

THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

AN EXPONENT OF THE

OF THE

NO. 16.

A. J. DAVIS'S "TEMPLE."

"A little biography connected with the production of the 'Temple' may illustrate what I wish to say: About the first of last May I received a sudden shock which waked me at five o'clock in the morning. I instantly dressed and walked out. Before breakfast I had learned that the needs of the world called for a book on the subjects treated in the 'Temple.' During the entire month my mind was (as is common with me for a few weeks before writing) in a very tense and thoughtless condition—about what March is to June—disturbed by indefinite influences, and never for twelve hours steady enough to be engaged or depended upon for anything. About the first of June I wrote the first chapter; and then began, the period when clairvoyance was voluntary, with which I instituted investigation into asylums, hospitals, almshouses, &c., &c., continuing at intervals during the entire month, writing nothing but memoranda of things seen and conclusions arrived at by reasoning, impressions and suggestions from many worthy persons in the Temple of Akropanamego. Many of these things (intense

Dr. Davis adverts to the injunction of physicians and other persons, ignorant of Spiritualism, decide, that "mediums are impostors." Many instances of the unimpeachable reality of regular practitioners to the evidence of spiritual phenomena can be found in their books. Dr. Davis has devoted eleven pages in his "Obscure Diseases of the Human Brain"—pages 230-240—to the personal narrative of a young lady, evidently a clairvoyant and an impressionable medium, taken from the American Journal of Insanity. She relates instances of visional promission of the decease of relatives and friends, that were almost immediately afterwards verified by the event. She saw apparitions of persons that, at the time, she supposed to be living in distant countries, in the enjoyment of their ordinary health, but

HER BIRTHDAY.

"Next week is my little one's birthday,"
said, as I sat down to my work;
"As the dainty white dress I was making;
"She is two years old in May."

And I thought how fair and dainty
Would my two-year-old darling be,
In the dress like a web of snowflakes,
As white as white could be.

"I will put some buds from my roses—
Among her beautiful hair,
And a lily-blue on her bosom,
And she will be so fair!"

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To-day is my darling's birthday—
In her new, white garment dress,
She lies in the parlor yonder,
With a lily on her breast,

Still I know it is not my darling
In the little cradle there;
She is keeping her birthday in Heaven,
Where the sinless angels are.

They have given her a new white garment,
Not made by earthly hand—
And crowned her with leafless flowers
In the sunny spirit-land.

A New Orleans paper, the Magnolia, is edited by Madame Massena, a creole.

THE TWIN RELIC AGAIN

Parley P. Pratt, one of their twelve, whether it is not an outrage upon outsiders. A SPIRITUALIST.
[We were speaking of the simple fact of polygamy, and

Who would like to undertake to prove that it is a mystery. To prove it would be to prove the doctrine of a creator and a creation; of a universe of change and inharmony; a universe of something made out of nothing; a universe of pe-

Spiritualism was attacked by Rev. David Walker, pastor of the Christian Church, of this place, in a review of one of Bro. Peabody's lectures. On the following Sunday night, Bro. P. returned here by reviewing the reviewer. It was a grand effort, you may depend. The whole discourse was replete with logic and eloquence, and it has been generally admitted by the church people who were present, and who have read the discourse, that Bro. Peabody came off entirely victorious. The choir, which performed regularly twice on Sunday, was organized upon the shortest notice, and all volunteer amateurs had to learn all their pieces from the "Spiritual Harp." These have pleased every one with their sweet and harmonious music. Even Bro. P. spoke of the choir in the most complimentary terms. In conclusion, I am most happy to state that this course of lectures was a success, and that many of our people thank the good spirits and angels for the many grand truths and kind words of advice that fell from the lips of Bro. Peabody.

Letter from J. K. Bailey.

DEAR BANNER—Since writing last, I have visited and lectured at Saratoga and Rushford, Minnesota; at West Salem, Eau Claire and Augusta, Wisconsin. At each of these places I found warm friends and noble representatives of our cause. At Eau Claire, Wis., the field is new, only two or three lectures having been delivered there by Rev. J. O. Bailey two years since. I believe I was told that Mrs. H. T. Stearns lectured at Eau Claire several years ago.

I had three meetings, good attendance, and attention, with apparent satisfaction and awakened interest. Rev. D. M. Haggard, of the Christian denomination, responded to my invitation for questions and a few minutes' criticism. The first evening he "started in" rather nastily, with questions, which were answered satisfactorily, to the most of the audience. The second he undertook a fine ministerial strategic movement. He arose on my invitation for questions, and reading extracts from the advertisement of the meeting, announced that he "would proceed to criticize my positions, evidence and arguments" in his own way. I thought not; and after a short parley and a vote by the audience for each to occupy ten minutes alternately for a half hour, he proceeded to read extracts from Moses Hull's published statements; also from W. P. Jamieson, William B. Potter, J. S. Loveland, the celebrated Cleveland Convention Committee's Report, and others of like tendency; claiming, because these individuals testified to failures, misstatements, absurdities, etc., that therefore the whole movement falls to the ground—is a delusion. I reminded the audience of statements by all these witnesses—which the Reverend gentleman had read—that each declared these were genuine manifestations; and as "ever so many" negatives—failures or frauds—could never destroy a fact—a demonstrated phenomenon—therefore, by his own witnesses, he was bound to put the other side of the question. I then used the following evidence—strong testimony of phenomena witnessed by the narrators.

The third and last evening—the Reverend gentleman still being combative—after I had used about two hours' time, the audience voted an hour's discussion; ten minutes alternately to each of the speakers. Well, I think they were sufficiently punished for being angry, as my opponent used his entire time in reading like extracts, and from the same authors—simply garbled extracts of various writers, who, though advocating Spiritualism, have sharply criticised some of the phenomena and the philosophies which those writers do not accept; and made a few assertions, illogical and even absurd. I had so little to answer, that I gave no opportunity to continue to present evidence and argument in behalf of our truths.

The meetings awakened considerable interest in Spiritualism at Eau Claire and discussion "around town," which will of course ultimate in good.

There are generous, noble men and women in our ranks at Eau Claire, as also at all the places we have visited. I can name one without mentioning all, and I have no disposition to enlarge on an analysis of merits and demerits, nor would a due regard to your space, dear Banner, permit the distinctions, or even a list of names.

A few more weeks in this State, and I anticipate visiting Western and perhaps Northern Michigan.

In the good work, ever earnestly yours,
August, Wis., Dec. 4th, 1871. J. K. BAILEY.

P. S.—Permit me to add that I thank those friends who have so warmly commended, by letter, my position upon the "New Departure" of the American Association of Spiritualists. This will be my answer to their kind words of sympathy and approval, which are ever most acceptable to the honest, earnest toiler—instead of by letter.

J. K. B.

Minnesota.

NORTHFIELD.—As Agent of the Minnesota State Association of Spiritualists, it is my duty to report, through your columns, Messrs. Editors, of my doings and whereabouts. This Association met at Faribault, Rice Co., Oct. 27th, and continued in session three days. After acting as their Agent for two years and a half, the Executive Board said to me, "You are going for another year. Let us not have the trouble of changing mediums," whether in ladies' dress or single-breasted coat, make a note of this, and advise lecturers accordingly. We have got well under way in our work, and mean to fight it out on this line.

To the Spiritualists of Minnesota, greeting: Your Agent made a report of labor done in the State last year; said report was read before the Convention, and accepted. A detailed report has been withheld from publication, through some cause or other unknown to your Agent. I herewith enclose the main items, that all may see just how our Association stands: Places visited, seventy-four; number of lectures given, one hundred and seventy-six; number joining Association, one hundred and forty-six; paying to Association, \$18.00; paid to the Southern Minnesota Association, \$14.73; paid on subscription, \$8.00; making in all \$450.33; expenses for year were \$38.15; deducted, leaves \$412.18; yearly dues not paid, \$163.50; subscriptions not paid, \$82.00; making in unpaid dues, \$545.50; added to balance on hand, makes \$937.78.

Your Association, when organized, numbered 75 members; you now have a membership of 426 persons. This shows a successful year.

My report for November is as follows: Places visited, Morrisstown, Elysian, Okama, Wilton, Waco, Aurora, Oak Glen, Blooming Prairie and Watonwan; number of lectures given, 19; number joining Association, 3; amount received in collections and dues, \$32.81; expenses, \$8.05. My route was up the Minnesota Valley Road, thence down the Southern Minnesota Association, thence to the Milwaukee and St. Paul Road from Ramsey Station; thence to the Winona and St. Peter and River Road. I will get around just as fast as I can; and I hope that every member of this Association, whose yearly dues are not cancelled, will make it a point to have the money ready when I come; it will make it better for the Association, and much more easy for the Agent. Please remember that the Banner of Light and the Religious Philosophical Journal are exponents of our faith, and need your undivided support. I am, as ever, a friend to mediums, and a defender of the faith. My address is Northfield, Minn. J. L. POTTER, St. Peter, Minn., Dec. 1, 1871.

Connecticut.

HARTFORD.—S. W. Lincoln writes, Dec. 13th, as follows: "Our Society is overwhelmed with the deepest sorrow. One of our most earnest and active workers, Bro. Abram Spencer, was killed by the cars, on the afternoon of the 11th inst. A calamity so sudden and overwhelming seldom falls to the lot of man. Bro. Spencer had been absent from his home and place of business not over one hour, when he was brought to his grievous end. It is not too much to say, that he was a noble example of a consistent man and Spiritualist, living his faith with all his heart and strength. It is but a few days since he stood by the table where I write this, and in the most earnest manner declared that, 'to see Spiritualism thoroughly established as the religion of the world was the overwhelming desire of his heart.' Then he was ready to go. This was something so earnest in his speech, that one is compelled to think that the 'shadow' was already cast upon him. In a conversation with his wife, eight days previous to his death, she informed me that she had recently had the warning dream that always came before a death in the family. But he has gone to realize the truth of that which was more than faith, talking with him the consciousness of having given the right hand of fellowship to the spirit-world.

In the grand work of human redemption. Sad though it is that he should go in such a manner, yet we have the abiding faith that he yet lives. Faithful to his convictions of right, honorable and true in his dealings with his fellow-men, he has left us an example which, for us to follow, will be to honor his memory, and erect in our own hearts the only enduring monument that will stand the test of time. He was the Treasurer of our Association.

We have had no meetings until last Sunday, the 10th inst., since I wrote you before—nearly four weeks. We were again electrified, on that occasion, by the eloquence of the spirit-world, through our State Agent, Miss E. Annie Hinman. Nothing has ever pleased better. There was one universal expression of delight. Miss Hinman must rank with our best speakers. Mrs. Nellie J. T. Brigham comes to us the second Sunday in January. Our meetings show an immense strength of the liberal element in our city, which we hope soon to get in working order."

Delaware.

WILMINGTON.—Charles Kenyon, (of Chicago,) writing from Wilmington, Del., Dec. 11th, says: May I, a stranger to Spiritualism, and also to Wilmington, be allowed to give to the readers of your common sense paper a brief idea of my feelings last evening in listening to a discourse delivered here by Mrs. Frances Ingman, entitled "God's Newspaper," a radiant policy cutting up of tradition, and an eloquent, classical arrangement of the Creator's advertisements for his world and worlds without distinction.

I am a churchman, a Baptist by profession, but have been shaking beneath doubts and fears for a long time, and believe some good influence (I know nothing of the mechanics of the spirit,) carried me last eve to the Spiritist meeting in this place, to listen to a lecture which caused me to resolve to go among such people often; and my appetite has been sharpened. I assure you, by listening to this lady, whose personal appearance is regal, and who is an ornament to any profession. I want some more common sense cathartics. I need purging of doctrine. I need to find what place I occupy in the columns of the great paper named "Creation."

Now, dear Banner, I want you to insert this, that perchance some other weary traveler, in resting by the wayside for a Monday's train, may be carried by some good influence into a spiritual meeting, to hear, if not "God's Newspaper" read, something as spicy, reasonable, classical and speaking.

By the recent Chicago fire, which the lecturer said she did not really think was one of God's punishments, I have lost the most part of my wealth, and may have time now to look up the merits of Spiritualism.

Maryland.

BALTIMORE.—P. C. C. writes: "The First Young People's Spiritual Association of the United States, which is located in the city of Baltimore, Md., gave a grand entertainment in their beautiful hall on Thanksgiving evening. The enterprise was a great success, and worthy of the young people of the Association.

This Association has been in operation since last August. Their rooms are open to the public of every evening, where liberal and spiritual literature may be found. One evening in this week is devoted to a circle, those who are members of it, for developing mediumship. G. Fannie Allen speaks during the month of December before the society. The first subject she spoke on, is one being agitated before the Association, "Ought Spiritualism to be practically demonstrated by cooperation?" The lecture was a most excellent one, and eloquently handled.

The Association is contemplating building a hall, and as an adjunct they are about co-operating together in purchasing the necessities of life for the benefit of the families who are members of their Association. By this means they will save about twenty-five per cent, by co-operating in their purchases. This is showing practically their philosophy by their work. I was highly pleased with this movement.

E. G. Granville, its President, who is a thorough business man, had his cabinet-size portrait presented to him by the Association on the evening of the entertainment. The presentation speech by a young lady, and its acceptance by the President, was an affecting scene. Long may live the Y. P. Association of Baltimore, Md., and many more like it be started in the country.

In Memory of Fred E. Gourlay.

MESSRS. EDITORS—Enclosed I send you a short account of one of the most promising young men ever raised in America. Perhaps you will remember his visit last summer to Boston. His death is widely lamented. I doubt whether there was in our ranks a more promising bellever.

Yours truly, DAMON Y. KILGORE.

Philadelphia, Dec. 7, 1871.

THE DEATH OF FREDERICK E. GOURLAY—MEETING OF THE BAR.

Mr. Frederick E. Gourlay, who recently died in Philadelphia from injuries received by accident, falling from the third-story window of his residence, while in the act of pushing open shutters, was a very promising young man and a member of the Philadelphia bar. At a recent meeting of the members of the legal fraternity, to take action on his death, on motion of Samuel H. Perkins, Esq., Hon. James Lynd was elected Chairman, and Charles F. Corson, Esq., Secretary.

The following resolutions were offered by Damon Y. Kilgore, and unanimously adopted: "Whereas, For some inscrutable reason, Frederick E. Gourlay, Esq., a member of this bar, has been suddenly removed from a sphere of activity and usefulness here, we meet at this time to express our profound sorrow for our loss in becoming acquainted with the community, who so highly esteemed; and whereas, our brother, though but recently admitted to the practice of the law, was a young man of brilliant intellect, cultivated taste, and fine attainments, which gave ample promise of future eminence in the profession he had chosen; and the integrity of purpose and high sense of honor that evidenced the just and true man; therefore,

Resolved, That being fully impressed with the great loss sustained, we tender our warmest and most heartfelt sympathy to the bereaved family, and to the friends of the deceased, and that the Secretary of this meeting be instructed to transmit a copy of these resolutions to the family of the deceased.

In support of these resolutions, Mr. Kilgore said:

In presenting these resolutions, it is fitting I should say they contain no undeserved eulogy. Frederick E. Gourlay was a young man of unusual promise. His natural endowments were of a high order, and these he developed by a fair education and a large experience. And although he was only twenty-two years of age when (on Thursday last week, Nov. 30,) he was called to enter upon another sphere of life, he was widely and favorably known as a speaker and eloquentist. He was of ready wit; cheerful and lively in his disposition, a good conversationalist, and excellent order, and these he developed by a fair education and a large experience. And although he was only twenty-two years of age when (on Thursday last week, Nov. 30,) he was called to enter upon another sphere of life, he was widely and favorably known as a speaker and eloquentist. 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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 (contributed or otherwise) of correspondents. Our columns are open for the expression of free thought, when not too personal; but of course we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 30, 1871.

