# BANNER OF LIGHT.

SPIRITUAL PHILOSOPHY — AN EXPONENT OF THE — OF THE NINETEENTH CENTURY.

VOL. XXX. {WM. WHITE & CO., Publishers and Proprietors.} BOSTON, SATURDAY, JANUARY 13, 1872. {$3,00 PER ANNUM, In Advance.} NO. 18.


## Spiritualism.

### ETCHINGS FROM THE SOUTH.
NO. II.

BY J. M. PEEBLES.

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

THE SUNDAY ARRANGEMENTS.

Our New Orleans Spiritualists have secured a beautiful and magnificent building for their winter series of lectures—*Minerva Hall*, on Clio 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 séances each night with excellent success. Some of her tests are considered astounding. Mrs. Hollis, a superior medium of Louisville, is expected in this city soon. Then, with the séances 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 saucy 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-reddened noses, the out-door toilers of New Orleans are wiping the dripping perspiration from their foreheads.

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

"Oh, the spacious, grand plantation
Over there!
Shining like a constellation
Over there;
o o o o o o o
Orange-buds and passion-flowers
Lattice the hymenial 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, Zagrobowe, Dzienrick, Spirytystyczny, 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's dawn, when a nation's harp should be taken from the willows, and the crushed people of Central Europe reach the promised land of liberty, shouting: 'The truth, it hath triumphed, the people are free.'"

A country producing such a man, speaking under such an inspiration, should have a *Spiritualist journal*. In the year 1900 or less, Spiritualism will be the religious teaching of the world.

QUERY.

Does Henry Ward Beecher sincerely believe in the churchal 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! on what a slender thread
Hang everlasting things."

Think of it, sinners in Brooklyn, and all the land, dropping, *dropping* into hell, where the "worm dieth not, and the fire is not quenched," and a popular clergyman spending his time writing about "cats!"

JUDGE EDMONDS'S 11,000,000!

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

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

II. What meaning does Mr. Tebb attach to the word "Spiritualists?" Would he make any distinction between Spiritualists and Spiritists? Philologically considered the words are not interchangeable. The metaphysician, 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 affixes, 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 excel those fixed upon by Judge Edmonds of New York.

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

The Mormons, in the beginning, were not polygamists. The sealing of "wives" was an after revelation; but they had spiritual manifestations from the first. Visiting the Mormon Temple, five years since, in Kirkland, near Painesville, 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 fail 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. Medial 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.* | *William Tebb.* |
|---|---|
| 11,000,000 | 660,000 |

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

*New Orleans, La.*

### LETTER FROM THOMAS GALES FORSTER.

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

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

I spent last week in the city of New York, where I received much of kindness and courtesy from some of the noble Spiritualists of that great metropolis—more of that, however, at some other time. During my stay, by invitation, I visited Dr. Slade at his residence, No. 210 West 43d street, of whose mediumship much has been written and said. Nevertheless, in justice to the spirits, to the medium, to the world of mankind in general, and to myself, I feel impelled to give you my experience with him. I will be as brief as possible. To begin—Dr. Slade and myself entered a back room through glass folding-doors leading from his parlors, where we left three or four ladies and gentlemen awaiting an opportunity for a sitting. The Doctor suspended the curtain of black cambric to which Mrs. C. L. C. alludes in your issue of the 23d inst., at one side of the ordinary table, at which he and myself took our seats. Immediately I felt soft, delicate hands upon my own, clasping my wrist, and touching different portions of my person. Then "Owasso," taking control of the medium, stated to me that the "Dayton man" was present, and would endeavor to materialize and show himself to me. I should have stated that an aperture some eighteen inches square, existed in the cambric curtain alluded to. Upon this aperture I was directed to look, by the light of the gas burner, the light being only partially turned down. Presently, with the intensest awe and reverence, I *looked upon a majestic and noble brow, 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 dews of human sympathy, fragrant with the balm of angel teachings, 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 C. 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 untried 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 Spirite*, and make a note of such articles as seem to me worth recording in your valuable paper. I do not mean to say that there is a single page in the *Revue* that does not merit attention; but only a limited amount of matter can be reproduced here, and a judicious selection, judiciously condensed, elicits no little scrutiny and anxiety.

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

The *Revue Spirite* publishes the article which was in the Banner, April 17th, written by Madison Allen, 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 Emilie," 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! Ise—Ise!' 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 Espiritista*, of Madrid. They contain many communications from the spirits through various media, but, though appearing to be of a high order, such as Cervantes, Pitt, Cromwell, might dictate, they promulgate only such truths as we are more or less familiar with. Several articles on *La Magia y el Espiritismo* and *El Curandero de Sans* must attract no little attention. The latter, in Part II, handles without gloves those time-serving, disingenuous editors and scribblers, who, 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 temerity. Recall the proverb of the Arab: 'The tongue sometimes cuts off the head.' Be cautious, then, or you may lose your head by your own proper (or improper) 'unruly member' of the mouth."

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

# Free Thought.

## POLYGAMY IN UTAH.

MESSRS. EDITORS—In several recent issues of your valuable paper, you have articles treating of the situation in this Territory, particularly with regard to the practice of polygamy amongst the Mormon people. One statement is to the effect that it has been boldly proven that an extraordinary degree of order and morality prevails amongst this community; and the inference is, that these results arise from the practice of this order of marriage relations.

This statement has been repeated so often by casual visitors, who stay here a few days, or weeks at the most, that it has become a trite saying with us, and we take no notice of it; and our visitors who come to write up the Mormons are often deceived by outside appearances, assisted by interested parties, and are led to suppose that the Mormons are little less than angels, when they are only ordinary men and women. That the Mormons, as a rule, are an orderly people, is perfectly true. That they are a moral people according to their own standard, is also true; but the question to be decided is, Is their standard to be taken as a gauge of morality? Hence the present effect of opinion.

Beneath the outside appearance of this community, there is an inner life, which casual visitors never or but rarely reach; but when it is reached, it reveals a skeleton. One arm of this skeleton is priestly power, and the other arm is polygamy.

I will not now treat on the subject of priestly power, but touch on the subject of polygamy, in order to exhibit some of the results arising from the system of marriage.

I do not consider it necessary to enter into the biblical authority for polygamy, which is an endless question, but of all real importance; for the Bible examples are sometimes followed and sometimes neglected by the Mormons, as suits their own peculiar ideas. The Mormons have been gathered from all nations and all classes; and this polygamic order of marriage has been adopted by men of every variety of character, education and development: 1st, men refined, intelligent, conscientious and benevolent; 2d, men kind and benevolent in their dispositions, but very sensual and superstitious; 3d, men ignorant, fanatical and unkind; and a fourth class, coarse, sensual and brutal in their dispositions. Now, all these different characters have taken to themselves wives, in order to fulfill a cold command of God. We know what have been the natural results of ill assorted marriages in monogamy; and these evil results have been doubly intensified in polygamy; for this reason: that men have had unlimited control of their wives' persons and property, even to the power of life and death, and there have been no written laws to regulate their marriage relations. The only appeal from the husband, in case of wrong, has been to men interested in this order of things—either a bishop, a President, or the prophet Brigham—who, in their decisions, have invariably been ruled by their peculiar idiosyncrasies, partialities and religious prejudices. Having no written laws to guide them in their decisions, the result has been cases of the grossest injustice, in which the weaker sex have been the sufferers.

For many years past, these cases have, from time to time, come under the observation of the United States officials, and they have been so touched with the recitals of wrongs committed in the name of God and religion, that they have sought, in many cases, to redress these wrongs; and also, as a natural result, in some cases, a strong inclination has been manifested to uproot and destroy a system which has been productive of so much misery; hence the present outcry of the Mormon authorities against the United States judges and other officials now here, charging them with religious persecution, etc., etc.

But there are a large class of persons here—Mormons and Gentiles, so called—who are truly thankful that the ægis of the American law is thrown around them, for their protection, and that persons who have been wronged can get those wrongs legally redressed; and there are a large number also in the Mormon Church who entertain this feeling, for many persons are kept in the church by force of circumstances, not willingly. Now I perfectly understand that you contend for religious liberty and the rights guaranteed by the constitution, which the Mormons continually try to represent are in danger; but this is only a ruse to deceive outsiders, for the Mormons have violated the spirit of the constitution in every particular in their administration in past years. It seems to me that this question does not come under the caption of what are the privileges granted in the constitution, but rather comes within the category of social questions, which both the laws and the administrators of the laws have a perfect right, and indeed, are in duty bound to regulate, and provide for, for the public good; and to neglect to do this, would be to abandon all governmental control, and reduce society to a state of chaos, and I do not suppose that the most radical of Spiritualists and liberal thinkers are prepared to go this length.

It does seem, whatever the future may develop, the time has not yet arrived that every man can be a law unto himself with regard to the marriage relations; but that some general principles of action are necessary to be decided on, and also, if necessary, enforced, by the officers of the law. The trouble now here is, that these principles are not distinctly defined, and the officers of the law having nothing definite to direct them, act according to their individual bias, which assumes in the eyes of the Mormons the shape of religious persecution, especially when those officers hold religious opinions of a strongly-marked character.

A parallel case to the subject before us, is the matter of the Roman Catholic nunneries in England, where persons under the influence of religious enthusiasm have given to others the control of their persons and property, which has led to such gross abuses, that it has been found necessary, I believe, to establish a compulsory legal inspection of those institutions, and this through the influence of public opinion. Now public opinion is aroused both here and elsewhere against the gross abuses of Mormonism, and the proofs are on hand, undoubted and indisputable, and it is only the nature of the remedies that is called in question, and how to apply them; this question of polygamy is one of the abuses, and is an exact parallel to the nunnery question; for the religious feelings of the female sex have been worked upon by those holding the priestly power, inducing them to enter into the polygamic order of marriage, under the same idea that the Catholics practice celibacy, viz.: because it is pleasing in the sight of God, and man being master of the situation, has had the power to act the tyrant, and practically there was no remedy, any more than there was in Catholic countries formerly, against the abuses of the priesthood; it was like appealing to the inquisitors, against the cruelties of the Inquisition, or pleading a suit against the devil in the courts of hell.

The history of the Hawkins case will illustrate this point. Mr. Hawkins entered into polygamy against the protest of his first wife; he neglected and personally abused her, and finally turned her out of doors—that is out of her own house into an outhouse; she appealed to a Mormon Judge, who awarded her a thousand dollars alimony. Mr. Hawkins neglected to pay it, and the judge refused to compel him; her only alternative was to suffer from actual want or bring her suit into a Gentile Court.

While referring to the Hawkins case, allow me to point out a peculiarity in it, which is overlooked in the second Banner of Light article, Nov. 4th, which finds great fault with the jury for bringing in a verdict of adultery against the defendant. In most polygamic marriages the first wife's consent is obtained, however unwillingly, to the second and subsequent marriages. In this case no such consent was pleaded, but, on the contrary, continual opposition was acknowledged, and the details of the case were so flagrant that it seems to me the jury could not render any other verdict than the one they did. The trampling on his wife's feelings, and trampling on her body, his determination to gratify his passions, the only point lacking is that his concubines were not the wives of other men; in every other respect the act of adultery was complete, and he has but little sympathy from the better class of Mormons, the general verdict being served him right. Again, this cannot be taken as a precedent in other cases, for where the wife's consent is obtained, it would act as a bar to an action for adultery.

A comparison is frequently drawn by Mormons between polygamy and prostitution, of course in favor of polygamy; but two wrongs do not make a right, and there is this great distinction between them, that however great and terrible are the evils of prostitution, they are acknowledged to be sin and evil, whereas the wrongs of polygamy are sanctified and justified in the name of God and religion; and how cold and heartless, cruel and unrelenting, men can be, who do wrong to please their God. History gives numerous examples that are familiar to all, without my giving a recital of atrocities that are only too familiar to this community.

While prostitution has been denounced on one hand, incestuous marriages have been frequent. Mother and daughter, aunt and niece, sisters and brothers' wives have been married to the same man; indeed, the principle has been carried out perfectly here by the Mormons—

To atone for sins they have a mind to,
By damning those they are not inclined to.

But Mormon polygamy is doomed, and the only question is whether to let it die a natural death or hasten its dissolution by legislative action. I would like to give a further detail of its practical results on the rising generation, but space forbids at present; but may do so at some future time. In conclusion, allow me to say that many constant readers of the Banner of Light, in this Territory, have been surprised at the tone adopted toward this question, and look upon it that the writers of the articles are not posted on the subject of Mormonism, or they would not support and sustain a system that is utterly at variance with the progressive spirit of the Spiritualist principles that are so ably advocated in your widely circulated paper, and which the Mormon apostles as thoroughly detest as the devil is said to do holy water. But the articles referred to have been quoted by them to bolster up their falling system of priestly domination and tyranny.

Respectfully yours, ALFRED WARD.

*Salt Lake City, Utah*, 1871.

## A GOOD MANY THINGS, THOUGHTS AND COMMENTS.

BY JOHN WETHERBEE.

If a man sincerely believes in the dogma or doctrine of the atonement—that there is no salvation except through a belief in the Saviour—he will naturally, and in proportion to the human sympathy he possesses, be moved to extend the knowledge of that truth, or rather error, which he believes true. As men decrease 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 accented side of their religious nature is good works, and the unaccented 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,

who, with more or less distinctness, have, or think they have, transmundane 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 tracts 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, as they now exist. I do not see how it can very well be helped, nor do I propose a reformation, or of sending any missionaries to the heathen on the subject around us.

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, or superstitious, or *sold*; hence, the motive for discussing or explaining, or manifesting an interest in our brethren in the dark, is chiefly on this ground. They know, like the rest of mankind, that an undivided good is only half enjoyed; and that enters in as a motive, and would accent the missionary spirit, if unbelievers were favorably disposed to it, or disposed to be fair toward it, or respectful to the evidence 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 our evidence or the evidence that has satisfied us, it is your loss, not ours; if you are satisfied, I am. "Glad ain't I," says the man whose eyes are opened; "by-and-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 the new heaven brought to light by and through these manifestations, and know, from satisfactory intelligence, or more or less positive knowledge, that all's well for them hereafter; that, if they die in error, they will awake in truth, and are still, 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 marvelous light, into evidence of a future existence, into a certainty that man's conscious life did not end when his mortal coil was shuffled of, it seemed as though I must impart my knowledge to everybody I saw; at least all that I felt interested in; and as I look back now, I see what a fool I made of myself and got no thanks, was even thought *busy* on the subject; trying to convince people and divide my joy, putting them in the way of light, and got almost mad to find them so blind, and often mad with myself for taking the pains I did; and the more pains I took, and the more I desired a good sitting with and for some apparently anxious friends, the chances were that the sitting would be a 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 sitting had been my average experience, I should not blame the friend for the thought, and more than that, would have thought the same of anybody else. I rarely now make any efforts 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.

THE ELECT.

I am inclined to think the old doctrine of election had a foundation in reason, if not in fact; 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 it not—that there is an "*elect*" in relation to Spiritualism, whether there is in Christian ethics or not.

