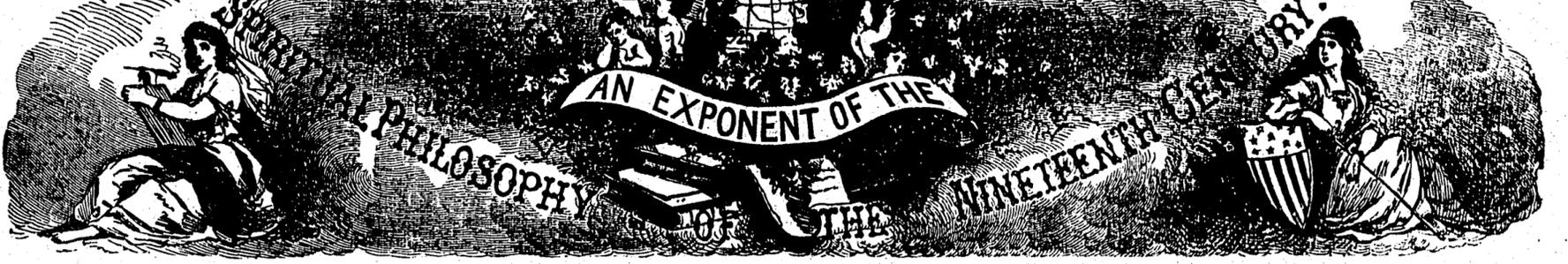


BANNER OF LIGHT.



VOL. XXX.

W.M. WHITE & CO.,
Publishers and Proprietors.

BOSTON, SATURDAY, JANUARY 13, 1872.

(\$3.00 PER ANNUM,
In Advance.)

NO. 18.

Spiritualism.

ETCHINGS FROM THE SOUTH.
NO. II.

BY J. M. PEEBLES.

Messrs. Editors—According to the historian, it was in the spring of 1682 that Robert Chevalier De La Salle (reign of Louis XIV.) and the Prince De Conti explored the Mississippi River to its mouth. In 1699 a settlement was commenced at the Indian village of Biloxi. This for several years was the headquarters of the Louisiana Colony. These Frenchmen lived in perfect peace with the Indians, pronouncing them hospitable, honest and true-hearted. It being found, in 1718, that Biloxi was ill adapted to a seat of government, Bienville selected the site and founded the city of New Orleans. In 1803 Louisiana was ceded by France to the United States, and in December, 1804, the first Legislature meeting, New Orleans was incorporated a city. It has passed through severe struggles, and even now is reeling under a debt of twenty-five millions of dollars. Mutual recriminations are passing between those in and those out of office. Is the world really becoming better or not?

THE SUNDAY ARRANGEMENTS.

Our New Orleans Spiritualists have secured a beautiful and magnificent building for their winter series of lectures—*Minerva Hall*, on Olio street. The audience was comparatively small, though highly intelligent, at the first gathering. Last Sunday the addition of another hundred chairs was required to accommodate the people. The work goes bravely on. The singing is good. The matter of getting into operation a Lyceum is now being agitated. The friends have already perfected an organization. Mrs. Charles Rice is giving sances each night with excellent success. Some of her tests are considered astounding. Mrs. Hollis, a superior medium of Louisville, is expected in this city soon. Then, with the sances of Mrs. Rice, Mrs. Hollis, Mrs. Boen and others, week-day evenings, Lyceum sessions Sunday afternoons, and lectures morning and evening, the machinery will be quite complete. Energy, enthusiasm, consecration and system are indispensable to success.

DELICIOUS ORANGES.

Reminded of Byron's language with reference to Greece, may we not also term Louisiana "the land of the sun?" Certainly the weather these December days is warm and delightful. Mosquitoes in night-time continue to sing their noisy ditties outside the netting. What were these insects made for? One of the most difficult questions the French and English in the provinces used to ask us was, "What is the climate of the United States?" We could only answer, Nearly every climate, from "Greenland's icy mountains to India's coral strand." While New Englanders to-day are in all probability rubbing their frost-red noses, the out-door toilers of New Orleans are wiping the dripping perspiration from their foreheads.

Last evening Spencer Field, Esq., a gentleman connected with the Unitarian society, though a most devoted Spiritualist, brought us a basket of delicious oranges just gathered from the orange-trees that dot his own garden. These orange-groves in winter-time, and fragrant magnolias in early spring, are among the many attractions of the South. Receiving these oranges, "over there" flashed upon our mind, as recited, per request, by Emma Hardinge-Britton, in St. George's Hall, London, at her public farewell:

"Oh, the spacious, grand plantation
Over there!
Shining like a constellation
Over there!
Orange-buds and passion-flowers
Lattice the hymenal bowers
Over there!"

SPIRITUALISM COSMOPOLITAN.

This spiritual movement, planned in the Parliaments of Heaven, is not local, but world-wide. Continents and islands have heard the resurrection trumpet. Every enlightened country of earth has its Spiritualist literature, lecturers and media. John the Baptist preceded Jesus.

"Ring in the Christ that is to be."

sings the poet laureate of England. An English acquaintance of ours, spending the winter in Germany, sends a Hungarian Monthly devoted to the interests of Spiritualism. Verily, it is an unknown language to us, with the consonants greatly in excess. Subscribers may direct thus: "Swiatlo, Zagrobowe, Dzienick, Sprytystyczny, Hungary." This calls to mind the fact that when Louis Kossuth was speaking, a number of years since in Faneuil Hall, Boston, his organs of speech for the moment seemed paralyzed. The reporter said the orator stopped, and explained the cause of his emotions thus:

"I passed last night in a sleepless dream. The shades of the martyrs of my country passed before my eyes, and once more I heard the millions of my native land shouting for liberty. In vision I saw the fallen defenders of Hungarian freedom rise in their dusty tombs and inquire for the fate of their mortal brothers; and when they saw that the light of liberty had not yet dawned upon their father-land, each took in his long fingers a sprig of myrtle, and retired again to await the morning's dawn, when a nation's harp should be taken from the willows, and the crushed people of Central Europe reach the promised land of liberty, shouting: 'The truth, it hath triumphed, the people are free.'"

A country producing such a man, speaking under such an inspiration, should have a *Spiritualist Journal*. In the year 1800 or less, Spiritualism will be the religious teaching of the world.

QUERY.

Does Henry Ward Beecher sincerely believe in the church doctrine of future endless hell torments? If so, can he not spend his allotted years better than writing in the *New York Ledger* on "cats" and "potatoes?" How fresh in our memory is the hymn:

"Great God I on what a slender thread
Hang everlasting things."
Think of it, sinners in Brooklyn, and all the land, dropping, dropping into hell, where the "worm dieth not, and the fire is not quenched," and a popular clergyman spending his time writing about "cats!"

JUDGE EDMONDS'S 11,000,000!

Human Nature of November, published by James Burns, London, has a paper of some thirteen pages, under the heading of "Spiritualism in America," by William Tebb of London. Deeply interested, we read and greedily digested the article. And though Mr. Tebb is a personal friend, though he writes in a careful, candid spirit, we nevertheless feel that the paper is open to and invites criticism. This work legitimately belongs to Judge Edmonds, Luther Colby, or Hudson Tuttle. We venture the following suggestions:

I. Owing to the vast extent of territory from New York to San Francisco, and from St. Paul to New Orleans, it must be far more difficult for a resident of London to form a just estimate of the number of Spiritualists in America, while on running railway trips through the country, than for an American stopping some eight or nine months in London, yet making frequent visits to the provinces, to pronounce upon the number of Spiritualists in England. This latter, we should not presume to do. Our effort at getting statistics in "her majesty's kingdom" for the "Year-Book of Spiritualism," would dampen all courage in any such direction.

II. What meaning does Mr. Tebb attach to the word "Spiritualists?" Would he make any distinction between Spiritualists and Spiritists? Philosophically considered the words are not interchangeable. The metaphysical, Cousin, in his "Good, Beautiful and True," writing of the Christian religion, uses the term Spiritualism as the opposite to materialism. With an eye to the force of all this, it must be conceded that Spiritualism implies far more than Spiritism. Mazzini, the Italian patriot, Camille Flammarion, the Parisian astronomer, Mr. Jackson, the English writer, and Mr. L. S. Richards in the *Banner of Light*, employ the term "Spiritism," defining it to mean the science of spirit-converse. Others take a similar view of the matter. The discrimination is sound and sensible. We confess to past carelessness in the use of these words. "Confession," say the Catholics, "is good for the soul."

When Judge Edmonds, after a labored investigation, based upon extensive travel, voluminous correspondence, close reading of newspapers, secular and religious, converse with eminent clergymen, and the statistical statement of Catholic Bishops in Council, put down the number of "American Spiritualists as high as eleven millions," he evidently meant that there were eleven millions of our citizens who believed in the present ministry of spirits—believed upon testimony and satisfactory evidences in the certainty of an open intercourse with the inhabitants of the spirit-world. And every year, and every day of the year convinces us that Judge Edmonds's estimate was approximately correct. If individuals were sufficiently frank, and a census possible, doubtless the figures would exceed those fixed upon by Judge Edmonds of New York.

III. Straws tell the way the wind blows. Slight circumstances are full of useful lessons. Lecturing the Sundays of last month in Memphis, a city of some 60,000, we were told that four-fifths of our usual audiences belonged to different churches. It is certain that those firm Spiritualists, Mr. and Mrs. Holmes, who so hospitably entertained us, are members of the Episcopal Church. It is also certain that W. H. Butts, the able and energetic Secretary for the Spiritualists of the city, is a member of the Methodist Church. Every intelligent, inquiring man feels morally certain that there are millions of believers in spirit communion in our Protestant and Catholic churches. Bishop Henri, of Wisconsin, related to us, a few years since, scores of clairvoyant marvels and spirit manifestations that had come under his observation in the Roman church. Mr. Tebb, in publishing the letter from the Rev. Adin Ballou, might have added that Mr. Ballou stands connected with the Unitarian denomination. The Rev. Mr. Gudworth, sometimes speaking for the Spiritualists in Music Hall, Boston, is a declared believer in Spiritualism. Rev. Mr. Kelso, pastor of the Unitarian Church, Alton, Ill., is another. We know personally over thirty of this class of "liberal clergymen," who, though not publicly avowing, firmly believe in Spiritualism. Some of them, however, "have an odd way of showing it."

The Mormons, in the beginning, were not polygamists. The sealing of "wives" was an after revelation; but they had spiritual manifestations from the first. Visiting the Mormon Temple, five years since, in Kirkland, near Palmsville, Ohio, we conversed for hours with a venerable Spiritualist who personally knew Joseph Smith, and witnessed some of his clairvoyant manifestations and healing powers. This patriarchal man, though not understanding it at the time, considers him to have been a great medium, yet frequently prostituting his gifts to base purposes. The "gift of tongues," the "discerning of spirits," and many marvels certainly followed those "latter day saints." Thousands of the Brigham Young Mormons to-day are Spiritualists, or rather Spiritists—as we fall to see anything very spiritual having half a dozen wives, or more! It should be remembered, once and forever, that the fact of mediumship has nothing to do with moral character. Media powers have to do with phenomena—with the science of spirit-converse. Those brave souls who have recently come out of Mormonism into Spiritualism, denounce both the theory and practice of polygamy.

The thinking multitudes of Spiritualist believers in America are constituted of the unchurched—the great unorganized! Millions may be found in the churches, however, who accept all, or a part of the phenomena as among the startling

realities of the age. For prudential reasons, these prefer to remain within the pale of Christendom. If their consciences approve, far be it from us to pass harsh judgments.

All must admire the genial, fraternal spirit in which Mr. Tebb wrote; and many of his hints concerning the influence that Spiritualists cast, or rather fall to cast, upon the popular mind, are too true. Observation, experience, and deeper baptisms into the fountain of divine wisdom will ultimately remedy many of these defects. Childhood is but a prophecy of sterling manhood. Relating to the number of believers in spirit communion in America, the two estimates stand thus:

Judge Edmonds, 11,000,000	William Tebb, 650,000
------------------------------	--------------------------

Few of our fellow-countrymen will hesitate in the decision that the figures of the former are far nearer the facts in the case.

New Orleans, La.

LETTER FROM THOMAS GALES FORSTER.

DEAR BANNER—The beautiful phenomena and glorious philosophy of our most holy faith—Spiritualism—certainly constitute an unmistakable guide-book to the human soul, telling us of the pathway "arched with galaxies and paved with suns" through which we shall pass to eventual beatitudes. I feel this to be a fact, more and more fully, every hour that I live. How truly grateful should every heart practically prove, that has been inducted into even a partial appreciation of this glorious gospel of the hour. Through its instrumentality, millions of hearts are beating with a holy joy, and hundreds of thousands of homes in this land of ours made glad by the demonstrations of immortal life. Through its influence, the sun in the material heavens seems to shine brighter, and this laughing and peopled earth no longer "a vale of tears." Earthly troubles assume a different garb, and human sorrow has changed its texture. The household is no longer desolate, and the heart no longer bowed down by loneliness. Tears are dried upon the hearthstone, and the sigh of despondency no longer agitates the bosom of the believer. Oh, beautiful, glorious, beatifying religion, that is filling all around, above, below, with a deep atmosphere of love, and that animates the appreciative soul with nobler purposes and loftier deeds! Oh, bright, noble, profound philosophy—the human heart can have no desires above the consolations derivable from thee, and the human soul no higher aims than are enjoined and encouraged by thy precepts!

I have been more directly led to such reflections, which might be much more extended did your space allow, by a recent experience, which has filled me with unbounded gratitude to the noble spirit that has so long guided and controlled me, and animated me with additional courage to dare and do in behalf of what demonstrates itself to my consciousness as truth.

I spent last week in the city of New York, where I received much of kindness and courtesy from some of the noble Spiritualists of that great metropolis—more of that, however, at some other time. During my stay, by invitation, I visited Dr. Slade at his residence, No. 210 West 43d street, of whose mediumship much has been written and said. Nevertheless, in justice to the spirits, to the medium, to the world of mankind in general, and to myself, I feel impelled to give you my experience with him. I will be as brief as possible. To begin—Dr. Slade and myself entered a back room through glass folding-doors leading from his parlors, where we left three or four ladies and gentlemen awaiting an opportunity for a sitting. The Doctor suspended the curtain of black cambric to which Mrs. C. L. C. alludes in your issue of the 23d inst., at one side of the ordinary table, at which he and myself took our seats. Immediately I felt soft, delicate hands upon my own, clasping my wrist, and touching different portions of my person. Then "Owasso"—taking control of the medium, stated to me that the "Dayton man" was present, and would endeavor to materialize, and show himself to me. I should have stated that an aperture some eighteen inches square, existed in the cambric curtain alluded to. Upon this aperture I was directed to look, by the light of the gas burner, the light being only partially turned down. Presently, with the intensest awe and reverence, I looked upon a majestic and noble brow, and within three feet of my own! I gazed for a moment, speechless. Then I said, "Can it be possible, Mr. Dayton, that I behold you, thus materialized?" He smiled, oh, so sweetly, and bowed his head in assent. I then said, "God bless you, Mr. Dayton, for all that you have done for me, and through me, in the past." He again smiled most graciously, bowed his head some four or five times, and his lips moved, as if he spoke, although I did not hear any sound from them. He then disappeared. I do not know how others may feel, or what they may say, touching such an experience; for myself, I am almost overwhelmed in the boundlessness of my gratitude and love.

The next day, I called at Dr. Slade's, and sat for a few moments with him at the table. I held the slate used at the sittings, with my left hand, close against the under side of the table, and held both the hands of Dr. Slade in my right hand, on the upper surface of the table; when, upon the side of the slate held against the table, was written the following communication, which I immediately copied, *verbatim*:

My Good Brother and Medium—We feel blessed since you have looked upon our face, as we on yours. Oh, might the whole world see, as you have seen! Dear brother, may the sunshine of wisdom and the dew of human sympathy, fragrant with the balm of angel teaching, ever inspire and bless your pathway, as you are imparting strength, hope and joy to the darkened souls of humanity, that you may bring them the fruits and flowers of life's divinest ministry. I shall always be your guide and protector in life.

Yours, as ever,
EDGAR O. DAYTON.

The profound and lasting gratification that has

been afforded me by these facts and assurances, is beyond the power of language to express.

The next night, however, I had an additional joy. One of my angel-daughters in the same way presented herself. She had on her head a crimson velvet turban, dotted with golden spangles, with a bird-of-Paradise plume. Her garb was of gauzy material, bespangled with silver. I spoke to her; she smiled very sweetly, and her lips moved. I did not hear her voice, but Dr. Slade heard the dear word, "Papa!" As before said, I am utterly at a loss to express how much of true happiness these experiences have afforded me, and will therefore desist. I trust others may visit Dr. Slade, and receive a similar gratification to that with which I have been blessed.

I am lecturing here during the present month, and, I trust, quite acceptably, as the audiences evidently increase in numbers. There are quite a number of true, noble and intelligent souls in Springfield, who feel the truth of Spiritualism, and are not ashamed of its public acknowledgment; whilst here, as well as elsewhere, are those who have been forced, from the evidence of their senses, into an acknowledgment of the great fact of spirit intercourse, but yet lack the moral courage to aid in the public promulgation of the beautiful tenets which are the legitimate outgrowth from the same. Let us trust and hope, however, that the psychological influences of the church and of society are diminishing throughout the land, and that all who see the truth may yet be enabled to assume the responsibility of its public recognition.

I am domiciliated at the hospitable mansion of Bro. Harvey Lyman, who, together with his most estimable lady, leaves no means untold to render me comfortable and happy. Their residence has been for years the delightful home of mediums called to labor here, and all unite in love and gratitude for their many kindnesses. I am told, too, by those well informed, that it has been mainly owing to their effort and means, that public gatherings have been maintained in Springfield for some years. May the good angels reward them, in addition to the happiness engendered in their own hearts by the invigorating spirit of the great truth they so zealously labor to sustain. They have three sons, whom they are gently inducting into a knowledge of the philosophy of the skies. May those now promising boys, by a noble manhood in the future, add to the happiness of their declining years, as they have so much added to the happiness of the children of our common Father.

Fraternally yours,

THOS. GALES FORSTER.

Springfield, Mass., Dec. 18, 1871.

SOME ITEMS FROM FRENCH AND SPANISH JOURNALS.

