

BANNER OF LIGHT.



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NO. 22.

WHOM SHOULD WE LOVE?

BY BELLE DUSH.

Whom should we love?—the wise? the good?
All beings born of noble blood,
Whose deeds have blessed our brotherhood?
Whom should we love?—the rich? the great?
The lord of many a vast estate,
On whom a hundred vassals wait?
Whom should we love?—the young? the fair?
Whose brows no marks of sorrow wear,
Who live untaxed by toll or care?
Whom should we love?—the true? the pure?
Who calmly all life's ills endure?
Whose ways are blest, whose steps are sure?
Whom should we love? I ask again,
And thought takes up the wondrous strain,
And brings an answer in its train.
Our love to bless the human race
Should every form of life embrace,
And good in every being trace.
The young, the old, the rich, the poor;
The beggar waiting at our door,
Each has a claim on love's bright store.
Who spurneth one, or weak or strong,
Doth his own soul and God's wrong,
Which Justice will requite ere long.
Oh human hearts that beat as one,
Learn ye to sing in rapturous tone,
Who love, well loves every one.

The Spirit-World.

Written for the Banner of Light.

SCENES, INCIDENTS, CONDITIONS, &c.,
OF REAL LIFE IN THE SPIRIT-LAND.

BY MRS. MARIA M. KING.

ARTICLE III.

Children experience trials in spirit-life in common with those in earth-life. They weep over the sorrows of their kindred in earth-life, as they become acquainted with these through sympathetic communication with friends. They cannot always have their will, being required, from the necessities of the case, to follow the employment of guarding some relative in the flesh, under the supervision of an older guardian, for a certain portion of each day, except such days as are given them for holidays. It is disagreeable to them often to follow this employment, to study and practice the method of keeping themselves in rapport with their charges; however, it is an imperative necessity that their guardians shall demand this labor of them. They are to be educated to labor, as well as to learn life's lessons through another; and the discipline which is exercised to this end is salutary.

A child that finds its nearest affinity outside its own family circle, is required to spend a portion of each day with its own family and a portion with its charge in another family. This is as agreeable to the child as though it were required to spend the allotted time in one place or locality in earth's sphere. It naturally loves its charge in the flesh better than any other one, unless it be its parents. Often it would linger around its mother or father, if permitted, and neglect the important duty of studying its lessons through another.

Could it be understood by the members of family circles from whose midst loved ones have been taken, how pleasing it is to these "lost lambs of the flock" to be remembered and frequently spoken of—not with such emotions of grief as are apt to swell the bosoms of the recently bereaved, but with the same cheerfulness of spirit as they are apt to feel in speaking of those absent ones who are not "lost" to them as these others are—they would seek to quell their emotions of grief, and for the sake of the little ones keep their memory green, and speak of them often as though they were still living, loving and dependent children. They would remind each other often of these absent ones, that no member of the family should forget that these are of the family yet, and destined to be; and their troubles would be lightened if harmony and love were ever manifested in the circle.

A childish spirit cannot bear sorrows such as mothers feel, and it is not profitable or agreeable to them to witness the intense emotions which sway the mother's spirit when she is bereaved of her children; therefore they are allowed to witness as little of this as possible until they are of an age to bear sorrow. "My mother weeps incessantly and I cannot soothe her, for she does not see me near her; so take me away from her, for I cannot bear to see her grieve." This is the language of many, very many children, who are of an age to understand the condition of mind of those they approach in the flesh.

Strong emotion is one important means in use for the development of the mediumistic powers of individuals, and therefore it often happens that mothers are comforted by the presence of their lost ones, which they are made to feel, perhaps, but momentarily, but yet so vividly that they are comforted; and the memory remains with them as an assurance of the frequent presence of the lost one.

A mother wept in deepest sorrow over the grave of a recently deceased babe. Her grief could not be soothed, as hers was a spirit whose depth of feeling was immeasurable. Her love was as deep as her grief, and the babe of her bosom that she had laid in the dust was, as it were, drawing her spirit after it to the land of souls. She knew not the comfort derived from a faith in the spiritual philosophy—from the knowledge of the presence of loved ones in the family circle whose clay mingles with mother earth in the cold churchyard. She needed comfort, and a band of spirits, her near kindred, bearing the babe in their midst, formed a circle about her and impressed vividly upon her brain the pres-

ence of her babe hovering about her. So real was this presence to her, that her grief was immediately changed to joy. "He is here; I know he is here about my head, and not in this cold grave. I shall go home and he will go with me." With this feeling vividly impressed upon her mind the mother went to her home. She assured her friends that she knew her babe had visited her at the grave; she was as sure of it as though she had seen him. Years have fled, and this circumstance is as vivid in her mind now as on the day of its occurrence. The effort was a strong one, as her friends realized that her grief would destroy her mortal life unless it was stayed.