DISGUSTED.

It has been my privilege, at a popular medium's house alone, and also in the presence of others, to get some remarkable tests, and for details quite extraordinary; they were what they purported to be, if anything anywhere is what it purports to be. So I take a friend there who desires to have the evidence which I have, and the appointed hour comes. On my way I tell him that spirits do 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 sitting. Say I then to my inner self, "Spirits, do your best." We are there soon and seated; the medium becomes oblivious, and the spirit through her talks of and for the invisibles who at the moment are present. She sees two old men, who were friends when in the form; they were wise and pious men, for one of them has a Bible; they were astonished to find themselves there and able to communicate with us, did not know that such things could be; they hardly understood the ropes, so to speak, the entranced said. After some backing and filling, one of them makes out that he is the father of my friend, for whom I am getting this sitting, but he cannot give his name; he can intimate (or the communicating spirit can), a good many things of no consequence, but the spirit cannot get his name; my friend naturally thinks a father who recognizes him and makes that fact known, ought to be able to give his name, but no, and the attention is turned to other points, and the spirit then says his name begins with *E*, which is correct. This cannot be mind-reading, for we both in our minds were thinking of the old gentleman's name; soon the spirit says there are six letters in his name—in my heart I wished he had said seven—perhaps the spirit reads my wish, for she or he says, correcting itself, there are six letters beside the big E. So far, so good; very little wrong so far; some new 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, or 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 *ism* 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 or any other teaching is true, is safe," &c., &c.

Now if my experience had been only such as this sitting gave, I should feel as 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 "elect" that I have referred to. I have had more positive and more definite manifestations; but the relation of this experience (by no means uncommon) explains why Spiritualists are indisposed to be missionaries, or at least explains why I shall not be much inclined to be a torch-bearer of our light. It does not pay, and there is no danger in unbelief. The Gospel of Modern Spiritualism teaches that we are the same individuals to a dot hereafter that we are here, and those who do not go to school here will have the privilege of making up their deficiencies in schools above. True, it is less expensive here in the world's kinder-garten, but if men, by accident or indisposition, lose the early opportunity, it is very pleasant to know the door of hope is never to be closed against the soul who here or hereafter seeks for light.

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, likes the sport, then, perhaps, he has a dull period—has no luck—but, having been successful when and where the other was not, he perseveres and is again rewarded; the latter believes in fishing. 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, simply saying that I had the good fortune to catch a big fish the first time, and 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 remembered the big fish I had once caught, and it kept up my courage, and my reward has been very great.

A FEW TEARS.

I am very sorry for those who do not like fish. Let me say here that Prof. Agassiz says fish is brain food. I think on this subject the world needs more fish—this by the way: I am still more sorry for those who cast their lines but get no bites—I should persevere if I were they—but I cannot fish for them, and I am tired of cutting bait; the reasons I have already given. Leaving, then, the piscatorial 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" I feel that I am *compos mentis*, that is, as good as if I was, as far as I am concerned; and, being so, 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, unwise, and even cruel and neglectful treatment to which our inspirational mediums are subjected by those who pretend to understand the laws which govern their mediums'ship.

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 medium temperatures disagreed materially 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 emanations of the body reached them, would fluctuate violently, and correct readings could only be obtained by approaching them from the leeward cautiously, 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 Nature.

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, taking sextant observations to ascertain his position, uses mercury for an artificial horizon. A loud word, a footfall, 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 Treasury Office at Washington bills are frequently brought in burned to tinder, but with every line and letter legible upon them. A breath will dissolve them into impalpable atoms. Withbated breath and dexterous fingers in a room still as death, a girl will lift these ghostly evidences of wealth one from off another, and identify each unsubstantial leaf.

At a certain point in the ascent of Mont Blanc, the snow is held in such wonderful poise that a single loud exclamation will precipitate a hundred thousand tons in thundering avalanche on the incautious climber. Accuracy, safety, success are simply results of obedience to natural laws, and a man would be regarded as imbecile who 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 flashing a light on the subject in a dark séance (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.

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

To natures such as these, outward accords and concords are necessities. Discords and physical discomforts are synonymous with mental chaos.

To explain my meaning plainly: An association of Spiritualists engage a female inspirational medium to lecture, and having obtained the lowest terms at which the medium can starve upon, they invite her to lecture.

The weather is cold, the hall frequently so bitter cold that the speaker's hands and feet are blue, and her mouth almost too stiff to articulate; the audience themselves 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 committee and carried to the house of some *prominent* Spiritualist, and *requested to give extra the entertainment of a* select circle of admirers. At night a room without a fire, where the previously-exhausted body may recuperate 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 next Sunday's efforts. Frequently the surroundings are so unpleasant that the controlling influences are utterly unable to act, and consequent failure the result.

This is no forced picture, but actual experiences toned down lest 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 it is unsafe to go.—Let them provide their speakers with comfortable 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 some of our mediums may give their experiences, which will be vastly more effective than any dissertation on the 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, or 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 point out to us wherein they are dangerous to the well-being of mankind. 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 "humbug," "delusion," "works of the devil," and use many expressions on the subject which have no real meaning, they must expect to have no very marked success in turning us from our belief, foolish and demoralizing though it may seem to them.

I will herein give a true statement of a case which recently occurred within the limits of my observation; one that I most sincerely desire an explanation of by some scientist who knows, or thinks he knows, 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 it cried almost constantly, day and night; finally its brain and lungs became badly congested. A most 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; all efforts for restoration were of no avail, and both friends and physician lost all hopes of its recovery. I then requested that a lock of the child's hair be sent to Mrs. Severance, 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 result in complete recovery, but if not followed, would result in its passing into spirit life prematurely. The directions were implicitly 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 upon scientific principles how this was done? I will not ask those long-faced theologians to explain this and other 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 the advancement of truth is concerned, whether 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 whose inspirational gifts the starving multitudes are fed, until the more enlightened races shall enjoy the fruition of spiritual truth.

*Davenport, Ia.* P. B. JONES.

## CRITIQUE ON VICTORIA C. WOODHULL'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 appeared in yours 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 why not all?) and exercising no self government. What would become of us? Why curb a child's temper? he only gives way to natural emotions; he must have freedom—must be allowed to act as he pleases. I would not enter into a controversy on some of the points in her speech, considering it beneath the dignity of any truly refined person. Why, instead of being "protected," if not a lunatic, she should be hung or imprisoned for life. It is terrible to let such women go *free*. The *law* should not 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 marriage, of course a lady should still enjoy the society of gentlemen, provided their characters are unsullied, and admire or *love* any noble or gifted attributes they may possess. This alone is very good, but used in connection with her preceding digressions loses all its happy effect. Her system and woman suffrage should not be countenanced for a moment. Let woman attend to the duties of home, then there will be no time for such erroneous ideas, such wild, soul-polluting imaginings. Exasperated womanly feelings have prompted this, so I hope you will excuse the intrusion. If you should see fit to publish the above, I shall be gratified. As I stated before, I do not wish to hold controversy on the subject in question, so request my name to be withheld, and only the initials given. Respectfully MRS. E. C. H.

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

# California.

## LOCAL MATTERS.

BY L. W. RANSOM.

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

MESSRS. EDITORS—Appreciating the value of your Message Department, especially where the calls from over the river can be verified, I will take it upon myself to notice a message printed in Number 10, Nov. 18th, of the current year, purporting to be from J. Walter Walsh, given in your 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 died here—died in the Alms House, as he affirmed—but I did not know of the verity of many of the particulars in his life and was led to the establishing of his identity beyond a peradventure, inasmuch as I had no acquaintance with him beyond that of a casual meeting in the thoroughfares of business, and of the general routine of our busy California life for the past twelve or fifteen years.

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

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

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

As Spiritualists we are, as ever, (with fitful spasms in the direction of some centralized effort, now and then, for the past fifteen years,) without organization of any sort; and yet, the work goes bravely on—goes on, I believe, fast as is *good* for the "cause" and for the people. I would not do to spread the light too rapidly. Our "guides" in this "second coming of the Lord" *ought* to know better than 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 platitude, but one based deep in my own life experience, and on careful observation of men and manners in the past sixty odd years. If, twenty-two years ago, in the twinkling of an eye, the managing spirits in this great work that is gradually revolutionizing the world had flashed 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 dazed, 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 Dashaway Hall, under the auspices of the Lyceum of Self Culture, on the 4th of the current month. The subject was Mrs. Morrill, wife of Dr. Morrill, late Madam Beal, formerly of Boston. She was said to have been a most excellent medium for the invisibles. The services were led by the Rev. S. D. Simons, recently of the M. E. Church, but grown too large for it, and not large 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 incontinently 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 imprinting themselves in a recognizable manner, by their friends, upon panes of glass. They had the temerity, too, to "make up faces" at members of churches "in good standing," to Mrs. Grundy's devoted worshipers, and to the know-everything-worth-knowing of the scientific circles. This is a most *painful* matter to *them*, and would be a pleasurable one to us, were it not for the agonized contortions they put themselves through in endeavors to account for the phenomenon upon "scientific principles." They have had recourse to every conceivable expedient to explain it away, except to invoke the churchmen's best friend, the devil. Perhaps they are "only waiting" for Elder Grant, the patentee and *special* guardian of his devilship, when the whole thing will be made clear as their muddled brains. One of our sapient editors attempts to scatter the "silly delusion" with the blow-pipe of the maker. He'd better leave the work to the churchmen's great "blower," His Satanic Majesty. I enclose you a fair report of the affair from the Morning Call. The day following it put the matter right, far as possible, with "Mother Church" and Granny Grundy, by printing a liberal batch of twaddle, compounded of about equal parts of nonsense and low vulgarisms, in reference to the "thing," to show them sound on the theological "goose."

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

*San Francisco, Dec. 7th*, 1871.

Written for the Banner of Light.

## A CHRISTMAS GIFT TO VICTORIA C. WOODHULL.

BY J. M. W.

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

I see a dark house, over yonder,
Decaying by errors of time;
She has dashed her white hands through the windows,
And shown us the *debris* and slime.

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

But the brave "coming woman" is coming;
In her army we're all volunteers;
And intemperance, war, prostitution,
We must bury, with all women's tears.

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

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

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

The future shall bring us the franchise;
And memory's pean shall chime
To Victoria, and Theodore Tilton,
The seers of this troublous time!

*Harrisville, O., Dec. 25, 1871.*

# Foreign Correspondence.

## ENGLAND.

BY J. H. POWELL (Correspondent).

[Subscriptions received for the "Banner of Light"—twelve months, fifteen shillings; six months, seven shillings and sixpence. Post free to any address.]

*The Press Opposition again—The Observer and Examiner—Mr. Tebb's Estimate of the number of Spiritualists in America—Miss Kate Fox—Lottie Fowler—Stone Throwing at Peckham—&c; &c.*

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

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

The Observer, a paper conducted with considerable ability, is not more just to logic or fact than most of the others that take up the quill against us. It assumes to criticise the Report of the Dialectical Committee. It says: "Five gentlemen, of some notoriety—Professor Huxley, Mr. G. H. Lewes, Dr. Chapman, of the Westminster Review, Dr. C. R. Drysdale and Mr. Foxbourne—declined more or less contemptuously to be mixed up in any such folly. In their places were elected," continues the Observer, "eight others, carefully picked; and the Committee as thus remodeled, had upon it such a clear majority of Spiritualists, that the minority have protested against its report as garbled and unfair; against the evidence it received as one-sided, and against its inquiry as incomplete."

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

The Observer should reflect that the majority of Spiritualists were grounded in the faith by patient and careful investigation; that they are not, as a class, over-credulous or ignorant, but gifted with thinking brains and brave hearts. It would appear from these clever writers who, most of them, are deficient of a knowledge of the alphabet of Spiritualism, that a Spiritualist is a man whose mind is off its balance, and who, instead of roaming at large, ought to be consigned to a lunatic asylum.

I have thus argued the question, as though the Observer's statement regarding the majority of Spiritualists on the Committee were true, which it is not. The Committee consisted in all of thirty-four members, *six of whom only are Spiritualists.* Then, again, there was elected a Publishing Committee of five, *one of whom only is a Spiritualist.*

It is astonishing how liberally the opposition falsify facts to fit their positions. A little trouble would have saved the Observer from the egregious blunder in which it has fallen. But would it suit its purpose to ascertain the truth and stand by it?

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

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

I have just finished reading a most interesting paper, "Spiritualism in America," from the pen of Mr. Wm. Tebb, which appears in November's "Human Nature." The special feature that calls for mention is the estimate therein given of the number of Spiritualists in the United States. A great deal of discussion has taken place, both in England and America, on this question, and the estimates of different authorities vary immensely.

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

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

I hope Mr. Tebb's estimate may set others to work who are in a position to make estimates.

Miss Kate Fox, who is here, is giving private séances only in the houses of a favored few. There will be no opportunity for the public to witness her manifestations. Necessarily there will be great anxiety and a corresponding disappointment on the part of those who make the effort and fail to gain a seat at her séances. Miss Fox will be sure to be a sensation in fashionable circles, and cannot fail to do good.

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

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

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

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

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

## Spirit-Communion—Verifications of Spirit-Messages.

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

"Live on earth in thought and deed as truly
As in His heaven."

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

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

J. WALTER WALSH.

Some ten years ago, I frequently received and read with interest your Banner of Light. I was at that time a publisher in San Francisco, Cal.[1] I never could make up my mind you were advocating a truth, although you presented many evidences that such was the case; yet, after all, if there was truth, it did n't reach me; but I confess to being very much interested in the Banner. Reverses came to me by sickness and imprudence, and, nine days ago, I took my exit from the body, in the poor-house [2].

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

To the friend who is an editor—I will not say of what, because I know his feelings in this regard—dwelling in New Orleans, to whom I once sent a copy of the Banner of Light, requesting that he would write me what he thought of it, and who answered in brief, saying, "It is n't worth a picayune," I have to ask that he will analyze the Presence, Power, or Spirit that has stretched out a hand toward him from over the river of death to-day. In a word—if it is not J. Walter Walsh, who is it? If it is, the Banner is worth something more than a picayune, at least to me, for it is a vehicle of exchange that I can find nowhere else. To him, it is a key-note to immortality.

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

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

MRS. H. WILSON.

*San Francisco, Nov 23d*, 1871.

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

Respectfully yours,

MILO CALKIN.

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

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

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

Yours very truly, J. E. M., J. W., J. B. L.

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

# Spiritual Phenomena.

## SPIRIT PHOTOGRAPHY.

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

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

Secure the shadow
When the substance's faded?

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

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

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

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

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

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

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

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

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

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

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

I, however, removed the cloth and exposed the plate; and, on developing the negative, what appeared to me a dollar mark was a well-defined monogram of the S with a J through the centre; and inside the S, in small letters, were the 1-1, making it J. Snell. This he declared to be the most wonderful test he ever received; for, he says, "Some time since, I had a communication, through a medium in New York, from my old friend, James Snell; and he said if I would go to *Mumler's, he would give me a test*, and would bring '*Maria*' with him" (who, I believe, was a friend of both). The pictures were delivered in due season, and nothing more was heard from him for some time.

