

BANNER LIGHT.



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NO. 21.

Written for the Banner of Light. A MORNING IDYL.

BY AMANDA T. JONES.

My cottage-roof with flickering green is draped—
Whose sun-drawn tides, in haste to reach the
light,
Have burst their viny channels, whence escaped
They roll their gold and scarlet into sight.
Oh tendrils rich with bloom,
Sail in on fragrant airs and grace my curtained
room!

How tenderly they live—these underlings!
Lo, on the new-rose brier an oriole-guest,
Wing-weary, flutters down and sings and sings
As if all Heaven were in his little breast.
Ah, sweet and very sweet!
Till on, rare morning-voice, the silence still de-
feats.

But he is dead!—my friend, who made the earth
Yield me all rosy riches of the year;
Who fed with laughter sweet Life's morning
mirth;
Who filled my cup with dripping honeys clear;
Who made all pleasures mine—
The hearth, the green-roofed hall, and Love's
white lamp to shine.

He lies upon the trestle, calm as Fate—
But not the less burn red, thou clinging vine;
His lips move not—their music died of late—
Yet keep the brier, thou bird, as if with thine.
Be glad, oh world, and fair!
So shall his loving soul awhile its flight forbear.

Cast by the trailing sheet that hides the dead,
Low sleeps the boy who bears his honored
name;
The yellow ringlets blown about his head,
His cheeks a scarlet miracle of flame;
His fallen hands at rest
In drifts of blossoms onlaid to deck the shrouded
breast.

Forgotten purpose: yet how sweet they are!
Such flowers as children love: the creamy phlox,
Fiery nasturtium blossoms that flash afar,
And painted-cups and bubbly hollyhocks,
And great carnations, red
As if their veins ran rich with blood of summer's
dear.

His tears are spent—my darling, let him sleep!
Soft be his dreaming as the growth of flowers!
Across his curls a shadowy hand will creep
Athrob with purity, finer life than ours.
Oh earth, your joys arraign!
With light and beamy threads this passing soul
detrain.

For oh, to feel him gone! some shining way
Whitened with lilies for his wandering feet;
Heaven's rippling rivers dashed in snowy spray,
And every flying breeze with treble sweet;
So fair—so far and fair,
Dear Love may softly sink and slumber unaware.

Oh, wrong him not, poor heart! since Love alone,
Whose thoughts are all familiar with the sun,
Can face with tranquil eyes that summer-zone,
Where sunk in flowers the spray-white rivers
run.
He draws me while he soars:
My soul, half-sainted, floats, and nears seraphic
shores.

Be strong, my soul; for Love is ever strong:
Draw him and all his life of shining days;
Thy tender sighs shall thrill his world of song,
Thy smiles shall light his lily-whitened ways.
Behold, all hours we share;
He conscious of the earth, and I of Heaven aware!
Buffalo, N. Y.

Written for the Banner of Light.

LINES.

BY LOUISE M. THOMAS.

Come to me, ye angels bright!
Fill my soul with truth and light;
Help me live my life with might,
Strengthen me to stand for right.

With my fellows let me deal
Justly, and true love reveal;
Anxious for their joy and weal,
Let thy spirit o'er me steal.

In the many cares of life
There is much which causes strife—
Often selfishness is rife,
Sharper edged than sharpest knife.

Angels help us in our need,
May we be in act and deed,
Honest, true and just in need,
Praise we those who us exceed.

Life with never ceasing flow,
Still must come and still must go,
Bringing often sorrow, woe,
To earth's children here below.

But a lesson we may learn,
When the fires of trial burn:
It is then we may discern,
And to higher life-guides turn—

Guides which lead us every day
Up progression's glorious way;
Stop not, nor the truth betray,
Fearing what the bigots say.

If you hold out firm and strong,
There shall come a time, ere long,
When your soul shall join a song
Mid the pure immortal throng.

Heaven shall not forever be
Found in songs of praise, we'll see,
God demands of you and me
Vigilance—that's his decree.

THE DIVINITY OF CHRIST.

The points in the discussion upon the above im-
portant subject that has been going on in these
columns of late between a spirit in the form
("Justice") and a spirit out of the form, (Dr.
Channing), not being very satisfactory to us,
either pro or con, we, at a private circle held in
this office, Jan. 20th, requested one of our im-
mediate spirit friends, Dr. Rufus Kittredge, (through
the mediumship of Mr. C. H. Crowell,) to give
his and his associates' ideas upon the divinity of
the Nazarene, independent of the parties quoted
above. He readily consented, and we place the re-
sult before our readers, *verbatim et litteratim*.

THE DIVINITY OF JESUS THE CHRIST.

We do not purpose this morning to question the
divinity of Jesus any further than we trust we
shall be able to show that he is divine as all other
men are divine, that he is God as all other men
may become gods, or are in themselves gods eter-
nally.

In order to give a more correct understanding
of the subject under consideration, and to enable
those who may read the same to draw correct
conclusions, we shall be compelled to speak to
you somewhat of the soul—the human soul—that
portion of the universe that has thus far defied
the comprehension of all individuals; that which
is, and has ever been, in its varying conditions,
considered past finding out; that, and the needs
which pertain to it, having in the past absorbed a
very large share of attention from those who have
at all considered the philosophy of life. We
have said to you before—and we have no reason
this morning to dissent from that saying—that
the human soul is immortal. By immortal, we
mean, in plain and unmistakable terms, to state
that it is eternal—never had beginning, and conse-
quently it can have no end. We are speaking of
the human soul—we do not wish to be misunder-
stood—no little class of human souls that occupy
high positions, who have been favored by nature,
by circumstances, or by the more seemingly lenient
hand of Providence, but all that vast con-
course of human souls that defy enumeration,
that are numberless as the grains of sand on the
seashore. We have also told you, at the same
time, that all souls are divine; that all souls are
in themselves perfect; that all souls are in their
attributes and possibilities infinite, and that in
their capabilities they are measureless. We have
also told you that whatever the soul demands,
the infinite resources of nature, the boundless
and far-reaching storehouse of the infinite spirit of
the universe contains, and in sufficiency to an-
swer all the legitimate demands of every soul.

We are aware that in taking this position we
are coming sadly in conflict with some of the
opinions that have obtained in the past concern-
ing the relationship which the soul has been sup-
posed to sustain to the infinite, and that we are
also trenching upon sacred ground, when we de-
clare that the soul, instead of being depraved,
instead of being compelled and necessitated to
call upon the Infinite God for mercy and pardon
for sins committed, is itself a part and portion of
the infinite, and no more liable to be separated
from him than he can separate himself from the
universe over which he presides and through
which his presence is continually marching and
counter-marching.

The present, though no more than the past,
seems to be in sad ignorance concerning the phi-
losophy of life, seems to be in sad ignorance con-
cerning all that pertains to that which lies beyond
the present sphere of activity and its mission
upon the side of our life into which the mortal
eye cannot peer, over whose scenes it cannot ex-
ercise any control while in the mortal. It would
seem that having taken the position and having
assured ourselves from actual demonstrations
that the soul is infinite, possessing all the pos-
sibilities, all the capacities that attach to that being
which has been revered through all ages, by all
peoples, that it would not become necessary for
us, as spirits, to investigate the question of the
extraordinary divinity of any one individual over
all other individuals. For ourselves it would not
be necessary to do this. To satisfy ourselves in
regard to the position taken by those who have
claimed thus much for this individual, we should
only have need to become conversant with those
who have passed away, with those whose lives
have been changed from mortal to spiritual. But
it requires more than this to convince the dwel-
ler in mortal that the soul which it has reared for
itself is not at all essential to its salvation; that
the individual whom it has set up as a mark
and example for it to follow, is no more calcu-
lated to produce for it the result desired than is or
might be any other individual endowed with like
capacities, with like faculties, and with like op-
portunities for development.

History tells us that nearly two thousand years
ago there dwelt in Judea an individual who, by
his humble life and by his holy and devout move-
ments among his fellows, was entitled to and did
receive from them a consideration which has
made it necessary, it would seem, for all the
Christian world since that day, to consider him as
being far in advance of all other individuals; first
having become entitled by the deeds which he per-
formed, by the exercise of a certain psycho-
logical power which he possessed over his fel-
lows, to take rank high and far above all those
who surrounded him. And this is doubtless true.
And were we to go no further than to declare
that Jesus of Nazareth was a man whom all men
might find it useful and profitable and wise to
pattern after, we should be doing justice to the
individual without attempting to impose upon the
credulity of others; but all that class of peo-
ple who believe themselves compelled to have
something superior upon which to lean, being en-
tirely ignorant concerning the laws of life and
that which pertain to life, these require and are
compelled to draw from others that which it be-
comes necessary for them to have.

Now we unhesitatingly declare that we do not
believe in the extraordinary divinity of Jesus of
Nazareth; and we shall proceed to give you our
reasons for this unbelief. In the first place we
believe the human soul to have been placed in
this condition of life for use and for purpose.
We believe it to be placed here for the purpose
of understanding that which pertains to material
things; for the purpose of unfolding and develop-
ing that portion of its being, as a soul, which it
could not otherwise unfold and develop.

Jesus, if we are to believe that which history
teaches us, was born under precisely the same
conditions and surrounded by precisely the same
circumstances that thousands of others have been
born under. The same physiological laws were
in force and operative upon him, and upon her
who gave him birth, that have been in operation
and have operated upon every son and daughter
of Nature who have been born into mortal, so far
as we have any knowledge concerning mortality.
We are aware that we are liable to the charge of
having forgotten that it was said that in so far as
the birth of Jesus was like other men, in so far
as having had a natural and legitimate mother,
he was certainly not an exception to the rule
under which all souls manifest themselves when
they enter upon mortality. But we are told that
a divine interposition, that an especial interposi-
tion of the spirit of Jehovah rested upon that in-
dividual and performed for her the offices that
have throughout all time devolved on the male
species of the human family. This we positively
deny, and we shall, we think, be able to prove
that we are correct. This, if we are correctly in-
formed by history, is the first and the only in-
stance in which the God of the universe has de-
scended from his high position, and has so far
permitted his unchangeable laws to be violated by
himself—the only instance upon record where he
has laid himself liable to the charge of changea-
bility. And we do not believe, in even this in-
stance, when we come to consider that the pur-
pose for which this deviation was made has ut-
terly and entirely failed, that he did depart from
the laws which are infinite in their operation and
immutable in all that pertains to them.

Let us ask ourselves for a moment what the
result of this miraculous and so-called divine in-
terposition has been? We are told by those who
pretend to believe, and who delight to enforce
this belief upon their followers, that the purpose
for which this interposition was made, was that
the human race might all be saved from the pen-
alty attaching to the commission of sin; or, in
other words, that having exhausted all other
means, the Infinite God of the Universe found
himself compelled to resort to the descending to
earth and taking upon himself the mortal form,
in order that his own wrath might be appeased;
in order that he might be propitiated, that the
sins of his people, the sins of all those he had cre-
ated in his own image, might be blotted out and
at the same time he be held blameless and be
considered to have committed no outrage on the
laws he had made for the government of his uni-
verse and of his people.

Now let us ask, if we may with justice and
with a proper consideration of the infinitude of
our God, believe that he was so short-sighted that
he could not perceive his plan to be deficient;
that he could not perceive that it would be avail-
able only to a very small portion of those for
whom it was designed; that it would be made
use of by, and be useful to—supposing it to serve
fully and perfectly its purpose—a very small por-
tion of the human family; and even considering
it to be made useful to, and available for all the
human race succeeding the time of its inaugura-
tion, let us ask where was the loving-kindness of
that Father who could forget the countless mil-
lions who had passed away ere he had thought
this plan to be necessary for their salvation? We
cannot believe in the infinitude of such a being as
this. We cannot believe in the unchangeable-
ness of laws that will permit an individual, no
matter who he may be, a power, no matter what
that power may be, that seeks to impose upon the
weakness of its subjects by casting before them
such a plan as this, by asking them to believe
their salvation secure, when he himself knows full
well that in its operation they are sure to be lost.

Again, Jesus himself has never claimed for
himself that divinity which stretches above and
beyond all other men. He has positively declared
to the Father his weakness; and although express-
ing a willingness to comply with the Father's
will—if he may believe that which is written of
him—he declares that it is unpleasant for him to
pass through the scene of which you have
read so many times.

Now there are three reasons why Jesus of Na-
zareth cannot be divine beyond the divinity of
other men. First, we believe that although he
may have possessed, and doubtless he did, a com-
bination of elements within his body mortal that
enabled him to walk through life with less gulf
than other men; that enabled him to do deeds of
benevolence and to exercise greater charity than
it was customary for other men to exercise at
that time, still we deny that Jesus of Nazareth
has exercised more of charity, that Jesus of Na-
zareth has undergone more of privation, has sacri-
ficed more than hundreds of other men have since
his day. We also deny—and we but refer you to
himself and his words for confirmation of this
denial, for he distinctly declares that other men
may do the works which he did; they may do
even greater works than he, for he goes to the
Father. Now if he were the Father himself, it
would be impossible for him to go to the Father; it
would be impossible for him to be separated from
himself; and if he were that Father, he could by
no possibility go to him. We deny, then, that he
did perform greater deeds than it is possible for
other men to perform; but, on the contrary, we
declare that there have been deeds performed by
other men that have surpassed the deeds which
were performed by Jesus of Nazareth. In your
very midst every day and every hour are being

performed those very deeds which he performed
two thousand years ago. The blind eyes are
made to see, and he cannot the blind to see; the
deaf are made to hear, and he unstopped the ears
of the deaf; the lame are made to rise and walk,
and he also caused the lame to walk. It is said
the dead were made to live again; but this we do
not believe. Here again we shall take occasion
to question the correctness of this saying, and
also to question the strictness of the investigations
which were made at that time concerning the de-
cease. We do not believe that the spirit once
separating itself from the body becomes again its
tenant. The laws of Nature do not permit it. It
becomes a total violation of law; and this is never
permitted by Nature—not even by the God of
Nature himself—although he is said to have over-
stepped the bounds of law in the descent which
he is said to have made to the earth that man
might be saved.

On the ground, then, that Jesus did not perform
greater miracles, greater deeds than other men
have and can and do perform, we deny his greater
divinity. But there are other reasons. We do
not believe that the good which is obtained in
consequence of the introduction of Christianity
among human beings has been productive of that
grand and successful result which would be an-
ticipated and which must have resulted from so
extraordinary an effort as has been claimed to be
made by the Infinite. We do not believe that in
two thousand years, after having been success-
fully and thoroughly tried, that were it efficacious,
were it of that divine character claimed, there
would be that falling away from these teachings,
that falling away from this reverence which has
in the past attached to the name and life of Jesus,
which is manifested all over the land and all over
the world to-day.

Ten years ago it would have been considered
blasphemy, and doubtless he who dared to utter
that which you without hesitation will give to all
the world, would have been consigned to prison
for the utterance of. Fifty years in the past, im-
prisonment would have been certain for that indi-
vidual who dared to raise his voice in opposition
to that belief which declared Jesus to be God, to
be the Divine Father of all humanity. Then it
was that men relied upon the teachings of the
Past; then it was that men did not learn to
think for themselves; then it was that the win-
dows of heaven had not been opened, and man's
intelligence had not been lighted up in the sun-
light of that truth which has since, from so many
thousand sources, streamed into human hearts.
We may urge, then, with propriety and consis-
tency, our denial of the divinity of Jesus of Na-
zareth, on the ground of his name having almost
ceased to be a word sacred, and to be revered.

Still another reason exists, and we have shadowed
forth all these reasons in our premise. History
furnishes, as we have said, no single instance
where such an extraordinary departure from the
usual law has been made. History furnishes no
instance where any established law of Nature is
thus flagrantly infringed upon in any of her de-
partments. This we shall urge another reason;
but we could afford, and we should willingly ac-
cept the possibility of this reason being considered
invalid, and should be willing to believe that for
an extraordinary purpose for which this extraor-
dinary departure from law was made, that a jus-
tification might be found. But in what we have
said to you, and in the reasons we have given,
we perceive that the results which we should
naturally expect to flow from such a course have
failed, utterly and entirely failed.

It may be urged that the rapid progress Chris-
tianity has made should prove to the world the
divinity of Jesus; that the rapid spread of Chris-
tianity, and the exception that it has been to all
other religions, planting its standard over them
all, were sufficient proof of his divinity. But others
have been revered; other religions have risen, and
other men have had vast numbers of followers; and
if we may look for and expect to find a successful
result from constancy and honesty as connected
with any theory which may be projected and set
before the world, we should certainly look to the
followers of Mahomet before those of Jesus, for
while they number vastly more than those who
wear the name of Jesus, they are also to be found
following more closely his teachings, in spirit and
in truth, than are the followers of him for whom
this extraordinary departure from law was made.

We are aware that in thus arraying ourselves
before the world, we are beckoning to us that
which you have in the past shrank from, and have
never courted—that we are throwing down the
gauntlet, and are inviting our opponents to come
forward and do battle against us all.

The divinity of Jesus, to make it acceptable to
humanity, should be capable of proving for itself
usefulness beyond and above all that has been
performed by any other individual; should be
able to prove itself capable of performing more
than all other individuals can perform. Now this
is impossible, for Jesus himself has declared, as
we have said, that all men may do what he has
done. We perceive him in no wise divine over
other men, save as we have always declared, that
he possessed a happy combination of elements in
his composition which enabled him to move with
calmness and serenity through the mixed multi-
tude by which he was surrounded, giving them of
the inspirations he had received from the higher
life, and with which he was so nobly endowed.

One point more and we are complete. The di-
vinity of Jesus we have said we do not dispute;
the extraordinary divinity of Jesus we deny. We
believe these good friends to be sincere in their
belief in this divinity, because we also believe
ourselves, and think we have evidence sufficient
for such belief, that an effort was made in the
spirit-land prior to the birth of Jesus, to bring
forth just such an individual as Jesus proved to
be, in order that the people of that dark and illu-
minate age might be given to know somewhat con-
cerning the spirit-land—where might be unfolded
to them something of that beauty, that harmony,

which reigns in the spheres beyond the earth.
But the time was ill-chosen. Human souls had
not grown sufficiently large, were not sufficiently
endowed with knowledge concerning their sur-
roundings. They were filled completely with
fear. They were tortured continually by fear, and
were constantly dreading to be hurled into the
presence of an angry Judge, a being of whom they
had no knowledge, whose powers they considered
to be vast and his vengeance unlimited. They
were not ready to accept anything that promised
relief from such conditions; and when Jesus came,
with his mild truths, his gentle teachings, when he
told them to lay aside the sword and clothe them-
selves with the mantle of peace, when he told
them that love was mightier than the sword, when
he declared to them that the Prince of Peace
should reign in their hearts, they did not believe
that they could thus appease the wrath of an
angry Judge. They feared. They did not believe
that this simple child of Nature had revealed to
him that which he taught. And he did not
have sufficient knowledge concerning the source
from whence these things had come to him, en-
abling him to give to them the information their
souls needed so much. And never, till the pres-
ent age, has man been enabled to perceive that in
all the ages there have been Jesuses, there have
been martyrs, who have been sacrificed for truth's
sake because they were not understood.