Surprises sometimes have a very salutary effect on an individual; and it has been the practice among spirits to stimulate the progress of individuals just entering upon spirit-life by surprising them by the unexpected appearance of friends. Many mothers have buried children who have believed these children helped to swell the mass of souls doomed forever to writhe in torment in the place prepared for unbelievers. As unnatural as such a belief is, it has been enforced, and mothers' hearts have bled, uncheered by the hope which sustains those of a more congenial faith.

A mother was dying. Her kindred were gathered around her bed, and her minister was administering the consolations of the church. She regaled the sacrament, expressed her faith in the atoning merits of Christ, and died with a load upon her spirit. In her last moments of consciousness she remembered that if those merits availed for her, they did not for her son who had died unconvinced. "I shall not meet him at the right hand of God, where I expect to meet his father and sister, my parents and so many loved friends." She could not rejoice in the prospect of meeting only a part of those whom she had loved who had gone before. Thought she, "It is the will of God," and her spirit passed into the presence of a band of her kindred. "These are happy and holy, I know from their angelic countenances, but where are the others? And he is not here; it is as I expected." She was not permitted to feel grief or strong emotions of any nature now; but as she became strong, and her mother-nature would not be restrained, she asked for her son. "Where is he? Do you know?" said she to her husband, who was conversing with her, and seeking to instill into her mind a knowledge of things as they are. "I would go to him if I could, if he were in hell," said she. "We will go to him," said the father. Together they sought, as the mother supposed, a place where the vengeance of God was being visited on condemned victims. A fair landscape opened upon their vision as they traveled, and a fair dwelling appeared in its background, embowered in trees and shrubbery. "How natural everything seems," said the mother. "I am surprised that heaven is such a place. What a pleasant view! and what a fine residence!" "We will call here," said the husband; "I know the family who reside here."

"But a moment," said the mother. "I cannot wait." They entered the path that led to the dwelling, and followed it as it wound through a garden more tastefully laid out and adorned than she had ever seen. As they drew near the dwelling, one approached them in joyous mood, and welcomed them as his parents. "My mother," he said. With inexpressible joy and astonishment she clasped him to her bosom. "Is this your home? and do you dwell alone?" said she. "It is my home, and we will find if there is another occupant of this dwelling." They found a lovely woman and adopted children, who called the son and his companion father and mother. Satisfied, and with a heart full of such gratitude and praise as she had never before experienced, this mother reclined upon the bosom of her son while she recounted to him her sufferings on his account—her fears of his awful fate. He then recounted to her something of his life history in the sphere. With this experience there came to the mother a new revelation of the love of the Father to misguided men. Henceforth she looked not for such a place of torment as had haunted her visions in the past. She was set at once upon the track of rapid progress in learning the ways of God with men, and in improving her own nature.

There is an ocean, deep and broad, that separates one portion of the section of the second sphere which represents Earth, from that which represents Jupiter on the sphere. This ocean is interspersed with islands, like an oceanic surface on a physical planet. On these islands there are no human beings, save now and then a voyager pauses, for some purpose, upon them. They dot the surface of this broad ocean of rare magnetism as stars dot the firmament of heaven, apparently being but spots just skimming the surface, with immeasurable depths of ether beneath them. These are the nuclei of sections upon the spiritual sphere, derived from the Asteroidal system, situated between Jupiter and Mars. The ocean in which they are situated is the space allotted on the sphere to the great planet which was disrupted soon after its evolution from its parent, the sun, and whose fragments form the Asteroidal system. It is space, but filled with magnetic life which emanates from the surfaces about it. To a spirit approaching this space on the surface, the effect is somewhat like that produced on approaching an ocean on the physical surface. Like the ocean it appears boundless, but of varying hues, whose richness and variety surpass those of the rainbow.

