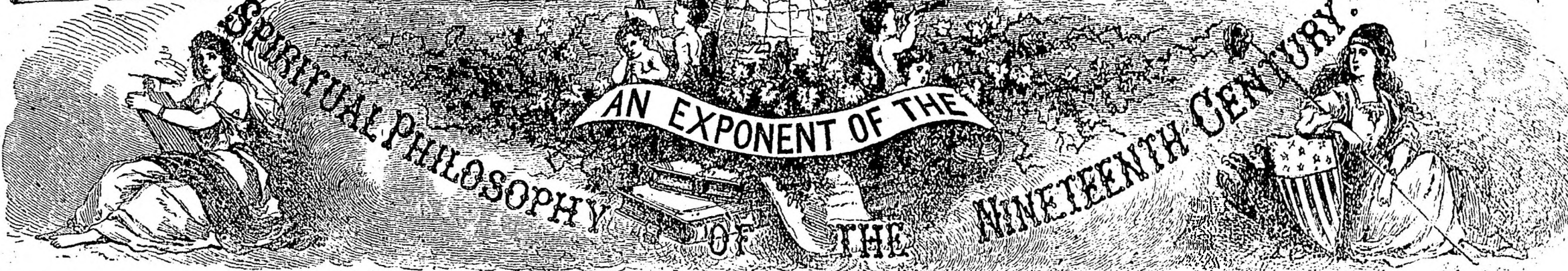


BANNER OF LIGHT.



VOL. XXXII.

WILLIAM WHITE & CO.,
Publishers and Proprietors.

BOSTON, SATURDAY, MARCH 15, 1873.

\$3.00 Per Annum.
In Advance.

NO. 24.

The Rostrum.

AN EXPOSITION OF THE GARDEN OF EDEN.

A Lecture Delivered in Music Hall, Boston,
on Sunday Afternoon, March 2, 1873.
BY MRS. J. H. CONANT,
Under Control of her Spirit-Guide.

Reported for the Banner of Light by John W. Day.

INVOCATION.

Our Father, what of the night? Is the morning dawning? Comes the wished-for day? We ask thee, oh our Father and our Mother God, to behold these struggling souls in the valley, who are looking for sunlight, and praying for the day—we ask thee, oh our Father and our Mother, that thou behold all their needs; they are struggling to solve the problems of the hour, and they feel their weakness because of the darkness that oppresses them; oh reveal thyself unto them, and give them, oh Mighty Spirit, to know whether the morning cometh or not—whether there is indeed a better time than this; whether there is indeed an hour for them when they shall lay aside all discord, and come into that sweet harmony and peace which mean heaven. Teach us, our Father and our Mother, that we may teach them; teach them, our Father and our Mother, that they may in turn teach us, and that hand in hand, we may go on together, climbing the beautiful staircase of thy wisdom till we have ascended the mountain top where we can see the morning, and know that it has dawned. Amen.

MR. CHATMAN: While listening to the reading of your notices, I was forcibly struck with one, and thought it might be well for me to have something to say about it, with your permission. Now the question at issue with reference as to whether or not Theodore Parker or any other spirit controls this or any other medium, is a question which argument cannot decide; that is impossible. There is only one way by which it can be decided, and that is this: by the spirit-in-question being able to materialize himself and answer it for himself. Now I had hoped as a spirit to be able to do this at this time, but having failed, the question remains still open, and will remain so, regardless of all discussion, till that time comes.

I favor discussion, I like it; but when at the outset you know it can amount to nothing, then it seems to me that it is time spent uselessly, which had better be employed in another direction. All honor, however, to those who have brought it up; they are some of them, pioneers in this spiritual movement, and they deserve the honor of the spheres spiritual and material, for what they have done for you and for me, and for all the world.

ADDRESS.

My subject, which has already been announced, is an exposition of the Garden of Eden. I shall first tell you where it was located; then how and by whom it was planted; then how it was destroyed. I shall afterward offer a brief review of my last lecture on the sanctity of marriage—clearing up some points that seem to be under a cloud with some minds—and shall close with an appeal in behalf of the Goddess of Liberty, whose purity and rights have been outraged by a bigoted clergy and a corrupt Congress.

This Garden of Eden, or biblical story, has been decided by many to be a mere myth; but I assure you, my hearers, it is something more than a myth. It had a beginning, it had a life, and so far as this world is concerned, it had an ending, too. It was a thing of time, and therefore changeable. Some of my hearers at my last lecture complained of my being too metaphysical—so much so that they could not understand me. Now, I endeavored at that time to be very plain; so that even little children could not be mistaken as to my meaning; but it seems that, as hard as I endeavored to be plain, I was still misunderstood. I shall therefore, on the present occasion, treat you all as little children, and shall tell my story as though you were such.

This Garden of Eden, first, then, was situated in Central Persia. I am aware that I contradict the assertions of some scientific minds, but no matter. I make the assertion, and I know wherefore I have made it; not from mere assumption, but from an attained knowledge on the subject which is absolute and perfect. I am at school in the great fatherland of Jehovah, and I am making the best of my time there to learn what I can. So, then, I have learned something about the Garden of Eden, as I learned something about marriage and its laws. One month previous to the delivery of my last lecture, I would not have talked to you as I did. At that time, a knowledge of the truths I enunciated in the lecture first came with proof to my mind; but I hold it that when a truth becomes apparent to an honest soul, that soul fails to be true to itself and its duty, if it shrinks in giving it forth in all its extent and bearings.

To my subject, then: This Garden of Eden was situated in Central Persia. Was it a garden decorated with flowers like these?—[pointing to a bouquet on the stand.] No; but a garden of humanity! I need not tell you that all the early races of men were nomadic in their habits. Although humanity is gregarious by nature, yet these early tribes were nomadic. They wandered among the mountains and the valleys in small families and groups, and only once in about what would be termed a year and a half of your time would any quantity of these nomadic people gather together to make an exchange of their

goods—their furs, their fruits—whatever they had to offer to meet the wants of each other; and then that focal point was a place afterward known under the name of Essenia, in Central Persia. These people were all Spiritualists—oh yes, they were all Spiritualists, such as they were. Their only religion was that of communication with the gods, or rather, spirits—gods to them. These departed spirits, knowing the nature of humanity, and how it would thrive better under different circumstances than those attending these nomadic people, communicated to them, while they were assembled for the exchanging their goods, and told them to come permanently together at that place, to found a city where they might unitedly dwell; that they could thus become much happier and wiser; that they could make a heaven upon earth.

Well! the result was they gathered from the borders of the surrounding mountains and valleys, and founded this city. And one of that city's laws was that each male should be permitted to take only one female to wife—only one—and they were required to plant in the centre of their city one of their most beautiful trees, to remind them of the fact. The angels said unto them: "In the day that ye disturb this law ye shall surely die." This has puzzled many of the clergy because they have not understood it. "In the day that thou eatest thereof thou shalt surely die"—is there no truth in it? Oh yes! there is! Death begins with every individual when disease fastens itself upon him; from that very moment he begins to die—the work of destruction is commenced. These guardian spirits knew the law, and so they instructed these people according to the law, and watched over them; and for years guided them till they became a prosperous and happy people, without disease and without a single death. Now this is a fact registered in yonder heaven, which you will every one of you have a chance to read for yourself when you get there. Do not take my word for it, but wait till you get there, and there will be a plenty who will be very glad to show these records to you.

So they lived for years, and were a prosperous and happy people; they attained to maturity, but there was no death within them. But it seems they were destined to be destroyed, and the record says that the initiatory step was taken by a woman. The city, so says our record, was famous for its attractive women and handsome men; they were beautiful in form and feature, and were glowing with life. They kept the law till an outsider came there, an Egyptian woman, who did not understand the statute, and perhaps was not disposed to obey it if she did. At any rate she said to have exercised her arts upon some of the male population of the city, and the result was anarchy and recession from the holy law, and the introduction of death; for when once they had stepped aside, it was very easy to go still further, and very hard to be kept in the road of right doing as they had been, for like the people of the present day they wanted to reach the furthest, and to go to the highest heaven too quickly; and so death came in their midst. And the record says that the first sin went and hid himself when the angel, or guardian spirit, made his appearance and asked concerning his integrity. He was ashamed that he had broken faith with this grand Father Spirit; but he did not see (as people do not see to-day) how much of evil was going to accrue from that same act. "In the day that thou eatest thereof, thou shalt surely die!" They did die; and their beautiful city became silent and still, and the seeds of death went out all over the world—for it was one of those conditions that could not be hid under a bushel, but would be likely to travel very fast, and exercise its influence broadcast.