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

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

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

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

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

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

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

Respectfully yours, W. H. MUMLER.
170 *West Springfield street, Boston.*

## GREAT EXCITEMENT IN SAN FRANCISCO, CAL.

SPIRIT-FACES ON GLASS.—THE NEWSPAPER SAVANS OUTVIEWING SISYPHUS IN THEIR LABORS TO ACCOUNT FOR THE PHENOMENA.

It seems that this well-known city of the Golden State has recently been enjoying a "real sensation," to speak after the manner of the journalist. On or about Monday, Dec. 4, the picture of a man appeared upon a window-pane in the second story of a house No. 2119 Mason street, between Lombard and Chestnut, San Francisco, inhabited by the widow Joergens and family. The lady has been a widow for nearly thirteen months, her husband having died in France. Since his death, she has been involved in considerable trouble in regard to property left her and her children, which is claimed by some relative of her husband, and she regards the appearance of this picture—though she disclaims any belief in Spiritualism—as an omen of success in future.

The apparition was first seen by a party of boys playing in front of the building, and who immediately called out the astonished denizens thereof to behold the mystery—accounts of which soon found their way into the various papers—the "Morning Call," "Evening Bulletin," "San Francisco Chronicle," and others containing long articles concerning it. According to the "Bulletin:"

"Mason street was soon thronged with a multitude of curious individuals, every one of whom had some theory on the matter, and was industriously expounding it to his neighbor. Citizens of prominence hastened there in their carriages, and at one time at least a thousand persons were present, and Mason street was so effectually blocked that the horse-cars only got past by hard work. Ammonia, vinegar, alcohol, soap-suds, lye, and every variety of erasive matter has been used on the window, but the face is as stubborn as Banquo's ghost, and serenely contemplates all efforts to remove it."

The account in the "Morning Call," which is by far the most dignified, (not descending to the slurs introduced by the other journals as a pleasant coating to the pill of their announcement of the reality of the "spectral picture" on the glass,) describes this apparition as follows:

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

On Saturday afternoon, Dec 9th, another picture of an elderly gentleman [No. 2] appeared on the window of the residence of J. J. Hecklé, 768 Lombard street, same city, and shortly after the "phantom" [No. 3] of a butterfly was discernible at 2109 Mason street, a few doors above that of Mrs. Joergens. The Chronicle gives a picture and also a description of this entomological waif, saying:

"It assumed the shape of a butterfly, the outlines of which were perfect. The wings were spotted in the centre and tailed out in the end like those of the *Lepidoptera*. The beautiful little *papilio* is nearest it in nature."

It shortly faded away, as did that of the husband of Mrs. Joergens, which appeared behind the first picture at her house, and was recognized by herself and others. Regarding this first picture, which seems to have been the best, (a woodcut of which, together with No. 2, it also gives its readers,) the Chronicle deals largely in scientific and chemical statements of over half a column, small type, the cream of its thundering efforts at a mundane explanation being contained in the following paragraph:

"The image is of life size, and seems to be that of a rather handsome man, with mustache and goatee; hair parted in the middle and waving off the forehead. The eyes are quite distinct, and, from a circular ring beneath each, seem to be spectacled. The expression of the countenance is thoughtful and rather sad. The head is pensively cast on the left shoulder, the outlines of which are visible. The hair is quite well defined, and a lock seems parted from the rest and falling naturally over the forehead. The image can only be seen by reflected light, and is best apparent when the glass is held at an angle of forty-five degrees to the luminary source. Viewed from a short distance it appears to be the reflection of a human face, or rather a not well developed negative. Viewed closely, it is perceived to be simply an iridescence, such as is frequently seen on window glasses, and is the combined result of dust and moisture. * * * It has created intense excitement all over the city, and nothing is talked of on the street but the apparition at North Beach."

The Bulletin endeavors to win the palm for Billingsgate, if not for erudition, and proclaims of No. 1:

"It has the appearance of the faded ambrotype of a corpse, approaches transiency, and is rather mellow and subdued. The position of the head suggests the idea that the party may have been mellow when it was taken, or else been hanged. Malicious persons claim to believe that it is the picture of some conscience-smitten pirate, who would naturally seek quarters in that neighborhood, because of the bay view."

Mr. Woodward, proprietor of the gardens of that name, is reported to have purchased the two portraits for exhibition at his place; and, so great was the excitement, that the Superintendent of the North Beach and Mission Railroad is said to have negotiated for the reinstatement of the picture at the house of Mrs. Joergens, on account of the increase of travel by his route.

Thus, in spite of all the hackneyed explanations of the "reflection of pictures" from a room where there are none—of the "depositing of Mrs. Joergens's face on the glass," when the portrait is that of a man—of "overstrung imagination," "imperfect window-panes," "*lanternes magique*," etc., etc., the power of the spirits is manifested, and that undercurrent in all hearts which sets inevitably toward the broad ocean of truth is leading thousands to investigation, which is the sure road to confirmation.

## Discussions.

*I have three opponents in the field with whom* I may hold several discussions on the subjects of Spiritualism and the Bible. The first is my old adversary, Dr. A. Morton, who has debated the subject of Spiritualism with nearly every debater in the field, and who still contests every inch of ground as we advance toward the enemy's works. Dr. Morton is a very able debater, provided he enters heartily into the merits of the discussion. Indeed, I know of but few who are more so. But of late he finds that his class of people are more easily satisfied with silly stories than hard arguments, and he accordingly adapts himself to their wants. Perhaps it is well, for that class of people run away from a debate as soon as they hear logic, knowing that their cause cannot be supported by logic; and if he can amuse them an hour each evening, so as to get them to hear as during the same length of time on Spiritualism, he will do more good than he probably intends. It is to be hoped, however, that hereafter he will use hard arguments, as he is fully capable of doing. I shall meet him as often and as consistently. Our last discussion did not amount to much. I cannot induce him to discuss the validity of the Bible.

My next opponent is Elder W. F. Parker, of Wauseon, Ohio. I have never yet met him, but in his correspondence I find him to be a gentleman and a scholar—one who is fully competent to do justice to the subject. We have agreed upon a campaign discussion in Illinois parts of the West where the interest demands and hope to hear from such points as may wish discussions. Our first discussion is to be published in book form at as early a day as possible. It will make a book of about 300 pages, and will be furnished for about $1.50. We should be glad to get subscribers for the work as soon as possible, so as to enable us to go ahead in its publication. The subject discussed will be the comparative merits of Spiritualism and the Bible, and will be embraced in the following proposition:

*Resolved*, That the teachings of modern Spiritualism are better calculated to morally and spiritually elevate humanity than those of the Jewish or Christian Scriptures."

My third discussion will be with Elder W. R. Jewell, of Indianapolis, at Crawfordsville, Ind., commencing March 11th, and lasting about eight evenings. Mr. Jewell is also a highly educated man, being a Professor in the North-western Christian University, and fully prepared to do justice to the subject. From the tone of his letters, I think we shall have a feast of reason, and perhaps we may agree for a campaign siege.

As to Elder Grant—well, he has "played out." That's all. D. W. HULL.

## Generosity of A. J. Davis.

DEAR BANNER—The great fire of Chicago swept me clean of all my personal effects, and that without insurance. In my library (of some four hundred volumes) I had nearly the entire works of Mr. Davis; to the earliest of which, I may date my conversion from educational orthodoxy to the beautiful and expansive inculcations of the Harmonial Philosophy. Money could not compensate me for the value I set upon those *particular copies* of "Nature's Divine Revelations," "Philosophy of Special Providences," and "Great Harmonia, Vol. 1." They had been the evangels that had spoken to me in darkness, directing my steps to the clear light of Reason, founded upon the immutable principles of Nature, viz., contradistinguished from the early acceptances of blind, hereditary superstition. With these associations, to *look* upon these cherished volumes was with a feeling well-nigh bordering on veneration. When—with all else I had, connecting me with the past—they were blotted out, I ventured to write Bro. Davis, saying, "If you have any of your works on hand that are unsalable, and feel that you could donate them to me, I should be under great obligation to you." To this he has responded, by sending me *new copies* of his entire catalogue of publications. I hope and pray that Heaven may avert from him a like calamity, by which, being bereft, he would all the more keenly appreciate a similar benefaction; yet, if it *must* be his portion to be thus scourged, may there be many kind hearts as ready as himself, to extend to him a like helping hand.

V. C. TAYLOR,
*Late 151 Clark street, Chicago.*

*Des Moines, Iowa, Dec 6th*, 1871.

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

☞ In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications [illegible] of correspondents. Our columns are open for the expression of free thought, [illegible] we cannot undertake to be responsible for the shades of opinion to which we give [illegible]

# Banner of Light.

BOSTON, SATURDAY, JANUARY 1, 1872.

Office in the "Parker Building,"
No. 158 WASHINGTON STREET,
Room No. 1 Up Stairs.

AGENCY IN NEW YORK,
THE AMERICAN NEWS COMPANY 119 NASSAU ST.

WILLIAM WHITE & CO.,
PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE. LUTHER COLBY. ISAAC B. RICH.

LUTHER COLBY, ..... Editor.
ISAAC B. RICH, ..... Assistant.

☞ Business communications should invariably be addressed to the Publishers, and Letters to the Editor should have the name of the writer attached, to insure their insertion.

## 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 on which we have all just entered be one of visible growth and prosperity to the spirit—which it certainly can be, if all our experiences of life are made and kept subordinate to the spiritual idea. Whatever befalls—losses, disappointments, suffering, 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. AUSTIN PHELPS, D. D.

*Concluding Part.*

When the Pharisaic party in the days of Christ wished to invalidate his growing authority, they accused him of unlawful dealings with the spirits of evil; declared that it was by a magic influence, got by a 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 *stiff-necked* among his enemies.

Dr. Phelps charges upon Spiritualism what the Pharisees charged upon Christ: that its marvels are due to Satanic cooperation. This, as 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 swarm upon nothing. Neither do believers plunge in crowds into an absolute vacuum.

"We practice an unconscious evasion of the point in logic when we say, *I will believe when I see.* We lose vastly more than we gain by any *a priori reasoning*, or by any very *recondite reasoning*, against the blunt testimony of the senses of a regiment of men.

"As little reason have we to cavil at the *character* of a certain portion of the testimony by which the toughest 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, feats 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 are they from being limited by a religious system, that there are all shades of belief among them. There are those who reconcile 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-evolving forces of Nature, so that a God, under their *system*, would be a mere supernumerary 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 to us who glance at but a passing phase of the eternal plan.

This great variety of views among Spiritualists upon religious, scientific, 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 iconoclast 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"? Conceding 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 evinced by at least a partial surrender of the mind to their control; * * * that they are able to work marvels resembling miracles; that they work largely by fraud, assuming the disguise of human graces, &c., &c. Such are the well known facts of the Biblical doctrine of evil angels.

"Now, do they agree with a tolerable correspondence to the facts of the case to hand? What more do we need to account for those phenomena of Spiritualism which are not explicable by natural and normal science.

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

* * * "Does it not, in the graver developments of it, bear the marks of one of those predicted delusions in which false prophets should 'show great signs and wonders'? If anything more is to come of it, may it not 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 had his attention called to Spiritualism a quarter of a century ago, said he, 'Either nothing is in it, or the devil is in it.' No candid man who knows its history during these twenty-five years will now affirm the first wing 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 idolatries. To their converts these modern prodigies 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. Gulick, 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 priesthood as miracles in support of their national religion. *That religion was distinctly recognized as devil-worship.* 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 testimony 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 in 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 if ever tering among inconsistencies, inconsistencies, and absurdities, quite shocking to any reverent theist.

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 for the bereaved; gushing 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 hierarch 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 retorted 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. Evidences 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 heresiarch, 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?

Nay, Doctor, your so-called philosophy is merely the *altera pars* 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 pith 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: "The 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 peril our salvation if we reject his doctrines after having once become acquainted with them. And the Swedenborgians of our own day stigmatize modern Spiritualism as *Pythonism*—something springing from the slime of that same old serpent, though the joke of it is that the early Swedenborgians had wonderful private experiences to relate. Spirits rapped in Noble's study. Clowes 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 tali auxilio!*

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

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

Such are the words of Dr. Phelps. Mark the inconsistency in them: *Good angels do come. Ministering spirits do come. But they do not tip tables, lie and swear.*—Thus 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 recoils, protesting that *the evidence of good is no more than a device of temptation must have.*

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

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

Spiritualists are well aware of the "table-tipping, lying, swearing fashion" of many spirits; but they at the same time admit the other truth, posited 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 its grounds all the facts and experiences, all the subjective and objective proofs, contained in the whole history of mankind, on which a rational pneumatology, embracing the theory of good spirits, as well as of bad, may be founded. So that Dr. Phelps cannot assert with truth that modern Spiritualism has mere 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 bluff 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 are imps of Satan, and the truth is not in them."

Why not come to the point in this manly 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 stay 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 convulsionaires 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, Plutarch, and Tacitus, to Shakspeare, Baxter, Cudworth, Blackstone, Kerner, Goethe, Davis, Tuttle, Mountford, Owen, Massey, 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-hands 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 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. xxii.), 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 disinter 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 heartiness 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 evangelical authority!) "will I bear testimony against giving up to infidels one great proof of the invisible world; I mean that of witchcraft, confirmed by the testimony of all ages."

That Lord Brougham entertained great hopes of modern Spiritualism as the power that is destined ultimately to counteract the materialism of the age, and renovate human belief in immortality, is evident from the following passage in a Preface which he wrote shortly before his death for "Napier's Book of Nature and Book of Man." These are the closing words of the Preface: "But even in the most cloudless skies of skepticism I see a rain-cloud, if it 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 crotchet 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's Satanic hypothesis. "The doctrine of Satan and of Satanic agency," says Kitto, "is to be *made out* from revelation, and from *reflection in agreement with revelation.*" This is putting it rather distrustfully, to say the least. We suspect that the doctrine comes a good deal more from "reflection," and from very unamiable reflection, too, than from revelation.

The Satanic theory is probably neither of Jewish nor of Christian origin, but is a plagiarism from Zoroaster and his predecessors, according to whom Ormuzd was the author of light, the principle of good, and Ahriman 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 scarest me with dreams, and terrifiest me with visions," &c. The Book of Job itself is regarded, even by Orthodox authorities, as merely a sort of poem or novelette, intended to convey a moral. There is more about Satan in Job, however, than in all other canonical parts of the Old Testament put together.

