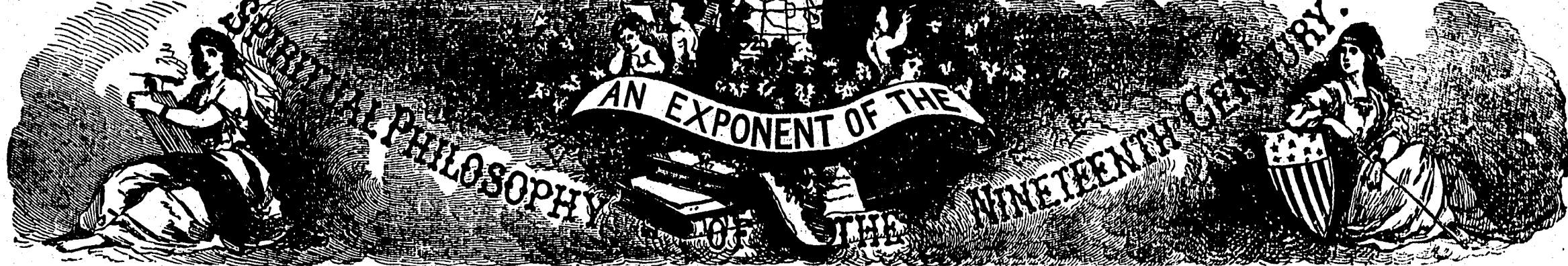


BANNER OF LIGHT.



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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 sabbath evening lectures 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 sabbath 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 sabbath 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 my mind, as recited, per request, by Emma Hardinge-Britton, in St. George's Hall, London, at her public farewell:

"Oh, the precious, 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: "Swialto, Zagrobowa, Dzienick, Sprytzetyczny, 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 countrymen 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 dawn, when a nation's harp should be taken from the willow, 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 1900 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:

1. 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.

2. 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.

3. 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. Oudworth, sometimes speaking for the Spiritualists in Music Hall, Boston, is a declared believer in Spiritualism. Rev. Mr. Kelo, 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 Palmyra, 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 in 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 fail 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,
600,000

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 emotions derivable from these, 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, in 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, a benign and handsome face, close at the aperture, 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 these 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 Spiritiste*, 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, Moïse, 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 Spiritiste* publishes the article which was in the *Banner*, April 17th, written by Madison Aitch, 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

sister 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.

A Dr. X. 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 Louise, with whom he had formerly played, but who had then been dead 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 lifelike 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 Figuier. 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 Espritista*, 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 Carácter de Sans* must attract no little attention. The latter, in Part II, handles without gloves those time-serving, disingenuous editors and scribblers, who, unhesitatingly, 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.

California.

LOCAL MATTERS

BY L. W. RANSOM

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. Bliss.

bad said seven—perhaps the spirit reads my wish, for she or he says, everything is right, there are six letters beside the big E. So far, so good; very little to worry's given, some few unrecognized people or spirits put in an appearance, the spirit of an infant comes to the foreground for recognition, but as this man belonged to one of the best regulated families *there had been no babies* called from earth to bloom in heaven, & we would have heard of it, and so the sitting *altogether was a failure*, and then this man after he gets home, writes me a letter, from which I copy the following gentle and very natural admonition:

— **GOOD CHRISTIAN ADVICE.** —
That sitting, John was very unsatisfactory. How people can go and listen to such stuff, I cannot understand. Whether Spiritualism, or any other is true or not, there is but one safe way to happiness in the next world, and that is through Jesus Christ, the Saviour of the world. He who lives according to his teachings, whether it can only teach him, or not, will be safe. No man can feel as if he were in this world, and I should feel as if my friend did. I might have some doubts—and probably would—of being safe in the next world through "Jesus, the Saviour," for I should not know on what ground to be sure of a next world; but I should

feel, as he did, an indisposition to listen to such "stuff." But fortunately for me, I am one of the

BY JOHN WETHERBEE.