BY G. L. DITSON, M. D.

Messrs. Editors—Please allow me to turn back to past numbers of the *Revue Spirite*, and make a note of such articles as seem to me worth recording in your valuable paper. I do not mean to say that there is a single page in the *Revue* that does not merit attention; but only a limited amount of matter can be reproduced here, and a judicious selection, judiciously condensed, elicits no little scrutiny and anxiety.

I wish first to record the *chrysmatologie* of Pierre Leroux. During those terrible scenes of strife when the destroying angel spread his dark wings over the fair fields of fertile France, Pierre Leroux passed into the world of spirits. To say of this noble soul that he was simply a Spiritualist, would be shaking but one branch of that majestic tree which bore fruit of marvelous quality and ripeness. He combated the materialists with ardor, saying, "In destroying that which exists without replacing it by something else, you dig for the rising generation an abyss in which it will some day be engulfed." His valuable article, *Ciel sur la terre* (heaven on earth), published more than twenty years ago, was thought worthy of the present epoch, and was republished last May in the *Journal des Etrangers*. It is also to Pierre Leroux that we are indebted for the best work which we possess concerning Spiritualism among the ancients. His book, *L'Humanité*, published in 1840, contains the most precious documents in relation to re-incarnation, bringing under contribution Virgil, Plato, Pythagoras, Apollonius of Tyana, Moses, the sect of Jews, Christ, and, in a word, all the historians of antiquity. It is painful to record that the last days of this talented man were spent in misery in a little German village, where he in vain solicited employment with which to gain an honest, honorable livelihood.

The April number of the *Magnétique*, of Geneva, republished the article in the *Banner of Light*, entitled "A Charming of Reptiles," a story concerning a boy who entered, unharmed, a den of poisonous snakes. To show that that was, and that similar phenomena are the result of magnetism, the editor says: One of his friends, of trustworthy record, stated to him that, when traveling, some sixty years since, his horse became lame. Arriving at a village, he summoned a veterinarian, who removed a shoe, thinking the trouble arose from a badly-driven nail. No relief followed, and further use of the beast seemed impossible. A man then approached the owner of the horse and said that he could cure the animal in an instant. The proposition was accepted with joy. This man then placed his hand on the lame side, passed his own foot up and down the lame leg of the horse, recited a prayer, and then, suddenly stopping, exclaimed, "He is cured!" The horse was, indeed, perfectly well from that moment.

The *Revue Spirite* publishes the article which was in the *Banner*, April 17th, written by Madison Alth, respecting a very beautiful spirit manifestation at East Bridgewater. As it may have escaped others' notice, as it did mine, I will give a brief outline of it. A lady had a little daughter, three years of age, named Eva. An elder

brother had lost a daughter five years of age, named Etta. A short time after the death of the latter, and during the night, when all was still, Eva suddenly cried out, "Look, mamma! what is that?" "I see nothing," said the mother. "Look up," said Eva, pointing to the ceiling; "oh, mamma, look! Etta—Etta!" "What are you saying?" demanded the mother. "It is Etta and my aunt Emille," was the response, "and I see also the angels." She then spoke of flowers which she saw, and finally stated that Etta had gone. A year passed, and, though she often mentioned Etta, she led no one to suppose that she saw her. One day, however, when playing in her bedchamber, she began talking as if she had a playmate. Presently she ran into an adjoining room, and called her mother to come and see Etta, who had come to play with her. The mother came, but saw no one. "But Etta is here by my side; do you not see her?" She indeed gave every evidence that she really was playing with her former companion. Another remarkable fact connected with it, is, that Etta stated that her little friend had on a brown dress. Now, Etta had a new brown dress, made by her mother a short time previous to her demise, had worn it only once, and was buried in it; but these facts were wholly unknown to little Eva.

Dr. N. communicated to the *Revue* an account of another vision very similar to the above: "A few months ago," he says, "I had the care of a little child very ill of typhoid fever. On the day of his death, perfectly conscious, and giving hopes to his parents, by his good appearance, that he would recover, he joyously called out to his mother, while he pointed with his finger to an open door, 'Mamma! mamma! see—see!' He called by this name a little girl named Louisa, with whom he had formerly played, but who had when he died nearly a year. As soon as he had made this exclamation, he fell back unconscious on his bed, and in less than two hours, rendered up his last sigh."

"It is now about six months," says another contributor, "a lady of Brest was awaiting her son from Cherbourg, where he had just arrived in a ship. In the middle of the night, she heard his step ascending the stairs, but was surprised that he had not announced by the post his arrival in port, as was his custom. 'I heard him as he came up,' said the lady, 'and he seemed to stop at my door—nothing more. I thought I might be deceived. I had hardly placed my head again on the pillow, ere I heard the same step on the stairs, and the stoppage at my door, which now opened, and brought to view my son. He entered, and I saw him distinctly; for the gas was burning, and lighted sufficiently the apartment. He approached my bed, but it seemed impossible for me to move or to understand what he said. Soon he turned away, and went to his own room. I heard him undress himself, throw his shoes upon the floor, and even heard the buttons of his vest, as he threw it over the back of a chair. Then I heard the creaking of his bed, as he placed himself upon it. As, however, he had not kissed me on his arrival, as there was something strange in it all, I feared he was ill, and so arose and went to his chamber; but what was my astonishment to find no one there, and the bed untouched! Fear, and a presentiment that something had happened to my child, prevented me from again returning to my bed. Three days afterward, a letter announced his death in the hospital at Cherbourg, the same evening he had appeared so lively to me at Brest.'"

The *Revue* has three long articles in consecutive numbers on *Le lendemain de la mort*, or Future Life according to Science, by M. Louis Figuer. I have not had time to peruse them carefully, but they appear to analyze the work with profound ability, and I only wish I had the space and the power to give them in all their force and terse vitality to your many and learned readers.

This same periodical contains also a number of proofs of man's double. It cites several cases in which it would seem hardly possible that any mistake could occur. I know of a lady here who has seen herself apart from herself, and was considerably frightened; not that she was not good looking, or even handsome; but that she could be thus multiplied, and hence, perhaps, be claimed by two parties.

I have before me four numbers of that able journal, *El Criterio Espiritista*, of Madrid. They contain many communications from the spirits through various media, but, though appearing to be of a high order, such as Cervantes, Pitt, Cromwell, might dictate, they promulgate only such truths as we are more or less familiar with. Several articles on *La Magia y el Espiritismo* and *El Curandero de Sans* must attract no little attention. The latter, in Part II, handles without gloves those time-serving, disingenuous editors and scribblers, who, hesitatingly, without long, patient, honest investigation, declare those who believe in the phenomena of Spiritualism to be mad or fools. "Do you forget," says this author, "that Socrates, Christ, Paul, Galileo, Giordano Bruno, Fulton, Galvani and a host of others were called crazy only because they announced truths which were in advance of the age? Do you believe the accusers then had reason on their side? Experience says, no. Fear, then, that the experience of to-morrow may render you ashamed of your timidity. Recall the proverb of the Arab: 'The tongue sometimes cuts off the head.' Be cautious, then, or you may lose your head by your own proper (or improper) 'unruly member' of the mouth.'"

CATHOLICISM IN NEW ENGLAND—The Pilot says that in the city of Boston alone there are nearly 60 priests and over 100,000 Catholics. There are in the diocese, which, instead of comprising all New England, is now only half of Massachusetts, 160 priests and nearly 300,000 Roman Catholics. In the whole of Massachusetts there are now over 200 priests and 400,000 Catholics. In the original diocese of Boston (all New England) there are over 300 priests, and probably over 600,000 Roman Catholics.

Free Thought.

POLYGAMY IN UTAH.

Messrs. Editors—In several recent issues of your valuable paper, you have articles treating of the subject in this Territory, particularly with regard to the practice of polygamy among the Mormon people. One of the points is to the effect that it is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man.

It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man.

It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man.

It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man.

It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man.

act of adultery was complete, and he has not little sympathy from the better class of Mormons, the general verdict being that he is right. Again, this cannot be taken as a precedent in other cases, for where the wife's consent is obtained, it would not act as a bar to an action for adultery.

While prostitution has been denounced on one hand, incestuous marriages have been frequent. Mother and daughter, aunt and niece, sisters and brothers' wives have been married to the same man. Indeed, the principle has been carried out perfectly in the case of the granges of polygamy.

But Mormon polygamy is doomed, and the only question is whether to let it die a natural death or hasten its dissolution by legislative action.

A GOOD MANY THINGS, THOUGHTS AND COMMENTS.

If a man sincerely believes in the dogma or doctrine of the atonement—that there is no salvation except through a belief in the Saviour—he will naturally, and in proportion to the human sympathy he possesses, be moved to extend the knowledge of that truth, or rather error, which he believes true.

It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man.

It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man.

It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man.

It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man.

It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man.

ment are present. She sees two old men, who were friends with her father; they were wise and pious men, for one of them has a Bible; they were astonished to find themselves there and able to communicate with us, did not know that such things could be; they hardly understood the way, so to speak, the entrance said. After some backing and filling, one of them makes out that he is the father, my friend, for whom I am getting this sitting, but he cannot give his name; he can intimate for the communicating spirit can, a good many things of consequence, but the spirit cannot give his name; my friend naturally thinks he is an angel, he recognizes him and that he is known, ought to be able to give his name, but no, and the attention is turned to other points, and the spirit then says his name begins with E, which is correct. This cannot be, my friend, for we both in our minds were thinking of the old prophet's name; soon the spirit says there are two other names, but I will not give them; I will not give them; I will not give them.

It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man.

It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man.

It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man.

It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man.

It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man.

It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man.

As a rule, our inspirational speakers are of delicate physical organization, and of necessity intensely sensitive and highly impressionable. To the influences of the outward world they are as responsive as the thermometers of Kane, the mercury of the explorer, or the polished snow of Mr. Bland.

To nature such as these, outward records and records are necessities. Discords and physical discomforts are synonymous with mental chaos. To explain my meaning plainly: An association of Spiritualists engage a female inspirational medium to lecture, and having obtained the best position at which the medium can stand upon, they invite her to lecture.

The weather is cold, the hall frequently so bitter cold that the speaker's hands and feet are blue, and her mouth almost too stiff to articulate; the audience themselves are uncomfortable; the slight position, or passing out, disturbs the quiet which is essential to successful delivery. The frigid medium after her effort is either left to her way alone to a dismal cheerless inn, or is taken possession of by a committee and carried to the home of some prominent Spiritualist, and placed in a room, or rather a room without a room, where the previously exhausted body may recover if it can on its own account.

It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man.

It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man.

It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man.

It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man.

It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man.

It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man. It is a practice which is not only a violation of the laws of the Territory, but also a violation of the laws of God and man.

Californian.

LOCAL MATTERS.

BY L. W. RANSOM.

Spirit-Messages Verified—Condition of Spiritualism—Spirit-Facts on Windows—Panic—Tremendous Excitement—Sage Explanations, Etc.

Messrs. Editors—Appreciating the value of your Message Department, especially where the calls from over the river can be verified, I will take it upon myself to notice a message printed in Number 10, Nov. 18th, of the current year, purporting to be from J. Walter Walsh, given in your column, Sept. 18th. I recognized the correctness of all the main features of the communication at the moment of reading it, such as the facts of his being a publisher in this city, and also died in the "Alms House, as an old man—but I did not know of the verity of many of the particulars in his life and death—relating to the establishing of his identity beyond a peradventure, inasmuch as I had no acquaintance with him beyond that of a casual meeting in the thoroughfares of business, and of the general routine of our busy California life for the past twelve or fifteen years.

Within a few days I have conversed with two of his most intimate friends; and they inform me that the message is strikingly correct in all particulars; that the quotation ("There's a Divinity that shapes our ends, rough how them as we may") was a peculiarly familiar one with him; that he was in the habit of citing it upon all appropriate occasions. Yesterday I inquired at the Health Office for date of his demise, and received for answer "ninth day of September," the day given by him.

In the language of one of the gentlemen I've alluded to, "If that message is on the square; if there has been no 'putting up' for effect; if all the information the conductors of the Banner possessed of J. W. Walsh came as they allege it did, well may he say that that paper is 'worth more than a playhouse.'" "Nay! sir," said he, enthusiastically, "the paper that can truthfully claim to be a 'vehicle of exchange' between this world and that 'undiscovered country,' is worth more than all papers, all priests, potentates, principalities and powers; worth more than all the silver and gold and other values of the whole world—of all worlds, and all they contain!"

My friend is right. There is nothing of a material nature known of men with which the value of a token, a word, a sentence of words, however brief, feeble in expression and ungrammatical in construction, demonstrated to be from the thither side of the River of Death, can be compared. Especially valuable are such tokens and words to the mazed and bewildered travelers in the blind labyrinth of the Orthodox churches, and in the highways and by-ways of "star-eyed science," who, sticking for the letter, become blind to the spirit of the "word," and in their eager pursuit after the shadow, lose the substance, and in the blindness of superstition and of self-importance, born not of too much, but of too little knowledge—knowledge that puffeth up—unhappily proclaim "there's nothing in it but the devil, trickery, or delusion."

As Spiritualists we are, as ever, (with fitful spasms in the direction of some centralized effort, now and then, for the past fifteen years,) without organization of any sort; and yet, the work goes bravely on—goes on, I believe, fast as is good for the "cause" and for the people. I would not do to spread the light too rapidly. Our "guides"—in this "second coming of the Lord" ought to know better than how to direct the elements they have set in motion.

If they perform not the work in a proper manner, it proves them either lacking in knowledge or power, and would stamp them charlatans and ignorant pretenders. They are neither; they have the wisdom to plan, and the power to execute for the best in every move they make on the great checker-board of mortal life. This statement is not a mere speculative platitude, but one based deep in my own life experience, and on careful observation of men and manners in the past sixty odd years. If, twenty-two years ago, in the twinkling of an eye, the managing spirits in this great work that is gradually revolutionizing the world had flung all the light now shining upon them from the supernal spheres, it would have proved them dangerous guides, whose zeal had taken the head of sound judgment and discretion, thus inflicting incalculable injury. Then, indeed, Spiritualism, so inaugurated, would have crazed our people and filled the lunatic asylums. As it is, and has been from the beginning, the great spiritualizing sun has been made so well to initiate the physical source of light and heat in its risings upon our earth, that no eye is dazzled, and no nerve is shocked or moved out of harmony, although it is well up the Eastern sky, and fast reaching the zenith.

Was held at Dushway Hall, under the auspices of the Lyceum of Self Culture, on the 4th of the current month. The subject was Mrs. Morrill, wife of Dr. Morrill, late Madam Beal, formerly of Boston. She was said to have been a most excellent medium for the invisibles. The services were led by the Rev. S. D. Simons, rector of the M. E. Church, but grown too large for it, and not large enough for the spiritual, the universal church; he is manfully "out in the cold," yet it is a comforting reflection to the gentleman and his friends, that he is safely out upon "pebbatable ground," and not where a man's thoughts are inconspicuously crammed down his spiritual throat by "thou shalt the Lord" or "any other man."

A great sensation is stirring the breast of our Metropolis as it rarely has before been moved. The spirits commenced a few days since imprinting themselves in a recognizable manner, by their friends, upon panes of glass. They had the temerity, too, to "make up faces" at members of churches "in good standing," to Mrs. Grundy's devoted worshippers, and to the know-everything worth-knowing of the scientific circles. This is a most painful matter to them, and would be a pleasurable one to us, were it not for the agonized contortions they put themselves through in endeavors to account for the phenomenon upon "scientific principles." They have had recourse to every conceivable expedient to explain it away, except to invoke the churchmen's best friend, the devil. Perhaps they are "only waiting" for Elder Grant, the patentee and special guardian of his devilship, when the whole thing will be made clear as their muddled brains. One of our sapient editors attempts to scatter the "illy delusion" with the blow-pipe of the maker. He'd better leave the work to the churchmen's great "blower," His Satanic Majesty. I enclose you a fair report of the affair from the Morning Call. The day following it put the matter right, far as possible, with "Mother Church" and "Granny Grundy" by printing a liberal batch of twaddle, compounded of about equal parts of nonsense and low vulgarisms, in reference to the "thing," to show them sound on the theological "goose."

I have by far exceeded the space I intended to occupy in commending and, I fear, of that you will be willing to devote to what I've written. San Francisco, Dec. 7th, 1871.

La Grange, Geo., Dec. 18th, 1871.

Mrs. E. C. H.

THE ELECT.

THE ELECT.

CRITIQUE ON VICTORIA C. WOOD-HULL'S PUBLIC ADDRESS ON THE SOCIAL QUESTION.

CRITIQUE ON VICTORIA C. WOOD-HULL'S PUBLIC ADDRESS ON THE SOCIAL QUESTION.

CRITIQUE ON VICTORIA C. WOOD-HULL'S PUBLIC ADDRESS ON THE SOCIAL QUESTION.

CRITIQUE ON VICTORIA C. WOOD-HULL'S PUBLIC ADDRESS ON THE SOCIAL QUESTION.

Written for the Banner of Light.

A CHRISTMAS GIFT TO VICTORIA C. WOODRUFF.

BY J. M. W.

God bless our fair sister, Victoria,
She has come in the hour of our needs;
She is breathing the frowns of all nations—
For the freedom of woman she pleads.

I see a dark hour, ever yonder,
Decaying by error of time;
She has shown her white hands through the window,
And dashed us the debris and slime.

Though thousands of girls in that prison
Have died ere their second decade,
Yet that Bastille was built by the lions,
Under laws which our scates have made.

But the brave "coming woman" is coming;
In her army we're all volunteers;
And the banner of truth, with its folds
We must bury, with all women's tears.

But Horace, and many such "brothers,"
Are wondering why we're not "content";
Contented, whilst you own our person,
And the babes which the Father has lent!

Content, whilst the man holds the ballot,
Smiling blandly because he is strong?
Content to be banished with geese,
Whilst to his "right side" we belong?

Content with but only a scorpion?
Content with the life of a slave?
Content, whilst you murder our children?
No, certes! our freedom we crave.

The future shall bring us the franchise;
And memory's beam shall shine
On Victoria, and Thersites Tilton,
The seers of this troublous time!

Harrisville, O., Dec. 25, 1871.

Foreign Correspondence.

ENGLAND.

BY J. H. FOWLER (Correspondent).