But now, in this hour when the windows of
heaven are completely opened and all men are
invited to come in and partake of the feast, there
is being raised a question as to whether the past
has not been a grand delusion; as to whether the
mighty efforts which have been put forth to re-
model society and revolutionize and make over
anew all things in humanity have not been abor-
tive. And between the fear that they now are
wrong and the hope that they may be right, hu-
manity is trembling. But as justice always as-
serts its sovereignty, and right triumphs over
wrong forever, so will men come to understand
that the divinity of Jesus extends itself through-
out the universe, falling upon every humble soul
who is willing to accept it and shrinking itself in
every heart open for it.

We have only to say that if the divinity of
Jesus, which we have styled the extraordinary di-
vinity, is that which they claim it to be, it will
survive all things else, and the belief in it will be-
come a permanent thing with the children of
earth—they will never lose their hold upon it.
But in so far from this being the case, as we look
round upon you in mortal, we can perceive that it
is already becoming shadow. The substance is
lost; the thing has gone away; the soul has de-
parted, and you have before you but the casket.
Disintegration has already commenced, and soon
you will have only in memory with you that
which you have revered.

Not for a single instant, nor for myriads of
worlds would we question the usefulness or the
divinity of the life of Jesus. We declare it our
belief that he was pure and holy, and, above those
who surrounded him, wise and good; but inas-
much as we believe eternal progression to be the
destiny of the human race, and as we know Jesus
of Nazareth having once been clothed upon with
flesh to have become then one of the human race,
so do we know that he, too, must be subject to
the law of progression. And if this is true,
then the Infinite Godhead that fills the universe
with his presence did not withdraw himself from
all things else that he might become incarnated
in the body of Jesus. God lives and moves and
works throughout the Universe. The myriad
voices of Nature are the tongues with which he
speaks, the souls of men the intellect through
which he expresses his divine and unalterable
will. No law of his can ever change; no race so
low, so needing his divine care and protection,
can induce him to stoop from his high position of
infinite wisdom and justice to prepare for them
a plan that shall degrade himself, that shall lower
himself in the estimation of that enlightened in-
tellect which shall one day scrutinize and criticize
even the Infinite himself.

We ask, then, our good friends who place
so high an estimate upon the divinity of Jesus,
will not forget that he is, like themselves, an hu-
man member of the human family—receiving ben-
efits from the same kind, loving hand; reading the
Infinite will through the same faculties and with
the same powers; endowed by the same wisdom
that you all are endowed with. Love him, then,
as a brother; court his presence; emulate his deeds;
strive to be like him, and he will teach you by his
inspiration that he, too, is ever on the march, ever
seeking to know more, ever striving to become
greater and better. And when it shall become
your privilege to stand by his side and listen to
his words, he will tell you that far, far beyond
him in wisdom is that Infinite Wisdom which you
claim to be his own. And although millions of
ages may roll away, and you become wiser and
wiser, still there will be a vast space between
you and the Infinite, which you can never bridge
over.

The Absurdities of Fashion.

The Lynn Reporter describes a French style of
shoe now manufactured in that city in large num-
bers for the New Orleans and California markets,
which is admirably contrived for producing dis-
comfort and discomfort. Upon the sole, which is
as thin as a wafer, is fixed a heel an inch and
three-quarters thick, and tapering off so rapidly
toward the base that it does not allow the space
of a new cent piece to stand on. In consequence
of the excessive thickness of the heel, the foot,
instead of being level and parallel with the floor,
is sloped down toward it at an angle of perhaps
twenty degrees, so that only the inner edge of the
heel rests upon the ground, and the flat of the foot
is without support. How woman can walk in
such shoes without spraining their ankles or
meeting with other accidents, it is difficult to con-
ceive. But they do it, and laugh at the idea of injury.

Children's Department.

BY MRS. LOVE M. WILLIS,
Address care of Dr. F. L. H. Willis, Post-office box 20
Station D, New York City.

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

(Original.)

THE CHILDREN'S FRIEND.

I hope there are few children who may read this sketch, that have not learned to love the name of Hans Christian Andersen, through the reading of his beautiful tales. He has written so much and so well, that his name has become more famous than that of a prince. There is hardly a land where he is not well known and beloved.

There is in his writings so much for the imagination to dwell upon, that they seem like pictures from which continually come forth new colors and lights. He is the finest writer of fairy tales that ever lived, and what child is there that does not love to read those wonderful stories, that seem to express just what a loving child wishes to perform of wonderful feats and benevolent deeds?

He is now fast becoming an old man, but his heart is as full of warmth as that of a little child. A few weeks ago the citizens of his native place, Odense, which is the principal city of the Danish Island of Funen, wished to confer some fitting honor on him. They invited him to Odense to receive the diploma of an honorary citizen. In his reply of acceptance he says:

"Forty-eight years ago I left my native city as a poor boy, and now, rich in happy memories, I am received by her as a dear child in its parental home. I feel exalted, not in vain pride, but in gratitude to God for the dark hours of trial and the many days of blessing which he has granted to me."

On the day appointed the Common Council met at the City Hall and signed the diploma. It was a very beautiful document, bound in red velvet and richly ornamented with gold, to which was attached, in a silver locket, the great seal of the city of Odense. On the first leaf was most fittingly engraved some of the principal characters from his Fairy Tales. The next leaf contained the honorary document. In Andersen's reply to the Mayor's speech of presentation he says:

"I remember the story of Ochsenschlager's Aladdin, who, after having raised his magnificent castle by the aid of the wonderful lamp, stepped to the window and said, 'Down there I walked as a poor boy.' To me, also, has God given such a lamp—the Poet's lamp—and when it shone abroad over the lands and caused gladness, and was appreciated, and people said it shone from Denmark, then my heart beat joyfully."

In the afternoon a grand dinner was given to him, where he made another speech, and in speaking of the changes that had come to him, he said it all appeared like a fairy tale, but it had taught him that life itself is the most beautiful of all fairy tales.

It seems to me that in these brief reports of his speeches, we have three living texts, to be treasured up among the choice words that have been spoken from the hearts of great men. He went forth from his native city a poor boy, and he had many bitter struggles before his days of prosperity came. But he thanks God first for his days of trial. On looking back to them through his days of prosperity, he saw how necessary they were, and how through them he gained the experiences he needed for the purposes that life was to bring him. It is the testimony of this man, honored and beloved, true and noble in his sentiments, that a loving Father seeks the good of his children when he brings them to adversity and hardship in the paths through which they walk. There is no bitterness in his heart as he remembers those trials, but only thanksgiving and joy.

The next text is this: "To me, also, has God given such a lamp." We have not all the poet's lamp, as was given to Andersen, that can bring beauty and wonder for every wish, as did Aladdin's, but to each is given a lamp that will bring to him more beautiful gifts than castles and gold and gems. These lamps may not shine through all lands as does the lamp of the poet, but they will bring into every home beauty enough to make all common things seem lovely, and all rough places smooth.

A child with a loving heart bears a lamp that can make the humble home more pleasing than a palace without it, and the ways of toil more beautiful than the paths of ease. Oh if we might all bear our lamps, such as a loving Father has given us, and never let them grow dim, what a bright world this might be. For we all have our lamps. Some have a peculiar talent like Andersen's; some have warm affection; some have the power to lift up the weary and sad; some have the gift of patience; some of hope. These are all lamps that are set for the light of the world. I know a little girl that bears the lamp of goodness, and it shines with such a clear light that it makes every home seem brighter where she goes.

The third sentence of beauty is this: "Life itself is the most beautiful of fairy tales." This man, with the sunny heart and the poet's fancy, has found that all his bright imaginings cannot equal the reality of beauty, and that we all live every day in scenes more wonderful than fairy land. Is there a palace of such beauty ever built by fancy, as wonderful as the body through which the spirit acts, with its eyes to see, its ears to hear, and its sense of feeling? Is there gold as sparkling as the loving affection that binds their chains and their hands, every link of which glows with light by day and night? Are there gems as brilliant as pure thoughts? Are there pictures like sweet memories?

No, Andersen was right. Fairy land cannot equal a happy home, and fairy tales are not so beautiful as is a true life. Come, then, little poets, princes, magicians, do your work in this world of ours, and it shall grow glad every day and seem like heaven.

(Original.)

THE REWARD OF TRUE COURAGE.

It is often proved in the lives of great men that poverty and want are necessary, as the best stimulant to exertion. Riber, known as a painter by the name of Spagnuolo, was born in most humble circumstances, but he had great courage and perseverance, and determined to rise, spite of all obstacles, to the position which he felt his talent entitled him to hold.

After studying awhile in his native country, Spain, he went to Rome, and there he allowed nothing to divert him from his work. He was obliged to earn the scanty means of subsistence by making drawings and sketches, which he sold. But as he had no friends of influence, he was sometimes almost without food or suitable clothing.

ing. But he would allow nothing to discourage him, but worked away with a manful courage worthy of as noble an object.

It chanced that one day as he was employed in painting a board attached to one of the common houses of Rome, a cardinal passed in his coach. The wretched appearance of the young man and the close attention which he gave to his work, attracted the eye of the cardinal. He called him to his coach, and being of a kindly heart, he offered him a home in his palace.

Here he found himself in a position opposite to the one he had known. Every want was supplied; he could live in ease and elegance. He began to indulge in all the pleasures which his position gave to him. He had not imagined the indulgence that now he found himself seeking.

But at last he beheld the ruin which was threatening his genius. A little of his pride for that was left, and without a moment's hesitation, with a brave, courageous effort he broke all the strong bands that bound him to his place of affluence and ease, and went forth once more to his poverty and deprivation, but to his true dignity also.

It was no slight thing to do, for he remembered well all his struggles; but he had tried the temptations of ease, and he was sure that the trials of labor would bring him the only true reward.

His anticipations proved true. He was once more poor and in want, with the added pain of knowing all the contrasts between his present condition and that which he had left. He determined to leave Rome and seek his fortune elsewhere. He was obliged to sell his cloak to provide for his journey, and set off for Naples in a ragged jacket. When there, he engaged himself to a common painter. But this man was full of benevolence, and appreciated the fine talent of his apprentice. He employed him to do higher work than belonged to his own occupation, where his talents could display themselves. He soon showed himself to be worthy of the favor shown to him.

But his other good qualities won the love of his employer's daughter, and to her he was married. The position he now occupied was not of servitude, but one he had won entirely by his own merits, and in this he felt the true inspiration of genius. He began works that immediately attracted the attention of the world.

He said that "horror was not displeasing to him," and instead of portraying beauty, he represented the terrible, but with such truth to Nature, that his works were the study of artists. He found many of his subjects in classic history and in Pagan theology. Among his paintings is a martyred St. Bartholomew, which is so perfect in its anatomy, as to serve as a study, like a living subject.

His paintings were eagerly sought to adorn the best collections of Europe, and he received the rich reward for his courageous effort to free himself from the enervating effects of a life of ease and indolence.

(Original.)

CHILDHOOD MEMORIES.

Backward to the bubbling spring that gushes forth beneath the hill, my memory carries me today—backward to the lowly cot which was my home. Down the little purling rivulet I wander, listening to its music, sweeter than the sweetest tones of harp or lyre. Again I climb the grand old mountain side, where, squirrel-like, 'twas my delight to swing from bough to bough amidst the trees. Once more I gather sweet wild flowers, while the breezes wafted through Memory's courts come laden with their perfumes. Once more with happy mates I clamber through the old mill, or backward and forward ride on the "log carriage," or with happy hearts and faces bend our way to school. Again with brother fond I stroll away through the lush grass in search of the crimson fruits hidden there, or climb some steep ascent, and watch our paper kites float away upon the breeze, with only one tiny cord to hold them from the skies. When autumn came—drum-trumpet, with golden fruits and ripened nuts—truant-like we stole away from stern restraint, to revel in her beauties, and gather in our winter store. Ah, those rambles through that grand old forest, amidst the falling leaves, drifting with their many-tinted colors to my feet—never shall I forget them with their softening, hallowing influences, when from God himself I drank in my child-life deep draughts from the ever-living fountain of beauty and truth. Nature then was my inspiration, and ever shall be. For not with my child-life have my soul communings ended with her, nor with this fleeting life shall they end. When we pass the gate—the golden gate, and enter the beautiful life of eternal childhood—the "beautiful home,"

Where no clouds of doubt nor fears of night
Shall hide these visions from our sight.
We then shall wander at our will
Through valleys green by peaceful rill,
And love and truth shall be our star,
While we shall rest by night and day,
Root in the Father's loving arms,
And be secure from all alarms.

MELLOW LIGHT.

Chicago, Ill., Oct. 3d, 1887.

DAISIES IN HEAVEN.

BY GEORGE W. BIRDSEYE.

Out in the meadow, close by the lane,
Twining her hands in a daisy-chain,
Sweet little Jessie kissed mother's face,
Earnestly asking with childish grace,
"Mamma, are there daisies in heaven?"

Fondly, but sadly, the mother smiled,
Tenderly pressed to her heart her child,
Thinking of two of her darlings dead,
Flowers in the garden above, and said,
"Yes, love, there are daisies in heaven!"

Spring bloomed again, and the daisies smiled
Over the grave of the gentle child,
Over the daisies the mother wept,
Under the daisies sweet Jessie slept,
To wake as a daisy in heaven.

THE GULF STREAM QUESTION.

BY J. W. CADWELL.

In the Banner of August 29th, Charles Pierce says that a question as to the cause of the Gulf Stream was "attempted to be answered by the spirit of Doctor Dick," and adds that "in his opinion the sun and moon, or the rotation of the earth, have nothing to do with it in the least." But facts are stubborn things, and the spirit of Mr. Pierce might come back and dictate a cause of Gulf Stream No. 1 or No. 2, but the spirit of Doctor Dick never, all claims to the genuineness of the controlling spirit notwithstanding.

Water expands by heat, and rises to the surface of the ocean at the equator, where the rotary motion of the earth is over one thousand miles an hour; from west to east; cold currents of water from north and south move slowly in to fill its place, from regions where the rotary motion is less than at the equator, the velocity of which must be increased, or else fall behind the solid land. Hence the Gulf Stream takes its rise,

not on the eastern slope of the Andes, as Pierce pretends, but three or four hundred miles further west, say two hundred miles from South America, from causes already given, where vessels, drifting slowly westward, sometimes lay becalmed, for days or weeks, between two trade-winds originating from the self-same cause. Onward, across the broad Pacific, the Gulf Stream holds its way with an ever-increasing velocity, till, meeting the many green isles that "lift their tufted palms in air," it sets through the many channels at the rate of ten to eighteen miles a day, ever westward into the Indian Ocean, bearing along "limbs of trees and shrubs that are produced nowhere except in the equatorial regions." "This vast, moving current speeds on its course," till, meeting the eastern coast of Africa, it bends southwesterly down through the Mozambique Channel and around the Cape of Good Hope, thence westward with an accelerated motion, dotted here and there with fragments of vessels, wrecked long months before, thousands of miles back toward the fountain-head of this great stream, which, coming in contact with the eastern coast of South America a few degrees north of its eastern cape, is forced northwesterly, swallowing the mighty Amazon, and moving majestically on, on an average of fifty-four miles a day, through the Caribbean Sea, into the Gulf of Mexico, the waters of which are eighteen feet above the level of the Pacific, it escapes at last, with a velocity of sixty-nine miles every twenty-four hours, into the Atlantic Ocean between Cuba and Florida, taking the name of Gulf Stream after having made nearly the circuit of the globe.

In my next, if you would like to know, I will tell you why the westerly winds blow nine-tenths of the year in the Northwestern States, which, with the Gulf Stream, gives England, France, Spain and Portugal a warmer climate than in corresponding latitudes in our own, in that respect, less favored land.

From Williamsburg, N. Y.

A SPIRITUALIST AMONG THE CREEDISTS.—AN AMUSING INCIDENT.

EDITORS OF BANNER OF LIGHT.—A few weeks since an advertisement appeared in the Brooklyn Daily Times, intimating that a discussion would take place in the New England Church, South Ninth street, on the story of The Deluge—"statements of objections and difficulties invited."

One of our friends—for I suppose we may as well call him so, as he is a Spiritualist—instead of wending his way into Continental Hall, verged from this well known centre of attraction, and soon found himself in a very quiet and respectable Orthodox church. The scene was in many respects agreeable, and even compared favorably with Continental Hall itself. The congregation was highly respectable, and the demeanor as well as the dresses of the ladies irreproachable. The same might be said, with a few exceptions, of the gentlemen also. With respect to the lecturer himself, it is impossible to say otherwise than that he is a specimen of the polished and educated gentleman, as well as true Christian, and is richly entitled to the high esteem in which he is held by his own congregation, as well as by the citizens of Williamsburg indiscriminately. His manner was graceful and courteous. He discussed the subject ably and ingeniously, and without intending any disrespect—evidently to the satisfaction of his appreciative audience. Not so, however, to the spiritualistic idea of our friend the interloper, who, it appears, restrained his impatience till near the close of the lecture.

The matter was treated as a veritable and literal event—that at some distant period the good and wise God had determined to kill almost everybody, and had therefore positively drowned them in a huge and awful deluge of water.

Our friend supposed that this had been long ago entirely an exploded notion, but his ignorance in this respect may be accounted for—it is long since he attended an Orthodox church. He suddenly rose in the assembly and respectfully stated that he had difficulties and entertained objections to the views taken by the speaker—might he be permitted to state them? His request was readily granted, and forthwith he drew from his pocket a neat document or slip of paper, which he began to read with much fervor and earnestness as follows: (But I abbreviate for fear of trespassing too much on your valuable space.)

He unhesitatingly denounced the whole relation concerning the deluge as a mere fiction, or at most an allegory, which might be more or less instructive according to the tone of mind in which the reader might peruse it, and then said: "But I must here beg to be excused for making a brief digression. There may be many in this assembly, and I know there are a few, who are perfectly well aware that I rejoice in the privilege of being a Spiritualist."

He then went on to say, "This may be supposed likely to disqualify me from entertaining correct views with relation to the authenticity of the Scriptures," &c.

Here one or two gentlemen rose and called our friend to order. But the courteous and gentlemanly President gave him leave to proceed. He did so, taking a well known Swedenborgian or Spiritualist representative view of the subject, which, as it was new to many in the congregation, was listened to with much apparent interest and attention, until he came to the close of this part of the views he had permission to express: "Such," said he, "is the Scripture use of the word flood, evidently denoting not an inundation of the earth by water, but the devastation of all goodness and truth in the prevailing forms of the Church." Here, after a brief pause, and a slight exaltation of his voice, he said:

"Let us take warning lest there be any such application as this to the present times, and the state of the Church in our day! Especially as respects its persistent rejection of Spiritualism—which is now pretty generally recognized as 'the New Dispensation.' It is not for so humble an individual as myself to denounce the Church, or its teachings; but it (the Church) utterly fails of reaching my spiritual wants and aspirations. It refuses to admit the teachings of Spiritualism; and generally speaking, it does not recognize the fact that this is the SECOND ADVENT foretold by our Lord himself, which was to come in Spirit and in power. Jesus comes again to his own, by angels and spirit-messengers, BUT HIS OWN RECEIVE HIM NOT!"