One of our American writers has too truly said that there is an innate tendency in humanity to sin in this direction. Well, then, if there is, let us, the living and the dead, contribute to its banishment. It seems to me that inasmuch as ye the living—or ye call yourselves the living—are looking forward day by day, and hour by hour, for the "good time coming," you had better set yourselves about doing something to inaugurate it. Instead of spending your time in quarreling over small matters, take this large one in hand and grapple with it. Never allow freedom of speech on this grand subject to be hushed. It is of no use to say that humanity can never realize such a condition again. Certainly they cannot for many generations, but after much struggling the future can attain to its realization. You of to-day can make a beginning, and the future will look back upon your times, blessing you for that beginning.

And now about this record concerning the Garden of Eden: It is a well-known fact that all these tribes could not make any record of their history in letters; their narratives were presented in pictures; and, as they dwelt among Nature, it is very natural that they should draw the record of some transaction among them, according to some analogous figure in Nature. And so we find, upon their tablets of stone, a record of a beautiful garden, in the centre of which is a beautiful tree, more comely than all the rest, and flowing from it is a crystal river. This tree modern scientists, or ancient theologians, have called the tree of life, and this river the river of life. Well, now, this tree was to portray that single idea with reference to marriage—nothing else. This garden was to represent that beautiful and happy state once known to man, and the serpent represented the woman coming in and gnawing at the root of this tree of life. What more truthful way of illustrating a subject could a rude people have conjured up? None, I think. The serpent was held to be a something evil. And then this

Garden of Eden was, after all, the garden of humanity, presided over by spiritual intelligences; and while humanity obeyed the behest or instruction of those spiritual intelligences, it was happy and did well; but when it listened to the tempter from outside, then came disease and death, and the beautiful Garden of Eden was destroyed, and the winds have sown its seeds of death all over the earth, and to-day my audience is suffering in consequence. Death literally means disease—a something inimical to peace and happiness. There are some few persons who go out of the world without being diseased—go naturally; they are the exceptions, not the rule; they have no fear of death; they never die; with them there is no death. Now if you only try, and try each one according to your ability, to form another Garden of Eden which shall cover the whole earth, future generations will bless you, and the time will have arrived spoken of by the revelator.

I now pass on to a brief review of my last lecture. I then stated that, had I the power, I would do away with all divorce laws. It is a well-known fact that, when I was here in the body, I did all that was in my power to make these laws more liberal; it is also a well-known fact that I have done much since my departure from the body in this direction. But having gained more knowledge, and believing as I do at the present time, that if the unmarried had not these divorce laws to look forward to in case of unhappiness they would be more careful in marrying, I therefore speak against them, having at the same time a large amount of pity for those who are unhappily married—for those who have availed themselves of these laws, and for those who condemn them availing themselves of them. For some there seems to be no other way to escape from chains that are altogether too galling. But I say beware! beware how you become chained—let the chain be one of silk, and so be truthfully woven that it shall never gall you, and then you will not be troubled about getting a divorce.

That promiscuity among the sexes brings disease and death, is a fact too patent for any reasonable man to attempt to deny. It may as well be spoken from Music Hall platform, as from the highest arches of gondola heaven where it has been proclaimed. You are none too good to hear this truth, and I shall feel ashamed of you if you are so far behind in your conceptions of duty as not to be ready to receive it. This is a truth, and sooner or later you must take it into your souls and weave it into your outer lives, ere you will reach that millennium for which you are all praying.

I now pass on to an appeal in behalf of the Goddess of Liberty. Fair statue, that may not after all be without a soul, which graces the Capitol dome of our nation—in her behalf I speak this hour! She has been outraged there and here. The Goddess of Liberty—liberty in all things that mean to lift up the nation, and do away with darkness and evil; liberty to get all the knowledge we can—to inform ourselves in every possible way; liberty to open our public libraries on Sunday, and allow the working classes to refresh their minds on that day of rest to them; [Applause] if liberty means anything at all, it means that, and much more; liberty of speech, liberty of the press! The clergy—how have they outraged this Goddess of Liberty by standing up Sunday after Sunday in their pulpits, and urging the people against the opening of free libraries on the Sabbath—against freedom of speech on this vital question, and against everything that seeks to enlighten the human mind, but in favor of everything that tends to drag down and debase it! And so the clergy have done their best to outrage this Goddess of Liberty, until the very soul from the stone in our National Capitol has cried out against it; for we have been supinely silent—at least the majority of us have—we have spoken in broken fragments, we have had our tongues tied, and our hands manacled, and our tongues thrown into pi by this same clergy. The time has now come, it seems to me, when the voice of the people should proclaim against it, and when the sombre darkness of the hour should give place to the morning of liberalism and liberty!

And what have they been doing whom you have sent to the Capitol to frame your laws and look after your interests? Why! they have been looking after their own—the majority of them, only looking after their own, from the second head down to the humblest member. The shovel-maker tells us that he had a right to do it, because he began it before he was sent to Congress. Very well; but he should have stopped it when he was sent there by the people to look out for them. But he did his best for himself, and has filled his pockets and cursed himself to all eternity; and all the rest have followed in the shovel-maker's wake; he has shoveled them into one heap, and they are but a mass of corruption—a stench in the nostrils of this Goddess of Liberty, and she demands an appeal in her behalf: yes, a stench in the nostrils of this stone goddess, and in those of all honest men! It seems to me the people have not done what was exactly their right to do in this particular. They have sent men to Congress who are about as fit for that position as some of your spaniel dogs would be—excuse the assertion, but it is none too forcible—men who are thoroughly selfish, who never knew what a benevolent act was, who know no country, and therefore cannot work for the interest of one. Now it seems to me that the time has arrived when you as a people must look more closely to these matters, or your fair Republic must follow in the wake of the old Republics that have gone

down the stream of years. We do not wish to see it, we do not believe we shall see it, for we have faith in your integrity, strength and honor as a people. We believe you will raise a protest against these wrongs, and at future elections see to it who you send—know your men. Perhaps you will say you thought you did. How hard do you think on the subject? Many of you never gave it two consecutive thoughts. You threw your ballots for what your friends said were the best men, and let it go at that. They have fallen, and now since the very stones are crying out in behalf of their rights, oh see to it, men, and women too, that there shall a brighter day dawn for this nation during the next administration.

Spiritual Phenomena.

THE CELEBRATED DR. MANSFIELD AGAIN.

EDITORS BANNER OF LIGHT—Dear Sirs: Though I do not belong to the class of people known as Spiritualists, I am an earnest seeker after truth, and do not hesitate to investigate whatever purports to come from that source. I have written the following, thinking there may be some among your many readers who are as curious as myself to know something of this peculiarly gifted gentleman and his manner of holding converse with the departed, whose circumstances would not permit them to visit New York and satisfy their curiosity, or investigate the matter for themselves. If you think it of sufficient account and worthy a place in your columns, you are at liberty to place it there.

Having from time to time heard much concerning the peculiar mediumistic power of Dr. Mansfield, and being in New York, I took the opportunity to pay him a visit, and thus became prompted to pen a few lines regarding the facts with which I there became acquainted. Those who are constant readers of the "Banner" have, in times past, seen frequent biographical and professional sketches of this truly remarkable personage, also numerous accounts of the manifestations, demonstrations, and tests that are continually brought forth through his mediumship. Still it may be of interest to them to know that this man still lives and is in good health, and so far from abandoning the cause he has espoused, or regretting or backsliding in his faith, he stands firm, still maintaining the same intense love for and a more deep and substantial interest in it than in all earthly things. He says uncounted millions of earthly treasures could have no influence to draw his love away from it, or induce him to change his situation or break his connection with disembodied intelligences.

Visitors, on coming to the great metropolis, have many curious things to see and many places of interest to frequent; and, on learning that New York is the residence of Dr. Mansfield, the "truly wonderful writing and test medium," feel that they cannot return to their homes without giving him a call, and thither hundreds wind their way. Some, full in faith, go to enjoy a season of communion with dear, departed friends; others, filled with skepticism, satisfied that by their shrewdness and keen perception they can find out the secret of his jugglery, (but go away no wiser than they came); others from idle and sheer curiosity. But, notwithstanding the motley crowd that throngs his office with their thousand and one varied questions, he remains quiet and serene. He knows whereof he affirms, and whether all who visit him are converted to the faith or not, "he pursues his even tenor of his way," and relies on the power that has sustained him thus far.

It is now over twenty years since Mr. Mansfield was first developed as a writing and test medium, though he has seen spirits almost daily since his earliest recollection to life. At his first sitting in a circle of Spiritualists, it was communicated to him through another medium, "Sit one hour in fifty-four consecutive days, and you will become a writing medium." This he did, and on the fifty-second day his hand was mechanically moved to write. From that time to the present he has devoted himself exclusively to the calling of his choices, and upon which his whole heart seems to be unwaveringly set. His manner of communicating intelligence from the higher spheres is wholly confined to writing. A person, wishing to communicate with those in spirit-life, puts his questions in writing and presents them to him. If in sealed packages, the seal is not broken; if on unsealed paper, the writing is concealed by numerous folds of paper, so that it is impossible for him to see it, or ascertain its import. The letter, or paper to be answered is placed upon the table, and his left hand laid upon it. The index finger of his hand plays up and down, and from the tips of that finger he reads and writes out on paper, with his right hand, the intelligence communicated, reminding one of the operator writing from the clicks of the telegraph, he being at the time in a perfectly normal and conscious condition.