[Subscribers received for the "Banner of Light" twelve months, fifteen shillings; six months, seven shillings and sixpence. Post free on all orders.]

The Press Opposition against "The Observer and Examiner"—Mr. Webb's Estimate of the number of Spiritualists in America—Miss Kate Fox-Lottie Fowler—Stone Throwing at Peckham—&c., &c.

If Spiritualism were the egregrious "folly" it is pronounced, it would seem a monstrous folly for the press to "make such ado" about it. The plain fact is, that this wise ignorance manifested by certain writers, is prompted by a power they "wot not of." All moral and spiritual progress depends on opposition. No great movement ever yet made healthy headway without it. There is, therefore, nothing in the "silly" attitude of the press to alarm us.

Mr. Howitt, whose writings on Spiritualism have had an incalculable influence on public opinion, very aptly and justly, in a letter to the Spiritual Magazine, shows up the ignorance of scientists and gentlemen of the press in pronouncing the manifestations of spirit power a "New Force." He shows—as we all know who have made the question a study—that spirit phenomena illustrate every page of human history; in other words, that the story of to-day is only a repetition of the story of the beginning. Yet it is amusing to read the avidity with which savans seize upon "od force," "brain wave force," "cerebral force," "psychic force," or any phrase sufficiently difficult to understand, so that it be now or wear the appearance of novelty, to fit them for a substitute for Spiritualism. In nearly the entire stock of articles that have lately emanated from the press, there is manifest either gross ignorance or dishonesty—for there is a convenient omission of facts and phenomena which tell in favor of Spiritualism; and a careful chondling of items that seem to cast a slur on the spiritual movement.

The Observer, a paper conducted with considerable ability, is not more just to logic or fact than most of the others that take up the quill against us. It assumes to criticize the Report of the Dialectical Committee. It says: "First gentleman of some notoriety, Professor Huxley, Mr. G. H. Lewes, Dr. Chapman, of the Westminster Review, Dr. C. J. Drysdale and Mr. Foxbourn, declined more or less contemptuously to be mixed up in any such folly. In their places were elected," continues the Observer, "eight others, carefully picked; and the Committee as thus reconstituted, had upon it such a clear majority of Spiritualists, that the minority who protested against its report as groundless and unfounded, evinced its incompetence as one-sided, and against its inquiry as incompetent."

It is not evident that the Dialectical Society were governed by the desire to have men on the Committee in whom the public had confidence. If Prof. Huxley and the seven others refused to be mixed up in any such folly, why should the fault be thrown upon "eight others" who were elected in their stead? The Observer disparages as it thinks, the Report on this account, but really there is no damage done by the non-service of Huxley and the rest. The published statement of the Committee tells an honest tale, and proves that the members were men capable of sifting evidence and forming logical conclusions. It is a source of trouble to the Observer, that a majority of the Committee were Spiritualists, and it would have the world suppose that Spiritualists are incapable of testifying to what they see and know. Certainly the willingness of Spiritualists to act in Committee is more commendable than the prejudiced spirit of Huxley and his confederates.

The Observer also reflects that the majority of Spiritualists were grounded in the faith by patient and careful investigation; that they are not, as a class, over-credulous or ignorant, but gifted with thinking brains and brave hearts. It would appear from these clever writers who, most of them, are deficient of a knowledge of the alphabet of Spiritualism, that a Spiritualist is a man without mind in his head, and who, instead of roaming at large, ought to be consigned to a lunatic asylum.

I have thus argued the question, as though the Observer's statement regarding the majority of Spiritualists on the Committee were true, which it is not. The Committee consisted in all of thirty-four members, six of whom were Spiritualists. Then, again, there was elected a Publishing Committee of five, one of whom only is a Spiritualist. It is astonishing how liberally the opposition falsify facts to fit their positions. A little trouble would have saved the Observer from the egregrious blunder in which it has fallen. But would it suit its purpose to ascertain the truth and stand by it?

The Examiner, a literary weekly, caps the climax in its absurd attack on Spiritualism. It assumes a gravely which is grotesque when it asks for manifestations according to its dictation. Why do you? are abundant. Why don't Mr. Home, for the special detection of the Examiner, fly in open day? Why don't spirits move monuments instead of tables? &c. This is not the language exactly, but the purport of the Examiner's queries.

After more than twenty years of modern "miracles" so termed, attested by millions, with the reliable literature of Spiritualism ready to hand, wherein all the Examiner's objections and a thousand others, more or less puerile, have been successfully met, it does seem strange that a journal of literary celebrity should retail such ridiculous questions and expect any sane man to trouble himself to answer them. Why is not the moon made of green cheese? or the writer in the Examiner's brain made of harder material? Why does not the Examiner circulate a million-fold more than any other journal?

I have just finished reading a most interesting paper, "Spiritualism in America," from the pen of Mr. Wm. Tebb, which appears in November's "Human Nature." The special feature that calls for mention is the estimate therein given of the number of Spiritualists in the United States. A

great deal of discussion has taken place, both in England and America, on this question, and the estimates of different authorities vary immensely.

When I was in New York I heard Judge Edmonds justify the estimate of the Roman Catholic Convention of Bishops, at Baltimore, in 1867. Eleven millions, according to the Judge, was not an extravagant estimate. I could offer no opinion, as I had only been in America a few months. A few traveling agents of the "Banner of Light," and mingling with Spiritualists East and West, could not bring my mind to accept the eleven millions, but was willing to accept Davis's estimate of four millions as coming nearer the mark. Mr. Tebb, however, who has taken considerable pains to ascertain the probable number of Spiritualists in the Union, and who, by the way, traveled lately over six thousand four hundred miles for the information, has diminished the eleven millions to six hundred and sixty thousand.

There can be no doubt that Mr. Tebb has sought for information and estimated to the best of his ability, with the strictest regard for honesty. Whether he has succeeded in presenting the nearest approximation to the actual number of Spiritualists in the Union, which has yet been published, I am unable to judge. It is certain that extravagant estimates have been made, which an acquaintance with the American people must at once prove, but the extremely low estimate, compared with the others, of Mr. Tebb will probably strike many as extravagant in the opposite direction.

I hear Mr. Tebb's estimate may set others to work who are in a position to make estimates. Miss Kate Fox, who is here, is giving private sances only in the houses of a favored few. There will be no opportunity for the public to witness her manifestations. Necessarily there will be great anxiety and a corresponding disappointment on the part of those who make the effort and fail to gain a seat at her sances. Miss Fox will be sure to be a sensation in fashionable circles, and cannot fail to do good.

Miss Feltie Fowler is gradually gaining ground. She has given quite a number of private circles, and more than one public. Her tests have evinced great interest. There can be no doubt as to the need of such a medium in England. All she needs is patience and perseverance added to her spiritual gifts.

There has lately been great consternation created at Peckham, which has scarcely yet subsided. The police were vigorously at work with a view to apprehend the offenders. At the present hour they have been unsuccessful, and are likely to remain so.

The South London Press reports at length that on the 16th of September the first of a number of stones was thrown, breaking a large piece of plate glass in the shop-window of a grocer. This was followed by others, some of them under the very nose of a police constable who was engaged in investigating the affair. The next morning several other plate glass windows were smashed by stones. Police officers kept patrol watch on the house-tops, but no shadow of the offender or offenders was observed. The affair remains inexplicable to the unspiritualized public. From the direction in which the stones were flung, (the stones not being from the neighborhood, but apparently from the sea-side, there is every reason to attribute the stones thrown to spirits. At any rate, the detectives of the law are completely disturbed and perplexed.

Spiritual Sunday Lectures for the winter were lately commenced by Mr. James Burns at Cavendish Rooms, Mortimer street.

I write this at Gräfenberg House, New Barnet, Hertford, where, for the past fortnight, I have been undergoing a course of hydropathic treatment. I am hopeful of ultimate restoration, but at present, although improved, am in a precarious condition. I am very comfortably located, and, added to the advantages of a home, am surrounded by scenery of a delightful kind.

Spirit-Communication—Verifications of Spirit-Messages.

It has been a pleasant duty with us, for some time past, to chronicle in these pages letters from all parts of the United States—and, in several instances, Canada and elsewhere—acknowledging the correctness of the messages weekly printed on our sixth page, from those who have passed beyond the ken of material vision, but who "Live on earth in thought and deed as fully As in His heaven."

The lessons conveyed in these statements of the so-called "dead" to their friends in mortal life, are often of a nature to provoke the opposition of the churchman and the ridicule of the thoughtless; but, here and there, the seed drops into the fruitful soil of appreciating hearts, and, with commendable honesty and fearlessness, the message is verified as true by them. The doing of this simple act—the sending to us of any facts bearing on the case known to the reader—seems to be nothing more than pure justice to ourselves and the medium, and we hope to hear from all who have anything to state which may be worthy of note.

At a sance held at our Public Free Circle Room—Mrs. J. H. Conant, medium, on Sept. 13th, the following message was given, and printed in the Banner of Light for Nov. 18th:

J. WALTER WALSH.

Some ten years ago, I frequently received and read with interest your Banner of Light. I was at that time a publisher in San Francisco, Cal. I never could make up my mind to give up associating with the "mediums," and many evidences that such was the case; yet, after all, it was true, it did not reach me; but I confess to being very much interested in the Banner. However, come to me by sickness and impotence, and, in a few days ago, I took my exit from the body, in the month of Feb.

I have many friends in New Orleans who are favorably inclined to this beautiful Spiritual Philosophy. They do not know of my death, and when they hear of it, will doubtless be shocked at my going out as I have done to say, it was all in the order of my being; for there is a truth, grand and beautiful, in this aphorism: "There is a divinity that shapes our ends, rough-hew them as we may;—a power that lends us plumes, and that does from the dragon, from places of trust and high position to the poorhouse. It may be decreed in the horoscope of the millionaire that he shall die a pauper. It is useless to attempt to fathom the why and wherefore of our fragmentary lives—the parts that go to make up our human existence; but if we have faith in a divine, overruling Presence in one thing, it seems to me we ought to have it in all things."

To the friend who is an editor—I will not say of what because I know his feelings, and his noble dwelling in New Orleans, to whom I enclose a copy of the Banner of Light, requesting that he would write me what he thought of it, and who answered in brief, saying, "It is not worth a moment's thought as I have no time to read it. Power, or Spirit, that has stretched out a hand toward him from over the river of death to-day. In a word—it is not J. Walter Walsh, who is it? If it is, the Banner is worth a moment's thought as a pleasure, at least, to me for it is a vehicle of exchange that I can find nowhere else. To him, it is a key-note to immortality."

The straight-forward way in which the information is given by the spirit, shows a mind, while on earth, accustomed to concentration of thought—a habit which is also a necessity to those connected with the press. We give below extracts from two letters endorsing the message; the writers of said notes being strangers to us personally:

EDITORS BANNER OF LIGHT—The communication in your last issue, from J. Walter Walsh, is correct, so far as relates to his number being a pauper here, [1] and, through his own impotence, dying in the almshouse [2]. I was not acquainted with him, but have frequently heard my husband and friends speak of him. My attention was also called to the notice of his death in the San Francisco "Morning Call," which took place, as he says, in the almshouse. I believe the paper which J. W. Walsh published here was called the "Sunday Varieties," or some such name as that. With sisterly love,

MRS. H. WILSON.

San Rafael, Nov. 23d, 1871.

MESSRS. EDITORS—I recognize in your issue of Nov. 18th a message from J. Walter Walsh, strikingly characteristic of the man when in earthly life. He was a writer and publisher of the "Sunday Varieties." [1] The date and particulars of his death, as given, are strictly correct, and I am happy to be able to verify the same, as I have many previous messages, in your Banner of Light. He died in the almshouse. [2]

Respectfully yours,

MILO CALKIN.

San Rafael, Cal., Nov. 28th, 1871.

We herewith publish a verification of the above, and a request on the part of several individuals

for the appearance of a certain spirit, in proof not only of this case but the whole matter of spirit-returns. The parties writing it are unknown to us, even by name, as their initials are all the data furnished us. Under ordinary circumstances such anonymous articles are not received by us for consideration; but, in this instance, we have decided to make the announcement desired by them:

EDITORS BANNER OF LIGHT—In your Message Department of November 18th, 1871, we see a message purporting to come from J. Walter Walsh, long and well known to us as an editor and publisher on the Pacific Coast. [1] But his friends seem to doubt that such can be possible—that the living can communicate with the dead—and would wish to have it confirmed by a message from one equally as well known, and one of the oldest newspaper men in San Francisco. We have reference to J. W. Sullivan. Any communication from him, as to the past events of his life, would go far toward establishing the truth of your Message Department.

Yours very truly,

J. E. M.

J. B. L.

San Francisco, Cal., Dec. 12, 1871.

Spiritual Phenomena.

SPIRIT PHOTOGRAPHY.

MESSRS. EDITORS—In replying to your request to give you all the particulars relating to those two wonderful photographs, taken for Mrs. J. H. Conant, medium of the Banner Circle, I shall take the liberty to introduce some testimony, and describe some other pictures, which, if not quite so wonderful, are yet very remarkable and satisfactory to those who received them, feeling that any evidence given in reference to establishing the fact of a future existence would not only be gladly and kindly received by yourselves, but would prove interesting to your numerous readers. Spirit photography, after ten years of struggling, and passing through many vicissitudes in its early infancy, has grown to be a child that can stand alone. It has been vaccinated by ignorance and skepticism, and has thereby become a proof against bigotry, and, like the infant Hercules, having destroyed the adders of prejudice, it will be allowed to live, and thus give to the world one of the most beautiful truths, and tangible evidences of a life hereafter: Spirit photographs were perhaps given a little prematurely. Many professed Spiritualists, who had not the slightest doubt of spirit communion, scoffed the idea of spirits being able to present themselves so as to be photographed, and the medium through whom these beautiful evidences were given was branded as a "trickster" by persons standing high on the ladder of fame as writers, but who had never investigated the matter, not even condescending to call on the medium, so bitter was their prejudice.

But within this last few years things have changed. Satisfactory evidences of spirits having been seen by persons in their normal condition, have been given from all parts of the world; and with the spirit-faces, as shown through the mediumship of the "Davenport's," the "Edlys," and more recently at "Moravia," *what can doubt that by photography we can now*

Secure the shadow
When the substance's faded?

On the sixth day of July last, Mrs. Conant called at my studio, perfectly unexpected, and wished to know if I could sit her for a picture. I answered that I should be pleased to do so, and immediately prepared a glass for that purpose. At the first trial there seemed to be nothing definite on the negative, although there were strong indications, in the shape of partially defined forms. The second attempt was more successful. On removing the glass from the dark shield, and pointing over it the developing solution, there first appeared the form of the sitters, then gradually a hand and arm over her head; and in the hand is held a flower which is being placed on the sitter's head. Then another hand and arm is seen, and still another is brought out by the developing process which is all the time going on; then appear a few flowers, seemingly dropped from the spirit-hands; then more appear in the lap and around the sitter, until she seems almost enveloped in flowers. The negative is dried and varnished, and on the proof printed from it is seen the hands and flowers, as above described, making one of the most wonderful and beautiful pictures imaginable. This negative I carried personally to one of the best photograph artists in Boston, and he declared to me that it was one of the greatest evidences of spirit-manifestation he ever beheld, for, to quote his own words, he says: "I have examined that negative very critically with a powerful glass, and I find that these flowers are not painted, but natural, and must have been held in suspension by some invisible power."

The next attempt was none the less remarkable in its results, and shows Mrs. Conant sitting in a chair, with her head turned to one side, and holding her hand out to her little Indian guide, "Vashti," whom she is looking in the face, while the spirit places its bow and arrows in her hand.

The most remarkable circumstance connected with the taking of this picture is the fact that Mrs. Conant saw the spirit at the time it was taken; as her very position indicates. I sat her in a position nearly front, and looking toward the camera, in which was my plate all ready for the exposure, when, just as I was about removing the cloth that covers the tube, Mrs. Conant turned her head suddenly to the right, and held out her hand, as if she saw some one and desired to shake hands. I asked her "If she saw any spirit." She replied that she did, and that it was her little favorite "Vashti." I told her to keep perfectly still in the position she then was in. I then removed the covering from the tube, and, after an exposure of a few seconds, the plate was developed with the result as above.

In a late number of an English magazine, "Eclectic," Vol. XIII, No. 6, June, 1871, page 761, it says that Mr. C. F. Varley, of London, in making some experiments in passing a current of electricity through a vacuum tube, "the light was so feeble that it could not be seen, but at the same time photography was at work, and in thirty minutes a very good picture was produced of what had taken place."

Now the same fact will apply to this picture of Mrs. Conant's. The spirit that she saw while she was undoubtedly in a partially abnormal condition, I could not see at all, but at the same time photography was at work, and in a few seconds a very good picture was produced of what had taken place.

This is not the only instance where a spirit has been seen and described by a medium before the picture was taken.

Some ten years ago I was taking a picture for Mr. Alvan Adams, the veteran expressman, when the spirit was seen and described by a medium present (and a stranger to us both) before it was taken; and many times since, through different mediums, the same thing has been done.

When a medium describes a spirit he (or she) sees around a person, it requires a certain amount of faith to accept it; but when the spirit thus seen and described is photographed, it requires no faith at all, as it appears to one of the strongest of all our senses—that of sight.

Another very interesting instance of what I myself saw, before it was taken, might with propriety be here described. A few weeks since a gentleman, whom we will call Mr. W., (as I have not the permission to use his name, but will give it to any person desiring called on me and desired a sitting. After preparing a glass I placed him in position, and while looking in the camera to adjust the focus, I saw something over his head that looked like the character of a dollar mark (thus \$). I told him of it. He said he did not know what it signified.

I then removed the cloth from the tube, and exposed the plate; but, on developing the negative, instead of seeing the dollar mark, as I expected, there was a very well defined form of a young lady standing behind him, with one hand in front, holding what appeared to be a letter, on the outside of which could be seen and read distinctly the name, "Maria."

I showed this to him, when he seemed much pleased, and desired me to sit him again. I then prepared another plate; and, while adjusting the focus, I again saw the same apparent dollar mark, and told him of it. He seemed quite puzzled, and could not account for it, nor understand what it meant.

