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BOSTON, SATURDAY, FEBRUARY 1, 1868.

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NO. 20.

THIRD ANNUAL CONVENTION OF THE MASSACHUSETTS SPIRITUALIST ASSOCIATION, Held in Mercantile Hall, Boston, January 7th and 8th, 1868.

{ Reported for the Banner of Light. }

Agreeably with the call issued by the Executive Committee, in accordance with the Constitution, the Convention met and was called to order at 10 A. M., Mr. L. S. Richards, President, in the chair, who read the call for the Convention.

Mr. Bacon, in view of the non-arrival of friends from the country, moved that the morning session be devoted to a general conference, which was carried, when interesting remarks were made by the President; Mr. I. O. Ray, who responded for New Bedford, Mrs. E. J. Sherman, of Newburyport, who spoke of the revival of Spiritualism in that place, and stated that among other good results growing out of the visit of the State Missionary Agent there, was the organization of a Children's Progressive Lyceum. Thus was the Association doing untold good. Dr. York spoke of the cause in Charlestown, and N. S. Greenleaf responded for Lowell, of the early interest there manifested in Spiritualism; of the establishment and success of the Lyceum; though the Society had been somewhat disintegrated, yet now was in course of reconstruction. He spoke earnestly of the importance of the Association, how that tests were needed, and ministrations of talent, genius and inspiration, that cooperation was required and unalloyed over to be preserved.

John Wetherbee, of Boston, followed in one of his play speeches, wherein wit and philosophy were interestingly mingled. The fact that "a good unshared is only half enjoyed," should make all Spiritualists more appreciative and earnest in their efforts to bless the world by disseminating the beautiful, glorious and truths of their natural yet heaven-born religion.

Prof. Tooley spoke of the work of the Association, and how it had stimulated organic movements all over the country. He compared Unitarianism with Spiritualism, and the tendencies of each; alluded to individual cases; of the union or compromise between liberalists of different orders; of the need of science as a basis; of the carelessness of speech without unnecessarily offending the feelings of others; of the need of going upon this platform, he would greet as a gentleman should, and thank him if he could learn from His Majesty anything which he could learn from no other soul in the universe. Spiritualism teaches a wholly original idea, the concordance or harmony of universal life, thanks to the men of science on the one hand, and to the intuitions and inspirations of women on the other.

Adjourned till 2 P. M.

AFTERNOON SESSION.

The President, on calling the Convention to order, requested the Secretary to read the records of the last annual meeting, which was done in part, when to save time he gave way to a motion which was carried that the further reading of the minutes be dispensed with.

On motion of Mr. Ray, it was voted that a Business Committee of five be appointed by the chair to arrange the business of the Convention, when Messrs. A. E. Carpenter, J. O. Bowker, John Wetherbee, Mrs. S. A. Horton and Mrs. E. J. Sherman were named as that Committee.

Moved by Mr. Bacon, and carried, that a Nominating Committee of three, afterwards made five, be appointed by the chair, to present a list of candidates for officers for the ensuing year. Messrs. Carpenter, Wetherbee, Bowker, and Mrs. Horton were named as that Committee.

Voted that Prof. John H. W. Tooley, of Boston; N. S. Greenleaf, of Lowell; Edwin Wilder, 2d, of Hingham; Mrs. Hattie Washburn, of Middleboro; and Mrs. W. W. Currier, of Haverhill, be a Committee to draft resolutions.

Voted that I. O. Ray, K. C. Gleason, W. W. Currier, Mrs. Hattie E. Wilson and Mrs. L. B. Wilson be a Finance Committee to look after the monetary matters of the Convention.

Voted that the Committee be requested to proceed immediately to their business.

While this Committee were out, brief but pertinent remarks were made by Mr. Bacon, of Natick, I. P. Greenleaf, Mrs. Hattie E. Wilson and Mrs. N. J. Willis.

The Business Committee made a partial report. Remarks by Mr. A. H. Richardson, Dr. Rogers, Prof. Tooley, Mrs. Booth, of Milford, N. H. (entranced), Mr. Pinkham, of California, Mrs. Abby M. Burnham, Mrs. S. A. Horton and John C. Cluer, when it was voted to adjourn till 7 o'clock.

EVENING SESSION.

At the appointed hour the chair called the meeting to order.

The Nominating Committee, on being called upon, then made the following report:

President—William White, Banner of Light Office, Boston.

Vice Presidents—Phineas E. Gay, 1142 Washington street, Boston; J. C. Bowker, Lawrence.

Corresponding Secretary—George A. Bacon, Boylston Market, Boston.

Recording Secretary—Miss Abbie K. T. Bounseville, Middleboro.

Treasurer—John Wetherbee, Phoenix Building, Boston.

Executive Committee—Wm. White; Phineas E. Gay; J. C. Bowker; George A. Bacon; Abbie K. T. Bounseville; John Wetherbee; Bristol Co., John Puffer, South Haverhill; Suffolk Co., Mrs. L. B. Wilson, Boston; Barnstable Co., Amasa Smith, Provincetown; Middlesex Co., Albert Bacon, Bedford; Hampden Co., E. W. Dickinson, Springfield; Worcester Co., Mrs. M. A. Stearns, Worcester; Plymouth Co., C. F. Allen, North Middleboro; Essex Co., Mrs. E. J. Sherman, Newburyport; Franklin Co., R. A. Comstock, Shelburne Falls; Berkshire Co., Oscar F. Adams, Great Barrington; Hampshire Co., A. Eustis, Northampton.

Members at large—Lyander S. Richards, Mrs. S. A. Horton, John H. W. Tooley.

The report was adopted with but one dissenting vote.

Moved, on motion by Mr. Bacon, that a committee be appointed to the chair to revise the Constitution. A. H. Cluer, E. S. Wheeler, N. S. Greenleaf, Mrs. N. J. Willis and George A. Bacon were named as that Committee.

After a practical suggestion from the chairman of the Finance Committee, Mr. E. S. Wheeler proceeded to lay before the Convention a plan of organization for Spiritualist communities:

ADDRESS OF E. S. WHEELER ON ORGANIZATION.

"Organization for power, power for use, use for good."

The question of Organization is not metaphysical or speculative. The forces which compel organic formation, are inherent in the method of life. Each atom drawn by the eternal affinities, completes its cycle in congenial conditions, and there abides the evolution of ages. Time must and will dissolve and resolve all forms; principles alone remain, but organizations in order and harmony live their time, and give way only to higher specimens of the same nature. Every birth prophesies a funeral; every funeral a resurrection. Life compels nature into organic form. Only thus can mind know and manifest itself. There is no escape from this rule and method. It is felt from the crystal, which atom by atom aggregates itself in the subterranean recesses, up to the banded millions of celestial spirits whose congregated lives create the order of the spiritual heavens. There is also a law of individualization. Science teaches that no atom or particle touches another, but forever remains centralized upon itself; true to its own polarities in all states of combination. No law nullifies another in the jurisprudence of the universe, but each exists in harmony with the whole. The law of individuality makes organization possible, and though each atom or person retains its essential character, the formative force holds millions in the absolute relations of organic forms. Out of chaos, debris and the nebula, arise forever the useful, the beautiful and the good.

The universal life incarnates itself in form. Every line is a precept of truth; every figure a symbol eloquent of wisdom. "Architecture is frozen music;" and social organizations are the forming and dissolving shapes of powers by which the thought and purpose of humanity are wrought. It is better for us to forward our researches into nature and elucidate the law of life, than to seek the establishment of our own vagaries or reactionary impulses as the code of the Infinite. Organization, like fire, is "A good servant, but a hard master." But the abuse of organization is not inseparable from forms of order and use. Who would renew the labors of Prometheus by snatching fire from the gods, because an insurance office met a loss? Or resolve the Cosmos back to nebula and liquidity, because his head has suffered from contact with the door-post? From our station as Spiritualists—keeping in mind the great central idea of our philosophy—we are able to avail ourselves of all the advantages of associated action, without cramping our individuality. The central thought of Spiritualism is the harmony of universal life, Law and Action. Truth is one. The law of the prime controls the ultimate; and gross matter mirrors the working of spirit. The method of the granite ledge is the method of mind. There is "one law and one Gospel." "Sermons in stones, and good in everything." Made conscious, by our observation of the world of fact, that life must forever organize into form, in order to know and manifest itself, we inquire, what determines and compels in the matter? We need no special revelation, for the principle of correlated law teaches us that the same method which governs the homogeneous compounds of the laboratory and the field, must rule in harmonious combinations of life the organizations of social order. Man, as an individual, is a more or less perfect form of spiritual crystallization. Particles of matter with particle, atom organizes with atom, in the grosser qualities of matter, upon the basis of chemical affinity. Affinity is predicated upon the law of similarity; that "like attracts like." We organize ourselves, and associate by virtue of "chemical affinity" with the same science that the chemist evolves by his manipulations of the elements. There exists a natural requirement and law of organization. The law is universal, and as harmonious organization depends upon affinity and fellowship, which is the result of compatibility, it becomes evident, (since it is the method of mind to express itself in every phase of action), that organization, among reasoning beings, should be intelligently predicated upon some recognized basis of fellowship and cohesion. However unready we may be to express it, still harmony of thought is, at the last analysis, the basis of all action. The law of aim and purpose argues a prior community of conviction. No absolute likeness of ideas is required, nor is an enforced creed desirable, but a simple announcement of such obvious points of mental contact and united purpose as shall serve to define the scope and character of our movement.

And the breadth of our generalization of principles, or the sharpness of our definition, is a question of degree. The law of affinity, which determines the multitude of our sympathizers, or the lesser number of those who are ready to cooperate in more intimate relations with a more definite understanding. Here practical wisdom is called to meet the requirements of the occasion, and the problem involves consideration of the character of the men and women whose tendencies require more or less of cooperation. We may form a mixture of mixtures, but cannot compel chemical combination. The probable form of organization now possible among Spiritualists, with the basis of cooperation likely to be acceptable to those interested, must be our consideration.

Spiritualism is at once a fact, a philosophy, and a religion. Its facts are the basis of a science from which philosophy unfolds into the perception of the true, the beautiful and good, which appreciation fills life with harmony, and thrills the soul with sublime emotions of devotion which incarnate themselves in all possibilities of morality and forms of duty or beneficence. But Spiritualists are as yet mostly mere observers of facts, not investigators; for the true investigator has laid aside all bias and prejudice, being anxious to penetrate to the region of cause and law, and thus discover the eternal truth which attracts the soul through Divine affinities—since unity of compulsion of his nature. Spiritualists are not yet free from bias or prejudice, nor have they become sufficiently developed to comprehend fully the nature of the system whose facts and phenomena arrest their attention. They are observers, often lacking carefulness, and in many cases speculators without system or philosophy, groping painfully and wildly in all directions, and with a general impulse which is progressive; while a natural impatience may seize upon those who see these things, the significance of the whole must not be forgotten. These manifestations are the signs of life, of progress. When we realize that we have common senses to use, and persistently insist on using them, we have taken a great step to an immense improvement. The vigilant and pioneer human progress are "The Spiritualists," because they have learned to use their eyes and ears.

Their sectarian neighbors are unready and unwilling to do this, asserting, indeed, that it is a sacrilege to search into "God's mysteries," or be wise above what is written (in the Bible of course), forgetting that all Nature's forces were mysteries until science, dissolving the spell of mystery, made them servants of humanity. The rationalists and liberals command our respect and sympathy, but in ignoring the facts and phenomena of spiritual manifestation and development they cut themselves off from grand opportunities for observation in the direction of their transcendental idealism. Unfolded clairvoyance may enable us to grasp, theoretically, the grand ideas of universalism of life and method, but we must turn back, also, to the details and facts, and analyze them before we become many-sided in character or lawless in growth. The present state of Spiritualism is most cheering. They are living, moving, in the first natural steps of a magnificent progress whose outlines may be seen "from the mountains," but whose incidents and details oppress the imagination. Though Spiritualists are mostly mere observers—inquirers in part and investigators in part—a small minority—still this is a grand advance toward the truth of the present, of the future, and the majority. The situation is full of encouragement, promising all things, since it indicates freedom and develops courage for activity.

Although satisfied of many important facts and able to trace largely the laws working through our experience, we are not ready, "as Spiritualists," to make grand, comprehensive affirmations, nor able to justify formulae, in scientific form, but have enough of dogmatic assumption to excuse any excess of modesty on our part. Thus our condition indicates the required purpose of our organization. The basis and form of order should be in the ascending line of progress, and, as the next phase of our development is from observation to investigation, we may organize as investigators, bringing ourselves, by will, to that plane of thought and action. Our purpose is simple, and a very simple expression will serve as a motto:

THE BASIS OF PRIMARY ORGANIZATION.

Whereas, We recognize progress as a law of life and happiness, truth as the beauty and good of existence, the power of the spiritual as the universal benefactor, and general education as the design of Infinite Wisdom and Love; therefore, Resolved, That we organize and fraternally unite for the purpose of investigation; for the discovery of truth; for the development of Spiritualism; for popular education therein, and for mutual improvement.

This much seems to be required; so much seems sufficient for present purposes. We unite freely, on this broad basis, to educate ourselves, to share our discovered treasures with all who can appreciate them, and thus by enlightenment, benevolence and spiritual growth, become better. These convictions are our points of intellectual contact; these are the true bonds of spiritual sympathy which indicate the affinity of those who are power secured for us the benefits of organic cohesion by the general law. Conditions, determine the form of organization, as the elements and qualities composing its body denote the special basis. The character of conditions develops necessities which must be met. The hundred-leaved reed, the true to the law of its being. To detect the needs and requirements of Spiritualists, under the power secured for us the benefits of organic cohesion by the general law. 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J. W. BEAVER, *President of the Association*
Byron, N. Y., Jan. 12, 1898.

Children's Department.

BY MRS. LOVE M. WILLIS,
Address care of Dr. F. L. H. Willis, Post-office box 250,
Station D, New York City.

"We think not that we daily see
About our hearts, angels that are to be,
Or may be they will, and we prepare air."
Their souls and ours to meet in happy air."
(LION HUNT.)

STORM CLOUDS.

How quickly they will sweep over the sky this wintry weather. Sometimes the day promises to be bright with sunlight, and the exhilarating influence of it makes the heart full of gladness, so that little children skip to throw off their abundant joy, and men and women talk and laugh, and think the winter a delightful season, after all, and the earth a very pleasant planet. But by-and-by there sweeps up from the north-east a great bank of clouds, the air grows chill, little children run for home, and men and women wrap their garments about them and long for the closed room, and the grateful fire.

Very much in this way come storm clouds into our inner life. The fair, sunny days of faith and hope, make all things seem lovely. Friends seem nearer and dearer, and everybody has a great deal of goodness and love. But all at once some mistrust, some misunderstanding, or some harsh words, blow their chill winds, and the whole sky is darkened, and one hardly believes that the sun of love shines in the heavens.

I am sure that every one knows of just such days of gloom; but to some they come oftener than to others, and all ask, are they needed? Why may we not have sunshine and love all the time? To find out why, I will tell a little history, which will be very true.

Effie's home might be called Sunny-nook, so bright was it in the love which surrounded her. What had she to fear from storms and clouds, when loving hearts kept her in their warm light? So thought Effie's mother, and she said to herself, "My little darling needs no rough winds, my little flower needs no shade." And so she kept her from all evil, as she kept her from the rough winds of winter.

But Effie's cheek learned to love the tingle that the north blast gave, and her eyes sparkled when the skaters, and her lungs loved the bracing air, and her sled went among the fleetest down the steep hills. In this way her cheek got a bloom and freshness that it could not get otherwise, and she grew a robust, healthy girl.