The probability, therefore, is that the whole theory of Satan, since it is not in the Mosaic 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 foundations, made of such stuff as dreams are, and, indeed, itself merely a dream, infused perhaps originally by some low and lying spirit, setting himself up for a King; a dream at variance with any rational or reverent conception of a superintending Providence; a dream which, when set forth as a doctrine, is not deducible, 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 Scriptural 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 "æsthetic" objections, made to Spiritualism. Yes, there is much to shock the taste, much to offend the moral sense in the developments we have from the spirit-world. But ask yourself, how large a percentage of the human beings, born on this earthly planet, are, when they leave it, likely to be morally and intellectually fitted for promotion from what they were here? How many of the un-Christianized peoples? how many of the Christianized?

We think you will agree with us that the number must be very small—hardly ten out of a hundred. If then the spirit-world mirrors back to us all we have sent it, what should we expect different from what we get? Were it much otherwise, would it not be a violation of that natural law which provides that figs 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 that to elevate the general condition of humanity is our most pressing duty, and that the only Satans we have to fear are those for which we ourselves are largely responsible in our political and social institutions, and in our violations of God's natural laws?

No theory of a distinct order of spiritual ruffians and ragamuffins, 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 deplores with so much reason. He has but to consider the thousands of miscreated, rudimental beings that leave this planet every day, and every hour, and he will lessen the difficulties of the great problem of spiritual evil without the intervention of any hypothesis so derogatory to divine benevolence and omnipotence as that of an antagonistic archon in the great world of causes, privileged to hound on the hosts of mischief and of wrong for the purpose of making this earth a sort of initiatory hell. Spiritualism dispels all such monstrous conceits, and offers a rational explanation of the perplexing facts.

Does not, it asks us—does not all this spiritual vagabondism and pauperism denote a foregone conclusion, pertaining to your own world? Does it not say to you, Remove every impediment to the physical and moral elevation of the masses of mankind; give labor its rights; give woman her rights; throw light on those ante-natal conditions which, as far as may be, will give you children unburthened with bequeathed evils, moral or physical; impress it upon men and women that in assuming the parental liability they are helping to people the spirit-world as well as your earthly planet, and that it is their sacred duty to acquaint themselves scientifically with the natural laws that relate to their own parental qualifications and the well being of their unborn offspring; lend your hearty aid to every reasonable project for leveling the existing inequalities among men, under which some are deprived of all the comforts and advantages that can dignify life, while others 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 flush of a new-born day.

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

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

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

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

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

## Woman Suffrage in Congress.

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

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

## Mr. Beecher's Liberality.

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

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

## The Golden Age.

This able paper, published weekly and edited by one of Nature's noblemen, Theodore Tilton, is richly deserving extensive patronage, and we raise our humble voice in its behalf. We like the man for his bold, outspoken utterances in the cause of woman, for his moral status, and for the great good he has been instrumental in accomplishing thus far with his voice and pen; and we anticipate a brilliant career for him in the future, whether the Golden Age be ushered in before his exit or not. His second volume began with the new year. In his notice to the public, Mr. Tilton says:

"In opening the second volume, and in asking my readers to go along with me for another year, I shall probably say as many unwise things (or what the world esteems such) as I have been in the habit of doing all my life. Oftentimes what seems wisdom to me, happens to seem folly to others. God, time and our children's children must decide for us all. Meanwhile, if The Golden Age is not the soul of honesty, then I have mistaken my motives; and I trust some sudden calamity may blot out both the paper and its editor.

Into this journal I have put all my heart, purse and ambition. Nobody else owns a cent of it, nor is anybody else responsible for its utterances. All persons, of whatever opinions in politics or religion, who are not afraid of free discussion and who believe in going to the core of things, are respectfully requested to procure a few new subscribers, and to do this good deed now, without delaying long enough to forget it."

The Golden Age is issued every Wednesday, at No. 9 Spruce street, New York, next door to the Tribune Building. Price, $3.00 a year in advance. Mr. Tilton may be addressed by letter at Box 2848, New York City. Let all friends of liberal thought interest themselves in increasing his subscription list.

## Letter from H. A. Hawley.

DEAR BROTHER—Enclosed you will find $5.00. Do with it as directed. I have already taken the Banner of Light, but think it my duty to keep the Journal before the people, as it is what we want for spiritual food.

*Erie, Ill., Dec. 12th.*

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

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

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

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

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

## Woman's Rights at Divorce—A Hard Case.

The following circumstance, occurring in the Supreme Court, Brooklyn, N. Y., not long since, is contained in the press of the day. It speaks plainly of the "equality" of the law as it bears upon male and female rights in the matter of custody of children at divorce. The suit of divorce was brought by the husband — the case went by default of defendent; and the account goes on:

"The child, the only issue of the marriage, a boy over seven years of age, was brought before Judge Gilbert on a writ of *habeas corpus*. His mother, in whose care he had been ever since the separation of his parents, (which took place when he was but *eighteen months old*,) accompanied him. The Judge told the child he must go with his father. Thereupon the poor little fellow set up the most piteous cries and clung to his mother's side, declaring he would never leave her. One of the officers sought to seize him, but he ran from him about the courtroom, screaming in the most heart-rending manner, the mother meanwhile imploring the Judge to spare her and her son the horror of such a separation. Nothing, however, availed, and the wretched little victim was finally captured and borne from the presence of the sympathizing spectators, uttering the most piercing shrieks, while the agonized mother fell fainting to the floor. We flatter ourselves that we are in the midst of a Christian and enlightened era, and that the barbarities of the Middle Ages are among the wrecks of the past, but this dreadful scene assures us that the law is still capable of perpetrating enormities for which the times of Jeffreys alone afford an adequate parallel."

## A Change of Views.

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

## Music Hall Free Spiritual Meetings.

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

Miss Jennie Leys closed her engagement Dec. 31st. Notwithstanding the unfavorable condition of the weather, nearly two thousand were present. Her discourse gave unbounded satisfaction. Though but recently before the public as a lecturer, her fine culture and mediumistic development are prophetic of a most brilliant career. She has a prepossessing personal appearance, a good voice, speaks fluently and articulates distinctly.

## The Social Question in the British Parliament.

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

## The Whiskey "Ring."

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

## "Mediums and Mediumship."

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

## Dr. Fred. L. H. Willis.

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

## "The Spiritual Pilgrim."

Those who desire to become conversant with the experiences of an earnest worker in the ranks of Spiritualism—one who has devoted the best portion of his life to the cause—should purchase the autobiography of J. M. Peebles, written by his intimate friend, Rev. J. O. Barrett. For sale by Wm. White & Co., 158 Washington street, Boston, Mass.

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

## Emma Hardinge-Britten Before the Fraternity Course.

This well-known Spiritualist lecturer closed the Fraternity Course for the present season, on Tuesday evening, Jan. 2d, by an address on "Public Opinion." In order the better to present the subject before her audience, the first portion of her discourse was devoted to a consideration of what was to be adduced in favor of public opinion and its arbitrary sway.

Public opinion was presented in defence, as a sustainer of public morality, an enemy to crime, a protector of life and property—even to the extent of committing legal murder through twelve men arrayed in legal form, that murder might be prevented and the tenure of human life vindicated; as a conservator of chastity, rigidly opposing the reformer who makes an attack upon the sacredness of marriage; as a supporter of good government and equilibrium among the classes of men represented as the capitalist and the laborer; as the patron of art, science, education, peace and religion, and in the minor elements of life an encourager of courtesy in social intercourse and a controller of the smaller evilities which make life pleasant.

She then proceeded to present the other side of the question, and to criticise its tyrannical, unjust, capricious sway, declaring that it had ever been the enemy of progress, the power which opposed all reform, whether in political, educational or the logical customs. She declared that individual opinion, publicly expressed, was the true motor of every new step in the world's advance; that public opinion was not a guide to be followed, but that, as it based its deductions mainly upon facts, after they had received the endorsement of the masses, or upon the generally acknowledged psychologic effects upon them of some leading mind, we could press on in life without it; for it was useless to us in tracing the onward path, and merely resulted as a conservator of established custom.

It was an open question whether legal murder was to be rightly sanctioned as punishment for illegal. In matters of public charity the burden of public opinion rested wholly on the weak woman, leaving her equally sinful brother scatheless and free. There was not an institution for the cultivation of science, art, or education, which did not owe its existence to some strong individual soul filled with the warmth of philanthropy, though public opinion might come in to countenance it afterward, and claim the glory. In its punishment of crime it bore upon the poor rather than on the rich who could have the law; it opposed the agitation of all the great questions concerning labor and capital, which must be rightly settled to ensure the social equilibrium in future; and, in the "minor elements" before referred to, it taught hypocrisy under the name of "politeness," which led us to say, "I am glad to see you," to one whose presence was most unwelcome.

Did it defend peace? No! When the voice of war was in the land, it was Public Opinion's cant which was *furthest cast up in air*, its call that marshaled the soldiers, its prayer that petitioned God that its particular band of murderers should be the most successful in killing the opposite; its pen that inscribed the "fallen brave" on the rolls of "undying" fame. The three great elements, the three emancipators of the race were labor-saving machinery, the locomotive and the printing press; the one of which gave time for travel and reading, the other the facility of conquering space, and the last spreading broadcast among the people the mental achievements of the ages.

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

## Movements of Lecturers and Mediums.

Mrs. Emma Hardinge will lecture in New York during January; in Portland, Me., during February; in Providence in March; Boston and Plymouth, Mass., in April; Springfield, Mass., in May; Milford and Westford during June. For week evening lectures, and other Sabbaths, address, care of Mr. Thos. Ranney, 251 Washington street, Boston, Mass.

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

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

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

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

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

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

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

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

Miss Jennie Leys will lecture in Lynn the present month.

Thomas Gales Forster will lecture at Granite Hall, Chelsea, every Sunday evening this month.

Jennette J. Clark has changed her address to 693 Shawmut avenue, Boston Highlands, Mass.

Mrs. A. P. Brown will speak in the Free Church at North Haverhill, N. H., on the second Sunday in January.

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

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

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

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

Dr. E. C. Dunn is coming East. He is engaged to speak for the society in Troy, N. Y., for the month of *January* and not February, as before stated in the columns of this paper. Societies wishing to secure his services for the month of February, can make such an engagement by writing him soon. Direct Troy, N. Y.

## The Spirit of Prof. Dayton Seen.

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

☞ Mr. Peebles, in another column, has taken occasion to criticise the published statement of Mr. Tobb, an English gentleman, who made a short visit to this country last summer, that the number of Spiritualists in the United States was 60,000. Our London correspondent alludes to the same subject in his letter in this issue.

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

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

## Eliot Hall, Boston.

The arrangements for the Spiritualist Fair, to take place in this hall, are gradually being perfected. At a meeting held by the friends of the movement at Eliot hall, Tuesday evening, Jan. 2d, the following named ladies and gentlemen were appointed as an Executive Committee for the carrying out of the measure on or about Feb 22d: Dr. H. F. Gardner, Wm. A. Dunklee, M. F. Dole, H. S. Williams, Mrs. John Woods, Miss M. A. Sanborn, Mrs. E. T. Noble. We would call the attention of the spiritualistic public to this fact, that all may be done which is practicable to strengthen the hands of this committee and ensure the success of the enterprise.

It was also, at the same meeting, voted that Thomas Gales Forster, who speaks in Music Hall, Sunday afternoon, Jan. 7th, be invited to meet his friends at Eliot Hall, on Tuesday evening, Jan. 9th, and a general invitation is extended to all to attend.

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

## BUSINESS MATTERS.

DR. SLADE, Clairvoyant, is now located at 210 West 13th street, New York. J6.

SEALED LETTERS ANSWERED by R. W. Flint, 31 Clinton place, one block west of Broadway, New York. Terms $2 and 3 stamps. Money refunded when not answered. —D20

DR. EDWARD MEAD has taken rooms No. 6 and 7, at No. 2 Hamilton Place, opposite Park-street Church, Boston, and may be consulted in diseases of the brain and nervous system.

J. WILLIAM VAN NAMEE, M. D., will examine by lock of hair until further notice for $1.00 and two three-cent stamps. State full name, age, and one leading symptom. Address Box 5120, New York City. J6

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 301 Sixth avenue, New York. *Terms, $5 and four three-cent stamps.* J6.

MRS. GADE, 599 Broadway, office 18, New York. Clairvoyant and other Manifestations of Spiritualism; Medical Examinations and Treatment. D23 4w

SEALED LETTERS answered by J. William Van Namee, Box 5120, New York City. Terms, $2.00 and three stamps. Money refunded when not answered. J6.

PSYCHOMETRIC DIAGNOSIS and hygienic advice written for $1.00 and stamp on all *Locks of Hair* received prior to Feb 1st, 1872. State age and full name. Address D. S. CADWALLADER, 1005 Race street, Philadelphia, Pa. 4w.J6.

C. H. FOSTER, Test Medium," No. 16 Twelfth street, between University place and Fifth avenue, New York. J13.

SPIRIT COMMUNICATIONS by sealed letter, $1 and four stamps. Address, M. K. CASSIES, Newark, N. J. 3w.J13.

### Example for the Ladies.

JENNIE A. VAN COTT, Glenwood, N. Y., exchanged in 1858 a —— for a $50 Wheeler & Wilson Machine, which was used constantly five years making coats and vests; since then it has annually been changed from city to country for family sewing, and is now in good repair, doing the stitching in a first-class dress-making establishment. It did $400 worth of stitching in eight months of last year.

## SPECIAL NOTICES.

☞ Columbus discovered America, but it has been found that the only economical Shoes for children are the celebrated SILVER TIPPED—never wear out at the toe, and are worth two pairs without Tips. All Dealers sell them. 4w—Dec. 30.

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☞ **Advertisements to be Renewed at Continued Rates must be left at our Office before 12 M. on Monday.**

PROF. LISTER, ASTROLOGER, 25 LOWELL STREET, BOSTON, MASS. Persons intending to consult the Professor had better lose no time, as he will leave the city in April next for New York City. Jan. 13.—3w*

MRS F. C DEXTER, Clairvoyant and Test Medium, 494 Tremont, corner of Dover street, Boston. Hours from 9 A. M. to 4 P. M. 4w*—Jan. 13.

JULIA E. WRIGHT, Medical and Business Clairvoyant and Test Medium, 82 Dover street, Room 21, Boston. Don't ring. Examinations by lock of hair, terms $1. Jan. 13.—1w*

MRS. S. H. PUTNAM, Clairvoyant and Magnetic Healing Physician, assisted by L. H. Stone and wife, is ready to receive patients. Terms cash. Office hours from nine o'clock A. M. until five P. M. Greenfield, Mass. 13w—Jan. 13.

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DR. FRED. L. H. WILLIS, late Professor of Materia Medica in the Women's Medical College of this city, after two years absence in the duties of his profession, has resumed practice as above, and has associated with him a Magnetic Physician of great power.

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Jan. 13

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MEDICAL ELECTRICITY scientifically applied for the relief of acute and chronic diseases by DR. O. K. CHAMBERLIN, 7 West 14th street, New York. Nine numbers of the *Electrical Era* forwarded, 50 cents. Nov. 25.—17wis

# Message Department.

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

**Mrs. J. H. Conant,**

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

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

**The Banner of Light Free Circles.**

These Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (up stairs,) on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The Circle Room will be open for visitors at two o'clock, service commences at half past three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited.