If a man *generally* believes in the dogma, or doctrine of the moment—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. As *his* degree in such a faith, or have less of that human sympathy spoken of, their interest in the salvation of others decreases also. If they have this sympathy in their natures, and *but "little faith in the dogma,"* by a law analogous to the "correlation of forces," it spends itself on others' temporal good; hence, in liberal Christianity, the *agitated* side of their religious nature is good works, and the *unagitated* side will be the fear of hell, amounting, in this age, to almost nothing. In Evangelical Christianity, the *accent is reversed*: prayers and tracts first; good works, if at all, next.

MODERN SPIRITUALISTS, w.h.o. with more or less distinctness, have, or think they have, *transcendental intelligence*, who know the situation—so to speak—seem to have lost the missionary spirit, as far as outsiders are concerned, and are indifferent whether they come to a knowledge of this truth or not. They, like the liberal Christians, think sympathy and charity better tests of religion than tenets and prayers. I dare say, some will question the statement I make of the lack of the missionary spirit among Spiritualists; nevertheless, I make it, and say, in reply to such, that facts speak louder than words. I do not mourn-over the fact, even if true; it is in the nature of things, and they bow exist. I do not see how it can very well be helped, nor do I propose a reformation, or of calling any missionaries to the brethren on the subject-groups.

GOOD REASONS FOR IT.

I do not believe I can be successfully refuted, if I say the strongest motive a believer in modern Spiritualism has to impart his light to others is a wish to be thought rational—that he believes on evidence—that he is not over credulous—No one likes to be thought weak, over-sensitive, or soft—hence, the motive for impressing on exalting, or manifesting an interest in our brethren in the dark, is chiefly on this ground. They know, like the rest of mankind, that an unlighted good is only half enjoyed; and that entering as a motion and sound into the mysterious spirit, if it does not prove a revelation, is a waste of time. It would be fair—would it not, or respectful to the wisdom of other people's senses on this subject, as they would be on other or general subjects. I think the tendency of believers in this truth is to say to those who say, "Nonsense, to interfere with your own mind, and to disturb the minds of others, not ours; if you are satisfied, I am." "Glad

in 1," says the man whose eyes are opened; "hymn by, yours will be, and you will be glad—in the next world, if not in this." The Spiritualists are more indifferent than Christians would be under the same circumstances, because they understand the features this now heaven brought to light by and through those manifestations, and know, from satisfactory intelligences, or more or less of the same, that the world is for the hereafter; that, if they die in error, they will awake in truth, and are wile, though having passed beyond the veil, "on praying ground;" and, both here and hereafter, salvation is within reach of every human soul. Belshazzar will yet bring up with Daniel, give him time enough.

EARLY ZEAL.

When I became a Spiritualist, stepping as I did out of doubt, infidelity and darkness into a narrowed light, into evidence of a future existence, it was a certainty that man's conscious life did not end when his mortal coil was shuffled off; it seemed as though I had been given my knuckles to exercise upon a bar of iron; at least, all that I was interested in was, as I look back now, I saw what a fool I made of myself, and got no thanks, was even thought *hazy* on the subject; trying to convince people and decide my joy, putting them in the way of light and got almost naïve to find them so blind, and *averse* mind with myself for taking the pains I did to enlighten them. I was not at all disappointed in a good stiffing with, and for some apparently anxious friends, the chances were that the stiffing would *back poor one*, the manifestations unsatisfactory; and it frequently seemed as if I must dwindle intellectually in that friend's eyes, to be so earnest on such a poor foundation, and if the stiffing had been my average experience, I should not blame him for his doubt, and I thought, more than that, would have thought, the same of any body else. I rarely now make any effort to convert people to this truth; I am inclined to let each seek and find for himself; if he has a star in his head, he will wake up in due time. Lucky is the man who hears the trumpet sound in his life-time on earth, for he has then the life that now is, as well as that which is to come.

I am inclined to think the old doctrine of election and a particular redemption, if not *damned*, and though "born to be saved," or "born to be damned," is as ugly as it is Calvinistic. I think people are born to see this truth, or born to see not—that there is an *elect* in relation to Spiritualism, whether there is in Christian ethics or not.