I, however, removed the cloth and exposed the plate; and, on developing the negative, what appeared to me a dollar mark was a well-defined monogram of a S with a J through the center; and inside the S, in small letters, were placed, I making it J. Small. This, he declared to be the most wonderful test he ever received; for, he says, "Some time since, I had a communication, through a medium in New York, from my old friend, James Small; and he said if I would go to Montreal, he would give me a test, and would bring 'Maria' with him" (who, I believe, was a friend of both). The pictures were delivered in due season, and nothing more was heard from him for some time.

Some two or three weeks after, I met him on the corner of the street where I reside, a few rods distant from my residence. He remarked that "I was just the person he desired to see;" for, he says, "I have written to my friend Small through another medium, asking if he was present at the time of my sitting. He answered that he was, but what was given, and signed his name with the same monogram."

Now I would ask what stronger evidence of man's immortality can be given than the above; and what greater proof of spirit-identity can be asked?

Another very interesting picture is one that was taken, in June last, for a sister of Mrs. Sawyer, residing on Kinnland Place in this city. This lady came to my studio, an entire stranger, and desired a sitting. I placed her in the usual position, when she asked the privilege of changing it. I readily granted her request, and told her to take any position she pleased. She immediately raised her arms, as if holding something, her head bent a little forward, and looking down. She desired to be taken in this position, which was accordingly done. On developing the negative, there was plainly seen the form of a man playing an infant in her arms. This she declared was just what she requested mentally. On receiving the pictures a few days after, she stated that she fully recognized the form as her husband and child. She said they passed to spirit-life a few months previous, of consumption, and a few weeks prior to that event, they sent to me for a specimen of their work. He was very much interested in it, she said, and made her promise that, after he was gone, she would come to my place and have a sitting, when, if it was possible, he would come and place the baby in her arms. These statements are facts, and not colored for the occasion, as I have the pictures to show, and can refer to the parties direct.

Mr. C. D. Pratt, residing No. 17 King-street, Boston, and his daughter, called on me some time during last summer, he wishing to have his daughter sit for a picture. I took two negatives of her; on the first was the form of a man, and on the other a negro woman. The pictures were printed and sent to his address. I heard nothing from them until a few days since, when Mr. Pratt called on me, and stated that the pictures were a great test to him. He said the negro form he fully recognized as his father; the other was also fully recognized as a colored girl that used to live in his family. His son in law recognized it at a glance, and called her by name, "Edna." Mr. Pratt says he was showing the picture in a store on High-street in this city, and, describing the circumstances, when a colored man, a porter in the store, who had overheard the conversation, desired to see the picture, as he said he had a sister that formerly lived in a family by the name of Pratt. The picture was shown him, when he exclaimed, "That is my sister Edna!"

But I fear, Messrs. Editors, that I am trespassing too much on your kindness, and will therefore finish my letter to a close.

I relate these evidences, not for any meretricious motive, nor personal notoriety, but because they are real tangible facts such as the skeptical world needs to satisfy it of the truth of our beautiful philosophy, and of a future existence.

Thine by hour, like an opening flower,
Shall truth after truth expand;
The sun may grow pale, and the stars may fall,
But the purple of God shall stand.

Respectfully yours,
C. W. H. MERRILL.

170 West Spring-street, Boston.

GREAT EXCITEMENT IN SAN FRANCISCO, CAL.

SPIRIT-FACES ON GLASS.—THE NEWS-PAPER SALES AND CIRCULATION, SIXTY-FIVE THOUSAND, TO ACCOUNT FOR THE PHENOMENA.

It seems that this well-known city of the Golden State has recently been enjoying a "real sensation," to speak after the manner of the journalist. On or about Monday, Dec. 4, the picture of a man appeared upon a window-pane in the second story of a house No. 219 Mason street, between Lombard and Chestnut, San Francisco, inhabited by the widow Joergens and family. The lady has been a widow for nearly thirteen months, her husband having died in France. Since his death she has been involved in considerable trouble in regard to property left her and her children, which is claimed by some relative of her husband, and she regards the appearance of this picture—though she disclaims any belief in Spiritualism—as an omen of success in future.

The apparition was first seen by a party of boys playing in front of the building, and who immediately called out the astonished denizens thereof to behold the mystery—accounts of which soon found their way into the various papers—the "Morning Call," "Evening Bulletin," "San Francisco Chronicle," and others containing long articles concerning it. According to the "Bulletin," "Mason street was soon thronged with a multitude of curious individuals, every one of whom had some theory on the matter, and was industriously expounding it to his neighbors. Citizens of prominence listened there in their carriages, and at one time at least a thousand persons were present, and Mason street was so effectively blocked that the horse-cars only got past by hard work. Ammonia, vinegar, alcohol, soap-suds, lye, and every variety of erasive matter has been used on the window, but the face is as stubborn as Banquo's ghost, and serenely contemplates all efforts to remove it.

The account in the "Morning Call," which is by far the most dignified, (not descending to the slurs introduced by the other journals as a pleasant coating to the pill of their announcement of

the reality of the "spectral picture" on the glass,) describes this apparition as follows:

It is that of a man apparently thirty five years of age, with dark, wavy hair parted near the middle, and wearing a full dark, broad-brimmed hat. The head rests a little on the left shoulder, and the face, which is a full front view, has on it an expression of deep study.

On Saturday afternoon, Dec. 9th, another picture of an elderly gentleman [No. 2] appeared on the window of the residence of J. J. Hunk, 708 Lombard street, and shortly after the "plant" [No. 3] of a butterfly was discernible at 2109 Mason street, a few doors above that of Mrs. Joergens. The Chronicle gives a picture and also a description of this entomological waff, saying:

"I assumed the shape of a butterfly, the outlines of which were perfect. The wings were spotted in the center and faded out in the border. The body of the butterfly was the beautiful blue of the butterfly. The head is a slightly faded away, as did that of the husband of Mrs. Joergens, which appeared behind the first picture at her house, and was recognized by herself and others. Evading this first picture, which seems to have been the best, (a woodcut of which, together with No. 2 & 3, also gives the readers) the Chronicle deals largely in scientific and chemical statements of oak, half a column, small type, the fruit of its floundering efforts at a mundane explanation being contained in the following paragraph:

"The image had life size, and seems to be that of a rather handsome man, with mustache and goatee, hair parted in the middle and waving off the forehead. The eyes are spirit distinct, and from a circular ring, beneath each, seem to be spectacles. The expression of the countenance is beautiful and rather sad. The head is a slightly faded away, as did that of the husband of Mrs. Joergens, which appeared behind the first picture at her house, and was recognized by herself and others. Evading this first picture, which seems to have been the best, (a woodcut of which, together with No. 2 & 3, also gives the readers) the Chronicle deals largely in scientific and chemical statements of oak, half a column, small type, the fruit of its floundering efforts at a mundane explanation being contained in the following paragraph:

"The image had life size, and seems to be that of a rather handsome man, with mustache and goatee, hair parted in the middle and waving off the forehead. The eyes are spirit distinct, and from a circular ring, beneath each, seem to be spectacles. The expression of the countenance is beautiful and rather sad. The head is a slightly faded away, as did that of the husband of Mrs. Joergens, which appeared behind the first picture at her house, and was recognized by herself and others. Evading this first picture, which seems to have been the best, (a woodcut of which, together with No. 2 & 3, also gives the readers) the Chronicle deals largely in scientific and chemical statements of oak, half a column, small type, the fruit of its floundering efforts at a mundane explanation being contained in the following paragraph:

"The image had life size, and seems to be that of a rather handsome man, with mustache and goatee, hair parted in the middle and waving off the forehead. The eyes are spirit distinct, and from a circular ring, beneath each, seem to be spectacles. The expression of the countenance is beautiful and rather sad. The head is a slightly faded away, as did that of the husband of Mrs. Joergens, which appeared behind the first picture at her house, and was recognized by herself and others. Evading this first picture, which seems to have been the best, (a woodcut of which, together with No. 2 & 3, also gives the readers) the Chronicle deals largely in scientific and chemical statements of oak, half a column, small type, the fruit of its floundering efforts at a mundane explanation being contained in the following paragraph:

Discussions.

I have three opponents in the field with whom I may hold several discussions on the subjects of Spiritualism and the Bible. The first is my old adversary, Dr. A. Motron, who has debated the subject of Spiritualism with nearly every debater in the field, and who still contends every inch of ground as we advance toward the city of the West. Dr. Motron is a very able debater, and he would be heard heartily into the merits of the discussion. Indeed, I fear of but few who are more so. But of late he has had a loss of people more easily satisfied with silly stories than hard arguments, and he accordingly adapts himself to their wants. Perhaps his well-fortified class of people may be a way to a day, as he has a very logical, knowing, and fair cause cannot be supported by logic, and if he can outstep them an hour each evening, or as it may be, to hear us during the same length of time on Spiritualism, he will do more good than he probably intends. It is to be hoped, however, that hereafter he will use hard arguments, as he is fully capable of doing. I shall meet him as often as he is consistent. Our last discussion did not amount to much. I am inclined here to discuss the validity of the Bible.

My next opponent is Elder W. F. Parker, of Wausau, Ohio. I have never yet met him, but in his correspondence I find him to be a gentleman and an excellent one. He is fully conversant with the subject of Spiritualism, and we have agreed upon a candid discussion in 700 or 800 parts of the West where the interest is so great, and hope to hear from such points as may wish discussions. Our first discussion is to be published in book form at an early day as possible. It will make a book of about 300 pages, and will be furnished for about \$1.00. We should be glad to contribute to the work as soon as possible, so as to enable it to go ahead in its publication. The subject discussed will be the comparative merits of Spiritualism and the Bible, and will be embraced in the following proposition:

Resolved: That the scientific and modern Spiritualism be calculated to modify and finally to supersede the tenets of the Jewish and Christian Scriptures.

My third discussion will be with Elder W. L. Lowell, of Indianapolis, at Crawfordville, Ind., commencing March 11th, and lasting about eight evenings. Mr. Lowell is also a highly educated man, being a Professor in the North-western Christian University, and fully prepared to do justice to the subject. From the tone of his letters, I think he should have a fair test of us, and perhaps we may agree for a campaign slogan. As to Elder Grant, well, he has "played out."

D. W. HERRICK.

Generosity of A. J. Davis.

DEAR BANNER—The great fire of Chicago swept me clean of all my personal effects, and that without insurance. In my library, (of some four hundred volumes) I had nearly the entire works of Mr. Davis to the extent of which I may say, by my conversion from educational guardianship to the beautiful and expansive intellectuations of the Harmonical Philosophy. Money could not compensate me for the value I set upon these particular copies of "Nature's Divine Revelations," "Philosophy of Spirit-All Providence," and "Great Harmonia, Vol. 1." They had been the evangelists that had spoken to me in the earliest of my years, to the clear light of reason, founded upon the immutable principles of Nature, viz, contra-hereditary superstition. With these associations, to look upon those cherished volumes was with a feeling well-nigh bordering on veneration. When they were scattered out, I could not but give them a parting thought, saying, "If you have any of your works on hand that are unsalable, and feel that you could donate them to me, I should be under great obligations to you." To this he has responded, by sending me new copies of his "Natural History of the Human Mind," and a copy of his "Heavenly Bodies," from him all the more gratefully appreciate a similar benefaction, for if it must be his portion to be thus scourged, may there be in my kind hearts as ready as myself, to extend to him a like helping hand.

V. C. TAYLOR.

Late 151 Clark-street, Chicago.

Des Moines, Iowa, Dec 6th, 1871.

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

Banner of Light.

BOSTON, SATURDAY, JANUARY 13, 1872. Office in the "Fisher Building," No. 100 WASHINGTON STREET, ROOM NO. 11, ST. LOUIS.

AGENTS: NEW YORK, THE AMERICAN NEWS COMPANY, 110 NASSAU ST. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

Happy New Year!

The Banner of Light regards sincere wishes for a Happy New Year to all its readers and friends near and remote, in the United States and in foreign lands.

Orthodox Showing Fight.

A REPLY TO A RECENT ATTACK ON SPIRITUALISM, BY REV. A. S. PHILLIPS, D. D. "Concluding Part."

When the Pharisee party in the days of Christ wished to lay hold of his growing authority, they accused him of unlawful dealings with the spirits of evil.

Dr. Phelps charges upon Spiritualism what the Pharisees charged upon Christ: that its marvels are due to Satanic operation.

It is too late also to set down the spiritualistic phenomena as only a re-echoing of old, or an invention of new, feats of jugglery.

Under this ruling, how would he have replied to Christ's interrogatory, "Can Satan cast out Satan?"

The Doctor's reasoning is akin to that which influenced his theological predecessors in Salem during the days of witchcraft.

The evidence of evil among spirits, supposed to have recently been men and women in this world, are precisely similar to the evidences of evil which we find in our human dealings and experiences.

How stands the case now? What are the facts of our faith on this doctrine? On the same testimony on which we hold other Scriptural facts, we hold these: that a malign being exists in the universe, who is distinct in his personality; that he is at the head of a vast organization of subordinate kindred spirits; that they have a limited, yet immense, spiritual power; that they are especially malignant toward the person and doctrine of Jesus Christ; that they have peculiar affinities with the most grovelling of human views; that a prescribed range of freedom is permitted to them to tempt and to afflict mankind; that they are concerned in certain pathological affections of the human body, even to the extent

of personal possession, that this possession is owned by at least a partial surrender of the mind to the control of the evil spirits; that they work largely by fraud, assuming the disguise of human voices, &c. Such are the well-known facts of the Bible and doctrine of evil angels.

These we met them in the devil and his agents of whom the Scripture forewarns, though the cause which philosophically requires for all that there is in Spiritualism which science cannot otherwise explain.

It is confirmed also by the testimony of missionaries who have been familiar with the old idolatries. To their converts these modern prophecies which are so novel to us are an old story. They recognize them instantly as the signs of the old religions of their youth.

Dr. Quilick, late of the Hawaiian Islands, says that American Spiritualism has no marvels which equal those of the Hawaiian Paganism, testified to by eye-witnesses of their long ago living, and used by the Pagan priesthood as miracles in support of their national religion.

We have given the substance of his devil-theory and of his arguments in its support. To undertake to combat them seriously will, we apprehend, to Spiritualists as well as to liberal Christians, seem too much like child's play.

He tells us that his devil-theory is "as philosophical as it is Scriptural." Dismissing the Scriptural part of his argument as a mere *petitio principii*, what evidence does he bring that it can be maintained on philosophical grounds?

His reasons are, that Spiritualism shows its Satanic origin in its cunning adaptation to its end. It is very crafty as a compound of temptations. It has "truths for the honest; converse with the dear departed; the here-ved; glowing messages for the affectionate; marvels for the curious; gospel for the idle, &c. &c. Surely, so far as it goes, it is a cunningly-laid snare. Considering the material he has to deal with, is it not worthy of the great hierarchy of evil?"

Under this ruling, how would he have replied to Christ's interrogatory, "Can Satan cast out Satan?" Of course the Doctor would have resorted in the very words italicized above; and the report would not have been a bad one. It is precisely as applicable to Spiritualism as it would have been to Christ; and vice versa.

The Doctor's reasoning is akin to that which influenced his theological predecessors in Salem during the days of witchcraft: they decided that the witches should be thrown overboard as a test, and if they sank and were drowned, it would be a proof that they were innocent; but if they floated, then they were to be seized and hung as witches.

The evidence of evil among spirits, supposed to have recently been men and women in this world, are precisely similar to the evidences of evil which we find in our human dealings and experiences.

Under this ruling, how would he have replied to Christ's interrogatory, "Can Satan cast out Satan?" Of course the Doctor would have resorted in the very words italicized above; and the report would not have been a bad one. It is precisely as applicable to Spiritualism as it would have been to Christ; and vice versa.

The Doctor's reasoning is akin to that which influenced his theological predecessors in Salem during the days of witchcraft: they decided that the witches should be thrown overboard as a test, and if they sank and were drowned, it would be a proof that they were innocent; but if they floated, then they were to be seized and hung as witches.

The evidence of evil among spirits, supposed to have recently been men and women in this world, are precisely similar to the evidences of evil which we find in our human dealings and experiences.

Under this ruling, how would he have replied to Christ's interrogatory, "Can Satan cast out Satan?" Of course the Doctor would have resorted in the very words italicized above; and the report would not have been a bad one. It is precisely as applicable to Spiritualism as it would have been to Christ; and vice versa.

The Doctor's reasoning is akin to that which influenced his theological predecessors in Salem during the days of witchcraft: they decided that the witches should be thrown overboard as a test, and if they sank and were drowned, it would be a proof that they were innocent; but if they floated, then they were to be seized and hung as witches.

The evidence of evil among spirits, supposed to have recently been men and women in this world, are precisely similar to the evidences of evil which we find in our human dealings and experiences.

Under this ruling, how would he have replied to Christ's interrogatory, "Can Satan cast out Satan?" Of course the Doctor would have resorted in the very words italicized above; and the report would not have been a bad one. It is precisely as applicable to Spiritualism as it would have been to Christ; and vice versa.

The Doctor's reasoning is akin to that which influenced his theological predecessors in Salem during the days of witchcraft: they decided that the witches should be thrown overboard as a test, and if they sank and were drowned, it would be a proof that they were innocent; but if they floated, then they were to be seized and hung as witches.

proud one who denies the truth of Islamism shall be devoured in eternal flames." Even poor old Mr. Swedenborg, good medium and good man as he undoubtedly was, would have us believe that we perill our salvation if we reject his doctrines after having once become acquainted with them.

And the Swedenborgians of our own day, stigma-ize modern Spiritualism as *table-tipping*—something springing from the slime of that same old serpent, though the joke of it is that the early Swedenborgians had wonderful private experiences to relate. Spirits rapped in Noble's study, clothes professed to be an anatomist of spirits, &c. Mr. William White tells us in his excellent *Life of Swedenborg*. But it so happened that modern mediums and clairvoyants would not accept Swedenborg as infallible, and so they are set down by the "ministers of the Massachusetts Association of the New Jerusalem" as the scum of Python. If Dr. Phelps can get any comfort from this he is welcome to it; though we suppose he will exclaim, *non habet unde*.

Tarantoulous Dr. Phelps' tract is an evident struggle to dig up in his mind between a real belief in spiritual phenomena and a zealous desire to serve the old theology impelled by that intrepid spirit of free inquiry which Spiritualism, aided by contemporary science, has done so much to inspire. Dr. Phelps, as we have already said, is in the attitude of Balaam. He would curse—yet cannot. Of this we want no better proof than that which he gives us in the following ambiguous passage:

"Admit that the query is a pertinent one, 'If evil angels come, why not good angels?' We answer, they do. Are they not all ministering spirits? But not after this table-tipping, lying, swearing fashion. The evidence of evil in the phenomena is superabundant; the evidence of good is no more than a device of temptation must have."