MRS. CONANT will receive Sittings for Private Communications on Mondays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

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

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

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

## Invocation.

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

## Questions and Answers.

CONTROLLING SPIRIT.—I am ready for your questions, Mr. Chairman.

QUES.—Can all good mediums predict future events?

ANS.—All good mediums are generally gifted with the power of prophecy, but not always.

Q.—Can they have any idea of time when they predict, or do they only guess?

A.—Time is accumulated with the clairvoyant, with the soul. When mediums prophesy, they step outside the boundaries of time; they do not measure time except by events. It is not a thing, with them, to be determined by the coming of the seasons, by the rising and the setting of the sun, but by the passing of events.

Q.—(From the audience.) I would inquire if the rising and setting of the sun is not an event?

A.—Yes, certainly it is; but it has no special relation to the thing prophesied of.

Q.—What did Christ mean by the sin against the Holy Ghost which could not be forgiven in this world or the next?

A.—Doubtless he meant that, when persons committed a wrong act, being conscious that the act was wrong, it was a sin against the holy ghost of their own souls—the divine light shining within them. But Jesus well knew that there was no such thing as forgiveness of sin, in the absolute sense, under any circumstances. Nov. 2.

## Thomas Hurd.

Well, stranger, I've been out of my body just two weeks to-day. I expected to be able to communicate with my friends before this time; but I find we know but little about the conditions governing these things before we get behind the scenes, and so, you see, we are apt to make great mistakes in promising to come back so soon—in promising to do anything—because you don't know what you can do. We find things so different here from what we expect—most of us—that we don't know which way to turn; and the consequence of that is, we generally stand still till somebody rouses us to action.

I am from Bennington, Iowa. I have a sister in Missouri. I have a brother in Boston, Mass. I have quite a number of relatives—I do n't know how many—scattered throughout the State of Maine; but there don't any of these believe as I did about this coming back. So I told 'em I'd manage to get a message to 'em before I was cold—before the body was cold; but, you see, I promised in ignorance, and I got my pay. I've been kept away two weeks; but it is all right, and Thomas Hurd is alive, not dead. I want my folks to think of me as though I was alive; and if I can do anything to serve them, I shall be glad to. But I should advise them to do one thing, and that is, to learn something about this Spiritualism. They thought that I was a fool about it; but if they look into it, they'll cease to cry out "humbug."

I want my brother to know that I received the money he sent me, and paid his taxes before I died; so there's nothing wrong about that. He need n't feel troubled about it, for it was about the last thing I done. Nov. 2.

## Dr. Thomas Noyce.

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

## Aunt Ruth.

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

## Minnie Robinson.

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

## Thomas Brinkley.

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

Séance conducted by Theodore Parker; letters answered by "Vashti."

## Invocation.

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

## Questions and Answers.

QUES.—(From a gentleman in Indiana.) Is it reasonable to infer that the advent of modern Spiritualism is the second coming of Christ?

ANS.—Yes, it is reasonable to draw such an inference, because when this man Jesus dwelt upon the earth he preached the gospel of his Father and mine and yours. His coming was characterized by just such manifestations as characterize this modern Spiritualism. It was known in the same spirit of reform that gave conditions for Jesus in those days. It again has found subjects on the earth through which it can manifest. "If I go away I will come again unto you," said this "spirit of truth." And that same spirit of truth has come, and they who crucify this spirit are like unto those who did the same thing, only in a greater degree, in the days of Jesus.

Q.—(From the audience.) I would ask, in this connection, if the enlightened of that day did not ignore all those manifestations, just as the church of to-day ignores the manifestations of modern Spiritualism?

A.—They certainly did.

Q.—Is that the reason why they are not mentioned in any history we have of those times?

A.—Yes; this man Jesus did not exert a widespread influence. His labors were confined to a very small area—a few provinces. Then there were no means of preserving a record of what did transpire, such as you have in the present day; therefore nearly all the manifestations that occurred at that time you have no record of, and those that were recorded were very unfaithfully given. Jesus, by those who accounted themselves wise in those days, was considered a fanatic, a wild, crazy adventurer. He was more than once confined in prison, that he might not have the privilege of talking to the people. More than once did angels liberate him. There is no record of it, but such was the fact. Those people who were historians concerning the years in which Jesus lived were eminently opposed to him and to his doctrines—every one of them. Even if there had been reliable records of these manifestations, they would not have accounted them worthy of copy; they would not have considered such a record worthy of a place in history. And, again, historians were restricted, by the church and by civil law, with reference to what they wrote. This man Jesus was an outlaw. He could not claim the protection of law, because he was an outlaw.

Q.—Do spirits communicate with each other in audible language?

A.—They do.

Q.—(From D. P. Towle, North Hampton, N. H.) The writer would respectfully call the attention of the controlling spirit to a work by Dr. Fahnestock, of Lancaster, Pa., entitled "Artificial Somnambulism," and would like to inquire if what Dr. F. maintains in his book is correct—that every medium, to be controlled by spirits, must be in a somnambulic state. And, further, that spirits have no power to produce that state, but that it is entered by the will of the subject alone. Does not Dr. F. throw his subjects into the state by his powers as a developing medium? Is he correct when he says that spirits on a high plane, like Dr. Hare, sustain him as being correct in what he asserts in regard to this matter in his work?

A.—So far as I am acquainted with the subject, he is not correct. Media do not have the power to produce the somnambulic state in themselves, nor is such a state or condition necessary to spirit-control.

Q.—(The following is taken from the Boston Investigator, and presented for remarks:)

Dark circles at "a dollar a head" have had their day. The abuses have excelled the uses.—*J. M. Peebles, in The American Spiritualist of Oct. 21.*

This is what we have been saying for some time, but Spiritualists did not relish it. Perhaps they will, however, now that it is said by one of their own brethren, who is so prominent in their ranks as Mr. Peebles. It is apt to make a difference with certain people as to where a truth comes from.—*Investigator.*

A.—There is just as much sound common sense in such a theory as there would be in your saying to the world, "There is no further need of childhood, because I am a grown man." The time never will come when these so-called physical manifestations will have had their day; or in other words, will be of no further use to humanity, because there will always be investigators who must needs have this alphabet of Spiritualism to help them up the ladder. I am astonished that my brother and your brother Peebles reasons so unwisely, simply because there have been wrong things done at these dark circles. Evil stalks abroad at noon-day as well as at midnight. It is everywhere; in all places on the earth. You may as well say to the Infinite, "It is time now that evil ceases to be, we have had enough of it," or that "I don't wish to see any more of the lower manifestations of life, because I have grown out of them." Somebody else wants them, brother, if you don't. Somebody else will always want them; and we thank God that God rules, and because he does, if there is a necessity for these things, they will continue to occur. Nov. 6.

## J. R. Stull.

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

## Otis Tufts.

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

## Captain Mayo.

(The spirit recognized Mr. White.) [You have the advantage of me.] Yes, I have; but I shan't keep it long—Captain Mayo. [You've got here quick.] I expected I should. I was here before my body was laid away; I thought I was going to do a good deal, but I was n't able to do anything. [Would you have been if I had been here myself?] You were here. [Not at the time.] Yes, you were. I was here a few hours after I left the body. [Was I able to aid you any by attending your funeral?] Yes, in this way: I was glad to see you there.

I expected my wife would be very nervous, but I was hardly prepared to see her in the condition she was. [She feels your loss very much.] Yes, but I want her to think of me as nearer now than ever; and instead of feeling rebellious at what has taken place, make the best of life just as it is, and waste as little time as possible in idle complaining. It would not do any good, but it will do her a great deal of harm. Go and see her as often as you can; give her good advice; cheer her up; point her beyond the shadows of this life to the sunlight of the life I have gone to.

I could n't have lived under any circumstances. If my life had been prolonged for a little time, it would have been a constant scene of suffering. I am glad I went. Nov. 6.

## Annie Lawrence.

[How do you do, little one?] I am pretty well. I've been trying to learn to come for a good while, so I could send some message to Aunt Louisa. She lives in Manchester. She don't know anything about people's coming back. [What Manchester?] Where the mills are. [Manchester, N. H.?] Yes, sir. My name was Annie Lawrence. My mother's dead; my father's dead; I'm dead, and Georgie's dead. Aunt Louisa thinks she has a dreadful hard time, now all the folks are gone. She used to love me very much; she used to give me a great many nice things.

"I want to tell her how we come to her, and how we try to communicate with her, and to let her know we come. I want to let her know that it was father and mother that prevented her from going where the small-pox was, because they knew she'd get it if she went. She said "it was the interposition of God." 'T want. It was my father and mother, because they stopped her.

I want her to let me talk to her—find somebody I can use to talk to her with. I'll tell her a great many things about where I live, about what I do, and what father and mother do; how we all live. [I suppose she will be very glad to hear?] Oh, yes, when once she believes. Tell her I thank her for the dress she bought to bury me in. I see just how it looked; it was very pretty.

I was eight years old. (Taking up the bouquet on the table). How the children have to work, don't they, to get you these flowers all the time? They go round and make people bring 'em. [I suppose you help once in a while?] Oh, yes, I help; I have n't learned how but a little while; I help, now I have learned. Good-by, mister. Nov. 6.

Séance conducted by Rev. Augustus Pope; letters answered by "Jennie."

## Invocation.

Oh, thou Ancient of days, thou, the Eternal Spirit of wisdom, love and truth; we commend ourselves, our audience and our utterances to thee. Inspire us as seemeth good unto thee, and forever shall be to thee our songs of praise. Amen. Nov. 7.

## Questions and Answers.

QUES.—(From a correspondent.) We would inquire of the intelligence, who wrote the New Testament? All of Christ's disciples were men of little or no learning, and those who had a knowledge of writing were held in check by the Jews and their priests who rejected Christ.

ANS.—It is a known fact to us that the several names that are attached to the several chapters of the New Testament are spurious. We know that these persons did not write those chapters; but who did we do not know. There are many who claim the honor, if such it may be called; but there is no positive evidence in favor of any one of these claimants; therefore, we are honest when we say we do not know who wrote the New Testament.

Q.—We have been taught to believe that we shall be perfectly happy in the spirit-land. Why, then, did the spirit of that child come back to its mother, the other day, and tell her that there was a dark shadow over her life in the spirit-land by knowing that her mother was so unhappy. Is there not inconsistency in that?

A.—Yes, there is, if your correspondents consider that they have been truthfully informed with reference to the joy or sorrow of the spirit-world. That there is no sorrow in the spirit-world is an absolute falsehood; and they who utter it, utter what is not true. The spirit-world is made up of an almost infinite number of degrees of happiness and unhappiness. They who are happy appreciate and enjoy their happiness by contrast with those who are not equally fortunate. This is the law of nature, extending beyond time. Since it is the soul that is either happy or miserable here in this life, and since sorrow or joy makes a deep impression upon the soul, it matters not where it has been exercised; it is reasonable at least to conclude that the soul does not part with all its sorrows at death, that it carries at least the scars with it of the many battles through which it has passed here. These, if nothing more, are sources of sorrow. Old theology teaches you that persons can be happy in heaven while their children are writhing in hell. A monstrous falsehood! a libel upon the Infinite Father! It also teaches you that there are two distinct conditions, two different degrees in the other life—happiness and misery; but old theology has failed to explain this idea. It takes you to the brink of an awful precipice; more than that, it forces you over without giving you even a chance to save yourself. It plunges many a soul into a deep abyss of misery because of this belief. There are millions in our life who are exceedingly miserable in consequence of this belief that they have taken with them to the spirit-world. They feel, many of them, as though they were standing upon a thin crust, which was liable to crack under them at any moment and plunge them into perdition. But the true philosophy of the spirit-world is this: it is like unto this life, only that sorrow is much keener there than here; joy is much keener there than here. It is as if all the faculties were quickened. The soul feels more intensely there than it can by any possibility feel here. Go ye then out into that world expecting a not unnatural condition for the soul, but one altogether natural.

Q.—(From the audience.) I would ask if there is any one day held more sacredly than another in the spirit-world?

A.—All days are God's days and our days; but there are millions of souls in the spirit-world who have taken with them a belief in the sacredness of one day in seven. They have not outlived that belief; consequently they set it apart as sacred. They worship on that day. They do very much upon that day as they would here, only the chances for theological hypocrisy in that life are very scarce. They cannot cloak their sins so religiously there, but they can worship as they please. It is a land of freedom—freedom of thought, freedom of speech, freedom of worship, freedom in everything which does not infringe upon the rights of another.

Q.—Will you please define the difference between soul and spirit?

A.—To me, the soul is the inner life, the principle eternal with God, a part of God; while the spirit is the covering or body of the soul—the intermediate body acting between the soul and the physical body in this life, and acting for the soul in the other life.

Q.—It is said by some that time and space are abolished in the spirit-world. How, then, can they divide time into days, and speak of Sunday?

A.—You are taught many things which are false relative to the spirit-world. So far as many things are concerned, time and space are abolished. There is a sphere of existence in direct contiguity to earth, that takes cognizance of the things of earth—which continually acts with reference to the things of this life—which is, as it were, wedded to the things of this life. The inhabitants of this sphere are those who, by virtue of their intellect, exist in this sphere. They measure things by time, they reckon by space, as ye do here. They take into account all the days of the week. They observe, many of them, their holy days. There are citizens here in this life who dwell so near unto you that their very spirit-breath fans your cheeks, but you do not know it. These persons have time and space. The more advanced spirits do away with these things of earth—go beyond them, outlive them, have no further need of them.

Q.—What measures time, then?—divides it into days, months and years? Have you a spiritual sun corresponding with ours?

A.—Those spirits who inhabit the sphere so contiguous to earth enjoy the light of your sun. They take cognizance of all the conditions of time; but, as they pass out of that sphere, and go into celestial life, they inhabit a spiritual planet proper. It has its own spiritual sun; and there, time and space, as understood by you, are no more. Nov. 7.

## Edward H. Walker.

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

## William Allen.

I am hardly fit to give what I wish to-day, but I did n't care to wait. I died last night, in Matanzas, Cuba, of yellow fever. I have friends I wish to reach, here in Boston. My name—William Allen. My occupation when here—an engineer. What I wish to say is, that my friends can accomplish by letter all that is necessary. [You mean, that it will not be necessary for them to go on to Matanzas to settle up your affairs?] Yes. Nov. 7.

## Ellen Sheldon.

Please say for me, that Ellen Sheldon, of Portsmouth, N. H., would be glad to communicate with her friends. Nov. 7.

## Jane Elliot.

I have n't had any desire to come back here before, but some of my folks that went way down South when I was alive have favored me with a call. They want to know if Spiritualism is true, and, if it is true, they want me to come to this place and give 'em something they can identify me by, so they can be satisfied that Spiritualism is true.