But to her heart had come no real sorrows, for she was glad and happy, and the little shadows passed away, as the south winds drift the summer cloud. But there came to her neighborhood a boy of turbulent, willful disposition, and full of mischief. If there was one thing that Maurice loved, it was to make a girl angry. Effie was now twelve and Maurice fourteen, and they both felt themselves quite wise, and to know as much as their fathers and mothers in all that related to their duties and pleasures.

Many a fine day's sport they had on the coasting on the hill, and many an evening's pleasure, cracking nuts and popping corn. They were considered the fastest and best of friends. But as Maurice was of a bold, daring spirit, he was very pleasing to other girls than Effie, and his particular attention to her quite displeased the girls who liked a little social time of a winter's evening. So, after a time, a little spite called gossip went buzzing about the neighborhood, as full of life as a bee in a summer sun. It whispered into the ear of Jennie Dean a few words about propriety, and into the ear of Harry Mason a little sentence about selfishness, and in a week's time the neighborhood was all alive with various rumors, the sum of which was that Effie was a very selfish girl to wish to keep Maurice so many evenings by her mother's fire, and that it was not at all proper for her to be so agreeable.

Thus the storm came up; but Effie had not seen it coming, until Jennie came in and let the first blast touch her. It was very easy for her to tell her story, for she was very full of the pride of thinking she would do no such thing, and would not think of wishing Maurice to like her mother's pleasant fire-side. So she told Effie everything she had heard, and also that Maurice had said he did not care for her in the least, only she had excellent nuts, and her mother knew how to pop the nicest of corn.

Effie sat and shuddered awhile in this cold blast, and then she got very much vexed, and grew quite angry. She disliked everybody, and everybody told lies. She wished her mother would move away from such a place, and she never wanted to see a girl or boy again. And her mother sat and looked at the storm, and wondered why any one like Effie should be made to suffer for what was real kindness and good feeling, for Effie helped Maurice do his hard sums, and always welcomed others to her pleasant home.

But she remembered how like her own troubles were those of the young people, and she said, "How will they learn to overcome evil with good, if evil never comes to them?" So she waited a little, till Effie had forgotten to curse, and then said:

"We cannot make people or unmake them; we must take them as they are."

"But I won't like people, I don't like anybody. Jennie is as selfish as she can be, and Harry don't know good manners any time."

"But what did they say of you?" asked her mother.

"Why, that I was selfish, and didn't behave properly."

"Oh, that can't be," said her mother.

"But they did."

"I think you must be mistaken, for that is just what you said of them only a moment ago."

"So I did, but—"

"You think you were not at fault, and they were. As nearly as I can learn, Maurice has been wishing to get up this storm just for the love of fun. I should wonder if he came in an hour to see the storm."

"If he's been telling the girls anything, then I don't blame them."

Effie's mother was right. Maurice came in a half hour, and one could see a satisfied look in his eye; but Effie had gone out for a moment, for she wanted to think the matter over. Her mother said to her:

"I have lived a good many years, and I never go out in a storm when it is not absolutely necessary, and the first moment the sun shines I have the full pleasure of the light."

"What do you mean?" said Effie.

"Say nothing about your troubles until you can say everything without anger."

So Effie talked about her studies to Maurice, and the coasting, but did not mention the troublesome mischief of busy gossip. After a night's sleep her former happy spirit came back to her. She saw how at fault she had been by not thinking of others, and she ran at once to Jennie's, with a light heart, to see if they could not get up a

little coasting party, and after the sport on the hill have a little fun at her home.

Jennie looked at first disappointed, as if she was hoping to see a real north-easterly storm that would last several days; but good-nature spreads from one to another somewhat like a fire that is kindled; nothing will stay it but a deluge of cold water. And so this storm blew over for Effie, and her mother said:

"How could I have taught her to overcome evil with good if this trouble had not come to her spirit?"

Now all about the world this troublesome enemy, gossip, flies, ready to speak evil and to judge unkindly. It may be called an east wind that brings to our skies such gloom; but if, in its evil reports, it does not make us revengeful, but gives us the power of self-control and of willingness to forgive wrong, then it may be as great a blessing to us as the storm-clouds that sweep over the earth to fit it the better for the bearing of flowers and for the coming of the time of fruit. Let us believe that we can gain strength from all trials if we meet them aright, and grow wise by every experience.

AN EXPERIENCE OF WASHINGTON ALLSTON.

The fact that there is a Divine Presence and Power ever near us to listen to our requests and to give us aid when it is possible, is proved by very many instances both in the past and present. The honored and talented Washington Allston possessed great faith in this over-shadowing Power in his later life. In his younger days he was accustomed to ridicule religious things, and would just upon what was most sacred to others. His first wife was a sister of the late Dr. Channing, and with her he made his second visit to Europe. But there he became very poor. He sometimes did not even know how to purchase food for himself and wife. One day when, overwhelmed with anxiety and distress, he sat in his studio, he thought of the blessings that had formerly been his, and how little gratitude he had felt for them, even doubting if there were any power except his own active energy.

All at once he felt inspired with the hope that the Father who cared for the sparrow and never remembered the distrust of the penitent, might hear him. He locked his door, and on his bed kneeled for a loaf of bread for himself and his wife. Before he had risen he heard a knock on his door. At first he felt ashamed at being in such a position, as if it was not quite dignified. On opening the door a stranger begged to know if that wonderful painting of the angel Uriel, which Mr. Allston regarded as one of his masterpieces, and which had been on exhibition at the Academy, was sold. Allston took it from its obscure corner, and, wiping the dust from it, held it before the stranger. He was enthusiastic in his delight.

"Can it be purchased?" said he.

"No one has ever been willing to give me near its value, and so I know it was not appreciated, and I would not sell it," replied Allston.

"Then fix your price," said the stranger.

"I am not willing to do it, for I offer has ever come near my valuation."

"Then I offer you four hundred pounds."

"It is more than I ever asked," said Allston.

The stranger then announced himself as the Marquis of Stafford, and he became, from that time, the fast friend of the artist, and he was the means of introducing him into those circles where his great powers were appreciated.

This instantaneous answer to his prayer seemed to him a proof of the Divine Power, and he ever afterward thought reverently of the influences that guarded him. He became a religious man in the sense of true religion, that aspires to do the best and seeks for guidance and aid from the spiritual world.

THE BABY ON THE OTHER SIDE.

BY JULIA A. FIELD.

"How sweet, dear mother, baby lies,
Drest in his robe of white;
With tiny rose-buds round his head
And in his fingers slight.
He looks as when upon your breast
In beauty he has slept,
While Maud and I across the floor
On tiptoe softly crept.

And will he never open again
His earnest, wondering eyes,
And, smiling, grasp the cradle's side
In vain attempts to rise?
Will nevermore his laughing crowd
Our tender father greet?
At rest must lie his dimpled hands?
At rest his dancing feet?

Each evening when from school I came,
Soon as he saw my face,
He threw his little arms aloft
To spring to my embrace;
And pressed his dewy lips to mine,
And cooed, the darling dove,
As if he tried in baby-tongue
To tell me of his love.

I love him, mother, just the same
As when he was alive;
And oh, to keep my sobbing back
How hard, how hard I strive!
You, dearest mother, took all care
Of baby when he died;
But now who clasps him in their arms,
Upon the other side?"

"What other side, my daughter? Speak!
Methinks you wildly talk."
"The other side of death, mamma;
You know he could not walk."
"Ah, yes, I understand you now—
Upon an angel's breast,
To blossom 'neath the sun of love,
Our babe is fondly prest."

As children lay in Jesus' arms,
With light, unstudied grace,
While blessings, like sweet odors, fell
Upon each upturned face,
So spirits in the land of souls
Receive them in their arms,
And with a brooding tenderness
Unfold their budding chalice.

Ocean Springs, Miss.

NEVER DESPAIR.—If your past life has been a failure, prune away the offending habits. Do not give yourself over to despair, saying, "It is of no use," but nourish your soul with more tender care. Then, if a vine has a branch which bears poor or no fruit, the gardener lops it off. He does not cast out the vine, for he knows there is life in the root; that he waters and cares for more gently than before, and presently his care is rewarded by a bud which sends out a vigorous shoot, and by-and-by a rich fruitage crowns all.

Familiar Letters from "140 East 15th Street."

LETTER THE FIRST.

It was Lydia Maria Child, if I rightly remember, who once wrote a series of articles under the title of "Letters from New York." And there have been "Letters from Under a Bridge" and "Letters from Up the River"; capital letters too, in their way. Well, how would you like it if I should do something of the kind for your Banner? Could you let me have a column, half column, or, on high occasions, say a column and a half, wherein to utter whatsoever the spirit moveth me to speak concerning the things which belong to the peace of this life and its harmonious progress into that which is to come?

But to begin with, the spirit moveth me to make a confession. I am prompted to a public recantation of an error under which I have labored with respect to you and the mode in which your Banner is managed. I plead guilty to not having estimated either at the true value. It is not for the purpose of praising you that I now openly confess that you and the business managers of your paper are altogether the most consistent Spiritualists within my personal knowledge. No, not to praise you do I say this; but rather to shame myself. Spiritualism seems to have meant something to you. When the spiritual world revealed itself to you as an eternal reality—as the only eternal reality—you had the happiness, as it seems to me, above all others within the circle of spiritual profession, to feel that for all honest, lawful, humanitarian purposes it might be trusted.

With regard to your paper—as far as I know the only out-and-out spiritual paper alive to-day in America—your action has been based upon that faith. You did not write the logic of the power which has kept your Banner flying in all weathers, (and never more proudly than in this new year), you only lived it. What a fool I have been, to be sure, to think you fanatical when you were simply logical. I think I can see clearly enough now that it does not savor very strongly of fanaticism to believe that love, wisdom and power are the attributes of spirit, and are the normal manifestations thereof; that the eternal must control the temporary; that spirit is the master-molder of matter; that experience is the natural guide, "philosopher and friend" to incipience, when honestly, and for an end of use, seeking the path of wisdom; and, therefore, I am bound to concede that when you accepted the primary fact that the wise and good who have entered upon the higher life can communicate with us, you are logically consistent in taking their advice in the furtherance of a good end when ever you have felt your own judgment or experience to be deficient. Let me thank you here and now for this practical example of consistency which you have set before us; whereunto I think we, as Spiritualists, will do well to take heed, for it is beginning to be very clear to my understanding that we shall have to live our Spiritualism as well as profess it, and understand it as well as believe it, or the time is not far distant which shall find us without the ability to believe, or the courage to profess it. The perpetuity of anything in the outward world, depends upon the orderly use that it can make of itself, or that can be made of it. The man who cannot perceive Spiritualism as the form or body—that is to say, the logical content, so to speak, of an ever-present as well as eternal use—to that man it will soon be without form, and as void as the chaos which precedes creation.

But I did not mean to say a word about all this in the present epistle. I only desired, as a first duty, to ease my conscience of its sins of ignorance, (which I mistook for very profound wisdom for a long time), and which I think the time has fully come for me to repent of; and to do you the justice which fidelity to your professions as Spiritualists merit, and this done, just to hint that I would (D. V.) like to speak upon some of the many themes of living interest pressing in these years weightily, as it seems to me, upon all true workers in the great spiritual vineyard which occupies all that portion of the territory of eternity situated—"lying and being," as the law papers say—on this higher side of the grave. Not that I am going to be in the least dismal, or that I feel in any degreed-down-hearted. Just the contrary. I know I shall often laugh in my soul as I write, though I may not always be able to make the reader see the point of the joke. I know we have all of us got to work, and that the labor we are set to do is as important as the interests of humanity are sacred; but then, we may wistfully now and then as we work, may we not? And I have such a capital standpoint to correspond from—No. 140 East 15th street. You do not see it? Let me describe "the situation." Looking to the north, upon my left and within a stone's throw, is a comfortable little church of the close-communion type, which owns the entire "right of soil" in the kingdom of heaven. So I have only to step in, next door as it were, believe what they tell me, and thus secure a corner-lot. Moreover, the somnolent drone of its pastor floats into my back windows of a summer's Sunday with a power of prosiness which utterly incapacitates me, sinner that I am, for the commission of any earthly act, good, bad or indifferent, save sleep, for the whole day after. So you see I am forced to be a Sabbatarian—lastways moral—by virtue of the position. Then, bearing a little to the south-west, but within easy pistol shot, is Grace Church, where they believe in "the resurrection of the body" and in a "white man's government." My ben-voiced abutts against Tammany Hall, so that I am alternately enlivened by the crowing of my rooster and the shouting of "the democracy" and need never go the wrong way in politics, provided always the "grand sachem" knows what is the right way. Then, to the east, just across the avenue and in plain sight, is "Friends' Meeting," which I have only to enter when I feel vain-glorious, at once to realize that the most important institution to be maintained on the face of this earth is a shabby cot. I take my carnal food and go in and out and to and fro, by ecclesiastical time; for I am within striking distance of the clock of St. George, than which there is none better. These be my surroundings.

And now I appeal to you, if a man thus hedged about by all the popular safeguards which the wisdom of this world has erected for the safe keeping of souls, may not be said to be in the veritable ark of safety itself; and, of consequence, must be a rather extra safe correspondent? So, after this wild flourish of trumpets, if you should happen to think half as much of me as I do of myself, you shall have a mixed series of letters from New York.

140 EAST 15TH STREET.

The best thing to give your enemy is forgiveness; to your opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men charity.

Dr. Lander once attempted to prove that ocean steam navigation was an impossibility; and Thiers, in 1833, said railroads would never be useful or successful.

The Lecture Room.

Prof. Denton at Music Hall.

Professor William Denton, the celebrated Geologist, on Sunday, January 12th, gave an interesting lecture at the lower Music Hall, in this city, to prove the truth of Spiritualism through his science; demonstrating that hidden spirit powers were discoverable in man, the result of whose action tallied with the known facts of Geology as taught at the present day. We give below a few of his principal points:

The lecturer said, in commencing, that among mankind in all ages had been found minds who were wiser than they knew. When Columbus sailed over a hitherto unexplored ocean in search of the realization of his ideal—a new continent—he did not for a moment dream of the future of Old World as the result of his labors. He was wiser than he knew. Shakespeare never imagined the mighty influence that should flow through all time from his productions of mental beauty. He was wiser than he knew. The man of Nazareth, walking by the sea of Galilee, talking with unlettered fishermen, giving forth everywhere the utterances of his soul, never calculated that his example would not on the hearts of mankind for thousands of years to come. He was wiser than he knew. So were we all. There were deep faculties in the human soul that had never been unveiled—powers visible only to the eyes of the angels or God. The seen in man was not so powerful as the unseen. Little did the Physiologist dream of what the Phenologist found in the human brain; as little did the Phenologist know of what the Spiritualist was able to discover in the mortal frame. There were forces coming out from all forms of matter; we could not see them with the material eye, hear them with the ear, know them by the senses, but the soul had senses by means of which to grasp them, and by these we were deriving a faculty of universal consciousness—we were receiving the germs of higher attributes from the spaces beyond earth—we were becoming wiser than we knew.

The skeptic might deny these statements as impracticable, vague and foundationless; but had not science gone out on the broad unfathomed ocean, far, far beyond land, and discovered beautiful and marvellous things of which the world was yet to be waiting to be explored by Columbus yet unborn? And by the light of scientific research the Spiritualist was reaching upward and onward to a knowledge of the hidden—the unseen. The sponge was reckoned an animal, although it had no organs of sight, hearing or smell; now, if the question were put to vote in the sponge-world whether the sponge were a sense in existence, it would be decided in the affirmative. The sponge, for the sponges could not recognize a power as having an existence outside of themselves. The oyster, resting passively in its muddy bed beneath the sea—did it dream of the bright stars of heaven, the blossoms in a thousand fields, the grand great world of brave men and fair women which peopled the upper air? Not but we knew that these senses existed, that these stars and fields, that these brave men and those fair women, flowed in irresistibly upon our perception. So we should not say that because a thing did not come to us—because our spiritual side was not developed—that it had no existence.

