical and expository commentaries being just what the reader desires. Lippincott makes generous promises of enterprise for 1872, and the public may feel sure of their being kept.

Miss Virginia F. Townsend has ventured upon a new social story, or novel, which she names "THE DEERINGS OF MEDBURY." It is a bright and cheery book, and in its heroine, Hollis Deering, displays rare skill and power of characterization. Her career is depicted in strong outlines, and her life is made to wear a beauty truly ideal. Besides possessing a striking interest as a story, the "Deerings of Medbury" are a means of displaying the artistic touches of the author, who loves nothing so much as to depict a noble being, working unselfishly for the advantage of others.

An old lady thinks the Bonds must be a family of strong religious instincts, because she hears of so many of them being converted.

I have sworn upon the altar of God eternal hostility to every form of tyranny over the mind of man!—*Thomas Jefferson.*

Mrs. Woodhull at Steinway Hall.

On the evening of Monday, Nov. 20th, Mrs. Victoria C. Woodhull made an address at Steinway Hall, New York, on "freedom in the social relations," involving the great questions of marriage, divorce and prostitution. The night was wet and disagreeable, but the hall was crowded with an audience of about three thousand persons. Every foot of standing ground in the aisles was occupied; every seat on the ground floor and in the galleries was filled.

Mr. Theodore Tilton led Mrs. Woodhull upon the platform, and, introducing her, said: "As to her character I know it, and believe in it, and vouch for it. As to her views, she will give them to you herself. It may be that she is a fanatic; it may be that I am a fool; but, before high heaven, I would rather be both fanatic and fool in one, than to be such a coward as would deny to a woman the sacred right of free speech."

When we consider the degree of vituperation and hate that are lavished on Mrs. Woodhull because of her social views, Mr. Tilton showed a courage worthy of all honor in taking her by the hand and braving the sneers to which he inevitably subjected himself.

Mrs. Woodhull, in commencing her remarks, referred to the ignorant and malicious attacks upon her, and said: "I know if I am not the vile person they would make me, that they cannot injure me; and if I am, then I deserve all that can come."

Of prostitution, she said:

"There are scores of thousands of women who are denominated prostitutes, and who are supported by hundreds of thousands of men, who should, for like reasons, also be called prostitutes, since what will change a woman into a prostitute must also necessarily change a man into the same."

To this she added:

"But, exclaims a very fastidious person, then you would have all women become prostitutes? By no means would I have any woman become a prostitute. But if by Nature women are so, all the virtue they possess being of the legal kind, and not that which should exist with or without law, then, I say, they will not become prostitutes because the law is repealed, since at heart they are already so. If there is no virtue, no honesty, no purity, no trust among women except as created by the law, I say heaven help our morality, for nothing human can help it. [Applause and hisses.] It seems to me that no grosser insult could be offered to woman than to insinuate that she is honest and virtuous only because the law compels her to be so; and little do men and women realize the obloquy thus cast upon society, and still less do women realize what they admit of their sex by such assertions. I honor and worship that purity which exists in the soul of every noble man or woman, while I pity the woman who is virtuous simply because a law compels her." [Applause and hisses.]

Considerable dissatisfaction was here manifested by the audience, but after some hissing and cheering commingled, the speaker continued:

"I do not care where it is that sexual commerce results from the dominant power of one sex over the other, compelling him or her to submission against the instincts of love, and where hate or disgust is present—whether it be in the gilded palaces of Fifth Avenue, or in the lowest purlieus of Greene street—there is prostitution, and all the law that a thousand State assemblies may pass cannot make it otherwise.

"I know whereof I speak; I have seen the most damning misery resulting from legalized prostitution—misery such as the most degraded of those against whom society has shut her doors never know. Thousands of poor, weak, unresisting wives are yearly murdered, who stand in spirit-life looking down upon the sickly, half-made-up children left behind, imploring humanity for the sake of honor and virtue to look into this matter—to look into it to the very bottom, and to bring out into the fair daylight all the blackened, sickening deformities that have so long been hidden by the screen of public opinion and a sham morality.

"It does not matter how much it may still be attempted to gloss these things over and to label them sound and pure; you, each and every one of you, know that what I say is truth, and if you question your own souls you dare not reply: it is not so. If these things to which I refer, but of which I shudder to think, are not abuses of the sexual relations, what are?"

The passage which excited the most attention from the audience was the following:

"I would not be understood to say that there are no good conditions in the present marriage state. By no means do I say this; on the contrary, a very large proportion of present social relations are commendable—are as good as the present status of society makes possible. But what I do assert, and that most positively, is, that all which is good and commendable, now existing, would continue to exist if all marriage laws were repealed to-morrow." [Applause and hisses.]

At this point Mrs. Booker, a sister of Mrs. Woodhull, but opposed to her views, rose from the midst of a company of both sexes in a private box, and excitedly said, "I would like to know how you would like to be born into the world and not know who was your father or mother?"

A scene of confusion ensued, and Mrs. Woodhull, abandoning her manuscript, advanced to the front of the platform, and said:

"There are thousands of noble men and women in the world to-day, who never knew who their father was. It is not such a terrible thing after all to be born illegitimate. Better be born illegitimate, of a good stock, even if you know not who your father was, than be born legitimate, and know your parent only to blush for him or her. Some of the best men this country ever produced were illegitimate sons. The gallant Farragut was illegitimate; so was William P. Fessenden. Instances without number could be cited. I assert that there are, at this day, suffering from the stain of illegitimacy, as good and noble men and women as any man or woman before me; and God knows—I do not know—how many illegitimate men and women are in this hall to-night."