Well, my name was Jane Elliot. I lived in Pudding Lane, Boston. [Some time ago?] Yes, some time ago. Let me see—in 1778. Some of the descendants of our family, some of the generation of this day, want me to prove Spiritualism to them. Well, I don't know how I'm going to do it. I lived in Pudding Lane, kept a little shop there, sold candy and such like things. I always kept candles of my own dipping. Folks said they was longer than what they could buy to the stores. I always had a good deal of custom; finally they got to calling me "Old Granny Candle." I did n't care; I did n't care. I saved a good deal of money by my candles, if I did make 'em a little longer. I made enough out of 'em then. I left a snug little property when I died.

I don't know what they want. It's pesky strange they had n't found out some way to let me know what they do want. I do n't know. I know that family is descended from Robert right straight down. [Robert Elliot?] Yes, my brother. That is to say, these people that have called for me are my Brother Robert's great-grandchildren. There, that's it exactly (stopping to consider). I see how it is: these people, I suppose, had heard a good deal about me. I wan't exactly like other people. I was what they call kind of eccentric; but I wan't much of a fool. I sold my old house in Pudding Lane for four times as much as it cost me. It was all ready to drop down then. Yes, they wanted to buy it, two, three, four years before I'd let 'em have it. I kept hanging on to it till I got four times as much as it cost me.

I'm very well off in this new world. They have a very good way of doing things here. You do n't have to resort to all sorts of little mean tricks to keep soul and body together. [You did n't have to do so here, did you?] Yes, I did; I had to make my candles a little longer, so people would buy 'em instead of going to the stores. [You did not consider that mean, did you?] Yes; 't was one kind of mean; it was underselling. [How so?] I sold cheaper than the stores did—of course I did; because my candles were longer, and I did n't ask any more.

Well, if I have not satisfied whoever it is wants me to come back, I hope they will give me another call. [Where was Pudding Lane?] Pudding Lane? Pretty near here, not a great ways off. Let's see: Pudding Lane led off Washington street, pretty near King street. This ere place is built pretty near it. [There is no such place now.] I see it was in a fair way to go before I went myself. That was the name of the place when I was here. Nov. 7.

Séance conducted by "Zandes;" letters answered by "Birdie."

## MESSAGES TO BE PUBLISHED.

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

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

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

*Tuesday, Dec. 19.*—Invocation; Questions and Answers; Katie Robinson, to her father; Clara Fulton Pope, to her brother, Rev. Justin D. Fulton; Samuel Pinkerton, Jennie Johnson.

*Thursday, Dec. 21.*—Invocation; Questions and Answers; Hannah Stebbins, of Bath Me.; Martin Sweeney, to his mother; "Belle Wide-Awake."

*Monday, Dec. 25.*—Invocation; Address; Samuel Golden, to his partner, Isaac Powers; James Wallace, of Brooklyn, N. Y., to his mother.

*Monday, Jan. 1.*—Invocation; Questions and Answers; Samuel Wingate, of Boston; Mary Furber, of Great Falls, N. H.; Nettie Locke, of Manchester, N. H., to her brother.

## Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received, for which the friends have our warmest thanks:

| | | | |
|---|---|---|---|
| A. Hudgens | $10.00 | G. B. Dutton | $2.50 |
| Joseph Boyd | 16 | T. A. Aldrich | 2.00 |
| Daniel A. Booker | 50 | W. B. Hawley | 1.00 |
| John Bacon, 2d | 1.00 | | |

Written for the Banner of Light.

## MONEY.

BY J. J. GLOVER.

Alas! that the dollar should play in the role,
Of an autocrat teeming with strife,
Instead of the slave to a better control,
In this mystical drama of life.

Too often the coppers that press down the lids
Of the poor-weary pilgrim of earth,
Have eclipsed all his vision of higher pursuits,
Even back to the day of his birth.

*North Quincy, Mass.*

## CONVENTION NOTICES.

**Vermont.**

The Vermont State Spiritualist Association will hold a Quarterly Convention at South Chester, on Friday, Saturday and Sunday, the 12th, 13th and 14th of January. This will be a Mass Convention, and there will be a free platform and free speech. A cordial invitation is extended to all persons, of whatever faith, to meet with us as brothers and sisters of a common family, and discuss with us, in a broad, liberal and catholic spirit, the vital questions of the day.

Able speakers will be in attendance to present our philosophy in its various aspects and bear its upon the present and future of the human race, and in a manner so plain that "wayfaring men, though fools, shall not err therein."

The Convention will hold its sessions in the spacious hall of the Ingraham Hotel, whose gentlemanly proprietor, Mr. Cole, knows so well how to care for the wants of the physical man, as Spiritualists can testify from past experience, and who will furnish board at $1.25 per day.

By order of the Committee.

E. B. HOLDEN, *Secretary.*

**Suffrage Convention at Washington.**

The National Woman Suffrage and Educational Committee will hold a Convention at Lincoln Hall on the 10th, 11th and 12th of January, for the purpose of urging upon Congress the passage of a "Declaratory Act" during the coming session.

Friends of Equal Rights are earnestly invited to make early arrangements for being present at this most important gathering.

ISABELLA BEECHER HOOKER, *Chairman of Ex. Com.*
JOSEPHINE S. GRIFFING, *Secretary.*

## Passed to Spirit-Life:

From Woodstock, Vt., Dec. 21st, Franklin W. Kent, aged 18 years and 9 months.

His young life went forth to the better land mantled in grace and trust. He seemed as one cast in no common mold, while his graceful, gentle nature charmed the home and social circle. His fond father and mother will never regret that they strove so faithfully to keep him with them, and they will treasure up the charge he gave them. Franklin has now become a ministering angel. His unsullied life is a priceless legacy to us all. He passed away triumphantly, in the full possession of his mental faculties, having visions and foretelling the time of his death. We feel almost like forbidding the grave to close over his beautiful form. His native courtesy, his almost girlish gracefulness, and his pure character, will long be remembered.

His funeral was fully attended by those who differed widely from his faith. A. E. S.

## Mediums in Boston.

### DR. J. R. NEWTON,

**Practical Physician for Chronic Diseases,**
No. 35 HARRISON AVENUE,
(One door north of Beach street,)
BOSTON.

DR. J. R. NEWTON is successful in curing Asthma, effects of Sunstroke, Softening of the Brain, Jaundice, Neuralgia, Heart Disease, Nervous Debility, Diabetis, Liver Complaint, Dyspepsia, Weak Eyes, Failing of the Womb and all kinds of Sexual Weakness, Weak spines, Ulcers, Loss of Voice, *Rheumatism, Bronchitis, Hemorrhoids, Felons,* and all kinds of Lameness and Weakness of Limbs. Jan. 6.

### DR. J. M. HOTALING,

*CLAIRVOYANT AND ECLECTIC PHYSICIAN,*
**No. 3 Harrison avenue, Corner Essex street,**
**BOSTON.**
(Private entrance for Ladies on Essex street.)

DR. HOTALING is a regularly educated physician, a graduate of two Schools of Medicine, and having had fourteen years experience as a Medical Clairvoyant, is treating every phase of disease with wonderful results. All kinds of Chronic Diseases, Weakness and Irregularities, treated successfully, delicately and confidentially. Many cases cured without medicine. Free medical examinations for the poor, Wednesday, from 8 to 12 A. M. Invalids at a distance enclose $1,00 and a lock of hair with full name, age and residence plainly written, and receive by mail complete diagnosis of case, with advice concerning treatment. Consultation free. Send stamp for circular. 5w*—Dec. 23.

### DR. G. W. KEITH,

**Magnetic Physician,**
**No. 9 Florence street, Boston.**

ALL forms of disease treated successfully. Most cases cured without medicine. Dr. Keith is having wonderful success in treating patients at a distance, by imparting magnetism and vitality through the agency of his MAGNETIC CONDUCTORS, *appointing hours for sitting passive to his influence,* &c. Patients by sending five dollars will receive thorough treatment one month. Sensitives who desire greater susceptibility to spiritual control, should receive through the Conductors and mutual sittings Dr. Keith's developing influence. Send for circular. 4w*—Jan. 6.

### ALBERT MORTON,
### MAGNETIC HEALER.

Examinations by Mrs. Morton, Clairvoyant, $2,00.

### MRS. ALBERT MORTON,

Medical, Business, Test and Prophetic Medium.
**Speciality Business.**
*Letters answered, enclose hair and stamp, $2,00.*
Jan. 6. No. 26 Hanson street, Boston. tf

### Dr. S. D. MERRIAM,
### HEALING MEDIUM.

WILL be in Boston Jan. 8th, and remain eight days. Will visit the sick at their homes in the city or vicinity. Address *him care of Mr. Lafayette Ford, 248 Broadway, South* Boston. Jan. 6.

### DR. MAIN'S HEALTH INSTITUTE,

AT NO. 312 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please enclose $1.00, a lock of hair, a return postage stamp, and the *address, and state sex and age.* *Jan. 6*

### MRS. A. C. LATHAM,

MEDICAL CLAIRVOYANT AND HEALING MEDIUM, 292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price $1,00. 4w*—Jan. 6.

### SPIRITUAL CLAIRVOYANCE.

MRS. J. M. CARPENTER (formerly Julia M. Friend), well known for her remarkable success during many years' practice in examination and treatment of the sick, may be consulted at her office, **1567** Washington street, Boston, Mass. Hours from 10 to 4.

Examinations spoken or written through the medium's hand, $2.00. People at a distance enclose lock of hair and $2,00 for complete diagnosis of case and prescription of remedies. Sealed letters to spirit friends answered. Terms $2,00.
Dec. 30.

### MRS. BLODGETT,

CLAIRVOYANT and Psychometric Reader, 24 Tennyson street, near Providence Depot, Boston. 4w*—Jan. 6.

CHAS. W. MAIN, JR., Test, Business and Medical Medium, answers mental questions gives reliable advice on business and matters of personal interest; relieves pain; effects remarkable cures in Dyspepsia, Catarrh, and all obstinate diseases. Office, 200 Eliot street, Boston.
Jan. 13.—2w*

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

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

MRS. L. W. LITCH, Trance, Test and Healing Medium, 163 Court street, Boston. Circle Tuesday and Sunday evenings at 7½ o'clock. 4w*—Dec. 30.

A. S. HAYWARD, Vital Magnetizer, No. 82 Dover street, Boston. CONSULTATION FREE.
Jan. 6.—tf

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

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

DR. F. HATCH, Magnetic Physician, 8 Hayward place, Boston. Office hours from 8 A. M. to 4 P. M.
Dec. 30.—4w*

MRS. NELLIE NELSON, 551 Washington St., Boston, Room 3, Trance, Test and Business Medium.
Dec. 16.—13w*

MRS. EMMA RHODES, Healing and Test Medium. Office 13 Indiana street, Room 2, Boston.
Dec. 30.

MRS. ELDRIDGE, Business and Medical Clairvoyant. Circles Thursday and Sunday eve. 1 Oak st.
Dec. 23.—4w*

MRS. M. A. PORTER, Medical Clairvoyant, No. 8 Lagrange street, Boston. 6w*—Jan. 6.

## Miscellaneous.

### ONLY ONE BOTTLE

OF **East India Hemp** will satisfy the most skeptical.
**DR. H. JAMES.**

**Cannabis Indica** is the only thing upon record which positively cures **Consumption** and **Bronchitis.** Try it, prove it for yourself; one bottle will do more for itself than were we to devote a column to its publication.

It cures every symptom of consumption, night sweats, peevishness, irritation of the nerves, failure of memory, difficult expectoration, sharp pains in the lungs, sore throat, chilly sensations, nausea at the stomach, inaction of the bowels, and wasting away of the muscles.

Price $2,50, or three bottles $6,50. Address, **CRADDOCK & CO., 1032 Race street, Philadelphia, Penn.,** giving name of paper. 3m—Dec. 9.

### DO THE EFFECTS LAST?

[The original of every certificate, with name of writer, in all cases voluntarily sent to Dr. Storer, can be seen at his office.]

DR. H. B. STORER—*Dear Sir:* It is now near three months since I took the fourth package of your **Nutritive Compound,** and I have not experienced the slightest symptom of a return of the disease of which it cured me—a **most distressing case of Leucorrhœa.** It is easy to say, "It acted like a charm," but *that* would not convey the half I would say for it. I wish that I could make known to every suffering woman in the world what it has done for me. I can heartily say that in my case it has done all that you claim for it.—*Mrs. C. I. K., Dayton, O.* Dec. 23.

### HOMES FOR THE PEOPLE!

### A Farm for Every Person who Wants One,

In North Carolina, the Garden Spot of the World! Choice Lands from $5 to $20 per acre. Terms easy. SEND FOR CIRCULAR.
Settlers ticketed through at reduced rates.

J. P. SNOW, Manager.
Dec. 9.—5w 52 Washington street, Boston.

### SOUL READING,

**Or Psychometrical Delineation of Character.**

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

Address, MRS. A. B. SEVERANCE,
Jan. 6. White Water, Walworth Co., Wis.

### WEED FAMILY FAVORITE.

BUY THE BEST.

AFTER an experience of several years, during which time we have sold thousands of ALL THE FIRST-CLASS SEWING MACHINES, we can unhesitatingly recommend the *Weed Family Favorite* (with the new shuttle and other recent improvements) as, in *our* opinion, the BEST machine for GENERAL FAMILY USE. We offer these celebrated machines on the most favorable terms for Cash, Cash by Installments, as low as $5 per month, *or may* be paid for in work (to be done at home).

Also, the other first class Machines on favorable terms. For full particulars and circulars, call on *or address* RICE & PECK, 324 Washington street, corner West, Boston, Mass.
Dec. 30.—7w

### MAGNETIC PAPER.

DR. J. WILBUR, Magnetic Physician, 460 Randolph street, Chicago, Ill., cures all diseases by Magnetic Paper. Send stamp and receive trial paper free. 15w*—Dec. 9.

**RIFLES, SHOT-GUNS, REVOLVERS, GUN MATERIAL.** Write for price list to GREAT WESTERN GUN WORKS, Pittsburg, Pa. Army Guns, Revolvers, &c., bought or traded for. AGENTS WANTED.
Aug. 12.—6m

## Miscellaneous.

### TRACTS FOR THE TIMES!

### "THE TRUTH SHALL MAKE YOU FREE."

### THE AMERICAN LIBERAL TRACT SOCIETY

PUBLISH Radical, Spiritualistic and Reformatory Tracts to advance freedom of thought.

No. 1, "The Bible a False Witness," by Wm. Denton;
" 2, "Thomas Paine's Letter to a friend on the publication of the 'Age of Reason'";
" 3, "The Ministration of Departed Spirits," by Mrs. Harriet Beecher Stowe;
" 4, "Human Testimony in favor of Spiritualism," by Geo. A. Bacon;
" 5, "Catechumen." Translation from Voltaire;
" 6, "Humanity *vs.* Christianity," by Henry C. Wright;
" 7, "The Bible a False Witness," No. 2, by Wm. Denton;
" 8, "The Bible—is it the Word of God?" by M. T. Dole;
" 9, "Spirit Manifestations," by Wm Howitt;
" 10, "History of David," Extract from "Exeter Hall";
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# Banner of Light.