A band of spirits prepared themselves to traverse this space, and visit the spiritual Jupiter. They were spirits of high circles, who had acquired a sufficient knowledge of Nature's elements and the method of appropriating these to whatever purpose they had in view, to be able to undertake an enterprise of such magnitude. There is no regulated current of magnetic life of the nature of that upon which spirits travel from a physical to a spiritual sphere, passing to and

fro across such spaces on the spiritual surface, but those who cross them must create a pathway for themselves of the magnetic elements which are rarely distributed across the broad chasm. These elements flow in regular currents to and fro across this ocean of space from the developed sections of surface which bound it on either side, corresponding to the electric currents which flow to and fro through space from one physical planet to another, or from pole to pole and all to one. To condense elements and form a pathway on this magnetic ocean, requires as much knowledge of the nature and use of all elements, and as much practical experience in their use, as would be required of an individual in the flesh to construct a pathway for himself through the waters or through the atmosphere. The magnetism filling this space bears a similar relation to spiritual planetary surface that atmospheric air does to physical planetary surface. There would be insurmountable difficulties in the way of a mortal who should attempt to walk through the atmosphere upon a path of his own construction in the present state of science on earth. Yet physical man may learn to use Nature's elements as to condense atmospheric matter and create pathways which will buoy him up, by a method corresponding to that of spirits who traverse space which stretches between spiritual planetary surfaces, and also illimitable spaces where they find no spiritual currents affiliated to their own natures sufficiently to be used by them without infinite trouble, which obliges them to draw from every grade of circulating currents in the vast "void," wherewith to create for themselves pathways upon which to visit worlds scattered here and there over the universe.

No little curiosity prompted to the voyage that this band were about to undertake; but they went accompanied by teachers whose business it was to assist them in making their way to the further shore. It was their first attempt to make the entire journey across; their previous experiments in navigating space having been confined to smaller areas. The experiment was undertaken with the certainty of its being successful; as lessons in spirit-life are well learned—principles well understood, and made practical by experiment, before a student attempts anything involving such principles, wherein failure would be disastrous or discouraging. It matters not to relate the incidents of the journey, or attempt to describe the emotions of those who, for the first time, launched themselves on the broad ocean with the design of reaching the further shore, without chart or compass, or even a bark in which to sail—whose chart and compass were their knowledge of the character of the magnetic elements of the surface they sought, and whose bark was to be a current attracted together by the united force of the whole party. They could enjoy themselves on the passage as the oarsmen enjoy themselves in propelling their boat, having learned the use of the oars so perfectly that it requires less labor and attention to use them than when they were first learning their use.

To explore the surface of the spiritual Jupiter and study the manner of life, customs, &c., of its people, was one object in view in undertaking their journey. The limits of this article will not allow of a narration of their travels and experiences; however, some facts may be stated illustrative of the status of this people. They found no circles corresponding to the first and second in their own section of the sphere. This was sure evidence that the planet Jupiter was far in advance of Earth. The forms of society, the methods in use for the management of the lower circles, &c., corresponded with those prevalent among their own people. They were received with heartfelt welcomes wherever they went; and they felt that their home was, indeed, wherever they found brethren of the race of man.

The scenery of the surface was more uniformly beautiful than that of their own section, and the products of greater variety and more abundant; which circumstances were sure evidences that Jupiter's surface is more highly developed than Earth's. They searched for evidences of oceans and seas on the physical surface of Jupiter. They discovered that the oceans of Jupiter were seas, compared to the oceans on Earth's surface. So highly productive was this spiritual surface of rare plants and beautiful birds, that there was no section they could discover where these were not; even the spaces representing sea-beds and rocky ridges, were beautified with the products of the fertile sections. The whole surface was a garden, comparatively, and the whole people a comparatively highly developed people.

People crawling about upon a physical planet, with no wings to propel them swiftly through the atmosphere, with no power to overcome the gravity of their physical bodies, which enchains them to the surface, can scarcely realize that it is possible for spirits to "fly on wings of light" from sphere to sphere, from sun to sun of the vast systems of the universe, after they are educated into the method of doing this. With electric speed they travel, because their bodies are magnetic substance, and are propelled by magnetic forces which are regulated by will-power, as the motions of the physical body are regulated by the will. The creeping worm that waits to emerge from its grosser state and soar joyously through the air, fluttering above every flower, appropriating its fragrance, attempting vast heights, and scorning the grovelling condition which was the cradle of its existence, typifies man in his physical and spiritual states. He comes forth a worm, and creeps over the physical surface for a season, and then, like the winged insect, he emerges from his prison a free spirit, and soars, at length, whithersoever he will. None may set bounds to the ultimate power of a spirit, or limit the scope of its ambition. It ventures through deeps of unexplored oceans of knowledge, and still sees beyond deeps on deeps, fathomless, immeasurable. It soars through heights on heights of celestial wisdom, and sees beyond heights on heights, stretching to the very seat of the Infinite, and yet it ventures on, forever soaring.