Such are the words of Dr. Phelps. Mark the inconsistency in them: *Good angels do come. Ministering spirits do come. But they do not tip tables, lie and swear.*—Tans much all Spiritualists will readily admit; it is notoriously a part of their belief. It goes without saying it. But see now the contradiction which follows in the Doctor's words. As if afraid of having admitted too much, he repeats, protesting that the evidence of good is no more than a device of temptation must have."

The "good angels" and the "ministering spirits," who confessedly do come, are after all, according to the Doctor's words, merely such an evidence of good as a device of temptation must have!

Well does an eloquent investigator remark upon a ghostly theory like this: "For myself, I am resolved to go on; for, at present, I have seen nothing of all this. The fiends have not mocked me, but the angels have whispered to me; and if I am told that they are only the children of falsehood in disguise, still I will go on. Surely, I shall come up with the outposts of the Great King before long; for surely God and the angels are not altogether banished from a world where, I am told, the spirits of evil are allowed to lurk for prey."

Spiritualists are well aware of the "table-tipping, lying, swearing fashion" of many spirits; but they at the same time admit the other truth, posted by Dr. Phelps, this, namely, that there are also "good angels and ministering spirits." To assume that these are merely such an evidence of good as a device of temptation must have, is further than we can go. If it requires a doctor of divinity, one who believes in hell and Satan, to take that step.

Spiritualists do not bias Spiritualism solely on the marvels of mediumship and the phenomena that appeal to the external senses; but include in its grounds all the facts and experiences, all the subjective and objective proofs, contained in the whole history of mankind, on which a rational pneumatology, embracing the theory of good spirits, as well as of bad, may be founded. So that Dr. Phelps cannot assert with truth that modern Spiritualism has more table-tipping, and a manifestation of lying, swearing, spirits, for its only evidences and supports.

If instead of letting I dare not wait upon I would, he would frankly speak out, like blunt Father Hecker, the Catholic, he would say to Spiritualists: "All that I mean is simply this: Your 'spirits are good angels' and 'ministering spirits'—just so far as they respect and confirm our theology, our system; but when they go counter to that, they areimps of Satan, and the truth is not in them."

Why not come to the point in this many way, instead of first admitting that there are good spirits, and then taking away all the grace of the admission by making them, like the bad, mere agents of Satan?

This is the whole esoteric meaning of the little tract which Dr. Phelps has sent forth to stir the waves of Spiritualism, may be gathered even by the uninitiated from the contradictory and incongruous passage which we have quoted. Here the sum of all his theology and philosophy on the subject is condensed. What he calls his philosophy has its root not in eternal principles, obvious to the reason, but in a mere myth, deduced by forced processes from questionable Scriptures, and not admitted as infallible evidence by any philosophical authority.

Dr. Phelps says, the fact "that they (Spiritualists) recognize a spiritual world goes for nothing. Why make so much ado about that? We know it before. Are we to be wheedled into the belief that it is a discovery just now bursting upon our astonished vision?"

This is rather the language of a blind irritation than of reason and fair play. Who has ever attempted any wheedling? Do not all Spiritualists lay great stress on the fact that these phenomena are not new, but that they have been common in all ages of the world, and among all tribes and nations? Is not this urged by them always as a strong argument on their side?

The studious Spiritualist traces through all human history one peculiar and unmistakable vein of phenomena, ramifying in our own days into the kindred marvels of animal magnetism, somnambulism, mediumship, and spiritual manifestations. He follows back the vein far beyond the heathen oracles to the marvelous facts in natural philosophy brought from Egypt and the East by Herodotus, Pythagoras, Empedocles, Orpheus, Thales, Parmenides and other Greek philosophers. He finds it in Socrates and Plato, in the Samothracian mysteries, and in the later Grecian and Roman. He sees it cropping out in all the Asiatic religions and histories down to our own times. He misses it not in the rude belief of all savage tribes. He detects it strongly marked in all the thaumaturgies of witchcraft, second sight, necromancy and magic. He recognizes it in the fearful feats of the convulsionnaires of the Cevennes in the sixteenth century, and in those which were authenticated in Paris as late as 1724. He finds it witnessed to in the literature of all ages from Homer, Pindar, and Tacitus, to Shakespeare, Baxter, Cudworth, Blackstone, Keener, Goethe, Davis, Tuttle, Mountford, Oren, Massé, Sarter, down to the last numbers of the London Spiritual Magazine and of the Banner of Light.

In the Old and New Testament he discovers

indications without number of the same amazing vein. That it is the same he is as sure as the most perfect analogy can make him. The Old Testament is full of spirit manifestations; it tells us of spirit-hands and of spirit-writing; of acts of levitation by spirits, of spiritual apparitions, of spirits lifted contrary to the law of gravitation. In the New Testament we are told of angels appearing to the shepherds, of one opening the door of Peter's prison, and of two being seen by Jesus, Peter, James and John. It will not do for a Scripturalist like Dr. Phelps to say that these angels were a distinct order of beings from man; for those seen by the apostles were Moses and Elias, and that seen by John (Rev. xlii.), though called by him an angel, avowed himself to be his fellow-servant, and "one of his brethren, the prophets."

With what truth, then, can Dr. Phelps insinuate that Spiritualists are disposed to wheedle him into the belief that the spirit-world "is a discovery just now bursting" upon his "astonished vision?" Have we not always done our best to show that the great facts on which we build make a large and important part of all human history?

But it seems, Doctor, that you "know it all before"—this great fact of a spirit world. If you mean that you know it through the declarations of the Bible, then you should remember that these, by many millions of cultivated people, are not regarded as communications of "knowledge." To them the Bible is no more infallible than Herodotus.

If you mean that you knew the great fact through the experience of yourself, or of some member of your family, in phenomena akin to those of modern Spiritualism, and witnessed two years subsequently to those at Hydesville, then why object to the acquisition by others of a similar knowledge by similar means? Unless you fall back on the intuitions of mysticism, and know the fact in question simply because you choose to know it, then you must get your knowledge either from the report of others; or from your own experience. In either case, or in any case, it is a palpable impertinence for you, after admitting that Spiritualism has some facts to stand upon, to say that its recognition of a spirit-world goes for nothing!

It evidently goes for enough to trouble you and your sect not a little; or it would not have prompted you, in this nineteenth century, to *disturb* the old mythological Satan as the *Deus ex machina* of your plot for explaining Spiritualism. When you tell us that you know the spirit-world, you should consider that there are many, not so fortunate as you, in such a knowledge; many who have hungered and thirsted in vain for something they might call "knowledge;" something they might lay hold on as a sign of the invisible reality. Narratives unproved, controverted and contradictory, of what happened two thousand years ago, did not meet their wants—offered little to overcome their incredulity. Even the witchcraft testimony of two centuries ago, mixed up as it is with the fantasies of a false theology, made little impression. But modern Spiritualism came to this class of minds like a flash from the eternal world, illumining, though fitfully and imperfectly, what was behind the veil of death.

You are disposed to jeer at a belief got in this way; at the same time you admit that it is probably founded on genuine facts. Are you not aware that many great minds have owed the clearness of their insight in immortality largely to their being satisfied of the reality of these despised and neglected phenomena? "With my latest breath," says John Wesley (good evangelical authority); "I will bear testimony against giving up to jugglers one great proof of the invisible world; I mean that of witchcraft, confirmed by the testimony of all ages."

That Lord Brougham entertained great hopes of modern Spiritualism as the power that is destined ultimately to counteract the materialism of the age, and renovate human belief in immortality, is evident from the following passage in a Preface which he wrote shortly before his death for "Napier's Book of Nature and Book of Man." These are the closing words of the Preface: "But even in the most cloudless skies of skepticism I see a rain-cloud, if it is no bigger than a man's hand; it is *Modern Spiritualism*." If Lord Brougham was not a Spiritualist, it is evident from his own words that he was far from being the unbeliever Dr. Phelps would have his readers suppose; in his Lordship's view, at least, Spiritualism was a refreshing rain-cloud, and not a sulphurous vapor from the theological hell.

As for what Dr. Phelps reports of the testimony of missionaries who recognize these "modern prodigies" as an old story, and who tell us of the devil-worship of the Hawaiian Islanders, all these facts are readily absorbed by Spiritualism as a part of its history, and as so many evidences of spirit agency. It is only a gross ignorance that would convert them into so many evidences of the truth of the Satanic theory. Men did like to this in the days of witchcraft, and afterwards stood aghast at the folly and wickedness which had impelled them, under the influence of this same Satanic crochets that Dr. Phelps has now got in his head, to sacrifice brutally many thousands of innocent victims. What a fine massacre of mediums and other folks there might be in our own day if nine-tenths of the American people could only be converted to a belief in Satan, and be persuaded that he is at work for the ruin of souls in all the modern phenomena! Massacre would be simply mercy if we really believed in this Satanic hypothesis.

A few more words in regard to the Scriptural authority for Dr. Phelps' Satanic hypothesis. "The doctrine of Satan and of Satanic agency," says Kitto, "is to be made out from revelation, and from reflection in agreement with revelation." This is putting it rather distrustfully, to say the least. "We suspect that the doctrine comes a good deal more from 'reflection,' and from very unamiable reflection, too, than from revelation.

The Satanic theory is probably neither of Jewish nor of Christian origin, but is a plagiarism from Zoroaster and his predecessors, according to whom Ormuzd was the author of light, the principle of good, and Ahirman the author of darkness, the principle of evil; and both principles had their ministering spirits.

We hear very little of Satan in the Old Testament till we come to the Book of Job; and Job is supposed to have lived amongst the admirers of Zoroaster, and to have embraced some of their tenets. This at least is the conclusion of eminent German commentators. That Job had somnambulant visions and was a sort of medium, would appear from passages like the following: "A spirit passed before my face; the hair of my flesh stood up;" "Thou scarest me with dreams, and terrifiest me with visions," &c. The Book of Job itself is regarded, even by Orthodox authorities, as merely a sort of poem or novelette, intended to convey a moral. There is more about Satan in Job, however, than in all other canonical parts of the Old Testament put together.

The probability, therefore, is that the whole theory of Satan, since it is not in the Mosaic teaching, is of Pagan origin, and merely a foreign graft on the Jewish demology; that Job gave

prominence in his poem, just as Goethe has in his *Faust*; that Christ and some of his followers used the word *Satan* very much as it has been used in modern literature, as a condensed metaphorical mode of signifying the principle of evil, or any individual evil spirit, or company of evil spirits; and that the Miltonian and theological notion of what Dr. Phelps calls "a malign being, distinct in his personality, who is at the head of a vast organization of subordinate kindred spirits, whose work it is to tempt and afflict mankind," is a monstrous superstructure rising like an exhalation from very filmy foundations, made of such stuff as dreams are, and, indeed, itself merely a dream, infused perhaps originally by some low and lying spirit, setting himself up for a King; a dream at variance with any rational or reverent conception of a superintending Providence; a dream which, when set forth as a doctrine, is not *delectabile*, by any fair and liberal construction, from the language of the Bible itself.

It is our conclusion, therefore, that Dr. Phelps is almost as weak in his Spiritualism as in his philosophical argument for explaining the great facts of Spiritualism by thus smuggling from the shades the old Pagan fable of a personal principle of evil.

One word more as to the "moral" and "aesthetic" objections, made to Spiritualism. Yes, there is much to shock the taste, much to offend the moral sense in the development we have from the spirit-world. But ask yourself, how large a percentage of the human beings, born on this earthly planet, are, when they leave it, likely to be morally and intellectually fitted for promotion from what they were here? How many of the un-Christianized peoples? How many of the Christianized?

We think you will agree with us that the number must be very small—hardly ten out of a hundred. If then the spirit-world mirrors back to us all we have seen it, what should we expect different from what we got? Were it much otherwise, would it not be a violation of that natural law which provides that flies shall not be gathered of thistles?

If we would have a better spirit-world, must we not begin by making better the people who go to it from this? Do not these remorseless facts—out of which the Doctor would find material for reconstructing the fanciful devil-theory of Zoroaster—teach rather than to elevate the general condition of humanity is our most pressing duty, and that the only Satans we have to fear are those for which we ourselves are largely responsible in our political and social institutions, and in our violations of God's natural laws?

No theory of a distinct order of spiritual ruffians and raganuffins, with a Satan or a Beelzebub at their head, is needed to explain all these manifestations of spiritual malignity, ignorance, and disorder, which the good Doctor deploras with so much reason. He has but to consider the thousands of miscreated, rudimental beings that leave this planet every day, and every hour, and he will lessen the difficulties of the great problem of spiritual evil without the intervention of any hypothesis so derogatory to divine benevolence and omnipotence as that of an antagonistic archon in the great world of causes, privileged to bound on the hosts of mischief and of wrong for the purpose of making this earth a sort of jolly hell. Spiritualism dispels all such monstrous conceits, and offers a rational explanation of the perplexing facts.

Does not, it asks us—does not all this spiritual vagabondism and pauperism denote a foregone conclusion, pertaining to your own world? Does it not say to you, Remove every impediment to the physical and moral elevation of the masses of mankind; give labor its rights; give woman her rights; throw light on those ante-natal conditions which, as far as may be, will give you children unburthened with bequeathed evils, moral or physical; impress it upon men and women that in assuming the parental liability they are helping to people the spirit-world as well as your earthly planet, and that it is their sacred duty to acquaint themselves scientifically with the natural laws that relate to their own parental qualifications and the well-being of their unborn offspring; lend your hearty aid to every reasonable project for leveling the existing inequalities among men, under which some are deprived of all the comforts and advantages that can dignify life, while others bristly themselves by a wasteful luxury; do what you can to check that general greed of gain and that petty ambition for display, which leads men to plunder their neighbors or the public; purify those nests of corruption and theft, the public offices, from highest to lowest; say to your legislators, municipal, State, and Federal, You are put in your places not to get influence and make money through fat contracts, claims, jobs, and collateral intrigues, but to protect the community from robbery and wrong, and to hasten that day of the Lord when public morality shall show itself in the healthy activity of all for the good of all.

If Spiritualism has a religion it does not differ widely, in its epitome, from this: "He who loves, acts; he who dwelleth in love dwelleth in God, and God in him, now and forevermore."

Biography of Mrs. J. H. Conant.

It will be remembered by our readers that some time since we spoke of the intended issue by us, in a short period, of a full account of Mrs. Conant's life and spiritual experiences. We subsequently stated that the work was indefinitely postponed. But we are now happy to announce that the book will be published by Wm. White & Co., at an early day. The volume cannot fall of being one of the most interesting works of the age, and should receive the perusal of all believers in the Gospel of Spirit-Return, presenting, as it will, another link in the chain of the history of the modern dispensation, when the stars of theological faith which had thus far lighted the race were growing dim along the horizon, and the world of religious thought stood in hushed expectancy, awaiting the internally longed-for flash of a new-born day.

We have received frequent inquiries concerning the book, since our first announcement, of which the following, from S. Moses, Rochester, N. Y., will serve as an example:

"I read in the Banner of Light some time since, that selections from the *Message Department*, and an account of the life of Mrs. J. H. Conant, were shortly to appear in book form. I have not yet noticed that the work is before the public. I want the book. It will, in my opinion, do our cause more good than any other work that can be got up. It will contribute more knowledge of the 'lost ones gone before,' and lead to a fuller exhibit of sympathy and love to the human brotherhood, than the world has ever known."

I think you should so bind or finish a portion of the edition that it will make an ornamental book for a parlor table, that persons calling, and waiting a few moments, may take it up and become interested in the subject of which it treats."

Full particulars, as regards date of publication, style of issue, etc., will appear in due time.

In this issue of the Banner we furnish the reader with a good variety of very interesting and instructive matter; yet we are compelled, for want of room, to leave over much that we intended for this number.

Woman Suffrage in Congress.

Gen. Butler has introduced into the House of Representatives a bill conferring suffrage upon women. This is after his true style of dealing, and logically consistent with the views he announced in the last gubernatorial canvass in this State, that, under the amended constitution, woman already possesses the right to vote. It seems that he has since become convinced that legislation in still necessary to perfect their claim, and hence this proposed measure in Congress. The women leaders in this suffrage movement ask for the ballot as a right, on the ground that those who obey the laws should have a voice in making them; for the further reason that the mental and moral qualities in which women differ from men are imperatively needed in government; because the equal cooperation of men and women is alike essential to a happy home, a reformed society, a Christian church, and a republican State; and because woman suffrage, as it implies equality in the home, means also greater purity, greater constancy and greater permanence in marriage. These are, all of them, good and sufficient reasons for abolishing at once, through Congress, political distinction on account of sex. We were glad to notice that a journal like the New York Times addressed itself to the consideration of this much-needed social and political reform with an appearance of sincerity, acknowledging the perfect propriety of granting the ballot whenever woman unmistakably demands it for herself.

But, true to its old and ingrained habit, the Times professes, after all, to discover a lion in the way—a lion of its own ingenious conjuring. It has set up a man of straw, in the form of its liberal profession on woman suffrage, only to show people how easy it is to knock it over. It urges further inquiry and investigation. What it particularly wants to know is, Whether it will not be necessary, before positive legislation is entered upon, to ascertain what number of women in the country actually ask for the suffrage. Next, it would be informed how "women propose to deal with the thousands of their own sex who inhabit great cities, and live by the most shocking of all trades." It feels certain that respectable women would stay away from the polls if they were to be allowed by this degraded class of their own sex; and it demands to know what restriction it is proposed to place upon this danger. An educational test it knows would not do, and a test for virtue would be hard to find, and harder still to apply. Let the Times reflect a moment: were women to be admitted to the voting privilege, it could rely on it that none would cure the Social Evil sooner than women themselves, and through the ballot-box, too. Suffering what they do from the consequences, they would not be dull in discovering a remedy. The very outcasts themselves would soon come to know the meaning of their own power, and would lend their cooperation for the overthrow of the causes of licentious intercourse which it now seems impossible to reach under the selfish rule of the stronger sex.

Mr. Beecher's Liberality.