## THE WEST.

**Warren Chase, Corresponding Editor.**

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

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

### SNUBBED.

Our pious City Council having passed an ordinance—to which we have before referred—to suppress fortune-telling, astrology, &c., with a sly hit at mediumship and clairvoyance, which they did not dare to attack openly, and sent the same to the Mayor, as might be expected from a man like Mayor Brown, with a large, generous heart and open nature, liberal in sentiment and tolerant in spirit, he returned it without his signature, and with his objections, which were sustained, and now the matter awaits a new movement on the part of the religious bigots. Scores of swindling houses and haunts of dissipation abound in the city, and no effort is made to suppress them, while the bigotry is expended on any little insignificant affair that seems to interfere with sectarian superstition and religious tyranny. *It seems to us that this is, of all past times within our recollection of forty years, the one that requires more care and caution from the defenders of civil and religious liberty than any or all other years.* We suppose it is because "error wounded writhes in pain and her worshipers," and that these are her struggles for further lease of life by legal enactments and constitutional amendments. If this civil and criminal law does not soon come to the defence of the churches, they will expire under the double batteries of science and Spiritualism which, if united, as they should be, would soon wash the work. We feel thankful for the sympathies of any and every public man with the best interests of the people, and trust that they will remember and know their friends.

### CONTRIBUTIONS FOR CHICAGO SUFFERERS.

It seems by the statement made in the Chicago Tribune, that enlightened intelligence and liberality go together when suffering calls for human sympathy and aid. Looking out the great cities, the receipts from the several States foot up some remarkable comparisons. Of the contributing States Massachusetts stands [illegible] with [illegible]; New York next with $[illegible]; and little [illegible] third, with $[illegible]; Pennsylvania fourth, with $[illegible]; Maryland fifth, with $[illegible]; and New Jersey sixth, with $[illegible]; and California seventh, with $[illegible]. The others all fall below $[illegible] each, and Ohio and Illinois, two of the wealthiest States, send in only a little over $[illegible] each; or both of them but little over one-third, as much as Vermont. If the figures of the Tribune are *reliable*, there is an interesting lesson to be learned from them, which may lead to the general character of the people in the different States and sections of our country. It should be remembered that Illinois has taxed her citizens largely for the relief of Chicago through her legislature, which of course is an allowance for her to be partially credited, but Missouri stands far down in the figures, with only $[illegible]. We are watching anxiously to see the cities reported with their respective contributions to the great calamity.

### A TELLING CONTRAST.

Eliza Hayenart, the unfortunate woman with a fortune, whose death and burial we referred to as creating more excitement in St. Louis than any similar occurrence since our residence in the city, had some of those traits which, if she had been a man and educated, might have elected her to congress, even if she did make her money as some popular men do and she did. She was unfortunately uneducated, but we write this to relate a circumstance related to us by an old man, who was at the time a member of the church that was burned by fire when a house of hers near it was burned, and from which the church caught fire. Although her house was not insured, and totally destroyed, yet she voluntarily paid for repairing the church, to the amount of about $[illegible], and our friend says he did the printing, but received no pay from his church which employed him, although Eliza paid the church the amount!

There is much serious among the poor who live near her residence, arising from her death, since she was their best friend, and it is said she never turned them away empty-handed. What shall we do with this case, since the Christians cannot save her soul or reputation? She was a strange woman, but we have not yet been able to find the person who will accuse her of injuring him or her in person or in property.

### MRS. GAINES.

It seems by the papers that Mrs. Gaines, after many years of legal trial in an effort to gain possession of the property left by her parents in New Orleans, has at last lost the suit and her claim on the decision of the courts that she was *illegitimate*, which we suppose means that the parents were, like the parties to whom the Christian world attributed the parentage of Jesus, not *legally* married. Legitimacy, we suppose, means, in law, a permit to have children, so they can inherit property from their parents. If Mrs. Gaines lost her property solely because her father and mother were not pronounced man and wife by some petty Justice of the Peace, or pulpit orator, we believe the decision unjust, however legal it may be; it is certainly time that justice should be done to children *instead of visiting the sins or errors of* the parents on them, as the Bible and the Bible God are said to have done in olden time. Why Mrs. Gaines or any one else should be deprived of rights to property on account of illegality of the union of the parents, is more than we can see. Justice seems to require a revision of the laws, so that no injustice shall be done to innocent parties, in case of parentage, at least while there is so much clamor for marriage to secure the rights and interest of children. Our institutions all need revision, and must have it before long.

### ANOTHER SAD PICTURE OF RUM AND MARRIAGE.

A man who loved alcohol, which the Government allows to be manufactured and sold to produce misery and crime, courted and secured by marriage as his property, according to *Church and State authority*, a faithful and loving woman, moved her, and settled in Minnesota, three miles from a neighbor. Rum kept him poor, and sprees kept him often from their poor house. They had two children, and she was about to be confined with a third. They were all legal and legitimate heirs to property and love of rum of course. He went off on a spree, and the poor wife and her two little ones were alone in the cold December winds of 1871. Their food was out, and she knew he would not return in time to relieve them, and she left her two little ones and started for the nearest neighbors; but nature was imperative and she fell on the way and gave birth to her child in the snow, where both were found frozen to death, and, on taking the bodies back to the house, the two children were also dead from hunger and cold.

Shall we stop intemperance and such marriages?

### ST. LOUIS EVENING JOURNAL OF COMMERCE.

A reporter for the above paper by some accident or mistake dropped in at one of our meetings on Sunday evening, and with some commonplace remarks about long hair, visages and dress, and a few silly comments on a medium that took part in the exercises, shook his golden pen with great violence at an extract we read from Barlow's "Voices," calling it doggerel and other such vulgar terms, by which of course he betrays his own ignorance and littleness for a writer for the press, since the book has the highest praise from the best poetic critics of the age, and is universally admired except by those who do not appreciate the subject.

He had no comments on our lecture, which surprised us, as it certainly must have shared the fate of the poem at such hands, or he would have belied his character or been rejected by the most pious daily paper we have in the city. We would suggest to our neighbor to send next time a man that can tell poetry from prose or babberdash of his own.

### GOD AND PRESIDENT GRANT.

The Cincinnati Commercial says President Grant refers to himself fifty-eight times in his recent Message, and not once to God. He is no doubt acquainted with himself, his motives and actions, and not with God in person or otherwise; besides this, we are told that God is not in our Constitution, which he is bound to obey and carry out, and if it does not refer to God, why should our President? Probably when we have both ends of the Bible inserted in the Constitution, and both of the Gods, Jehovah and his Son, we can elect a Christian President whose Message will open and close with *prayer*, like many of the political meetings when held in churches or pious neighborhoods.

## WESTERN LOCALS, Etc.,

REPORTED FOR THE BANNER OF LIGHT.

WHAT HUDSON TUTTLE IS GOING TO DO ABOUT IT.

The philosopher of "*Walnut Grove Farm*" is highly indignant over the election of Victoria C. Woodhull as President of the American Association of Spiritualists. He is also thoroughly disgusted with Mrs. Woodhull's "Message" to the Spiritualists of America—the statements therein identifying Spiritualism with woman's rights, receiving his especial reprehension.

Now this is all right, of course. *Individualism* is the modern gospel; hence, let us carry out our theory!

Mr. J. E. Bailey has ventilated his objections to the action of the Troy Convention, through the columns of the Banner of Light, in a very able manner. Let us note a few of Hudson Tuttle's arguments. The communication can be found in the Religio-Philosophical Journal. Bro. Tuttle's "Protest," like everything else which comes from his pen, is written in a calm and dignified manner. Mentioning the existence of the American Association of Spiritualists, he says:

"The idea of the province of this Association generally entertained is, however, erroneous. It in slight measure represents the Spiritualists of America. It cannot be said to do so more than the State Association of New York, Massachusetts, or Ohio, except as the attendance at its annual meetings is larger. To justify this conclusion we have but to examine its methods of construction. Nominally it is composed of delegates from the State Associations, but any *one can become a member, without the right to vote, by the* payment of one dollar.

These delegates have not the least power delegated to them. They cannot bind their *constituents* in the slightest measure, and hence, so far as the action of the American Association is representative, it can only be so of those who were present at its conventions, and voted for the measures which expressed their personal convictions. It is representative of the few score, more or less, delegates. As a delegated body, organized to represent the millions of Spiritualists on this continent, it is the veriest sham the light of day ever shone upon. If, however, stands before the world as the representative of Spiritualism. Delegates have met at the various places of appointment, and gone through the routine of passing resolutions, debates and endless talking."

Reference is then made to the selection of Victoria C. Woodhull for President by the recent Troy Convention, about which the "Aristotle of the New Dispensation" writes as follows:

"With that vote the American Association ceased to exist. Instead of the front of Spiritualism, it became the subsidiary and ally of the Woman Suffrage or Equal Rights party, as set forth in and by Victoria C. Woodhull."

There is nothing *foggy* or mystical about that statement. Hudson Tuttle means just what he says. Further along in the article, Bro. Tuttle asks, *in an earnest and pungent way* whether the Spiritualists of America are willing to endorse Victoria C. Woodhull's threat to plunge the country into another revolution, unless the right of suffrage is granted to woman during the present session of Congress. Upon this point we find these words:

"Were not these threats against the government so ludicrous in spirit, they would be too pitiable to require further criticism. They are the weak whinings of disappointed incompetency. The delegates who voted such a platform are at liberty to hold cabinet meetings, and inaugurate their rebellion; we have no fear of their constituents accepting their folly."

Mrs. Woodhull's claims of spiritual guidance have no weight with Mr. Tuttle; indeed, he insinuates that Stephen Pearl Andrews, instead of Demosthenes, is the originator of the orations which Victoria C. Woodhull delivers. And yet, after all, he talks sensibly in this connection. *Read this* sentence:

"If Mrs. Woodhull throws new light on government or finance, or on social relations, we will not pause to ask if Demosthenes or Stephen Pearl Andrews authorized her so to do, but simply is the light new and truthful?"

Though Mr. Tuttle thus criticises the course adopted by the *Troy Convention*, yet he would not have it understood that he desires to narrow Spiritualism down to the simple fact of spirit communion. He is emphatic on this point; he says Spiritualism should penetrate politics and religion; but he objects to the "party" view! He says—and says truly—that a person may be a Spiritualist, and yet not believe in any of the "isms" or "ologies" extant. Let us present his exact words—here they are:

"One may be a firm and consistent Spiritualist, and yet deny woman suffrage, communism, and every other ism and ology. He may be a radical republican, or a democrat, a *whig or tory, a capitalist, a laborer, and still a Spiritualist.*"

Spiritualists must not forget that the last sentence of the above quotation has wrapped up within it one of the basic ideas of Spiritualism, viz., *Freedom!*

We are glad to see this discussion and agitation. Mrs. Woodhull is amply able to reply to Mr. Tuttle's strictures. The readers of the Banner of Light will watch the columns of their favorite journal, to see what the President of the American Association of Spiritualists will say to the philosopher of "*Walnut Grove Farm*."

Whatever transpires, reader, let us remember that this is not an age of the worship of individuals—*principles* now are deified.

Of one thing we are certain: the masses are hungering for spiritual *food*—for a knowledge of immortality. Shall Spiritualists go out to the world with their blessed gospel, irrespective of nation, or sect, or party?

That is a living question! And it is a question to which all can give answer with a most enthusiastic Yes! no matter what the peculiar political belief of individuals.

THE REV. CHARLES B. PARSONS, D. D., OF LOUISVILLE, KY.

Through the kindness of a friend we are in possession of a copy of the Louisville Courier-Journal, containing the funeral sermon of the above-mentioned gentleman. The discourse was delivered by the Rev. Mr. Schon, of Louisville.

Why do the Christian clergymen of our time torment people with weary theological essays on the occasion of a funeral? Who can tell? Mr. Schon's sermon, delivered to an immense congregation, was a cold, dry, hard, stilted, soulless affair—that is, *according to the lines of modern radical* thought. After a tedious rehearsal of the dreary story of *sin, depravity, and salvation only through one channel*, Mr. Schon came to the sensible part of his sermon, viz.: reference to the career of the Rev. Charles B. Parsons, D. D.

Prior to his entering the ministry, Mr. Parsons was an actor. Mr. Schon refers to this fact in an insulting manner—either out of clerical stupidity or spleen. These were his words:

"At an early period in life, Charles B. Parsons chose the profession of the stage, and, as an actor, before he was thirty years of age, he attained the highest reputation. Success crowned his efforts, and everywhere the praise and applause of listening crowds followed him. It is not my province upon this occasion to utter anathemas against the stage, or indulge in severe remarks upon theatre-going or playing, but to state facts in the history of our departed friend, and let *the great change*, witnessed in his own life, accomplish all that might be required of the pulpit in the way of rebuke or opposition."

Mr. S. then grew eloquent over the marvelous powers that Charles B. Parsons possessed as a pulpit orator. Did Mr. Schon never think that his friend's culture as an elocutionist, and otherwise, was derived outside of a divinity school? Mr. Parsons's experience on the stage fitted him for an eloquent speaker. "Sticks" in Christian pulpits—and they are legion—should remember this fact.

The Rev. Charles B. Parsons, D. D., was a Spiritualist! Mr. Schon never mentioned such a thing in his sermon; possibly he was ignorant of the fact. If so, we take great pleasure in giving him such an interesting piece of information.

For some time prior to his death, Mr. Parsons was confined to the house by paralysis. Several times, last April, we called upon him, accompanied by that excellent medium, Mrs. Mary J. Hollis, who resides at 917 Portland avenue, Louisville. Mr. Parsons would sit and talk to the spirits for hours, *they* giving answers on a slate, Mrs. Hollis being the medium. A constant reader of the Banner of Light, our arisen brother was thoroughly posted as to the progress of free thought and Spiritualism.

Remembering all this, we could but smile when, upon reading Mr. Schon's discourse, we noticed how that gentleman emphasized the assertion that Mr. Parsons died with an unwavering faith in the doctrines of the church.

We knew to the contrary; for Mrs P. told us that, so far as *doctrinal points were concerned*, all his preaching had been so much useless talk. He also said that Spiritualism was a power that would revolutionize the theologies of the world.

During one of our calls on the reverend gentleman, the conversation turned upon his health. He stated that he contemplated visiting some institution in Michigan; and, ascertaining that we knew Spiritualists who resided in that vicinity, he *importuned us for letters of introduction* to them, saying, "I must find people with whom I can talk unreservedly about the great doctrines of Spiritualism."

Mr. Parsons, then, was a Spiritualist. He has gone to his heavenly home. None of our inspired teachers were present on the occasion of his burial. The old superstition was repeated at his grave. But no matter! Dogmas avail nothing; it is the *life* that saves.