DISCOURSED.

I have been my privilege, as a popular medium, alone, and in the presence of, three, to get some remarkable tests, and for details, quite extraordinary; they were what they purport to be, if anything anywhere be what it purports to be. So I take a friend there who desires to have the test, and I have to tell him that I cannot do so. On my way I tell him that spiritism does not always come to time; that he must not be disappointed if he has his labor for his pains. But inwardly I hope for and pray hard for a good sign. I go. I walk in to mediumship, and I feel the usual "you boys," "you men," soon seated; the medium becomes phylloxera, and the spirit through her talks of and for the invisibles who at the mo-

SOMETHING ABOUT FISH. Investigating modern Spiritualism is, in some respects, like fishing. One man goes to a pond, or river, casts in his line, gets no bites, catches no fish, goes home with an empty basket, thinks fishing dull business; if he is an artist, he pictures fishing as a line with a fool at one end, and a worm at the other. Another goes to the same place, it may be, or to another, and catches a fish, then another, like a sport, then, perhaps, he has a dull period—has no luck—but, having been

unbeliever when and where the other was not, but the fish was really a swarthy, black-skinned fellow. He was a fisherman, and he was always in fishing gear. His capital sport, shows his basket full of trout. Why this difference? It may be in the man; it may be in the bait; it may be in the disposition of the fish, or it may be in other conditions. I must leave the reader to draw his own conclusions. I simply say that I had the good fortune to catch a fish that I had never seen before. I have continued to fish ever since; but for that early luck I might still have been in the gall of bitterness, and the bonds of iniquity, (as Fulton and Knapp would say of unbelievers) for I had many a lean period after I first began to fish, but I was patient, and I waited, and once caught, I kept up my courage, and my reward had been very great.

A FEW THINGS.

I am very sorry for those who do not like fish. I can not say here that Prof. Agassiz says fish is human meat, but I can say which the world has learned long ago—this is by the way, and will not worry for those who cast their lines but get no bites—I should persevere if I were there—but I cannot fish for them, and I am tired of cutting out the reasons for my own green. Leaving them, the editorial illustration, let me say, whether others seek and find, or seek and find not, I am a believer; and if all the world should go back on modern Spiritualism, I should "stick" as fast as ever. I am not a materialist, that is, a stick in the mud, as far as the material world is concerned. I have the evidence of the basic truth of this subject that is satisfactory to me.

SPIRITUALISM A SCIENCE, vs. TREATMENT OF MEDIUMS.

It is the boast of many advanced Spiritualists that Spiritualism is a science, governed by laws as absolute, as incontrovertible and as susceptible of proof as are the laws that govern the actions of physical bodies.

I am not disposed to deny the accuracy of this assumption, but I wish to bring to the notice of Spiritualists generally the unscientific, unwisdom, and even cruel and neglectful treatment to which our inspirational mediums are subjected by those who pretend to understand the laws which govern their mediumship.

To make my meaning clear I will quote some physical phenomena, and the method of dealing with them. They are probably familiar to all your readers:

Dr. Kane, when wintering in Smith's Sound, in his last polar expedition, found, on some occasions, his thermometers registered sixty degrees below the zero of Fahrenheit. He discovered, however, that three thermometers, which agreed at these low temperatures, when suspended in the open air at short distances from each other. Also these thermometers, if approached suddenly or from the windward side, or if the breath or exhalations of the body reached them, would fluctuate to a great extent, and the readings would be falsified by approaching them from the leeward side, and, reading off the degrees with suppressed breath, at as great a distance as the figures on the scale were visible. He found that accuracy could only be obtained by conforming strictly to the delicate conditions imposed by Na-

Try to obtain a true North and South line by a delicately balanced compass, and you must remove all bodies containing iron and steel from the neighborhood. If the observer has even a pocket-knife about him his results are vitiated. The explorer, therefore, asking for a true North, must ascertain his position by means of a surveyor's transit, or other astronomical instrument, and a true vertical horizon. A loud word, a howl, even a quick motion of the body will cause the quicksilver to oscillate, and inaccuracy as a result. The explorer and his assistants are still as statues, while the sextant angle is taken.