In this manner he has written, during the last twenty years, over one hundred and eighty-nine thousand communications, and in fourteen different languages, that have been published, though he has master only of the English. Thus, through his mediumship, there has been given to the world some of the most striking developments and convincing tests that it has been the privilege of any historian to record. There are now continually, from week to week, new demonstrations being made and tests given. But the parties concerned are unwilling to have them put before the reading public; thus I am prevented from penning those of recent date, but I will here submit a number that I clip from Mr. Mansfield's

journal, which were given some years since, and have undoubtedly been published heretofore. 1st. The following was sent by a mother, in a sealed package, a distance of about two hundred miles. The test consists in the mention of names and places and facts to which no allusion was made in the letter, and which all proved to be correct. Mr. Mansfield being entirely ignorant of the facts of the case. Here is the letter, word for word:

My Dear Willie—Where are you, and what are you doing? Tell your mother, my dear son, where she can find you, and what place; how far from home? Your affectionate mother.

MANSFIELD M. BOOTH.

ANSWER.

Precious, darling, darling Mother—Can it be you have thought to call me, your dear Willie, to you, from his spirit home? Oh, mother, how has your heart ached since that fatal Thursday at Dorsey Crossing! Dear mother, I thought, of course I was in the water, and made a desperate struggle, knowing it would near take your life if I were drowned; and though I came so near the shore—my mouth filled with water, I could not breathe; my strength gave out, and down I sank. Soon I was a spirit; and the first I saw was a crowd seeming to gather about some one who appeared to have fainted. I looked, and who should it be but Henry, my dear playmate? He had not yet realized his spirit change. But soon I heard him say, "Willie, is it you? Where are you? Where are my dear father and mother?" He was told to be quiet and the crowd would soon tell him all. "Willie," he says again, "where are we?" To this I answered, "In heaven, I hope."

Well, my dear ones, I have much to tell you by-and-by, but at this time my control is limited. I am assisted by my guide, who has charge over me and Henry. Do not look for my body—let it pass. Could you see it in its fragments, you would forever forget my former boyish looks. I followed the guides that went down the river, but I could not distinguish him from the other. Mother, you ask me what I am doing. Well, mother, I am not doing much. I am being taught the way of spirit-life, and so is Henry. By-and-by we will both come and tell you and Henry's dear anxious ones of our beautiful home. Henry is not here now; yes, he, he would send word to his dear ones. Mother, did you not see me in a vision? you called it a dream. Excuse me now, come for me often, do. Mother, we shall meet again. Love to dear father.

WILLIE BOOTH.

To my mother, Margaret M. Booth.

2d. A gentleman investigating the truth of spirit communication through the mediumship of Mr. Mansfield, had written several letters to his spirit friends, and received replies, but did not feel exactly satisfied but that it was a faculty of mind-reading on the part of the medium, and resolved to test the matter further. Accordingly, he engaged a friend to procure a letter from a third party unknown to him, and he would see if a satisfactory answer could be obtained when he himself was ignorant of its contents. In due time a letter was procured and placed in the gentleman's hands, and he proceeded with it to Mr. Mansfield. There was no chance for mental telegraphing between investigator and medium, for both minds were as blank in reference to the letter as was the envelope that enclosed it. Immediately Mr. Mansfield's hand wrote out the answer, and when completed, neither party was wiser than before, for it was given in strange and, to them, meaningless characters. It was looked upon as a probable failure. However, the gentleman took the senseless hieroglyph to his cooper in the experiment, and there learned that the letter, to make the matter doubly sure, had acted through still another person in obtaining the letter. This fourth and last party was a Chinaman; and when the document was shown to him, he pronounced it at once a correct answer to the letter sent to his letter, which was addressed to his spirit-father. The Chinaman was so interested as well as astonished at the success of the experiment, that he resolved to try again at first-hand. He wrote a second letter, and passed it tightly in two envelopes, and took it in person to Mr. Mansfield; and within ten minutes Mr. Mansfield's hand wrote a response, as before, in Chinese characters, while the Chinaman, sitting some eight feet distant, held the letter tightly in his own hands. The response was completed in about a minute and a half, though it would have taken an expert several minutes to have written it in the ordinary way.

3d. Mr. Mansfield was about retiring for the night, when, finding his hand seized, he went to the table and taking a pencil and paper, wrote out the following: "I came to make good a promise that I would dictate through you. I have been with my children at Dorsey, VT., manifested by answering questions through the table, and I promised to give, through you, this test, and the time I was with them, which was the 8th and 9th of June." David Hopkinson.

It was afterwards ascertained that, upon those very evenings, at the house of Mr. Hopkinson, in Dorsey, VT., the spirit-father had thus appeared, though nearly the whole company were unbelievers, and made this promise twice in succession, and thus exactly fulfilled it late on the very night it was given.

4th. Three instances occurred within the space of a few months of persons coming to Mr. Mansfield who had fully resolved to put an end to their earthly existence. These persons were not believers in Spiritualism, but seemed to be drawn to him by some power beyond their control. On each of these three various occasions his hand was most powerfully moved, and the most heart-touching appeals were made, which caused their tears to flow and their purposes to change. Thus suicidal intents were changed through the instrumentality of his mediumship.

5th. Mr. David Pierce, of Belfast, Me., one Saturday evening, about ten o'clock, said to the

[See fourth page.]

TIPPING HIS TABLES: Ramblings after a Rambler: Exposure of an Exposer: elicited by "An Expose of Spirit- ualism by Rev. John Gregory, Northfield, Vt., 1872."

BY ALLEN PULAM.

PART IV.

IN THE DARK.

"Spirits will operate only in the dark, and never unless conditions are right." Who or what ever does or did anything unless "conditions were right?" that is, were competent to admit of what was performed? When can the firefly show us its light? Only when it is dark. Why not when the sun is up? Because conditions then are not right. What makes the conditions faulty? Simply the presence of light. Why distrust the firefly's capability to appear luminous when conditions are right, because he fails to do it when the sun shines? Why distrust the power of angels to roll a stone from the mouth of a sepulchre, because they did it very early in the morning, *before day broke*, or the power of other angels to unlock a prison door and loose chains for Paul and Silas, because they did it *in the night*? Or the power of Jesus to walk over the waters of the sea because it was in the fourth watch of the night when he did so? Or his power to change water into wine, because he did it at one of those feasts which are usually held *in the evening*? Or why distrust his power to so multiply food from five loaves and two fishes as to feed to the full a multitude, and have twelve baskets full of fragments remaining, because this was done, after a request from his disciples, *in the evening*? Obviously the laws of spirit action upon matter did of old, and therefore must now, admit of more efficiency in darkness than in light. Why does the photographer develop his negative in the dark? Because of conditions. If spirits are indicating conditions for the most effective application of natural laws or forces which man has not detected or overlooked, let him and him alone, snore at their sticking for conditions, who knows so much that his fellow citizens, taught by history in which he confides and yards of spirits in which they confide, can neither refresh his memory nor give him new information.

SPIRIT-HEALING.

One who has any confidence, that healing virtue ever went out of a person because an invalid touched the hem of his garment, or that a paste of clay and spittle was a becoming application for the cure of blindness, or that handkerchiefs and aprons, charged with something from the body of Paul, whose nature was confessedly all human, cured diseases, or that another man first put all the by-standers forth from around the seemingly dead Dorcas, and then prayed and she opened her eyes, may frequently see the former use of most efficient healing processes essentially exhibited to-day through persons under spirit-control; and may see, also, that in choosing, as they sometimes do, to alter or make conditions, they do no more than Peter did when he cleared the room of the curious and anxious before he operated by prayer. Our community now, by majorities in all ranks, from high to low, resort to spirit-healers for help in cases of a vast number of chronic and obscure diseases, which baffle the science and appliances of our accredited practitioners, and in many cases do sufferers get relief, or very decided betterment of conditions, or such ready and astonishing cure, that society, as a whole, would regard the suspension of this supplemental supply of healing aid. Laugh at it while you and yours are well, but in the hour of extreme need come to it—come to it for thorough diagnosis by clairvoyance; which meets with no opacity; and for prescription by analysts dealing with the essences and spirit of medicaments, and having vastly supplemented their medical knowledge and experience since leaving the body.

INSANITY.