In the higher spheres, our resurrected co-believer will rapidly develop into the highest types of angelhood. May his family soon see the practical uses of Spiritualism, and thus give happiness to the arisen husband and father.

All young speakers should pray that Charles B. Parsons's mantle may fall upon them.

DR. E. C. DUNN—TEMPERANCE.

The other evening, in East Saginaw, Mich., it was our high privilege to listen to a thrilling temperance lecture by that young apostle of Spiritualism, Dr. E. C. Dunn. The *meeting was in Good Templar Hall*. One thing we notice in our travels: Good Templars rarely attend lectures upon temperance.

Well, upon this occasion, the individual who introduced Dr Dunn to the audience called attention to the fact that the number present was small, he then, in very mild tones, said:

"IS THERE A CHRISTIAN MINISTER PRESENT?"

A deathly silence ensued. Everybody looked at everybody. *The boys winked—no, we mean laughed*—at the girls; the girls blushed at the boys; the old folks *grinned ghastly grins*, and the heathen present were in their glory.

The idea of calling for a Christian minister in a reform meeting! Our first thought was that the chairman wanted the services of a clergyman to dust the chairs, or to bring in some wood for the stove, as the night was extremely cold.

But no! subsequent remarks revealed the fact that, had there been a Christian minister present, he would have been invited to offer a prayer. *There was not even an apology* for a Christian minister to put in an appearance, so the audience was *spared the infliction* of listening to a contradictory Orthodox speech to a contradictory Orthodox God.

Bro. Dunn delivered an excellent temperance discourse, picturing vividly, in his own earnest and polished style, the awful results that inevitably curse those individuals that give themselves up to an unrestrained use of alcoholic stimulants. The applause during Mr. Dunn's remarks was frequent.

Like all Spiritualists, our young brother is up with the *times. Hence he introduced radicalism and current reform* items into his address. Speaking of the influence of woman, he said, "When women vote—and vote they will soon—temperance will win the victory."

With pompous pride, we claim to have been the sole author of the tremendous burst of applause which followed the utterance of those words. We want our name inscribed on the coming woman's banner, for thus standing true to the cause when all the rest of the world—in Good Templars' Hall that night—remained silent.

Once more: we shouted *Amen* just like the Methodists—*which we are not*—when Dr. Dunn scathingly referred to the non-appearance of the majority of the avowed temperance people; and also to the absence of the Christian ministers of East Saginaw.

Bro. Dunn's lecture was first-class, and it gave great satisfaction. By the way, this is a good place to say that, during February, Dr. Dunn lectures in Troy, N. Y. Societies in want of a live speaker, *blessed with inspiration, sense*, wit and polish, should address our brother at Rockford, Ill.

CYRUS B. LYNN.

## New York Matters.

From our Special Correspondent

MESSRS EDITORS—A Happy New Year to you and yours, and still greater prosperity for the Banner of Light.

The overthrow of Tammany, with its monster evils, is an epoch in our history, teaching important lessons which cannot be forgotten. Plato says, as quoted by Emerson: "The punishment which the wise suffer, who refuse to take part in government is to live under the government of worse men"—the truth of which New Yorkers have but recently fully realized—a knowledge that has the effect to inspire the *people with greater interest in and attention to public* affairs, both national and municipal. This experience has been attained at a fearful cost, yet, notwithstanding, worth all the city has suffered and in its results proving a cheap investment; for, after all, experience and experience only, is the teacher of mankind.

The distinguished orator, Wendell Phillips, lectured at Steinway Hall last Thursday evening, to an immense audience. He was grand; always is so when he is as severe as justice and as impersonal as truth—*when he strikes the key*-note of reform, reaches the level of his eloquence, and *attains the true glory of his words*, and the sublime grandeur of his life-work. In dealing with eternal principles, unmasking gigantic evils society has long fostered, exposing their horrid deformity, and thereby undermining them. He is preeminently practical; sees through things with the mind of a master, comprehends all he sees, and possesses a genius that, making itself felt, accomplishes much.

Mrs. Cora L. V. Tappan delivered her second lecture on last Wednesday evening, at the Masonic Temple, Brooklyn, upon *the subject of* "The Manifestations of the Present Hour." The lecture was listened to throughout with marked attention.

Yesterday the rain, and muddy condition of the streets, prevented a large attendance at the various churches; yet, notwithstanding, Lyric Hall was well filled with an attentive and appreciating audience, assembled at the opening of Mrs. Tappan's course of Sunday evening discourses. Mr. Richmond, of the Advisory Committee, made the gratifying announcement that these meetings, presided over by Mrs. T., were a fixed fact, and would continue through the winter *and spring*; that they were supported by the voluntary contributions of those interested in having one pulpit, at least, occupied permanently by a woman.

After the invocation, by Mrs. Tappan, Andrew J. and Mary F. Davis delivered introductory addresses expressive of their satisfaction with and hearty support of this movement. Both spoke earnestly and with much feeling, followed by Mrs. T., with her salutatory—a discourse indicating the proposed purpose of this organization to have a free platform for the presentation of all questions of reform, and the expression of the highest spiritual thought; to preach the *gospel of humanity and a truer civilization. She closed* with a poem on "The New Year."

X.

*New York, Jan. 1st, 1872.*

## New Publications.

LIPPINCOTT'S MAGAZINE comes out for January in brilliant style, a substantial promise of the New Year. The fascinating account of the "Scrambles Amongst the Alps" is continued in a couple more chapters; a "Christmas Carol" sings itself into the reader's heart; we have the "Shadows of a Christmas Fire" in story-form; "Aytoun," "Types of Castilian Vagrancy," "Brown's Christmas Bundle," "A Dog of Flanders," "The Herald's Cry," "A Russian Family's Wolf-Hunt," "In Good Time," and "The Coming Woman," comprise the remaining articles, with the usual miscellany from the editorial pen in the form of Monthly Gossip and Literature of the Day. It is a fine opening number for a new year, and will maintain the literary repute of this favorite at its highest.

THE ATLANTIC is one of the rarest numbers, and defies competition, holding its rank where it has taken it from the beginning. We have room only to refer to its character. It is enough to say that a posthumous romance by Hawthorne is begun, and a series of brilliant papers by the wise and witty Dr. Holmes. These are features sufficiently distinct to give any magazine, though just starting, immediate success. Longfellow contributes a poem, "Lady Wentworth"; Parton gives a readable installment of his Jefferson in an account of his "College Days"; Stedman has a poem, "The Heart of New England"; Prof. DeMill writes a "Comedy of Terrors"; H. James, Jr., is the author of "Change of Heart," in dramatic form; John Fiske treats of the "Myths of the Barbaric World"; and Bret Harte brings up the rear with "Grandmother Ter'ndeen." The reviews of Art, Politics and Science are very able, and a strong and improved feature.

The January number of the FOLIO comes to us with many new attractions, and still maintains its position as the leading musical journal in America. Published by White, Smith & Perry, Boston.

"THE NEW-YEAR."—Baldwin, the famous New York clothier, has just issued No. 1 of the fifth volume of his monthly periodical. It is neat and tasty, like his suits of clothes, and reads better than many of the New York weekly papers.

MERRY'S MUSEUM for January has kept its promise of improvement for the New Year. It is a first-class magazine for the girls and boys.

THE AMERICAN ODD FELLOW begins its Thirteenth Volume with the January number. This publication is worthy of all praise. As a family magazine, it takes the highest rank. Published by the A. O. F. Association, No. 96 Nassau street, New York. Each subscriber gets a handsome premium picture.

*James Russell Lowell has invented a new beatitude, "Blessed are they who have nothing to say and who cannot be persuaded to say it."*

"Divorce is not to be treated by law, but by conscience." —*John Milton.*

## Woman.

Let all friends of the movement bear in mind the Convention which is to meet at Lincoln Hall, Washington, D. C., under the auspices of the National Woman Suffrage Association, Jan. 10th, 11th and 12th—the call for which, signed, as will be seen, by Lucretia Mott, E. C. Stanton, Susan B. Anthony, Victoria C. Woodhull, and others, will be found in another part of this issue. The movement is in the interest of the Congressional Declaratory Act, concerning which, Mrs. Woodhull has so ably treated in her address on Constitutional Equality. The Convention promises to be productive of great results for the cause of woman all over the continent. In regard to Mrs. Woodhull's labors in the past, the Crucible, Dec. 30th, says:

"To Victoria C. Woodhull belongs the credit of diving deeper and reasoning closer from the great basic principles of our government to their ultimates in every soul's freedom to develop into happiness and heaven, than any man or woman had either the brains or the daring to do. To Victoria Woodhull belongs the power of marshaling more profound attention to the lower strata of causes operating to fill the world with all manner of evils, than any woman born in the century."

Wyoming has not gone back on woman suffrage, after all. *The Governor's veto was overruled* in the House, but the motion was lost in the Council. This is final, and the law remains. In his message vetoing the bill for disfranchising woman, Gov. Campbell said, among other good things:

"In this Territory, women have manifested for its highest interests a devotion strong, ardent and intelligent. They have brought to public affairs a clearness of understanding and a soundness of judgment which, considering their exclusion hitherto from practical participation in political agitation and movements, are worthy of the greatest admiration, and above all praise. The conscience of women, in all things, is more discriminating and sensitive than that of men; their sense of justice not compromising or time serving, but pure and exacting; their love of order, not spasmodic or sentimental merely, but springing from the heart. All these—the better conscience, the exalted sense of justice, and the abiding love of order—have been made by the enfranchisement of women to contribute to the good government and well-being of our Territory. To the plain teachings of these two years, I cannot close my eyes."

Lizzie Avery Merlwether was recently allowed a registration certificate, at Memphis, Tenn., under the tenth section of the city charter, as an owner "of real estate situated within the corporate limits of said city of Memphis upon which taxes are assessed and collected," and which said section declares are "entitled to vote in all the municipal elections in said city for city officers." The question being settled, other ladies are represented as about taking the same step.

The New England Woman Suffrage Bazar, which has just closed in this city, has been, in the highest sense, a success. The proceeds (amounting to between eight and nine thousand dollars) will furnish the means of continuing the suffrage agitation with redoubled vigor. The pecuniary result was wonderful, in view of the unexampled drain which has been made upon the resources of New England by the Chicago fire, and by the gratifying success of the contemporaneous fair of the Society for the Prevention of Cruelty to Animals.

Somebody who objects to woman suffrage as "a reform against Nature," is thus ably answered by the "Pioneer;"

"Against Nature! Why, three centuries ago, suffrage for lawyers, physicians, merchants and manufacturers was thought contrary to Nature. Only noblemen were entitled to rule. Two centuries ago, suffrage for Baptists and Roman Catholics was contrary to Nature in Massachusetts. Only members of Orthodox churches were entitled to rule. A hundred years ago, suffrage for farmers, mechanics and day laborers was contrary to Nature. Only the wealthy were entitled to rule. Ten years ago, suffrage for negro men was contrary to Nature. Only white men were entitled to rule. It is time this scarecrow was abolished. Progress is a part of Nature."

## Salutation to the Good Spirits! Good Will to Man!

In Albany last evening *The First Society of Spiritualists* was formed and the torch of progress lighted. The following officers were unanimously elected: *President*—Dr. G. L. Ditson; *Secretary*—Barrington Lodge, Esq.; *Trustees*—James McClure, Esq., J. M. Briggs, M. V. B. Cornwell; *Lecture Committee*—the President and Secretary; *Treasurer*—Dr. Ditson.

The gathering on this occasion was not large, but earnest and enthusiastic. Eloquent and appropriate speeches were made by Mr. Lodge, Mr. Briggs and Mr. Crocker. When the question of finances came before the meeting, Mr. McClure, a substantial Hercules in our cause, at once subscribed fifty dollars. A number subscribed ten, and nearly all the rest five dollars each. A few ladies graced our assembly. Among them I was happy to see Mrs. Byrne, Mrs. Smith, and Miss Stong; and some of us regret that at least one of these names does not appear in the list of officers.

*I know, Messrs. Editors*, that we have begun late. We are at the foot of the hill, and we have a hard and cruel acclivity to ascend; but we all know and feel that, however weary our feet on the way, however sad and sickened our souls, brighter grows the light as we mount upward; and that if we ever reach the summit, the full effulgence of the highest of God's ministering hosts will greet and gladden us, *and more, infinitely more, than repay us for our toil, our* sacrifices and our strife.

A MEMBER.

*Albany, N. Y., Dec. 29th, 1871.*

## Mrs. Woodhull.

[From the La Crosse Leader.]

Mrs. Victoria C. Woodhull is to-day, without doubt, the most noted person in this country.

Of her boldness and pluck, her great ability and almost superhuman energy, there can be no question. A broker, an editor, a publisher, a politician and a philosopher, discussing with almost equal vigor and ease, the problems of social life, the intricate and difficult principles of finance and commercial law, or the vexed questions of political affairs, equally self-poised and confident in a parlor or on a platform, it must be conceded that she is a woman possessed of an indomitable will and almost unparalleled energy and force of character.

## Spiritualist Lyceums and Lectures.

MEETINGS IN BOSTON.—*Music Hall.—Free admission.*—The Fifth Series of Lectures on the Spiritual Philosophy commenced in this elegant and spacious hall last October, and will be continued every Sunday, at 2¾ PRECISELY, (except Feb. 11.) Thomas Gales Forster will lecture during January, to be followed by other speakers of known ability, among whom are Mrs Cora L. V. Tappan, Mrs. Nellie J. T. Brigham, Prof. Wm. Denton, and Mrs. Emma Hardinge. Reserved seats for the remainder of the term, at a reduced price, can be procured of Mr. Lewis B. Wilson, Treasurer, 158 Washington street, or at the hall. Donations are solicited.

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

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

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

### "Great Mass Meeting" at Darien, Wis.

The Spiritualists of Darien and vicinity have called a Mass Meeting, to be held there on Saturday and Sunday, January 20th and 21st, 1872.

Cephas B. Lynn, E. W. Stevens, Mattie Hulett Parry, and J. O. Barrett, are expected to be present as speakers.

Everybody is invited, and everybody is expecting this will be a most successful convocation of the liberal forces in Southern Wisconsin and Northern Illinois. Come!

*J. O. BARRETT, State Missionary.*

## LECTURES BY MRS. WOODHULL.

*A SPEECH ON THE GREAT SOCIAL PROBLEM OF LABOR AND CAPITAL,*

Delivered at Cooper Institute, New York City, on Monday, May 8th, 1871, before the Labor Reform League, by Victoria C. Woodhull.

*A LECTURE ON CONSTITUTIONAL EQUALITY,*

Delivered at Lincoln Hall, Washington, D. C., Thursday, February 16th, 1871, by Victoria C. Woodhull.

*A SPEECH ON THE PRINCIPLES OF FINANCE,*

By Victoria C. Woodhull, delivered at Cooper Institute, New York City, Thursday, August 3d, 1871.

*Price 10 cents each, postage free.*

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