At the same time, the wind-blown hills are frequently brought in burned to black, but with every line and letter legible upon them. A breath will dissolve them into impalpable atoms. With bare and dexterous fingers in a room so still as death, a girl will lift these ghostly evidences of wealth one from off another, and identify them.

A certain nobleman, the agent of Mont Blanc

the snow is held in such wonderful poise that a single loud exclamation would precipitate a hundred tons and tons in thundering avalanche on the incautious climber. Agency, safety, success are simply results of obedi-ence to the laws which would think to obtain the same results in disregard of these laws.

Spiritualists seem to have got as far as to acknowledge the mysterious power of the force that controls mediums, but beyond desisting from the use of the force, and from the production of nearly fatal effects having resulted therefrom, they have done absolutely nothing in the acknowledgment of, or conforming to, the conditions demanded by our inspirational mediums.

*Spirit-Message Verified—Condition of Spiritualism—
Spirit-Faces on Window Panes—Tremendous Ex-
citement—Sage Explanations Etc.*

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 so uncomfortable that the shifting of position, or passing out, disturbs the quiet which is essential to successful delivery. The frigid medium after her effort is either left to find her way alone to a dismal cheerless inn, or is taken possession of by a noisy, dissipated, and uneducated, but very prominent Spirituality, and subjected to the grossest and the most unbecoming abuse, to the neglect of the entrainment of a select circle of admirers. At night a room without a fire, where the previously-exhausted fly may recut away if it can on utter discomfort. If she speaks two Sundays in succession, the intervening week is filled up with constant demands for circles, tests and such like drafts upon her strength, as a *fit preparation for the third Sunday's efforts*. The physical surroundings are so unpleasant that the controlling influences are utterly unable to act, and consequent failure is the inevitable result.

This is no forced platitude, but actual experiences turned down best they should seem too harsh.

Spiritualists, who profess to believe in the science of Spiritualism, should practicalize that science so far as to regard mediums as delicate, sensitive and peculiarly irritable to outward conditions, also, that a medium's strength has its limits, beyond which no one should endeavor to push. Let them work with comfort, the halls to speak in, comfortable rooms to sleep in, see that their privacy is respected and their surroundings harmonious.

Let them treat their mediums as the scientific man treats his facts—respect them; and they may then speak of the science of Spiritualism.

I have written thus in the hope that Spiritualists may be roused to a sense of their injustice, and also that sensitive and mediums may give up the idea, which will be vastly more of use to them, and an abatement on this subject.

JUSTICE.

MYSTERIES MADE PLAIN.

DEAR BANNER—How long will doctors, theologians and scientists, remain willfully ignorant of the beautiful, truthful and life-giving principles of the youngest, yet oldest philosophy, namely, modern Spiritualism?

It certainly seems a disgrace to scientific men, and others who claim to have the good of human kind at heart, to avoid the strictest investigation of anything which they claim is likely to mislead a large portion of mankind to such an extent as to cause the most direful results. Therefore we most cordially invite them to probe the phenomena and philosophy of modern Spiritualism to their utmost depths, and then give us the result of their efforts; explaining in a clear, candid manner the causes of these wonderful phenomena; also pointing out wherein they are in error, and how they are being misled. Then we millions of truth-seeking Spiritualists may be able to profit by their well-defined position, and accord to them due credit. But so long as they stand aloof, crying "hunting," "delusion," "works of the devil," and use many expressions on the subject, we are not likely to have the least respect to have no very marked success in turning us from our belief, foolish and demoralizing though it may seem to them.