You may easily imagine, Messrs. Editors of the Banner, the sensation this bold kind of talk produced in "the sanctuary of the saints," so-called. "Great is Diana of the Ephesians" was doubtless in the hearts of many here present, but their tongues were silent, and up to this no man durst lay hands upon our friend, and he was suffered to continue as follows: "In a few concluding words let me express the sentiment that the heart of every true philanthropist must throb in union with all who are earnestly teaching that the time is to come when the cruel pains and miseries which we have been accustomed to witness shall be known no more; when man shall be a law to himself; when virtue shall be loved for its own sake; when every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways be made smooth." (Glorious age! For ourselves, far beyond whatever may be the opinion of others, I have no more doubt that it will come, and that the tide of reformation has already set in, never to retrograde, than I have of the most self-evident truth; for to doubt it would be to doubt the word of reason, the testimony of angels, and the promises of God."

read set in, never to retrograde, than I have of the most self-evident truth; for to doubt it would be to doubt the word of reason, the testimony of angels, and the promises of God."

Here our friend took his seat, and the reverend gentleman with considerable skill and ability proceeded to sustain his own views as to the literal rather than the spiritual meaning of this singular prediction of the Almighty in destroying the world by water, and sharply ridiculing what he evidently supposed to be the visionary tales of a Swedenborgian, a Spiritualist, or a fanatic!

On our friend's rising to reply, which is usual in such cases, and which the courteous and gentlemanly lecturer himself did not object to, he was rudely told to sit down, and pulled into his seat. This conduct was observed by many near the front of the church, and he called the House of God, where prayer is wont to be made, and where prayer was made on the occasion. Our friend returned home without having his equanimity in the least disturbed, and before the next meeting sent the following characteristic letter to the lecturer:

"TO THE REV'D ———
Highly Esteemed Dear Sir:—I hope you will give me the opportunity of reading my paper at your next lecture, [here briefly referring to the topics he wished to touch upon.] Some strong yet very sane expressions of opinion were necessarily accompany the view of entertainment and desire to express, which I seek care shall be as free from any cause of offence as the requirements of sincerity and truth can possibly allow. I will also take care especially not to make the slightest allusion to the trifling interruption I experienced at the last meeting. As you may easily perceive that I am on pretty good terms with myself, so I yet the least injury do me, and I am a little, privately, why, if one gentleman takes a fancy to pulling me by the coat-tail one way, any other gentleman might not claim the like privilege, with equal propriety, of pulling me in the contrary direction? But this would certainly create a scene too ludicrous to be in keeping with the sanctity of the place and the solemnity of the occasion, and would by no means prove edifying to a man of my peculiar sensibilities. Very Respectfully, &c."

You will not be surprised that this good-humored letter really galled our friend, another hearing at the next meeting, which, sure enough, promptly attended. This last opportunity enabled our friend to get off something equally strong, and perhaps more so, with a very spicy paragraph or two, and about as pleasant a conclusion as either you or your readers would wish to hear.

After a few remarks by the lecturer, other objections and statements of difficulties were presented, arising from different quarters. But our friend, born by name, was permitted to state his own views in his own way. He prefaced his remarks as follows: "Before reading my paper I desire to thank this audience for the privilege conceded to me. But I do earnestly beg all present to bear with me and hear me patiently. For I have too much respect for the aged and the wise to trespass upon your indulgence, nor would I willingly offend them, or crowd from the hall, or in other ways or hereafter hope to recognize as brethren of the flock of Christ. Excuse my great earnestness of manner, for, if I understand the object which we either have or should have in view, viz.: the ascertainment of TRUTH, then I can hardly conceive of anything of greater interest and importance to our present and future well-being."

He then proceeded to read his document with so much firmness and decision of manner as to assure his friends that he had not the least apprehension of any knock down, or rather pull-down argument whatever. Indeed, he was listened to with all the forbearance, kindness and respect he could reasonably desire. Hear him, and let others in many respects imitate his example. He said:

As I have been given to understand that the story of the Deluge is to be the resumed topic of discussion this evening, and that statements of difficulties and objections would be again considered as perfectly in order, I beg most respectfully to say that my difficulties remain unanswered, and my objections to the literal record concerning the deluge have been rather increased than diminished by subsequent inquiry and investigation.

I am by no means disposed to reject the book called the Bible, inasmuch as it is full of very interesting and important historical truth. And there is much, very much, that I do most devoutly admire in the prophets, seers and inspired men of the periods which the Bible covers in its records. But there are many passages in the old Testament which fall to present the Deluge—to my mind—in the true sublimity of his character. Such appears to be especially the case in the whole record of the Deluge, the first eleven chapters of the Book of Genesis—which in reality form no part of the Divine word.

I believe that the plan of creation was too wisely conceived and too well matured to prove an abortion at the very beginning. And I also as steadfastly believe that the story of a personal Devil in the form of a serpent tempting our first parents, is an oriental myth, utterly unworthy of credence in a plain enlightened age, and belongs to the class of fables and legends that have been placed there. So also, as respects the fabulous story of the deluge. Geological investigations abound with sufficient proof against the possibility of such an occurrence. Neither is there any substantial reason why a universal deluge should take place. As was expressed by a gentleman on the other side of this room, at the last meeting, so it appears to me as utterly inconsistent with the wisdom of God, that he should, after putting forth such efforts to produce this noblest work of his hands, (man,) ruthlessly sweep him off from the face of the earth! MY REASON REVOLTS AT SUCH A MONSTROUS ANOMALY!

I believe we are misguided by the record as well as by our own imaginings. By turning to the literal text, how do we read? 'And God saw that the wickedness of man was great in the earth.' And it repeated the Lord that he had made man on the earth."

Can this be supposed to be the language of 'OUR FATHER, who art in heaven'? And is it not reasonable for us to make the inquiry: If these passages were read before this audience from any writings outside the folds of the Bible, would they not most deeply affect the tenderest sensibilities of every parent's heart here present? And are not the further inquiries perfectly natural—were there no laws of jurisprudence in those days? Could not the almighty ruler of the universe have initiated or expelled the teaching of his own children in after times, by the establishment of some humane course of prison discipline? And then we are further startled with the positive announcement that God was so very angry with his creatures that he would inflict upon them summary and indiscriminate punishment. 'And the Lord said, I will destroy man, whom I have created: for he hath corrupted his way.' 'Whatsoever may be your impressions, my dear friends, there is something so impressively terrible in this sanguinary edict, that I cannot bear to reflect upon it! And do you call this 'the word of God'? and refer us to the internal evidences of Scripture in testimony thereof? I seriously believe there are internal evidences showing that it should rather be ascribed to a being of a very different character. For in other passages, which more fully describe the character and attributes of the God whom I desire to worship, it is written: 'God is not a man that he should lie; nor the son of man that he should repent!' And again: 'I, the Lord, change not!'

I find that the origin of the whole of this first part of the Book of Genesis, containing the history of the creation, the deluge, &c., was written by the Jews in Persia, at the time a branch of the people were held in captivity. And the account given is a very accurate reflection of the theology of the Persians.

But I forbear to trespass upon your indulgence with this interesting recital. I only wish to say, in conclusion, that professing myself to have been an 'impressions medium' at the last meeting, when this subject was under discussion, I now perceive was perhaps rather unwise, as it gave the learned gentleman an excellent opportunity of 'pulling the tables' over against me. But if this trifling recital has directed the juvenile part of the audience a little away from the worship of the pen, I can only say that the young ladies and gentlemen are extremely welcome."

Our friend resumed his seat, certainly without any signs of disapprobation, that we could discover—for who, indeed, could be offended with him? We shall invite him to be more constant at our sittings at Continental Hall, and to be sure to visit the Banner of Light without fail, every week.

FROM THE LONDON SPIRITUAL MAGAZINE.
PASSING EVENTS.
THE SPREAD OF SPIRITUALISM.

BY BENJAMIN COLEMAN.

Taking at the commencement of a New Year a glance at the past, we naturally ask ourselves whether as teachers we have been instrumental in disseminating truth or error.

As one of the contributors to this Magazine, I have accumulated and recorded a large number of strange facts which tend to uphold the doctrine of spirit-communication, and I ask myself, whether I am conscious of having given currency to any important statement which I would now desire to modify or withdraw? and am I happy in being able to say so, not so. The curious phenomena of which I have spoken from time to time have been either witnessed by myself, or have been described as having been seen by others equally trustworthy. None of these statements have been truthfully impugned, and thus an amount of evidence has been published in the pages of this Magazine which ought to be sufficient to establish beyond cavil that there are intelligent invisible agencies in actual communication with us, which under certain conditions, and in apparent contravention of all recognized natural laws, produce phenomena of a very surprising and, even to the most initiated, very puzzling character. The Cui bono? and the possible evil consequences of encouraging these investigations are questions entitled to respectful consideration; but to deny the existence of the phenomena, and to assert that millions of men and women, in all parts of the world, are victims to delusive epidemic, is a monstrous folly which no intelligent man will dare at this day to assert, unless he is himself nursing an idle delusion.

We need not, therefore, waste time to argue with that class of opponents, still less with those who can only meet the evidence by a foolish attempt to laugh the witnesses out of court. Let me then devote a few words to a consideration of one of those objections to a consideration of the world, as victims to delusive epidemic, is a monstrous folly which no intelligent man will dare at this day to assert, unless he is himself nursing an idle delusion.

The question is constantly asked by believers in the Bible—"If Spiritualism be true, what is the use of it? I reply, if you are acquainted with the comforts of life, you are to ask the hungry mendicant why he lingers at your door, his answer would be, 'I want something that will satisfy my cravings, give it me!' One-half the world want that faith which satisfies you. They cannot obtain it as you have done, will you deny them the means of securing it in any other way? The Book that gives you comfort commands no respect from the man who does not believe in it. The eloquent preacher whom you admire, who is a reasoner, a thinker, a conclusive, has no influence upon the skeptic. He marvels at what he thinks your folly, but at the same time he is not quite satisfied with his own unsettled condition. He does not say there is not another state of existence, but he has no faith in it. He wants a revelation to satisfy his doubts, and Spiritualism and its phenomena furnish it. He finds, perhaps, in the manifestations which some think low and undignified, the evidence for which he has been seeking in the inspired Word of God as you have found it, he must go without it? No, you dare not say that if you are a Christian and this is, in part, my answer to your question of Cui bono? Don't carp at the nature of some of the manifestations—at least, recollect that we who receive them as proof of spirit existence don't make them. We know from our better experiences that they are but the means to an end, and to the end we are kept in the most convinced of their reality, it is a revelation to advance and to realize the higher teachings which Spiritualism unfolds. No other 'ism' has made such rapid strides in the history of the world. It is now well known that in less than twenty years, millions of intelligent men and women, many of whom were materialists, have found a refuge and a consolation in Spiritualism for which they had previously sought in vain. What can it be then that gives such irresistible evidence to the many converts, despite the ridicule and opposition of the press, the bigots and the scientists, but a demonstrated and patent truth? You cannot demonstrate a falsehood, nor destroy a fact. There is, however, a right and a wrong path in every walk of life. We know when 'fools rush in where angels fear to tread,' that evil consequences will follow; I, therefore, would urge the gate and the headless of the danger there may be in encouraging disorderly spirits, and of the folly of accepting all they are told by every spirit-peddler who may come into their presence.

An illustration of the fanatical conduct of some persons who rush into Spiritualism without any knowledge of the landmarks for their guidance, and rush out again after a few days' experience, convinced of its reality, but equally certain that it is all diabolism, has recently been given by a gentleman and his wife, who have published their experience.

Mr. and Mrs. C.—attend a séance at which the spirit of "a darling child" is manifestly present. They attend a second séance, and, through the same medium, they are confirmed in the conviction of the real presence of their child. Mr. C.—then finds that he is himself a medium, and, forthwith, he purchases a small table for the exercise of his power. His first experiment proves to him beyond a doubt that an intelligent being, though invisible, is with him; but he speedily begins to suspect that whatever the character may have been of the spirit which first manifested to him through another medium, this, which is now communicating through himself, is an evil spirit. On his wishing it to walk to the dining room, it started at once. "We were struck by its heavy tread," an evil spirit, unlike the footfalls of a young child, and he exclaimed, "This is not the spirit of my child, if so I want no other manifestation." Becoming more and more suspicious of the character of this particular visitant, he said, "If thou art not the spirit of my child, march out of the house." The table did, indeed, making a noise like the loud and well-measured footfalls of a heavy dragon—literally shaking everything in the room."

This gentleman then adjured the spirit in a variety of forms, and asked if it was not a bad spirit? and it said, "Yes!" Then he said, "Accursed devil! by the living God I adjure thee to speak the truth! Has the spirit of my child ever been put in communication with myself or her mother through this or any other table?" The "accursed devil" said, "No, never!" Then, after similar assurances, Mr. C. made up his mind to believe the devil; and he closed his experiments with an *auto da fe*, by breaking up and burning the table. This illustration was given through the medium of the Marahs, I find that much interest is excited by the statements I have already made, and a desire to know more of the character of these manifestations, and of the conditions under which they are exhibited. Several of my friends who have attended these séances but once, are not satisfied with the slender evidence they are given on special points, and think it imperative that the facts of these manifestations should be thoroughly sifted and freed from all taint of suspicion.

SOME FURTHER FACTS OF SPIRITUAL MANIFESTATIONS.

Referring the reader to the evidence I have given in former numbers of this Magazine of the REALITY OF SPIRIT VOICES, and of the active intelligence displayed by the two spirits, known as John King and his companion Kate, names which may be taken as genuine, through the mediumship of the Marahs, I find that much interest is excited by the statements I have already made, and a desire to know more of the character of these manifestations, and of the conditions under which they are exhibited. Several of my friends who have attended these séances but once, are not satisfied with the slender evidence they are given on special points, and think it imperative that the facts of these manifestations should be thoroughly sifted and freed from all taint of suspicion.

I have had many opportunities, it is true, of examining this case, but I am not competent to offer for a solution of the scientific problem involved. I have satisfied my own mind, and I think I have already given ample evidence to satisfy others of the bona fides of this curious exhibition. I have conclusively proved that ventriloquism

(the only suggestion made to explain the speaking), is entirely inadmissible. The mediums have talked and sung at the same moment that John and Kate were speaking or singing. Both spirits have spoken repeatedly to me (and others, in my presence), at the same time, on each side, and close to my ears that their voices were distinctly felt. Kate, in her low voice, has frequently spoken as if she were standing behind my chair, and I have been unable to catch all she said in consequence of the overpowering loudness of John's voice in conversation with another person at the opposite side of the table. Kate, who, I think, draws her power from Mrs. Marshall, sitting on my right hand, has, on several occasions, spoken through the tube (elevated and horizontal) to the height of my head to the person sitting on my left hand; and whilst this conversation was going on, the tube rested against my forehead, and I have felt every word vibrating as it passed from the invisible speaker. At the same time I have held Mrs. Marshall's hands in mine, and also, at the same time, John was heard in active conversation on the other side of the table nearest to Mr. Marshall. On one occasion I asked John to let me hold one end of the tube whilst he held the other. "Take it," he said. I put out my hand and tried to get hold, but it was not there. "Well, why don't you take it?" he tauntingly asked. This question came from the direction of the ceiling. I rose from my chair, and stretched out my arm, the voice still taunting me from a height out of my reach, and directly over my head. This, and many other incidents, which have happened in my presence, satisfies me that impenetrable as the darkness is to us, we are distinctly visible to the spirits.

One of my correspondents says, "Mr. Marshall, it appears, is the real medium in this case," and there is evidently a lingering suspicion that Mr. Marshall has something more than mediumship to do with these oral exhibitions. I believe, as I have been told by the Marshalls themselves, that Mr. Marshall's presence is necessary for obtaining strong and continuous oral power during a sitting, which frequently occupies two hours, but I have now satisfied myself that the voice can be obtained without his presence at all. I have reason, too, from what I hear, to believe that there are other mediums in London who are now obtaining these oral communications, and I am of opinion that every medium for physical manifestations can, under suitable conditions, get the voice with more or less power; but as far as the Marshalls, I believe, are far the best. At a recent visit to them, I asked the elder Mrs. Marshall, who does not like the dark sances, and who had not sat at any at which I had been present, to accompany the younger Mrs. Marshall and me to the dark room. We three only were present. I invited John to speak to me. Within a minute he addressed me with the usual form of address, and continued to talk for several minutes. The voice was as strong, at first, and as clear as I ever heard it. It was precisely the same tone—it was, in fact, the very same voice. I expressed to him my surprise at this, and he said, "Oh, Marshall and his mother are the same, you know; but I can do better with him," then dropping his tone, and as I believe, feeling a weakness to pronounce Mr. Marshall's name, he said, "I am making this experiment, John," and, in a husky voice, "I can't keep up; let Marshall come in."

It is from the result of this experiment that I now think we are entering on a new phase: that spirits speaking will be a common manifestation; that we shall soon obtain these voices through many mediums, and perhaps to realize the promise which have been made to me several times during the past three or four years, no doubtless to others, by spirit mediums, that we will be able to "walk with you and talk with you as when on earth."

John King, too, has said that he will give us a surprise some day soon. "We expect to be able," he said, "to show ourselves and to talk to you." "What prevents you doing so now?" I have asked. "We have not found the exact conditions, but we shall, I am always trying." One evening when thirty-three persons were present and John was bounding about from one to another in a very excited state, he suddenly said, "Strike a light! strike a light!" I lighted a candle, and then asked him to rap three times when he wished it to be extinguished. In a few minutes he did so, and I inquired why he wanted the light in such haste. "The power," he said, "was becoming too strong for me to control, and I was afraid of mischief." I tried to get some further information at that time, and could not; but subsequently, when alone with the mediums, I asked John to explain that circumstance. He said, "We gather the electric effusion which passes from persons around us, and form a body, which is invisible to you, but visible to us, and we occupy this body. Sometimes we can only make part of a body, and then the manifestations are not so strong. Now, my object is to make the body visible to you, and I try many experiments, which do not always succeed, and the electric power then becomes too strong for my control." John, as I have before said, is a very erratic sort of personage, and it is almost impossible to hold him to any serious point. He flies off at a tangent, and instead of giving a direct answer, rattles you in a jocular way with marvelous quickness of repartee, and frequently quotes pertinent passages from Shakespeare. The above is the most connected explanation I have been able to get from him. In answer to the question why other spirits did not speak through these mediums, he said, "All spirits are not mediums. You are not a medium, and cannot receive a message! They are not mediums, and cannot give one!" This, of course, is not a complete and satisfactory answer, as there must be multitudes of spirits who possess this condition, supposing that conditions are necessary to the manifestation. I rather incline to the belief that it is only one class of spirits who can use one class of earthly mediums.