It had been demonstrated that there were powers within the universe unseen to ordinary perceptions. Baron Reichenbach, by experiments in the mysterious side of Nature, discovered, as stated in his "Dynamogen," that from every magnet in proportion to its length flowed forth luminous rays, and that some individuals were so susceptible as to be able to see these, while men generally had not the slightest idea of their existence. Some of the persons he experimented upon were enabled to perceive the presence of a magnet even when twenty to fifty feet distant from them. The same luminous rays issued from all metals, and much in the same manner, followed by other experiments, that all solid substances, metallic remedies, &c., threw off an individual influence which was apparent to persons possessed of a susceptible temperament. While these experiments were being tried in the Old World, Dr. Buchanan, of Cincinnati, was following in the same course, although totally ignorant of the Baron's field of labor. He found that out of a class of one hundred and thirty medical students under his charge, forty-three were so sensitive as to be able to tell metallic substances when wrapped in a covering and placed in their hands. By his experiments he found that an emetic sealed in glass was only prevented from operating on the sensitive person holding it, by discontinuing the hold on it. Now since minerals, and medicines and solid substances, throw out their individual powers, why should not man? Why could not these persons receive an impression of disease? And it was found that sickness could be accurately described. Then came a knowledge that the same influence could be transferred to paper by the person who wrote on it, and the paper would give it back again, by being placed on the forehead of the psychometer.

These experiments of Dr. Buchanan, he (the lecturer) was led to examine the mysterious realm of thought. He found that trial and perseverance were necessary to develop the psychometer, (the person who read the influence), but that after development, not only the general characteristics of the individual writing a letter, but also the house in which it was written, and its surroundings, could be fully made known. This was more than he dreamed of at first, that when a man wrote a letter, he not only put his mental photograph, but that of his material surroundings also with it.

Skeptics might say the story was too great—better wait till people were prepared to receive it. But all history proved that if a truth were to be kept back till mankind became ready to receive it, it never would be brought forward. He did not blame any one for doubting, but he demanded that each should investigate these things, and prove for himself their truth or fallacy. The individual who, on the contrary, thought he "had learned it all," and was ready to sink down into supine inertia, was the most helpless creature on the planet.

The idea then presented itself to his (the lecturer's) mind, why not examine and receive the influences thrown out from the fossil remains that have come to us from off ages of time? And his experiments demonstrated that there were some who could receive influences from these. They could describe wondrous plants of the coal measure periods—vast forests waving their clustered crests in the wind and making darkness at noonday—see fishes in the water and turtles crawling—go back to the Devonian and Silurian times and describe the life of the still-warm oceans, and the first testaceous inhabitants—see the shells lying in rows that were to be a part of the foundation of the continents over which we now ramble.

By an experiment with a piece of lava from one of the Sandwich Islands (said specimen being wholly unknown even in name to the psychometer), he found the lady described fully and with fidelity a mighty volcano in eruption, when according to demonstrable proof, a river of fused minerals, of the breadth of Niagara and of a burning red, flowed down to the ocean bearing destruction in its path. So intense was the influence produced on her that she did not recover from the terror of the sight for an hour afterward. The same power was found in some persons, who received so strong an impression of what they were thinking of or doing in the lifetime that at night they could perceive the objects of their thoughts or labors, as Isaac Newton saw the sun at midnight, though he was in bed with curtains drawn around him. Sometimes this power lay dormant for years and was only brought out by sickness, as Hugh Miller, sick of a fever, saw with his inner vision the scenery of the Royal Theatre at Edinburgh, a place he had not visited for twenty-six years. Blind persons—that is, those who could once see, but had afterward become blind—frequently saw most beautiful visions of the earth as it once looked to them.

From these the lecturer argued that whatever had been seen was retained in the soul, as well as painted on the retina; there were the pictures of our earlier days, the school-house, the boys and girls who sat with us, the oak trees under which we played, and whose acorns were our treasure. No one swept past us so swiftly as not to leave his impress with us, that should last as long as the body lasted or the soul endured. Now these were put on inorganic substances as well. When we went to the daguerrean artist for our picture and

he said, "I have you," we could see nothing till he had developed the picture. A vapor put on a plate and exposed to the breath, then immediately removed, would leave its picture even for a year after, if the plate were kept from dust and breathed on again at that time. This was true (had been demonstrated by the lecturer), of pieces of the ceiling of public halls, psychometers having been able (though ignorant of the place from whence the pictures were obtained), to describe not only the appearance of the building, but also the audience convened therein. He did not state dreams, but facts, when he said this.

A lady in New York having a piece of the curtain which used to hang over the speaker's stand in the Hall of Representatives in Washington, (from whence it was carried to England by British troops in the war of 1812,) given her to examine, described (though ignorant of its history), a raised place, a curtain, an assemblage of persons very actively engaged—some speaking many words to no purpose, some seeming to be very much interested in something which they did not understand or cared nothing for, changeable as an April sky, now grave, now laughing, and galleries, the persons in which took no part in the work but were intensely interested thereby. Little did the members of that Congress know that the curtain of the speaker's stand looked down on them like an all-seeing eye. Why, the very button on a man's coat was his recording angel!

At first, in his experiments, he found the psychometers to be only passive spectators of the causes flowing from the subject examined, but practice finally gave them the power to stir the picture and examine it minutely before passing on. These gifted ones had been able to go back to by-gone ages, walk into the dens of primeval animals and examine their food, fly to mountain peaks, dive to the bottom of the sea, and see as clearly as if viewing occurrences of the present time, except that the spiritual vision was more powerful and far-reaching than the material.

A boy of ten years of age had been able (though totally ignorant of geology), to describe, by means of a piece of elephant's tusk, found in gold seeking, the scenery of the period in which the animal existed, a vast volcano which lit the sky and was brighter than the sun, white with heat, an immense earthquake which cracked the ground and rent the forests, metals melted and running back again through holes in the lava, blue, yellow and red, a river of mud flowing as fast as it could walk into a lake, elephants running till they were tired, a sensation of intense thirst, a feeling that he was about to be engulfed.

The same boy had given some very interesting descriptions of some of the early inhabitants of Italy—that they were large—he could only reach up to the top of their heads; their complexion dirty yellow; the greatest part of their bodies buried in the earth; hair nearly to their eyebrows; they did not stand upright, rather stooping. The women were not so large as the men. The babies had fine hair, and did not cry. They bent over trees and put leaves on them for huts. All the men were in one hut and the women in another. They spoke loudly by way of expression, and ate birds raw and bloody. They were now compared by him (the lecturer) in marked drawings (under influence) of the animals of those earlier times.

What conclusions could we draw from these things? He thought he could prove that these were absolute and positive facts, and satisfied the mind of the investigator that whatever had been seen was now. No mountain ever stood that stood now; no wave ever rolled that rolled now; no moon ever shone that shone now; no human being had walked this path of existence but walked it still—in a spiritual sense. And all that is in the spiritual is in the real—for the present world is only vain and transitory; the mind of to-day is not the mind of to-morrow—only the spiritual is abiding. As we were in boyhood, so we were to-day in a spiritual sense, not a material one. This spiritual world was the real world of research for the geologist, the comparative anatomist, the physiologist; branching out from this world into vast space, millions and millions of miles, it formed the great spiritual realm for the use of all who should pass on to the infinite future.

As the bodily powers of a medium were weak, so increased the spiritual vision; as the final change came on, mortals often saw the veil rent away, and the face of the dying was lit up with glorious splendor; if man lived not again—if death was to put us off forever, what need of this?

A rose in a garden could be told even in the night by its perfume; why should not an individual in the walks of life? There were some men who could perceive flowing out from healthy men and women rays of the same character, and from invalids an inverse influence. This power flowing out of people was the reason why a speaker who used notes was not so successful as one who did not, for part of his magnetism was given to his book—the same applied to cases of religious excitement. The lecturer said for this reason old and sickly people should not fondle children; men should not associate too much with cattle and dogs, for they were robbed of their power by things they could not return. His conclusion, by advising all doubters to take the trouble to investigate. They would then be convinced, by experiment, step by step, of the grand truths of Spiritualism—they would learn what was to be their inheritance in the great, grand future.

The New York Independent, in discussing the political rights of women, gives in a nutshell these important advantages: "Give the ballot to woman, and it will put money in her purse. Give the ballot to woman, and it will open the door to a thousand new and profitable avocations. Give the ballot to woman, and she will write her name over ten thousand shop windows. Give the ballot to woman, and it will clothe her children and send them to school."

Northern Wisconsin Convention.

The Quarterly Convention of the Northern Wisconsin Association of Spiritualists will be held in Menasha, on Saturday and Sunday, February 21, 1868. Mrs. H. F. Brown, Leo Miller and other speakers will address the meetings.

JAMES G. BOTSFOOT, President.
MARY A. TAYLOR, Secretary.

Obituaries.

Passed to the Summer-Land, December 15th, from Malden, Mass., George H. son of M. H. and the late John F. Johnson, in the 24th year of his age.

He leaves a young and beautiful wife and a lovely babe, the idol of his heart, an affectionate mother, a brother and sisters, to mourn his early loss. But his mother, his father, his brothers and sisters, who clustered so many bright anticipations and hopes of the future. His illness was of short duration, and when he knew that he must leave this world, he cheerfully resigned himself to the angel of death, and with words of hope to the bereaved ones, went forth to join the loved that have gone before, fully believing in the communion of the love of life. He has passed on to a higher sphere to continue life's holiest duties where earth's trials are unknown. His passing away was one who was a name of such note as a large circle of friends, and his memory will live long in the hearts that loved him. Brother, thou hast ceased to labor with us in earth-life, and deep sorrow has been our lot; but we will be more than ever united in our love for thee. We shall live in vain for thy welcome footsteps at evening time, but we know that we meet the angel crown with immortality that never fades or withers.

Thou hast laid down thine earthly cross and taken up thy harp, and sweeter music than ours can ever hear thee by listening ear. Farewell, dear child; a mother's heart responds to thy spirit form in our silent hours, and listen to thy angel voice in sounds of sweet music, and when earth's violent fade away, we shall call thee again:

Where no parting word is spoken,
Where no farewell tear is shed,
Where no friendly tie is broken,
And no weeping for the dead.

At Hopkinton, St. Lawrence Co., N. Y., on the 25th of Dec. general, 1867, Hon. Jonah Randolph, in the 74th year of his age. General Randolph with his own hands reclaimed a farm from the forest, paid for its soil, reared, educated and provided for a large and influential family, devoted time and means to all the public and benevolent objects within his reach, discharged with integrity and acceptably high and responsible public trusts, and preserved to an old age a name of such note as to think but of a friend. The deceased was one of the few now remaining early settlers of this country—a class of men of whom we may well be proud and whose memory we should cherish. He was an intimate friend and associate of John Wright, Judge Fine, Bishop Perkins, Judge Allen, Judge Willis, Judge Clark, Preston King and other prominent men of the State who have left for their final reward, as well as of a small number still living of that venerable and worthy class who are now among their home in order for our comfort and instruction. Mr. Randolph was an active Spiritualist, adding the cause by word, act and money. He knew something of the occult of the Summer-Land, and he thought our story of the occult of the Summer-Land. We feel that he is not lost to us, but will ever work for the cause he had so much at heart, namely, Spiritualism.

Changed world, January 15th, at Acton, Mass., Mr. Maverick Wyman, aged about 80 years.

He was a worthy citizen, beloved and esteemed by his fellow-citizens. He accepted the Baptist faith in his early years, and ever since, day by day, his faith in the truths of Spiritualism has grown stronger and surer.

California Correspondence.

EDITORS BANNER—Your columns are doubtless open to all items of interest to its readers, and especially items that note the progress of our faith among the masses.

The subject of Spiritualism is one of intense interest all over the Pacific Coast; not merely that which arises from morbid curiosity, but an interest that is earnestly striving after knowledge. The people are ready to receive truth and willing to ask for "more light." True, they are incredulous on many points of the spiritual doctrine, and relative to much of the so-called phenomena; but they do not discard the facts and the truth when rightly presented and demonstrated.

For some months the revivalists of different churches have been pouring their horrible doctrines of eternal doom into the ears of the church devotees, and side by side the earnest workers in Spiritualism have proclaimed their faith, and voices from the other world have been heard in our midst. While the hell-fire doctrine has been effective in swelling the list of the patients at the insane asylum, the beautiful hope of the preacher of eternal happiness has entered into many hearts, like the soothing fragrance of a rare exotic.

We have among us now Mr. Todd, editor of the *Banner of Progress*, who is lecturing with marked success in different portions of California, Oregon and Nevada. We believe him to be sincere—and to the thinking world what trait of character is more desirable? We are past the days of pleading for some one to dupe us, past the age when humbug is sweet to those that desire knowledge, and if we must have one or the other, eloquence or sincerity, give us the latter; yet we can have both. But, of all things in Spiritualism, let our teachers and preachers give us a candid, sincere, honest expression of the belief, whether clothed in beautiful figures of imagination or not. It is pleasant to listen to a beautifully wrought lecture, the smooth and flowered sentiments, the graceful flight of a beautiful idea; but we most earnestly pray for candor when the speaker pours into our waiting ears the story of this new and mysterious religion.

Mr. and Mrs. Foye have been traveling in Nevada with eminent good fortune. Mrs. Ada Foye has done very much toward the advancement of the cause, not merely by her public addresses, but by private laudable efforts, which have proved of value to the friends of progress. When money was needed to keep up the expense of a course of lectures in this city, she came to the rescue with the proceeds of a public séance, thus enabling the accumulated debt to be paid off and the lectures to continue. To such liberal, earnest souls we can at least return the boon of gratitude, which, alas! is a rare treasure sometimes, even among those most benefited by the kindness. Mrs. Foye is a general favorite with the people, and is especially esteemed for her candor and sincerity.

The subject of Spiritualism is widely talked of. Divines are gradually weaving it into their sermons, under the cloak of a Church doctrine, and are terribly shocked when told that such ideas are akin to Spiritualism. In fact, the world is becoming spiritual before it is hardly conscious of the fact.

Mrs. Laura Cuppy is just recovering from an indisposition that has confined her to her room. She renewed her lectures in Sacramento last Sunday, the 11th. Mrs. Cuppy is a pleasing lecturer. Her manner is effective, her addresses timely, and if she has any fault of which to speak in her public addresses, it is of such minuteness as to be hardly worthy of notice. To the ears of the critic her style of pronunciation is unpleasant; but as one follows her in her discourse, she forgets the habit, in an increasing interest. Mrs. Cuppy has been flatteringly received here, and no want of hospitality or kindness can be recorded in her sojourn in California against our people. Her lectures are greatly admired, and her audiences large.

Laura De Force Gordon is now in the interior, lecturing. She has been well received, and gives satisfaction to her hearers.

If there is a lack of light in any respect that would be a benefit to the people generally, it is in respect to spiritual books. We need books—good books—books of clearly defined ideas and doctrines. There is complaint that the few books given to the people on this subject are too verbose, and too extensive in ideas. Ideas are thrown out by the ear, but no elucidation, no plain drawn conclusions and enunciations of belief are given. It is hard to read such books—hard for the investigating mind, that is looking for foundations for his partial belief; it is like going into a badly arranged flower garden, where the seeds were apparently scattered at random, and have grown up in a crowded, disordered manner—the rare and beautiful choked and crowded by the wide-spread blossoms of ordinary varieties, and the sensitive exotic shaded by a sturdy, ill-shaped plant, until they all meet and mingle together in rude carelessness. The comparison is rude, also, maybe; but such a confusion of ideas and figures as one has to struggle through in reading some of the hastily written books upon this subject, gives rise to the idea.