Like all other subjects important enough to gain engrossing or even careful attention, this of Spiritualism will be seized upon by some whose mental balance it will disturb. Whenever we have looked at tables, in reports of lunatic hospitals, indicating the cause of the insanity of its several inmates, we have always found "religion," or its equivalent, annexed to several names. We do not charge religion with such cases of insanity to its disgrace, but assume that a weakened brain busied itself more exclusively with that subject than its strength could bear, and made that its seeming injurer, which in days of better health might have been its tonic and its joy. Love, hate, joy or grief, either may develop insanity. So, too, can Spiritualism. We should value it less than we do were it so tame and inoperative that it did not rouse the action of the brain to a greater extent than the nervous system of some individuals can bear.

He who charges Spiritualism with producing insanity, says, "I am told that much insanity and suicide have been caused by preaching Christ's Gospel. This I deny." Well, there may be good ground for a pretty broad denial here, because total depravity, absolute self-helplessness, heavenward, eternal damnation, pains of hell forever, and a frowning God, are no part of Christ's gospel. The preaching of these horrible doctrines does most of the mischief indicated in the hospital reports, and not—we agree—not Christ's gospel; yet that gospel, gentle and cheering, is not quite so inefficient as never to awaken either joy or sorrow enough to bring on insanity.

SPIRITUALISM FLOURISHING.

Our censor, in his arraignment of us for errors, says, "It is contended that Spiritualism is flourishing beyond Christianity." Is this so, or not? We have no purpose to say that it is. From Old England across the Atlantic comes a voice of philosophical authority unfriendly to Spiritualism, saying that "it is disintegrating the strata of religious dogma." This indicates the rapid spread and efficient action of a dissolving force. A little leaven has spread far into a great lump. Who could have dreamed that the little matter which the Fox girls "originated" (?) only the other day, had in it elements powerful enough to disintegrate so soon the strata of Old England's religious dogma? It is "flourishing" amid the foundations and the superstructures of Christianity, whether it be so "beyond" it or not, or whether it be outstripping it in new extensions or not. Its present *act*, however, is not a matter that we care to present in numbers; it moves on and embraces more and more, day by day, and is doubtless growing as fast as the world's ultimate good permits.

But we feel a little surprise that a man who sees fit to suppose us to be not over six hundred thousand, all told, and to make half of that number to be no more than just willing to look at our facts, and a large proportion of the other half to consist of those who frankly confess that they know nothing about it—we must express a little surprise that such an one should have deemed it necessary to attempt to so alarm the world about us, as was his obvious purpose in getting up a book—and such a book! Some 200,000 of us in a population of 40,000,000 is a small percentage. One in two hundred cannot be deemed very formidable. Such estimate of our numbers, however, speaks out in trumpet tones, clear, round and penetrating, in favor of our energy and efficiency in the work we do! Where, where are our equals in power, if rated on our numbers as given above? If his inner eye were opened, the man up North might see that those who be for us are more than those that be against us; and unless he is already semi-conscious of such a fact, wherefore his zeal and effort to stay our "flourishing"?

THE PRESS.

We are charged with claiming that the press has helped us! Well, we admit partial truth in this allegation. Such a book as this very *Exposé* helps us. Any set of humans who are efficient enough to call forth such labors and exclamations as were there expended, must be an energetic and forceful band, whom many a reader would long to know more about. In a similar, though generally in a less dogmatic way, the newspaper press has very extensively kept the world informed of very many of our lapses, eccentricities, foibles, gullibilities, etc., whereby we were kept in notice, and our progress on-

ward has been helped. Our own publications very faithfully hold on to and preserve all the ground the others help us to gain, if they do nothing more; and that ground has become now so extensive that the prominent literary journals admit very many articles full to overflowing with our spirit and general sentiments, which lend most enticing charms to those publications. Willing or not willing, the press partially is yielding to public pressure from without, and beginning to give us help in other than the backhanded way it used in the past.

The reviewer's intended position, that the press has been against us, is correct. It has been so as far as intention went. We have made our headway against that mighty power, and are all the stronger for the hard struggle. We can, in calm serenity, ask the world to estimate the intrinsic power of the faith and unseen help which have given us the position we have reached in numbers and influence, against the bulletings of press and pulpit.

EXPERIMENTATION.

Our pages have already multiplied far beyond our first anticipations, and yet we have left unnoticed very many persons and things contained in the *Exposé*. There are six chapters of it, entitled severally, "Life Marriages," "Free Love," "A Vagabond," "Individual Sovereignty," "The World Moves," and "Homes Poems." These contain little that ought ever to have been allowed to soil paper, or to soil a second quantity by republication in quotation. We are nauseated by copious extracts from the writings of eccentrics whose opinions and example are as distinctly unacceptable to the great body of Spiritualists as to the people of any other denomination whatsoever. Such ultraisms are no essential part of, or common result from, Spiritualism. They are born of the idiosyncrasies of the individual authors and practitioners, and not of any particular faith or creed. If this be denied, what faith will have to father them?

Every fair mind will keep in remembrance the fact that modern Spiritualism is *quite younger* than any of the writers quoted from in the *Exposé*. Under what faith and teachings did they pass their early years, and take their start and bent in life? The great mass of American Spiritualists received their early education, discipline and biases from what is reputed to be Christian teaching and example. Now, if they, as an whole—and they number millions—if all these, or the majority of them, are following after or yielding to evil, and only or mainly evil, what—what is the reflex argument as to the sufficiency of accepted Christianity as a saving religious faith? Good sir, ascribe the stuff which fills many pages of the *Exposé* to individual eccentricities and abnormalities; for otherwise you admit most fatal weakness in both Christian promulgators and Christianity itself.

PYRAL'S PROPHECY.

We close our excerpts from Brother Gregory by presenting the following, thanking him for much pleasure its personal furnished, and the opportunity to give it wider circulation. "In Wesley's Works, Vol. X., page 168, we find the following: 'A little before the conclusion of the late war in Flanders, one who came from there gave us a very strange relation. I knew not what judgment to form of this, but waited till John Haines should come over, of whose veracity I could not more doubt than of his understanding. The account he gave was this: Jonathan Pyral was a member of our Society in Flanders. I knew him some years, and knew him to be a man of unblemished character. One day he was summoned to appear before the board of general officers. One of them said: 'What is this which we hear of you? We hear you are turned prophet, and that you foretell the downfall of the bloody house of Bourbon and the haughty house of Austria. We should be glad if you were a real prophet, and if your prophecies came true. But what sign do you give to convince us you are so, and that your predictions will come to pass?' He readily answered: 'Gentlemen, I give you a sign. To-morrow, at 12 o'clock, you shall have such a storm of thunder and lightning as you never had before since you came into Flanders. I give you a second sign: As little as any of you expect any such thing—as little as the appearance as there is now, you shall have a general engagement with the French within three days. I give a third sign: I shall be ordered to advance in the first line. If I am a false prophet I shall be shot dead at the first discharge; but if I am a true prophet, I shall only receive a musket-ball in the calf of my left leg.' At twelve the next day there was such thunder and lightning as they never had before in Flanders. On the third day, contrary to all expectation, was the general battle of Fontenoy. He was ordered to advance in the first line, and at the very first discharge he received a musket-ball in the calf of the left leg."

An account like this from the sagacious and truthful Wesley, well acquainted as he was with phenomenal Spiritualism, which was for a long time and extensively manifested in the Wesley family, bears such endorsement as gives it value. Assuming that we have here a *full* account, and that Pyral had no consciousness of instruction from spirits, we regard him as a "seer" having "open vision," and belonging to a class embracing A. J. Davis, through whom man may get knowledge from the spirit-spheres which has no disembodied spirit as its province. The kinship of such prophecy and promulgation with spiritualistic prophecy and philosophy is, that of offspring from the same womb, one coming into the world with and the other without the aid of midwives.

THE PRIMAL QUESTION.

Are any portions of such actions as we ascribe to spirits performed by genuine spirits? disembodied? A conclusive answer to that single question will settle much. Prove the production of such an action by such an actor in one solitary case, and a pregnant fact is established which must remain a fact forever. Ten thousand or ten million cases of failure to furnish conclusive evidence in other trials, will not disprove a fact once established. Many failures, however, may cause the mind to query whether the proof, conceded in the solitary case, was conclusive or not, but the fact will stand as fact, until it shall be shown wherein the proof is deficient. Establish one case, and the possibility of millions like it admits of no further question. The probability of their recurrence depends upon the peculiarities, niceties and rareness of "the right conditions," and man's ability and disposition to facilitate the production of such conditions.