I have long ceased to regard the ordinary messages received through mediums who get powerful physical manifestations, and I never allow such communications to influence my actions in any way. But I see the value and importance of all manifestations, and the necessity of collecting the facts and classifying them; they are evidently tending to a more complete knowledge of the scientific world cannot much longer withhold. They prove beyond doubt that there is a force, not yet recognized by natural philosophy, in active operation all around us, and that this force is accompanied by intelligence, which from the evidence we are justified in believing proceeds from, and is exercised by, the living denizens of the spirit-world, and that thus the close connection of the two worlds is demonstrated. It is vain and foolish to deny the facts, the evidence is overwhelming, and the student of natural philosophy, therefore, must be prepared to accept and deal with them as best he may. The voices proceeding from invisible, intelligent entities, in my belief, but the introduction to greater unfoldings of this nature. The frequent, now almost daily, evidence that material substances can pass through any material barrier, is now known to many. The readers of this Magazine have seen so many statements made by competent witnesses of this seemingly impossible phenomenon, that I feel that further evidence upon the point is unnecessary, for them, at least; but I have witnessed something recently which strengthens my conviction that the law of matter is over-ridden by spirit-power, and I think it useful to record the

INCIDENTS AT ANOTHER SEANCE WITH MISS NICHOLL.

Six persons were present, whose names can be given if needed. We sat, as usual, round a circular drawing-room table, above which a glass chandelier was suspended.

The light being extinguished, the first movement made by the invisible operators was to place a small work-table with three legs upon the large table; this was done without noise, and without touching any of the party or the chandelier, though there was but a space of five or six inches between it and the top of this small table.

The communications were made through Miss Nicholl's mediumship, and were made in a low, but clear, and pleasant voice, which, however, with her comparatively feeble and this table, it appeared, was placed in that position to make the raps with more distinctness. It tilted, no one touching it, and rapped with one of its legs to the letters of the alphabet. Seated, as I was, opposite to Miss Nicholl, the small table formed a barrier to the extent between us. I said to the spirits, "Please to give me something substantial that I can carry away with me, will you?" The leg rapped three times, signifying "Yes." Miss Nicholl added, "Give him one of the most precious things in life."

In an instant, a thick round of a fresh loaf of bread was put into my hands. There was no bread in the room, as far as any of us knew, but

fore we sat to the table, and, of course, no one moved from their seats. I pressed for something more. The light was called forth immediately, and we found a fine apple, of a very unusual size, in the center of the table, and something was seen to fall as if from the ceiling just behind my chair. It proved to be a remarkably beautiful specimen of plump health in full flower, thirteen inches long, quite fresh, and the stem showed that it had been but that moment gathered by breaking, not by cutting it off.

We all examined the apple, and, when the light was again extinguished, I placed it on the table, and said, "Now that apple is large enough for all of us, suppose you cut it up in six equal parts, and give a piece to each. Can you cut it up?" "Yes."

We then heard a crisp cut as if a sharp knife had passed quickly through the apple, then a second and a third cut, and a piece of it was given to each of five of the party. Upon collecting and examining the pieces, we found that my request had not been literally complied with; it was not cut into six equal parts, but into five unequal parts, presenting the appearance of the blocks of a Chinese puzzle. It required a good deal of ingenuity to put them together again, which we only effected after several trials. Now I ask any skeptic to ponder these facts and, more especially, the production and the cutting of the apple.

No one knew that I should ask for the apple to be cut up. It is possible that had there been a knife in the room, which there was not, and had we all fallen asleep for a minute or two, the apple might have been cut up without detection by an expert hand into six pieces, as I had requested; but I am satisfied that no living man could have cut up an apple in the dark in the ingenious way this was cut. It was an optical delusion; we were all psychologized; the thing did not really occur, though we believed it did; will be among the foolish attempts at explaining this and similar phenomena, but the answer in this case is, that I carried the apple away with me, and, together with the heater, placed it under a glass shade, where it still remains.

Many other equally strange facts which have recently occurred through Miss Nicholl's mediumship have been related to me, and one by a gentleman who sat next to me on the evening when the incident I have just alluded to took place. This gentleman said he had up to within a few days been a great skeptic. "I had been present," he said, "at two sances when fruit and flowers had been brought to us, but I found it impossible to accept the evidence. There were persons present whom I did not know, and I was sure there must be collusion among some of them. On the third evening I became greatly excited, and I said I would follow the medium, and if Miss Nicholl could prove to me the genuineness of the phenomena upon my own conditions, which were that she should accompany me alone into the small room adjoining, and allow me to hold her hands. She consented, (though she would not hear of any forfeit), and taking our seats at a small table, I took her hands in mine, and then challenged the invisibles to produce any kind of fruit. In an instant I heard a loud rattling fall upon the table, as if it had come from the ceiling, and there, to my astonishment, I found a bunch of grapes! This was conclusive—the test was complete—and I am now a confirmed believer in the manifestations."

Joseph D. Stiles in Waterford, Vt.

With your permission, I will relate as briefly as possible to the readers of the Banner the condition of the good cause in this section.

But one year ago, Joseph D. Stiles, the well known inspirationist and test medium, came among us, and created a sensation. The latent fires of desire and eagerness for spiritual things, so long slumbering in many hearts, burst forth with flaming interest, and many were enabled to drink in the sweets of that heavenly food and consolation nowhere else to be found. Mr. Stiles has just made his appearance amongst us again, and there has been a greater interest than ever before to see, to hear and know more of the beautiful spirit-land and its inhabitants. To us here, who have been, and are now, in the cause, we have reason to be thankful that everything is so well and so prosperous. While a very few showed their bigoted teeth, and tried hard to angrily snarl and growl, the majority of the people all around us seemed to take a much greater interest in our meetings (which were held at private houses), than we have reason to believe they would. I feel certain that we have had sufficient accommodations here for meetings, notwithstanding all the ignorance and superstition which reign, we could have made an astonishing show of numbers. The public mind here seems ready and willing to investigate, certainly much more so than we could have believed five years ago. As yet there are but few of us who are ready and willing to take the initiative steps for the support of the cause. We live in an agricultural district, where the population is necessarily sparse, and we do not feel able, under present conditions, to do those things that under other circumstances we should be glad to do. But as there is a growing interest, we have reason to be hopeful for the future. And though some of us have for many years had an interest in the great spiritual movement of our day, yet it is due to Mr. Stiles to say that the interest in the mediumistic powers we have had, hitherto, to us a firmer, and a more abiding faith and knowledge of spirit intercourse. We feel also to say that during his sojourn in our family as our invited guest, we were much pleased with his good manners and gentlemanly bearing. We feel it to be due to him to say that he has been uncommonly privileged in granting to all strangers the privilege of investigation, and that he has been patient to the inquiries of many interested friends. May the angels bless and care for him. Through the test-power of Mr. Stiles, many hearts gloomy and sad have been made cheerful and happy. Corris A. Brown, who died a few weeks ago, and who left a sorrowing father and mother, brothers and sister, manifested to us through Mr. Stiles in twenty-four hours after leaving the form, and in a most touching and wonderful touching and beautiful, has been improved for many anxious hearts. Discourses of much thought, research and investigation have been delivered to us, all which we feel have conducted to our enlightenment and to our welfare both here and hereafter.

And now permit me to speak one word of those noble hearts in our midst who are firm and faithful believers and workers of the good cause, the truth of the ministry of angels, and who are today fearlessly standing the brunt of the spiritual battle for the sake of principle and truth. Here is Mr. John Ladd and wife, Mrs. I. L. Powers, Messrs. Alexander and Blake Powers. There is Mrs. Howe, a noble and a true woman, loving and kind to all, and who feels sympathetically for the oppressed, the down-trodden, and the unfortunate. Also Mrs. Samuel Wright, who are determined and energetic workers, and who can ever find a dollar by which to practically honor the faith they profess. Here is Orange S. Ladd, whose large heart and good sense enables him intuitively to see the truth, and to often exclaim, "It is a beautiful religion." We speak more particularly of this brother in our faith, because we have had more intercourse with him in regard to the glorious philosophy than with any other of our spiritual friends.

We testify to that we do know and have seen, when we say that any man must be prosperous and happy who feels for the poor, for the sick, and the distressed as has our brother Ladd and his amiable wife. And, dear readers of the Banner, I can honestly and conscientiously say the cause of the great majority of my neighbors and friends. In no this good to state, if it is not elevating to the human spirit? Is it not doing very near to the principles taught us by the beloved Jesus? What better can we do, then, while we are sojourners of earth, than to try to cultivate our physical and spiritual natures as much as we can, in all that is wise, virtuous, purifying and elevating, and at the same time doing unto our neighbors all the good we can and the least harm we can. Let us strive to be the man or the woman who will try to do these things, will find peace and joy of mind, and will not only be preaching but will also be living the principles of a glorious Spiritualism. V. V. POWERS, St. Johnsbury, Vt.

"Papa, please buy me a muff when you go to Boston," said little three-year old Bath. Her sister Minnie, hearing this, said: "You are too little to have a muff." "Am I too little to be cold?" rejoined the indignant little Bath.

FIRST CONVENTION OF THE OHIO STATE ASSOCIATION OF SPIRITUALISTS. Held at Clyde, Ohio, November 8th, 9th and 10th, 1887.

Reported for the Banner of Light.

[Continued from our last.] Sunday Morning.—The hall of the Clyde Society, becoming entirely too small for the crowd of eager people, the Convention adjourned to the commodious National Hall, and there opened with a song by the psalm choir.

The Business Committee announced the program for the day.

Mr. Marcey opened the conference. He wanted some one to detail the effects of tobacco on the human organism. He thought no one could be a Spiritualist who used it in any form.

O. L. Sutcliffe said he could not, as he was somewhat addicted to its use. He said some ridiculed Spiritualism by quoting its literature. A preacher so quoted Judge Edmonds, when in a vision he traveled in the spirit-world, and called for a drink of water at a house, being thirsty, and the lady gave him buttermilk. He replied by quoting Bible, when God appeared at the door of Abraham's tent, and the latter killed a calf, and his wife made a cake, and when supper was ready God sat down and ate and drank. Now, said he, if God sat down and ate for supper here, he must eat of it in heaven! He thought the two passages parallel.

Mr. Stone wanted to touch on tobacco. He wished to remind us that the victims of tobacco in the spirit-world could gratify their vicious appetites through mediums here. It is necessary that we train our bodies and render ourselves fit for the higher places for the immortal spirit. We must carefully guard all influences that rest upon us. He thought there was too little brotherly effort.

By request of the delegates, the Clyde Lyceum went through its regular exercises, and received great applause from the audience, who seemed deeply impressed with the importance of the movement. The program possible to present in its favor is the Lyceum itself in operation. The Finance Committee reported that they had decided to take up a collection for incidental expenses.

Mr. Barnes wanted to offer a resolution. He had come from the "Hub" especially to offer it. He did so through the Committee on Resolutions. It was the third and fourth chapters of the first of Coleridge's "Lectures on Spiritualism."

Hudson Tuttle moved an amendment, that we receive it so far as is consistent with reason and common sense.

The discussion then opened.

Mr. Lawrence was in favor of a broad platform. There was good in all.

Dr. Bailey said he opposed the resolution. As Spiritualists, we could not adopt any Scripture which would place for the immortal spirit. Spiritualism was not a religion, it was a philosophy, which he believed to be true, but he did not think it binding on individuals.

Mrs. Vandercook thought we should venerate the past. She could not think badly of any faith. The Bible was misunderstood. She wanted the resolution adopted.

Hudson Tuttle, after reading the passages, "Let a man so account of us as of the ministers of Christ," said he did not claim to be a minister of Christ, but he did not believe a person present would acknowledge himself or herself to be such. He dared the Convention to vote down the amendment. He dared anybody of Spiritualists to stuff themselves by voting against their reason and common sense. He was no more a minister of Christ than of Coleridge, Coleridge, or any of the angels of the past. He was totally opposed to the original resolution.

Mrs. Thomas—Spiritualists have the advantage. They have inspiration among themselves. We cannot give any one light until we show them their error. She wanted the resolution accepted. Mr. Hubbard wanted to interpret everything for himself.

Further discussion was postponed until the afternoon, and the Convention adjourned until two o'clock tomorrow.

Sunday Afternoon.—The Convention called to order, and the subject resumed.

Dr. Bailey moved an amendment on the amendment, that the entire Bible, and all other so-called sacred books, be added to the resolution, and that it then be adopted, subject to the common sense construction of every individual, each for him or herself.

The latter form it was adopted.

Mr. Durgan explained how a Spiritualist could become a Mason; also said a gentleman last night wanted his children to go to the Sunday schools of all the churches. He would ask if the gentleman would allow his children to take poison indiscriminately? He did not want his children to attend Orthodox Sunday schools. When men reached a sufficiently high plane no one would need run or tobacco. His spirit friends assisted him in destroying his appetite for the latter. The following resolutions were offered and unanimously adopted:

Resolved, That avails of thanks be returned to the citizens of Clyde, for the fraternal and munificent manner they have cared for the comfort and enjoyment of their guests during the present Convention.

Resolved, That the Executive Board be instructed to authorize the delegates to organize committees in their respective localities for the raising of funds for carrying on the missionary work.

Resolved, That the Banner of Light be requested to publish the proceedings of this, the First Ohio State Convention of Spiritualists.

Mr. Stone—He was delighted with the Lyceum. He wanted it established in every village in the State. He wanted every one to assist in driving tobacco and run from the land. Let us unite as one, and work until freedom be universally proclaimed.

Mr. Logan said she had been requested to recite a poem, but she would omit it, and speak in behalf of half-developed mediums. A speaker had compared them to "nubbins" of corn. She compared them to rose-buds; they prophesied the full blown rose. Our best speakers had once been beginners.

Mrs. Thompson—We see, by the working of this Convention, that all minds are differently gifted. She felt that the earnest prayer of all was that it be a success. Many things were yet left unconsidered. We can never succeed until every man stands on equality. We want schools for reformers' children; we want institutions for orphans. The county house, in a beggarly provision.

Mrs. Lawrence—She was seven years ago connected with the church. She loved its forms. She worshipped the churches, but she was also a Spiritualist.

O. L. Sutcliffe, the regular speaker of the afternoon, was announced. His subject was "Prophecy." So perfectly was his speech woven together, so ubiquitous his knowledge of the Bible, and so subtle his interpretations, that a synopsis would do his lecture too great injustice to be attempted. He closed by saying: I feel that I have been baptized from a spiritual baptism. I feel that I have been baptized from the greatest comfort I have in the world. It has cheered me by the side of the grave, and oh, how I rejoice in meeting the departed, and being welcomed there!

Adjourned until half-past six o'clock, evening.

Sunday Evening.—The hall was intensely crowded. Three speakers were announced for the evening—Messrs. Tuttle, Whipple, and French.

The Finance Committee reported the amount of the collection to be \$31.20, more than sufficient to meet expenses.

Song by the Psalm Choir.

Hudson Tuttle announced as his subject, "The Origin, Philosophy and Destiny of Spirit."

Prof. E. Whipple.—The topic to which I call attention is, "Destiny in History." All progress depends on interior and exterior differentials. Man's power is divided into emotion and intellect. By gradual progress humanity rises to metaphysics, and in modern times we come to intellectual development, which evolve itself into philosophy as represented by the renowned Herbert Spencer. Every nationality is composed of a number of units. The universe passes through successive stages; so we find it is with nations and men. They commence as impulsive children, and pass on into dogma. The Caucasian mind has gone through several of these stages already, and has many remaining to be traversed. Races are governed by climate. They are controlled by external conditions. Mind is molded by material influences, and individual careers are ruled by the oceans, the mountains and winds. Different continents mold different nations. All which has proceeded man, is enshrined in his constitution.

The American Continent serves a peculiar function. Here man appears as a developed human being, having passed his infancy in Asia. He turns Native to his advantage, and makes rapid strides in progress. America embraces all varieties of climate, and so we have all countries represented on our Continent. By these varieties of climate, forms are modified. It wealth is in the hands of a few, knowledge will be in the hands of a few. As money is scattered, knowledge and culture are diffused. The tide of emigration from foreign countries has been from the lower strata of society. When America is older and can offer attractive inducements to the higher classes, they will be drawn to her shores. The great ultimate which we shall reach will be the warmth of the Orient, to which will be added analysis. That will be the most desirable intellectual development. The function of the West is to work with Nature—to become familiar with materials. The function of American life aims at the social, religious and political. French philosophy is materialistic. It is feminine. It has dealt with the truths of sensation, and contributed largely to anatomy. English prose literature is destitute of emotion, barren of discoveries in science. Such discoveries are usually intuitive; the English are not intuitive. The function of English intellect is to develop logic. The Germans are more intuitive and emotional. They are ahead and shoulders above the English and French intellect. The English furnish data; the Germans analyze it, and the French draw conclusions from these developments to be used in the future, when we shall have acquired age and culture, may the world not look for grand realizations and achievements? There is a power driving us on. Destiny is governed by law; by observing and learning we can understand and read the future. Man is yet comparatively an undeveloped being, but by nature we can reach glorious triumphs. The angels being more in the sphere of cause, can predict better than we. We can only wonder what will happen during the next hundred years. Let us cultivate our natures, and grow in the science of prophecy.

The closing remarks of the President of the Convention, A. B. French, were listened to with attention, and his appearance on the rostrum loudly applauded. He is a great favorite, judging from the frequent applause which he has received, which he received. When he met with the Board, he had expected to look after the temporal comfort of the delegates, and further than that to have little to do; but it seemed that he had been otherwise directed. The subject of his remarks would be the "Trials and Triumphs of Spiritualism." Every human being is a historian, writing out the history of life, and every one must be the author of his own destiny. Spiritualism is a philosophy, a religion. Those who are acquainted with the phenomena yet wait in the vestibule of the philosophy, leave out something of interest and importance. Those who have passed over and been benefited by its phenomena and philosophy, and drink in the holy faith and deep peace of its fruits, in an instant become high priests. Spiritualism is cradled in peace. It came to us in times of prosperity. American industry was at its height, and the physical wants of the nation were opulently supplied. Our tables were loaded, but we pined for living fruits. The general tendency of the time was to materialism. There was a dearth of interest in spiritual subjects, and a lack of living spiritual education. Everything was vague and intangible in the hands of spirits. Mortals pleaded for evidence of the continued life of those whom death had removed from sight. The angels came with glad news from the "Silent Land." They brought consolation which former religions have failed to bring, and they brought back the departed. The philosophy has carried men into the heights of idealism. It leads the soul reverently into its own sanctum, its intuitions. It grasps the truth of the existence of spirits, and will triumph over all former superstitions. The religion of Spiritualism is as broad as its philosophy. It must triumph, because it is the genius of the American people. The world is fast accepting it unconsciously. It is triumphing over the hearts of the people. We have not been without trials in our advancement, and the sorest of these have come from within—from those who have professed to accept it, and yet refused to become high priests. Their efforts have been fruitless, and they have gone down to forgetfulness. Then we have had one-day men who wanted to turn our cars all one way and conduct the train. Social leprosy, too, has striven to get into Eden without moral purity. The faith has had humbug enough to have damned any cause, had it not been immortal!