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Business connected with the editorial department of this paper should be sent to the Editor, to whom all letters and communications must be addressed.

Spiritualism in Politics.

An article in last week's Banner from the pen of John Wetherbee, could not but have proved profitable suggestions to all Spiritualists who, by the march of events and the present transition state of affairs, have been brought to consider the appropriateness, if not the necessity of taking some active and positive part in political and other current movements. Perhaps the most obvious thought, to every mind is, that in the disintegration that is visibly going on in political parties, it is time that the influence of Spiritualism, which are wholly those of reform, should enter as an element into the shaping of all future public questions. Slavery has confessedly engrossed the common thought, in one form and another, for many years, and now another and not less important question must necessarily succeed. The people will not be satisfied to discuss no more than their material condition and prospects, as involved in questions of a tariff, of finance, and of taxation; these are certainly highly important, and deserving of serious consideration, but they do not happen to be sufficient to command the profoundest thought, or evoke the deepest and truest popular sentiment. The fact is, the people of this country are not yet so put to it for a substitute, with such a vast uncultivated area around them, as to be willing to feel serious over such questions which others that engage their profound sympathies are still unsettled.

It is the secret of successful statesmanship to catch the spirit of the age, and use it judiciously for high and noble purposes. That spirit, in this particular time, refuses to be satisfied with mere currency and trade questions, it demands the consideration of profounder problems, in which are involved the moral well being, the progress, and the happiness of the human family. Commerce has been doing missionary work for this spirit for many and many a year. After all our political discussions and conflicts, this great problem still stands in the background. And, as we observed, slavery having so deeply excited the repugnance of the moral sentiment of the people as to make them willing and eager to encounter war itself in order to eradicate it, no less engrossing a question is going to satisfy the demands of the popular sentiment now. It must be a greater, broader, profounder matter, in fact. Does any observant and truly sagacious mind need to be told that it is "uttermost"? How obvious is the fact, and how significant, that no question really appears in the near horizon of the future but this, capable of evoking the thoughts and sympathies of a whole population, disciplined by past experience to a capability for addressing itself to its disposal. Not as between Protestant and Catholic, so much as in reference to the entire circle of reforms that involve progress and emancipation.

The well-known Philadelphia Orthodox Convention has given the cue to the discussion that is imminent. Shall God be put into the Constitution? is the question as it is propounded; but the real question is, whether a Church of any kind shall rule the State; whether bigotry shall set up the question upon society in a new and more subtle form; whether the avenues of free thought shall be blocked up by ecclesiastical restrictions imposed through legislation; and whether we are to pause at this hour of high noon, with the light of heaven shining brightly all about us, and face about for a retreating march across the sloughs and swamps of the past into its dark wilderness, and through the lonely passes of its gloomy mountains. On such a great question Spiritualism instinctively comes to the front to assert itself, not as a distinct and self-proclaimed power, nor yet of necessity as an organization; but with silent motion and a discreet firmness, without the slightest betrayal of ambition, seeking not its own, but another's, and resolute, in its very gentleness and humility, to achieve a revolution for which it feels and knows the world is waiting. Spiritualists are thus challenged to mingle their personal influence in with every public question that arises; to take an active part in it; to permeate it as heaven works in the kneaded mass; and to vote and talk freely on Church and State pretensions, on reforms in the Constitution and legislation. They are openly appealed to for action everywhere, when Orthodoxy would govern the State again with its dogmas; when woman claims her natural rights as an equal member in society; when education is to be extended; when the marriage laws are to be reformed; when medical societies would legally usurp the monopoly of healing—and not heal either; and, in fact, when any and all related questions come up for debate and settlement, involving the problem of human progress, and wrought with the influences that are to mend or mar human happiness. These are the great questions of our future politics, elevated by their genuine moral quality far above the ordinary topics of party discussion; and upon every one of them Spiritualists can never refrain from becoming earnest, outspoken and active in the politics whose approach is at hand.

To Our California Friends.

We are desirous of circulating the Banner of Light in all the cities, towns and villages of your State, that the great truths we inculcate may bear fruit a thousand-fold. Therefore we earnestly request all true Spiritualists on the Pacific slope to confer with our agent, Mr. Herman Snow, 119 Kearney street, San Francisco, to the end that the desired result may be speedily achieved.

Williamsburgh, N. Y.

The course of lectures on Spiritualism, Wednesday evening, have been so successful as to encourage their continuance through the winter and spring. Mrs. Cora L. V. Tappan has spoken there several times, and will again during the month of January.

Dialectical Report on Spiritualism.

On the 26th of January, 1869, the London Dialectical Society appointed a committee to "investigate the phenomena alleged to be Spiritual manifestations, and report thereon." The committee originally consisted of twenty-eight members of the society, but two of these gentlemen declined to sit, and subsequently eight other gentlemen were invited and agreed to join. This body of thirty-four, being obviously too large to conduct inquiries by personal experiment, was split up into six sub-committees, and these were requested to make such investigations as were possible and send in their report. This has accordingly been done, and here, in a handsome volume of 412 pages, we have their evidence, along with a mass of correspondence and other communications, all bearing on the subject, and forming a very interesting presentation of it as it now stands before the European public.

Of the six sub-committees, the first went earnestly to work, and held no fewer than forty meetings. At thirty-four of these some of the phenomena were observed, and the witnesses report that they have no longer any doubt about the existence of a certain force which, under certain bodily or mental conditions of one or more persons present, is sufficient to set in motion heavy substances, without contact between such substances and the body of any one of those persons. Further, they believe that this force "can cause sounds to proceed, distinctly audible to all present, from solid substances not in contact with nor having any visible or material connection with the body of any person present, and which sounds are proved to proceed from such substances by the vibrations which are distinctly felt when they are touched." Finally, they hold that this force is frequently directed by intelligence.

Sub-committee Number Two gives detailed accounts of all manner of manifestations "presumably" Spiritual. Sub-committee Number Three confirms the fact that intelligence is indicated in the phenomena. Sub-committee Number Four remarks, somewhat contemptuously, that "nothing worth recording occurred at its sittings." Sub-committee Number Five had many experiments with Mr. Home, but the results were unsatisfactory. Nothing occurred "which could be attributed to supernatural causes." Sub-committee Number Six was also unsuccessful in its investigations, and have nothing of any interest to report.

The result of all the testimony of the sub-committees upon the general committee is summed up in the following propositions:

1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.
2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by the persons present, and frequently without contact or connection with any person.
3. That those sounds and movements often occur at the times and in the manner asked for by persons present, and, by means of a simple code of signals, answer communications and spell out coherent communications.
4. That the answers and communications thus obtained are, for the most part, of a commonplace character; but facts are sometimes correctly given which are only known to one of the persons present.
5. That the circumstances under which the phenomena occur are variable, the most prominent fact being that the presence of certain persons seems necessary to their occurrence, and that of others generally adverse; but this difference does not appear to depend upon any belief or disbelief concerning the phenomena.
6. That, nevertheless, the occurrence of the phenomena is not limited by the presence or absence of such persons respectively.

Cautious as these conclusions are, they appear to have given dissatisfaction to the Chairman of the General Committee, who complains that "the framing of the report, and the selection, publication and reviewing of the evidence has practically drifted into the hands of devoted and zealous Spiritualists, who are led by skilled and successful writers."

To this charge we find in reply an editorial note asserting that of the five acting members of the editing sub-committee only one is a Spiritualist; whereupon the Chairman aforesaid begs the whole question by replying that he "designates as a Spiritualist any one who believes in the genuineness of mediums."

The temper of the opposition may be judged from this most uncharitable and illiberal reply. The malcontents would impugn the whole testimony by the gratuitous assumption that the witnesses are not "genuine!"

The sub-editing committee seem to have executed their task with remarkable fairness and candor. They suppress nothing, favorable or unfavorable, having a bearing on the subject. They let the enemies as well as friends of Spiritualism express their convictions freely and unsparringly. Among the hostile letters is one from Prof. Huxley, which we have already published, and to which we have replied. "Supposing the phenomena to be genuine," says Mr. Huxley, "they do not interest me." That is precisely what the man said who refused to look through a microscope, the practical testimony of which he feared would upset certain pet theories of his own. Prof. Huxley shows that he is more bent on his own petty triumphs than he is on establishing the truth. How valueless it would make all his copy-right, in which the cheerful doctrine of materialism is taught, if these despised spiritual facts should be admitted! Therefore down with them! Don't let science condescend even to investigate them seriously!

There is a letter from Lord Lytton, which, without being offensive, shows that he has made little progress in investigation. No one can read his "Strange Story," in which the inconsistencies of nightmarish are mixed up with the stupidities of charlatan magicians and necromancers, without concluding that he knows nothing of the real science of Spiritualism. He demurs to the agency of spirits in the phenomena, and makes this extraordinary declaration: "If matter be moved from one end of the room to the other, it must be by a material agency."

Ah, my lord, to know that one ought to be something more than mortal—more, perhaps, than an ordinary spirit! The phenomena, he thinks, are "traceable to material influences, of the nature of which we are ignorant." Yes, and if we are ignorant of it, the mere fact that we are ignorant is nothing against the spiritual hypothesis, and nothing in favor of the material. The question reduces itself to a thorough knowledge and analysis of phenomena, and herein his lordship has always seemed very deficient.

One of the most sensible letters in the collection is that of Mr. Edwin Arnold, M. A., who writes: "I regard many of the manifestations as genuine, undeniable, and inexplicable by any known law, or any collusion, arrangement, or deception of the senses, and I conceive it to be the duty and the interest of men of science and sense to examine and prosecute the inquiry, as one which has fairly passed from the region of ridicule."

With reference to the supposed interpositions and

actions of departed spirits, I can see nothing against the analogy of Nature in this, but it is not a proved fact for me by what I have myself witnessed."

We have no space at present for a more copious analysis of this interesting Report. It forms a volume which every scientific Spiritualist will desire to possess. It is frank and fearless, and is probably the most important contribution to the literature of Spiritualism that has yet come to us outside of the ranks of Spiritualists. The volume is published in London by Longman, Green, Reader and Dyer, and we shall be happy to order it for any parties wishing to procure it.

The "New Departure."

The National Suffrage Committee will hold a Convention at Lincoln Hall, in Washington, on the 10th, 11th and 12th of January. All those interested in woman's enfranchisement are invited to consider our "new departure"—women already citizens, and their rights secured as such by the 14th and 15th amendments of the Federal Constitution.

This view, presented in Victoria C. Woodhull's memorial at the last session of Congress, was respectfully received, and a minority report of the Judiciary Committee made in its favor, which has been sanctioned by the opinions of some of the ablest constitutional lawyers and judges in the country.

Although this report has been before the nation nearly a year, no authoritative adverse opinion has as yet been rendered. It only remains then for the coming Congress to pass a declaratory act, that "women citizens" may be able to vote and be voted for at the next Presidential election.

Let, then, the 20,000,000 women of this republic rise up in their dignity and use these new-found liberties for their own personal freedom, and the salvation of their country. A united effort now, and the next President will not only vote for the next President, but if true to ourselves, have a potent voice in directing who shall be nominated for that office.

The times are auspicious, party ties are broken, politicians are losing their hold on the masses, who have clearer ideas of human rights than ever before; and of all the vital issues now looming up for the party of the no distant future, there is not one so momentous and far-reaching in its consequences as Woman Suffrage. Therefore we urge the friends of Equal Rights to be present and take part in the deliberations of the Convention.

(Signed by Loretta Mort, Elizabeth Cady Stanton, Susan B. Anthony, Victoria C. Woodhull, and thirty-four others.)

The politicians of the male sex and old schools must not expect to have everything to themselves in the future as they have had in the past. Great changes are in the air, and are about to culminate in a general revolution. The above significant call shows what the woman suffrage party are about, and what are their purposes. As will be readily seen, it is an entirely "new departure," on this question of woman suffrage. So long as the male sex is in the enjoyment of absolute power, and can keep the inside position, there is no likelihood that it will relax the reins of rule, or dispose itself voluntarily of its advantage. Men do not usually move in a reform until something compels them to. When they are made to see and feel the necessity of a change, they consent to make it, and the more sagacious of them go forward to greet it with voluntary cooperation.

This being so well understood, and all the arguments hitherto employed by woman for her enfranchisement being either turned by flattery or denied by blank silence, there is nothing left her to do but to take a "new departure," assuming ground that will actually compel the sex in power, or the politicians rather, to look at the subject from a new side, and acknowledge the rights they are so reluctant to recognize.

Mrs. Mary M. Hardy.

This popular trance and test medium, whose private sances have been of such great service in the past, in advancing the knowledge of spirit existence and communion, also holds public sances in this city, at her residence, 125 West Concord street, on Wednesday and Sunday evenings—the latter being crowded on each occasion. Her audiences are composed of confirmed Spiritualists, anxious investigators and firm skeptics; but, at the close of the meeting, there is but one opinion regarding the tests of spirit presence which she gives, and expressions of astonishment or thankfulness, according to the status of the person making them, take the place of doubt or anxiety.

Her sance on Sunday evening, Dec. 17th, was attended by over one hundred persons—and more would gladly have come in, but were unable to find room in the house—the stairway and entrance hall being filled. All the messages were at once recognized, and a feeling of harmonious accord breathed through the whole occasion. During the week—in daylight—her time is entirely occupied in private sittings.

Music Hall Free Spiritual Meetings.

Miss Jennie Leys lectures Sunday afternoons, Dec. 24th and 31st, in the above hall. She has been in the lecturing field but about fifteen months, and has won the admiration of thousands who have listened to her earnest and eloquent inspirations. Her brilliant education and fine mediumship are powerful aids to one so young as a public speaker, and will place her in a position of great usefulness. Not being necessitated to adopt a public career for a livelihood, we admire her courage in following the dictates of her conscience in expounding and advocating an unpopular yet glorious cause.

None in the Market.

Rev. Dr. Taylor's book, "Old Theology Turned Upside Down," has created such a demand that the editions are all exhausted, and it will be some time before another is ready. We will give notice in the Banner when we have any for sale.

The Parade of the Internationals.

Which took place in New York on Sunday, Dec. 17th, proved a success. The occasion is regarded not only as a mark of sympathy for the cause in which Rosell and his comrades suffered, but also a triumph over the police commissioners, who were determined for a time that the parade should not take place. The gathering commenced at noon in the neighborhood of the Cooper Institute, and soon the thoroughfare on either side of it in 31 and 4th avenues became nearly blocked up, there being besides those intending to join the procession immense crowds of holiday street gazers, who from time to time cheered every one in general and the female participants in particular.