No other question connected with Spiritualism than such as are designed to elicit light on the one propounded above has pertinence or propriety, till that primal one has been settled in the inquirer's mind. Once settled in the affirmative, a momentous fact is learned. There is an avenue by which a traveler has returned from beyond the bound of mortal life. Can my loved ones come back? Can they help me, or I them? Is it wise to learn whether they can? Will their coming bless or curse me if they do come? Questions as to the expediency and usefulness of consulting spirits are quite distinct from the one whether they can come to earth and reply to us. The former are highly proper—should be put seriously and earnestly and answered carefully and understandingly. Experience with spirit communings is the only basis on which a proper answer can be founded. Such experience may show spirits to be often untrustworthy as advisers about many material matters which pertain exclusively to earth-life—which are under the cognizance of outward sense, and manageable by our faculties trained by daily exercise, and with which we are more conversant than spirits now are; and yet they may be very suggestive and instructive unfolders of spiritual topics, and most helpful inciters to purity, philanthropy and godliness. Chaff and wheat grow together—pure metal and dross are found interblended—and experience is the needful guide for determining what to treasure up and what to refuse.

That much seeming evil hangs about Spiritualism and is manifested in the lives of many who profess belief in it, is too obvious for denial, and too accordant with the history of all great mental revolutions to be regarded as anything more than the consequences of an incidental opportunity for multitudes of the shiftless and dissolute to change their nominal allegiance. If one will read the fourth and fifth chapters of I. Corinthians, he will find that some of Paul's nominal disci-

ples were rather pulled up by than induced to mourn over the lapses of a brother guilty of indulgence; not so much as named among the Gentiles. The meaning of his language cannot be less than that some persons, seizing occasion presented by its breaking up some logical restraints and introducing new customs and greater freedom, Christianity became an attractor of those inclined to licentiousness. Read also the history of Luther's protest against his mother church: note its influences upon him and masses who sided with him; note the indulgence attendant upon the changes he occasioned, for there the early outworkings of evil seem to be historically exhibited as the seeming effects of events that are designed to first revolutionize and then elevate society. Like young Christianity and young Protestantism, Spiritualism has its numerous zoological parasites. Such a fact is more significant of inherent vitality and strength than of intrinsic torpor and debility. As other causes have done, so Spiritualism may survive the carrying of unseemly waifs which pre-existing society hoists upon it, may cast such off, and stand before the world disencumbered of all illegitimate appendages.

CONCLUSION.

Individuals who sympathize deeply and sensitively with many who are alarmed and agitated by the progress and the disintegrating operations of Spiritualism. After and in the straight set of Orthodox Congregationalism we lived our youth and young manhood. We know the firmness of the grip which a confiding, conscientious mind desiring and praying for truth and dreading error, may lay upon both the Bible and a creed as understood and expounded in the Westminster Assembly's Catechism. We have vivid remembrance of *those* pains and dread, occasioned from time to time through seven long years, by reluctant surrenders of tenets which growing acquaintance with the Bible and perceptions of the general scope of its teachings could find no substantial foundations for in that book. Fidelity to the God of truth demanded the relinquishment of all articles of faith inharmonious with the drift of Scripture and reason, however painful it might be. Haunting dread of hell fires and eternal damnation often protested against the surrender, but, thank God, though they delayed, they could not permanently prevent the removal of scales from the mental eyes which long obstructed the glorious rays of his paternal character and the perfect naturalness and simple equity of his processes for human reconciliation with himself.

Personal experiences no doubt qualify our views as to the conscientiousness, sincerity and honesty of the great mass of those who still cling to tenets which we long ago relinquished, and these experiences let us feel toward our frightened brethren and speak of them with more kindness because of our knowledge of their condition. If anything has slipped from our pen seemingly derogatory to the good character or good intentions of the author we have been noticing—a stranger to us—it is contrary to our intention. His misconceptions of us, his positions, the tendency and quality of his book, his shortcomings and sidegoings in that, we have felt at liberty to handle sharply, playfully, seriously or ironically, according to the mood his words excited. But we have not—for there is not in us a single sentiment that would prompt to it—we have not consciously presented him as a man underserving of high esteem and respect. "Let truth and error grapple," also let Mr. Gregory and himself be amiable seconds at the duel, each insisting upon *fair play*.

Whatever vagaries of brain or irregularities of life may seem to characterize many Spiritualists, we cannot forget or overlook the vast significance of the fact, proved to us and to many a keener analyzer of evidence, that spirits do visit us. Simply as a fact, there is no more morality or immorality about it than there is about the fact that Mr. Cenis is traversable through its base of rock. In its application and effects there may be moral action. No quality of moral results, however, justifies a question as to its having intrinsic capacity for good. It is manifested subversively to laws as abiding and unchangeable as those under which man uses his organs of locomotion and of speech, and like these latter may be availed of to either bless or curse. They must be fitted to give forth beneficent evolutions somewhere, at some time. Whether this be the time and we the beings to find them beneficent, is a very proper one to propound and to answer carefully. What is needful to an adequately careful answer? Recollections of the past, candid observations of present surroundings and fair compliance with the revolutionizing spirit of the day, are obviously among the things needful.

We turn again to ancient records and read thus: "I came not to send peace on earth, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and a man's foes shall be they of his own household." Shall we take these words of Jesus as literal statement of the special purpose and permanent effects of his mission? He meant to say, that the early and comparatively transient effects of his teachings, acts and modes of life would be the production of discord, alienations and domestic strife. And such, no doubt, he had already occasioned, and this made him say, as he does above by implication, that such results were to be expected from new and revolutionizing sentiments and procedures, and were preparatory helps to ultimate good. His successors, if not he, so clashed with and agitated existing society that they were designated as "those who have turned the world upside down," and were dreaded as harmful innovators and disturbers of the public peace.

Can we infer less from his own language and his history, than that Jesus himself was incidentally a great disturber of domestic peace? In fancy we hear many a pious Jew most devoutly praying that he and his family and friends may be preserved from all contamination by that low-born Nazarene, that untutored companion of Galilean fishermen and other men and women of humble occupation and low rank in life—from one who ate with publicans and sinners, accepted kindly offices from and spoke an encouraging word for even the harlot of Magdala, and withheld condemnation from an adulteress.

We devoutly respect and love the man Jesus and his teachings. His life is a winning and lofty example of trustful, humble piety and practical beneficence, while his views of God's character and God's dispositions toward men, and requirements of them, harmonize with our highest conceptions of both divine and human excellence, and of equity, truth and right. We quote from him in deep respect, not deeming or admitting that the humility of his origin, the lowliness of his companions, his sympathy for the dissolute, the strifes, discords, or irregularities of life among his attendants and followers, are to his discredit. We note them here because the counsels, coming through the high seership and mediumship of one so gentle and pure as he was, became the evoking cause of seeming evils very like those which the Spiritualism of to-day is evolving from the hells about us.

Similarity of agencies, processes, circumstances, and primal effects between infant Christianity and the Spiritualism of to-day give ground for both hope and fair expectation that the latter has come to take up and carry further onward the work of the former, especially by demonstrating scientifically a future life and a natural road for return from the spiritual abodes—the former of which, so far as Jesus taught it, rests mostly upon his dictum, while the latter he left us to regard, as his age may have regarded it, as an occasional abnormal avenue. We trust that it may also strip his teachings of their distorting appendages and give to the world such additional spiritual light from out the heavens as the progress of the world during the intervening centuries has fitted it to receive, or its concentered errors require for their demolition.

For very nearly twenty years we have looked upon the revelations of to-day as supplemental to and explanatory of those of all past ages and nations, and especially so of Christianity and its attendant Judaism and apostolic adjuncts. Throughout the more enlightened world, common sense, reason, and science have, during the last half century, been rejecting more and more, from year to year, the claims put forth in behalf of Christianity, especially as understood and expounded by those who are denominated evangelists.

Those views which robe the marvelous phenomena occurring in one small ancient nation with such special sanctity as

makes them say, "Touch not, taste not, handle not," us, for we are "holier than" others of our kind, must cease to withhold any reputed credentials of supernatural revelations in any age or nation, from the hands of intelligence, reason, and science, where they may pass the ordeal of most rigid scrutiny, by examiners, who will reject, as spurious and valueless, whatever is not perceptibly amenable in its advent and its operations to universal laws, and in harmony with "the established constitution and course of things," or else the Bible will be soon consigned to dark closets in the libraries of the most enlightened portion of Christendom, and gradually lose special respect and favor among the common people.

Spiritualism seems better fitted to energize and direct the destined scrutiny, and, at the same time, arrest the strong setting of the world's leading minds toward such materialism as not only makes sad a result of the organization of matter, but implies the subsidence or annihilation of soul, when the body becomes disorganized, than any other *ism* we now perceive in operation, and claims our steady support for the good it may do in that direction as well as many others.

426 Dudley street, Boston, Mass., Dec. 25th, 1872.

VIOLETS.

BY MARY L. MASTERS.