The subject of parting is at hand. We are now to disperse to our several hundred homes. Let me ask you to take Spiritualism with you, and practice it in your lives. Do this, and when next year we meet again in Convention, you will be able to report triumphs yet unwritten and untold. Let your lives be your most eloquent preachers. (Great applause.)

A closing song, "There's a Light Beyond the River," was finely executed by the choir, and the Convention adjourned.

Hudson Tuttle, Rec. Sec. EMMA TUTTLE, Cor. Sec.

In writing out this report, I have found it impossible to make the synopsis of the speeches and discussions even as full as my notes, without greatly exceeding the limits allowable in the columns of the Banner. I have condensed to the utmost, and have presented only the striking passages, the gems of the speeches. By this process some of the speeches have suffered, for they were so perfect as a whole, that to condense was almost to destroy. If any of you, friends, and what you consider your best thoughts omitted, or a different meaning attached to your sentences, I hope you will have charity and pardon me, for such mistakes or omissions have not grown out of any want of desire to pen your every thought, but the necessarily I feel to represent all fairly within the limited space of a few columns. The Convention was a perfect success, and all feel that a great movement has been inaugurated. If the perfect harmony felt by the meeting be preserved, and the Spiritualists of the State work in unison, the result cannot be otherwise so glorious.

Berlin Heights, O. II. T.

Spiritualist Convention.

The first Quarterly Meeting of the Connecticut State Association of Spiritualists met at Knight's Hall, in the city of Hartford, on Saturday, Jan. 4, 1888. The meeting was called to order by the President, Wm. P. Gates, of Windham, who made the following brief and appropriate remarks:

Brothers and Sisters—It is with great pleasure that the State Association of Spiritualists meet for the first time those of like faith in Hartford. In common with the brethren in other sections of this State, you are anxious to unite with churches, and have churches done in unveiling the unseen world to your comprehension? Nothing absolutely nothing. They have stood in the way of progress, rather advancing themselves, but hindering those who would advance. Therefore nothing remained for those who would advance, in obedience to the laws of God and Nature, but to form a separate organization wherein all might unite in the exercise of their reason in matters pertaining to their highest welfare here and hereafter. This organization, but recently formed, is already a success, and we trust all liberal minded citizens of the State will join this Association, whose object is in the pursuit of truth and the unfolding of a higher life.

After listening to some interesting thoughts and songs from the other members present, several resolutions were presented for the consideration of the meeting at the next session, which met according to adjournment at 8 P. M. on Sunday, when, after a full and free discussion, the following resolutions were unanimously adopted:

Resolved, That we, as Spiritualists, deem it our imperative duty to associate together without creed or ritual, with no other object in view than to study and discuss the facts and philosophy which the heavens have given us in trust to an anxious and earnest people, and to endeavor to apply the same to the improvement and elevation of the human race.

Resolved, That we receive with grateful satisfaction the proposition of the Hartford Association of Spiritualists to have one of one hundred persons to pay five dollars each for the purpose of aiding and maintaining the work of the State Association, and to have one hundred persons to pay five dollars each for the purpose of aiding and maintaining the work of the State Association, and to have one hundred persons to pay five dollars each for the purpose of aiding and maintaining the work of the State Association.

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Lyceum; and we will do what we can to aid in carrying out these benevolent purposes.

Resolved, That, in common with the various religious denominations, we, in the continued existence of man beyond the grave, but that this life is a probationary state, and ending in the dissolution of the body, we utterly deny.

Resolved, That we, as Spiritualists, deem it our imperative duty to associate together without creed or ritual, with no other object in view than to study and discuss the facts and philosophy which the heavens have given us in trust to an anxious and earnest people, and to endeavor to apply the same to the improvement and elevation of the human race.

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"Unhappy Marriages."

Since writing the little pamphlet with the above title, it has been intimated to me by some persons who have read it, that it had a tendency to favor promiscuous sexual intercourse and polygamous marriage.

I cannot see that there is one sentence in the book, which, to pure thought and pure impulse, could convey or intimate an idea that true marriage could be otherwise than purely monogamic. The book shows that prostitution, degradation and inhumanity are the inevitable consequences of promiscuous sexual indulgence; that both promiscuous sexual relations and polygamous marriages are repulsive to the pure desires of every heart, and are foreign to every intent of the little book. Wherever and whenever these are practiced, it is a natural consequence that they debase and stupefy, and sooner or later become odious and repulsive to the better thoughts and feelings of any people. Neglect, remorse, disgust, dissatisfaction, affliction and great unhappiness are consequences that are sure to follow sexual impropriety and impurity.

This little book boldly asserts that these things which now exist everywhere, the sexual pollutions and corruptions that command so much of the time and attention of the people, and make so much pain, inhumanity and sorrow to be borne, all of them are produced by laying the coarse and cruel hand of human law upon the marriage altar of Nature's divine love. All the curses, all the improprieties and inhumanities in the confugal and sexual relations are the lawful children of unclean law. The State with its legislation, and the Church with its commandments and rites, have unintentionally filled the civilized world with secret polygamy, with secret prostitution, with unhappy and unnatural marriages. And the Church and the State to-day, without knowing the fact, stand on the plane of polygamy and promiscuous sexual intercourse. Both are unclean with deception that covers up their real nature.

The book is unmistakably plain in the simple point which it has aimed to make and on which it would be significantly heard, viz: the entire abrogation of human law and commandments in marriage between man and woman, for the end of purity in the sexual relations. If Christ and Paul took high and holy ground, this little book takes high and holy ground, for it is the ground of Christ and Paul. Christ put the power of love before the power of man's laws and devices; and Paul declared that "where no law is there is no transgression." "The law worketh wrath." Indeed it does in marriage. I am bold to affirm that "where no law is" in the sexual love of Nature there will be, there can be no unnatural debauch, no promiscuous sexual relations, no plurality of wives, no unhappy marriages.

But the law was permitted to enter the affairs of men that sin might abound. For sin is the only redeemer of man from his present condition of sensual selfishness and stupid bondage. To this end the law only is useful, while instead of producing sexual chastity and purity, as is its intent in marriage, it enfeebles and destroys them.

Others have said, "Your pamphlet tears down the house of marriage and does not build a better house; it does not even suggest a plan—it leaves the people homeless." This pamphlet does not in any wise assail Nature's marriage institution, true monogamic marriage, that can only be made by spontaneous love. I would only tear the law away; and if the house of marriage be only human law, tear it down and let it not be built again. For in the marriage house of human law all marriages are painful and diseased. They are like the sickly stems on bulbous roots that grow in darkened cellars. As is the outside sunlight to the healthy growth of the vegetable kingdom, so is spontaneous love to true marriage without the house of human law to cover it. By natural love the birds are married, without the laws of legislation, and we know not that there is any promiscuous debauch or sexual impropriety among them ever. And is not human sexual love as pure, as natural and as divine as the sexual love of birds?

A. B. CHILDS.

Meetings in Cambridgeport.

It seems that the "fire of devotion" to the cause of Spiritualism did not die out with the suspension of our meetings when the torrid Siris held his sway, but Vesuvius-like was only gathering its powers for a still greater effort, a grander display of its hidden forces. With the advent of winter came the announcement that Mrs. N. J. Willis would lecture in that cozy place known as Williams Hall. Neat, well ventilated and well lighted, besides being easy of access, what wonder that the influence pervading the place should be extremely pleasant, and that each returning Sunday should find our audience increased in numbers and in interest?

Then came Mrs. A. A. Carrior, and as encomiums are needless for either of these speakers, it will suffice to say that our expectations have been more than realized. From the earnest, persevering efforts of a very few, we have seen an association formed and officered as follows: President, J. E. Hall; Vice President, C. M. Wheeler; Recording Secretary, Henry Newman; Corresponding Secretary, Mrs. J. S. Dolbear; Treasurer, John Close.

And now the work is progressing in good earnest. Already the necessary steps are being taken toward forming a Children's Lyceum, and very soon we shall send for Bro. Carpenter. Circles are being formed, and the proceeds are to be given to this object, and ere long we hope to challenge our neighboring cities. "Look well to your laurels, lest you lose them." Heartily endorsing the sentiment of the preamble of this association, that "in union there is strength, and in concerted action there is power," we enter upon the work, knowing that "the gods help those only who help themselves."

Mrs. J. E. HALL.

Cambridgeport, Jan. 20th, 1868.

Children's Lyceum in Washington.

Our Children's Progressive Lyceum, organized here a short time ago, is doing finely, better than our most sanguine expectations; even in the few weeks of its labors the number of members has more than doubled.

We receive the best of encouragement from Bro. Peebles and others, who have witnessed the operation of Lyceums elsewhere, and hope it will be a stimulus to those like ourselves that are obliged to dispense with the aid of an experienced instructor, and rely on the very comprehensive and complete system laid down in the Manual.

Christmas Eve we had a fine tree loaded with presents for the children and their friends, and the hall elaborately decked with evergreen. A brass band furnished soul-stirring music, and the whole affair, although got up on a very short notice, was a perfect success, made all happy, and gained us many friends.

We are going to press on in the work, and hope that here in the nation's Capital we can now shed the seeds of the beautiful philosophy, and reap the reward of true teachers.

G. B. D., Conductor.

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

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 8, 1868.

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ROOM No. 3, UP STAIRS.

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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.

Usurpations of Secularism.

There was held in this city, about ten days ago, a meeting of the clergy of the different denominations, for the purpose of securing an Amendment to the Constitution of the United States, by introducing into its Preamble a formal recognition of "the Providence of God and the Christian Religion." There have already been held two National Conventions on this same subject, and the resolutions passed by this body were culled and arranged from those passed by its two predecessors. They embody the following sentiments:

"That a national recognition of Almighty God, of his Son Jesus Christ, our Lord, and the Holy Scriptures, is clearly a Scriptural duty which it is national peril to disregard;

That, in view of certain and sundry circumstances, 'tis a striking and solemn fact that our present National Constitution is so devoid of any distinctive Christian feature, that one of our Chief Magistrates once refused to appoint a day of fasting and prayer in an hour of public calamity, because the nation in its Constitution recognized no God; and more of the same sort; and

That 'such an amendment of our National Constitution is only the exercise of the inalienable right of a Christian people to recognize their God and Preserver.'"

The innocency of the assumption of this body of ministers, that "no injustice would be hereby done to those few individuals among us who are the enemies of the Christian Religion, and who claim the right to prohibit the nation, as such, from all religious worship, and whose claims cannot be satisfied without abolishing all laws for the observance of the Sabbath,"—is but an essential part of the canting spirit that seeks, in the name of perfect righteousness, to impose an unendurable tyranny upon others. Could these men have their way, as they fully mean to have, we should all of us either be forced to fit the yokes of their peculiar creeds about our necks, or submit to be counted as worse than nobodies in the general plan of our political society.

What fact in our history, or in the reason of our Government, raises the presumption that it is a common duty to make a public profession in the National Constitution of the doctrine of the Trinity, of the inspiration and infallibility of the Bible, or of the sacredness of the Sabbath of the Jews or the Sunday of the sects? These are, in truth, the real pith and marrow of the matter. The purpose is simply to procure and enforce a public recognition of dogmas in religion which all men under our Government are perfectly free to accept or reject, as they please. As for any public profession of a belief and trust in a presiding and ever-present Providence, that is for each individual to accept or reject for himself. Were there such a thing as compulsion about it, it would be a government for proselytism in matters of faith, which it in no sense is. It never was established for religious purposes at all; nor can it be charged with totally ignoring all proper respect for religion because it leaves that entirely open to the conscience of the individual.

This is a government of interests—to protect individual rights, lives and property, leaving the rest to the owners and claimants. It is no moral reform society, no sectarian organization, no propagandist in matters of belief or subscription. It has nothing to do with men's belief and consciences, any more than if such things were not. But it throws around all men alike such strong arms of protection, that they are secure in whatever choice they may see fit to make, or whatever course to pursue. Zealous sectaries and propagandists come very far short of comprehending the meaning or purpose of this Government, who undertake to criticize it, at this late day, as wanting in the true essentials of life because it does not reflect some one or all of their dogmas and tenets in its organic law. It is now assailed because it does not do that; and, for not doing it, it is charged with a want of Christianity, as if to be Christian it must become sectarian. We hold, and all liberal minds hold, that it chiefly promotes Christianity by refusing to impose it in any of its modes of expression upon the individual conscience, and leaving all free to their own acts. Could any sort of compulsion, however mild, be better than this? Has not the Old World gone through destroying wars enough, each one drenching the continent with blood, to undertake to establish the authority of a dogma over men's minds and souls? And are we going to try a repetition of such an experiment at this late day of the world's history?

We had such large and liberal-minded men as Franklin at work on our Constitution, with Thomas Jefferson on the Declaration. They saw the effect of an attempted union of Church and State on this free continent, from a familiar knowledge of the workings of such an union abroad. Politics and religion never, in their view, could be safely joined. It is for the small sectaries of these days, whose hearts are fuller of passionateness and intense prejudice than of any love for the largest freedom of the race, to come forward and propose to supply a deficiency which they think this masterpiece of political wisdom lacks. When the pulpit gets the laws in its hands, as in the old days of theocracy, instead of a more truly religious people we shall only see a people stirred up to all sorts of strife, whose causes now slumber for want of the stimulus to awaken them.

The Work goes bravely on.

Notwithstanding the carping of the generous-salaried priesthood from their pulpits every Sunday, the mighty car of Spiritualism is traversing every civilized land. It has not only its adherents in America, but in Europe and Asia. In Hungary, we learn by a lady just from that country, the physical manifestations are even more palpable and convincing than in this country. The rapid spread of Spiritualism, within the past year even, astonishes while it gives joy to its friends, and, at the same time, exasperates and confounds its enemies. What we stated in these columns over two years ago, is being rapidly fulfilled. A mighty influx of spirit-power is descending from the higher realms, inaugurating that that our elder brother told us, nearly two thousand years ago, was sure to come. Gird on your armor for the fight, then, brave souls in mortal, for the right is sure to win—the glories of the present are soon to eclipse the superstitions of the past.

The Secular Press and Spiritualism.

It is amusing at times, as well as provoking to every true Spiritualist to see with what avidity the secular press grabs at and sets about everything derogatory to Spiritualism. Of late those editors, who are mainly supported by the "droppings of the sanctuary," are very active to hatch up falsehoods against our cause to please their trembling theological patrons. The last effort in this direction is contained in the following paragraph from the *Burlington Times*, copied into the *Rutland Herald*:

"Dr. E. Z. Weeks, one of the Newark (N. J.) Spiritualists, arrested lately on three indictments for publishing obscene books. Dr. Weeks is well known in Vermont as the author of immense quantities of incomprehensible rhymes respecting the spirit-world. We are glad that he has at length fallen into the clutches of the law, as this will protect this community from any further influx of his 'poetry.'"

But in this instance the truth followed the lie rapidly, as will be seen by the annexed communication from a wide-awake Spiritualist, published in the *Herald* the following day:

RUTLAND, JAN. 27, 1868.

Editor of the *Rutland Herald*:

DEAR SIR:—In your columns of yesterday, a note appeared charging one Dr. E. Z. Weeks, or Weeks, (for the name was spelled both ways, neither of which, I think, correct), as belonging to the Newark (N. J.) Spiritualists, and also as the author of immense quantities of rhymes respecting the spirit-world, which had given him notoriety in Vermont. Now the man referred to has resided in Newark, N. J., and generally writes his name E. Z. Weeks. He is, by profession, a phenologist, and has never claimed to be nor been acknowledged a Spiritualist; he has never met with the Spiritualists of Vermont, and I do not think is recognized by them anywhere as a member of their ranks. He claims that the Spiritualists are not sufficiently religious for his fellowship, and he therefore ignores them everywhere, but more frequently attends the Methodist and other so-called evangelical church meetings, and has not unfrequently spoken before them, praising himself off as in sympathy with them. Now, since the Spiritualists have sins enough of their own to bear, I think it is a little hard to attempt to saddle them with the eccentricities of the self-styled "Prof. E. Z. Weeks." We have known him for several years, but never knew him as a poet or Spiritualist.

Truly yours, A READER OF THE HERALD.

Dr. Willis's Discourse.

It was not at all surprising, after the announcement became widely understood, that Music Hall should have been as crowded as it was at the Sunday discourse of Dr. F. L. H. Willis, of New York. It had been given out that he would touch rather plainly upon the manner in which he was cut off from his class in the Divinity School at Cambridge, and discuss the causes that led to his ejection from that institution by the Faculty. Those who went to hear him on that subject did not come away disappointed. His history, with running commentary of that part of his experience, was interesting in the extreme, and showed up in a clear light the body of that hateful bigotry which never will yield except to superior numbers. It cares for nothing so long as it can keep itself in public countenance. We wish that all the churches of Boston, and of Massachusetts, in fact, could have heard Dr. Willis's discourse. It was filled with heavenly charity and forgiveness, even when treating of his persecutors. He spoke for the mighty truths and everlasting principles of Spiritualism, in a way that was at once moving and convincing. That such an audience should have been collected to hear him on a stormy winter day, proves that the people are more alive than ever to our most beautiful faith.

Famine in Europe.

There is great distress among the poorer classes in Russia, owing to bad harvests, and the government has had to make liberal appropriation to supply the peasantry with subsistence. Of the sufferings of the Swedish Norlanders late descriptions have been given. In France, in several places, there is a great lack of breadstuffs, and, according to accounts from Algeria (one of the French African colonies), a hundred thousand people have died within eight months from starvation. In eastern Prussia there has been much destitution, and although contributions to alleviate have been numerous, they have been quite insufficient. It will require at least seven months, with the assurance of liberal harvests at the end of that period, to relieve the above peoples from the evils of famine. In London and all the principal towns in Great Britain, poverty is very extreme. A great many skilled laborers who were kept employed during the American war have been thrown idle, and the sufferings of these men and their families are described to be lamentable.

Sudden Departure.

We regret to learn that Mr. Charles H. Vose, of Charlestown, passed to the spirit-world Jan. 23d. For the last six months Mr. Vose had been in the British Provinces, superintending the affairs of a manufacturing company. The cold climate did not agree with him, and feeling unwell, he started for home, but had not proceeded far before he was obliged to stop on the way with strangers, and soon after passed suddenly to the world of immortals. His remains were buried from the Universalist Church in Charlestown, on the 29th of January. The funeral was largely attended by personal friends and his brother Odd Fellows, of which Order he was a worthy member. Mr. Vose was in the prime of life, active and energetic as a business man, and esteemed by a large concourse of friends. He was a firm and unwavering believer in Spiritualism, and for a long time has been most efficient in sustaining spiritual meetings in our neighboring city. He will truly be missed by his family and friends.