We would not style Mr. Beecher a weathercock for anything, and still it is not to be denied that he does point the way of the popular wind as unerringly as it is possible for any one man to do. Since the phenomenal demonstrations of the invisible about his Brooklyn pulpit he has manifested an alternation of periods of silence and periods of speech on the subject; one day leaving the mystery (to him) to work itself out in its own way, and another day beseeching patience and a hearing for the new (to him) phenomena. It is now, according to the published report of his Christmas sermon, in a frame of mind decidedly friendly to the spirits, and quite willing to let investigation go forward without obstruction. He even condescends to praise the noble devotion and independence of the scientific men of England, who have undertaken resolutely to make an investigation, which from him means a great deal, and is significant of the change that is visibly coming over the public mind. Thousands of people who would not listen to any sort of an explanation of the phenomena from other sources, will think it all right and proper when coming from him; and if he says, Let the work of investigation be entered on calmly and pursued without prejudice, so it will be for numbers who would not otherwise dare to look upon it.

It is always whither Mr. Beecher points more than what he says, that is of significance. Not that he is not in the habit of saying good things, for he is; but his way of pointing others to what is ahead, and yet to come, is the highest practical service that he performs. First, he collects about him the sympathies of the people; then he gains their confidence; next he personally magnifies them; and finally, by the rare power of insight, or, perhaps, by his impressionable qualities rather, he is enabled to discern the facts that are becoming more and more visible in the world's future, and, by communicating them discreetly to his followers, he prepares them for the reception of truths which they might not otherwise be willing to think of. So that Mr. Beecher is a godsend to his generation, say what we will of him. He is the very one to say, "Lo! there!" as he sees the multiplying signs of Spiritualism in the heavens. For himself, he finds it utterly impossible to ignore them; so he turns them to account in his own way and time, and carries a host of followers after him. We accept him and his work as of positive service in the developing agencies of the period, and welcome both with a sincerity that implies that he is yet to do much more for Spiritualism than he now thinks for.

The Golden Age.

This able paper, published weekly and edited by one of Nature's noblemen, Theodore Tilton, is richly deserving extensive patronage, and we raise our humble voice in its behalf. We like the man for his bold, outspoken utterances in the cause of woman, for his moral status, and for the great good he has been instrumental in accomplishing thus far with his voice and pen; and we anticipate a brilliant career for him in the future, whether the Golden Age be ushered in before his exit or not. His second volume began with the new year. In his notice to the public, Mr. Tilton says: "In opening the second volume, and in asking my readers to go along with me for another year, I shall probably say as many unwise things (or what the world esteems such) as I have been in the habit of doing all my life. Sometimes what seems wisdom to me, happens to seem folly to others. God, the one and only children's friend, must decide for us all. Meanwhile, if the Golden Age is not the sort of honesty, then I have mistaken my motives; and I trust some sudden calamity may blot out both the paper and its editor. Into the journal I have put all my heart, purse, and ambition. Nobody else owns a cent of it, nor is anybody else responsible for its utterances. All persons, of whatever opinions in politics or religion, who are not afraid of free discussion, and who believe in fighting the case of things, are respectfully requested to procure a few new subscribers, and to do this good deed now, without delaying long enough to forget it."

The Golden Age is issued every Wednesday, at No. 9 Spruce Street, New York, next door to the Tribune Building. Price, \$3.00 a year in advance. Mr. Tilton may be addressed by letter at Box 2348, New York City. Let all friends of liberal thought interest themselves in increasing his subscription list.

Letter from H. A. Hawley.

DEAR BROTHER—Enclosed you will find \$5.00. To what it is directed, I have already taken the Banner of Light, but I think it my duty to keep the Journal before the people, as it is what we want for spiritual food. *Free, Ill., Dec. 12th.*

Thank you, we think so, too. Not that we would advise you or any other one to discontinue the Banner of Light by any means, but we would advise all Spiritualists to subscribe for the Religio-Philosophical Journal, as well as the Banner. Western people should certainly sustain it as a Western enterprise—a paper that widely differs from all other spiritual papers.

Our Eastern brother should certainly, at this time, subscribe for the Journal out of love to aid it in its work of truth; secondly, for the purpose of hearing every week from the city that has been through the greatest ever known, through the most radical yet sound, and the most useful newspaper (that is, the most useful to all theological fallacies) of any paper ever published.

If there are not reasons enough why all subscribers to the Banner, like yourself, should add ours to the other most excellent reading matter, we can assign further cogent reasons. —*Religio-Philosophical Journal.*

We thank the editor of the Religio-Philosophical Journal for his kindly words in behalf of the Banner of Light, and fully endorse the idea that the Spiritualist papers be well sustained. This is a paramount duty Spiritualists owe to themselves and their glorious cause.

Our brother suggests that Eastern people, as well as Western, should sustain his paper. This we emphatically subscribe to. The Banner of Light knows no East, no West, no North, no South, but spreads its folds over every land where civilization extends; and it asks for additional patronage, to the end that it may become more efficient in the great work in which it is engaged.

Woman's Rights at Divorce—A Hard Case.

The following circumstance, occurring in the Supreme Court, Brooklyn, N. Y., not long since, is contained in the press of the day. It speaks plainly of the "equality" of the law as it bears upon male and female rights in the matter of custody of children at divorce. The suit of divorce was brought by the husband—the case went by default of defendant; and the account goes on: "The child, the only issue of the marriage, a boy over seven years of age, was brought before Judge Gilbert on a writ of habeas corpus. His mother, in whose care he had been ever since the separation of his parents, (which took place when he was but eight months old,) accompanied him. The judge told the child he must go with his father. Thereupon the poor little fellow set up the most piteous cries and clung to his mother's side, declaring he would never leave her. One of the officers sought to seize him, but he ran from him about the court-room, screaming in the most heart-rending manner, the mother meanwhile imploring the Judge to spare her and her son, and to grant her custody of the child. Nothing, however, availed, and the wretched little victim was finally captured and borne from the presence of the sympathizing spectators, uttering the most piercing shrieks, while the agonized mother fell fainting to the floor. We flatter ourselves that we are in the midst of a Christian and enlightened era, and that the barbarisms of the Middle Ages are among the relics of the past, but this dreadful scene assures us that the law is still capable of perpetrating enormities for which the times of Jeffreys alone afford an adequate parallel."

A Change of Views.

What was true absolutely ten years ago ought surely to be true now. If a certain form of belief was really "heresy" then, it can be no less than heresy now. If there is any change, it cannot be in truth; for that is eternal, and must therefore be in the views of those who profess to hold it. Ten years ago, then, the Rev. Charles Beecher was suspended from the Essex North Congregational Association by a majority vote of its members, on the charge of "heresy" only yesterday at Newburyport, and unanimously voted that the vote by which he was then suspended from membership with the association "be hereby revoked, repudiated, and annulled, and that the same be expunged from the records." This is a very decided change in affairs—a complete turnabout—a thorough revolution. If Mr. Beecher was a heretic ten years ago, why not a heretic now? He has not changed—the Association of Orthodox Ministers has. What does that signify? What, if not that Orthodoxy is but human and fallible, that it has learned much in the past ten years, that it has come over to the ground of "heresy" itself, and that it is everywhere being taken off its feet.

Music Hall Free Spiritual Meetings.

Thomas Gales Forster, the renowned demonstrator of the spiritual philosophy, will occupy the platform in Music Hall every Sunday afternoon during January. Thousands are anxious to listen to his eloquent discourses.

Miss Jennie Leys closed her engagement Dec. 31st.

Notwithstanding the unfavorable condition of the weather, nearly two thousand were present. Her discourse gave unbounded satisfaction. Though but recently before the public as a lecturer, her fine culture and melodious development are prophetic of a most brilliant career. She has a prepossessing personal appearance, a good voice, speaks fluently and articulately distinctly.

The Social Question in the British Parliament.

Hon. Edward Cardwell, Secretary of State for War, addressed his constituents at Oxford, Jan. 1st. Alluding to the illness of the Prince of Wales, he said that it had served to bring out the strong reciprocal feeling which always existed between a constitutional sovereign and free people. He intimated that the attention of Parliament would be directed to social measures for the improvement and welfare of the people.

The Whiskey "Bug."

Whiskey and other spirituous liquors are sold all over Boston by the glass in bar-rooms, in hotels, in cellars, in grocery stores, in apothecary shops, in private houses—yet the State Constabulary assures the public that there are no open bars in Boston! What is the result? Wife murders; suicides; rowdiness; street-stabbing, etc.; yet the lawmakers at the State House allow the nuisance to exist, solely on the ground of political expediency. How long will the law-abiding citizens of this Commonwealth tolerate this state of things?

"Mediums and Mediumship."

S. A. Merrill, M.D., Council Bluffs, Iowa, writes: "I hope you will re-publish Mr. Hazard's recent articles in book form, 'Mediums and Mediumship.' They are candid, honest, plain and able statements of the subject, and will do great good." We have already done so, and the pamphlet is for sale at the low price of ten cents.

Dr. Fred. L. H. Willis.

The public will be glad to learn that this successful practitioner has again resumed business at 213 West 23rd Street, New York, as will be seen by a card in another column. The Doctor is well known to be one of the best of clairvoyants, and his diagnosis of the system is reliable. He makes a specialty of treating cancers and blood diseases.

"The Spiritual Pilgrim."

Those who desire to become conversant with the experience of an earnest worker in the ranks of Spiritualism—one who has devoted the best portion of his life to the cause—should purchase the autobiography of J. M. Peckles, written by his intimate friend, Rev. J. O. Barrett. For sale by Wm. White & Co., 128 Washington Street, Boston, Mass.

The public do not cease to talk of the beautifully written novel "The Federals of Italy."—*Albany paper.*

Emma Hardinge-Britten Before the Fraternity Course.

This well-known Spiritualist lecturer closed the Fraternity Course for the present season, on Tuesday evening, Jan. 21, by an address on "Public Opinion." In order the better to present the subject before her audience, the first portion of her discourse was devoted to a consideration of what was to be added in favor of public opinion and its arbitrary sway.

Public opinion was presented in defence, as a sustainer of public morality, an enemy to crime, a protector of the property—even to the extent of committing legal murder through the most radical yet sound, and the most useful newspaper (that is, the most useful to all theological fallacies) of any paper ever published.

She then proceeded to present the other side of the question, and to criticize its tyrannical, unjust, capricious, and oppressive nature. It had been the enemy of progress, the power which opposed all reform, whether in political, educational or the social elements of life. It had been the enemy of the masses, or upon the generally acknowledged psychological effect upon them of some leading mind, we could trace the onward path, and more fully realize as a conservator of established custom.

It was an open question whether legal murder was to be rightly sanctioned in punishment for illegal. In matters of public civility the burden of public opinion rested wholly on the weak woman, leaving her equally destitute of the education, which did not give her the existence of some strong public opinion might come in the warmth of philanthropy, though public opinion might come in to counterbalance it here, upon the poor rather than on the rich who could have the law to support the agitation of all the great questions concerning labor and capital, which must be rightly settled to ensure the social equilibrium in future; and, in the minor elements, "she referred to, 4 taught hypocrisy under the name of 'politeness,' which led to the saying, 'I am glad to see you,' to one whose presence was most unwelcome.

Did it defend peace? Not! What the voice of war was in the land, it was Public Opinion's work; which was first to set up in air, its call that marshaled the soldiers, its prayer that partitioned God that its particular band of murderers should be the most successful in killing the opposite; its pen that inscribed the "fallen braves" on the rolls of "unending" fame. The three great elements, the three omnipotents of the race were labor-saving machinery, the locomotive and the printing press; the one of which gave time for travel and reading, the other the facility of conveying goods, and the last spreading broadcast among the people the mental achievements of the ages.

Public opinion never arose in its strength to rationally decide at once any great question of reform, as to whether it was undoubtedly right or wrong, but willfully opposed at first, then wavered to see which opposing party—liberal or conservative, was to gain the victory—and then unanimously crowned the victor, while the divine mandate of the skies—the glorious revolution from beyond the shining stars—demonstrated that all things in Nature and mind moved in obedience to law—that effects surely followed causes—that centrifugal and centrifugal forces existed in the domain of ethics and theology, as well as matter, and that individual judgment, after all, rather than slavish obedience to the will of the masses, must be brought in contact with all the great issues of life concerning the here and the hereafter.

Movements of Lecturers and Mediums.

Mrs. Emma Hardinge will lecture in New York during January; in Portland, Me., during February; in Providence in March; Boston and Plymouth, Mass., in April; Springfield, Mass., in May; Milford and Westford during June. For week evening lectures, and other addresses, address, care of Mr. Thos. Ranney, 221 Washington Street, Boston, Mass.

Mr. L. S. Richards, since the conclusion of his evening course of scientific lectures at Quincy, in November last, has occupied the platform at Rogers's Chapel, in the same place, on Sundays.

N. M. Pierce, inspirational speaker, will hold meetings this week in Taftville and Greenville, Ct. Would like an engagement North for the remainder of this month. Post-office address, Putnam, Conn.

Elif F. Brown has recently been lecturing in Northern and Western Indiana with good success.

Prof. Denton is having great success in his lecturing tour West.

Mrs. (McFarland) Wright has returned to Boston, and located permanently at 82 Dover Street, to continue her business of test medium and medical and business clairvoyant.

Mrs. E. A. Williams, inspirational speaker, is lecturing at Deerfield, Oriskany Falls and Oneida, Central New York. Mrs. W. will attend funerals in this vicinity when requested. Address, Oriskany Falls, N. Y.

Mrs. E. A. Blair, the spirit artist, is again following her vocation in Maine. She goes to Glenburn and Upper Billwam next week. Friends should not miss seeing the manifestations through this excellent medium.

J. Hamlin Dowe, M. D., will answer calls for Sunday lectures on the scientific phases of Spiritualism and reform. Address, 200 Elliot Street, Boston, Mass.

Miss Jennie Leys will lecture in Lynn the present month. Thomas Gales Forster will lecture at Granite Hall, Chelsea, every Sunday evening this month.

Jonnette J. Clark has changed her address to 628 Shawmut Avenue, Boston, Mass.

Mrs. A. P. Brown will speak in the Free Church at North Ferrisburgh, N. H., on the 12th of January.

W. F. Jamieson has just closed an engagement of four Sundays with the Baltic Creek Society of Spiritualists. He is engaged to speak before the East Sagadahoc Society during the Sundays of January. He is engaged week-evenings in delivering lectures upon Spiritualism, and other reformatory subjects. One of his subjects is "Victoria C. Woodhull and her Defamers."

Dr. George Dutton will speak in Moretown, Vt., Sunday, Jan. 7th. In the same place he will give a lecture on Education the evening previous.

Mrs. H. W. Culman, the celebrated medium for guitar music in the light, has removed her residence to Newton Highlands (P. O. address Newton Centre), where she may be found by those desiring sances.

Mrs. S. A. Rogers is now in Massachusetts, and will remain for an indefinite period, filling calls to lecture. Since her return from the West she has been laboring in Maine with excellent success. Her present address is New Bedford. In addition to her address as a lecturer, she has a few personal appearances. She will do good wherever she goes.

Dr. E. C. Dunn is coming East. He is engaged to speak for the society in Troy, N. Y., for the month of January and February, as before stated in the columns of this paper. Societies wishing to secure his services for the month of February, can make such an engagement by writing, Julia soon. Direct Troy, N. Y.

"The Spirit of Prof. Dayton Seen."

Thomas Gales Forster in another column relates an interesting sance he had with Dr. Stebbins, in New York, at which he distinctly saw a spirit face, purporting to be that of his spirit-guide, Edgar C. Dayton.

Mr. Peckles, in another column, has taken occasion to criticize the published statement of Mr. Tobl, an English gentleman, who made a short visit to this country last summer, that the number of Spiritualists in the United States was 69,000. Our London correspondent alludes to the same subject in his letter in this issue.

Our invalid brother, Joseph Baker, of Janosville, Wis., desires us to return his sincere thanks to those friends who have recently sent him donations. As some do not wish their names published, he takes this method to thank all for their timely aid at a season when he so much needed assistance.

The Golden Age says a times so strangely changed. Once the sheriff was after all reformers. Now the New York City reformers are after the sheriff.

Elliot Hall, Boston.

The arrangements for the Spiritualist Fair, to take place in this hall, are gradually being perfected. At a meeting held by the friends of the movement at Elliot Hall, Tuesday evening, Jan. 21, the following named ladies and gentlemen were appointed as a Executive Committee for the carrying out of the measure on or about Feb. 22d. Dr. H. F. Gardner, W. A. Dunlap, M. F. Deane, H. S. Williams, Mrs. John Wood, Mrs. M. A. Sanborn, Mrs. E. T. Niles. We would call the attention of the Spiritualist public to the fact, that I may be done which is practicable to strengthen the hands of the committee and create the success of the enterprise.

It was also, at the same meeting, voted that Thomas Gales Forster, who speaks at Elliot Hall, Sunday afternoon, Jan. 21st, be invited to meet his friends at Elliot Hall, on Tuesday evening, Jan. 23d, and a general invitation is extended to all to attend.

The school for instruction in the "poetry of motion," held under the auspices of the Boston Children's Progressive Lyceum, at this hall, by Miss Merrill, will close its present term by an exhibition of fancy and vocal dancing, by the little ones, at Elliot Hall, Thursday evening, Jan. 11th. Dancing by the children is on eight o'clock; visitors from ten to twelve o'clock by T. M. Carter's Band. Tickets may be procured of the officers of the Lyceum and the Committee.

BUSINESS MATTERS.

DR. SLADE, CHIROPRACTIC, is now located at 210 West 43rd Street, New York.

SEALED LETTERS ANSWERED BY R. W. Flint, 31 Clulton place, one block west of Broadway, New York. Terms \$2 and 3 stamps. Money refunded when not answered.

DR. EDWARD MEAD has taken rooms No. 4 and 7, at No. 2 Hamilton Place, opposite Park Street Church, Boston, and may be consulted in diseases of the brain and nervous system.

J. WILLIAM VAN NAMME, M. D., will examine by lock of hair until further notice for \$1.00 and two three-cent stamps. State full name, age, and one leading symptom. Address Box 5129, New York City.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 391 Sixth Avenue, New York. Terms, \$5 and four three-cent stamps.

MRS. GADE, 509 Broadway, offers, in New York, Clairvoyant and other Manifestations of Spiritualism; Medical Examinations and Treatment.