It was just in the coolest nest of a place,
Down in the sparkling dew,
Where the tall grasses stood up so stately and green,
Like sentinels brave and true,
That out of the brown mould, one day in the spring,
A little violet grew.
And the warm summer wind, when he came from the west,
Breathing freshness around,
As he happened, one day, to stroll down to the glen,
Kissed the bright bud he found;
And nobody knew why his breath was so sweet
After he passed the ground.
And the cool, summer raindrops that trickled adown,
Sparkling like diamonds fair,
As they rolled softly down to the flower's heart,
Lovingly nestled there;
And the fresh evening dew saw the sweet place too,
And stole for itself a share.
But nobody knew of the sweetness hid there,
Save the wind and rain and dew.
The gay trains of ladies that swept down the glen
At times, they never knew;
They gathered the roses and lilies, but ne'er
Looked where the violet grew.
It was down in the glen where the violet bloomed,
There lived a maiden fair—
A sweet little maid, with a calm, quiet face,
And ringlets of golden hair,
And a young heart as pure as the thoughts that arose
When she whispered her evening prayer.
But the God who had given her life had willed
That life should its burdens bear;
And he knew that was yet in its spring-time years
That she would die with many a care,
And the traces of toil rested on her young hands,
And the small feet, brown and bare.
And none knew the sweetness of that pure young life—
None ever knew; for when
The trains of gay ladies and lords swept sometimes
With laugh and song down the glen,
If she passed, they but smiled—"Tis a cottager's child,"
And thought no more of her then.
But one day when the chill of the autumn fell,
Brightening the sunny land,
They who passed saw a little pale form lying still,
Gold curls by the west wind fanned,
And a fresh-gathered violet lightly clasped
In a little faded hand.
God knew why the violet bloomed all so fair
In the grassy glen alone,
And he knew why the sweetness of that young life
Blossomed unseen, unknown,
Till he gathered them in his loving hand,
And made both lives his own.
And the lesson for us? Why, 'tis simply this:
He noteth the sparrow's fall;
He loveth whatever his hand hath made,
And careth for great and small;
He knows where the violets blossom for him,
And he will gather them all.

SCRIPTURE EXPLAINED.

Jesus said, "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." That was the experience of his time. But John the Revelator saw "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stand before the throne, (reason and conscience,) and cried with a loud voice, saying: Salvation to our God (wisdom and revelation) which sitteth upon the throne." "In the midst of the throne, and round about the throne, were four beasts, full of eyes before and behind." "The first beast was like a lion." [Self-reliant, physical force, to repel and construct.] "The second beast was like a calf." [Homogeneous, social, mutual, national.] "The third beast had a face as a man." [Philosophy, science, commerce, literature.] "The fourth beast was like a flying eagle." [Spiritual, ascending in the ethereal element.] "And the four beasts had, each of them, six wings about him, and they were full of eyes within."

These four characters represent the four dispensations of development, and still retain their distinct identity, each having eyes and motive power. "All are *unit*, and perfect the man." "And when they give glory and honor, the four and twenty elders," or leaders of organizations, will "cast their crowns before the throne," of reason and conscience supreme. Each in order assumed the supremacy over the preceding character. Hence Spiritualism has a great work before it—to harmonize these essential elements, so that one may not impede or obstruct the other. "The voice of the fourth beast said, Come and see!"—Rev. vi:8. "And I looked, and behold, a pale horse; and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, [the physical—the moral, intellectual and spiritual being the other three characters or beasts,] to kill with sword, and with hunger, and with death, and with the beasts of the earth."

"The pale horse" is physical disease, which results in death; "and hell followed with him," as a natural sequence of an imperfect and immature being existing in this or thrust into the next phase of life. "And, power was given unto them over the fourth part of the earth [life], to kill with the sword [war], and with hunger [dyspepsia], and with death [infantile], and with the beasts of the earth [animal food]." "And the fourth beast," the spiritual, says, "Come and see" what the professed Christian (?) churches have left for Spiritualism to do—to heal people of physical disease, "and preach the gospel to the poor."

The life is more than meat, and the body more than raiment; yet too often is this changed, end for end. "Servants upon horses, and princes walking as servants unto the earth." It is the work of Spiritualism to widen the way that leadeth unto life, and augment the number that find it, by "going about doing good," healing the sick, preaching to the poor, and "casting out devils." ELIJAH MYRICK.

Ayer, Mass.

WIFE NUMBER FOUR.—A New Hampshire paper tells this story: The fourth wife of a man in the Eastern part of Milton was (as is usual for ladies after marriage) regulating the fixtures in general about the house, and went into the attic, accompanied by a boy of some six or seven summers, where she found a pair of neatly-made saw-horses, such as carpenters use in cutting lumber. She said: "Sammy, my son, what are these horses for?"

"Well, father keeps them horses to put his wives' coffins on."

Imagine that span of horses taking a Sam Patch leap from the attic window of a two-story house, with, "I guess my coffin won't ride you this week."

An Ohio woman was struck deaf and dumb without preliminary symptoms, while milking a cow, recently. The moral points itself.

... ..

The West.

Warren Chase, Regular Correspondent.

Office at his Chamber, Reform and Liberal Hall, No. 611 North Fifth Street, St. Louis, Mo.

"SEED CORN"

Is the name of a series of tracts composed of pious persons, and issued by the American Tract Society for general circulation. No. 123 of this series fell into our hands near a revival effort being made in Kansas. It calls on all to love the Bible and the Gods it treats of and whose book it claims the Bible to be. If these tracts were issued by a class of people that had never been taught in our school and had no education, or opportunity of knowing anything of mental science, we could excuse the blunders and nonsense, but claiming to be educated, and assuming to be teachers in morals and religion, we must hold them accountable for offering this rotten and germless "seed corn" to the public as genuine. The tract referred to calls upon us to love what is not lovable, and holds us accountable for not loving it, when we could not if we would, since love is not voluntary, and of course no person can be justly punished nor held responsible for involuntary actions, and as belief and love are both involuntary in our constitution, we never can be justly punished for our unbelief and want of love for that which we cannot love nor believe in as the word of any God. For ourself we have never been able to believe in nor to love the Bible nor the Jewish God, and since it was not possible for us to do it, if we are to suffer for that unbelief it is only a part of the Calvinistic fatality that made us as we are and sentenced us before the "foundation of the world" to the fate we could not escape. Neither is it in our power, constituted as we are, to profess to believe what we do not, and thus get credit with the churches oneath under a mask that we are sure would drop off at death, leaving the soul uncovered with even Christian charity.

It is rare indeed that we have seen one of these tracts that was fit to be read by intelligent persons. They seem to be mostly addressed to the children, and to ignorant and illiterate minds, which are the sources of Church growth. While this "seed corn" was on our table, another tract just issued in Lawrence, Kan., by N. Lloyd, tract attorney at law, is dropped on our table beside it. It gives an account of a meeting held in the jail, or called to be held there, to pray and express sympathy for and threats to the prosecutors of a very efficient and devout Christian character who is imprisoned on his own confession of certain crimes of which he was accused. The above-named attorney being the complainant in the case, he places his statements before the people in a tract to counteract any false impressions that might grow out of the statements made in the prayer-meeting, and we cite it to show the value of having the heart changed, getting religion, and loving the Bible and Christ supremely, and our fellow-beings next at all. The tract says of the prisoner:

"He has resided in this city the brief period of two years and six months. On the bright side of his life picture, these things appear:

1. During a period of more than four-fifths of such residence, he has been a notorious member of the local Baptist Church.
2. Church of the Church, he has made great professions of piety, and with much physical fervor and words, he has exhorted sinners to repentance. Apparently for this purpose, he has frequently occupied defunct pulpits, and once, within the writer's knowledge, this devout man conducted a religious revival for weeks at Perryville.
3. He has neither been a drinker nor swearer. This is a fair statement, it is submitted, of his piety and his virtues. On the other side of the picture, look at the crime laid to his account, not by our man alone, but by as many as there are accusations.
4. Forgery of three checks on the Second National Bank, by which he obtained and kept as his own, Solomon Robinson's money.
5. Forgery of the name of Frederick Byrne to an appeal bond, and of this offense jury made out a larger amount.
6. Obtaining by false pretenses, from Francis Ellmore, his note for six hundred dollars, and three hundred dollars in money.
7. Obtaining by false pretenses, from the National Insurance Company, three hundred dollars in money.
8. Obtaining by false pretenses, from a Mr. Gage, one hundred dollars in money, and his note for a larger amount.
9. Attending on his way to the Perryville revival to obtain by false pretenses, from H. H. Howard, thirteen head of cattle.
10. Perjury in a suit of his own, against George Carter, before Justice Parsons. Of this offense, he was found guilty by his Church, notwithstanding an attempt of one of the signers of yesterday's call to count an appeal for him.
11. Perjury in a reply in suit against Frederick Byrne, before Parsons.
12. Perjury in making an affidavit before Parsons in the suit of Lewis and Allen against himself.
13. Perjury in the suit of Lewis and Allen against himself, before Judge Cronkright, before Justice Christian.