The Lecture Room.

The Inspiration of the Past and the Present:
WHICH IS DIVINE? AND HOW DO THEY DIFFER?

A LECTURE BY MRS. N. L. BRONSON,
In Music Hall, Boston, Mass., Nov. 20th, 1868.

Reported for the Banner of Light.

A large audience listened with evident interest to the able address, a brief synopsis of which we give below.

The subject announced for the foundation of her remarks was: "The inspiration of the past and the present; which is divine? and how do they differ?" The lecturer stated that, in considering these questions, she should by no means attempt to confine herself to any given limit of divine inspiration, simply because it had been acknowledged as divine, or because it had been given to us, from one era to another, as a gift from God. All those powers, and their effects, to which God had imparted mind, thought and reason—all those, in the name of the Giver, were divine.

The Bible, the history of the old Church, the history of the Jews, the history of past events, may be received as the light of inspiration, but the events which, one after another, show themselves along the ages, and impart an imperishable influence to them, are, also, to be received as the inspiring power of the age to which they come. In each one we find the divine light which inspires man to acts, deeds and purposes, beside the mere assertion of intention. It is sheer nonsense for an individual to acknowledge, as divine, anything which he dare not put in practice; but, on the other hand, that which evinces life and power, that which evinces a talent exerted for the truth, is to be considered as bearing the highest and holiest signet of divine authorship.

In the inspiration of the past we find the laws there given to be necessary to the higher development of mankind, and the answering of the needs of humanity. In each one there was a relative light to every heart by which it appealed to the receiver, so that it was impossible to sever the ties which held all together. Moses upon the mount, with his law, breaking and removing those of his adversaries and opponents, was inspired by the needs of his time; and in each of his rules of action we can trace branches coming out, day by day, and showing themselves akin to the laws we find true in our times. Every need which brings within it a supply—which brings within it the power to convert shadow to substance, theories to demonstration—such, under each and every circumstance, belongs to us as a divine gift from God. Thus God has inspired man, in all ages, to action, in the labor to discover the newest and best methods for the supply of human necessity. As we gaze upon the pathway of the race, as it has climbed the winding staircase of progression, and find, at every stage, something new demanded, and hear the Church calling for more light, calling for a broader platform to stand on—a religion which shall appeal to the heart, we shall see, in every case, that want, that new need, going out in prayer to God and inevitably receiving his answer.

There was nothing in the past more divine than that which exists in the present. The Mahometan believes his religion to be the true one, and to him there is as much truth in it as is contained in the Moslem Dispensation to the conception of its followers. In each is contained the same light, which is fitted for the capacities of the different receivers. We might conceive Mahomet to be as divinely inspired as Moses, leading his followers as kindly out of darkness as Moses led the wandering Israelite. The Hindoo mother who casts her child into the black waters of the Ganges, she, too, is divinely inspired. She gives her child to the beasts of the river, but the Christian mother—standing on the higher plane of intellectual development—if her child has not experienced the rite of baptism, consigns it to a grave deeper and darker than the Ganges, and a hell infinitely more terrible than the doom of the mere physical body, in the case of the Hindoo. In each the same fire is burning, only in a differing degree, diffusing its light and warmth through the mother's heart. One, in the name of her God, gives her child to the Ganges, and the other, in the name of her Jehovah, gives her child to the grave. Both are parallel cases; each stands upon the same platform, and neither can censure the other. The varied springs of action, in all humanity, are but so many links binding all in one. The man who is filled with ambition, love of distinction, is the instrument of inspiration to answer the demands of other hearts; the sentiment which leads him thus to strive in itself divine, for it is a gift from God to man. These sentiments, which take the shape of love for distinction, or longings for power, are only, after all, the results of a law divinely inherent in man's being, and, in their showing, must conform themselves to the shape of the channel through which they pass.

Confucius, five hundred and fifty-one years before Christ lived, was inspired by a want among men for a more comprehensive platform and a purer religion than then existed; and God inspired him to give to the race that broader religion which put away the old revengeful rule embodied in "an eye for an eye, and a tooth for a tooth." He outlined the truth, and, after him, Christ was divinely inspired to make that religion manifest to man, by embodying its precepts and living its eternal principles, which shall exist on the book of time forever.