SEALED LETTERS ANSWERED BY J. William Van Nammé, Box 5129, New York City. Terms, \$2 and three stamps. Money refunded when not answered.

PSYCHOMETRIC DIAGNOSIS and hygienic advice written for \$1.00 and stamp on all Locks of Hair received prior to Feb. 1st, 1872. State age and full name. Address D. S. CADWALLADER, 1005 Race Street, Philadelphia, Pa.

C. H. FOSTER, 208 Madison, No. 16 Twelfth Street, between University place and Fifth Avenue, New York.

SPIRIT COMMUNICATIONS by sealed letter, \$1 and four stamps. Address, M. K. CASSIUS, Newark, N. J.

Example for the Ladies. JESSIE A. VAN COTT, Glenwood, N. Y., exchanged in 1858 a— for a \$50 Wheeler & Wilson— Machine, which was used constantly five years making coats and vests; since then it has annually been coming from city to country for family making, and is now in good repair, doing the stitching in a first-class dress-making establishment. It did \$100 worth of stitching in eight months of last year.

SPECIAL NOTICES.

Col. Columbus de la Cruz, America, but it has been found that the only economical shoes for children are the celebrated NAYLOR'S SHOES—never wear out at the toe, and are worth two pairs of any other. Beware of imitations.

Best and Oldest Family Medicine. Sarsaparilla, Liver Purgative, a purely vegetable Purgative and Tonic for Dyspepsia, Constipation, Debility, Sick-Headache, Bilious Attacks, and all Derangements of Liver, Stomach and Bowels. Ask your Druggist for it. Beware of imitations.

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE. Western Agency for the sale of the BANNER OF LIGHT, AND ALL LIBERAL AND SPIRITUAL BOOKS, PAPERS AND MAGAZINES.

Also: Adams & Co.'s GOLDEN PENS AND PARLOR GAMES. The Magic Comb, and Voltaic Arc Sales, Dr. Steiner's Nutritive Compound, SENSE'S POSITIVE AND NEGATIVE POWDERS, CONGRESS RECORD INK, Stationery, &c. WALKER CHASE & CO., No. 614 North Fifth Street, St. Louis, Mo.

HERMAN SNOW, 318 KEARNEY STREET, STAIRS, SAN FRANCISCO, CAL. Keeps for sale the BANNER OF LIGHT, AND A GENERAL VARIETY OF SPIRITUAL AND REFORM BOOKS, AT EASTERN PRICES. Also Adams & Co.'s Golden Pens, Pencil-cases, Spencer's Positive and Negative Powders, Orton's Anti-Tobacco Preparation, Dr. Steiner's Nutritive Compound, etc. Catalogues and Circulars mailed free. Remittances in U. S. currency and postage received at Mr. Address, HERMAN SNOW, P. O. Box 117, San Francisco, Cal.

FREE PROGRESSIVE BOOKSTORE. D. S. CADWALLADER, No. 1005 Race Street, Philadelphia, Pa. Keeps constantly for sale the BANNER OF LIGHT, AND A GENERAL ASSORTMENT OF SPIRITUAL AND LIBERAL BOOKS, PAPERS AND PAMPHLETS, SENSE'S POSITIVE AND NEGATIVE POWDERS, AND DR. STEINER'S NUTRITIVE COMPOUND. Also, Library for Country and Postage Link Library, a Circulating Library of Spiritual Books.

RICHARD ROBERTS, BOOKSELLER, No. 106 SEVENTH STREET, ABOVE NEW YORK AVENUE, WASHINGTON, D. C. Keeps constantly for sale the BANNER OF LIGHT, AND A FULL SUPPLY OF THE SPIRITUAL AND REFORM WORKS Published by William White & Co.

ADVERTISEMENTS.

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

SPECIAL NOTICES.—Thirty cents per line for first insertion and twenty-five cents for subsequent insertions.

BUSINESS NOTICES.—Thirty cents per line, each in insertion, set in Milton, measured in Agate.

For all Advertisements printed on the 6th page, 50 cents per line for each insertion.

Advertisements to be Renewed at Continued Rates must be left at our Office before 10 A. M. on Monday.

PROF. L. F. H. ASTROLOGER, 25 LOWELL STREET, BOSTON, MASS. Persons intending to consult the Professor had better leave no time, as he will leave the city in April next for New York City. Jan. 13—5w

MRS. F. C. DEXTER, Clairvoyant and Test Medium, 44 Tremont, corner of Dover Street, Boston. Hours from 4 to 6 P. M.—Jan. 15.

JULIA B. WILKINS, Medical and Business Clairvoyant and Test Medium, 42 Dover Street, Boston. Don't forget. Examinations by lock of hair, terms \$1. Jan. 15—1w

MRS. H. H. PUTNAM, Clairvoyant and Test Medium, 84 Tremont, corner of Dover Street, Boston. Hours from nine o'clock A. M. until five P. M. Greenleaf, Mass. 15w—Jan. 13.

DRS. WILLIS AND PALMER,

213 West 23rd St., New York, (New York Office of the Present Age.) CLAIRVOYANT, HYPNOTIC AND MAGNETIC PHYSICIANS. DR. WILLIS AND PALMER, of the City of New York, have been practicing their profession for many years, and have acquired a high reputation for their skill in the treatment of all diseases of the human system. They have been successful in curing many cases of chronic diseases, and have been instrumental in the recovery of many lives. Their office is at 213 West 23rd Street, New York. They are open every day, from 10 o'clock A. M. to 10 o'clock P. M.

EUREKA!

DR. WILLIS AND PALMER, of the City of New York, have been practicing their profession for many years, and have acquired a high reputation for their skill in the treatment of all diseases of the human system. They have been successful in curing many cases of chronic diseases, and have been instrumental in the recovery of many lives. Their office is at 213 West 23rd Street, New York. They are open every day, from 10 o'clock A. M. to 10 o'clock P. M.

THE ELIXIR

Cures all diseases of the Blood, permanently eradicating all Chronic Scrophulous Syphilis, Piles, and all Scrophulous Disorders from the system. Price, \$1.00 per bottle.

THE CHYLIFIER

Cures Nervous Depression and Loss of Vital Force, Pain in the region of the Stomach, across the back, Prostration and General Weakness, Headache, Giddiness, and all Disorders of the Digestive System. Price, \$2.00 per bottle.

CEPHALIC POWDERS,

An unparelled compound for the speedy cure of CATARRH of the Eye, and all other eye diseases. Price, \$1.00 per package.

DEPT. U. S. MARSHAL'S OFFICE. I have used Dr. J. E. Briggs's Throat Remedy during the past ten years as a family medicine, and would not be without it under any circumstances. My wife has been subject to throat complaints for many years, but has been speedily relieved by its use. My little daughter has been a great sufferer from croup, the passages of her nose stopping so that it was impossible for her to breathe through them, and at times her life was despaired of. I am anxious to state that she has been cured by the use of the Throat Remedy. Price, \$1.00 per bottle.

THE WOMAN'S BOOK.

The Grandest Work of the Century. A LIFE'S ISSUES OF LOVE IN ALL ITS PHASES!

HONEST MARRIAGE VINDICATED.

WE ALL KNOW WHAT LOVE MEANS, YET FAIL TO REALIZE IT—THIS SILENT WORK TELLS HOW.

NOW READY GOOD NEWS!

WOMAN, MARRIAGE—THE GRAND SECRET.

A BOOK FOR THOSE WHO HAVE HEARTS.

This is the ablest and grandest book on Love, Man, Woman, the Laws of Affection and Marriage.

ought to be bound in gold,

and be on the table of every man, woman and youth in the land and in the world. It includes

MATCHLESS ARTICLES

LOVE, WOMAN, COURTSHIP, MARRIAGE, THE LAWS OF HAPPINESS.

GOOD AND EVIL EFFECTS OF VARIED MAGNETISMS.

A Book for Every Man, but Especially Every Woman

In the land a book superior not only to any work of the kind in America or Europe, but this work is superior to any that probably was ever written.

For sale in whole and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston, Mass.

DRAWING FOR YOUNG CHILDREN.

One Hundred and Fifty Drawing Copies, and Numerous Excellent Colored Pictures. Published under the Sanction of the Society for the Diffusion of Useful Knowledge, London.

THE BHAGVAT GEETA, Dialogues of Krishna and Arjoun; in eighteen lectures, with notes. Translated on the original in the Sanskrit or ancient language of the Brahmins.

LIFE AND HEALTH IN THE SUBTLE AGENTS. S. B. BRITTON, M. D., who has devoted many years to the scientific study and practical application of Electricity, Magnetism, and other Subtle Remedial Agents, continues his office practice at No. 100 Clinton Avenue, Newark, N. J., where he may be consulted daily, and is prepared to treat all chronic diseases by improved methods, and the use of the most agreeable and efficacious remedies.

DR. A. B. SMITH, CLAIRVOYANT AND MAGNETIC PHYSICIAN, No. 224 East 5th Street, New York, gives Magnetic Treatment, and all other methods. Treats all kinds of diseases, very successful in Erysipelas, Rheumatism, Neuralgia

Message Department.

Each Message in this Department of the Banner of Light was claimed by the Spirit whose name bears through the instrumentality of...

Mrs. J. H. Conant. While in an abnormal condition called the trance. These Messages indicate that spirits vary with them. The character of their earthly life is that beyond a better here or of evil. But those who leave the earth sphere in an elevated state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in those instances that do not comport with his or her reason. All express as much of truth as they perceive.

The Banner of Light Free Circles. These Circles are held at No. 155 Washington Street, Boston, at 8 o'clock on Monday, Tuesday and Thursday. The Free Circles are held for the purpose of affording an opportunity to all who desire to attend, and who are not members of any church, to receive instruction in the principles of Spiritualism. The Free Circles are held for the purpose of affording an opportunity to all who desire to attend, and who are not members of any church, to receive instruction in the principles of Spiritualism.

Invocation. Oh thou who art our Father and our Mother, we bring to thee the unfeigned and unfeigned prayers of our souls, hallowed by love. We come to thee, asking for more light, praying to be called nearer to thee from the frailty of a human life. That thou wilt hear us, we know; that thou wilt respond to our call, we believe. And up through the ether, oh Mighty Spirit, draw us near into our consciousness, this hour, that we shall feel at one with thee, that we shall understand that which dwells in the kingdom of heaven, and that thy loving kindness is about us as a mantle, and that thy strength is our shield forever. Bless thou the ignorant with wisdom; bless thou the wicked with righteousness; bless thou those who are spiritually blinded with sight. And oh, Mighty Spirit, when the hour of change shall come for these thy children, may the star of faith and holy trust in thee shine brightly for them, making gloriously bright the passage from this to the other life, repaying them for all their sorrows here. Join thou in holy union the world of joy and the world of matter, and baptize each, this hour, with thy holy spirit, making the soul of the human to understand the soul post-humana, and blessing each according to the necessities of each. For this is the kingdom, and the power, and the glory, this hour and forever. Amen. Nov. 2.

Questions and Answers. CONTROLLING SPIRIT.—I am ready for your questions, Mr. Chairman. Q.—Can all good mediums predict future events? A.—All good mediums are generally gifted with the power of prophecy, but not always. Q.—Can they have any idea of time when they predict, or do they only guess? A.—Time is annihilated with the clairvoyant, with the soul. When mediums prophesy, they step outside the boundaries of time; they do not measure time except by events. It is not a thing, with them, to be determined by the coming of the seasons, by the rising and the setting of the sun, but by the passing of events. Q.—(From the audience.) I would inquire if the rising and setting of the sun is not an event? A.—Yes, certainly it is; but it has no special relation to the thing prophesied of. Q.—What did Christ mean by the sin against the Holy Ghost which could not be forgiven in this world or the next? A.—Doubtless he meant that, when persons committed a wrong act, being conscious that the act was wrong, it was sin against the Holy Ghost of their own souls—the divine light shining within them. But Jesus well knew that there was no such thing as forgiveness of sin, in the absolute sense, under any circumstances. Nov. 2.

Thomas Hurd. Well, stranger, I've been out of my body just two weeks to-day. I expected to be able to communicate with my friends before this time; but I find we know but little about the conditions governing these things before we get behind the scenes, and so, you see, we are apt to make great mistakes in promising to come back so soon. In promising to do anything—because you don't know what you can do. We find things so different here from what we expect—most of us—that we don't know which way to turn; and the consequence of that is, we generally stand still, still somebody rushes us to action. I am from Bennington, Iowa. I have a sister in Missouri. I have a brother in Boston, Mass. I have a number of relatives—I don't know how many—scattered throughout the State of Maine; but there don't any of these believe as I did about this coming back. So I told 'em I'd manage to get a message to 'em before I was cold—before the body was cold; but, you see, I promised in ignorance, and I got my pay. I've been kept away two weeks; but it is all right, and Thomas Hurd is alive, not dead. I want my folks to think of me as though I was alive; and if I can do anything to serve them, I shall be glad to. But I should advise them to do one thing, and that is, to learn something about this Spiritualism. They thought that I was a fool about it; but if they look into it, they'll cease to cry out "humbug."

Dr. Thomas Noye. I have received a call, kindly forwarded to me by my friends who still remain in earthly life. They wish to know if I was conscious at the hour of death, and if I will give them some evidence of my identity by stating some circumstances that transpired during my sickness. To be brief, then, the entire period of my sickness is a blank to me, I having no consciousness at that time of things that were transpiring in this outer world, nor did I know that I was in a spirit-world until roused to consciousness by the loving kindness and tender care of those who preceded me to that world. Therefore if proof of my return rests upon what I am able to give concerning the last few months of my stay here, I shall be obliged to remain as an unrecognized spirit in the door leading to the soul-world. If my friends see fit to call for any test of my presence that I am able to give, I shall return at the earliest opportunity, seeking to make myself known. I was insane during the last few months of my earthly life, and all through that period I cannot go. It is a blank here in this life, and a blank in the spirit-life. Dr. Thomas Noye, of Boston. Nov. 2.

Aunt Ruth. I hear that some of the overseers of the poor out where I died, have said that "They reckon Aunt Ruth's spirit is laid, and she can't come back any more, because they have had prayers about her, and petitioned the Almighty to stay such miserable doings." Well, here I am again, their prayers to the contrary notwithstanding. I don't mean any harm by coming. I don't come simply because they don't want me to come, but I come to tell them that God and I are on the best terms, and that I come back by his permission. Their belief and their prayers haven't availed a thing. You know it is said that the prayer of the righteous availeth much; but their prayers haven't availed a thing, and I don't believe they ever will realize anything from them, for they are a set of hypocrites from beginning to end. Now, I pity 'em, and I should like to do something to enlighten them, but they don't want light. They'd rather live in darkness. They'd rather hug their old creeds and their old manes bibles up to 'em, in preference to the spiritual light of truth of the present day. They shut the door on the spirit of Jesus Christ, and open it wide to an old musty record, that was written centuries ago. They are consistent, I suppose, in their way, but it is a very foolish way to me. Now if they haven't prayed earnestly enough and long enough to prevent my return from the spirit-world, I hope they'll pray again. It may do 'em good. Aunt Ruth, from Worcester. Nov. 2.

Minnie Robinson. I am Minnie Robinson, from Plattsburg, N. Y. I was eight years old, and my mother wants me to send her a letter, telling her where I live, and who I live with. I live everywhere, and I live with everybody. I've got a home, a beautiful home, but I don't stay in it all the time. I go all about, seeing the beautiful things, and learning about things. I have been gone since last March, and I want my mother to look up to the sunshine, and not to be always looking down into the shadow. I don't feel so well, or so happy when she's sad, because she calls me to her so much that I live right in the shadow of her grief. She wants to know if she goes to some artist medium, if she can get my picture? Yes, she can. And she wants to know if I have power enough to answer a letter if she sends one through Mr. Mansfield? Yes, I have. She wants to know if she shall ever be able to see me, for she comes to the spirit-world? I don't think she ever will. Nov. 2.

Thomas Brinkley. I am here to answer the question: "Will the spirit who is haunting Brinkley College, give us some information concerning the ways and whereabouts of his residence at that place? Inform us why the manifestations which have occurred there, did occur?" First, then, there is a band of spirits acting in that vicinity, not one, but twelve, of which I, Thomas Brinkley, am a member. I am one of that twelve. The object is, to let the light of the spirit-world shine into the darkness of that institution of learning. It is not that any of us have any special attraction there, except that we find conditions good for the giving of such manifestations as would be calculated to appeal directly to human sense, calculated to provoke inquiry, and to lead the human mind nearer to truth. Nov. 2.

Invocation. Oh, thou Source of Inspiration, inspire us this hour. Let the mantle of thy truth rest upon us; let us understand thy presence, and let us speak thy truth, even as those fair blossoms exhale their fragrance (alluding to a bouquet of flowers on the table). And for these mortals—may their ears be attuned so truly that they shall understand what the spirit saith unto humanity; may the darkness be away before the incoming light, and may peace, such as passeth human understanding, be the gift of the gods to them. Nov. 6.