The Truth Cannot be Kept Back.

Do not fail to read Moses W. Leavitt's message, printed on our sixth page. It is from a man who was a firm Spiritualist while a dweller on this side of life. Now that he has passed to the other side, true to his nobility of soul and positive knowledge of Spiritualism, he returns to us where a public channel of communication is open to all—to inform us that the beautiful philosophy he embraced while here, and which sustained him through the trials of his earth-life, is true beyond the remotest possibility of doubt, and bids us persevere in the good work, notwithstanding the opposition we are continually subjected to from those who are not yet born into the new gospel. His feeling remarks to Mr. White, the Chairman of our Circle, is testimony enough of the speaker's sincerity, and that he is now more fully imbued than ever with the importance of the work in which Spiritualists are engaged.

Lansing, Mich.

We learn from Mrs. Coryall that the Spiritualists of Lansing have rented a large hall for the term of two years, for the purpose of holding regular meetings. They expect to have the services of Dr. L. E. Barnard, as lecturer for one year. They have also a splendid Lyceum fully equipped. It is doing a splendid work and is growing steadily.

Music Hall Meetings.

Dr. F. L. H. Willis, of New York, the Harvard College Divinity student, suspended some years ago on account of his spiritualistic meddlings, occupied the rostrum in Music Hall, in this city, Sunday afternoon, Jan. 24, in the regular course of lectures on the subject of Spiritualism. Although it was snowing fast at the time, he was greeted by an audience which nearly filled the spacious hall, thus justifying our previous suggestion, that if the weather was pleasant the hall would not hold all who would wish to attend. The audience was intensely interested in his remarks, and for over two hours paid close attention to his narration of facts in his wonderful mediumship, and his experiences with the Harvard Professors. He first briefly alluded to Spiritualism as the greatest blessing that had ever dawned upon the world, and then gave portions of his early history, beginning with the loss of his mother at the time of his birth, then rapidly alluded to his struggles for an education, his development as a medium, at a time when he was enveloped within the folds of the church and knew nothing of Modern Spiritualism. He then detailed some of the astounding manifestations of spirit-power given through his mediumship and witnessed by some of the most intelligent minds of the age; he also cited some cases of sickness which his spirit-guidance had cured that were considered "miraculous" at the time.

He had, at this point, already spoken over an hour, and remarked that he would be obliged to condense his experiences with the College Faculty and Professors. He then gave a fair and candid statement of the scenes held for the special gratification of Prof. Easton; of the ungentlemanly treatment received at his hands as well as by the Faculty; the unjust and ridiculous manner of conducting the examination of charges preferred against him; of his condemnation by the Faculty before it had even gone through the force of an examination, &c.—all which we should have reported in full, were it not that Dr. Willis intends to embody these facts in his forthcoming book.

Mr. Willis said the time would come when he would be vindicated and fully acquitted of the false charges which have been preferred against him by some of the Professors of Harvard College, and his accusers would be ashamed of what they had done. His varied experiences and trials had more fully convinced him of the truth of spirit-communication. Spiritualism to him was a religion of the purest and holiest character.

Mrs. Alcinda Wilhelm, of Philadelphia, follows Dr. Willis, and will speak in Music Hall next Sunday afternoon. She is liked very much where ever she has been heard.

Lyceum Entertainment at Mercantile Hall.

The Children's Progressive Lyceum connected with the First Spiritualist Association of Boston, gave an entertainment at Mercantile Hall, 82 Summer street, on Wednesday evening, Jan. 26, consisting of music, recitations, tableaux, &c., under the direction of Miss M. A. Sanborn and Messrs. A. P. Wilson and Thos. Marsh as the Committee of Arrangements. Scenery, effects, &c., furnished by Mr. Josiah Wolcott, scenic artist. Notwithstanding the storm the hall was crowded, and the affair was a perfect success.

The exercises were introduced by a piano solo by Miss E. Fessenden, followed by a patriotic song, "A Thousand Years," by the choir of members, illustrated with tableaux; fine recitations were given by Misses Jennie Crooker, Lizzie Warren, Mary E. Burpee, Hattie Melvin, Lucy A. Lord, Berlie Lovejoy, Annie Teet, Hattie Teet and Annie Cary, and a dialogue by two very small children, Belle Bacon and Lizzie Baker. A duet (in costume), "Two Forest Nymphs," was sung by Misses Spilney and McDuffie; "The Courtin'" was read, illustrated with shadow pantomimes; Mr. A. P. Wilson and Misses Lovejoy and Moulton sang "The Schoolmaster," in costume; Miss M. A. Sanborn and Mr. C. W. Sullivan (in Highland dress), sang the "Hunting Tower" and the "Ingleside"; Mr. William H. Lee, who kindly volunteered his services for the occasion, sang the musical story, "Forty Thieves," and the "Ook Leg" (comic), to the great merriment of the audience. A scene from "The Wife" was rendered by Messrs. G. B. and D. N. Ford. The entertainment closed by a grand Medley, in which all the performers appeared in costume and united in several songs, ending with "The Star Spangled Banner."

The pieces were often enthusiastically encored, and everybody present seemed completely satisfied that the exhibition of talent on this occasion was much in advance of the one previously given by the Lyceum. Let our young friends remember that earnest effort for improvement, such as they have displayed, will ever be crowned with its appropriate guerdon of success.

Massachusetts Spiritualist Association.

The new Constitution and list of Officers are printed and ready for delivery. They are got up in convenient shape, and are suitable for a general subscription paper.

A large number will be sent by mail to the prominent and interested friends all over the State, from each one of whom a generous response will be expected.

As the Association mainly relies upon its one dollar subscribers to keep its Agents in the field and before the people, it is earnestly desired that the subscription list be circulated as early and extensively as possible.

There are but very few who cannot add the Association to the amount of a yearly membership (one dollar), and thus help this great practical movement spread the knowledge of Spiritualism throughout the length and breadth of the "Old Bay State."

Friends! send your name and dollar to the Corresponding Secretary, Mr. Geo. A. Bacon, who will duly acknowledge it in the Banner.

Work of the Spiritualist Association.

Mr. A. E. Carpenter, the Agent of the Massachusetts State Association of Spiritualists, will lecture in Coldbrook, Feb. 23; in Berlin, Feb. 23; in Northboro', Feb. 24; in Bolton, Feb. 25; in Harvard, Feb. 26; in Groton Junction, Feb. 27; in Acton, Sunday, Feb. 28; in Hudson, Feb. 11th; in Marlboro', Sunday, Feb. 16th; in Framingham, Feb. 17th; in West Newton, Feb. 21st; in South Dedham, Sunday, 23d. If anything should prevent arrangements being fully perfected for meetings in the above named places, friends should notify Mr. Carpenter in due season.

The Spiritualists and Liberalists of Washington, D. C., met in Harmon Hall on Wednesday evening, Jan. 24th, and instituted a Sanctuary, to be known as "Orion Sanctuary." Dr. John Mayhew and Mrs. M. J. Leaton, were installed as Master and Mistress of Light. Mr. Julius H. Mott and Miss Agnes Dayton, Orators as Master and Mistress of Hope, and Mr. G. Hosmer, and Mrs. Nellie A. E. Mott as Master and Mistress of Innocence.

Spiritualism in New York.

The New York Herald, of Monday, January 27th, comes to us brim full of "Spiritualism," the "Decline of the Churches," &c., but we have room at this time for only the synopsis of Dr. Hallock's remarks at the Cumberland lecture room on Sunday, the 26th, as we find them reported in that journal.

In consequence the announcement that Judge Edmonds would speak at the Cumberland-street lecture room last evening drew together a large crowd, much beyond the capacity of the hall, which is of moderate dimensions, to accommodate. These, however, suffered a disappointment in the non-appearance of the Judge, whose place was filled by Dr. R. T. Hallock. Having previously referred to this substitution, the Doctor entered upon a defence of Spiritualism, claiming its superiority in the sense of religious conviction over other and older forms, inasmuch as it was capable of the clearest demonstration, being nothing more nor less than the deduction of positive observation. The knowledge of the immortality of the soul rested upon the evidence of the senses in conversing and holding intercourse with the spirits of men whose bodies had been deposited in the tomb centuries ago. He denounced the forms of religion prevailing as imperfect in their satisfaction of the craving in men's minds to comprehend the mysteries of their creed, which could only be thoroughly explained in the light of modern Spiritualism. He called attention to an article in the Herald of Jan. 26th, on the decay of pulpit influence in America, and citing some of its principal points, which he commended as accurate and truthful, he claimed that through Spiritualism was that influence to be saved, it only being able to satisfy the American mind, which, casting aside medieval traditions in religion with ancient forms of government, demanded new avenues of spiritual progress, as well as original methods of material growth. The Doctor repeated many of the arguments familiar as those generally brought forward in support of Spiritualism, and stated as deductions from its recognition, that the future state differed materially from any idea of it presented by the Christian Churches. No one had ever yet seen God; heaven was not an eternal pain singing, nor hell a place of everlasting weeping and gnashing of teeth. In conclusion he claimed that through the extension of Spiritualism alone was afforded a hope of the continuance of our prosperity, a settlement of all problems of recent politics, and the mental emancipation of the world; also that, in the future, when everybody accepted the truths now proclaimed by him, then would come the period of jubilee looked forward to as the millennium, and the prayer daily offered up to the throne of grace, "Thy kingdom come, Thy will be done on earth as it is in heaven," be answered.

Mercantile Hall Meetings.

In the forenoon the Children's Lyceum was very fully attended, and the hall was crowded with admiring spectators. The Lyceum has become popular. We were pleased to notice many new faces among the children. A larger hall is already needed for the better accommodation of the school.

In the evening Miss Lizzie Doten gave her closing address for the present, as her time for awhile would be principally taken up in developing and perfecting a new discovery through the agency of spirits. She took for her subject this barren text: "For the time of figs was not yet."—Mark xi: 13. Dry and barren as the text seemed, the speaker produced a harvest of rich fruit from it before she finished. It was not the kind of fruit the theological teachers furnish their hearers, but quite the reverse, and therefore more palatable and acceptable. At the close of the lecture the spirit of John Pierpont took possession of the medium and gave a grand poem, strikingly characteristic of the venerable and beloved Pierpont; the style of delivery even was unmistakable. The poem was entitled, "Labor and Wait."

The lectures will be continued, as usual, in the evening, but we have not been informed who the next speaker is to be.

Religious Fanaticism.

McEwen, the Scotch "religious" fanatic, recently being called upon to plead in the Essex County Court, New Jersey, when asked whom he had employed as counsel, said, "God." A wag irreverently remarked that his counsel did not practice in the Newark Courts! The hit was so palpable that it elicited a smile from every hearer. The greatest force we ever witnessed was one day's session of a New Jersey County Court. It seemed to be, and doubtless was, under the complete control of a New Jersey monopoly railroad corporation. McEwen, "under conviction," has been convicted. It is well.

Death of Charles Kean.

Charles John Kean, the tragedian, died in London, Jan. 23d, having just completed his fifty-seventh year. He was born at Waterford, Ireland, January 18, 1811, where his father, Edmund Kean, was then performing. Though cradled in poverty, the success which his brilliant father subsequently achieved, enabled him to afford to Charles Kean an education at the best preparatory schools and also at Eton. The eminent success achieved as an actor by Charles Kean, is well known in Europe and America. He leaves a wife (the celebrated actress Ellen Tree), and daughter.

Indianapolis, Ind.

The Spiritualists of Indianapolis organized Jan. 19th, under the name of "First Circle of Spiritualists of Indianapolis," and elected the following named persons as officers: J. R. Buell, President; J. S. King, Vice President; B. R. McCord, Secretary; J. W. Copeland, T. Jordan, J. S. Combs, Finance Committee. The circle meets in Eden's Hall every Sunday at 2 and 7 o'clock p. m. We are glad our friends are meeting the demands of the people for more light on the subject of Spiritualism.

Horatio Eddy, the Medium.

The public should make a distinction between Horatio and William Eddy. The former is an honest and genuine medium, for physical manifestations, and assures us that "he shall ever stand by the truth if all the world turns against him." Horatio will soon resume his seances.

Dr. W. Persons at the South.

Dr. Persons, the magnetic healer, who has been curing the sick, at New Orleans for some time past, intends to visit Texas this month. He will stop awhile at Houston, Galveston, Victoria, Austin, &c. The doctor has performed many remarkable cures by the laying on of hands.

"Dawn."

We shall notice this new book in our next issue. In the mean time we recommend it to our readers as a work of unusual interest, feeling sure that no one will regret having perused it. It is written in the style of a novel, and is fully imbued with the Spiritual Philosophy. It is for sale at this office. Price, \$2.00.

Mr. N. J. State last week painted a portrait of a child (in spirit-life), of Mr. John G. Hagwood, of Charlestown, which was placed in our circle room for a few days. The mother was so well pleased with the picture that she could not longer have it out of her sight, so she has taken it home.

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 that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (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, after six o'clock P. M. She gives no private sittings.

Invocation.

Holy Spirit, we return thee thanks for the gift of morning—that morning that has dawned upon the consciousness of human life; that morning that has swept away the shadows of theological night; that morning that rejoices in a risen Saviour; that morning whose light all thy children may behold, and all may understand. Thou hast no need that we praise thee, yet our praises must go forth from our being as the fragrance of these fair floral gems, (referring to a bouquet on the table). There is a something within in our inner lives that prompts us to praise thee; and as thou art the Great Spirit to whom we always turn, we turn to thee with our praises as with our prayers; and, however simple they may be, thou wilt receive them, and we shall understand thy blessing therefor. Wherever we wander over the earth, in the cottage or the palace, we find there the footprints of thy angels, those messengers of love who have passed through the change called death; for they open the cottage door, they occupy the seat that was once vacant; they have opened the palace doors, and they are seeking to be understood by those they have left. The sense of their presence is abroad in the land everywhere, and, lo! the shades of night are disappearing; lo! the morning hath come. Oh, grant that thy children who are the recipients of this great blessing may so appreciate it as to praise thee continually. Oh, grant that they may, from time to time, lay aside all that which would tend to debar their spirits from obtaining that knowledge that is so necessary to future happiness. Grant that, from time to time, they may come to the shrine of pure spirit-love and there ask of thee to pour out thy holy spirit upon them, so that they shall recognize their loved but not lost ones, so that they shall know thou hast indeed rended the veil in twain that hangs between the two worlds. Our Father, thou Spirit of Love and Wisdom, we send forth our thanks, we utter our prayers to thy name, which ever has been, which is and ever will be recognized within our souls. Amen. Nov. 23.

Questions and Answers.

CONTROLLING SPIRIT.—Mr. Chairman, we will consider your queries.

Q.—I understand from the controlling spirit, that there is no forgiveness for sin; that an inevitable penalty follows every transgression of any law of our being. What becomes of the penalty when pains are removed and diseases healed by Drs. Newton, Clarke, Persons, and others?

A.—Returning spirits always inform you—such as have been informed themselves upon this point—that there is no forgiveness for sins. Every sin begets its own judge, and the judge begets the punishment therefor. The three are so closely allied you cannot separate them. When you commit a sin against your physical nature, suffering is the consequence. When you commit a sin against your spiritual nature, spiritual suffering is the consequence—you produce punishment, a state of inharmoniousness; and, as the spirit lives in heaven only by living in harmony, when it lives in the opposite it lives in hell, whether on the earth, under the earth, or in the skies. When it is in an inharmonious condition it is in hell. There are many degrees of inharmoniousness, as of harmony. There are many degrees of heaven, as of hell. The child suffers a certain degree of hell by unconsciously outraging the laws of its physical being. The law does not excuse the little one because it does not understand the law. It acts precisely the same with the child as with the adult. It is no respecter of persons or of ages. The little one falls beneath its stroke as mature or old age falls beneath its stroke. It never fails to visit justice and judgment upon all who place themselves in antagonism to it. Your correspondent asks how it is in the case of cures performed by certain healing agents upon the earth. There is an end unto all conditions of existence. Conditions are changeable; they end that they may give place to others. Disease, inharmoniousness, are but the conditions of life, subject to change. When the punishment has been severe enough the change comes. When the suffering one has suffered to an extent sufficient to induce him or her to seek the proper remedy, then there is a time to change. The spirit has received chastisement sufficient for the time, therefore salvation steps in in consequence of the exercise of reason. Now, when the criminal descends lower and still lower in crime, when his spirit has been deluged again and again with that which follows crime—that mental suffering, that unrest, that dissatisfaction—when, I say, it has been deluged again and again, by-and-by it begins to reason. The God without says to the God within, "Come now and let us reason together," and the result is, the man or woman begins to feel that there is a better way, and that that way is for them as for others. They begin to seek to know of that way, to understand it, to walk in it, to pass out of the darkness of the present and enter the light of the future, and then begins a newer existence; then the fog and mist and inharmoniousness that are the result of crime, begin to pass away, and the soul begins to be resurrected from it. Is it by a direct interposition of the Great All-Father without in the universe? It may be; but we believe that the spirit rests, progresses and leaves the world by virtue of that glorious germ of progression that the Infinite has implanted within it. The germ cannot always remain in darkness. It will eventually find its way to the light, and eventually disperse the shadows.

Q.—I understand that the controlling spirit has stated that sometimes people can be cleansed from immoralities in a somewhat corresponding manner as diseases are cured. How can such things be, without forgiveness?

A.—Forgiveness is a term which your correspondent seems to have defined according to his own understanding. To us forgiveness is a something which avails without suffering. For instance, I place my hand in the fire. The fire does not burn. Forgiveness steps in between the action on my part and the action of the law. The fire does not burn. That is my idea of what forgiveness is. Now if I place my hand in the fire, and the fire burns, and I make use of the usual remedies to stay the progress of the burn, does it follow that I have been forgiven, because the fire did not burn my hand up entirely? Surely not. You will learn, every one of you, sooner or later, that there is no forgiveness of sin, either in this world or the next. So sure as you place yourself in antagonism to the law, so sure it will smite you. There is no forgiveness. If you sin against the law of your own reason, there is no forgiveness therefor till you have paid the uttermost farthing for your wrong doing.

Q.—Do clairvoyants and mediums retain and exercise the same or a corresponding power in the spirit-world as they have here?

A.—They do, only the powers are largely increased by the change.

Q.—I desire to know if the following speculations, extracted from Sawyer's "Mental Philosophy," published in 1839, are true: "When divested of the organs of sense at death, the mind is thrown back upon the hands of God, to be provided with such other capacities as he sees fit to bestow. Its introduction to the other state, at death, will doubtless be analogous to its introduction to the present state at birth, so far as the bestowment of new capacities and powers is concerned. The powers and capacities requisite for the life to come will, no doubt, in like manner be conferred at death—the period of our being born into another world. Death divests us entirely of all the organs of sense, and, consequently, of all capacity for experiencing sensation of any kind. Our birth into another world will probably invest us with other capacities of a similar but higher nature."