I will here give a true statement of a case which recently occurred within the limits of my observation of the work. I most sincerely desire an explanation of bygone misdeeds, and I am sure that we know, that Spiritualism is based upon anything but facts. The case is that of a child, who at birth was all that could be desired, as regards health, beauty and signs of intelligence; but after the lapse of a few months it manifested great restlessness. This condition increased, till the child was about a year and a half old, finally its brain and lungs became badly congested. A noted, skillful physician was now called, who administered powerful remedies, even applying a "fly blister" to the back of the head. Relief was obtained, and the child seemed in a fair way to recover, but soon a relapse came; life efforts for restoration were of no avail, and both friends and physicians were at a loss to know what to do. I then suggested that a look of the child's hair be sent to me. Mistress of White Water, Wis., with these words: "Send full description of the owner of this lock of hair." In a few days an answer came stating that it was the "hair of a young male child." A full diagnosis was given of its condition, tracing back to ante-natal causes on the mother's side; also a prescription, which, if followed, would lead to complete cure, which, if not followed, would result in its passing into spirit-life prematurely. The directions were immediately carried out, and in a few weeks her prediction was fully verified.

Now will some of those calm, cool-headed, deep-thinking men of science, explain why scientific phenomena are not explained by the scientific method? Will those long-faced theologians explain why the phenomena, which many claim to be spiritual, for we have long since learned that they can or will, do no more than honor his Satanic Majesty with full credit for all these good and wonderful works; but we do expect more than this of those honest scientists. Still it matters not, so-far as we are concerned, whether they explain or not, or they evade this subject or not. Those who do are the losers, and not the cause of truth, for God's angels will work on, through the instrumentality of such mediums as Mrs. Severance, Mrs. Conant, Mr. Mansfield, Dr. Newton and hundreds of others, as well as the thousands through whom the good news of the Kingdom multitude are fed, until the more enlightened races shall enjoy the fruition of spiritual truth.

Davenport, Ia. P. B. JONES.

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

MESSRS. EDITORS.—One of the readers of your paper, a lady of refinement and moral culture, feels she must heartily express her contempt for the woman whose name and views appear in the columns of the 16th inst. Shall I call her Mrs. Victoria C. Woodhull? Is her husband living, or was she ever married? We have our doubts about that, as she so seriously objects to "Law." She seems to have forgotten that duty is a word belonging to the English language; control is another. Imagine a family, an entire nation giving vent to every emotion, (for if one love 'whirls not all') and exercising no self government. What would become of us? Why curb a child's temper for only giving way to natural emotions; he must have had some name, and a name is a thing of phrases. I would not enter into a controversy of some of the points in her speech, considering beneath the dignity of any truly refined person. Why, instead of being "protected," if not a lunatic, she should be fitting or imprisoned for life. I feel that I have said enough about her character not to allow it. I was surprised and shocked beyond measure, to see such sentiments published in your columns—a paper striving to do good. One of her expressed ideas is correct. After a long range, of course a lady should still enjoy the same rights as the men, and should her characters be unsullied, and admire or love any noble thing, she attributes they may possess. This alone is very good, but used in connection with her preceding disquisitions loses all its happy effect. Her system of woman suffrage should not be discontinued until the rights of man are secured. The sufferings of home then there will be no time for such enormous ideas, such wild, soul-polluting imaginings. Exasperated womanly feelings have prompted this, nor I hope you will excuse the intrusion. If you should see fit to publish the above, I shall be glad to see it, and should be glad to do what I could to sustain it. I should have said, and do wish to hold constant correspondence with you, but I have no room to put my name to be withheld, and only the initials given. Respectfully MRS. E. C. H.

La Grange, Geo. Dec. 15th, 1871.

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 circle, 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 that he here—died in the *Alms House*, as he is affirmed—but I did not know of the verity of many of the particulars in his life and death—leading to the establishing of his identity beyond a peradventure, inasmuch as I had no acquaintances 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 they come 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 admitted to, "If that message is *born* in the square; if there has been no 'putting up for effect'; if all the information the conductors of the Banner possessed of J. W. Walsch came as they alleged it did, *well* may he say that that paper is 'worth more than a pleasure.' " 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 thithen side of the River of Death, can be compared. Especially valuable are such tokens and words to the mazed and bewildered travellers in the blind labyrinth of the Orthodox churches, and in the highways and by-ways of "star-eyed senelen," who, stiecking 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—unblushingly proclaim: "there's nothing in it but the devil, tricks, error, or delusion."