The *Banner of Light* is read with interest here, and our *Banner of Progress* is also growing into importance. A very pretty idea is suggested in the names and location of these two papers: each a *Banner of the Spiritual Faith*—one leading its army along the shores of the Atlantic, through the Eastern America, the other waving over the Pacific wing, and leading it gradually to the new faith, floating over the new America that sits so stately beside the sunset sea.

San Francisco, Cal., Dec. 17, 1897.

Mrs. Walsbrooker at Fort Dodge, Ia.
The Spiritualists of this place have just been favored with a visit from Mrs. Lois Walsbrooker. She came to us a stranger, but during the two weeks of her stay she made firm friends of all who came within the sphere of her influence, while as a lecturer she proved to be just what we needed. She gave us nine lectures, which for purity of language, force of argument and beauty of illustration, are seldom surpassed by "ministers" of any denomination.

We bid our sister a hearty "God speed" on her mission, and hope the good angels will soon send us another "ministering spirit" to dispense the "bread of life" to a starving community.

Mrs. JAMES SWAIN.

Fort Dodge, Iowa, Jan. 12, 1898.

Massachusetts Spiritualist Association.
I intend making a tour soon through the Western part of Massachusetts as far as the State line. Those living in that section who desire the services of the Agent, would aid him very much in perfecting his arrangements by sending in their calls at once.

Please bear in mind that the only condition required is that some place be provided, either a hall, church or school-house, or if they can do no better a dwelling house, wherein an audience can assemble.

A. E. CARPENTER, Agent.

West Warren, Jan. 20, 1898.

The *Banner of Light* is issued and on sale every Monday Morning preceding date.

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LUTHER COLBY, EDITOR.

LEWIS B. WILSON, ASSISTANT EDITOR.

All letters and communications forwarded to this office for publication must, in order to receive attention, be addressed to Luther Colby.

"With Charity for All."

These golden words in the late President Lincoln's last inaugural rise often to the surface of the thoughts, when we reflect that many of us Spiritualists, with all our professions of a larger charity along with a larger faith, are apt to fall away at times into a practice of reproach, if not reproach, of the sects and creeds, as if they were in fault for being toward Spiritualism and its growth just what they are. The grain of the wood shows its quality at the bark; and what is bred in the bone will be sure to betray itself in the flesh. The churches cannot very well help being what they are, after all. They can hardly be any different, if they try. Such is their original conception of truth, such the discipline to which the minds of individual members have been rigidly subjected, and such the relentless force of prejudice and the all-embracing influence of circumstances, that it would be about as reasonable to look for genuine liberality in their midst as to expect grass in winter.

There is but one way to bring about the result desired with respect to these organized bodies, however; and that is by making the ice and frosts of the ecclesiastical system relent and yield; but that requires the sunshine of the most favoring feeling, the warmth of charity, and the kindness of love. When, therefore, we can bring ourselves to that point where we are ready to overlook the very hardest and worst that is hurled at us by persons trained under such a hard system, we shall find ourselves in a position to wield against such persons a weapon whose power they are always ready to admit they cannot withstand. Charity is the most effective of all allies. The rest may fail us in extremity, but this never comes short. It does one thing which no other weapon will do for a cause; it makes no enemies, and that is but one remove from making friends outright.

In reply to a question that was proposed in a recent circle held in the Banner rooms, the intelligences controlling said with a great deal of serious emphasis, that "Spiritualism teaches large charity, and it also teaches you to be just. It does not teach you to array the peculiar condition of any individual before the world, that the world may censure and finally condemn. No, Spiritualism does no such thing. Spiritualism points you to yourself, and bids you to be exceedingly watchful over yourself, guarding your every act, and rendering all acceptable to even the highest angels in the sphere beyond time. Spiritualism does not propose to wage war against the churches; but it does propose to wage war against the darkness within the churches—that which belongs particularly to the churches, not the outside acts of individual members. Spiritualism does not tell you to blame the church because one of its members commits murder, or any other crime."

And those who do this the intelligences charge with being *spiritually ignorant*. "They do not see that in this course they are following directly in the wake of theological darkness and bigotry. They fail to see that they are enacting over and over again what they condemn in others." And again—"Spiritualists—those even who have only the outside of Spiritualism, who know nothing of its inner life, even that class who only make a profession of belief in the return of dead men, women and children—should be exceedingly careful how they send out words and thoughts that are so exceedingly bitter against any one, whether in or out of the church. For their opponents, North and South, East and West, are watching them, trying to determine concerning Spiritualism by the fruits those Spiritualists bear. If they bear slander, what sort of notion can your opponents have concerning you, or the glorious cause you represent? If their fruits are bitter, who can be nourished by them?"

We can add nothing here that would give greater force and impressiveness to the precept and the warning. It is essential that both be heeded by us all. Let us hasten to possess ourselves of the first of gifts to mortals, which is Charity.

Taxation and the Debt.

If the taxes could be taken off one-fifth even, it would be an act which the people of this country would hail with delight and gratitude. It comes out on examining the statistics with a little closeness, that we have been paying taxes far above what there was need of, and to just that extent raising a corruption fund for the Government, besides impoverishing ourselves. It is now proposed to put a stop to that, by determining just how much the Government requires for its expenses, and refusing to appropriate a dollar beyond. It is a happy omen. If economy is to be begun in any quarter, it certainly ought to be with those who have the handling of the revenues. They have no right to spend a farthing more than what public necessities require, and to draw it out of the pockets of labor for such purposes is to rob the people when every dime is sorely needed by them for support. Let the expenses of Government by all means be brought down as low as they can, that every resource may be used for meeting the demands that will for a long time be made on the people.

A Gentle Hint.

As our circles are free, and as we impose no conditions except neatness and quiet, it is to be regretted that certain persons who take advantage of our liberality, do not strictly adhere to our printed rules. We allude to those persons who bring various kinds of nuts in their pockets, and make a practice of leaving the shells upon the carpet. We hope it will not become necessary to be more personal in our remarks.

New Music.

D. S. Holmes, 67 Fourth street, Brooklyn, N. Y., has just issued a new musical composition, entitled, "Gipsy's Warning," with brilliant variations, by the celebrated author, A. P. Wyman. All lovers of music will wish to possess it. Also a new song by Josephine Pollard, entitled, "And when you wear it, think of me," music by Henry Tucker. It is a pretty piece, and will become popular.

Workingwomen's Home.

An enterprise has been set on foot in New York that challenges the admiration and thanksgiving of all who have the welfare of those who are to be benefited by it at heart. It was conceived but a few months ago, and is now a reality for all persons to look at, and be truly grateful for. There is an elegant building, spacious and airy, situated on a pleasant street and readily accessible at all times, perfectly appointed and arranged for the purpose, and destined to be the home for some five hundred workingwomen and girls of the city. The home is in effect a hotel, so far as its management goes; the boarders are required to pay but three-and-a-half dollars per week for board, while they secure for that modest sum all the comforts, and even some of the elegancies and luxuries, which go with the choicest style of accommodations.

It is offered to the poor female operatives of New York, hitherto at the mercy of grasping landlords and overreaching employers, as a place where it will be possible for them to realize that home happiness which is the fond dream of every woman. A journal of that city says of the scheme—"If cleanly, well-furnished, warmed and ventilated rooms, the best of everything in diet, abundance of hot, cold and lead water, baths, spacious fire-proof corridors, garden and flowers, tasteful parlors and sitting-rooms, books and periodicals, sewing machines, the piano and organ, music and dancing, social song and Christian worship, were all established as regular requisites of a workingwoman's boarding-house, which her humble earnings could command, as it will be shown, that they are adequate to pay for—who would be sorry?" Nobody, we are sure, that has a soul warmed with a spark of sympathy.

This single experiment is certain to prove a success peculiarly, since it is positive that the interest on its original cost can be paid without any trouble. The low rate of charges brings the privileges within the reach of almost every industrious workingwoman—and who are not industrious, if they are not?—while the estimates of current expenditures are so carefully made as to put them wholly within the reach of the current income. The only part of this most humane and Christian experiment, in an age boasting of its benevolent achievements, which is in the least in doubt, is that which looks to the manner of keeping up the establishment. It is possible, as anybody can see, to put over such a concern a person most illly adapted to perform the services required; a person who would prove as hard as a battered boarding-house keeper, and would treat the occupants as cruelly as their hard-hearted employers. There is the point of peril to be avoided if possible by those having the affair in hand.

The single and simple purpose being to make this a Home, where beings who know nothing nearer to such a place than cheerless and unfurnished attics are to dwell in a social community, it follows that a truly domestic spirit and system of management is to be adopted. It will demand no common characteristics in the person who is to receive the appointment to the place of supervision. The Home idea is to be kept constantly in view; and in order to that, there should be selected an individual to preside and administer who has had experience in such cases, and knows the wants of the inmates. Above all, no one should be entrusted with such a charge who has the least lack of sympathy with the special objects for which it was undertaken.

We rejoice to be able to chronicle such fresh evidences of an era of benevolence that has so substantial a basis of action. It gladdens the heart to know of a surety that, after all the talk that is made over such schemes, they are indeed to be set on foot and made real and genuine. It is a day of redemption for every class of the unhappy poor, the frail, the saddened, and the overworked; and let us not fail to welcome it in with the heartiest possible tokens of satisfaction. When the new light is shed on the poor, overworked workingwoman, there is genuine hope for a general illumination.

Labor and Leisure.

What we all work for—or those who entertain any clear sort of an idea about it—is time. We all crave leisure. That is "our being's end and aim." Not the leisure that allows us to sit with folded hands and do nothing, but the leisure to answer promptly and unreservedly to the calls of our higher nature. We require that more than all things else. Let us just stop to reflect how much of our time is given to eating and sleeping, and how much of it is employed in the act of providing properly for these two very necessary enjoyments. Then how much we give to providing ourselves with clothing, with houses, and to securing respectable positions in social life. All this, which certainly consumes three-quarters, if not seven-eighths of our daily life, does not touch the spiritual part at all; that is, not directly, although it is notorious that the material must be looked out for if we expect to build a high spiritual superstructure upon it. By a calculation of this sort, any one may see at a glance how small a share of our time is really our own. But it is for this small share only that we work. How important that we should make the most of it. Our leisure is truly golden when it costs so much.

Prof. Wm. Denton.

The three discourses just finished in Music Hall, in this city, by Prof. Denton on Spiritualism and kindred subjects, have created an unusual interest among our citizens, many of whom heard the Philosophy of Spiritualism expounded for the first time. The rich experience and scientific analysis of the Professor carried with them such a powerful argument, based on facts and truths not to be shaken, that no skeptic could deny that Spiritualism has a solid foundation. The earnest believers in our philosophy were exceedingly well pleased with all his discourses. His audiences increased at each lecture, the closing one being the largest of the season, with one exception. This fact speaks for itself. Mr. Denton is a true orator. He utters his words in a manner that makes his audiences think. He deals in sterling facts and noble thoughts that make man nobler and wiser. Mr. Denton should be heard from every spiritual rostrum in the land. We hope the general desire to hear him again in this city on the same theme may be gratified before long.

Music Hall Lectures.

Mrs. Alcinda Wilhelm, of Philadelphia, widely and popularly known throughout the West as a brilliant lecturer, is engaged as the next speaker in the course of lectures on Spiritualism in Music Hall, in this city, and will make her first appearance Sunday afternoon, Feb. 2d. Mrs. W. comes here with an excellent reputation, both as a lecturer and estimable lady, and doubt not she will be highly appreciated.

H. Smith, Phillipsburg, N. J., writes an encouraging letter concerning the progress Spiritualism is making in that place, mostly through the medium of private circles.

Religion vs. Theology.

Religion is the same in all ages; Theology is, as it were, a pattern of its age and founder. Religion burns as an altar fire in the soul; Theology is the ashes from which that fire is extinct. Religion is spontaneous; Theology is imported. Religion is cheerful; Theology is austere. Religion is acceptable to every soul; Theology is repulsive, except to unreasoning intellects. Religion is able to give a reason for its convictions and promptings; Theology is content to demand acceptance. Religion aways by love; Theology rules by fear. Religion is the law of the Infinite; Theology is the code of men. Religion avows principles; Theology presents ceremonial forms. Religion is brighter for exercise and use; Theology is corroded by time and beclouded by the cobwebs of ages. Religion is spiritual; Theology material. Religion exalts; Theology debases. Religion is practical to live by; Theology is offered as a guaranty to die by. Religion is a promoter of harmony, brotherhood and unity; Theology engenders discord, uncharitableness and disunion. Religion causes earth to blossom as the rose, and perfumes the atmosphere of earthly life with the odors of celestial existence; Theology scorches and sears the buds of religion in the burning atmosphere of hot-house culture—the atmosphere of fear—then as the petals whither she scorcheth the buds to obscure their shriveling, but their sweetness no craft can replace; the taint of deception is unsubdued, and wounds while it repels.

Oh give me the soul's pure religion, as seen in the clear perceptions of law and truthful obedience thereto; as heard in the oar-strokes of human progress and development, and in the blows of individual achievement, and as felt in the warm and sympathetic philanthropy and benevolence that grasps the hand of humanity in fraternal love, and seeks to uplift the debased as its service of praise.

Theology is too weak a vessel to hold such vigorous impulses. As Religion develops in its growth and unfoldings, Theology is the husk, or shuck, that properly belongs to its germinal condition, as the burr or shuck belong to the chestnut or acorn, in their first germinal states. But here Nature is true to herself in the analogy. The shuck is but a cumbersome envelope for the acorn, which is incapable of extension to accommodate the destiny of the acorn; hence it bursts, and separation follows. The envelope has fulfilled its destiny, while the acorn is just entering upon the highway of its existence—the field of its unfoldment and use. In its nature lies enfolded the future tree, and its every natural impulse is toward that expression in outer form, but the shuck lies a fragment of the past to be dissolved by Nature. So the religion of the soul contains the germs of purity; the forces of aspiration; the whole structure of beatific unfoldment as its future—a plant of eternal years, ceaseless bloom, and infinite profusion.

Theology is destined to culminate near the horizon of existence, and sink into oblivion as naturally as all other outer shells of germinal forces, while the eternal years of the future shall bear upward and onward those God-implanted religious forces of the human soul to the fulfillment and expression of an infinite purpose. S. C. W.

A New Work in Preparation.

Three years ago, while traveling extensively through California, Oregon and Nevada, Lisle Lester collected a large amount of material, consisting of facts, legends, histories and a varied amount of information for the purpose of publishing a work on the Pacific Coast, which, when written, was intended to form three large volumes. Various circumstances preventing its publication, she now proposes to add another volume, embracing Idaho, Utah and Colorado, which she will prepare during her trip this winter—making in all four volumes. It will be the most extensive history of the Pacific Coast ever published, and will form a valuable addition to modern literature. The work is descriptive of country, climate, people, and early histories, incidents of note, facts and peculiarities of the Pacific Coast. It will be illustrated with fine engravings, and will probably be published during the coming summer. Lisle Lester has been an extensive traveler, and is known to the world not only as a writer and editor, but as a public reader, a position she has sustained for a number of years. She will travel this winter through Colorado and Utah, and in all probability will visit England and other parts of Europe at no very distant period. If her success in the future be as bright as it has been in the past, she need ask no brighter laurels, or seek a stronger testimonial of public respect. She draws to her readings the refined and educated, which is gratifying for her to know, as well as significant of her position in public estimation. A letter from her pen will be found in another column.

Port Huron, Mich.