About a quarter-past two o'clock there was a general stir among the masses, and soon the solemn notes of a funeral dirge were heard from the band of Hawkins Zouaves, which formed the head of the column. Immediately after came a platoon of the Schutts (Gardes colored) and then Messrs. Banks and Fessenden, followed by a number of ladies on foot. Among them was Miss Tennie C. Chaffin, carrying a red flag which bore the inscription "I. A. W., section 13," and "Social and Political Equality for Both Sexes," and Mrs. Victoria Woodhull, then the Secretaries and Union in the following order: Cuban League, bearing Cuban flags; another crowd of females and some males with the drum corps of Hawkins Zouaves; the catafalque, upon which were three coffins, drawn by six horses; MM. Doreure, and Megy, late commander of Fort Issy, as pall bearers, and walking with them about a dozen refugees from Paris, the French Legion of the Painters' Union; Bricklayers' Union; Cabinet Makers' Union, and five carriages—in all close on to two thousand people. In the foremost carriage sat Gen. Ryan of Cuban notoriety, and the Venian chief, O. Donovan Roca. In another carriage rode Mrs. Frances Rose McKinley. The catafalque was substantially yet tastefully made. It was draped in black with an inscription on the sides in white letters, "To the Martyrs of the Universal Republic," and it was decorated with red flags and streamers, mingled with mourning crepe. The processionists generally wore red roses and scarfs of black crepe, and the banners and flags were nearly all of the same color. The banner captured last Sunday by the police was the most noticeable. It bore the inscription, "The spirit of the Commune expands as the axe of the executioners falls on the necks of its martyrs." On another banner was—"The world is our country; to do good our religion; and on another—"And they had all things in common." The line of march of the procession was down the Bowery to Great Jones street, to Broadway, across Broadway to Waverley place, to 5th avenue, up 5th avenue to 34th street, to 6th avenue, down to 14th street, to Lincoln's monument in Union square, around which the procession marched and then dispersed. The utmost order prevailed throughout.

A Spiritual and a Woman Movement.

As will be seen by reference to the letter in another column, from our New York correspondent, the friends of Mrs. Cora L. V. Tappan, in that city, have rented Lyric Hall, on 6th Avenue, the same occupied every Sunday morning by Rev. O. B. Frothingham's Society, for a series of Sunday evening discourses by Mrs. Tappan, to continue through the season, excepting during March, when she is to speak here every Sunday, at Music Hall, when it is expected that Mrs. Wilbour, Mrs. Davis and others will occupy the desk of Mrs. Tappan, in New York. We are glad that our friends in New York have determined that one of the many pulpits of that great city shall be occupied permanently by a woman. The principle is a good one, always so recognized by Spiritualists, and should be endorsed and if possible carried out in every city and town in the country; it will at least prove to the world that womanhood have a higher and more sublime mission than that of being a mere plaything or even household drudge.

The Lyric Hall Sunday evening discourses are to commence on the last Sunday of the present month, with introductory remarks by Mrs. Mary F. Davis and Mrs. C. B. Wilbour. A rare intellectual and spiritual feast on that occasion is anticipated, to which all are freely invited.

Movement for Organization at Eliot Hall.

A meeting of about two hundred Spiritualists, resident in Boston and vicinity, took place at this hall on Sunday afternoon, Dec. 17th, at half-past two o'clock, to consider the question as to whether to the mind of the liberal element the time had come for successful organization of its forces, and if so, to take such action as should best forward the project.

The meeting was called to order by Dr. H. F. Gardner. John Wetherbee was appointed Chairman, and M. T. Dole Secretary. A. E. Newton, per invitation, then proceeded to read a statement (or a creed, as he termed it) for an organization among Spiritualists, which he had prepared for another location, and at the conclusion of his remarks, after some discussion—in which Messrs. H. S. Williams, Dr. Gardner, George A. Bacon, J. H. Rhodes, M. T. Dole, Nelson, Pratt and others took part—it was voted to organize, and that a committee of twelve be appointed to report a plan for the acceptance of a future assembly. Dr. H. F. Gardner, Messrs. A. E. Newton, H. S. Williams, M. T. Dole, John Wetherbee, Phineas B. Gay, W. A. Dunklee, D. N. Ford, Isaac H. Rhodes, and Mrs. John Woods, Mrs. Mary R. Hubbard, Mrs. Edward Haynes, were selected as such, after which the meeting adjourned, subject to the call of said committee.

Fatal Accident to Mr. Gourlay.

In another column will be found complimentary resolutions passed by the Philadelphia bar, in testimony of respect to the memory of Frederick E. Gourlay, who recently passed to spirit-life from that city. The Young Men's Christian Association, by whom he was esteemed, passed resolutions of sympathy. Mr. Gourlay was a young man of great promise. He was the son of Mrs. Margaret B. Gourlay, the well-known and highly-esteemed medium who aided Prof. Hare in some of his investigations of Spiritualism. The deceased was a firm believer in the Spiritual Philosophy. His death was accidental. He was sick enough to be confined to his bed, and, one day, requested his nurse to open the window. She raised it a few inches, and then left the room for a minute or two. Feeling the need of more air, Mr. G. left his bed, went to the window, threw it up, and, as the neighbors opposite testify, fell out while attempting to fasten the shutters back. In his weak condition, his strength was not sufficient for such an effort. It was at first rumored that he committed suicide by jumping from the window; but the testimony of neighbors who saw the accident dispels that thought.

Mrs. Emma Hardinge in New Hampshire.

This renowned lecturer on the spiritual philosophy spoke in Manchester, Dec. 10th. The Mirror says the large hall was full, and the audience paid undivided attention until the close of her lecture. All the papers gave very favorable notices and reports of her lectures.

A collection amounting to \$12 was taken up recently at Mrs. J. H. Conant's sance, at the Public Free Circle Rooms of the Banner of Light, for the benefit of the Dumb Animals' Fair, and handed over to the proper authorities.

"Mediums and Mediumship."

The great favor Mr. T. R. Hazard's articles on the above subject received from the public, has induced us to reproduce them in pamphlet form. All who read them as they run through the Banner pronounce them the best essays ever written on the subject. Every medium should have a copy of the pamphlet and read it carefully, and especially should every one who has visited a medium or ever expects to, give it close attention. It contains just the information needed, and instructs the investigator how to deport himself or herself in order to obtain reliable information from the spirits. In order to give it the broadest circulation, it will be sold for the small sum of ten cents, postage free.

Patents.

From Messrs. Brown Brothers, patent solicitors of this city, we have received a pamphlet lately issued by them, entitled, "Important Information for Inventors and Patentees under Patent Law." The pamphlet is very neatly and tastefully printed, and its information most concisely stated and systematically arranged. It is a most convenient and handy pamphlet for reference, and, with it, a person can readily and quickly discover what is to be done, and at what expense, to secure Letters Patent for an invention. These pamphlets are gratuitously furnished on application, whether personally or by mail.

From a personal acquaintance with Messrs. Brown Brothers, and a knowledge of their large experience and capabilities in patent matters, we cheerfully recommend them to all interested.

Woman Suffrage in Congress.

In the United States House of Representatives, Dec. 18th, Gen. B. F. Butler, of Massachusetts, introduced a bill declaring women entitled to suffrage under the fourteenth amendment.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER.
First page: "A. J. Davis's 'Temple,'" by Alfred E. Giles; Poem—"Her Birthday;" "The Twin Relic Again;" "Truth," by Leander Scott. Second: "On Things that are Small," by Isaac Rehn; "Mediums, Organization, etc.," by L. Hakes; "Return of Dr. Ditson—A Noble New Pamphlet—"The Federalist of Italy—Moravia, etc.," by G. L. Ditson; M. D.; Banner Correspondence from various localities. Third: Same continued; "In Memory of Fred. E. Gourlay;" "State Writing—Letter from Juan Lewis;" "Our New Publications—Opinions of the Press;" Poem—"The Reformers Still Outcast," by William Branton; List of Spiritual Meetings; Obituaries. Fourth and Fifth: Editorial Items, etc. Sixth: Message Department. Seventh: Advertisements. Eighth: "Editorial Correspondence," by Warren Chase; "Wisconsin Peoples," by J. O. Barrett; "Western Locals," by Cephas B. Lynn.

On our first page a very interesting article from the pen of A. E. Giles, Esq., on A. J. Davis's new book, "The Temple," in which he introduces a letter from Mr. Davis, which more clearly defines his clairvoyant powers.

The correspondence in the Banner this week is unusually interesting.

Mrs. Sarah T. Langley, wife of Truman T. Langley, was the woman who poisoned herself with oxalic acid, at West Amesbury, a week ago. Her friends say that she was a Spiritualist, but that she was insane from brain disease. The effort in some quarters to throw odium upon Spiritualism in this instance is as silly as it is uncharitable. Some of the worst crimes in the calendar have been committed by ministers and church-members, but does that fact prove Christianity wrong?—Haverhill Tri-Weekly Publisher.

Give us your hand, Mr. Editor. We are highly gratified to know there is one editor at least of the secular press possessing true manhood enough to do justice to Spiritualism. Not one percent of the patients in the insane asylums throughout the country are Spiritualists, which is indeed a gratifying fact to all liberal thinkers, notwithstanding the assertions of the secular press, in the interest of old Theology, to the contrary.

A new edition of "Parturition without Pain," by M. L. Holbrook, M. D., has just been issued. This edition contains an "Essay on the Care of Little Children," by Dr. Clemence S. Loxley. This valuable work should be in the hands of every married woman in the land. Send to us for a copy. It only costs \$1, free of postage.

THE PRESS.—One of the pleasantest features of the preparatory work of the Fair, has been the generous cooperation of the press. We have often been grateful for this sympathy and support, but have never before thanked their generosity to such a degree, and have never met a more willing response.—Our Dumb Animals.

Victoria C. Woodhull is announced to speak on "Social Relations" at Music Hall, Boston, Wednesday evening, Jan. 31.

The Prince of Wales is rapidly recovering from his late severe illness. At one time he was given up by the physicians.

A SURE PREVENTIVE AGAINST CHOLERA.—Wear a brass collar around the neck, three-quarters of an inch wide.

The net proceeds of the Dumb Animal Fair amounted to \$20,000.

SILVER TIPPED SHOES.—Shoes are an important item in the expense of clothing children, as every parent will understand. They invariably wear out their shoes at the toe first, and not unfrequently before the other parts are a quarter worn. Children's shoes with silver or copper tips never wear out at the toe, and last twice as long. Remember this.—N. Y. Post.

New Subscribers.

Our patrons are still at work, each one procuring a new subscriber to the Banner of Light. Since our last record one hundred and twenty-seven new names have been added to our list. O. H. Grant sent three; W. D. Johnson, three; Samuel Johns, two; Dr. J. G. Hall, two; Ophias B. Lynn, two; A. E. Carpenter, two; L. Spaulding, two; J. L. Randall, two; G. B. Dutton, two; A. Ballou, two; E. D. Hall, two; and the following one each: A. K. P. Gray, D. Anderson, E. Howe, Mrs. A. H. Foster, J. Shaw, Mrs. R. Smith, William Burdick, O. A. Kibby, S. Claycomb, E. S. Loper, Mrs. M. Miller, J. M. Frost, O. S. B. Sweet, L. J. Simmons, J. Damon, L. David, L. Tobey, A. Peppou, P. Post, J. M. Barnes, O. W. Cotton, Miss N. Harrington, J. Temperley, E. Johnson, W. Leighton, I. H. Cook, O. Johnson, M. H. Brown, Mrs. M. P. Tupper, Mr. George Younglove, Joseph Bonli, William White, Mrs. E. E. Dewey, F. Kimmery, J. O. Malchaire, W. G. Miller, L. Tillinghast, A. W. Bogie, F. J. Cushing, E. Y. Chevalier, S. S. Skinner, Edward Jones, O. Grace, J. H. Ellis, B. D. Hawks, J. W. Herlock, E. Chase, W. Small, R. A. Whiting, J. D. Butler, J. Layton, L. French, J. K. Austin, Mrs. E. Ford, H. O. Kima, F. Thrall, Mrs. J. H. Hosley, C. C. Campbell, J. McKel, W. M. Eldie, J. Wise, F. S. Newman, J. D. Clinger, N. Tucker, O. Grove, Dr. J. H. Pratt, J. H. Ford, W. G. Beach, S. H. Raymond, J. Parkhurst, H. W. Goodrich, R. F. Richardson, G. W. Wilson, M. Stafford, Mrs. R. Howard, R. T. Scamman, B. Biddell, Dr. J. R. Newton, H. B. Reed, W. L. Black, F. Blanchard, J. O. Barrett, S. Knoelch, Mrs. J. Bennett, S. Covey, J. S. Kimball, Mrs. M. Beeth, H. F. Kline, G. C. Merrill, Mrs. A. N. Gliman, S. Hayford, S. W. Mayhew, Mrs. Dr. Carey, Charles E. Atkins, W. S. Blype, G. E. Chase, V. Green, A. Taylor, J. Buxton, W. B. Parish, J. S. Henscay.

Spiritualist, Lyceums and Lectures.

MEETINGS IN BOSTON.—Music Hall.—Free admission.—The Fifth Series of Lectures on the Spiritual Philosophy commenced on Sunday, Dec. 24th, at 10 A.M. The lecture was given by Mrs. J. W. White, of New York, and was well attended. The lecture was given by Mrs. J. W. White, of New York, and was well attended. The lecture was given by Mrs. J. W. White, of New York, and was well attended.

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

Boston.—Eliot Hall.—On Sunday morning, Dec. 17th, declamations composed the regular order of the Lyceum session, in connection with singing, etc. Some twenty of the scholars participated in the exercises. M. F. Davy gave a recitation, some of the leaders joined in reading, and Abbie M. Barnham addressed the children. The orchestra, under direction of T. M. Carter, executed several fine musical selections. "The New York 7th Regiment" being played for the Grand Banner March. Maria Adams, of Boston, and J. Frank Baxter, of East Weymouth, sang—the latter finely executing "The Wreck of the Hesperus."

An account of a meeting to consider the question of organization, at this hall, on the afternoon of the same day, will be found in another column.

The assembly held at this place, in the regular course on Monday evening, Dec. 18th, was interesting and well attended; music from Carter's Band.

John A. Andrew Hall.—The regular services at this hall, conducted through the mediumship of Mrs. Sarah A. Floyd and Mrs. Mary A. Carlisle, are fully attended morning, afternoon and evening of each Sunday.

The dancing parties, arranged by this Society, and held at Eliot Hall on Wednesday evenings, are thus far a success, and a callio party on the first Wednesday evening of January, at the same hall, is announced by them.

Chilmark.—Granite Hall.—Nearly one thousand persons assembled at this place, Sunday evening, Dec. 17th, to listen to a lecture on "Heaven" by J. Frank Baxter, of East Weymouth. During his remarks he gave some fifteen tests to the audience, all of which were pronounced excellent by the parties concerned. The singing, also, by a quartette consisting of Mrs. A. Sanborn, Boston, Allice B. Samson, Plymouth, Mr. Baxter and a gentleman from East Weymouth (basso) was very fine.

CHARLESTOWN.—Evening Star Hall.—A social conference, conducted by C. B. Marsh, and opened by Dr. A. H. Richardson, occupied the time Sunday evening, Dec. 17. Miss Blanche Foster, who has been regularly secured for these meetings, gave several fine songs during the exercises.

CHILMARKPORT.—Everett Hall.—O. H. Guild, Conductor, makes the following report: "The Children's Lyceum met, as usual, at one o'clock P. M., of Sunday, Dec. 17th. Recitations were given by Misses Abbie Goss, Clara Hastings, Georgia Martin, O. H. Guild, and Masters Morand, Jackson and Grant. The sentiment, 'Home' was responded to with much interest. The Lyceum will resume its former time—half-past ten A. M.—on Sunday, Dec. 24th, and so continue for the future."