After an exposition of the principles of social freedom, Mrs. Woodhull continued:

"An exhaustive treatment of these subjects would involve the inquiry what should be the chief end to be gained by entering into sexual relations. This I must simply answer by saying, 'Good children who will not need to be regenerated,' and pass to the consideration of the relations themselves. All the relations between the sexes that are recognized as legitimate are denominated marriage. But of what does marriage consist? This very pertinent question requires settlement before any real progress can be made as to what social freedom and prostitution mean. It is admitted by everybody that marriage is a union of the opposites in sex; but is it a principle of nature outside of all law, or is it a law outside of all nature? Where is the point before reaching which it is not marriage, but having reached which it is marriage? If true, mutual, natural attraction be sufficiently strong to be the dominant power, then it decides marriage; and, if it be so decided, no law which may be in force can any more prevent the union than a human law could prevent the transformation of water into vapor, or the confluence of two streams; and for precisely the same reasons—that it is a natural law which is obeyed; which law is as high above human law as perfection is high above imperfection. They marry and obey this higher law than man can make—a law as old as the universe and as immortal as the elements, and for which there is no substitute. They are sexually united, to be which is to be married by nature, and to be thus married is to be united by God."

According to the Tribune, after the interruption by Mrs. Booker, Mrs. Woodhull continued her address at race-horse speed, as if she feared that something would again interpose. Free love, she said (by which she did not mean promiscuity), would be an integral part of the religion of the future:

"The legitimate sequence of social freedom is free love, or freedom of the affections. 'And are you a free lover?' Yes, I am a free lover! [Loud hisses.] I have an *inalienable, constitutional* and *natural* right to love whom I may, to love as *long* or as *short* a period as I can, *to change that love every day*, if I please, [renewed hisses] and with that right neither you nor any law you can frame have any right to interfere; and I have the further right to demand a free and unrestricted exercise of that right, and it is your duty not only to accord it, but, as a community, to see that I am protected in it. I trust that I am fully understood, for I mean just that, and nothing less.

Why did Mrs. Fair kill Crittenden? Free love was not the inciter. It was because she believed in the spirit of the marriage law; that she had a *better right* to him than had Mrs. Crittenden, to whom the law had granted him; and, rather than give him up to her, to whom he evidently desired to go, and where, following his right to freedom, he *did* go, she killed him. Could a more perfect case of the spirit of the marriage law be formulated? Most assuredly no! If Mrs. Fair had told him to go in peace, when he desired such freedom, would it not have been the more Christian course, and would not Mrs. Crittenden have *loved her for so doing?* I tell you, my friends, that you have taken hold of the wrong end of this business. I have a better right to speak, as one having authority in this matter, since it has been my province to study it in all its various lights and shades. When I practiced clairvoyance, hundreds, ay, thousands, of desolate, heart-broken men came to me for advice. Some may think that it is better to keep the semblance of a husband or wife, even if it be not a lover. Such is not my philosophy. I address *myself* to such as have souls. If you belong to the other sort, take advice of a Toombs lawyer, and not of me.

The honest women of a town in the State of New York, some two years ago, organized for the purpose of putting down prostitution. They pushed the matter until they found their own husbands, brothers and lovers in these houses of prostitution; then they desisted, and nothing has been heard of the movement since. Promiscuity in sexuality is simply the anarchical stage of development wherein the passions rule supreme. What can be more terrible than for a delicate, sensitively organized woman to be compelled to endure the presence of a beast in the shape of a man who knew nothing beyond the blind passion with which he is filled, and to which is often added the delirium of intoxication? I protest against this form of slavery! I protest against the custom which compels women to give the control of their maternal functions over to anybody. It should be theirs to determine when and under what circumstances the greatest of all constructive processes—the formation of an immortal soul—should be begun. It is a fearful responsibility with which women are entrusted by nature, and the very last thing that they should be compelled to do is to perform the office of that responsibility against their will, under improper conditions or by disgusting means."

Mrs. Woodhull then concluded her lecture with an eloquent peroration.

Mrs. Booker (rising in the balcony): I want to know how it is possible for Mrs. Woodhull to reform the ladies in Green street if she is in favor of promiscuous intercourse? [Applause and laughter.]

To which some one replied: "Mrs. Woodhull is as much opposed to promiscuous intercourse as you are—if you only had the brains to understand her."

Here the audience dispersed.

Matters in this Country and Europe.

Prince Alexis still continues to be the point around which clusters the general interest. After a brief visit to Washington, and a characteristic reception by Gen. Grant, he returned to New York on Friday evening, Nov. 24th; on Saturday he visited the fortifications of the harbor and the tunneling at Hell Gate, in company with Gens. McDowell and Ingalls; on Sunday he attended services at the Russian Church. He is to visit Boston, per invitation of its city government and citizens, Thursday, Dec. 7th.

A terrible snow storm in Montana, Nov. 24th, swept away whole herds of cattle—the keen wind freezing to death many herders and buffalo hunters—and two companies of U. S. Infantry while returning from Fort Browning were enveloped, and obliged to go into camp twelve miles outside of Helena, many of the men being badly frozen. Utah and western Kansas also suffered severely. The thermometer stood at 30 degrees below zero.

Per English despatches it appears that a steamer in the Suez Canal, crowded with pilgrims from Algiers to Mecca, was run into and sunk—seventy-five passengers lost. Seventeen deaths have recently occurred—per police report—in London, Eng., from the extreme cold, among the unprepared poor. The Bromwich coal mine exploded Nov. 23—eight men killed. The Prince of Wales is reported as very ill.

Paris is exercised over the fate of the gallant Gen. Rossel, of Commune memory, who now lies under sentence of death.

Prussia is preparing to reënter France and reoccupy the recently evacuated departments—cause: the asserted weakness of the Theirs government.

Decker, the unpopular governor of Limburg, whose appointment wrought such excitement in Belgium, has resigned.