Questions and Answers. Q.—(From a gentleman in Indiana.) Is it reasonable to infer that the advent of modern Spiritualism is the second coming of Christ? A.—Yes, it is reasonable to draw such an inference, because when this man Jesus dwelt upon the earth he preached the gospel of his Father and mine and yours. His coming was characterized by just such manifestations as characterize this modern Spiritualism. It was known in the same spirit of reform that gave conditions for Jesus in those days. It again has found subjects on the earth through which it can manifest. "If I go away, I will come again unto you," said this "spirit of truth." And that same spirit of truth has come, and they who crucify this spirit are like unto those who did the same thing, only in a greater degree, in the days of Jesus. Q.—(From the audience.) I would ask, in this connection, if the enlightened of that day did not ignore all those manifestations, just as the church of to-day ignores the manifestations of modern Spiritualism? A.—They certainly did. Q.—Is that the reason why they are not mentioned in any history we have of those times? A.—Yes; this man Jesus did not exert wide-spread influence. His labors were confined to a very small area—a few provinces. Then there were no means of preserving a record of what did transpire, such as you have in the present day; therefore nearly all the manifestations that occurred at that time you have no record of, and those that were recorded were very unfaithfully given. Jesus, by those who accounted themselves wise in those days, was considered a fanatic, a wild, crazy adventurer. He was more than once confined in prison; that he might not have the privilege of talking to the people. More than once did angels liberate him. There is no record of it, but such was the fact. Those people who were historians concerning the years in which Jesus lived were eminently opposed to him and to his doctrines—every one of them. Even if there had been reliable records of these manifestations, they would not have accounted them worthy of copy; they would not have considered such a record worthy of a place in history. And, again, historians were restricted by the church and by civil law, with reference to what they wrote. This man Jesus was an outlaw. He could not claim the protection of law, because he was an outlaw. Q.—Do spirits communicate with each other in audible language? A.—They do. Q.—(From D. P. Towle, North Hampton, N. H.) The writer would respectfully call the attention of the controlling spirit to a work by Dr. Fahnestock, of Lancaster, Pa., entitled "Artificial Somnambulism," and would like to inquire if what Dr. F. maintains in his book is correct—that every medium, to be controlled by spirits, must be in a somnambulant state. And, further, that spirits have no power to produce that state, but

that it is entered by the will of the subject alone. Does not Dr. F. throw his subjects into the state by his powers as a developing medium? Is he correct when he says that spirits on a high plane, like Dr. Hare, sustain him as being correct in what he asserts in regard to this matter in his work? A.—So far as I am acquainted with the subject, he is not correct. Media do not have the power to produce the somnambulant state in themselves, nor is such a state or condition necessary to spirit-control. Q.—(The following is taken from the Boston Investigator, and presented for remarks.) Dark circles at a dollar a head have had their day. The alchemists have reached the moon.—J. M. Follet, in The American Spiritualist of Oct. 21. This is what we have been saying for some time, but Spiritualists do not wish it. Perhaps they will, however, now that it is said by one of their own brethren, who is so prominent in their ranks as Mr. Peckham. It is not to make a difference with certain notions as to whether a truth comes from an Investigator. A.—There is just as much sound common sense in such a theory as there is in your saying to the world, "There is no further need of child-hood, because I am a grown man." The time never will come when these so-called physical manifestations will have had their day; or in other words, will be of further use to humanity, because there will always be investigators who must needs have this alphabet of Spiritualism to help them up the ladder. I am astonished that my brother and your brother Peckham reasons so unwisely, simply because there have been wrong things done at these dark circles. Evil stalks abroad at noon-day as well as at midnight. It is everywhere; in all places on the earth. You may as well say to the Infinite, "It is time now that evil ceases to be, we have had enough of it," or that "I do not wish to see any more of the lower manifestations of life, because I have grown out of them." Somebody else wants them, brother, if you do not. Somebody else will always want them; and we thank God that God rules, and because he does, if there is a necessity for these things, they will continue to occur. Nov. 6.

J. R. Stull. I have not been disappointed; for I have found the spirit-world to be all I was told it was, and my spiritual faith carried me safe across the bridge spanning the two conditions of life, and I can truly say I went over without a single doubt. I know where I was going, and I found friends waiting for me, whom I had every reason to suppose would meet me, and after I had got entirely free from my body I felt so near to this life that it seemed as though I could communicate even without the use of any media, if I exerted myself. I say it seemed so, so closely connected was I with those I left. And now I wish to say to them, to my family—I am now in a condition to do better for you than I have ever been before. I think I can accomplish many things now that I have been unable to accomplish heretofore. My will has been rather weak, but it has received new strength, and I shall go on my way rejoicing. I know I shall be victorious. J. R. Stull, to friends in Liberty, Ohio. I died, March 1, 1868. I was forty-three years old. Nov. 6.

Otis Tufts. To the question which was mentally asked me a few weeks ago, which was this: "Father, do you wear a wig in the spirit-world?" I have this answer to give: No, certainly I do not; but I have the power to manufacture one for purposes of identification whenever I may desire to do so; and I, with many, many others, am exceedingly glad that the laws of chemistry are so thoroughly understood by nearly all spirits, for by such a knowledge they can perform many mighty works and fashion many conditions necessary to annihilate error, and give truth an abiding place on the earth. The time is fast approaching when we, the unseen, will have the power to make ourselves visible under almost any circumstances. And what then? Why, Spiritualism will become a popular fact, because people will hardly wish to disown their friend who stands by their side in tangible form—a living presence seen by all. Good-day. Otis Tufts. Nov. 6.

Captain Mayo. (The spirit recognized, Mr. White.) [You have the advantage of me.] Yes, I have; but I shan't keep it long—Captain Mayo. [You've got here quick.] I expected I should. I was here before my body was laid away; I thought I was going to do a good deal, but I was not able to do anything. [Would you have been if I had been here myself?] You were here. [Not at the time.] Yes, you were. I was here a few hours after I left the body. [Was I able to aid you any by attending your funeral?] Yes, in this way: I was glad to see you there. I expected my wife would be very nervous, but I was hardly prepared to see her in the condition she was. [She feels your loss very much.] Yes, but I want her to think of me as nearer now than ever; and instead of feeling rebellious at what has taken place, make the best of life just as it is, and waste as little time as possible in idle complaints. It would not do any good, but it will do her a great deal of harm. Go and see her as often as you can; give her good advice; cheer her up; point her beyond the shadows of this life to the sunlight of the life I have gone to. I could not have lived under any circumstances. If my life had been prolonged for a little time, it would have been a constant scene of suffering. I am glad I went. Nov. 6.

Annie Lawrence. [How do you do, little one?] I am pretty well. I've been trying to learn to come for a good while, so I could send some message to Aunt Louisa. She lives in Manchester. She don't know anything about people's coming back. [What Manchester?] Where the mills are. [Manchester, N. H.?] Yes, sir. My name was Annie Lawrence. My mother's dead; my father's dead; I'm dead, and George's dead. Aunt Louisa thinks she has a dreadful hard time, now all the folks are gone. She used to love me very much; she used to give me a great many nice things. I want to tell her how we come to her, and how we try to communicate with her, and to let her know we come. I want to let her know that it was father and mother that prevented her from going where the small-pox was, because they knew she'd get it if she went. She said "it was the interposition of God." I want. It was my father and mother, because they stopped her. I want her to let me talk to her—find somebody I can use to talk to her with. I'll tell her a great many things about where I live, about what I do, and what father and mother do; how we all live. [I suppose she will be very glad to hear?] Oh, yes, when once she believes. Tell her I thank her for the dress she bought to bury me in. I see just how it looked; it was very pretty. I was eight years old. (Taking up the bouquet on the table.) How the children have to work, don't they; to get you these flowers all the time? They go round and make people bring 'em; I suppose you help once in a while? Oh, yes, I

help; I have not learned how but a little while; I help, now I have learned. Good-by, mister. Nov. 6. Seances conducted by Rev. Augustus Pope; letters answered by "Jennie." Invocation. Oh, thou Ancient of days, thou, the Eternal Spirit of wisdom, love and truth; we commend ourselves, our audience and our utterances to thee. Inspire us as seemeth good unto thee, and forever shall be to thee our songs of praise. Amen. Nov. 7. Questions and Answers. Q.—(From a correspondent.) I would inquire of the intelligence, who wrote the New Testament? All of Christ's disciples were men of high moral character, and those who had a knowledge of writing were held in check by the Jews and their priests who rejected Christ. A.—It is a known fact to us that the several names that are attached to the several chapters of the New Testament are spurious. We know that these persons did not write those chapters; but who did we do not know. There are many who claim the honor, if such it may be called; but there is no positive evidence in favor of any one of these claimants; therefore, we are honest when we say we do not know who wrote the New Testament. Q.—We have been taught to believe that we shall be perfectly happy in the spirit-land. Why, then, did the spirit of that child come back to its mother, the other day, and tell her that there was a dark shadow over her life in the spirit-land by knowing that her mother was so unhappy. Is there not inconsistency in that? A.—Yes, there is, if your correspondents consider that they have been truthfully informed with reference to the joy or sorrow of the spirit-world. That there is no sorrow in the spirit-world is an absolute falsehood; and they who utter it, after what is true. The spirit-world is made up of an almost infinite number of degrees of happiness and unhappiness. They who are happy appreciate and enjoy their happiness by contrast with those who are not equally fortunate. This is the law of nature, extending beyond time. Since it is the soul that is either happy or miserable here in this life, and since sorrow or joy makes a deep impression upon the soul, it matters not where it has been exercised; it is reasonable at least to conclude that the soul does not part with all its sorrows at death, that it carries at least the scars with it of the many battles through which it has passed here. These, if nothing more, are sources of sorrow. Old theology teaches you that persons can be happy in heaven while their children are writing in hell. A monstrous falsehood! A libel upon the Infinite Father! It also teaches you that there are two distinct conditions, two different degrees in the other life—happiness and misery; but old theology has failed to explain this idea. It takes you to the brink of an awful precipice; more than that, it forces you over without giving you even a chance to save yourself. It plunges many a soul into a deep abyss of misery because of this belief. There are millions in our life who are exceedingly miserable in consequence of this belief that they have taken with them to the spirit-world. They feel, many of them, as though they were standing upon a thin crust, which was liable to crack under them at any moment and plunge them into perdition. But the true philosophy of the spirit-world is this: It is like unto this life, only that sorrow is much keener there than here; joy is much keener there than here. It is as if all the faculties were quickened. The soul feels more intensely there than it can by any possibility feel here. Go ye, then, out into that world, expecting a not unnatural condition for the soul, but one altogether natural. Q.—(From the audience.) I would ask if there is any one day held more sacredly than another in the spirit-world? A.—All days are God's days and our days; but there are millions of souls in the spirit-world who have taken with them a belief in the sacredness of one day in seven. They have not outlived that belief; consequently they set it apart as sacred. They worship on that day. They do very much upon that day as they would here, only the chances for theological hypocrisy in that life are very scarce. They cannot cloak their sins so religiously there, but they can worship as they please. It is a land of freedom—freedom of thought, freedom of speech, freedom of worship, freedom in everything which does not infringe upon the rights of another. Q.—Will you please define the difference between soul and spirit? A.—To me, the soul is the inner life, the principle eternal with God; a part of God; while the spirit is the covering or body of the soul—the intermediate body acting between the soul and the physical body in this life, and acting for the soul in the other life. Q.—It is said by some that time and space are abolished in the spirit-world. How, then, can they divide time into days, and speak of Sunday? A.—You are taught many things—which are false relative to the spirit-world. So far as many things are concerned, time and space are abolished. There is a sphere of existence in direct contiguity to earth, that takes cognizance of the things of earth—which continually acts with reference to the things of this life—which is, as it were, wedded to the things of this life. The inhabitants of this sphere are those who, by virtue of their intellect, exist in this sphere. They measure things by time, they reckon by space, as ye do here. They take into account all the days of the week. They observe, many of them, their holy days. There are citizens here in this life who dwell so near unto you that their very spirit-breath fans your cheeks, but you do not know it. These persons have time and space. The more advanced spirits do away with these things of earth—go beyond them, outlive them, have no further need of them. Q.—What measures time, then?—divides it into days, months and years? Have you a spiritual sun corresponding with ours? A.—Those spirits who inhabit the sphere so contiguous to earth enjoy the light of your sun. They take cognizance of all the conditions of time; but, as they pass out of that sphere, and go into celestial life, they inhabit a spiritual planet proper. It has its own spiritual sun; and there, time and space; as understood by you, are no more. Nov. 7.

Edward H. Walker. My name was Edward H. Walker. I was ten years old. I lived in Buffalo, N. Y. I have been gone one year in February. I died of diphtheria. I wish to communicate with my father, who is in Texas; first, to let him know "I can come—he don't believe in anything after death; next, to let him know I want to speak to him. I've got a great deal to say, because he was not at home when I died. Good-day, sir. Nov. 7. William Allen. I am hardly fit to give what I wish to-day, but

I did not care to wait. I died last night, in Matanzas, Cuba, of yellow fever. I have friends I wish to reach, here in Boston. My name—William Allen. My occupation when here—an engineer. What I wish to say is, that my friends can accomplish by letter all that is necessary. [You mean, that it will not be necessary for them to go on to Matanzas to settle up your affairs?] Yes. Nov. 7. Ellen Sheldon. Please say for me, that Ellen Sheldon, of Portsmouth, N. H., would be glad to communicate with her friends. Nov. 7. Jane Elliot. I have not any desire to come back here before, but some of my folks that went way down South when I was alive have favored me with a letter. They want to know if Spiritualism is true, and if it is true, they want me to come to this place and give 'em something they can identify me by, so they can be satisfied that Spiritualism is true. Well, my name was Jane Elliot. I lived in Pudding Lane, Boston. [Some time ago?] Yes, some time ago. Let me see—in 1778. Some of the descendants of our family, some of the generation of this day, want me to prove Spiritualism to them. Well, I don't know how I'm going to do it. I lived in Pudding Lane, kept a little shop there, sold candy and such like things. I always kept candles of my own dipping. Folks said they was longer than what they could buy to the stores. I always had a good deal of custom; finally they got to calling me "Old Granny Candle." I did not care; I did not care. I saved a good deal of money by my candles, if I did make 'em a little longer. I made enough out of 'em then. I left a snug little property when I died. I don't know what they want. It's pecky strange they had not found out some way to let me know what they do want. I do not know. I know that family is descended from Robert right straight down. [Robert Elliot?] Yes, my brother. That is to say, these people that have called for me are my Brother Robert's great-grandchildren. There, that's it, exactly (stopping to consider). I see how it is: these people, I suppose, had heard a good deal about me. I want exactly like other people: I was what they call kind of eccentric; but I wasn't much of a fool. I sold my old house in Pudding Lane for four times as much as it cost me. It was all ready to drop down then. Yes, they wanted to buy it, two, three, four years before I'd let 'em have it. I kept hanging on to it till I got four times as much as it cost me. I'm very well off in this new world. They have a very good way of doing things here. You don't have to resort to all sorts of little mantricks to keep soul and body together. [You did not have to do so here, did you?] Yes, I did; I had to make my candles a little longer, so people would buy 'em instead of going to the stores. [You did not consider that mean, did you?] Yes, it was one kind of mean; it was under-selling. [How so?] I sold cheaper than the stores did—of course I did; because my candles were longer, and I did not ask any more. Well, if I have not satisfied whoever it is wants me to come back, I hope they will give me another call. [Where was Pudding Lane?] Pudding Lane? Pretty near here, not a great ways off. Let's see; Pudding Lane led off Washington street, pretty near King street. This ere place is built pretty near it. [There is no such place now.] I see it was in a fair way to go before I went myself. That was the name of the place when I was here. Nov. 7.

Seances conducted by "Zandee," letters answered by "Birdie." MESSAGES TO BE PUBLISHED. Thursday, Nov. 9.—Invocation; Questions and Answers; Carrie Melton, of New York City to Philip Melton; Hiram Emerson; Ebenezer Grosvenor, of a woman; Susan; Elizabeth Sabers, of Hancock, N. H., to her children; Sandy Mason, of Portsmouth, N. H. Friday, Nov. 10.—Invocation; Questions and Answers; Joseph W. North, of Boston; Martha Abbott, to her brother; John R. Trap Adams; Martin Wallace, of Lowell, to her mother. Tuesday, Nov. 11.—Invocation; Questions and Answers; George Peterson, of Portsmouth, N. H., to her mother; George G. H.; Annie Williams, to her mother; Frank Keach. Tuesday, Nov. 12.—Invocation; Questions and Answers; Katie Robinson, to her father; Clara Fulton Pope, to her brother; Rev. Justin D. Fulton; Samuel Emerton; Jennie Johnson. Thursday, Nov. 21.—Invocation; Questions and Answers; Hannah Stebbins, of Bath, Me.; Martin Sweeney, to his mother; "Hattie White" winks. Monday, Dec. 25.—Invocation; Address; Samuel G. Patten, to his partner; Isaac Powers; James Wallace, of Brooklyn, to his mother. Monday, Jan. 1.—Invocation; Questions and Answers; Samuel Wiggles, of Boston; Mary Porter, of Great Falls, N. H.; Nettie Locke, of Manchester, N. H., to her brother.

Donations in Aid of our Public Free Circles. Since our last report the following sums have been received, for which the friends have our warmest thanks: A. Huggins, \$10.00; G. B. Dutton, 62.50; Joseph Boyd, 16.75; T. A. Adrich, 2.00; Daniel B. Moberg, 1.00; W. B. Hawley, 1.00; John Bacon, 20.00; 1.00. Written for the Banner of Light. MONEY. BY Z. Z. COVER. Alas! that the dollar should play in the role, Of an autocrat teeming with strife, Instead of the slave to a better control, In this mystical domain of life. Too often the coppers that press down the lids Of the poor-vener's pilgrim of earth, Have eclipsed all his vision of higher pursuits, E'en back to the day of his birth. North Quincy, Mass.

CONVENTION NOTICES. Vermont. The Vermont State Spiritualist Association will hold a Quarterly Convention at South Chester, on Friday, Saturday and Sunday, the 12th, 13th and 14th of January. This will be a Free Convention, and there will be no charge for admittance or speech. A cordial invitation is extended to all persons of whatever faith, to meet with us as brothers and sisters of a common family, and discuss with us, in a broad, liberal and catholic spirit, the vital questions of the day. Able speakers will be in attendance to present our philosophy in its various aspects and hear us upon the present and future of the human race, and in a manner so plain that "waxing men, though fools, shall not err therein." The Convention will hold its sessions in the spacious hall of the Ingraham Hotel, whose gentlemanly proprietor, Mr. Cole, knows so well how to care for the wants of the physical man, as Spiritualists are most justly entitled to make an early arrangement for being present at this most important gathering. ELIZABETH CADY STANTON, President. J. P. FARRINGTON, Secretary. FRANKLIN S. GRIFFING, Secretary.

Passed to Spirit-Life. From Woodstock, Vt., Dec. 21st, Franklin W. Kent, aged 18 years and 9 months. His young life went forth to the better land mantled in grace and truth. He seemed as one cast in no common mold, while his graceful, gentle nature charmed the home and social circle. His fond father and mother will never cease to think of him so fondly, to keep him with them, and they will treasure up the chance he gave them to know him as now he came a ministering angel. His unsullied life is a priceless legacy to us all. He passed away triumphantly, in the full possession of his mental faculties, having without effort and to the triumph of his death. We feel almost like forbidding the grave to close over his beautiful form. His noble character, his almost golden goodness, and his pure character, will long be remembered. His funeral was fully attended by those who differed widely from his faith. A. E. S.