Ms. Clara A. Field, of Lowell, will lecture at Everett Hall, at half-past seven o'clock, Dec. 24th. Free to all. A Christmas Festival will be held on Tuesday evening, in this hall, at seven o'clock. Good music will be in attendance. Admission free; dancing to conclude the evening's entertainment, for which a small fee will be charged.

EAST ANTONIO.—Phenix Hall.—Lilla H. Shaw, writes: "On Sunday, Dec. 17, the usual number of scholars and visitors were present. The recitations were given by the following: Belle Holbrook, Mrs. Hewitt Vining, Sarah Trumbull, Lizzie Collins, Hilda Cushing, Elvira Denno, J. R. Lowell, Susan Wheeler, Mary Baker. The resolutions on the death of our late friend, Edwin A. Hallowell, were read by J. R. Lowell, and it was voted to have them printed in the Abington Standard and a copy sent to the family. Wing-movements followed next. After this, Ira Lowell, Emma Shaw, and J. J. Gurney spoke upon the subject of the growth and culture of silk-worms. The grand and target marches were very well performed. Closed by singing, 'How cheering the thought that the angels of bliss.'"

MILFORD.—Washington Hall.—A correspondent sends us the following: "The Children's Progressive Lyceum assembled at the usual hour, on Sunday morning, Dec. 17th. After the opening exercises were gone through with, we had speaking and reading by Misses Eva Wales, Ello Williams, Nellie Brown, Nellie McGillem, Lillian Smith, Ello Adams, Alita Smith, Nellie Anson, Master Fredie Read, Mr. Eben Brown, and Henry Anson. Remarks were then made by Mr. Eben Brown, L. B. Felton and Henry Anson; the exercises closed with the grand banner march, in which forty-three took part.

In the afternoon and evening, Mrs. Emma Hardinge lectured before the Spiritual Association, giving us as usual a feast of spiritual food. Mrs. M. B. Townsend Hoadley is engaged to speak for us Jan. 7.

New Publications.

SEEN TRUTH, or Bible Views of Mind, Morals, and Religion, by Phineas C. Church, D. D., is a very striking book on Scriptural subjects, whose vigorous reasoning and clear views press to the very limits of Orthodoxy, straining the fence until in places it is broken down. The author has previously published "Phosophy of Benevolence," "Religious Disquisitions," and other works of the like character. His search of the Scriptures, in the present, is by comparing "actual things with spiritual." We get a clearer idea of his aim from his definition of faith in the Scriptures. Thus: "The Bible-man stands between two distinct worlds—that of Nature and that of spirits, taking impressions and ideas from both, though unlike each other, as spirit is to matter, and heaven or hell is to earth. He tries his sails to breezes from the seen and unseen, from the temporal and the eternal. These opposite influences act upon him through distinct modes of apprehension; and it is for him to determine whether the one or the other shall rule him. This is a prerogative that allies him to God. It is the basis of his law and of his principle of duty."

His views of spirits and the realm they occupy, are of the Orthodox sort, so that there is a power of mind, extraneous to matter, which science cannot explore in its results; yet they are allied to a larger faith, when he admits that the evidence of this power that is working all around us is the same with that which proves the existence of physical forces at work also. And he starts himself with the inquiry, "Who knows but these unknown forces may be spirit or bordering on its realm? The more subtle the element the greater the power; and the gnarled oak and granite ledge are riven by an unseen bolt, hurled by an unseen hand. Can we tell how the sunbeams are generated, and how they work out the results so all-pervading, so stupendous? Can we divine the principles of cohesion by which the sand-grains of a stone are held in such close affinity, explain the needle's adhesion to the pole, or the earthquake's power to upheave continents? Or can we any better explain how it is that spiritual ideas should work out results in human nature so magnificently?"

And so he goes on with his speculations concerning the spirit and the power of spirit, widely groping his way along the wall, when the door is wide open, if he only wishes to find it. He worships the letter of his Book more than the essence of the Spirit, and that is his trouble; yet, as often as he plunges into any explanation of its mysterious teachings, he is unconsciously compelled to draw his resources for explanation direct from the great treasury of spiritual truth, as illustrated and enforced by the visible phenomena. This is only another case of reluctant confession by an Orthodox teacher—in the present case, of one of the most acute and learned. One by one, they feel compelled to come forward with their demonstrations of hostility to Spiritualism, and these are turned into cooperative testimony in favor of what they intended to destroy.

LIFE LECTURES, by the author of "Alpha," are published by J. Burns, of London, and are lectures on the Religion of Life as exemplified by the man Jesus Christ. The volume is prefaced with a portrait of the venerable author—Edward H. Denny—which gives its contents more value to the possessor. These lectures, which may properly be called sermons by a divine layman, embrace such themes and topics as Truth, What is Evil? Charity, Poverty, The Divinity that Dwells in Man, The Church of the Future, Trust in God, What is Man? Pure Religion, Philosophy, Election and Grace, Time, Sin, Law the Regenerator, The Christian Character of Riches, Peace, and The Millennium, and How to obtain it. They are pervaded with genuine spirituality, and are lucid and impressive. No one can peruse them, one by one, without blessing the devoted author for having so worthily exercised his precious gifts. They are cal-

lated to do a great deal of good wherever they go, and steadily to spread abroad the truth and its healing influences.

AMANDA M. DOUGLAS appears with her new story, "LUCIA; OR, PHOEBUS," of which the critics speak very highly as a piece of literary work. Our own hasty examination of its narrative current fully confirms their judgment. Miss Douglas is an adept in taking the commonest events of homely life, and, by a plastic power of her own, aided by the spiritual subtlety and sympathy with which she is endowed, creating them anew in combinations that charm us while they stir our thoughts and surround us with illusions while they excite our sympathy to its profoundest depths. She shows power as well as grace, a quiet fertility of invention and illustration, adaptability of phrase, and both eloquence and pathos in diction. Better than all, her stories work visibly to a high end in relation to the duties of life around us. Sheldon & Co. publish "LUCIA" in handsome form.

Mrs. Edwards's story—OUIR W. TO VISIT HAN?—which has had such a success with the readers of the Galaxy, is now republished by Sheldon & Co. in neat and cheap form, paper covers, and makes a good story for cars and lounging places, easy-chairs by the winter fire and nooks in the home windows.

From Woolworth, Alenworth & Co., of New York, we have received a number of educational works of great value, of which the list is as follows:

TEACHER'S GUIDE: Companion to Bartholomew's Drawing-Book No. 1, for teachers and students using Bartholomew's Drawing-Books.

A CONFIDENTIAL GRAMMAR OF THE GREEK LANGUAGE, by Alphesius Crosby, Professor of the Greek Language and Literature in Dartmouth College.

A TREATISE ON ENGLISH PUNCTUATION: designed for letter-writers, authors, printers and correctors of the press, and for the use of Schools and Academies, by John Wilson, the present being the twentieth edition; and

ASTROLOGIA: or the Science of Beauty, by John Bascom, Professor in Williams College.

All the foregoing are standard in the line of education, and meet the advanced requirements of the present time. John Wilson's work on punctuation, is a thorough thing, and a worthy monument to an accomplished printer's memory. Prof. Crosby presents a perfect chart of the nicest language ever known to man. And the Bartholomew Drawing-Book is a skillful aid in the acquisition of a desirable art.

PETER'S MUSICAL MONTHLY for January has improved in quality and appearance.

THE AMERICAN MAGAZINE OF FASHION, published by Skiff & Co., Union square, New York, has just made its appearance. It is an elegant work, and a credit to the firm, as well as to native skill, for its artistic beauty. The fashion-plates are truly beautiful.

THE CRUISE OF THE CASCO makes number three of the "Pleasant Cove Series," by Elijah Kellogg, leaving three volumes still to come. It is full of the quiet of its preceding companions of this popular juvenile series, teaching that noble natures are often more exposed to the arts of designing people by reason of their natural freedom from suspicion, and impressing the fact that pure motives, warm affections and trust in Heaven are not incompatible—but rather the contrary—with the greatest enterprise and the most undaunted courage.

A. Finch, Philadelphia, has issued the popular "Old Franklin Almanac" for 1872. It also contains many valuable statistics.

THE YOUNG FOLKS for January shows improvement, and gives evidence that it is not to be outdone by any publication.

THE LADY'S FRIEND for January.—A splendidly embellished number, lending off with a spirited skating picture, "The Poet Goethe at Frankfurt," engraved in the highest style of art. There are also a beautiful colored fashion plate and choice wood engravings, with a profusion of fashion illustrations. The literary matter is excellent, the poems particularly good.

"THE NURSERY."—This little magazine for children has reached a circulation of forty thousand, and it well deserves its extraordinary success. The illustrations are very numerous and very apt and beautiful. "The Nursery" is an especial favorite among Spiritualists because of its freedom from all sectarianism. It is published at \$1.50 a year, by John L. Shorpy, 38 Bromfield street, Boston. We hope that those parents of young children who have not seen it, will send for a specimen copy forthwith.

Movements of Lecturers and Mediums.

Miss Susie M. Johnson, of Detroit, is lecturing this month for the Society of Spiritualists at Port Huron, Mich. A correspondent says she draws large audiences, is a fine speaker, and gives good satisfaction.

Mr. O. P. Kellogg, of Ohio, lectures at Port Huron during January.

Prof. William Danton, says the Minneapolis Tribune of Dec. 12th, "who has been engaged in delivering a series of lectures on geology during the past week, Sunday evening lectured at the Opera House. Both the body of the hall and the gallery were crowded almost to suffocation, and a large number of people who could not obtain standing room. The lecturer spoke about one hour and a half, and was listened to with the closest attention by the audience. The lecture was pungent, radical and eloquent, the speaker striking what he considered error with all the logic he was master of, utterly regardless of how strongly it was entrenched behind human prejudices. However much his hearers may have differed with the speaker, they could do no less than give him full credit for honesty and fearlessness in expressing his views. His subject embraced the whole range of human life—physical, social, moral, intellectual and spiritual, and, like the Donnybrook warrior, whenever he discovered the head of error, or even suspected that it would appear, he considered it his religious duty to strike at it. The effort was both entertaining and instructive, though there will be many different opinions in relation to its truth as there were pairs of ears that heard it."

Joseph D. Sills, of Boston, Mass., inspirational speaker and test medium, will lecture in the Town Hall, Tunbridge, Vt., Sunday, Dec. 31st, forenoon and afternoon.

Ed. S. Wheeler lectured in Lawrence, Mass., Sunday, Dec. 17th, to a large audience. He has gone West, and lectures in Painesville, Dec. 24. He speaks in Louisville, Ky., during January.

Susie A. Willis lectured in Ipswich last Sunday. Quite a lively interest is awakened there on the subject of Spiritualism. She speaks in Peabody three Sundays in January.

Miss Jennie Lays lectures at Granite Hall, Chelsea, Sunday evening, Dec. 24th, at 7 o'clock. Subject—"Shoddy Religion."

Dean Clark is going South this winter, and intends to take a physical medium with him. He is at present in Philadelphia. His address is 1919 Walnut street.

Mrs. Emma Hardinge lectures in Salem during January. The people there are expecting a rich intellectual feast.

Wm. M. Connelly, Esq., of Louisville, Ky., well known in the literary world as a writer and lecturer, is about to give a series of popular lectures through the South and West.

Mr. C. O. is fully imbued with the great truths of Spiritualism, and will not lose an opportunity of enlightening the people on the subject, and is a most philanthropic and upright man. Be sure to hear him wherever you see him announced to speak. He is also a remarkable spiritual medium, and will lecture on Spiritualism and hold test seances when desired.

W. Lindsey Jack, M. D., a graduate of Philadelphia University of Medicine and Surgery, clairvoyant and healer, will devote portions of his time in the lecturing field. Address him at Beverly, N. J.

Dr. Dumont C. Dake will return to Chicago the first of January, and locate at No. 64 24th street.

Mrs. F. O. Hyzer has changed her residence to 433 East Baltimore street, Baltimore, Md.

K. Graves has been lecturing in Missouri for some time. He has the faculty of drawing attention to his discourses, and people are anxious to hear him more than once. He remains there a while longer, and goes thence to Council Bluffs, Iowa, in January. From that point, he will go to Dallas County, and thence to Cedar County, lecturing at all available points.

H. T. Child, M. D., of Philadelphia, has been quite ill, of late, but we are glad to learn, is now much improved.

Chas. H. Read, the physical medium, continues to attract much attention in the West. The papers give considerable attention to the manifestations witnessed at his seances. The Pleasanton (Kansas) Observer says: "Mr. Read far exceeds the Davenport brothers, and stands at the head of the front rank of mediums in the United States. His rou-

from Kansas will be to St. Louis, Memphis, New Orleans, Houston, Galveston, and other cities in the South."

William Brunton spoke at Fall River, Mass., during December, in Pocsess Hall, his lectures bringing together large audiences. He will address the Spiritualists at Cambridgeport and Middleboro' in January. Would like to make further engagements. Address him 2 Kneeland street, Boston, Mass.

J. Russell Sloper will answer calls to lecture upon Temperance, is a theoretical and practical establishment; also on liberal subjects. Address care Banner of Light. Mr. Sloper is a gentleman of education, and a good speaker.

N. Frank White is lecturing in New York this month, Sunday mornings; in the Brooklyn Institute in the afternoon, and in Williamsburg on Wednesday evenings. He speaks in Vineland, N. J., in January.

J. W. Fletcher lectured in Lowell, Mass., last Sunday, to good audiences. The meeting in the evening was opened and closed by N. M. Pierce, of Putnam, Conn. Mr. Fletcher speaks in Manchester, N. H., Dec. 31st.

Mrs. A. B. Rogers, the inspirational and trance speaker, will answer calls to lecture and attend funerals, not too far from Lowell, Mass., whilst she stops there. She is an excellent clairvoyant healer and psychometrist.

Mrs. Cora L. V. Tappan in New York.

Mrs. Cora L. V. Tappan having the matter in charge, has concluded that Mrs. Cora L. V. Tappan's Sunday evening discourses shall commence with the New Year—on the last Sunday in December, probably at Lyric Hall on 4th avenue, near 43d street—and from that time to continue through the season. The determination that one of the many pulpits and rostrums in this city shall be occupied permanently by a woman, meets with the hearty endorsement and support of all liberal and advanced minds; and those especially interested in the great question of woman's enfranchisement recognize in this movement a step in the right direction, and give it their aid and encouragement.

Mrs. Tappan is engaged to speak at Music Hall, Boston, during the approaching month of March. While thus absent, it is expected that Mrs. Mary F. Davis, Mrs. C. B. Willour and other women will occupy the desk here.

Tomorrow (Wednesday) evening, Mrs. Tappan is addressed to lecture at Masonic Temple, East Brooklyn, New York. The form of the announcement must startle the fossil minds of that city, for it reads, in plain English, as follows: "Visitation of Angels in the Eastern District of Brooklyn, N. Y., through the powerful mediumship of Mrs. Cora L. V. Tappan," etc., etc. These meetings are held every Wednesday evening, and are well attended. The last week's lecture was by N. Frank White, this month engaged at Apollo Hall. Mrs. Tappan is to speak again on the 27th inst., and then, Gales Foster some time in January. Mrs. Emma Hardinge-Britten spoke there during the month of November, while filling a month's engagement here at Apollo Hall.