14. Perjury before the judges of election at the fifth ward polls, last November.

15. Arson, in burning the house of George T. Clarke, that he, the prisoner, might obtain insurance on the house.

These are felonies; here are misdemeanors:

1. Illegal voting in the spring of 1871.
2. Illegal voting in the fall of 1871.
3. Illegal voting in the spring of 1872.
4. Attempting to vote illegally, in the fall of 1872.

5. Making a conveyance to Mr. Hamilton, with intent to defraud creditors.

6. Making a conveyance to Mrs. Lawrence, with intent to defraud creditors.

Here is a list of felonies and misdemeanors, which, when combined, as having been committed within two years, by a professing Christian, is almost enough to shock mortal sensibility, and far into perfect faith a more suspicion of it.

We have been for half a century a close observer of the lives and characters, in contrast of Christians and so-called infidels, and honestly confess that our observations compel us to say that the latter generally and taken as a class of citizens bear the best characters, and are the best citizens, and hence we declare the worthlessness of Christianity as a moral restraint against crime even, and as to its effects on the spirit-life we have the best assurances that it is worthless there also, and yet one of the popular and distinguished Christian politicians of Kansas, Gov. Harvey, is one of the Vice Presidents of an organization, so as to outlaw all such persons, and make this a Christian nation with a Christian government, and let such characters as the above rule it.

"We have just returned from Kansas, not 'leaving Kansas' as formerly, but thriving Kansas, and we bear unequivocal testimony to

the general intelligence, liberal ideas, free thought and material prosperity of that young State. There are opportunities yet for thousands of new homes on Kansas soil, and the price of land is yet low, and kind hearts and open hands will welcome new settlers who deserve it.

LEGISLATIVE NOTES.

March 1st we had the pleasure of meeting with two legislatures in the State House of Kansas, at Topeka—that of Kansas and that of Nebraska—the latter on a visit and pleasure-trip. The two honorable bodies had eaten a late supper and danced with the ladies the night before, and did not appear to so good advantage as they would at other times, but we had a good opportunity to contrast them, and to view the distinguished Kansas state-men who seem so highly pleased to think they have broken the power of Senator Pomeroy, whose wealth and religious influence gave him a power it has long been dangerous for any politician to oppose who hoped for or expected office in the State.

The Kansas body is composed of younger men on an average, and, we thought, looked rather more like honest, inexperienced and well-disposed politicians. Their reception of their neighbors was frank, cordial and easy, but with the evidences, want of system and lack of urbanity so common in Western life. It lacked the polish, but it was evident the free and easy welcome was in it, however rudely expressed. They were welcomed and wandered about where they pleased. By the politeness of a friend and the advantage of "Ex," we got a seat inside the bar, and might have passed for a member had we not been too old for that crowd.

We noticed some valuable signs of improvement on the old legislative times of twenty years ago. The engrossing clerk is Miss E. Binstort, the enrolling clerk is Miss Elroy, and the assistant docket clerk, Miss Haas, and five little girls are employed for pages on the floor of the house, with three little boys all at three dollars per day each. These are good signs for women in Kansas, and show a growing sentiment in favor of the equality of the sexes that will soon extend suffrage to them. The two speakers in their brief addresses spoke highly of the youth, beauty and growth of their respective sister States, and each claimed some advantage for his own; but the Kansas speaker rebuked Harper, and called his neighbors to witness the imposition of the picture.

We saw and heard enough to satisfy us that Pomeroy's occupation was gone, like Othello's, and that York is not much better, as he seems to have been a willing instrument of betrayal. Whether for public or private good, it deprives them of the confidence of their friends.

DR. P. B. JONES.

The healer by magnetism and spirit-aid, is doing a good work in Atchison, Kansas, as we learn from the papers of that city, and from his own account of success. We have known Dr. Jones for many years as one of our most faithful and devoted Spiritualists, even when he was making pictures in his gallery, and pressing the consideration of the philosophy and phenomena on the attention of his customers, often to the injury of his business, but he was honest, and he meant to press home the truth even at his own cost. After being twice burned out, at Davenport, Iowa, he gave up the photographing of his son and went into the field as a healer, where the spirits wanted him to go and to work, and since he yielded to the invisible guides, his success has been to him and others astonishing.

The Doctor thinks of going to St. Louis to locate permanently in the healing business, and of opening spallable rooms to receive and treat patients ill cured. If he does so we anticipate a success for him in curing many people who would not dare testify that they were cured by spirit-aid, in any way. We have many sick people in the city that would be glad to be cured, even by the devil, if their neighbors did not know they let him do it. We have a surplus of superstition in St. Louis, which is the religious boast of some of our citizens, based on the number of churches, which to us is only an evidence of ignorance and superstition.

A POINTER.

Olivia F. Shepard, of Princeton, Mass., sends us a sharp-pointed little missile on the all-important subject of woman's dress. Men, women and angels know the necessity of reform in this matter; but what the power is that can overcome the destructive force of Paris fashions we do not know. Our Christian women in St. Louis are largely scandalizing Paris for its social evil, or quoting French laws against the social evil law of our city; but all of them who are able follow their dress fashions, however exposing to health or propriety; and all who can, go there and send their daughters there as the resort of wealth and pride. Consistent Christianity turns up its nose at home fashions, and goes abroad for enjoyments. Hope she will sell largely, but fear not.

LECTURES IN TOPEKA, KANSAS.

Among the best and most intelligent audiences we have addressed in the West were two, on Sunday, March 2d, in Topeka, Kan., in which were quite a number of the members of the Legislature and State officers, with an ex-Governor and one or more clergymen, in the afternoon. Our Bro. Taylor has done a good work in Topeka, and has now moved to Leavenworth to engage in a healing institute, but we trust not to stop lecturing and teaching the New Religion, which has of late filled his soul to overflowing in rich sentences.

Thomas Gates Forster in Troy.

DEAR BANNER—Last evening our good brother, Thomas Gates Forster, closed his labors in this city with one of the best discourses we have ever listened to. His subject, "What and where is God," was handled in that mastery and logic at St. Louis peculiar to Prof. Dayton, than whom there is no more logical reasoner on the spiritual rostrum. Bro. Forster—very much to our disappointment—has been obliged to give up his engagement with us on account of his health. The doctors, on both sides of the "great river," "he must rest," so that he now retires from active service in the field, for six months, and at the end of that time we earnestly hope and pray that the doctors' predictions may be verified, and that he will again mount the rostrum "a new man," so far as his physical health is concerned, but the same old one so far as his inspiration is in question.

Since Bro. Forster has been with us he has received an offer from the New York City Society, of an engagement for one year, which he is obliged to decline, and has resolved not to lecture any more before next fall.

Fraternally yours, B. STABUCK.
Troy, N. Y., March 10th, 1873.

Letter from Emma Hardinge-Britten.

EMMA HARDINGE-BRITTEN—Dear Sirs:—The question has been frequently asked me directly, and the report has been busily circulated indirectly, that I have renounced Spiritualism and given up my engagements on the spiritual rostrum.

As it is not my custom to deal indirectly in any way, you will very much oblige me if you will give publicity to the following statement: I never have, and never can, while I have life and sense, renounce Spiritualism, as I understand it; but I do renounce and denounce free loveism, and find a great amount of this doctrine saddled upon Spiritualism, and a great many Spiritualists professing and acting out its teachings, under the name of Spiritualism. I have resolved to separate my teachings from free loveism, and my association as far as possible from free loveists, both now and as long as I recognize Spiritualism to be the pure and holy belief I deem it. Remembering the torrents of abuse that were poured upon me some months since, when I announced views of this character, although I did not then, and shall not in future, condemn myself about it, I should still forbear from again exposing myself and my belief to such vituperation, did I not perceive that it suited the purpose of such opponents to try and shuffle me out of their path by giving rise to the report that I had cancelled my engagements and renounced Spiritualism. I have cancelled some engagements for reasons which only concern myself and the parties who engaged me; but until I am convinced that Spiritualism and free loveism are synonymous terms, I will not allow any slanderer to circulate the report that I have renounced that holy faith which, in my interpretation of its meaning, is the best possible, corrective, for free loveism, animalism, and all its corollaries.