A.—The ground taken there is substantially correct. The spirit receives, at its second birth, new capacities. It casts off all it has no further use for, and receives what it can use in the spirit-world. The change is distinct; so much so that could you discern the spirit, in its true, spiritual state after death, you would be led to exclaim, "Oh, God, how great the change!" And yet the change is so simple that a little child instinctively understands it. When a child is born into this mundane sphere, its first effort is to inhale the atmosphere. Nature acts in conjunction with the wisdom of the Great Infinite who rules in nature. The child breathes here because there is a necessity for it. One born into the spirit-land breathes in a different way, because there is need of a different way. There are other attributes added to the soul in the spirit-world than those it possesses here, because it finds it will need them in the higher life. As it advances it receives more and still more. It passes out of the old; it instinctively embraces the new; and so on throughout all eternity. I believe it will be ever changing in the external, but in the internal remaining forever and forever the same.

Q.—Does the controlling intelligence believe that there is any intelligent, eternal disorganized spirit distinct from man?

A.—I believe that without the agency of matter in some state, spirit could not express itself; therefore, I believe that spirit and matter will ever be so thoroughly wedded together that they will never be separated. If spirit is dependent upon matter for expression, matter then is of as great a necessity as spirit. Spirit passes through the realm of matter, changing its forms and carrying it from one state to another, higher and still higher in the scale, but at the same time it progresses in its external characteristics in correspondence with the progression of matter. I believe there is an eternal, ever-existent ocean of spirit, but I believe that that ocean of spirit is dependent upon matter for expression. I believe that the two are inseparably connected together. I believe that although you may soar to the highest spheres that we have any knowledge of in spirit-life, even there you will find matter.

Q.—Does not this go to prove that matter is self-created? If spirit is dependent upon matter, cannot act in the absence of matter, is not matter self-created?

A.—When considered from one standpoint, it would seem so; but when considered from another, it would seem quite different. Remove spirit from matter, and it becomes inert. Connect spirit with matter, and it becomes full of life. Now may we not say, and truthfully, too, that matter is self-creating only by the agency of spirit? As absolute matter it is not self-creating, but when joined to spirit it is.

Q.—Is not the primordial condition of matter, spirit, and the matter as manifested, simply a change wrought by the spirit in process of time?

A.—No, I do not so understand it. The primordial condition of matter is but unorganized matter. It does not follow that, because unorganized, it is resolved into spirit; but I believe that matter, organized or unorganized, is allied to life only as it is allied to spirit. Divest it of spirit and you divest it of life, and of all the properties of progress or outward unfoldment. If there were no spirit in primordial matter, it would never unfold into form. It never could organize. It is only by the presence of spirit that matter organizes, and only by the interchange of spirit that matter changes form.

Q.—Is the matter separate from natural matter?

A.—I believe that all matter is from the bosom of Nature, either the Nature of this world or some other world. Nov. 23.

Clara Davis.

I am the daughter of Maj. John Davis, of Savannah. I have been here since 1862. I remember of hearing my father say once, if Spiritualism was true, it was one of the grandest revelations God ever gave to man; and if it was false, it was the greatest delusion that had ever found expression on the earth; and for his part, he should be glad to know whether it was true or false, but he did not know how to begin. He said that to a gentleman who had called upon him to make some inquiries about some friend that my father knew. He finally told my father that he was a spiritual lecturer, and then my father said that to him. And he replied, "Well, the only way is to begin at the bottom of the ladder in order to understand it. You had better seek out some good test medium, and so learn about it." Well, there was none that my father could get at, and so he never went. But I remembered it when I came to know that I could come back, and I have tried—oh dear! I have tried so hard to come, but I didn't know how to get at him only by coming here.

It is worth all the world to know about the place you are coming to. Now my father cannot stay on the earth but a very short time, because he has that about him which will very soon force him into the spirit-world, and it is of the greatest importance that he should learn about that world. I know I cannot tell him, but I can assure him

that there is such a world, and that we do come back. Old Aunt Molly is here, and she says it's a heap better to come and try to do, than not to come at all.

I was nearly twelve years old when I died. I would like my father to know that I have met my mother here, too. He never told me she was here. I didn't know she was, but she is here, and now he knows she is, and he knows I did not know it when I was here; so he must know that I am alive somewhere, and it can't be in my body, because that was dead and buried. So it must be out of the body, mustn't it? I do not know why he didn't tell me, but I can suppose. But I love him just the same as I did when I was here, and I have a great many things to tell him—all about this world, and all about how I am getting on, and all about his folks. His father says—he is my grandfather—"Tell my son that my spirit never knew a happier hour than when I was informed that my son was no longer a slaveholder." It gave him sorrow on the earth. It gave him great joy. My father thought he had lost all; but the real truth is, he had lost nothing, but had gained a great deal. My grandfather says, "I would not have had him come to the spirit-world with the stain of slavery upon his spirit, even though great scars of it were there, yet I would not have had him come as a slaveowner. So I am glad that the stain has been taken away, even though by blood." That is what my grandfather says. He didn't like slavery. He thought it was wicked. But my father said it was a God-ordained institution, and he should always fight to support it, and so he did; but you see God fought against him, and he wasn't so strong as God, and so he didn't succeed. Aunt Molly says, "Bress de Lord! my children's free." She has got nine here on earth. She wanted me to say that for her. She hopes, when she learns to communicate, and they learn that she can, "to have heaps of good times," she says. Nov. 23.

Geo. B. Simmons.

I am very glad to be able to avail myself of this God-given invention to return. It is quite new to me, but like every other spirit who is anxious to meet those they have left, I put myself in the way to overcome all obstacles, and having done so, I am here. Notwithstanding my body sleeps on the field of Spottsylvania, I am here. And I never expect to be reinstated again in the possession of that body, and never want to be. It would render exceedingly uncomfortable my present heaven, if I were to know that I should ever be called upon to receive that body, good as it was, again. I was an officer in the 15th Massachusetts. I saw some rather hard fighting during the war. In spite of all my patriotism, there was a something within me that kept constantly saying, "War is an evil, a great curse. Nations should not war with each other, and much less those who are members of one nation." It is like a war being gotten up in the family—where father and son, or brother and brother, are at war with each other. I never felt it was right. Still I entered into it with all that patriotism that generally fires the heart of one who says to himself, "my country's interests are at stake, and I must fight for them." I believe I was the only one killed in that engagement. It was on the 10th of May, 1864. At all events I looked round when I was entirely free from the body, expecting to find quite a number of my comrades who had entered the spirit-world with me, but I found I was the only one.

Now, Mr. Chairman, I have a great anxiety to meet my friends, because I want them to know something concerning the hereafter. I want them to know that I live and am happy, and I want to open a correspondence with them if it is possible, if it is right. If it is not right, I am willing to wait.

I was told it would do no harm to come to this place and issue my call to my friends, and if they saw fit to answer it I might understand they were ready to receive from me, and if they didn't I might know they were not ready, and I must wait till they were. So here I am, subject to the law, and I hope willing to be obedient. I am from Fitchburg, Mass. I should like, if possible, to meet our Major—Major Kimball. I am persuaded that he is of a liberal turn of mind, and I really would like to reach him. Something tells me that that is the nearest point for me to aim at. I do not know why, but I shall try it, at all events, and run the risk. Major John Kimball, of Fitchburg. I have a notion he is of liberal mind and I can reach him, and through him reach my friends. I presume it is all right to make this call upon him. I don't know why we should be excluded from trying to come into communication with our friends, simply because we are what men call dead, when the truth is we were never more alive. I do not know why there is any justice in shutting the door on us because you cannot see us. I know we have been educated to believe that after death there was an entire separation between the dead and those you call living; but I know, as far as that is concerned, your education has been most terribly at fault. There is no more separation in fact, than there ever was in spirit. The body has only fallen off and left the spirit right at your side, perhaps, doing all in its power to make you know it is there.

What right have you to say to me, George B. Simmons, "It is not you, because you are dead?" Suppose there was a high wall between me and my friends, and I should call to them from my side, and they should refuse to believe me because they could not see through the wall; would not hear me; close their ears perhaps; I might be in distress. Their answer would be, "If it is you let us see you." Still I could not break down the wall, nor climb over it, consequently the only thing I could do would be to appeal to what senses I could reach, and trust to the great power in Nature for the result. But never mind; I am not here to philosophize, only to reach my friends. Nov. 23.

Thomas Benton.

Will you be kind enough to say, through your journal, these words to Benjamin F. Butler: "Whenever you shall feel that there is a necessity within your own being to know whether modern Spiritualism is true or false, and are disposed to go to either Mr. Mansfield the medium, or Mr. Foster the medium, in the character of an honest, earnest inquirer, you will receive indisputable evidence concerning life after death and the reality of modern Spiritualism." There! now I am going. Tom Benton. Good-day. Nov. 23.

Béance opened by William E. Channing; letters answered by H. Marion Stephens.

Invocation.

Oh thou, Spirit whose sacred benediction falls upon us every hour, whose love is our perpetual attendant, whose mercy never forsakes us; thou who art our Father, and our Mother too, we thank thee for life, with all its mysteries, for the mysteries of life our souls gain strength. If life

were all simple, and the sun of knowledge always shone upon us, we should be poorly developed in mind and body; therefore we thank thee for the shadows of life. Oh thou Spirit whose presence we perceive yet cannot understand, we thank thee for thine open volume of creation. There thou hast written thy life; and, oh Lord, our God, we will endeavor to read it and understand it, that we may know better how to serve thee and how to perform our duties. We thank thee for the crosses of life, though they meet us at every step, for by bearing them we know that we shall win a crown of everlasting satisfaction. We thank thee for all the great minds of every age that have lighted up the horizon of mind. We thank thee, also, for the lesser lights—those that have shone like distant stars; those whose light seems at times to be almost obscured; for them we thank thee. We thank thee for sickness, for it gives us a just appreciation of health. We thank thee that thou callest upon thy children everywhere to labor, that they may enjoy life. We thank thee that thou dost not bless the drones in the hive of life.

Oh our Father, for everything just as thou hast made it, we return thee our thanks; and if we have anything to pray for, it is that we may understand thee and ourselves better; it is that we may be able to lead all thine erring children out of darkness into light; that we may take the mantle of sorrow from all hearts, causing them to rejoice in the knowledge of thy presence and thy love. Oh Great Spirit of this age, thy light thou art shedding abroad upon the nations everywhere; thou art calling upon thy sons and thy daughters to renounce all darkness and enjoy the light of the present. Thou art calling upon the little ones, and thou art calling upon mature age, thou art calling upon old age—everywhere thy voice is heard saying unto thy children: "Come nearer, still nearer, unto me." Many thy children in mortal who are called to mourn, know that their loved ones are still near them. Oh may they understand that there is no separation of spirit; may they clearly perceive thy goodness, thine almighty wisdom, in all thy works. Oh grant it may be our holy privilege to remain, passing to and fro in the earth, till thy sons and thy daughters everywhere send up a grand anthem unto thee, a song of thanksgiving for life with all its mysteries, for life with all its shades and all its sunbeams. Then, oh Father, Spirit, then shall thy kingdom have come, and thy will be done on earth as it is done in heaven. Amen. Nov. 23.

Questions and Answers.

Q.—Will the intelligence explain the first, second, third, fourth, fifth, seventh and eighth verses of the fourth chapter of Timothy?

A.—The Spirit speaks expressly, that in the latter times some shall depart from the faith, turning heed to seducing spirits, and doctrines of devils.

2. Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving;

5. For it is sanctified by the word of God and prayer.

6. But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

8. For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

A.—One expression damns the thing entire. Excuse us if we speak rather pointedly. "Bodily exercise profiteth little." You all know that is false. The writer determines that all that is necessary for man or woman is godliness. That is very true. But he does not seem to understand that godliness belongs as well to the body as to the soul. An unhealthy, uncleanly, ill-shaped body is not well adapted to harmonious manifestations of the soul. If the God within desires to manifest through the God without, for the manifestation to be perfect the instrument through which it manifests must be correspondingly perfect. Suppose you were to allow these bodies to pass into a condition of inactivity. What would be the result? You all know very well without my telling you. It is in vain to plead that the writer did not mean what is written there. If he did not mean it, then he should not have written it. But go back, away back in the ages, and from that standpoint let us seek to find out who the writer is, if possible. Can we do so? No, we cannot. It is impossible. Timothy's name is attached to the article; but do we know that he wrote it? No, we have every evidence that he did not. Who then shall we ascribe it to? Why, to some anonymous writer, surely.

Godliness is always to be sought for. We should ever seek to be godly in all things; in every act of our lives. Now to be godly is to be obedient to the law governing us. We cannot be godly in any other sense. We may bow down and make long prayers through all eternity. That is not godliness. By no means. We must do our duty throughout all departments of our being. We must take up our every cross; we must assist those who have fallen in the way of life; we must turn our attention toward those who need it, and we must not forget that which is due ourselves. True godliness extends through all the domain of life. It reaches the body as well as the soul, and pays just as much attention to it. The body is as dear to God as the soul, and whoever determines otherwise will sooner or later awake to their mistake.

Q.—Will the time ever come when this earth will lose its material body and become exclusively the abode of spiritual intelligences?

A.—The time will certainly come when it will lose the material body that belongs to it at the present time. This is a self-evident truth. It is exhibited everywhere in life. But we have no special evidence that the earth will ever become, as an earth, the special dwelling-place of disembodied spirits. It may be so. We do not know that it will not. But we have no special evidence that it will be so. It is even now the dwelling place of millions of disembodied spirits. They walk the air both when you wake and when you sleep. Therefore, to them it is a spirit home. It belongs to them just as much as it does to you.

The following letter was read:

ANDOVER, OHIO.
BANNER OF LIGHT.—Gents: I send the enclosed sheet of writing to see if you can tell what the characters are. Are they any language? They were written by a man who has written page after page and sheet after sheet of the same kind, to all appearance.

A.—It must be a combination of Phœnician, Hebrew and ancient Greek characters. I should say the individual must have been under the control of three—perhaps more, of three, at all events, —distinct intelligences, each trying to see what they could do.

Q.—As life is life, and spirit and matter are its positive and negative forms of manifestation, while the forms of matter are continually changing and losing their forms and individuality in other forms, by what analogy from evidence can

you show that spirit in its forms does not lose individually under the same law of change that governs material form?

A.—So far as form is discerned, it does lose its individuality, for you will every one ascertain after gaining an entrance into the spirit-world, dropping off your physical bodies, you will every one learn that the individuality that belonged to you as a mortal belongs to you no longer. Now I presume this statement will rouse very sad feelings in the bosoms of some, but it need not. And, if you had that faith in God that you should have—if the Christian Church had given you that faith in God that it should have given you, you would know He would do well for you under all circumstances, and that you would be possessed of the individuality that you needed most, whether here or there, it matters not. You are not to-day what you were a few years or months ago. The individuality that was yours then is not yours to-day. You are not what you were in childhood, and yet you claim to be the same person. Really you are not—not in the absolute. Men call you the same. You are recognized as the same by your friends, but if we were to analyze your individuality critically, we should find that that which you have to-day is in no respects that which you had a few years ago. So you are constantly losing your individualities, or passing out of the present into the future; just as you are losing the particles composing your physical form and taking on newer ones better adapted to your condition, so are you gradually losing your individuality and taking on another individuality; but the change is so gradual that you do not perceive any change has taken place. Only as you look over the span of years, you see that you are not what you were in childhood. That you know, but you cannot determine that you are not just what you were two hours ago. No, you would say, "I am the same." No, I should say, you are not. Men have very wrong ideas concerning individuality. What you understand by it is made up of your education, and you will find that it is but a man of straw after all. It can be burned up; it can be lost in the waves, and time will most assuredly change it. Nov. 23.

Cornelius Winne.

By golly! A fellow has to work his passage here, don't he? You ain't the gentleman that was here the last time I came, be you? [You have been here before?] Yes, I have; a pretty little while ago though—most nine years ago. [I am not the person then. He is on your side now.] Well, so I took it.

By golly! I got here after a long tussle. Well, you see, now, it's just like this: I come to this woman last night. She looked up and see me, and she said, "How do you do? Who be you?" So I told her who I was—Cornelius Winne. [Ah! I've heard of you.] I 'pose you have. "Well, what do you want?" she says. "I don't know," says I; "I kinder been trying to come here this ever so long." "Well," says she, "what can I do for you?"

"Well, I expect you can do something." "But ain't you going to do something for me?" "I don't know but I'll give you some kind of manifestations—something big." Says she, "Can't you bring me one of your bones?" Says I, "Yes, I don't know but what I can. I'll try." "Well, can't you do it now?" Says I, "I don't know. I will see." "Can't you give me some kind of manifestations like you used to?" "I don't know," said I; "will you invite me to stay here?" "Yes," she said.

Then I did n't talk any more to her. She went to bed, and when she got to bed I walked in. I made a noise shutting the door, and she sat up and said, "Is that you, Winne?" "Yes," says I, "it's me." "What are you going to do?" "Oh, fix up things round here." "Well, do n't make a noise." Now I could n't do anything unless I did make a noise, so I moved the things round, and pulled off the bedclothes, and pinched her, and raised the devil generally; and she got tired and wanted to go to sleep. But I did n't want to. She invited me to stay, and I'd no notion of going to sleep. Did enough of that when I was here. And so I stayed round there and made all the racket I could till four o'clock this morning, and then I took my departure, and come to this place to-day. I was fishing for it all the while.

Now you see I kinder think I ain't got done all I got to do for the folks on the earth. I been kinder shut out a good while. I've learned a good deal since I was here; can write pretty smart now, and do a good many things better than I could, and I think I got something more to do. And what I want is to tell the doctor to string up them bones, and I'll let 'em sound. It'll be a better show than any skeleton folks see in this world. He thinks I can't do it, 'cause the doctor is on our side. [Dr. Redman, you mean?] Yes, he is on our side; but I can do it if he will string 'em up all right; put 'em just where they belong. He knows; and I will trot 'em round. I don't want 'em rattling so they will all fall to pieces. But would n't folks stare to see a lot of bones walking into the room? By gracious! This woman tells me to bring her one of my bones. Well, suppose I had? Do n't you suppose that she would be scared? [No, I think not.] Then I shall try to do it before they get strung up. [Who did you have on this side to help you?] No one, only the doctor; that's all, and he's on our side now, and I got somebody else. There's three or four hundred of us on our side. I's the leading spirit of the occasion. By golly! did n't I feel some? [Where did you take them from?] From Hartford. The doctor had 'em in the garret, piled away in a bag. That was my 'pose I was going to stand that? No such thing.

Well, give my best respects to her—the medium—and tell her I'll give her another call, only I don't want to be invited to go till I get ready, and if I make too much noise she must make up her mind to that. Them pitchers makes a noise when they rattles against the marble, and if I breaks anything she'll have to pay for it—I can't. And I do n't know as I shall leave next time before breakfast. I did this morning; left at four o'clock.

My bones is just as white as yours—would n't know 'em from a white man's. By golly! I'll have a good time trotting 'em round if I can only get hold of 'em just right.