Friends who have attended the evening seances of Dr. Slado on 43d street, and Mr. Gordon's on 4th avenue, each and all attest to having seen these spirit-forms—a palpable presence—and in most instances recognized them. These three friends remarked to me today that last week he saw a spirit-face. These manifestations (if the writer was not a Spiritualist, he would doubtless and wonderfully be attracted considerable attention and awakening a new interest in the great subject of spirit communion. This latest development of spirit power and presence is destined to arrest the attention of many heretofore earnest opponents of the spiritual philosophy, and convert them to our faith; the doubting Thomases will now have unmistakable evidence and become convinced, even against their will, of these manifestations of spirit presence and power. We are assured that the powers above are, through the mediumship of Mrs. Tappan, Mr. Foster and others, to give expression to a higher range of spiritual thought and an enlarged view of truth.

The society working in Apollo Hall, have extended to Mr. Thomas Gales Foster a call to preach to them for a year, commencing on the first Sunday in January or February, and he has accepted. Some fifteen or eighteen years ago Mr. F. commenced his public ministrations in Buffalo, N. Y., and about the same time and place Mrs. Tappan commenced her public efforts upon the rostrum. It is a singular coincidence that these two able and eloquent advocates of Spiritualism take a "new departure" here in New York, and together work in the same glorious cause. The writer has recently read the published reports of the lectures delivered by these speakers at that time, and been very much interested in them, besides having struck with the ability displayed, the completeness and artistic beauty of these discourses, so perfect in a literary sense, so logical and so exhaustive. As a specimen, a single extract from one of Mrs. Tappan's, as follows:

GOD.—It is conceded, by all nations, that there are one or more principles in this universe, which control and guide it, which are the radiant sources and the life of all things, and, consequently, are infinite, supreme and eternal. Concentrating all religious ideas together, we have this one, which is most consistent with reason, with intuition, with revelation; it is the Great Jehovah, or Infinite Spirit, whose eternally unchanging attributes are: God, signifying the Future, the Present, and the Past, that which has been, which is, and which ever shall be. All the divine elements of the universe are concentrated into this one word and this one power—God, the Infinite.

Now in what manner this Jehovah, this Divine Mind acts, is not for us to tell. We can only perceive his infinitude by the infinitude of our own observation; we can only comprehend his divinity by his action as he presents himself to ourselves; we can only see his omnipotence by viewing the works of his hand; we can only conceive of his presence by the overruling principles of the which pervade all things. These, the common attributes of God, as we perceive them in the Divine Mind, but to the soul awake to all of the beautiful and perfect in Nature, each object in the universe is an oracle proclaiming God's presence and power. We shall not attempt to convince the skeptic that there is a God; we shall not attempt to prove that the theological ideas of all nations are founded upon truth. We can only assume it, from the fact that men in every nation and clime have worshipped a God or Gods, have believed in Jehovah. From this fact, we must either establish the truth that there is a God who rules the universe, or that the whole is a stupendous failure, a great work of chance, in which men and woman flit through the hour like insects through a summer's day, living for an hour, then perishing, with no other result than to leave behind them a chaos of confusion, with no other legacy than this: that this evidence of all humanity, we must proclaim, upon the face of our argument, that there is an Infinite God. Infinitude means something more than we are led to believe by common teaching; something more than a deity, party or nation have led us to discover; something more than all theology can tell us; it means something more than all eternity can reckon. It means boundless time, boundless power, boundless being. It means not only that which has been, but that which shall be, that which ever is, the future and the power, and the life, which control the universe. We may divide it into as many periods, as many ages as we please; we may assume that it is composed of one or more periods, but still, infinite Principle, it is in a single Unity; it is One; and that it constitutes its infinitude. Men are but particles, atoms, a something created; our souls are but a fleeting breath of wind compared with this overruling power, this Infinite God.

Married.—In this city, Dec. 14th, by the Rev. Edward Everett Hale, Miss Emma G. Fessenden to Mr. John B. Brackett, all of Boston.

This lady has labored long and usefully with the Eliot Hall Circle of Spiritualists, and the good wishes of her friends follow her in this new scene in the drama of life.

In this city, Dec. 19th, at the house of the bride's mother, by H. F. Gardner, Esq., Emily L. Clark, of Boston, and Henry Page, of Stony Creek, Ct.

Passed to Spirit-Life.

From Boston, 11th inst., Mrs. Mary Morgan, wife of Albert Morgan, publisher of the Saturday Evening Express.

Mrs. Morgan was one of those rare and happy souls who possess the faculty of ever discerning the golden side of every one coming within their sphere; she had harsh words for none, a loving and sympathizing heart for all. She saw the redeeming qualities of each man and brother, and on those loved to linger; she loved the fatherhood of God and brotherhood of man, and had a loving heart for the suffering, the needy, the poor, and the afflicted. A better or kinder wife, mother and daughter is rarely found.

She was fully and heartily the facts and philosophy of the beautiful faith of spirit return, and it has been to her, for many years, a source of joy.

The feeble token of love and respect is offered by her only brother, in the fullness of his heart. Loss he could not say. May the loving angels, moving in the busy spirit world, loving care, never near to them in their deepest troubles.

JOHN HARDY.

ROSE WATERMAN.—Many of our Boston readers will have a pleasant vision, as they read this name, of a little one who on many occasions of happiness in the city, or picnic folk in the country, brought so much joy by her sweet presence. The story of Rose "and Lily," two daughters of L. E. and Mrs. A. B. Waterman, is a story of the mortal and the immortal in the spirit life, who played together as if both were still within the bounds of material existence;—well known to hundreds of Spiritualist believers. We now find it our duty to record that the two are at last rejoining together in that world where physical suffering and sorrow are known no more. Rose passed through the change called death, Dec. 12th, aged 8 years 9 months. Happy in her spirit in her park, where she had been so long, she was seen by her mother, but upon her doubly afflicted mother, who had just been taken up her home in Newark, N. J., the loss was very keenly felt. May kind and pitying angels aid her in her hour of trial, and smooth the rough pathway of the years, till she meets her loved upon the happier shore.

Vermont.

The Vermont State Spiritualist Association will hold a quarterly convention at South Chester, on Friday, Saturday and Sunday, the 13th, 14th and 15th 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.

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

Come, then, speakers, mediums, friends, and all—friends of earth and friends of the blessed angel world—let us assemble ourselves together for a social reunion, an exchange of ideas, and a fresh baptism of the spirit, that shall be to us a joy and an incentive to higher resolves and more earnest endeavors through all coming time.

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 \$2.50 per day.

Arrangements will be made with the Vermont railroads to furnish free return checks to those who attend the Convention, and to care for the way.

By order of the Committee.

E. B. HOLDEN, Secretary.

Spiritual and Miscellaneous Periodicals for Sale at this Office.

THE LONDON SPIRITUALIST. Price 50 cents per copy. **THE NATURE MONTHLY JOURNAL OF ZODIACAL SCIENCE AND INTELLIGENCE.** Published in London. Price 35 cents. **THE MEDIUM AND DYNASTY.** A weekly paper published in London. Price 5 cents.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 5 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL. Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Esq. Price 5 cents.

THE PRESENT AGE. Published in Chicago, Ill. Price 5 cents.

THE LYON BANNER. Published in Chicago, Ill. Price 5 cents.

THE CHAMBERLAIN. Published in Baltimore. Price 5 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents per copy.

BUSINESS MATTERS.

DR. SLADE, Clairvoyant, is now located at 210 West 43d street, New York. 1316.

SEALED LETTERS ANSWERED BY R. W. FINE, 31 Clinton place, one block west of Broadway, New York. Terms \$2 and 3 stamps. Money refunded when not answered. 1330.

"THE WAYSIDE MAGAZINE" will begin its new volume on January 1st with a story by EMMA HARDINGE-BRITTEN, the popular lecturer and medium. She will probably be a regular writer for that paper. Address MOSES A. DOW, Boston, Mass. This is the first novel story she has ever written. It is founded on facts. 3w, 1316.

Example for the Ladies. Mrs. C. of New York, has used a Wheeler & Wilson Sewing Machine 1877, never requiring less than \$700 a year, and for the last ten years \$1000. She used the same needle during 1870, and earned with it over \$1000.

\$21 for \$5.25.—THE ILLUSTRATED PHRENOLOGICAL JOURNAL, a year, \$3; THE CHRISTIAN UNION, a year, \$3; two fine Oil Chromos, "Wide Awake" and "Mid-Adelph," mounted, worth \$10; and "Marshall's Engraving of Washington," worth \$5, will all be sent for \$5.25, by S. R. WELLS, 389 Broadway, New York. Local Agents wanted. 2w, 1223.

IMMORTALITY DEMONSTRATED, by CHARLES H. FOSTER, Test Medium. A future life clearly proved to eyes and ears, by the most wonderful and convincing tests. All evidences of the presence and positive existence of spirits given in the strongest light, and every requisite examination permitted. Those desiring to communicate with their dead, either for advice or to test the truth that we live again, may apply by applying at 18 East Twelfth street, New York. C. H. FOSTER. 1316.

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 NAMER, 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. 07.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth avenue, New York. Terms, \$5 and four three-cent stamps. 07.

MRS. GADE, 599 Broadway, office 18, New York. Clairvoyant and other Manifestations of Spiritualism; Medical Examinations and Treatment. 123 1w

SEALED LETTERS ANSWERED by J. William Van Namer, Box 5120, New York City. Terms, \$2.00, and three stamps. Money refunded when not answered. 1233

SPIRIT COMMUNICATIONS by sealed letter, \$1 and four stamps. Address, M. K. CARRIEN, Newark, N. J. 3w, 1223

SPECIAL NOTICES.

A LIVE MAN. Since competition is the rule "Many things in trade who thrive. A merchant trained in such a school, Must be a man alive." He must know when and what to buy. The people's wants to meet, And he must know how to apply. That no one can compete. Thus FARRIS, dealer in Hats and Shoes complete. Gives bargains, each one knows. Corner of Beach and Washington street. 1233

Dr. Columbus discovered America, but it has been found that the only common-sense for children are the celebrated SILVER TIPPER—never wear out at the toe, and are worth two pairs without tips. All Dealers sell them. 4w—Dec. 20.

GEORGE ELLIS, BOOKSELLER, No. 7 OLD LEVEE STREET, NEW ORLEANS, LA. Keeps constantly for sale the BANNER OF LIGHT, and a full supply of the SPIRITUAL AND REFORM WORKS Published by William White & Co.

J. BURNS, PROGRESSIVE LIBRARY, 15 Southmain Row, Lombard square, Holburn, W. C., London, Eng. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

RICHARD ROBERTS, BOOKSELLER, No. 1026 SEVENTH STREET, ABOVE NEW YORK AVENUE, WASHINGTON, D. C. Keeps constantly for sale the BANNER OF LIGHT, and a full supply of the SPIRITUAL AND REFORM WORKS Published by William White & Co.

AUSTRALIAN DEPOT for LIBERAL AND REFORM BOOKS, And Agency for the Banner of Light.

W. H. TERRY, No. 96 Russell street, Melbourne, Australia. Has for sale all the works on Spiritualism, Liberal and Reform works, published by William White & Co., Boston, U. S., may at all times be found there.

Message Department.

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

Mrs. J. H. Conant.

While in an abnormal condition called the trance. These Messages indicate that the spirits carry with them the characteristics of their earthly life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in those 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. 135 Washington Street, Room No. 4 (up stairs), on Monday, Tuesday and Thursday afternoons. The Circle Room will be open for visitors at all times, and the doors will be kept open for the convenience of those who wish to attend. Seats reserved for strangers. Donations solicited.

Donations of flowers for our Free Circles are solicited. The flowers are placed on the table for the use of the spirits. First, write one of two (or three) questions, signing full name to the name; put them in an envelope, sealed, and address to the spirit with whom communication is desired. At the close of the same the Chairman will return the letter to the writer, with the answer (if one is given) on the envelope.

Invocation.

Infinite Spirit, our God, thou who doth represent all past, present and future, we would worship and adore thee this hour. We understand only a fragment of thyself—that fragment being the good we find in ourselves; yet, in the name of that good, we worship and adore thee. And we ask, oh Infinite Wisdom, that thou wilt, from hour to hour, bestow upon us as much of thy wisdom as shall lead us in the way of right. We ask that the mantle of thy love may so consciously fall around us that we shall fear no evil; that, looking above and beyond all the trials incident to our growth, we shall rest secure in thee. Bless thou the sinner, oh Infinite Spirit, by relieving him or her of their sins. Bless thou thy saints, by giving them the assurance of thine approbation. Bless us all—the good and the evil, the happy and the unhappy; and, oh ally, oh Infinite Spirit of wisdom, love and truth, open thou our understandings, so that we shall know thee to be the Great Spirit that never forsakes us; so that doubt and fear shall depart forever from us; and thus we shall dwell in thy kingdom of heaven. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—Your questions, Mr. Chairman, I am ready to hear.

Q.—A correspondent, writing from Nehalem River, Oregon, asks: "Did God make man fully grown and developed at once, or was he created in the form of an infant at first? and, if so, who took care of that infant in the incipient stages of its development?"

ANS.—It is a well-proven scientific fact, that man, the human, has come up through all the different successive steps of the lower life which he perceives around him and beneath him. The story of the first pair is such an one as could well be drawn from the early life of all races—each one having had its representative Adam and Eve, who were the first man and woman that stood off as representatives of their race. But when you endeavor to confine this allegory to its scriptural meaning, or as it is understood by theologians, we learn, at the outset, that we are running headlong into natural laws, and that we are also robbing the Infinite Father of infinite wisdom, and endowing him, instead, with the foolishness of green humanity.

Q.—Is man master over mind, or is mind master over man?

A.—First, then, what is man? Is it the body? Is the body the man, or is the mind of the man the man? To me, the mind and the man are one and inseparable, and mind ever controls matter.

Capt. William Madigan.

It is amusing to look over the list of inducements by which spirits first conceive of a desire to return to earth after death, communicating with those they have left. Some of these inducements are ludicrous in the extreme; others are very solemn. They form, with all their lights and shades, a very amusing picture to the disembodied spirit who is enabled to view them without a glass. The cause which has attracted me here this afternoon is this: some of my friends are discussing the very important question as to whether or no I was a believer in modern Spiritualism before death. The majority claim that I was not; but I am here to answer in favor of the minority. I was; for I had seen and heard and felt that which had convinced me, beyond a doubt, that the spirit not only existed after death, but it had power to return and communicate with those who are left here. Now, in conclusion, I would say, if any of my friends doubt that I am able to return in this way, they have only to test me by the various modes with which spirits are tested who return communicating with their fellows. I am Capt. William Madigan, of the 9th Mass. Regt. I was killed at Gaines's Mills, June 27th, 1862.

Dr. William Wesselhoft.