J. H. Haslett, writing from Port Huron, Mich., Jan. 6th, says: The Spiritualists here "still live," as a Society, and our prospects for the future are bright. We have reorganized, under the leadership of L. S. Noble as President of the Society for the ensuing year. He is a veteran in the cause of Spiritualism, and one whom we feel confident will labor for the good of the cause. Mrs. Maria Talbot is Vice President; J. H. White, Esq., fills the position of Secretary; our former President, Hon. J. L. Newell, is Treasurer, and Mrs. A. Austin, Corresponding Secretary. Our officers are persons in whom we have the most implicit confidence, and under their management we expect to reach still higher attainments. We have secured a good hall for the ensuing year, and shall endeavor to hold Sunday meetings regularly. Dr. S. D. Pace, of this city, has kindly consented to occupy the platform in the absence of other speakers, when the duties of his profession will permit.

Mercantile Hall Meetings.

Sunday, Jan. 10th, the Children's Lyceum was largely attended in the morning, and the exercises were very interesting.

The friends of the Lyceum must not forget the entertainment to be given on Wednesday evening, Jan. 20, to aid its funds, consisting of tableaux, shadow pantomime, costume singing and recitations. It will be a fine affair.

In the evening Miss Lizzie Doten gave an unusually interesting lecture, taking for her text, "The dwelling-place of God." The audience listened attentively, and were evidently satisfied with the speaker's reasonable arguments. Miss Doten speaks in the same hall next Sunday evening.

Davis's New Books.

Persons ordering new books must be patient. All will be served in time and turn. Orders come in faster than we can get the books bound up.

A spirit says (on our sixth page) that those who have the most love for God's children possess the most religion. Although evidently uneducated, yet he expresses as great a truth as was ever uttered.

The General Tendency of Religious Ideas of the Times.

It is impossible that human institutions shall change the logic of events. The general tendency of the aggregated spirit of the intellect and moral bearing of the world, oftentimes appeals from the strongest decrees of tradition and invention; and since the religious world is, as it were, broken, into fragments of disagreement, we must look elsewhere than to any one of them to find the real and general tendency of religious ideas. But taking all these religions in a body, we may and can discover the general bearing. It would be accusing the Creator of having no plan, to say that all the systems of religion, from the earliest to the latest times, are not necessary links in the great chain of events, which are ultimately to work out and bring forth a noble and truthful result. We believe that each and all of these different systems have their necessary and proper connection in this chain, to develop the great problem of life and death.

Yet there are differences of apparent value among them, as there are in communities of individuals—some have more and some have less influence. Yet each person has his influence, which society ought not to lose for good to the common whole.

The great men and religious reformers of the world have not so much erred in their reasoning and their conclusions, as they have in choosing bad and untrue premises, from which they have reasoned. Knox, Calvin and Locke, could not well have come to any other conclusions than they did, from the premises they accepted as true; and so it has been with all men through all time.

But toward what point have all these things tended? To what great and common conclusion has this world of mind been gravitating?

It seems apparent to my mind that the general and accepted opinion is that the future state of mind and soul depends upon the capacity to receive and infuse its power and force, and that happiness and misery are wholly existent in the mind itself, and not dependent upon external influences.

There is, then, a heaven to every person who creates one in his own breast, and misery comes likewise, both here and hereafter. This is one step made certain by the logic of events, whereof our deeds and thoughts are seen manifest in our condition.

There is, too, another tendency, to wit: that in all life there is a manifestation of God. The study of Natural History is filled with this instruction, from the study of a blade of grass to the delicate structure of the human brain, through which thought passes.

The time may come when Huxley, Agassiz, and others kindred to them, will be our most reliable spiritual teachers. They teach and deal with facts of life, and thereby convey something of the infinite; while such men as Emerson and Thomas Carlyle, with their glittering thoughts and detached sentences of suggestion, will awaken the soul to a deeper insight into the domain of metaphysics, whereby we can more truly know ourselves.

We have said that all life is but a manifestation of Deity itself, and I think the general tendency of mind is in that direction. Can there be a more absurd notion than to accept the idea taught us in our childhood, that God resides somewhere above in the sky, yet nowhere in particular? This is vague and uncertain; too much so for the general belief in these times.

There is one striking difference between Pagan and Christian worship, namely: the Pagan worships a God which he can see before him; the Christian worships a God far away in the clouds and sky, the distance and direction of which no one can know or comprehend. I think there ought to be a compromise, bringing him within the reach of somebody. But the aggregated opinion of the world will fix a certain point of reasonableness in these things.

But, before closing, I wish to say that the true and vitalizing teachings of Christ are so potent, they have thus far been the crowning glory of the ages through which they have passed; and one of the main reasons why His doctrines have not had a wider range and taken a deeper root is, that the channels through which they have run have been impure, and, in many instances, they comprehended Him not; but the fountain was so pure in its source, it has been impossible to blot out all of the original.

Christ was the most thoroughly human of any being that ever lived; at the same time the most divine. He was the greatest representative teacher; and I shall never write His name without beginning it with a capital as a mark of my profound reverence and love for him.

E. S. W.

Meetings at Williamsburg, N. Y.

A correspondent writes under date of Jan. 18th: Our little Society still progresses favorably. Mrs. Stearns spoke for us last week. Mr. Chase this week, and next Wednesday, January 22d, we are to have J. H. Powell, late of London. Mr. Powell will also speak on Sunday, the 26th inst., at Masonic Hall, New York. The new religion is becoming more popular every day, and is even working its way into the churches. But as Warren Chase warns them (the churches), and tells us progressionists, it will be like putting new wine into old bottles, it will surely burst them asunder. But it is quite time the hydra-headed monster of ignorance, bigotry and superstition were cast into the bottomless pit, never again to distress and torment and enslave the minds of men.

KILLED BY TIGHT LACING.—A terrible warning is conveyed in the sudden death of Emma A. Jones, in New York, on Sunday, 12th inst. She was a well-known Sunday school teacher, and on the day mentioned, she accompanied several members of her church to witness the dedication of a chapel. While returning home, she dropped suddenly in the street, without a sigh or groan, and died in ten minutes after. The medical attendant pronounced it a case of apoplexy of the lungs, superinduced by unusual tight corset lacing. It was found, in making a post-mortem examination, that Miss Jones was quite plethoric in habit, and her body being so tightly bound by steel corsets, the blood had no chance for proper circulation, and rendered her subject to congestion of the brain, which in time led to apoplexy of the lungs.

THE CONTINENTAL GAZETTE is the name of a new and handsome American weekly newspaper just started in Paris, of which we have received the first number. It contains intelligence and advertisements of special interest to all Americans in the French capital or traveling on the continent.

On the 4th of January the eruption of Mount Vesuvius assumed alarming proportions. An immense current of lava had overflowed the central cone, and was skirting the hill on the west and northwest, and approaching the valley of Cereola. Constant shocks and loud reports were occurring. Great panic prevailed in the villages on the slopes of Vesuvius.

Movements of Lecturers and Mediums.

J. M. Peebles lectured last month for the Society of Spiritualists in Washington, D. C. He received a complimentary serenade on the evening of Jan. 10th, as we learn by the following paragraph from the *Republican* of that city: "The Rev. J. M. Peebles, editor of the Western Department of the Banner of Light, was tendered a serenade last evening by the Washington Brass Band, at the residence of Mr. Howard, on E street. Mr. Peebles presented the leader, Mr. Heald, a beautiful bouquet, with an eloquent acknowledgment of the compliment."

Moses Hull writes as follows: I start east about the 26th of February; speak in Portsmouth, N. H., all the Sundays of March; commence a discussion with Elder Grant at Milton, N. H., on Tuesday evening, March 17th; will accept calls for the first two Sundays in April; speak in Stoneham, Mass., the last two Sundays in April; speak in Providence, R. I., during May; would like week-day evening appointments in vicinity of Boston appointments. Address during March, Portsmouth, N. H.; during April, care Banner of Light; during May, Providence, R. I.

Cephas B. Lynn is lecturing in Toledo, Ohio. In a note to us, he says the advent of A. A. Wheelock and his wife at that place last July, was the signal for a concerted movement among the Spiritualists. Under his judicious advice and energetic action, a Society was organized, and a Children's Lyceum inaugurated, both of which are in a flourishing condition. The meetings are well attended, and the Lyceum has an average attendance of sixty.

The friends of Mrs. J. D. Wheeler, the excellent clairvoyant physician, of Berlin, Mass., who has been quite ill of late, presented her with a splendid black walnut "invalid's chair," for which she was very grateful. We are glad to learn that Mrs. Wheeler is recovering her health again, and trust she will yet be able to resume her labors for the benefit of suffering humanity.

Dean Clark lectured during January in Portsmouth, N. H., and Spiritualism, we hear, is thriving well there. Mr. Clark speaks in Great Falls, in February. He has a call to go West; but wherever he labors he is sure to do good and efficient service.

George A. Pelce, of Maine, is not only a lecturer, but a healer by the laying on of hands, and has effected many cures. Friends in the east, keep him at work in one or both capacities. Address him at Auburn, Me., box 87.

Mrs. C. M. Stowe has returned to her home in San José, after a five months' lecturing tour through Oregon and Washington Territory. She was on the ship during a terrible gale, and barely escaped shipwreck.

A. A. Wheelock has entered upon his labors as Missionary Agent for the State of Ohio. The people gladly welcome him, and anxiously listen to the gospel of Spiritualism.

Dr. M. Henry Houghton is having crowded audiences at Battle Creek, Michigan, where he has been lecturing during January. He is reengaged for February and April.

J. T. Rouse has been lecturing in Galesburg, Ill., for several weeks. Spiritualism is established there on a firm basis.

Dr. E. C. Dunn is engaged to lecture in Rockford, Ill., the first two Sunday evenings of each month till May.

Mrs. Laura DeForco Gordon has arrived in San Francisco, Cal., and was announced to speak in Maguire's Opera House, Sunday, Dec. 29th.

Mrs. Laura Cuddy, who has been quite ill for several weeks, has so far recovered as to resume her lectures in Sacramento.

Benj. Todd is on a lecturing tour in Los Angeles and San Bernardino, and has awakened quite an interest in Spiritualism there.

N. Frank White speaks in Providence, R. I., during February.

Mrs. Ada Hoyt Foye, the test medium, is holding private sittings in San Francisco.

J. O. Barrett is doing good work in Michigan as State Missionary.

New Publications.

BLEAK HOOKS, BARNABY RUDGE and HARD TIMES, are the two last volumes of Tuckwell & Field's "Diamond Edition" of Dickens which we have received, and in all respects are as admirable specimens of mechanism as their predecessors. The proof of the pudding is said to be in the eating; and if that be so in the matter of books, it must be admitted that the Diamond Edition is a great success. The form of these books is exactly what is demanded, while the paper is good, the type very clean and clear, though small for some eyes, and the illustrations are admirable. The chief charm of Dickens in this form is its great convenience from its compactness; one can throw a few volumes in his traveling sack, and find himself surrounded by most agreeable company wherever he may be thrown. It must be a great gratification to the illustrious author to see his works reproduced in this popular form, cheap yet elegant. The publishers are the only ones authorized by Mr. Dickens to put forth his books in this country. This will prove a lastingly popular edition.

PUTNAM'S MONTHLY for February has a continuation of "Too True," a novel, and other articles by the following names: Broadway—Dante and his latest Translators—Diary of James Fenimore Cooper—A Talk with our next President—The Mystery of the Gilded Canoe—Illum Fult—The Coming Revolution in England—Making the most of Oneself—Life in Great Cities: Rome—Republic of Elsewhere—A Sea View—The Venus of Milo—Fitz-Greene Halleck, with Portrait—The Outcast—And Monthly Chronicle. This number is a clear gain on its immediate predecessor, showing flexibility with power, and grace with ability. We heartily welcome back our old favorite—Putnam—to our table. The spirit of all the papers in this number is fully abreast with the times, and the literature is crisp and sparkling. For sale by A. Williams & Co.

HARPER'S MONTHLY for February presents for its opening the tenth illustrated paper on "Personal Recollections of the War," and has another illustrated article on "A Summer on the Plains." There is likewise a paper on the late Gov. Andrew, with portrait, a critique on Motley's History of the Netherlands, with sundry others, some of them as follows: "A Little Leaven," "Mary Neely," "Derriek Halsey," "The Bankrupt's Wife," "Found Out," "Warfare of Modern Religious Thought," and "Etiquette." The Editor's Department is, as usual, excellent. For sale by Williams & Co.

Peterson & Brothers publish Dickens and Wilkie Collins's "NO THOROUGHFARE," price but ten cents. It is neat and cheap. Lee & Shepard have it.

THE LADY'S FRIEND for February has for a steel plate frontispiece "The Hiding of Moses," with superb fashion-plate, and a generous list of illustrations of dress in its various parts. The letter-press is composed of a large variety of tales,

sketches, essays, and poems, all from popular and able pens. The February number of the Lady's Friend will prove a gem of the household for our lady friends everywhere. A. Williams & Co. have it for sale.

THE JOURNAL OF SPECULATIVE PHILOSOPHY has issued its fourth number of the first volume. It is a publication of value and reliability, and is edited by Wm. T. Harris, St. Louis. This number contains thoughtful articles on Schelling, Hegel, Shakespeare and Goethe, besides disquisitions on other subjects. Four numbers make a volume.

PETERSON'S LADIES' NATIONAL MAGAZINE for February offers for a frontispiece an exquisite engraving of a little child braced behind the door "In the Sinks," with a timely snow picture, beautifully colored fashion plates, patterns, music, receipts, and a body of very fresh and attractive reading. This is indeed a lively number of Peterson, and does splendidly for the second number of the new year.

ALL SORTS OF PARAGRAPHS.

We learn that Mrs. M. S. Townsend has united in the bonds of matrimony with Dr. G. C. Hoadley, of Whitewater, Wisconsin. So says the Religious-Philosophical Journal.

Dr. S. G. Howe, in his report on the condition of the Cretons, said that when he arrived on the island he found 12,000 persons entirely destitute, and about 1200 women were at once furnished employment by the American ladies who went to aid them. About 10,000 articles of clothing, valued at \$60,000, were disposed of in a short time, besides large quantities of food and medicine. If proper aid were given, Creton independence would become a certainty in six months.

Louis Prang, the well-known Chromolithographer, of this city, gave a supper to his employees the other night, at which he informed them that he proposed to divide the profits of his business with those who remained in his employ and were faithful during the year. He has set an example as beautiful as one of his pictures.

Anna Cora Mowatt Ritchie has declined an offer of six thousand pounds to return to the English stage. She prefers the quiet and seclusion of congenial literary pursuits.

Boston ranks second only to New York in the amount of sales of merchandise.

Dr. McEwen, who was indicted in Newark, N. J., recently, for lewdness in imitating a scriptural character, was arraigned in court on the 20th ult., and on being asked the practical question if he had counsel, gave further evidence of lunacy by replying, "Yes, God is my counsel."—Ez.

Queen Victoria is about to publish another volume of her love life. It will be entitled "Leaves from the Journal of our Visit to the Highlands."

A little girl who had been visiting in the family of a neighbor, hearing them speak of her father being a widower, on her return home, addressed him thus: "Pa, are you a widower?" "Yes, my child. Don't you know your mother's dead?" "Why, yes, I knew mother was dead; but you always told me you was a New Yorker."

There are fourteen thousand Quakers in Indiana.

One of the ambitions of the late Col. Daniels, of New Orleans, was to provide homes for the colored people of that State, so that they might become the actual possessors of the land which they tilled. His gifted widow, Mrs. Cora L. V. Daniels, proposes to continue this good work as a partial tribute to her husband's memory. An organization known as the "Loyal Homestead Association," was recently formed in New Orleans at her request, and Mrs. D. is now in Washington in pursuance of her laudable purpose. She will doubtless visit Boston, and we trust may address the public in behalf of her mission.—Commonwealth.