For those committees who desire to hear from my lips the teachings which for the last sixteen years of my life I have faithfully and without stint of labor or self-sacrifice devoted to the exposition of Spiritualism in its purest and highest revelations, I am still a Spiritualist lecturer, still ready to make engagements with them, and fulfill them as the spirits give me utterance. With those committees who, under the pretence of maintaining "a free platform," suffer the noble truths of Spiritualism to be confounded with and disgraced by the teachings of animalism—with those who help to sap the morals of the young and furnish an excuse for hoary-headed sensualities, by maintaining a platform where impure morals and shameless doctrines are preached under the guise of "Spiritual Philosophy"—with such as these I have nothing to do. With such I have renounced the Spiritualism they teach, and the doctrines which are fast branding the whole cause of American Spiritualism with an ill odor all over the world. To help maintain this subtle truth in its purity is the Catholic spirit of encouragement for all reforms, whether religious, moral, social, or scientific, that will make man purer and better, help him to trample his passions under his feet, not give him a philosophy excuse for indulging in them—for such Spiritualism as will make the world wiser, better, and more truly spiritual, I am ever ready to live, work, teach, speak, and labor; and all who feel with me in these respects may assure themselves that they will ever find a faithful worker and willing co-laborer in

EMMA HARDINGE-BRITTEN.

N. B.—My address, as a Spiritualist lecturer, is still in the columns of the Banner of Light, and those who desire to hear Spiritualism, not animalism, may still command my services.

251 Washington St., Boston, March 5, 1873.

Spiritualist Lectures and Lyceums.

MEETING IN BOSTON.—Jude Hall.—Free Association. The Sixth Series of Lectures on the Spiritual Philosophy in Jude Hall, every Sunday, until April 1st. Speakers of known ability and eloquence have been engaged. Stagnant and unimproved minds are being renovated, and seats for the ladies of the room can be procured at Mr. Lewis B. Wilson, Broadway, Boston, Mass.

Profr. S. B. Brittan, 251 Washington St., Boston, Mass., March 5, 1873.

Spiritualist Lyceum.—This Society meets every Sunday evening at 7 o'clock, at Washington Street, for the purpose of discussing the discussion of interesting topics, and improving the mind by the study of the sciences of the mind and the principles of Universal Progress.

John A. Andrew Hall.—Free Association. The Lyceum of the Lyceum, every Sunday, until April 1st. Speakers of known ability and eloquence have been engaged. Stagnant and unimproved minds are being renovated, and seats for the ladies of the room can be procured at Mr. Lewis B. Wilson, Broadway, Boston, Mass.

Profr. S. B. Brittan, 251 Washington St., Boston, Mass., March 5, 1873.

Profr. S. B. Brittan, 251 Washington St., Boston, Mass., March 5, 1873.

Profr. S. B. Brittan, 251 Washington St., Boston, Mass., March 5, 1873.

Profr. S. B. Brittan, 251 Washington St., Boston, Mass., March 5, 1873.

Profr. S. B. Brittan, 251 Washington St., Boston, Mass., March 5, 1873.

Profr. S. B. Brittan, 251 Washington St., Boston, Mass., March 5, 1873.

Profr. S. B. Brittan, 251 Washington St., Boston, Mass., March 5, 1873.

Profr. S. B. Brittan, 251 Washington St., Boston, Mass., March 5, 1873.

Profr. S. B. Brittan, 251 Washington St., Boston, Mass., March 5, 1873.

Profr. S. B. Brittan, 251 Washington St., Boston, Mass., March 5, 1873.

Profr. S. B. Brittan, 251 Washington St., Boston, Mass., March 5, 1873.

Profr. S. B. Brittan, 251 Washington St., Boston, Mass., March 5, 1873.

Profr. S. B. Brittan, 251 Washington St., Boston, Mass., March 5, 1873.

Profr. S. B. Brittan, 251 Washington St., Boston, Mass., March 5, 1873.

Profr. S. B. Brittan, 251 Washington St., Boston, Mass., March 5, 1873.

ing of Sunday, March 9th. Good music by the quartette.

Mrs. Mary M. Hardy's session on the evening of Sunday, March 9th, was interesting and profitable in a spiritual sense.

CHILSEA.—Bouquet Hall.—Dr. John H. Currier, of Boston, delivered an eloquent address at this place, Sunday evening, March 9th, his thoughts evidently receiving the endorsement of all in attendance.

EAST AMHERSTON.—Phenix Hall.—Lilla H. Shaw, Guardian, reports: "On Sunday, March 2d, the customary song and Silver Chain recitation were given by Harry Lee, Fish, Lizzie Seavey, Cora Beal, Ira F. Lowell, Lanna Shaw, George, Cora Beal, and Mrs. Vining. A fine essay by Miss Jennie Beals, on 'Who are citizens?' was read by Cora Beal. Our Musical Board were all present, so that the Wing Movements were energetic and inspiring. The question, 'Is our present common school system the best the present generation can produce?' was ably discussed by E. R. Studley, Lanna Shaw, and L. J. Holbrook, and proved so interesting that, by an unanimous vote, it will be considered again. The Grand and Target Marches were well conducted. Closed this session by singing from the Lyceum Guide."

WEST HARTWICH AND DENNIS PORT LYCEUM.—Concert Hall.—A correspondent writes: "On Sunday, March 2d, the Children's Progressive Lyceum, after going through with the usual exercises, had speaking by Misses Daisy Lathrop, Anna Kelley, Master Jerry Kelly and L. L. Lathrop, reading by Mrs. Everett Harris, Neri Chase, and Henry A. Mason, of North. Exchanges and music upon the organ by Lilla Baker. Miss Daisy Lathrop also performed at the organ and sang a song; after which, forty-five members took part in the grand banner march."

The Society have lectures occasionally, also dancing and socials, the proceeds of which go toward defraying the expenses of the Lyceum."

Three Days' Meeting in Philadelphia—Seventh Annual Meeting of the Pennsylvania State Society of Spiritualists.

The First Association of Spiritualists of Philadelphia had their regular Sunday meeting at Institute Hall, north-east corner of Broad and Spring Garden Streets, on the 2nd of March, Mrs. S. J. T. Brigham will lecture at 10:30 A. M. and 8 P. M. Lyceum No. 1422 G. St.

This Association, in conjunction with the State Society, will celebrate the 25th Anniversary of Modern Spiritualism on Monday, the 21st of March, at 2 and 8 P. M. Mrs. Brigham and other speakers will be present.

The Seventh Annual Meeting of the State Society will convene in the same hall on Tuesday, April 1st, at 10 A. M., 2 and 8 P. M.

The friends throughout the State are earnestly invited to attend and participate in the business.

ELIZA L. ASHMEYER, Pres.

HENRY T. CHILD, M. D., 611 Race Street, Sec'y.

A Discussion.

EMMA HARDINGE-BRITTEN.—The question as to whether or not these views are destined to end all strife, and under favorable conditions can communicate intelligibly with their friends in earth-life, will be considered by Mr. M. T. Mosey, affirmative, and Rev. A. N. Craft, negative, the discussion to commence on the 23rd of March, at 10 P. M., to continue indefinitely.

Yours truly, E. BROWN.

Verona, California, Cal., N. Y., March 4th, 1873.

LIST OF LIBERAL LEAGUES.

St. Louis, Mo.—M. A. McCord, President; J. Gallion, Vice President; P. A. Loggins, L. La Grille, Secretaries; R. K. Thomas, Treasurer.

Boston, Mass.—J. S. Rogers, President; A. Davis, J. W. Smith, Vice Presidents; J. P. Titcomb, H. A. Bacon, Secretaries; J. A. J. Wilcox, Treasurer; H. H. Hanes, W. Clarke, R. H. Storm, Executive Committee.

Verona, California, Cal., N. Y., March 4th, 1873.

PROF. S. B. BRITTAN'S New Quarterly Journal OF SPIRITUAL SCIENCE, Literature, Art and Inspiration.

Embracing the Spiritual Philosophy of the Imponderable Elements and Invisible Powers; the Science of Mind in all its Faculties and Relations; the Rationale of the Immortal Life and Spiritual World, and the Principles of Universal Progress.

Contents of No. 1, Vol. I.

HON. N. P. TALLMADGE. (With a Portrait.) By the Editor.

THE MILLER-GUESTS. (Poetry.) By Annette Bishop.

PHILOSOPHY OF THE NINETEENTH CENTURY.

By Prof. J. H. Buchanan, M. D.

THE ENEMY OF THE FUTURE. By the Editor.

SOILS AND SCIENCES IN SPIRITUAL LIFE. By Emily Green McPherson.

GREEN McPHERSON. (Poetry.) By T. L. Harris.

MYSTIC OF THE BATTLE. By J. K. Ingalls.

LABOR, WAGES AND CAPITAL. By J. K. Ingalls.

SPIRITUAL MATHEMATICS. By Prof. A. P. Ewell.

WINNIE WILD. (Illustrated.) By the Editor.

WISDOM ARTISTS. (Poetry.) By John W. Wilson.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.

THE FUTURE LIFE. (Poetry.) By Charles H. Beal.