I had ample evidence, before making the change of worlds, that a great many of these people who believe in modern Spiritualism were disposed to make this modern Spiritualism a very ridiculous thing; and I have had greater evidence, since death, that this is a fact—that the majority of those who believe in modern Spiritualism do it more harm than good, for they call upon the inhabitants of the other world to come back and answer the most nonsensical questions that could possibly be propounded; and I am here to answer one, to-day, which is to me a very foolish one. A lady who claims to have been a patient of mine, and who claims that her daughter, now in the spirit-world, was also one of my patients some seventeen years ago, wishes me to come back, and, for her satisfaction and the satisfaction of her friends, to make a statement concerning the disease with which her daughter died, diagnosing every particular point, so that there may be no mistake, so that she may know herself, that I am speaking—that her old physician gives the message to which his name is attached, expected to be. Now, to begin with, I do not know the lady, and never did. My memory is good—just as good in this life as it was in the earth-life; and if such a lady was ever a patient of mine, it was under a different name. I do not know her by that name, and never did. Probably she expects I shall be attracted to her, because she has called me, and I shall know what her name was, and shall give it to her, thereby doubling the test. I have something better to do now. Although her request may be a very laudable one to her, to me it is a very foolish one. I would recommend to her that she should employ some good, wise spirit to give her a few lessons as to what

her duty is to the spirit-world as well as to herself. I was a plain-spoken man in the earthly life; I am just the same now. If she do not like it, I've no apology to make. She ought to make one to me. The name the lady gives me is Mrs. Agnes Chatterbox. I do not know her; and if I did, I would probably refuse to give her what she asks, for the reason that I would not be very likely to remember all the points of the case she demands me to work up, for I had more than one patient at the time. I could hardly be expected to write out a critical case from my memory; and the lady, if I understand her, demands something very clear and accurate, or nothing at all. Now, then, my lady, go to school; go to some good spirits, to teach you. No matter if they are as cross as I am; they'll do you good. Dr. William Wesselhoft.

Maggie Dane.

A mother whose heart, one week ago, was rendered desolate by the loss of her child, has called to the spirit-world to know who has charge of the child, and how fares the child. Her prayer was honest, and full of power; and the Infinite Spirit has sent me to answer her.

This little one she called Mary. She had lived with her only two short years; she was her idol, her all—the sunshine of her home and her heart. The Angel of Change touched its beautiful brow, and it walked out from its earthly home and was welcomed by the angels.

I have to say to that mother that I have charge of her little one, with nearly two hundred other little ones. Their home is a beautiful one, far surpassing anything that earth can boast of; and her child, in common with others, will be tenderly cared for, lovingly cherished, and a holy remembrance of the mother will be carefully nurtured in the child's consciousness; and when she shall be done with the trials of earth, that child, whether grown to maturity, or whether still in infancy, will welcome her, and she can claim it as her own. My name was Maggie Dane. The name of the lady whose heart I have come to cheer is Mrs. Elizabeth Williams, of Chicago, Ill.

S. S. Soule.

I wish to send a short message to-day to a friend of mine. The message is this: Sam, do not lose sight of the wires at Washington; whatever else may engage your attention, keep an eye that way. Remember that it is expected of you, by many in the spirit-world that you shall sooner or later become a leader of their cause with reference to the Indian, and, notwithstanding the wheels may be clogged for a time, keep an eye in the right direction, and the cart will run smooth. I throw out this hint simply because I think I see a little falling off of the forces in that direction. I don't like to see it, because I know it will only prolong a warfare which is constantly going on between right and wrong. No matter if the devil stands in the way, press onward; you can lick him; I am sure I could. My name, S. S. Soule; my friend, S. F. Tappan.

Georgie Barret Davis.

I am Georgie Barret Davis. I lived in Manchester, N. H.; I was seven years old; I want to tell my father that heaven is not any such kind of a place as he thinks it is; 'taint nothing like it. I don't think he meant to tell me a fib out it, but I don't think he knew, and I don't think it is right to say things for fact that you don't know anything about. He told me I'd see God, and I would go to Jesus to live with him forever, and I haven't seen God any more than I did here, and I've seen Jesus twice, and that was when he came into our school as a teacher. I don't think father ought to say so much about heaven when he don't know anything about it. Aunt Susan says so, too. She says I must become a preacher of the gospel to him, and perhaps I will do a great deal of good.

Mother ain't here to-day; if she was, I suppose she would send a message by me to father. I know she would send her love if she was here. I know she wishes father would know about our being able to come back; I know she wishes he would ask us to come. I told her I was coming anyway—I should n't feel so bad as she would if he didn't want to see me. I want him to know, if he don't know any better about heaven than he told me, I'll tell him about it, if he'll only give me a chance. I'll tell him about Jesus Christ, too—a good many things I do not suppose he will want to believe. They're true, anyway. He is a teacher of moral philosophy in our school, and he isn't stuck up a bit. There don't anybody pray to him here, and there don't anybody worship him, either, but they all love him dearly. I hope father will give me a chance to come home and talk with him. I'll give him a subject for a sermon if he will, a first-rate one, too. Good-by, mister.

Seance conducted by Cardinal Chevrons; letters answered by "Jennie".

Invocation.

Oh ye, whose earthly lives have left a record clear and pure, be with us this hour while we shall worship your God and ours. Let the mantle of your wisdom and your power and your love rest upon us, and, by your presence, hallow our words and our thoughts. And when you shall depart for your various spheres of usefulness, carry with you something of our hopes, something of our fears, and give us in return something of your purity, something of your wisdom, and something of your love. We praise thee, our Father, for the gift of life, for the sacred privilege to be and to do. We thank thee that we understand that it matters not with thee where we labor, so that we labor conscientiously in thy sight, so that we have the approbation of our own better nature, that we are at peace with thee, Oh, Mighty Spirit, thou who art encamped around about us under all circumstances, may we feel thy presence, and never forget to acknowledge thy power and thy love over us. Guide us through thy ministering angels who are wiser than ourselves, and, finally, in the beautiful hereafter of the celestial life, we will praise thee forever and forevermore. Amen.

Questions and Answers.

Q.—An account appears in the daily press that an open passage to the Polar Sea has been discovered by certain German navigators, and that it was crowded with whales and other animal existences, and gave evidence of life beyond its waters. Will the controlling intelligence state if this be true?

ANS.—So far as the knowledge of your speaker extends, it may be true or it may be untrue; but it is a generally accepted fact, by those scientists in the higher life who have investigated in that direction.

Q.—Are all the planets visible to us in this life duplicated by invisible spirit planets of refined matter similar in general outline, and governed by similar astronomical laws?

A.—They are every one of them. Oct. 24.

William Jarvis.

I have been trying ever since my death—which took place in August, 1862—to get back in this way, with some information concerning myself, to my friends, for I have left a wife and two children, a mother, three brothers and one sister, all of whom are anxious, no doubt, in their way, to know whether I have gone, and how it goes with me. My name was William Jarvis. I was a private in the First Michigan Cavalry; I was wounded at Cedar Creek, but I died a prisoner at Andersonville prison.

I have to state, to the honor of my jailors, so far as I was concerned, I received far better treatment than I expected to; neglected, to be sure, and starved; yet I was assured I had as good as could be procured, and I had no evidence that they did not tell me the truth.

My folks have heard that I was shot trying to escape. It is false; I never tried to escape. It would have been folly for me to have undertaken it, because I had lost one foot and one hand. I should have been in a sorry plight to run away from a rebel prison.

I have no wish to return to earth again to live. It is well enough to drop in occasionally when you can do any good, but I think the vast army that have come from both sides during the rebellion would, to a man, refuse to come back if they had the power to. I used to wonder how I should feel if I knew I was going to die. I had no fear, and I could not make myself believe that it was anything more than the stepping out of one room into another; which was the fact. My friends have heard various stories about my being robbed after I was wounded, all of which are false. I disposed of what few valuables I had, for bread, for medicine. They did not go far, but they helped me on the road for a day or two. I think my brothers would do better if they were first sure that an evil record was a true one before taking action in the premises.

Capt David Eldridge.

Well, this is a familiar port, notwithstanding the rig of the craft is a little different from what I've been used to sailing in. The surroundings are familiar; I should know them if I had been dropped down on earth after having dwelt in the spirit-land a thousand years. My name, Capt. David Eldridge. I am from New Bedford. I have been gone a little over five months. I expected when I went I should have a long passage, I should go to a more distant port; but the real truth was it was like scotting across a pond. I have no fault to find with the master presiding over life. I rather think he can do about as well as I could, and so I told my friends when in their anxiety about my welfare, they told me they should think I ought to get religion; because, they said, "a sea-faring man is always in danger, and you don't know what hour you may be called."

"You'd better have a safe passport with you," said one of these friends. I told him that I could trust the master that was steering the ship of life. I was on board that craft, and I should come out all right, because he would n't run it aground, I was quite sure, and he would n't founder it; and I am now more satisfied than ever that he knows his business, and is capable of controlling them, and I don't think it will make much difference whether they struggle against his will or move harmoniously with it, so far as he is concerned. If they rebel they will only injure themselves in the struggle; he will move on with his craft just the same, and they will all have to go with him whether they will or no.

For my part, I am very well satisfied with God. I wish all my friends were equally so. I think it quite time they were. It must be that in order to be a true Christian you ought to be able to trust the God you pretend to serve; instead of being always doubting him, making him sacrifice to ward off his fancied anger, I think it would be far better judgment on our part to feel safe in his keeping. We shall honor him a great deal more in such a course than by constantly doubting him, running into this church and all that, and falling on our knees, and pleading with God to take care of us, as though he wasn't doing that same thing all the time. I presume my friends will say I have not grown any better, which is the truth; I am just the same that I was when here, only I've dropped off the body. The thinking part I've got all the same, and I think just as I did when here, only I know now concerning that which is the hereafter to you who are here. It may be that I shall get to distrust God by-and-by, but I hope not; and I would recommend to my good friends who are members of the church, that they should come and join my church, God's Church. Come and resign themselves to that power that has always taken care of them, and they will ever feel safe in the keeping of that power. Now if they doubt my return, let them give me the privilege of coming face to face with them, and I will prove it to them, if they are reasonable beings.

Frank Talbot.

My name was Frank Talbot. I am from Springfield. I died one year and one month ago. I live with Uncle William and Aunt Mary now, in the spirit-world. I go to school, and I'm not homesick. I was, though, at first, because mother cried so. She said if there was any such thing as anybody's coming back she wished I might come; so I got Uncle William to help me come here to-day. I want mother to let me speak to her, because I've got a good many things I want to tell her. I want to tell her about my clothes and about my sled, and all the things I left here. She don't know what to do with them. I can tell her, so she'll be happier too. And I want her to burn up those flowers that were on my casket. She's always crying over them. I want her to burn them up.

Dr. John Dix Fisher.

I am called here by the request of a mother, who, ten months ago, sent her only son to Germany with the hope that he might regain his health. That mother asks that I should come to this place and inform her of the condition of her son. She says, "My last letter from him informs me that he is much better, and that he has every hope of regaining his health." I have to inform that mother that I was privileged to welcome her son to the spirit-land this morning. A sudden turn in the disease, terminated in his case fatally. It was not expected, either by his medical advisers here in the earth-life, or by those who have been counselling her from time to time from the spirit-world; nevertheless, it has taken place, and I trust that now she will bring to her rescue from despair a spiritual faith. It is capable of lifting her out of this shadow, and I earnestly implore her to allow it to do so. Now is the time for her to test her faith in the angel world. Allow it to shield her, to become a blessing to her, and soon that son will return with messages of love for her. He even now expresses himself as satisfied

with the change. Dr. John Dix Fisher, of Boston, to Mrs. Margaret Amory, of New York, in behalf of her son, William Amory.

Seance conducted by Col. R. A. Walnwright; letters answered by C. H. Crowell.

Invocation.

Our Father and our Mother, we praise thee for the baptism of the holy spirit of truth, which shall lead us in the ways of pleasantness and paths of peace; that truth which shall set the bigot free, which shall knock off the shackles of ignorance, and make us recognize our nearness to thee. We thank thee, our Father and our Mother, for as much of truth as we comprehend, for as much of thy life as we find within our lives. We thank thee for that nearness with which thou hast pitched thy tent within our midst, for the holy presence that sometimes fills our being and tones the harp of our lives anew. Lead us by the right hand of thy love, oh, Father and Mother of our souls, and, when death shall gather us to the kingdom of the hereafter, to that condition wherein the soul understands thee and itself, then, oh, Mighty Spirit, we will praise thee forever and evermore. Amen.

Questions and Answers.

Q.—Is not the North or Polar Star the strongest magnet to this planet?

ANS.—Yes, I believe it is so considered by the scientists who have investigated in that direction.

Q.—Is not the magnetic attraction of the North Star the cause of the magnetic needle pointing toward the north?

A.—Yes.

Q.—Does not the attraction between this planet and the North Star give this earth its polarity, and hold it in its uniform revolution?

A.—Partly so; not entirely. It is one influence acting upon the earth, but it is not all.

Q.—Is not the power of attraction the cause of motion?

A.—The power of attraction, combined with its opposite, repulsion, is the cause of motion.

Q.—Did not the magnetic attraction of the North Star locate the magnets of this earth in the northern part, while in its embryonic condition?

A.—No; I think not.

Q.—Have spirits any other method of navigating space—as explorers—that by following the magnetic currents extending from one planet to the other?

A.—These are the great highways over which the spirit passes in journeying from one point to another, but they are not the power that produces locomotion, that being the will which sets in motion the magnetic and electric currents surrounding the spirit. These magnetic currents that surround the spirit, when set in motion upon one of these great highways, run rapidly from one point to another, guided by, controlled by the will.

Q.—Are not the changes in one planet conveyed to the others on these magnetic currents, and all become affected, and, in time, equalized and developed by these changes?

A.—Yes.

Q.—Will not the time arrive when persons can will their bodies through space while in the mortal form?

A.—No; at least it is not at all probable, since we do not believe that there will ever come a time when the human will can thus perfectly control the law of gravitation, which determines all ponderous bodies toward the centre of the earth.

Q.—Does galvanizing a steel rod lessen the attraction of the magnetic needle toward it?

A.—In a degree; yes, it certainly changes the power.

Q.—How is it that returning spirits are so much given to prophesying future events? Is this knowledge of facts and events that are to be, an absolute knowledge? Are there laws governing the succession of circumstances which are inevitably sure in their working, and are there spirits who can read them correctly? If so, how comes so much false prophecy?

A.—The old adage that "Coming events cast their shadows before," contains a very great truth. It means this: that all the conditions incident to this material life have first what would be termed a spectral existence in the other life, or, in other words, beyond your sight or knowledge. As your own Emerson says: "Truth is always in the air, and those who are the most susceptible to it get it first." These spectral conditions are always in your midst, and spirits have no difficulty in seeing them, defining them, and tracing them to their ultimates here with you. The reasons why so many mistakes are made are to the reasoning mind very obvious: First—the channels are all more or less imperfect through which they prophesy; second—the conditions which surround these channels are all more or less imperfect, and surely these two circumstances are enough to render unreliable almost every prophecy that is made unto you.

John Campbell.

(To the Chairman.) William, I was sorry to be called while you were away, but it was the will of God, and his will and his way are always best. I was glad to have you getting a rest, yet, when I was going, I felt sorry you were not with me; but it is all right. Thomas thought I'd better try and come to-day. I didn't know how I would manage, but I think I got along as well as if I was in my own body.

I hope you won't have any trouble in settling up my affairs. I would n't make a long job of it if I were you; it'll only be troubling you. [You left them in such a way it will not be easy to close them up.] Yes, I know. There's always been a sort of looseness about these things that has made it an anxiety to me, and to you no doubt. [A very great one, too.] Yes, I suppose so.

[How do you find life on your side?] I find it not altogether as I expected, but all I could wish. I have met my children, my wife, and many others, some of whom I had not seen since my childhood. When I get thoroughly aroused to the things of this beautiful life—then I am going off to Scotland. I am going there to take a good long trip, to look round and make myself acquainted with things that are of some interest to me. [Are you going to take Thomas with you?] Yes, and Alexander, too. They are somewhat better posted concerning the mother country. They will make very good guides for me.