Well, good-by to you. I got considerable to do. Had the hardest work to push and tumble in here ever you see. Such a crowd here. Have to work your passage, unless somebody'll shove you in good. Last time Prof. Hare he shoved me in. Says he, "Go in; you are wanted in there." And I 'pose I was—Golly! some difference between your clothes and mine, isn't there? Well, I must go now, 'cause I got a good deal to do.

Oh, you was just three minutes behind time to-day shutting that door. [Was I?] Yes, for I went out and looked at the clock. [The clock is sometimes wrong.] Well, I go by that. How shall I know whether it's slow or fast? Must watch the telegraph. [The telegraph? What's that?] [The telegraph they have for striking the exact time.] When does it strike? [At twelve.] Oh! the devil! I ain't be here then. [You can come and examine the clock.] That's what I'll do. And next time if you are late I'll walk in and shut the door myself, and if you happen to be out you'll stay out. I'll preside myself. No knows but I shall pay you a visit some of these nights? 'd give you the all-fired shaking up, if I did.

Every time I walked this woman up she'd say, "Oh dear, Winne, ain't you gone yet?" Says I, "No, I ain't. No notion of going. You go to sleep. I'm attending to my business here." Nov. 23.

Moore W. Leavitt.

I asked myself, on nearing this place, these questions: "Of what use can my small testimony in favor of the great truth of modern Spiritual-

Tonic, &c., are Medicines prepared by *HENSEL*, and unsurpassed by any other preparations. N.B.—Particular attention paid to putting up **SPRITUAL** and other Prescriptions. Jan. 4.

Banner of Light.

WESTERN DEPARTMENT.

J. M. PIERCE, Editor.

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the Banner of Light. Letters and papers intended for publication should be directed to J. M. Pierce, Editor, at the office of the Banner of Light, 201 North Third Street, Philadelphia, Pa. Persons writing us this month will direct to Philadelphia, Pa., care of M. B. Dwyer, 201 North Third Street.

The Eddy Exposing Spiritualism.

With the Northern Ohio threatening theology, with distant thunders howling, and mental storms beating in upon us, we sit calmly, resignedly reading sundry letters and papers from Dunkirk and other Western localities, touching the self-exposures of one branch of the Eddy family. It is the old story, or same tragedy with new actors, the clergy as usual prominent in the farce.

Fifteen and eighteen years since it was the frequent burden of the press, from the New York Herald and Police Gazette down to the most insignificant village sheet—"Spiritualism exposed." But like the ubiquitous million-headed Mythras of India, it did not stay exposed. The reported dead lived—lived to sing in more exultant strains the resurrection anthems of progress. Only the pretended slayers died, and were buried. Never a Delicé principle changed—never a truth perished. In its onward march to power and general acceptance, "offences must come"; but as Jesus said, "We unto them by whom they come."

"You endorsed the Eddys," we are told. Certainly—and did it candidly, sincerely, conscientiously. A stern hatred of the doctrine of "Total Depravity," quite possibly we have leaned in our general life-labors too far to charity's side, putting too much faith in man—too much confidence in humanity. Signing notes with friends, we have in the end paid them; dealing in the moneyed medium of the country, have had counterfeits palmed upon us; and often—very often—have we trusted and been deceived—especially in matters material. And yet, with these bitter experiences, Gethsemanes and Golgothas, our soul's centre is all aglow with the fires of faith, and we can join with the poet:

"Better trust and be deceived,
And weep this trust, and that deceiving,
Than doubt one heart that, if believed,
Had lost one's life with true believing.
Oh this mocking world, too fast
The doubting world o'erturns our youth;
Better be cheated to the last,
Than lose the blessed hope of truth."

When these granite institutions of intolerance are more thoroughly inaugurated and fully oiled, let the man that has never been deceived cast as the "first stone." Oh the rarity of charity and sympathy! We admit that the media of the country are not necessarily truthful and harmonious because thus gifted. The mediatic prophets and apostles of the Biblical ages, as in the present, had their idiosyncracies.

Conditions in spirit-life ever respond in some measure to like conditions on earth, and yet angelic wisdom spans all, and God's providence, seen from the Mount of Ascension, are divinely beautiful. Not perfect, neither infinitely wise, we never condemn. Our experiences with mediums have not always been sunny nor golden with the soul-smiles of satisfaction. And yet, every cloud has had its silver lining, and every night its clustering stars, beyond which gleamed the mountains and minarets, the porticos and palaces that flock the upper kingdoms of God. To mediums and mediumship we owe our knowledge of immortality. Accordingly we shall not only continue to sustain media with purse and pen, but persist in believing them honest till they confess to dishonesty or are proven by impartial witnesses to be deceptive and unworthy.

Great was our faith in the mediumship of the Eddys, and our confidence in its reality has not in the least abated. Historic cycles repeat themselves. How strikingly are certain phases of these manifestations paralleled along the ages. Jesus had great faith in Peter. Divinely commissioned, the Nazarene, you recollect, called his twelve disciples unto him and gave them power to "heal all manner of sickness, cleanse lepers, raise the dead and cast out devils." These apostles, attended by a cloud of angelic witnesses, went out on their journey exercising their spiritual gifts. And Jesus was so well pleased with them, especially Peter, that, endorsing and blessing him, he said, "Thou art Peter, and upon this rock I will build my Church. The gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven." But those perilous times, fraught with such trials and persecutions, caused the ardent Peter to falter. Sitting without the palace, a damsel came, saying, "thou wast with Jesus of Galilee." But he denied it before them all. When, going into the porch, another maid said, "This fellow was with Jesus of Nazareth." Again he denied with an oath, saying, "I do not know the man." By-and-by others came, and said, "Peter, thou art surely one of them." Then he began to curse and swear, saying, "I know not the man." Poor human nature how erring, and yet how divine when white and polished just from the chisel of the divine sculptor. Peter coming to himself with conscience aroused and memory quickened, reviewed the past, and crushed with the remembered kindness of friends, coupled with his own cowardice, duplicity and wicked denial, "went out and wept bitterly."

There are tears in the future for William and Mary, perhaps not this month, this year, possibly not during this life; but all these added mortal years, though glistering with the silvery crowns of seventy winters, are only as a few tremulous waves upon the immeasurable ocean of existence. This side the gated city of souls are struggles, throes, shrouds, coffins, graves; over there, compensations as immutable and eternal as cause and effect.

What puzzles us in this Eddy-Huntton exposure, is the perfect confidence the Rev. J. George and other Universalists repose in the present pretensions and assertions of these individuals. If they never had any medium-powers, as they now pretend, but have always been brazen impostors—if they have trained themselves all this time to cunningly cheat—if they have for some six consecutive years practiced deceptions upon their mother, their inquiring neighbors, their devoted friends—if they have trifled with the sincerity of investigators, with the subject of immortality, with the soul's holiest affections, with mourners bending over the cold forms of the loved, are they entitled to belief now? Has this self-training and long practice of jugglery, under the sacred name of angel communion, just fitted them for the fellowship and credence of the Rev. Mr. George?

Considering their present moral status, their testimony, either pro or con, nothing to us, is greedily accepted by Universalists, though infinitely more abnormal than the death-bed repentance or miraculous conversions they so laudly denounce.

We do not affirm that Mr. George was author of the article in the *Dunkirk Union*, only that we

are credibly informed he took the Banner of Light from the business place of J. B. Hall, without his consent. And then his intimation, in conversation with a friend of ours, that we were in the "ring of imposture," was a descension decidedly too low for our condescension. May the memory of such words speedily vanish, and the motive that prompted them rot.

To us Spiritualism is only another name for religion, science, philosophy, underlying which are genuine phenomena. Having studied to some purpose, we trust, mesmerism in its varied ramifications, psychologic laws in relation to mental influence and spirit control, as well as read with care the metaphysicians on both sides the Atlantic, we feel qualified to state that if the five senses—if consciousness, intuition and the reasoning faculties are the legitimate avenues of knowledge, then do we know there are genuine physical manifestations—genuine and present tangible demonstrations, proving a conscious individualized immortality. We further know that Horatio Eddy and Mary C. Huntton are mediums; and that their manifestations in our presence were genuine spiritual manifestations! Horatio still asseverates that the manifestations through his instrumentality are genuine, and that he will, as soon as his health permits, satisfy the public of this fact. He deprecates the course pursued by Mary and William as much as any one else.

And knowing that time rectifies wrongs, and errorists are the only real sufferers, we have no word of bitter condemnation for the present proceedings of William and Mary, but rather a heart to pity and a soul to plead for their return to truth-speaking, to truth-living, and to the daily practice of the holy principles characterizing our divine philosophy.

Spiritualism, based upon eternal principles, with science for its motto, has God for its center, truth for its purpose and the universe for its circumference; accordingly, should every medium in Christendom turn Peter, or Judas even, it would no more affect our convictions than the wriggings of the five hundred million monads that people Professor Banerman's drop of water. Ourselves a medium, we ban upon the rock, consciousness, intuition and innumerable evidences, subjective and objective, and close in the fitting words of Jesus: "I testify of myself."

How Spiritualists Need.

Need what? Charity, chief among the heavenly graces. If there is a people that ought to disrobe themselves of all self-righteousness, the shame of all external holiness, and stand aloof from the customs of an American "society," as hollow as painted and popular, it is Spiritualists. Apling and imitating better become babes than men and women. Principle is the only enduring rock; the voice of God in the soul the only divine voice; and intuition, flower of reason, the only chart that never leads astray.

Each an individuality, has the inalienable right to think, say, do just what he will, providing in so doing he impinge on the rights of none else. What business have you to fix standards, construct iron-belted, weigh others by your narrow conceptions, push your grinning ignorance into the face of wisdom, or condemn those that angels may pity and love? Jesus told those self-conceited low-pure and prayerful Pharisees, that even "Harlots would go into the Kingdom of Heaven before them!"

Oh for the spirit of toleration, the spirit of charity, and a wisdom, too, that, tracing ante-natal conditions, circumstances, social surroundings, psychological influences, will extend fraternal hands, and with the inviting voice of love, seek like the Nazarene to save. A look of tenderness, a word of kindness, a tear of sympathy costs nothing. Why then withhold them from those who would consider them as priceless blessings, dripping with the dew of heaven? As summer clouds, weeping refreshment upon the parched earth, leave the skies more beautiful than before, with the rainbow of promise arching their dome, so the soul-tears of sympathy, inspired by a true charity, not only fertilize the most sterile heart-lands, but beautify and elevate the tender natures from which they spring.

The eminent Dr. Chalmers sweetly, beautifully says: "The little that I have seen of the world and known of the history of mankind, teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through, the brief pulsations of joy, the feverish inquietude of hope and fear, the tears of regret, the feebleness of purpose, the scorn of the world that has little charity, the desolation of the soul's sanctuary, and threatening voices within, health gone, happiness gone, I would fain leave the erring soul of my fellow-man with Him from whose hands it came."

These sentiments, though from the lips of an Orthodox clergyman, we recommend Spiritualists to appropriate, "inwardly digest," and psychically assimilate.

The Baptist Bible.

All nations have their Bibles, and, to believing souls, whether Mahometan, Mormon or Christian, they are very sacred. Our Bible is a proper handy book, being used to prove war or peace, polygamy or monogamy, slavery or anti-slavery, universal salvation, eternal damnation, annihilation, baptism by sprinkling, pouring, immersion, &c.

The Douay Version, used by the Catholics, has seventy-six books. The Protestant Version, translated under the sanction of his Majesty, King James, has sixty-six books. Luther's Bible omits the Epistle of James and the Revelations of John. A. J. Davis makes further omissions in that recently published Bible, the "Arabula," and substitutes other sacred books and sundry sayings of "saints." The Baptists, long tinkering up the old book, have at length given us a new and very excellent Baptist Bible. See the following specimens:

"But when he saw many of the Pharisees and Sadducees coming to him, he said to them: 'Blood of vipers, who have warned you to flee from the coming wrath?' * * * I indeed immerse you in water unto repentance; but he that comes after me is mightier than I, whose sandals I am not worthy to bear; he will immerse you in the Holy Spirit and fire. * * * Then Jesus comes from Galilee to the Jordan to John, to be immersed by him. But John sought to hinder him, saying: 'I have need to be immersed by thee, and dost thou comest to me?' And Jesus, answering, said to him: 'Suffer it now; for thus it becomes us to fulfill all righteousness. Then he suffered him. And Jesus, when he was immersed, went up straightway from the water; and lo! the heavens were opened to him, and he saw the Spirit of God descending as a dove, and coming upon him. And lo! a voice out of the heaven, saying: 'This is my beloved Son, in whom I am well pleased.'"

Is it strange that some wicked wags compared the Bible to woman's hair, that would bear twisting, turning and doing up into many forms and fashions?

Preferring Jesus to John the Baptist—Jesus' baptismal influences to John's ablutions, we shall continue, regardless of the immemorial translation of the Baptists, to preach the gospel and baptize men with the "Holy Ghost, Holy Spirit, or, what

is the same thing, modernized, with a most excellent and exalting spiritual influence, for which we are indebted to those immortals that have us in charge.

Love.

No philosophizing, no reasoning, no compromising, no artifice of manner, can produce union of reason. Friendship knows no patchwork, no mocking ceremony. Love is deeper than all social machinery can reach. Only when we have felt it, experienced it, and been baptized into its spirit, do we love one another. Then we have no other emotions to foster but those of justice, forbearance, forgiveness, charity. Jesus, the loving Spiritualist, uttered the holy feeling in his heart, when he said, "Love one another."

Carthage, Missouri.

The Spiritualists of Carthage, Jasper County, Missouri, met on Sunday, Dec. 23d, and organized themselves into a society, to be known as the "Friends of Progress," under an appropriate Constitution, or Articles of Association, for the better promotion of the great and sublime truths affecting man's physical and spiritual condition and progress. The following are the officers elected for the term of one year: President, C. C. Colby; Vice President, S. S. Briggs; Treasurer, Chas. J. Higbee; Recording Secretary, A. W. Pickering.

How "Spiritualism is Dying out."

I spoke in this beautiful little country village last evening, to an audience of over three hundred earnest souls. At the close of the lecture I asked them if they would like to have me speak for them on week-day evenings once in four weeks the present year, as the Missionary Agent for the Northern Wisconsin Spiritualist Association. There was almost a universal response in the affirmative. Thirty-four persons appended their names to a yearly subscription paper in sums varying from ten dollars to one dollar each, the whole amounting to something over one hundred dollars. Not four persons out of the thirty-four names were Spiritualists, but desired to be, if Spiritualism is true, and they want to know. The first name on the list was that of a lady member of the Congregational Church. She put down five dollars, and is ready to subscribe more if our missionary fund gets low.

Now the next thing is to get them to reading the Banner of Light and other spiritual literature, and they will surely be on the high way of eternal progress. At this "dying" rate, how long, Mr. Editor, before Spiritualism and the Banner will be "dead"? Maybe, if you are not good at figuring, you know of some one who can cypher it out, and let us know.

LEO MILLER.

Eureka, Wis., Jan. 22, 1898.

Physical Manifestations.

On my way from Boston here I stopped at Manchester, N. H. Mr. M. Ellis and Laura V. Ellis exhibited several evenings. I attended one evening; had a Second Advent minister for committee. This man examined every part of each change of manifestation, and reported that he could not see or detect any trick or deception on the part of Mr. Ellis or his daughter, and, further, he did not believe they had any voluntary or willful disposition to deceive. And he believed there was a power stronger than Laura, even if she had been at liberty, and she was tied from beginning to the close. His report gave general satisfaction, and all were satisfied there was a foreign power and intelligence in the cabinet.

JAMES K. DEARTH.

Potomac, St. Lawrence Co., N. Y., Jan. 20, 1898.

Convention at Buffalo, N. Y.

A semi-annual Convention of the Genesee Association of Spiritualists will be held at Lyceum Hall, corner Pearl and Court streets, Buffalo, Tuesday, and Wednesday, Feb. 18th and 19th, commencing at 10:15 o'clock P. M.

It is earnestly hoped that all the ten westernmost Counties of the State (embraced within the limits of this Association) will be well represented in this Convention, as business of much importance to this missionary enterprise will be brought forward for consideration.

Mr. Geo. V. Taylor, who for three or four months past has been employed as Missionary, will preside.

A number of prominent speakers are invited and expected to attend, and contribute to the interest of the occasion.

Our Buffalo friends generously proffer their hospitalities to attendants from abroad. Brothers and Sisters, let us assemble in force at this Convention to take harmonious counsel together, and, in concert with our angel guardians, add our voices to the triumphant shout of success of this important enterprise—the sending of zealous and competent missionaries into towns and hamlets, to sow the good seed of Heavenly Truth broadcast among the hungering and famishing multitude.

J. V. SEAY, Pres. Assoc'n.

SPIRITUALIST MEETINGS.

Boston.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Summer street, every Sunday evening at 7:15 o'clock. Samuel W. Towle, President; Daniel A. Thayer, Secretary. Each lecture is followed by a Progressive Lecture meeting at 10:15 A. M. John W. McGuire, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to the Executive Secretary, 14 Bromfield street. Admission 15 cents.

MEIO HALL.—Lecture every Sunday afternoon at 3:30 o'clock. Half-hour concert on the Great Organ, by Prof. Eugene Thayer, presiding each lecture. J. S. Richards, Chairman. The Progressive Lecture meeting at 10:15 A. M. John W. McGuire, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to the Executive Secretary, 14 Bromfield street. Admission 15 cents.

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STONHAM, MASS.—The Spiritualist Association hold meetings at Harmony Hall every Sunday at 7:30 o'clock, and at 10:15 A. M. on Wednesdays. The Children's Progressive Lecture meets every Sunday at 10:15 A. M. E. T. Whittier, Conductor; Mrs. A. B. Abbott, Guardian.

QUINCY, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall. The Children's Progressive Lecture meets at 10:15 A. M. E. T. Whittier, Conductor; Mrs. A. B. Abbott, Guardian.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening at 7:30 o'clock. The Children's Progressive Lecture meets at 10:15 A. M. E. T. Whittier, Conductor; Mrs. A. B. Abbott, Guardian.

HARTFORD, CONN.—Spiritualist meetings every Sunday evening for conference or lecture at 7:30 o'clock. The Children's Progressive Lecture meets at 10:15 A. M. E. T. Whittier, Conductor; Mrs. A. B. Abbott, Guardian.

SPRINGFIELD, CONN.—The Spiritualists of Springfield hold meetings every Sunday at 10:15 A. M. at Lafayette Hall. H. H. Cranford, Conductor; Mrs. Anna M. Middlebrook, Guardian.

MAINE.—The Spiritualist Association of Maine hold meetings every Sunday at 10:15 A. M. at Lafayette Hall. H. H. Cranford, Conductor; Mrs. Anna M. Middlebrook, Guardian.

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THOA, CONN.—The Spiritualist Association of Thoa hold meetings every Sunday at 10:15 A. M. at Lafayette Hall. H. H. Cranford, Conductor; Mrs. Anna M. Middlebrook, Guardian.

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