Mrs. Daniels addressed a large audience in Rochester, N. Y., Jan. 12th.

Mr. Gladstone recently said, in a speech on the Irish difficulty, "There is a marvelous power of enchantment in justice and fair dealing"; and added, "that to deal with the Irish question, England must begin by putting herself in the right."

Fun ought to be cherished and encouraged by all lawful means. People never plot mischief when they are merry. Laughter is an enemy to malice, a foe to scandal, and a friend to every virtue. It promotes good temper, enlivens the heart, and brightens the intellect. There are a number of Spiritualists who should exercise the organ of mirthfulness oftener than they do.

Think all you say, rather than say all you think?

UNHAPPY MARRIAGES.—Dr. A. B. Child, of Boston, has published a small pamphlet on the above subject, and as is his wont, says many beautiful things. He proposes to abolish the institution of marriage, for as law gives it authority, that condition of affairs might answer very well if everybody was as virtuous as the writer conceives they should be; but as humans now are, with all the seeming defects of this relation between man and woman, it appears to us that we had better submit to the "ills we know, than fly to those we know not of." A great deal better people than most of us are, might get along very well without the formal ceremony of marriage, but it seems to us for this or any other country to undertake it, it would result in evil. Still it is well to discuss the question—good may come of it.—Massillon Independent.

Miss Beckwith, an American lady, is charming Paris with her skating.

Miss Louisa Starr, the young lady who obtained the gold medal of the Royal Academy and a scholarship of sixty pounds a year, is the daughter of an American gentleman. She is the first lady student who ever obtained such a distinction.

WOMAN'S RIGHTS IN KANSAS.—Miss Emma Hunt has been elected Enrolling Clerk of the Kansas House of Representatives.

Plon, plon!
The world's friendship is a shadow, which follows wealth and fame.

PREMONITION.
A solemn murmur in the soul
Tells of a life to be,
As travelers hear the billows roar
Before they reach the sea.

The death of the Countess of Harrington, formerly Miss Foote, the actress, is announced. She was in her 70th year.

Twenty-five thousand pounds of raisins were produced by one farmer in California last year.

Seven hundred and forty-seven children under two years of age died in San Francisco last year; the papers say that it was owing to their little legs not being well protected.

A telegram by Cuban cable, received at Washington, says that the people of St. Thomas and St. John have voted enthusiastically to be annexed to the United States, only 22 voting in the negative.

New York Department.

BANNER OF LIGHT BRANCH OFFICE,
544 BROADWAY,
(Opposite the American Museum.)

WARREN CHASE, LOCAL EDITOR AND AGENT.
FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Very Large Assortment of Spiritualist Books.
Complete works of A. J. Davis, comprising twenty-two volumes, fifteen cloth, three paper: Nature's Divine Revelations, 30th edition, just out, 4 vols., Great Harmonies, complete—Physician, Teacher, Seer, Reformer and Thinker. Made clear, an Autobiography of the author. Penetrating Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures (discourses), History and Philosophy of Evil, Philosophy of Spirit Intercourse, Philosophy of Spiritualism, Harmonical Man, Free Thoughts Concerning Religion, Present Age and Inner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyceum Manual, Art, Bible, or Divine Quest, and Stellar Key to the Summer-Land—last two just issued, and most highly interesting and instructive. Whole set (twenty-two volumes) \$30; a most valuable present for a library, public or private.
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Spence's Positive and Negative Powders, Dr. H. B. Storrs' preparation of Iodine's Nerve, (31 per bottle), Neutropathic, (31 per bottle), and Dr. J. C. Anderson's, (31 per bottle), and an invaluable medicine for coughs and sore lungs, Dr. Chase's Balsam of Longwort, (50 cents per bottle).
Our assortment of books has been greatly enlarged and our office newly fitted up. Please call and see it all as when you come to the city.

Reform Matters.

A sharp-pointed brother, coolly and comfortably seated by his fireside among the green hills and white snow-banks of Vermont, asks us some pertinent questions about our articles on the poverty, misery and destitution in New York and other large cities, and the causes. First, he asks what we give to relieve it. Answer: All we can earn, and words thrown in, as that is all we have to give. Second: What have the eleven millions of Spiritualists done to relieve it? They are not even counted yet, and probably have not done much in twenty years toward changing and remodeling a social system, and its evils, which has been built up and sustained by one hundred million of Christians, for fifteen hundred years, with nearly all the governments and funds of all civilized nations to work with. He further objects to our charging upon the churches the poverty, suffering and vices of our social system; but, so long as they claim and boast of the advantages of civilization as arising from their religion, we can see no injustice in giving to them the credit of the other side of the picture.

Vermont is not notoriously Orthodox; has a very loose and liberal Christianity, and much of Spiritualism and less of visible poverty than any one of the Northern States in which we have traveled. Among the civilized peoples of the earth there is ever to be found the most poverty and misery where there is the most of sectarian Christianity and religious tyranny mixed in the governments, as in Spain, Ireland, and among the swarms of Catholic and Protestant worshippers in portions of our country and Canada.

How can any sane and sensible person expect Spiritualists to relieve or change this before they are out of their tents or have cut their eye-teeth?—when they control no nation, no State, no court, no town, no jury, no board of aldermen, no social system, and are as yet only making converts to a new religion, which will, if it lives and reigns with half the power of Christianity, abolish nineteenth-century poverty and misery arising from our present corrupt and rotten social and religious systems?

But the gist of this whole matter is, who is responsible for the poverty and misery of our present social system? We lay it in large part to the churches, for the reason that where they control the governments it is worse than where they are merely tolerated by the governments, and second, where Christianity most abounds is the nest of poverty and vice. They are certainly not the cure, if they are not the mother of it.

Spiritualism has not cured it! Of course it has not. Will it cure it? Time alone can give the answer. But of course it cannot cure it by fostering and supporting the same system of social and religious life. Only when the changes are effected, against which conservatives of all classes contend, can we see the fruits of Spiritualism. Prayer-avails nothing, or at best only shows a sincere desire for the poor to have clothes and firewood, and draw neither from woods or warehouse. A religion of words and excuses and supplications to God or man is useless. Ours must be a religion of works. We must all be practical preachers, and we must change our social and political systems, not by ignoring religion, constitutions or laws, but by giving the best and most moral and religious part of community (females), an equal share in courts and legislation, property and wages, and we should soon see no more of poor, bare-footed women and children who are sorer and temperate in the streets in the winter time. To our brother's last question, whether we claim to be holier than those in rich dresses who neglect the poor, we answer: Holiness is not a common property in our city; we make no claims to any, and have not found much in the rich or poor, in church or State; would not attempt to weigh or measure it, especially what there is on the street.

The Revolution.

If this new and ably conducted paper, started in this city on a glorious mission, can live amid the attacks and jeers of a merciless and mercenary press, that is fed and fattened on popular corruption, social, political and religious, it will at last triumph in a more glorious cause than that in which the noble Liberator gained its victory and crowned its conductors with glory. The Revolution is devoted to the cause of equal rights for woman, politically and commercially, which will secure them socially, as the abolition of slavery must secure equal political rights for the colored race. Elizabeth Cady Stanton and Parker Pillsbury are guaranty enough for ability in the Editorial Department, and the Business Department could not be in better hands than Susan B. Anthony. The first number is mechanically a fine specimen of promise, and still more so in its leading articles. We welcome it to our counter, where it can be found for sale. Single copies eight cents, and two dollars sent to us will bring it one year.

The Herald's Mistake.

There was but one point in the Herald's articles about the ridiculous transactions of some insane persons in Newark, N. J., which it mistakenly and persistently calls Spiritualists, when it should call them Christians, as their insanity was on Bible subjects. That point is, its wholly and totally false statement that the Spiritualists in the vicinity looked approvingly upon and endorsed the proceedings of said persons, when the fact is, the Spiritualists did not any more approve, sustain or encourage any part of said transactions, or the parties, than did any of the churches of Newark, and not so much, for the Spiritualists generally did not even believe in the stories of the original characters, when they attempted

to represent Adam and Eve, Jesus and the Virgin Mary, and the churches did. All such cases of religious insanity should be attributed to the religion they represent, if to any religion or religious motive.

Obituary.

Jared D. Gage, aged thirty-four, left the form, which was extensively known as the body of a true and manly soul, at the residence of his father, John Gage, in Vineland, N. J., on the 12th of January, and went to live in the summer-land. Our brother was a soldier; enlisted in the 15th Illinois early in the war; served three years, and was over six months in that terrible pen at Andersonville, where he suffered the horrors of many deaths by hunger, and received the diseases which he could not recover from and which at last caused his death. Many of us who knew Bro. Jared D. Gage and his long sufferings and the goodness of heart and soul he possessed, cannot regret his emigration to that better and equally real Summer-Land where he is rewarded for his sufferings here.

A Rational Religious Movement.

Rev. Henry Blanchard, a live man as to what God is doing and saying to-day, rather than to what Moses says he did and said in his day, and a popular preacher in Brooklyn, N. Y., proposes to feel of the religious tendencies toward reason by preaching in Dodworth's new dancing hall, corner of 5th avenue and 23rd street, New York, at 3 o'clock, during the four Sundays of February, on the following interesting subjects: Home and Reason; God, Soul, Jesus' Church; Why I am Independent Universalist; The Church of our Father.

In the elucidation of these subjects by Mr. Blanchard, we look hopefully for the grand work of a "new religion" which shall meet the needs of human hearts, and be sanctified by human reason and righteous endeavors. We hope Spiritualists and other people who exercise reason upon spiritual things will give it all the encouragement such bold enterprises demand.

CHARLES PARTRIDGE.

A Note from J. H. Powell.

A fortnight ago I came here and lectured to the Spiritualists, but found myself unable to return to my family. An attack of erysipelas in the foot accompanied by a large abscess near the groin has stricken me down, shattering all my splendid plans, and leaving me sweet thoughts of human goodness and the beneficent ministrations of angels.

Owing to the care and attentions of Mrs. D. Chadwick, to whom I can never be too grateful, I am progressing rapidly, and have reasonable hopes of being able shortly to continue my lectures, &c.

In the meantime I wish to say to the kind friends who through the recommendation of the "Banner" have encouraged my little monthly, "Powell's Domestic Magazine," that No. 2 will not be issued until March, as it is impossible for me in my present state of health to attend to it. All friends wishing for copies of No. 1—price twenty-five cents—will please direct to me at Vineland, New Jersey, where my family have removed. Ever for the truth, J. H. POWELL.
Vineland, N. J., Jan. 20, 1868.

"Playing Soldiers" or Little Harry's Wish."

My attention was invited a short time since to a little story book, written by my friend, Mr. H. N. Greene, with the above title, and a better book for children it has not been my privilege to read. The story is very interesting, and the principles woven through the whole, the highest. The book is in pamphlet form, and is sold at the Banner of Light Bookstore for the small pittance of fifteen cents. Progressive Lyceums about the country, fathers and mothers, will find it to the advantage of their children, both morally and socially, to invest liberally in the purchase of this little story book.
L. S. RICHARDS.
Boston, Jan. 20, 1868.

Radical Peace Principles.

LIFE AND LIGHT BETTER THAN DEATH AND DARKNESS.
Convention of the Universal Peace Society, Harmonical Hall, Washington, D. C., January 30th and 31st, 1868, 9 A. M. and 7 P. M.

We are tired and sick of glory to military greatness in the highest, on earth and in destruction, and we are tired of the same old story of conquest and regeneration from that system of man-killing, impoverishment and torture, which mocks and confounds our boast of the right to life, liberty and the pursuit of happiness, and of our being followers of Jesus Christ.

We shall hold fast to all that is good and strong in government, based upon the uncompromising principles of life, love, justice and truth, and aim to give them definite form and practical force. We appeal—as the best friends of the soldier, the working man, the country and human rights, Disarm and arbitrate—Christianize our civilization.

Speakers will be present from various parts of the country, and reports will be read from other Peace movements in Europe and elsewhere, and accepting every effort that would remove the causes of war and establish the conditions of peace, our invitation to these meetings is without distinction, and every one may have a hearing as time and good order will permit; and from those who cannot attend, any word or aid will be welcomed.

ALFRED H. LOVE, President, Philadelphia.
James M. Peebles, New Jersey, Thomas Garrett, Delaware, and others, Vice Presidents.
M. S. Townsend, Bridgewater, Vt., Secretary.
Henry T. Child, Philadelphia, Ezra H. Heywood, Worcester, Mass., and others, Executive Committee.

Levi K. Joalin, Providence, R. I., Hon. George Thompson, Camden, Lucetta Mott, Philadelphia, Laura Blyden, Providence, R. I., Elizabeth B. Chase, Rhode Island, Henry C. Wright, Boston, Henry M. Loring, Philadelphia.

Business Matters.

COUSIN BENJA'S POEMS, for sale at this office. Price \$1.50.
THE RADICAL for January is for sale at this office. Price 30 cents.

THE LONDON SPIRITUAL MAGAZINE is received regularly at this office, and sent to any address upon the receipt of 30 cts.

DR. L. K. COONLEY, healing medium. Will examine by letter or look of hair from persons at a distance. Address, Vineland, N. J.

JAMES V. MANSFIELD, TEST MEDIUM, answers called letters, at 102 West 16th street, New York. Terms, \$5 and four three-cent stamps.

Mrs. R. L. MOORE will send examination and prescription on receipt of lock of hair, \$1 and 2 stamps. Address care Warren Chase, 544 Broadway, New York.

CONSUMPTION AND ITS CAUSES can be cured, by E. F. Garvin, M. D., the discoverer of the first Solution, and also Volatizing Tar. Send for circular, &c., 402 6th Avenue, between 28th and 29th streets, New York.

MISS M. K. CASSIEN will sit for spirit answers to sealed letters. Enclose \$2 and 4 red stamps. 248 Pine street, Newark, N. J.

THE BEST, SAFEST and most successful antidote to NEURALGIA, nerve-ache and all other painful nervous affections, is undoubtedly DR. TURNER'S TIC-DOULOUREUX or UNIVERSAL NEURALGIA PILL. It tones and stimulates the nerve fluid, buoy up the entire nervous system, and positively cures any of these diseases. Apoliticaries have this medicine. Principal Depot, 120 THURMONT STREET, BOSTON, MASS. PRICE \$1 per package; by mail two postage stamps extra.

PARTICULAR NOTICE TO SUBSCRIBERS.—Those of our subscribers having occasion to change the destination of their papers, should, in order to save us trouble, and insure the regular change, be very particular to name the State, County and Town to which the paper is sent. Without this guide, it is a tedious job for our clerks to hunt through the thousands of names upon our subscription books for the one to be changed, and perhaps then fail to find it.

Special Notices.

J. BURNS, PROGRESSIVE LIBRARY 1 WELLINGTON ROAD, CANNEMERE LONDON, ENGLAND.
KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

CALIFORNIA, PACIFIC STATES AND TERRITORIES, ENGLAND AND CANADA.—Spiritualists of the States and counties just named, especially Agents, Druggists and Physicians, are hereby notified that Prof. Spence has just completed arrangements by which his SPENCE'S POSITIVE AND NEGATIVE POWDERS will be sent (expressage or postage prepaid by Prof. Spence), to any place in any of those States and counties, in quantities from one dozen boxes up to any number of dozen boxes, at prices as low as any other article which retails for one dollar can be bought by the dozen in the city of New York. Printed terms sent free. Postpaid. See advertisement in another column. Jan. 4.