Tell my children it is well with me. All I can do for their happiness while they remain here I shall do. [Have you any special word for either of them?] No; I hope there won't be any evil feeling concerning what I did in favor of Annie; I hope there won't be, because I think it was right. I think so now. If I was back here, and had the privilege of doing it over again, I do not know how I could do better than I did.

Well, William, I thank you for all your kindness to me. I hope, now I've got out of a body of suffering and pain, I can do something for you. [I wanted to do more for you than I did.] Well, I know all about that. It is all right. I had enough done for me, I am satisfied. God bless you.

Alice Barron.

I come because I am anxious to let those I have left know of my condition as a spirit. My name was Alice Barron, daughter of Thomas Barron, a grain dealer in Chicago, Ill. I was sick of inflammation of the lungs, and in the attempt to move me to more safe quarters on the second day of the great fire, I was suffocated. I want them to know that I suffered but little, and were it not for their unsettled, unhappy state, I should be happy in the new life I have found. I want them to feel that they did what they thought was best in removing me, and that it was right for them to do as they did. I am satisfied with the change, and I want them to be. I was twenty-two years of age.

Peter Jennings.

My name was Peter Jennings, and I lived in Windsor, Conn. I have come here this afternoon with the hope of getting some word to my son—my son, William Jennings, who has lost all he had by the recent Western fire. I learn that he feels that God has dealt most hardly with him. That is because he don't understand God. He weighs happiness in the scale of wealth, but that kind of happiness which comes in consequence of wealth, is altogether too ephemeral to be worth anything. It won't avail the soul anything when it comes to part with the body. We all know that the time we have to live here, at the longest, is but short. Now I wish William would take a common sense view of the case, and feel that wealth is not the thing of all others to be desired here. He has his health left. He can go to work and earn enough to make himself comfortable, all he needs. Now if taking away his wealth makes a break in the clouds, and he gets a glimpse of the hereafter, he has not paid any too dear for it; for he has not been conditioned as I find him to-day, I should not have felt that I must come to him; and if my coming enlightens him concerning the other life, he hasn't paid too dear for it.

The great trouble with people here is, they want to get things for nothing. They are never willing to pay what a thing is worth. I wasn't. I was n't, and I judge everybody else by myself. It's human nature, and I should recommend that you'd once in a while let the divine nature come uppermost, and see if it won't do more for you than human nature will do.

I am glad my son has lost what property he had. For my part, I thank God for it. I know I shall see the time when William will see as I do, and feel as I do about it. It may not be while he is here on the earth, but I hope it will be, so that instead of cursing the Infinite Spirit that guides all things in life, he will feel that it was one of the best things that could have come to him. Good-day, sir.

Major Henry Constantine Smith.

An officer in the United States Army has lately conceived the desire to know whether Spiritualism is true or false, but like every other Nicodemus, he wants to get what light he can under cover. He doesn't want it to be known that he is investigating modern Spiritualism; it is not popular enough. Well, I've not a word to say concerning his manner of investigating, because I am told that he would be persecuted to a greater extent than he would be able to bear, if it was known that he is taking the course he is. Now, he says, "If modern Spiritualism is a truth, will some one whom I know well in this life, come to me through the Banner of Light and give me a message that shall contain unmistakable evidence of his identity." He adds, "I am an honest, earnest seeker after truth. I expect soon, very soon, to make my exit from the lower to the higher life, and I want to know something about that before entering upon it." Well, I, Henry Constantine Smith, a brother officer, am here to-day, to give him whatever information I may be able to concerning the life he is coming to. I served with him at Fort MacHenry, in the year 1838. For some fifteen years or more we had been upon quite intimate terms. We often discussed the subject of religion, but neither of us could come to any settled conclusion about the matter. I think the last day I met him at my quarters, he said to me, "Smith, what makes you adorn your quarters so grotesquely? Can't you find anything better than Indians' skulls, and Indian trinkets?" I said, "They suit me, and these are my quarters. If they don't suit you, I am sorry. You are very welcome here. Won't you take a seat?" He went on to make a remark something like this: "I should think you would hardly want to decorate your quarters with Indians' skulls, or so much of the paraphernalia of Indians, since you carry upon your person something, I believe, like four or five scars, a record of their vengeance upon you." I told him that I bore no animosity toward the Indians. If called upon to meet them in battle, I should conquer them if possible, but I don't think they would do the same by me. If they were fortunate enough to give me many wounds, I certainly had no right to complain. It was one of the common results of war. This brother officer and I had been in the Florida War. We had been pretty severely dealt with, and in consequence, he, at that time, felt more angry against the Indians. He could not tolerate the presence of anything that would remind him of them.

It is a well-known fact to most Spiritualists, no doubt, that the Indians of the happy hunting-grounds of the hereafter have done as much, if not more, toward enlightening humanity upon spiritual things, than any other race of beings. For this cause, if for no other, my brother officer should think kindly of them, at least of those that are with us. I know not what his feelings are at present. I only speak of what they were then, and I do that more to identify myself to him than for anything else. He left me, remarking that I was very generous toward my foes. He hoped they would be equally generous toward me. A short time after, a hostile Indian's arrow made quick work with me while sitting in my quarters. I went out without suffering. I joined my friends on the other side immediately. I have never seen cause to curse the Indian for what he did to me; indeed, I thank him for it.

Now if my brother officer wants further proof that I am Henry Constantine Smith, perhaps I should ask my rank—Major Henry Constantine Smith. If he wants further proof, let him meet me face to face upon some good medium, and I'll talk to him upon matters that would not sound well, nor look well in print, known only to him and myself.

Seance conducted by Theodore Parker; letters answered by "Jennie".

MESSAGES TO BE PUBLISHED.

Monday, Oct. 20.—Invocation: Questions and Answers: Charles Goodwin, of Lincoln, Me.; E. L. Ullman, of Chicago, Ill.; to friends: Peter Price, of Chicago, to his brother; Mary Morhouse, of Portland, Me.; John Garret, of Portsmouth, N. H.; to his descendants in England.

Tuesday, Oct. 21.—Invocation: Questions and Answers: Stanley Bergant, of Morris, N. Y.; to friends: J. C. Caldwell, of Birmingham, Iowa, to his wife; Henry Cook, of Worcester, Mass., to her mother; George William Cartwright, of Manchester, Eng., to friends; Fannie Cooper, of New York City, to her mother.

Thursday, Nov. 2.—Invocation: Questions and Answers: Thomas Hard, of Uniontown, Iowa, to friends; Minnie Robinson, of Pittsburg, N. Y., to her mother; Thomas Brinkley, of Boston, to his wife; to friends: Questions and Answers: Miles Thompson, to his wife; Dr. Toby, to David Cook; Rosa Davidson, of St. Louis, to her mother; William Cook, of Boston, to his wife.

Thursday, Dec. 14.—Invocation: Mary Morgan, of Boston, to her husband; George William Harris, of Houghton, to his mother; Henry Turner, of Boston, to his wife; William Jones, of Boston, to his wife.

Monday, Dec. 18.—Invocation: Questions and Answers: "Old Abe," to Ex-President Johnson; Sybil Barton, to her children; Mary Kingman, of East Boston, to her mother.

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MRS. M. CARLISLE, Test, Business and Clair-
voyant Physician. Hours from 9 A.M. to 5 P.M., No. 30
Camden street, Boston. 12-16-23.

MRS. L. W. LITCH, Trance, Test and Hea-
ling Medium, 161 Court street, Boston. Circle Tuesday
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ple place, Boston. Hours, 10 to 12, and 3 to 5.
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24 Dix Place (opposite Harvard street). Dr. G. will at-
tend funerals if requested. 3-12-16-23.

MRS. FRANK CAMPBELL, Clairvoyant Phys-
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616 Washington street, Boston. 1-12-16-23.

MRS. BELLE BOWDITCH has returned her
business to No. 79 Washington street, Room 3, Bos-
ton. Will attend to circles in the evenings. 4-12-16.

MRS. HERSEY, Wakeful Clairvoyant, has re-
turned to winter quarters, 79 Warren street, Boston.
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Miscellaneous.

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RESOLVE AND RE-RESOLVE.

The Presbyterians of St. Louis, in church assembled, have resolved to put the Jewish Jehovah and the Christian Christ in our National Constitution, and make this a Christian government, and not let the heathenish people live much longer under a Godless constitution and laws. The first step to be taken, is to elect non but members of Christian churches to Congress, by which move they expect a large accession to the churches of aspiring politicians, and especially of demagogues and saps who expect to live by the pickings of office. They have tried it once in Missouri, in an attempt to elect a governor that signed a call for a convention to put three Gods into the constitution, and were beaten; and they tried again, in St. Louis, to elect a sectarian mayor, and were beaten; and we confidently expect to beat them in every attempt to impose upon this people with the old defunct relics of Jewish superstition or later Christian folly. The Christians of this city are greatly behind the times, and have not yet found out that a new religion has already superseded the necessity of theirs. A few of them get together and resolve, and adjourn to meet and resolve again; and they might as well resolve that the people of St. Louis be converted to evangelical Christianity as to resolve that their Gods (or two of the three) be put into our American Constitution. Some of them may get passes on the cars to Philadelphia, to attend a convention, where, with others, they may resolve again that this scheme be carried out, and then they may go home and elect Christians (if they can) to carry it out. This is only one of the evidences that our city is behind the times in many respects. A few days ago, a visitor asked us why our streets were so dirty, and so many idle, dirty and dissipated men hanging around the corners and saloons. Our answer was: Last evening, at one of the theatres, in the play were introduced several of the distinguished men of our age and country; and, at the announcement of Abraham Lincoln, a slight approbation was manifested; at that of President Grant, a few scattering shouts of approbation, mingled with hisses; but when Robert E. Lee was announced, the whole hall rang with repeated rounds of applause, without hisses. A people that are still worshipping a lost cause and its dead heroes, are just the people to think they can put the old Jewish God in our constitution. They still believe in the old Jewish war-God, who could not conquer the nation with iron chariots; and, although they keep up with railroads and steamboats in traveling over the country, they have no corresponding progress of theology, and would set our country back into the old wheel-ruts of European governments with Church and State; but they will find the people are facing the other way, and will leave all such old-fogy theological politicians in the background, or switch them off at every election, if they get nominated for important offices, as we have already done in this State and city. The eyes of the people are open and on these scheming wire-pullers.

ANOTHER HAS GONE.

Oliver Benton, a most highly esteemed friend and universally respected citizen, long since retired from business with a competence, and fully ripened in life, morally, socially, intellectually and spiritually, has quite suddenly shuffled off the mortal coil and gone where he can progress faster, which was his desire while here. We have spent many pleasant hours in his society since our sojourn in this city, and although in a very flattering notice of him in the Daily Democrat of St. Louis, the writer tried to leave an impression that he believed in Christianity, yet his views and our own were so near alike that we could find no point for argument, except that he was not as clear and certain of spirit life and spirit intercourse as we are. His life and belief were both above all Christian sects, a liberal and rational free thinker.

We were surprised at the notice of his departure so suddenly, as we had recently conversed with him about President Grant, who stops with his son, where he made his home when in the city, and he seemed well in both body and mind, and seemed to have a better hold on life than we have. We shall expect to get a message soon from Bro. Benton to confirm our views so often expressed to him of the reality and nearness of the spirit-world to which he has so unexpectedly preceded us. The eulogy of our papers was certainly fully deserved in the character of the man, and we do not wonder that the churches hate to lose the reputation and character of such men, and hence make every effort as they have in the case of Washington and Franklin, to find a few words which they can construe into a belief in some part of its doctrines. Not all the great or good are Christians, as is fully proven.

THE MORMON TROUBLES.

A writer from Salt Lake, whose letter appears in the St. Louis Republican, flows the late persecutions very much as we do, not against polygamy so much as a spiteful religious persecution for which the operators use polygamy to arouse public prejudice and secure power to root out this new and weak sect of Christians. It is the old Christian game of breaking up by every means each new sect before it gets strong enough to compete for popularity. It may succeed, but we anticipate a defeat for the persecuting party that attempts to use the government for persecuting purposes, especially when used to sustain such ridiculous and blundering pretences for law and policy as has been used in the recent trials of the saints. We copy a short extract from the letter referred to, as it is directly to the point at issue:

"That the excitement throughout the country on the subject of polygamy is already high, cannot be denied. Allow me to ask you, Mr. Editor, what caused the excitement in 1834, when the handful of Mormons there settled were driven from Jackson County, Mo.? It could not have been polygamy, for polygamy was then unknown in Mormonism. Again, permit me to ask, what caused the excitement at Nauvoo, resulting in the massacre of the Smith brothers? Polygamy was not charged against them. The cruel repetition of these outrages by mobs have become history, and the dark record reveals the fact, starting as it may now sound in our ears, that in every instance the leaders of the mobs offered the alternative of security to all who would renounce their religion. Mr. Buchanan's crusade of 1837-8 had no polygamy in its catalogue of offences. Now, to brand polygamy as the real cause of the present excitement, we must utterly ignore the record of the past.

Plainly, then, the inference is, the Mormons having recuperated to a degree at all enviable indicative of success, there would have been great excitement with its direful accompaniments,

had polygamy formed no integral part of their religion. The irresistible conclusion, from the facts before us, is that the excitement is not against the people of Utah as men and women, or their practices, but against their religion.

COLD.

A rare specimen of northern winter came suddenly upon us in St. Louis, on the evening of Sunday, Dec. 31, while the churches (including our own) were in full blast. The thermometer soon staggered down below zero, and holding over Monday, the washing day was frozen out, and the hydrants closed up, unless protected by fire. We never saw any people so suddenly and so completely chilled out of business and out of patience as are the people of this warm climate and smoky city of St. Louis. We have often witnessed such sudden lowering of temperature around the Great Lakes, but it is extremely rare in this latitude. We apprehend serious damage to the peach crop of next season, as the blossom buds can be killed even at this time of year. The Mississippi at this point is blocked with ice, and likely to remain so for some time.

DYING OUT AND DYING IN.

Those who think Spiritualism is dying out might easily see how it is dying into the popular mind, if they could witness the impatience with which our numerous new books are anticipated and inquired for. Neither novels nor scientific works are anticipated with as much anxiety, while our waiting customers are of the intelligent, reading class of community, who read to judge of the merits, and are capable of doing so. Trash will not answer in our literature, as it does in some of the churches, and with a large class of novel-readers. Our recent new books are truly works of merit, and must have a marked effect on the public mind, as they are evidently to have an extensive sale, and to be closely criticized by Spiritualists, who, of all readers, are most capable of deciding on their merits.

Alexander Longley, well-known as a devoted socialist, and editor of the "Communist," writes us from Buffalo, Dallas County, Mo., where he may be addressed by all who wish to know more about the principles and prospects of the "Friendship Community," in which he and others are engaged, with what he assures us is a good location, in climate, soil and social advantages, for those who desire a community life.

WESTERN LOCALS, Etc.

REPORTED FOR THE BANNER OF LIGHT.

THE BANNER IN THE WEST.

Facts compel us to affirm that the Banner of Light is the great favorite of the liberalists and Spiritualists throughout the West. No matter where we go, the Banner of Light greets us. True, there are several Spiritual papers published west of Buffalo, N. Y. These journals are well patronized; indeed, several of them circulate in a great many States. We recognize the usefulness and increasing popularity of these papers, and it has always been a pleasure for us to give them the benefit of a favorable notice in the "Western Local."