- As Spiritualists we are, as ever, (with fitting 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 we 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 platitudé, 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 spirit had in this great work that is gradually revolutionizing the world, had it shed all the light now shining upon men from the supernal spheres, it would have proved them dangerous guides, whose zeal had taken the lead 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 imitate the physical source of light and heat in its risings upon our earth, that no eye is dazzled, not a nerve is shocked or moved out of harmony although it is well up the Eastern sky, and fast reaching the zenith.

A SPIRITUALIST'S FUNERAL
Was held at DASHWAY 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 Bell, 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, recently of the M. E. Church, but grown too large for it, and no larger enough for the spiritual, the universal church; he is measurably "out in the cold," yet it is a comforting reflection to the gentleman and his friends, that he is safely out upon "debatable ground," and not where a man's thoughts are in conspicuously crammed down his spiritual throat by "thus saith 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 impriming 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. Grandy, devoted worshippers, and to the know-everything worth-knowing of the scientific circles. This is most *painful* matter to them, and would be pleasurable one to us, were it not for the agonizing 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 churchman'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 "silly delusion" with the blow-pipe of the maker. He better leave the work to the churchmen's greater "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 Grann Grandy, by printing a liberal batch of twaddle compounded of about equal parts of nonsense and low vulgarisms, in reference to the "blow-pipe" and the "theological" "goose."

I have by far exceeded the space I intended occupy in commencing, and, I fear, of that you will be willing to devote to what I've written.

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Happy New Year!

The Banner of Light sends sincere wishes for a Happy New Year to all its readers and friends, near and remote, in the United States and in foreign lands. May the year which we have all just entered be one of visible growth and prosperity to the spirit-world, which it certainly can be, if all our experiences of life are made and kept subordinate to the spiritual idea. Whatever befalls—losses, disappointments, sorrows, happiness, poverty, riches, gladness or woe—may it all be utilized for the spirit's service, and thus nothing that comes to any of us be in vain and lost. This is the view to take of the things of life, if we would rise and remain superior to their control, and control them instead. There is nothing real and permanent but what is truly spiritual.

Orthodoxy Showing Fight.

A REPLY TO A RECENT ATTACK ON SPIRITUALISM, BY REV. ALFRED PHILIPS, 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; declared that it was by a magic influence, got by secret contract with Beelzebub, their chief, that he controlled the minor devils. So the Pharisees thought, and Jesus thus replied to their thought: "If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?"

Perhaps if the retort of some of the Pharisees had been recorded it might have been this: "Satan may yield a little now in order to gain a good deal by and by." The answer of Christ could not have satisfied the more acute and still-locked among his enemies.

Dr. Phelps charges upon Spiritualism what the Pharisees charged upon Christ: that its marvels are due to Satanic cooperation. This, the Doctor cautiously says, is only a "hypothetical theory" for the present. The following passages from his Argument exhibit the creditable candor with which he makes admissions:

"Bad and foolish as the modern necromancy is, it is not an unmitigated humbug. It does not warm upon nothing. Neither do believers plunge into credulity into an absolute vacuum."

"We grant the unconscious evasion of the point in logic when we say, 'I will believe when I see.' We lose very more than we gain by any a priori reasoning, or by any very reasonable reasoning against the blunt testimony of the senses, of a recent time."

"A little reason have we to cavil at the character of a certain portion of the testimony by which the strongest facts of Spiritualism are supported. Some of that testimony, so far as it respects the sanity, the culture, the integrity, and the opportunities of the witnesses, would convict a murderer in any court in Christendom, outside of New York City."

"It is too late also to set down the spiritualistic phenomena as only a re-vamping of old, or an invention of new, facts of jugglery. . . . Moreover, the theories of scientists thus far announced cannot fairly be held to cover all the facts of the case."

"But the case which Spiritualism as a religious system presents to us concerns chiefly a certain residue of facts, after very abundant deductions from its claims as a whole."