DR. BARCOCK'S HAIR DRESSING.—The State Assayer recommends it. No other preparation so safe, so good or so cheap. Price One Dollar. Sold by Druggists everywhere, and by Dr. GEORGE W. BARCOCK, Scientific Dermatologist, 25 Winter street, Boston.

Every town, city, village and neighborhood in the United States should have an Agent, male or female, for Mrs. Spence's Positive and Negative Powders. It is particularly desirable that women should engage in the sale of this invaluable preparation. Those who do not desire to make a business of it, at least of a part, may obtain the Agency of one or more Townships. With the extended reputation and increasing popularity of the Powders, the Sale Agency of one township, if properly managed in the beginning, will be a constant source of revenue to the possessor, with comparatively little trouble or loss of time. The price to Agents, Druggists and Physicians have also been reduced, and in all cases Prof. Spence pays the expressage or the postage. Whoever was the Powders are sent by express, by New York Agents, to PROF. PATTON SPENCE, Box 5517, New York City, Jan. 4.

ADVERTISEMENTS.

Our terms are, for each line in Agent type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment invariably in advance.

Letter Postage required on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Utah.

DR. GEO. B. EMERSON,

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OFFICE, No. 1 Winter place, Boston, Mass. Hours from 9 A. M. to 4 P. M.

This is to certify that I have been cured by Dr. Geo. B. Emerson of a continued headache, dizziness and catarrh. I had been much afflicted with these troubles for some time, and I frequently had fainting fits from my chest. I now consider myself cured, as I have been a year since I received the first treatment, and I feel perfectly well. I am, Sir, very truly, your obedient servant, J. H. POWELL, No. 1 Winter place, Boston, Mass., Jan. 4.

N. B. STARR, CLAIRVOYANT ARTIST.

ALL persons having photographs of deceased friends, no matter how imperfect, even if taken after death, and looking like life, can have them converted into the most beautiful life-like portraits, by sending them to me. The price will be somewhat lower than that of spirit portraits proper, which, owing to the lack of proper conditions, cannot at all times be taken. All orders must be accompanied by the photograph and a portion of the subject. The price will be less than \$20, which is about one-third of what a competent artist would charge for the same work taken from life. Feb. 1—1868.

MADAM MANCHESTER.

METAPHYSICIAN, Clairvoyant, Test and Healing Medium, treats successfully all complaints peculiar to her sex. Madam M. is a metaphysical medium, and a specific of feet on all diseases arising from whatever cause that no other means have ever equalled. No. 241 Harrison Avenue, Boston, Mass. Circles conducted by Mr. Charles, Sunday and Wednesday evenings, at 7 o'clock. Jan. 4—Feb. 1.

MRS. LITCH, Trance and Healing Medium and Clairvoyant. In cases of sickness she is consulted. Satisfaction always given in spirit tests. Select circles Monday, Wednesday and Friday, No. 11 Kneeland street, Boston, Mass. Jan. 4—Feb. 1.

LAURA HASTINGS HATCH, Inspirational Medium, will give Musical Seances every Monday, Tuesday, Thursday and Friday evenings, at 8 o'clock, at 8 Kneeland street, opposite 69 Friend street, Boston. Terms 25 cts. Feb. 1—1868.

MRS. FLINDERS, Medical and Remarkable Healing Medium. Address 81, 60, 41 Harrison Avenue, Boston, Mass. Jan. 4—Feb. 1.

MRS. M. L. FRENCH, Inspirational and Trance Medium. Address, Elderly street, Washington Village, Boston. Free Circles Sunday evenings, 10—Feb. 1.

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C. P. L.

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UNHAPPY MARRIAGES.

By A. B. Child, Author of "Whatever Is, Is Right"; "Christ and the People," &c.

Message Department.

Each Message in this Department of the BANNER OF LIGHT was 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 spirits carry with them the characteristics of their earth-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.

The questions propounded at these circles by mortals, are answered by spirits who do not announce their names.

We ask the reader to receive no doctrine put forth by spirits in these columns, until after he has compared it with his own reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles.

These Circles are held at No. 128 WASHINGTON STREET, Room No. 4, upstairs, on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

Mrs. CONANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock p. m. She gives no private sittings.

Invocation.

Our Father, we believe in thee as the source of all being. We believe in thee as the ever-present sustaining power of all things. Therefore we know that thou art with us, therefore we kneel in the midst of human life to receive thy blessing. Thou art guiding us by the infinite law of our destiny to higher and still grander attainments. Slowly but surely we are leaving the past, entering the future, and making it our present, and wherever we turn, there we behold manifestations of thy power, of thy wisdom, of thy love. Thou art constantly teaching us that thy creatures cannot live without thee, that thy presence is necessary unto their being, that every soul lives in thee. Every atom exists in thee, and thou alone. Our Father, thou in whom the soul ever finds sure consolation, we bring unto thee the desires of these thy mortal children. They are all sacred; every one of them hath been born according to thy law, therefore we feel that thou wilt take note of them, and answer them according to thine own infinite law. Our Father, thy blessings we know will rest upon us all, upon all thy children everywhere. For as the sun falls in golden showers upon the earth, so will thy love fall in golden showers upon every soul, causing it to feel its nearness to thee, causing it to realize its own immortality, causing it to trust in thee, its great source, its eternal life. Our Father, though thou dost sometimes lead thy children through uncertain ways, though shadows fall across their pathway, yet we feel that thou wilt do all things well; and whether the shades of sorrow are with thy children, or the sunbeams of joy, thou wilt never forsake them, but so sure as they have been born of thee, so sure they can never depart from thee, that grant that thy immortal host who have once passed through the bitter experiences of human life may continue to draw nearer and still nearer unto those they know in mortal life, till every heart shall be bathed with the full acknowledgment of thy power, that life, that ever-present principle that can do all things, and all things well. Oh grant that we may continue to walk through the earth on our mission of love and mercy, till every soul shall find peace, till every heart shall receive an answer to the question: "Where are my loved ones who have passed through the shadow of death?" Oh grant that the shadow may turn to a sunbeam; grant that thy children everywhere throughout the world, and throughout all worlds, may soon realize that there is no death, that life is everywhere, and life is for every soul, forever and forever. Amen.

Nov. 19.

Questions and Answers.

CONTROLLING SPIRIT.—If you have propositions, Mr. Chairman, we will answer them.

Q.—I saw in the Banner a few weeks since this question: "What are the functions of the spleen?" Now I would ask still further, what effect does a diseased spleen have upon the physical system generally?

ANS.—Medical men who have made that branch of medical science a study, tell us that the spleen may be called the magnetic stomach, the organ that receives all the magnetic force that is necessary to assist in running the machine, the body, from outside conditions. It receives them, and by certain processes adapts them to the use of the body. They tell us, further, that a diseased spleen produces most disastrous effects throughout the entire body, because it vitates the entire magnetic currents, and as it is upon them that all the other organs are dependent for natural vital connections, if that is not what it should be, the connection of all the organs is correspondingly imperfect. This being true, it is of the utmost importance to life that the spleen be in good order.

Q.—What is the difference between the odyle force and that of mesmerism and biology?

A.—They are different terms only, while the life-principle of each is the same.

Q.—What connection is there between the phenomena or prodigies of modern Spiritualism and the truths of religion and Christianity?

A.—Modern Spiritualism is a natural, well-established truth. That truth which runs through Christianity is the same. They are all referable to the science of life; these and all other spiritual phenomena, of whatever class or kind, are all referable to the science of life. All may be resolved back to life.

Q.—Are not the words of a wise, honest and good man, speaking from the fullness of a good and generous heart, superior to anything ever uttered by a medium, and far more trustworthy?

A.—No. Why should they be? If both are uttered from wise, good, honest standpoints, why should you exclude the moral validity of the one, while you embrace the other? Truth is truth, from whatever source it comes, or through whatever channel it is given. Ignorance is ignorance, wisdom is wisdom. I have seen just as great an exhibition of wisdom from the lips of childhood, as I ever did from mature age. Sometimes the wisdom of a Solon may pale before the wisdom of childhood.

Q.—What is the practical utility, either morally or religiously, arising from such communications as were revealed at the last two circles?

A.—To some souls they demonstrate life after death. This is of more importance than everything else combined. Christianity has never demonstrated the immortality of the soul. Modern Spiritualism has done it, therefore it stands in that respect preeminently above Christianity. I mean that Christianity that is floating throughout the length and breadth of the land in the present day. I do not mean that pure and undefiled Christ-spirit that is so entirely covered up with external observances and ceremonies that are called Christianity. I mean the life of all those vague ceremonies which is entirely ob-

scured by the external. I have faith that by-and-by this internal life, this pure principle of truth that has run through every religion, will finally work itself to the surface, will finally so clear itself from the clouds, from the superstition and darkness that surround it, as to be made apparent to the soul that seeks for pure, undefiled Christianity. The Christ-spirit teaches universal love. Do we find it with those who profess Christianity? No, we do not. On the contrary, they are very far removed from it. Christ taught his followers to love one another—the sacred law of love he sought to enforce upon all his followers. He constantly preached of love. It was the guiding star that led him on to glory. But oh, where shall we find it among the churches who have taken his name to-day? We look for it in vain.

Nov. 19.

Maria S. Gray.

I am so glad to come here. [Are you going to tell me who you are?] Oh yes, I am; did you think I wasn't? [I didn't know.] You mean for me to tell what was my name when I was here? [Yes.] Well, it was Maria S. Gray. I didn't live here in Boston. You couldn't guess where I lived, could you? [No.] Well, before I went to California with my father and mother, I lived in New York. My father went when I was small. I have come here in this way, because I think my mother will be so glad to hear from me. [Where is your mother?] In California. In San Francisco. Were you ever there? [No.] You never have been dead, have you? [No, not as you are.] Well, my mother never has, nor my father; and they did not tell me I could come back. Why didn't they? [Perhaps they didn't know.] Well, they should know. I've got acquainted with a little girl since I came here, and she says her mother knows it, and knows it before she came here. [What is the little girl's name?] Nettie Whittinger. She has been here. [Yes.] I am come to tell my mother that I was homesick, but I ain't any more. I am doing nicely now. I felt bad at first, and I didn't know how I should live here anyway, but I shouldn't want to go back now where you have sore throats and measles, and everything. Oh, we don't; we don't; and you can have things more what you want to. My mother said she should be glad if she ever saw the day when she was sure she shouldn't have to move again as long as she lived. I reckon folks don't have to move here unless they want to, and then they do. Folks don't buy the houses and don't sell the houses here, so they don't move unless they want to. If my father gets a house here he can't sell it, because nobody ever wants to buy—they don't really they don't. Everybody has to make their own, out of themselves, and so nobody will want what my father's made, and he will have to keep it till he gets tired of it and wants a better one, and then he will have to make a better one. But he can't never sell; but that glorious! Mother will like that. I know she will be glad to hear that, because she said if she had n't had to move I shouldn't have died. I don't know whether I should or not. Nobody has ever told me, but mother won't have to move here unless she wants to, because father can't sell. You tell her that, won't you? [Yes.] I am ten years old now. I've been here since the snow was here last winter. I got sick then and died. Did n't I die? [That is what people term it.] I am buried at Oak Ridge. No, I ain't; my body is. I am here. Oh dear me, I can't go anywhere with the medium, can I? I can't go to my mother? [No, it is too far.] Not if I bring you a hundred dollars? Any way can't I? [It is too long a journey.] Well, can't I go to New York to see Uncle Charles there? [You may ask the medium sometime. You can speak to her sometime when she is quiet.] Tell her who I am and ask? [Yes.] You will put this in the paper? [Yes; have you brothers or sisters?] No, I lost one; but I don't live with her. I don't know her. What is the reason? [You are not adapted for each other, I suppose.] She died before I was born. I never saw her. [Perhaps you will when you leave here.] Shall I know her? [Yes; would you like to see her?] Yes, I should. [Then you will be able to, I have no doubt.] Dear me; I wish I had seen her before I came here, then I could tell mother about it. [When you come again you will be able to tell her more.] So I can, can't I? Oh dear me; I am afraid to go. [Don't be afraid. Everything will be pleasant.]

Nov. 19.

Hiram S. T. Bowers.

I gladly avail myself of this glorious method of return. I ridiculed it when here. I had no faith whatever in what is known as modern Spiritualism. But I once made a promise to this effect: should there be any way of return, I would try to avail myself of it. One of my friends, who was as skeptical as myself, once said to me, about eighteen months ago, "If you die first and find there is truth in this Spiritualism, in God's name come back to me, and in such a way that I shall know it is you." I thought of it when I first came to consciousness two days ago. I was told then but three hours had passed since my death, and that it was possible I could return immediately. I knew of this place before death. I came here and gained the privilege of trying to see what I could do. I had been for some four or five years subject to attacks of hemorrhage from the lungs. Sometimes I would be attacked from what would seem no cause whatever. Then again it would seem to be induced by cold or over-exertion. I know nothing that I can attribute my sudden attack to which terminated so fatally and yet so beautifully. That, however, is a matter which I am not much interested in. I am here, and I know now that I can come. I did not know it before, and I bear the news of my exchange of worlds to my friend Silas Dorson, who I presume is in New York, or near there. He knows I visited the continent for the double purpose of getting well and of attending to some matters of business. Those matters are not well attended to, but death never waits for us to finish our earthly affairs. It is true—this great modern manifestation of God, and you need not fear to cross the river, for it is only a step. I suppose I have a right still to the name I bore here, Hiram S. T. Bowers. I died in Liverpool. I hope to do better next time.

Nov. 19.

Charlie Poor.

I did not mean to intrude upon you, friend White, quite so soon; but as I did not have quite so good accommodations where I was a few nights ago to answer a question that was put to me, I begged the privilege of coming here to answer it. I am Charlie Poor. [Why, Charlie, I am glad to see you.] I am out of the fiddling business. [Do n't you try it occasionally now?] Sometimes, yes; not much. But I'm there, I tell you, and there's where I was a few nights ago, and what do you suppose they asked me? [I could n't tell.] Well, there was an old lady there wanted me to go to England for her and hunt up a defunct property. "Now," says she, "you are so well posted in those things I am sure you can do it." Well, the business may be very good, but I do n't

know as I like it very well. I answered as well as I could by raps, which was very imperfect. They understood me to say, "Yes, I will do it." They should have understood it in this way, "I will see; yes, I will see." Well, I thought the matter over, and I think the old lady would be better off without it than she would with it. Poverty is no disgrace, though it is pesky inconvenient sometimes. But I think, really, the old lady will be better off without it. And I will give her a piece of news; she longs to try the realities of the spirit-world; well, she is going to, consequently she won't need the money. You see I looked all round the compass, so I am quite safe in refusing.

And to the friends who ask why I do n't come oftener to the Banner of Light Circle, I would say, I leave the room for others who can occupy it better than I can. I assist a good many here—show them the way, but I have no need to come myself except when I wish to come, and then I do, for I expect I am always welcome; and if you do n't welcome me, why, I will go up in the left there and manifest all to myself. I'll get up such a racket there, you will be glad to invite me down here. Well, Brother White, good-by. [Good-by, Charlie.]

Nov. 19.

Samuel Cole.

Stranger, I am from the 3d Michigan Cavalry. I suppose I have a right to the name of Samuel Cole. Sam Cole, they used to call me. The boys will tell you the last words I uttered were, "I'll fix that 'gray back' for that." I didn't think I was mortally wounded. I hoped to get a good shot at him and pay him off. But the wound was mortal, and I very soon went to try the realities of the unseen world. Now, if the 'gray back' is on earth that shot me, I should like to have a talk with him quite well; but I don't know as I care so much about that as I do about reaching my two brothers, my sister and my wife, and all the rest of my own particular friends. I should like to shake hands with the reb, and tell him it's a pretty good day's work he did for me, but I do n't know as I should pay him back in the same coin if I was here. It's too good altogether. But, stranger, I see the crowd coming this way, and I thought I could n't do better than to fall into the ranks and wait for my chance. I took it, and I am here.