To the Banner of Light, which has pursued its steady course for so many years, must the title, "Excelsior," be given.

Conversing with a reformed Universalist minister, the other day, he declared that the invocations in the "Message Department" of the Banner of Light were worth the price of a year's subscription; others give the same testimony in relation to the "Questions and Answers" in the same department. Then, again, the dignified editorials afford great satisfaction to thousands; Warren Chase's practical paragraphs are greatly admired; and the statement is made by a great many readers of the Banner of Light, (we write it with modest blush) that the individual who wields a pen in behalf of the "Western Local" is not always behind the times. In fact, to sum it all up, the Banner of Light, with its "Message Department" and the choice quality of its editorial articles; with its detailed reports of the orations of the *crème de la crème* of the spiritual ministry, in Music Hall, Boston; with its liberal supply of profound essays from learned contributors; with its accurate accounts of items of interest in this and foreign countries, is a power that none can hope to successfully compete with; much less to outrank.

THE MICHIGAN STATE CONVENTION took place in Battle Creek, Dec. 28th, 29th and 30th. The sessions were well attended, (so we learn by our special dispatches), and the speaking was of a high order. E. C. Manchester, Esq. of Bedford, had the honor of being elected President of the Association for the ensuing year. Mr. J. P. Averill, of Battle Creek, was elected Secretary. The Trustees are: A. Kenny, of Kalamazoo; S. M. Green, of Bay City; Sarah Fox, of Sturgis; and N. J. Waterman, of Coldwater.

Among the speakers present were Mr. Jamieson, Rev. Mr. Stewart, of Indiana, formerly a distinguished evangelical minister, of whom mention has been made in this column; Giles B. Stebbins, Elijah Woodworth, Col. D. M. Fox, Mrs. A. E. Mossop, of Sturgis, and Miss Baker, of the Lyceum Banner.

Michigan is a well-known stronghold of free thought and Spiritualism; and the Convention which has just concluded its sessions in Battle Creek has undoubtedly exercised a healthy local influence that will surely ramify throughout the entire State.

NOTES.

Subsidiary for the Banner of Light. Hudson Tuttle has withdrawn his name as editor-in-chief of the American Spiritualist, which the readers of that paper will deeply lament.

The Lyceum Banner is out again, as sparkling as ever. Now is the time to send in the names of new subscribers. Mrs. Kimball and Mrs. Brown are noble women, and these words remind us to say that Mrs. Brown intends to return to California—unless she has changed her mind since the 1st.

Mrs. Sophronia Warner has been engaged to lecture for the Spiritualists of Milan and Wake-man (O.) for six months—a sign of progress in the two societies, and also a sign of undiluted merit in Mrs. Warner.

Dr. Geo. A. Lathrop, of East Saginaw, Mich., is a scientific investigator of Spiritualism, and a man of great intellectual independence. His pamphlet on the "Spirit-World" is well worth a careful perusal. The same may be said of the address which he delivered before the Spiritualists of the place wherein he resides, on the occasion of the last anniversary of the advent of modern Spiritualism.

A good theme for lecturers on Spiritualism: "The Evolution and Individualization of Spirit." How would enjoy sitting in Music Hall listening to Prof. William Denton, or Emma Harding, or Thos. Gales Foster, or Ed. S. Wheeler, or some other of our advanced teachers, discourse upon such a theme!

A diabolical nuisance: receiving letters from the Secretary of some Spiritualist society, asking (as usual) what are the lowest figures that you can name for a month's engagement; and stating (as usual) that the society is in need of aid, and that latter affirming that you are poor; but that as money loves company you will visit the indigent society for an infinitesimal recompense. Now (we shall get to the "nuisance," in due time), according to all the courtesies of modern civilization, it is reasonable for you to expect a response from his royal highness, the Secretary; but not since writing you he has heard of some other poverty-

stricken lecturer who will make a month's engagement for a sum more diminutive than the infinitesimal sum that you were so unfortunate as to demand; hence he secures the services of that individual. And you—why, you watch the mails in suspense, week after week, leaving other "calls" unanswered, simply because you feel that his majesty, the Secretary of the society in— has every reason to believe that you will visit that locality on his acceptance of your terms. We mention names if the inquisitive desire.

Ellis F. Brown, the agent of the American Association of Spiritualists, is laboring in the good work with becoming zeal. He has lectured since our last report in the following places: Indiana: Winchester, Cambridge, West Grove, Montpelier, Hartford City, Fort Crown Point and Lowell. Bro. Brown formed a Children's Progressive Lyceum in West Grove. Success always attends the worker. We shall make regular reports of Bro. Brown's labors.

Emulently Emersonian and decidedly Mark Twainish, viz.: on a recent 21, in Mr. Davis's late work—and an excellent one it is—"The Temple," the author discusses the phases of mental disorders. He says, substantially, that it is a sign of a weak mind, when an individual with an ambitious intellect and no money, feels impelled to start a newspaper or magazine. Remarks are in order, lest the afflicted think if they are not out engaged in the beautiful pastime of borrowing greenbacks.

Spiritual societies in the vicinity of Chicago, anxious to add young speakers in their march of progress, should address Fred A. Lee, care of the Religious Philosophical Journal, Chicago. We insist upon it that this young brother must be brought out into the field as a lecturer.

Emma Martin, of Detroit, gives public séances at her residence, 64 Grand River street. She is considered an excellent test medium, and as a lecturer ranks high.

A. A. Wheelock, the managing editor of The American Spiritualist, has been the grand director of Victoria C. Woodhull's lecturing tour throughout the West. As a failure Mr. Wheelock is not a success, and he is fully aware of that important fact. Which is something he need not be ashamed of.

Henry Ward Beecher, the inspirational medium, who holds séances in Plymouth Church, Brooklyn, every Sunday, at which speaking and physical manifestations occur, talks as follows concerning death:

"It is better to be willing to live and do the duties of life. When Paul said he was better to depart he was an old man in prison. If an October pippin says it is ready to drop, is that any reason a little green apple in June should be ready to drop? The representations of death are full of cheer and hope. For Paul to die was to go to Christ. Death is not growing short of breath and feeble of pulse; it is stepping up to the shining land of the universe. It is going to sweet companionship."

Hon. J. G. Walt, Sturgis, Mich., states that regular conferences are held in the Free Church, Sturgis, is the home of many firm and devoted Spiritualists. Mr. Walt has stood at the helm for years; God bless him!

Correspondents will please address at East Saginaw, Mich., until further notice.

Whisper to Santa Claus: "Dear fellow, give to one thousand young people who have just entered married life, the Banner of Light for one year." Reader, that would be a nice present, don't you think so? Yes, you know you will.

Whisper to Santa Claus: "Now, then, you must personally Santa Claus in this matter. You are fairly committed; there is no escape. We congratulate you."

CERIAS B. LYNN.

WISCONSIN PEBBLES.

BY J. O. BARRETT.

One prays to be an exception to heaven—thinks this pale angel might pass by and enter a neighbor's house.

"All men think all men mortal but themselves."

Since my last ramble I have been so near the spirit-world that I have looked over and in. In the midst of work the "voices" said, "Go to the sick whom thou lovest." I obeyed. Let me tell you about it, for it may touch a chord in your own heart.

I have an uncle up in the Paradise above—one whom I loved with a sacred endearment. He went there a few days ago—the 23d of November. He was in a Water Cure in Milwaukee. It was so pensive, so sanctifying to see the earth-well fading, fading, growing thinner, until we could discern the strong spirit shining through. Many knew Harrison Barrett, formerly of Maine. He was a veteran Spiritualist, never denying its truth, never compromising its principles. Though a man of extensive business, he never forgot that his highest life and best success centered in his fidelity to spiritual experience and culture. Associated officially with the Sheboygan and Fond du Lac Railroad, and at one time Superintendent, originally one of the projectors of it, he has left a most remarkable history of experiences, indicating that spirits were concerned in all his business. It is indeed astonishing how closely connected were they with this practical enterprise. Such faithfulness fitted the man for the greater work beyond. When approaching the other shore, his clear brain caught the pictures of scenes beyond, had beautiful dreamings, and in wakeful hours his face was of transparent as in the whiteness of a heavenly vision. What a privilege to be the first part of the transit. The crisis deepened. He looked away to the summer-land. His eyes telegraphic, I saw the electric flash of heaven in them. The rapture was vast, and in an instant his spirit rose from its long-besieging case, free and glorious. What a feeling in that moment! The chance for the chance for the song of the angels present. He was a good Spiritualist, fully ripe. I stood on the brink of the river and handed him the "Beautiful Spirit-Bride" who looked in with him arm in arm, and they, with many others, went up to a prepared home in the spirit-world. What a privilege was mine. I went so near those welcoming angels, passed so far under the cloud of glory, even through it into clear sunlight, my soul was warmed with a newly awakened love.

May I tell you more, dear readers? Transported to the spirit-world, to our precious home in the spirit-world, how sweet was the rest. No one here mourned really; how could we weep when angels filled every room, and "Uncle Harry" with them, showing them how hearts can be attuned to spiritual aspirations, and yet be faithful to all this life's obligations. The funeral seemed like a heavenly vision, and was it not so, verily? The bride and the bridegroom met, and we, too, were celebrating the nuptials.

A beautiful poem, read by Olive, entitled "I still live," hallowed music, a brief address of mine, about the mission of life here, and the gladness beyond to those who earn it by inspired song by his good friend, Raymond Talmage, an invocation for Divine aid, a momentary silence, and the long procession moved on, led by a brass band playing "Auld Lang Syne" and other airs, a word of sweet farewell, then the dropping of sprigs of evergreen upon the coffin, a dirge by the choir, and the marching back to the music of "Hail Columbia."

Reader, it was a spiritual life he lived; a spiritual departure; a spiritual funeral; and ours is a spiritual joy with every tear and every prayer. Did I tell you about our State Convention held at Lowell, in Dodge County? You have already noticed it, and I need not review it. It was a glad time—harmonious, inspiring.

A vote was passed asking me, as the State Missionary (re-appointed), to give quarterly reports. That was well; but I wish to say to the friends there, if they desire elaborate and minute reports, accurately drawn, take the Banner of Light and read my "Pebbles."

Again the question comes up, "What are we Spiritualists doing?" We meet in conventions, have speeches, pass a few resolutions, feel glad, and go home rejoicing. That is all beautiful, and worth all the cost. The social feeling of the gatherings is all right, beyond all price. But what are we doing? When other religious bodies meet in conventions, there is practical work to be done—matters of financial interest to consider, educational institutions to endow, and other measures put forth to organize and cement the forces kindred to the principles held in common. We must be patient, do our work, prepare the way, gather the nuclei of soul-fellowship.

From Lowell to Waterloo. Here lectured to an intelligent audience, in a most, some, in civility, and in mutual respect. The spirit of candor always carries conviction. A fraternal feeling sends a throng of genial force from heart to heart.

A beautiful, orderly and happy home is the best institution in heaven or earth. We found one such at A. Hayes's, with a soul of welcome to "Joseph and Olive." Mrs. Hayes has been for many years a pioneer in different sections of Wisconsin, never advertising herself except by her works. By her fidelity to the cause she loves, by utterances of truth, by tests of spirit presence, by healing the sick, she has won a worthy name as a motherly and faithful Spiritualist. How divine is that spiritual discernment which looks beyond the seeming into the inner soul, and finds there a steady sun of goodness. Here, too, are some noble boys, whom these parents are educating in the laws and responsibilities of life. If we can gain up a new generation of Spiritualists, disciplined in the principles of our heavenly religion, there is hope for the world, for it will be the "better for it." How sacred, then, is the Lyceum for Sundays, and sacred the home that makes all days and hours holy to wise and practical usefulness. Our spiritually enlightened children will not have to spend half the time in undoing false as we do, but will naturally grow into beautiful balance of brain and character, medulizing the truth of angel ministry.

At Madison next. A few Spiritualists here. We can expect but the few where church aristocracy is. The unchurched, the "unconverted," the "common people," are the best material for God's revelations. No spiritual plants can grow among the priestly leeches of theology. "Lo! we turn to the Gentiles!" Be sure that a home where an orderly medium is given rest to the weary misanthrope, and this was our privilege at Mrs. Newcomb's, an elderly mother, who has been for many years almost in daily association with the ministrations of spirits. A little incident is worthy of note. Olive, "the better half," being with me on a missionary work, was at the time threatened with a lung fever of a violent kind. We were scarcely seated and composed for a social chat, when Mrs. Newcomb, being clairvoyant, was rapt for awhile, watching the beautiful process of a spirit's manipulating my wife's lungs with magnetic hands. Instantly the fever began to subside; she breathed freely again, and in a few days was well as usual. Most remarkable are the angelic influences of healing. There will be sick in our world when the inhabitants thereof understand and apply the laws of the spiritual philosophies. "There shall be no more death, neither sorrow nor crying; for the former things have passed away."

Massachusetts—a stopping and resting place for earth's and heaven's spiritual pilgrims. In that sunny chamber at Alfred Senior's gathered that evening a few believers—Bro. and Sister Senior, the faithful worker, Sister Cropper; Bro. O. B. Hazeltine, the promising boy; "Harold," as one of the mediums, a Congregationalist sister, reluctant in the circle, churchly shy, but soully "hoping it is true;" and the "two missionaries." That was one of the happiest spiritual circles ever experienced by any of us. "I was in the spirit on the Lord's Day." What a baptism from on high! My heart went out particularly to Bro. Hazeltine, for his human life was up, and the spirit gave him words of cheer. A fellow-pilgrim in adversity, to teach us wisdom, he well said in a private note afterwards: "Brother, I feel that I need the aid, comfort and strength such circles give. I feel sometimes that my trials are beyond endurance. Hope—that cheat of my life—still points to a happier future."

One day on the wings of the railroad engine, and we are next in the State Prison at Waupun. In a prison at last, and our only crime is Spiritualism! But we are the guests of H. S. Benjamin, and many a heart is warmed by a higher life. How sad and depressing the magnetic atmosphere of this place! The past, the present and the future—what meditations over these, with nearly all the convicts. We learned that Sister Parry's lecture, a few months ago, to these prisoners, brought them joy and peace, and many an eye wept, and many a heart yearned for a higher life. She was called "an angel visitor in our sorrow." The Orthodox, of course, are disturbed, and the "ancient chaplain" resolves that no more light from spirits shall shine within that prison! Oh, well! God is, and angels are, and they come when the conditions of their visit are a higher life. And secular edicts cannot exclude the dear angels from visiting the unfortunates in all prisons of earth.

Last summer, visiting this prison, I inquired—from impression, I think—if there were any artists among the convicts. Mr. Benjamin introduced me to a young man by the name of Frank Clifford. He was then in his cell. Looking through the iron-grated door, I told him that I wanted a pencil sketch representing a pilgrim climbing a mountainous height, with a staff in hand, and above him, the light breaking down from a cloud of darkness a spirit-light, holding a wreathed crown ready for him when the height is attained or this life is passed into heavenly fruition. He caught my idea instantly, and sketched for me the beautiful design of the dies upon the cover of my Life of J. M. Peebles—the "Spiritual Pilgrim." This fall, I called again; we permitted to see him in the reception room; when I presented him a copy of the "Pilgrim." Never shall I forget the joyful expression of his face as his eye rested upon that significant design of his, row in golden color upon my book. 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