It will be seen that Dr. Phelps still finds it difficult to divest himself of the idea that Spiritualism is a religious system. Now a system presupposes a systematizer. And will the Doctor please tell us what man or set of men has authority to prescribe a religious system for Spiritualists?

So far as they are from being limited by a religious system, that there are all shades of belief among them. There are those who recognize the freedom of Spiritualism with fealty to Christ as a master, and there are those who regard him as a mere medium, fallible like others; there are reincarnationists and anti-reincarnationists; there are theistic Spiritualists, and there are those, so charmed by the arguments of Darwin, Vogt, Moleschott, and others, as to find the cause of things in the self-acting forces of Nature, so that a God, under their system, would be a mere superfluity in the universe, a purely honorary, and superfluous being. We believe that these last, who are mainly scientists or the disciples of such, are in a transition state, and that a profounder science than they have yet attained to will ultimately lead them to conclude that something more than a blind, unintelligent force superintends and controls the universe, bringing order and beauty out of all that may seem inharmonious and eccentric as we by glance at but a passing-phase of the eternal plan.

This great variety of views among Spiritualists upon religion, science, social and other questions, is a conclusive proof that Dr. Phelps is wholly in the wrong when he persists in referring to Spiritualism as a "religious system," and lays so much stress on that one assumption. Is it not rather because Spiritualism is verily the great concenter of all religious systems, and would destroy the bad in them in order to assimilate the good, that the Doctor returns so repeatedly to the charge, and attributes to it that which is wholly foreign to it as a whole? Concerning that the claim of the presence and activity of extra-human intelligence in the spiritual phenomena is at least a "plausible hypothesis," Dr. Phelps proceeds to push to the front what he somewhat too rashly calls the "old Biblical doctrine of a personal devil." Then he says:

"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 groveling of human vices; 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 effected by at least a partial surrender of the mind to the control of the evil power; that they work largely by fraud, assuming the disguise of human graces, &c. Such are the well-known facts of the Biblical doctrine of evil angels."

"Now, do I say that with a fair and candid correspondence to the facts of the case to hand? What are we to do with the facts of the phenomena of Spiritualism which are so explicable by natural and material causes?"

"Have we not, then, in the devil and his angels, whom the Scriptures forewarn us, the sufficient cause which philosophically requires for all that there is in Spiritualism which science cannot otherwise explain?"

"I say it not in the graver developments of it, but the marks of one of these predicted delusions, in which false prophets should 'show great signs and wonders.' If anything more is to come of it, may it be the precursor of such marvels that, if it were possible, they should deceive the very elect."

"When the late Pres. Day, of Yale College, first laid his attention to Spiritualism, he spent a quarter of a century ago, said he, 'Either nothing is in it, or the devil is in it.' No candid man who knows his history during these twenty-five years will now affirm the first view of the president's alternative. The second is as philosophical as it is Scriptural."

"It is confirmed also by the testimony of missionaries who have been long familiar with the old idolatry. 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 them, not long ago living, and used by the Pagan priests as miracles in support of their national religion. 'That religion was distinctly recognized as idolatry,' Hawaiian Christians of to-day are beginning to inquire whether America is about to re-establish it."

"If the Doctor's faith in 'other Scriptural facts' is founded on no better test than that which he can get from the canonical books of the Bible for his Satanic episode, then his faith must be planted in very shallow soil, so far as the Scriptures are concerned."

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. The Doctor has to beg his premises even in calling his doctrine a Scriptural one; for it is founded largely on the apocryphal book of Enoch—and on certain passages drawn from it by the second Epistle of Peter so-called, and the Epistle of Jude—neither of them regarded as apostolic or canonical by most of the Christian Fathers. These books and the poem by the recitative somnambulist, Job, afford the Doctor nearly all the materials for his Satanic system."

To say nothing of Spiritualism, even sound Biblical criticism does not grant him his premises, and, take away these, he falls to wondering among inconsistencies, incoherencies, and absurdities, quite shocking to any reverent thinker."

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? These he would have us recognize in the facts and phenomena of Spiritualism. In other words, even if Scripture did not prove Satan, Spiritualism would prove the Doctor's construction of Scripture so far as it relates to Satan? So much for the philosophical part of his argument."