I should like to get into communication with my brother James, because he is an infidel, and more than all the others I should like to reach him. He is a materialist, an infidel; fights against all kinds of religion; and he has been the subject of prayer from all our family ever since I can remember. I want to tell him just what there is on this side; that there is a sort of a kind of natural religion that is the very best kind. Why, seems to me, if I was back here on the earth, with the knowledge I've got now, without any education to back it up—never had any here; could read and write, &c., but that's all I had—and with the knowledge I got here in this life, I would upset, or try to, all the religions there is on the earth, and establish something natural. Yes, I do n't think my brother is so much out of the way; he would not accept what there was, what all the ministers in Christendom want him to accept, but he failed to see that God had a beautiful religion all round. I once said to him I believed there was a sort of religion in the spring and summer and autumn and winter that's better adapted to the needs of the soul than all your go-to-meeting religions. That was true. It was true. He could n't even accept that. He said, "These things will die, and that's the last of us." We shall die, and that's the last of us." He believed in what he could see, and in nothing else. He said our thoughts were just like the friction produced by the running of a machine, and nothing more.

Well, our thoughts are something more than that, because I am alive now; and if our thoughts were nothing but the friction of a machine, I should n't have remembered them. I remember my life; wish I didn't! I have done some mean things, and I wish I could disremember them. I went to law once just out of spite, and I fought like a prairie wolf and won the case; paid a good round sum to win it, and I knew I was wrong all the time, but I hated the chap, and I fought to win, and won; and it was the meanest thing I ever done. Wish I could disremember it, but I can't. All the things you do, good or bad, are heaped up in a pile, and you can't put them off on to somebody else; you take your truck and you have got to take care of it. That's so. That was the first law I was ever in, and the last. A mean set the lawyers are, anyway. They will get you into a scrape and tell you it's beautiful and glorious. No, they ain't no meaner than we are. I take that back. If we understood the better law we would n't be wanting to dabble in the meaner law. Well, I want my brother James to come up to the scratch and let me shake hands with him; and I'll show him whether there is a 4th side, or whether there ain't.

I should be thirty-nine years old if I was here—I am here—thirty-nine. [If you were here in the body, you mean.] I am here in a borrowed one. I never did like borrowing, and don't now. Well, stranger, if I can get square with you any way for what you've done for me, I will.

Nov. 19.

Séance opened by William E. Channing; letters answered by H. Marlon Stephens.

Invocation.

Our Father, we kneel at the shrine of human nature to pay thee our vows, to utter our prayers and our praises, and we hope that we shall worship thee in the beauty of holiness, in the simplicity of Nature. Thou hast opened thy wondrous volume for us that we may learn of thee. Thou hast given to the earth its mountains and its valleys, its waters and dry land. Thou hast clothed it with beauty; thou hast diversified it with flowers, with fruits, with sunshine and shade. All that would bless the soul and aid it on its journey heavenward, thou hast there placed. And so for the blessings that meet us in earth-life we render thee thanks, and for those higher and grander proofs of thy love and thy wisdom that have met us in the glorious spirit-land, we praise thee also. But oh we feel that our praise falls far short of that which we should give in honor for all thou hast bestowed upon us. Thou Great Spirit who speaketh unto us through Nature, though we cannot understand thee nor analyze thy wondrous wisdom, yet we can reach out toward thee, we can serve thee, we can worship thee. So, oh Spirit of Time and Eternity, whether thou dost lead us through sorrow or joy, we trust that we shall ever be found praising thee.

May the consciousness of the presence of those who have passed through death, and the consciousness of the presence of this, thy spirit eternal, enter the inner life of every soul present. Oh grant that all superstition may flee away before the light of thy simple truths; grant that the sun of thy truth may shine so clear that the darkness shall flee away, and the night be here no more. Oh, our Father, we offer thee this in behalf of thy many blessings toward us individually; but oh we would lift our souls to thee in

thanks for the multitude of blessings that thou art constantly showering down upon thy children. Thou art no respecter of persons. Thy blessings fall everywhere alike. All are thy children, and all are lovingly cared for by thee. So, our Father, all are safe in thy love, and that kingdom of heaven that the soul so earnestly prays for; that rest that weary spirit sighs for, we know will be bestowed upon it, for thou wilt do all things well, we know—thou wilt lead every soul according to its own interests; thou wilt baptize all in love and wisdom as thou seest they need. Therefore, oh Father, unto thy holy keeping we commend every soul and their every thought, for thou art great and good and holy to-day, as thou ever hast been. Amen.

Nov. 21.

Questions and Answers.

Q.—Is it true that thought takes form with spirits? In other words, if a spirit thinks—say of a landscape—does that thought body forth to the spiritual sight a tangible presentation of the thing thought of?

ANS.—No, I do not so understand it. I believe that thought, in concert with action, can produce many, and I may say all the scenes of art. But I have no evidence that by thinking of a beautiful flower, a beautiful landscape, or a beautiful face, in the spirit-land or anywhere else, that that beautiful landscape, or flower, or face, will be projected into existence simply because I have thought of it, or desire that it might come to me. The earth and the spirit-land are filled with all that is essential to the soul's happiness. All the essential aids to spiritual progress are placed in the spirit-land and in earth-life, or wherever the spirit, as a spirit, can go. Now, as spirit is possessed of a very large degree, to say the least, of freedom when it casts off the mortal body, it is very reasonable to suppose that if I think of a beautiful landscape, place or thing, in my external life, I might commence action to reach that. I know in my soul-life that it exists in tangible reality somewhere, and I seek it out. If my desire is strong enough, I do not stop till I reach it—till the object is gained, and I am thereby satisfied. In this sense, and I believe in this sense only, does thought produce external objects or bring them to us.

Q.—If thought does not take form with the spirit, then is it true that the objectivities of the spirit-world appear fixed and permanent as with us on earth? For instance, three persons with us look at the objects in a room and we all see the same things. Is the correspondence of this true with spirits?

A.—Yes, certainly. No two persons see or understand a thing exactly alike. You should remember that; and where you have that faculty of perception very poorly developed here, the spirit in its enfranchised condition has it very largely developed. For instance, I may say that is a very poor painting, a perfect dandy; somebody else may say, "It is perfectly beautiful. It is food for my soul." These soul feelings, for they belong to the soul here, belong to it to a very large degree in the spirit-world. They have the largest room for the exercise of that freedom which belongs to the spirit after it has cast off the body, therefore if I detect the picture here and see no beauty in it, that feeling will be intensified in the spirit-world; consequently, two spirits returning from the same spiritual locality will give you entirely different accounts of that locality. One will say it is beautiful, another that it is a barren waste. The capacity to understand is within, the variety is without, but the capacity to enjoy the variety is from within. So you see no two individuals can understand anything—not even any one thought—exactly alike. There will be a difference of opinion, because there is a difference in the internal constitution of the individual, for it is by the internal that the external is measured.

Q.—Why do not the spirit friends of those who may be present at a séance in the circle room manifest, instead of those who have no personal friends present?

A.—It is not thought best to allow such manifestation. First, because it would prove a great draft upon the medium—too great. Secondly, because the public, the skeptical public, would say, "Oh, it comes from the audience. The larger portion of those who manifest have friends in the audience. It is but the reflection of their mind." So it has been determined that the instances of spirit manifestations to those who have friends in the audience shall be very few—indeed, all will be debarred from coming, except such as can do so upon an entirely platonic plane. If you could stand behind the scenes and watch all the *modus operandi* of this thing, you would not wonder that the guardians of these séances have considered it best to take such a course. And again, those who manifest are generally—the majority, at all events—those who cannot reach their friends by any other process; their friends are skeptical, and will not meet them at any other place where they can speak, and this is the only place from which they can give publicity to their manifestations and reach their friends.

Nov. 21.

Ellen Reed Wade.

Why, Mr. White! Why, I did n't expect to find you here. I am Ellen Reed. [Is it possible?] Why, how strange it is. I did n't expect to see you. [Well, be calm. I have sent you back in memory, haven't I?] Why, yes, and I am wandering there, so I have forgotten what I wanted to say. I can't stay. Tell my friends that I came, and I am happy, and I want to meet them. I do n't go because I am not glad to see you. [You were down in Spring Lane with me, were you not?] Oh, yes; you must remember me. [I do. You married Frank Wade, I believe?] Yes. Do you know how I can reach him? [I will speak to him of you.] Do, do, do, then I shall have accomplished all I have come for. Oh! how strange! You look just as you did then. [Do? It is ten, almost fifteen years, is it not?] Let me see. Is it 67 now? [Yes.] It is sixteen years, then. [I'll try to see your husband, and will help you all I can.] Do. Good-by. I am so happy to see you.

Nov. 21.

William Pierce.

I am from Seareport, Me. I feel like a cat in a strange loft. I know so little about these things that I do n't know anything. I am from the Tenth Maine regiment, and I can't say as to where I fall from on this side. I do n't know. I do n't know. Places ain't divided off and named up, like Maine and Massachusetts and Rhode Island, and all that, where I am now. If they should want to send a letter to me, I can't say where they better direct. I am on the wing. [Can you fly?] Do the next thing to it. None of your creeping round here like a foot-pad. No, no. Locomotion is a little ahead of locomotion on the earth—a little ahead. Steam's nowhere; lightning's a fool to the way we go. That's so. I've been so turned inside out and upside down since I got here, that I do n't know hardly as there is anything left of me. I used to be William Pierce, but what I am now is more than I can tell. But there's something left of me that remembers where I was, and it's that something that is back here, and would like to

meet the folks that used to know that something. I tell you what 'tis, I'd be a philosopher if I only had the chance to navigate upwards that some of the philosophers have here. But somehow or other I ain't got in the way yet of flying. But I tell you what it is, it's a beautiful place here where I am, and although there's no idlers in the camp, yet you do n't have to go beyond what you are able to.

Tell my brother Si there's no difference between the Baptist and Methodist here; one is as good as the other, and there ain't neither of 'em good for anything. Now that's just as sure as you live. If he do n't believe it, why keep on disbelieving till he gets here. He will see whether I tell the truth or not. I say one is just as good as the other, and there ain't neither of them good for anything. He better not be puzzling his brains as to which is best. He has got the most religion what's got the most love for all God's children. Now that's the sure, and it's the only kind that they will tell you is worth a straw here. So that's the article you want to carry across with you. You better get that kind, because the other will slip you before you get there. So I want Si to know that, 'cause he and I had a good many disputes about it.

[To the Chairman.] You look as if you was from Maine; are you? [I lived very near the line, in New Hampshire.] You was so near you got a little tintured, didn't you? Well, I am here, back again; I am satisfied, tell 'em. If I knew better how to move in these matters, I should do better. This is my first attempt. Never was very smart at anything, so you can't expect much from me now—ain't been here long enough to learn much. '67 is it? [Yes.] Oh Lord! I have been away ever since '62? [Time goes fast with you?] Do n't seem so. I tell you I do n't think there is any time where I am. Do n't seem to me I more than took a jump from the earth and back again. Do n't forget to tell Si about the religion. That's troubled me more than anything else.

[How old were you?] I was twenty-seven—good, round, clear up twenty-seven—nothing short of it; twenty-seven a week before I died.

Oh Lord, I tell you what—'tis a grand thing to have the way open to come back. [Did you go out suddenly?] No, not very. Had kind of a hard time squeezing out. No, I wished I could, but I was n't so favored. I was wounded, and I do n't know—I can't tell how many hours I was dying. I held on; I was one of the chaps that would hold on to this life. "Burn up all the oil," they said, "and then go out." Took a good while, because I had my lamp trimmed, I suppose—physically, at any rate. Was n't never sick much. Good-by.

Nov. 21.

Matilda Frances Lyon.

I have come to tell the dear friends at home how happy I am in my spirit home. I was not mistaken. I found everything very much as I expected to, and oh! I am so happy, so contented here! Nothing would induce me to return. Oh I do n't want father and mother to suppose, because they can't see me, that I do n't go home every day, for I do, and I shall perhaps for a long time; perhaps I always shall as long as they remain in their present state. I am cognizant of all their thoughts of me, and it has caused me great satisfaction to know that they think of me so lovingly. It forms an atmosphere around my spirit that is very beautiful. By-and-by I shall hope to assist in giving them some very beautiful and, to the earth, very new and strange manifestations. I shall try to. A class of spirits are at present engaged in experimenting upon certain mediums—undeveloped they are now, some of them—through whom they hope to bring out these manifestations, and I hope to assist in them myself, and so I hope to come near unto those I love. I am from Fall River—Matilda Frances Lyon. I was called Lily. They will understand better by that. There is no sickness here, tell them. Everything is buoyant, and so satisfactory. Tell them the welcome I received from those who came for me at death was so sweet—I felt it was better than I deserved. [Can you name some of them?] Yes, grandmother and grandfather were among them, and the nearest to me. Farewell. I've been here since last July.

Nov. 21.

Séance opened by John Pierpont; letters answered by "Cousin Benja."

"The Divinity of Christ" Question.

The following is DR. CHANNING'S reply in brief to the article of "JUSTICE," which appeared in the Banner of Jan. 11th, under the caption of "The Divinity of Christ":

At the outset we find ourselves placed in a very uncomfortable situation, from this fact: Your correspondent informs us, at the beginning of his article, that he is thoroughly skeptical with regard to the intelligence with whom he is discussing the subject of the divinity of Christ; and further on he adds: "It will make no difference," &c. But we would add it makes a very great difference to us, inasmuch as it places us, in his estimation, below our true standard. It shuts us out from his faith, and therefore obliges us to give whatever we may be able to through very stringent and uncongenial circumstances. We are doubted, distrusted; still we must answer. He does not ask us to bring anything in proof of our identity, but the article only calls in question our former article in answer to one of his with regard to the divinity of Christ. A little further on he adds that he proposes to throw out some hints by which the spirit may extricate himself from the dilemma into which he has fallen. Thanks for his kindness. A little further on he charges us with having misunderstood his position in the former article. He denies his belief in the miraculous conception of Christ. He assumes, also, that we have found ourselves in a very uncomfortable situation in the spirit-world, not having attained the heaven we expected to; and not having received the "Well done, good and faithful servant" from the lips of our Lord Jesus Christ, not having found psalm-singing and perpetual praise, we are dissatisfied, and therefore have turned to the humanitarian belief for solace.

Well, he certainly has assumed a position for us which we have never thought of assuming for ourselves. When on earth, I was Unitarian. I was in full fellowship and faith with Unitarianism, and to a certain extent I am a Unitarian still. I believe in one God, and I believe the divinity of that God is shed upon every living soul. I believe that God expresses himself through all forms of matter. I believed it when here, and I am very sure of it now. I do not believe in a vicarious atonement, but I do believe that so far as our souls are at-onement with God, so far they are near, very near to the divine life. If they are at-onement with God, they are at peace with all the world, and their outward expression must be harmonious and pure. I believe that Jesus the Christ was at-onement with God. I believe that he led as pure and holy a life as it was possible for mortal to lead; but I do not believe that he was invested with any more divinity at his birth than is every other little child. I believe that all are pure in the sight of our Father, God, and that the Holy Spirit enters every one. The divine life is shed upon and through all.

The author of the article in question, as I before remarked, denies the position which we believed him to have assumed in the former article. Judging from the tenor of the article, we had every reason to suppose that he believed in the

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Mrs. & Mrs. Wm. J. Young will answer calls to lecture in the vicinity of their home, Boise City, Idaho Territory.
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