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 and there; guiding messages for the affectionate; marvels for the curious; gossip 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?"

"The evidence of evil in the phenomena," the Doctor tells us, "is superabundant; the evidence of good is no more than a device of temptation must have."

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 retort 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. Evidence of good and evidences of evil were equally fatal. To reason in behalf of the evil of a thing because of its good, may be an ingenious, but it is hardly a 'philosophical' mode of finding one's way out of a difficulty."

The evidences 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. The philosophical conclusion would therefore seem to be that these spirits are what the great majority of them claim to be, namely, the spirits of persons recently manifest in the flesh in this objective world. If they often show themselves a very low order of spirits, it is precisely what we should expect from what we know of their characters when here? The instances they offer of superior goodness, learning and wisdom, are not more rare than those instances are among mortals at this present time; therefore there seems nothing inconsistent or inharmonious in the fact that very few of the so-called spiritual communications have a literary or scientific value. Which is the more 'philosophical'—to believe that the men and women who leave this world as spirits remain for awhile very much the same in character as they were here, and manifest themselves to mortals in the ways that Spiritualism admits—or that God has created a distinct order of beings, and allowed a certain hierarchy, or rebel leader, known as Satan, and presiding over a place of torment known as hell, to commission his subjects to tempt and torment mortals, to pass themselves off as human spirits, and to have a 'prescribed range of freedom,' the gift of the Great God himself, in which to work evil and affliction to mankind?"

Say, Doctor, your so-called philosophy is merely the alter ego of your doubtful Scriptural myth. It is not an outgrowth of pure reason, but has its inspiration in the arbitrary invention of all spiritual dictators and tyrants since the world began. 'Believe or be damned!' the pitch of all lies in that. And in order to be damned, a hell must be invented; and, in order to have a hell, you must go to Zoroaster for a Satan. Spiritualism declares that this is not philosophy, but sheer blasphemy—a blasphemy compared with which honest atheism is faith and piety."

Most of the Christian theologians maintain that we must accept their "system" or be damned. Mahomet tells us: "The incredulous one who refuses to believe in Islamism is viler than a brute in the eyes of the Eternal," and, again: "Who

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—some modern Spiritualism as *Swedenborgism*—something springing from the slum 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 amanuensis of spirits. So 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 tamen*!

Tarantoulous Dr. Phelps' strict there is an evident struggle to get out of his mind between a real belief in spiritual phenomena and a zealous desire to seize the old theology imperilled by that intruded 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 recalls, protesting that the *evidence of good is no more than a device of temptation must have*.

The "good angels" and the "ministering spirits," who *confessfully 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 devils 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. It requires a doctor of divinity, one who believes in hell and Satan, to take that step.

Spiritualists do not base Spiritualism solely on the marvels of mediumship and the phenomena that appeal to the external senses; but include in their 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?

That 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 knew 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, Cowdorth, Blackstone, Kersey, Goethe, Davis, Tuttle, Mountford, Oren, Masson, Shorter, 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-lands and of spirit-writing; of acts of levitation by spirits, of spiritual apparitions, of objects 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 Scriptural literalist like Dr. Phelps to say that these are 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 "knew it all before"—this great fact of a spirit world. If you mean that you knew 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 distort 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 hardness of their trust in immortality largely to their being satisfied of the reality of these despised and neglected phenomena? "With my latest breath," says John Wesley, (good evangelist authority!) "will I 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 clouded skies of skepticism I see a rain-cloud, if it be 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 crass 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, 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 somnambulic 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 searest 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 teachings, is of Pagan origin, and merely a foreign graft on the Jewish demonology; that Job gave

it 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 foundation, 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 *debatum*, 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 summoning 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 people? 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 sent 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 in 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 ragaufusses, 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 deprecates with so much reason. He has but to consider the thousands of miscreated, rudimentary 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 hound on the hosts of mischief and of wrong for the purpose of making this earth a sort of jollitory 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 unburdened 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 brutify 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 fail 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 theologic 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.

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