There is in humanity a divinity which shapes humanity; but that which is in the name of God must of necessity be inherent in the soul. The great ones who in the field of harmony have given forth heavenly song, poets and scholars who have answered the great wants of the soul, and all other achievers of good to man, have been

divinely inspired—but in proportion as they possessed the inherent power to receive. Were they any less divinely inspired because their works and their lives were among us, and subject to the limit of our conception? Would they be more so, if they stood afar off, clothed in the mythological garments of the past? The inspiration exists in the subject; and there is none outside of it, no matter what the age. The inspiration of God must have the avenues of human thought, reason and intelligence through which to make itself known to mortal senses.

The inspiration of the past strives to act upon the mind of to-day by means of mystery and darkness, rather than by appealing to the light of the living present. As we look backward in time, toward the Pagan worship, we find the state of religion but another name for slavery—slavery to the commands of the High Priest, proclaimed in the name of hand-made idols of wood and stone, but which to the worshiper's understanding were divine. The Christian world received the testimony of those who came, claiming to be divinely inspired, in the name of God; but, refuses to receive those who come in the name of a great need of humanity. Thus religion is more successful when robed in mystery; but when the time arrives in the history of man that he shall stand upon a basis from which he dares to examine all things, and shall feel himself divinely privileged to see if they are adapted to his needs, then mystery will gradually fade away, and the glory and warmth of truth will come with redeeming power. One in the bonds of the Church might find the divine inspiration in the mythological garments of the past, might feel it nearer his wants, and in its name bow before God's altar. But when a man receives the light which enables him to question the teachings of the ages; to inquire whether it is possible that the book of revelation closed years ago; whether it is possible for man to have been created and sustained on earth as recorded in the Biblical account; whether it is indeed possible to inspire one man or one generation and not another, then the veil is being torn from his spiritual vision by which the past has ignorantly or willfully separated the kingdom of light from that in which we are. When man becomes satisfied that he must be an angel here, if he would be one also on the other side of the slight veil, then, and not until then, does he present itself clearly in the mental vision, that there is nothing in the inspiration of the past which has not repeated itself in the nineteenth century, although on its appearance in every age it is clothed in the garments which the age gives to it.

God does not shape divinity to our wants, but leaves us to feel the want and shape the cure ourselves. Jesus did not in the name of God heal the sick and minister to the needy, but in the name of the needed blessing of health; and humanity has made him God, and placed him upon the throne—one with the Father. Moses, Confucius, Christ were inspired of their duties to work out a cure for the expressed wants of their era. The inspiration of Paul, which manifested itself even to the curing of disease by his garments, was no more an inspiration than is that of Dr. Newton and the healers of to-day. Each one labored in the order of time—then in the name of the needy, and to-day in the name of the angels. God makes not his divinity sure to us—we must make it sure for ourselves; it takes to itself our needs, and from the crucible they come forth, refined gold, bearing the impress of the God within ourselves—no higher.

Where then, said the lecturer, should we seek for the source of inspiration? Everywhere! The Christian looked for it outside the world; the convict saw it outside his prison bars, but if to him some kind soul should bring a spark of love embodied in words of consolation, his soul would cry out: "Oh God! I have found thee—then hast come unto me in the image of my brother." The wife of the inebriate, inspired by her need, praying for the spirit of sobriety in her husband, would recognize God as the spirit-inspiring man, the instrument, were any one to bring home that husband in a state of reform. Man was ever the agent of God, through whom he showed himself to the race. The Church took us away from the world, and told us to look beyond the stars for a deity. If a child thus instructed should ask its mother, "How does he rule?" she would answer, "With all his power and love." "Does he love us?" "Yes." "Why then does he suffer injustice?" "It is his will." "Do you know God?" "I have heard him in my closet; I have communed with him in prayer." That child might grow up a sinner, wholly unconscious of the presence of a deity whom it had been taught to be so far away; the mother had educated it to look beyond itself for its God; it had no inherent strength, but depended blindly upon something beyond its reach for inspiration—it had no consciousness of an image within its soul resembling its God. So the whole Christian Church had not the power to bring its religion into practice; they were reaching beyond what they could comprehend, in search of the incomprehensible—that which led them to say: "I know God, but I have him not." This feeling had led to the establishment of creeds—strong walls to protect cherished opinions; but only as truths were sown broadcast over the world, could human souls be filled with eternal joy.

But some might say: "There are two classes in life—one producing a tendency to good and the other to evil, whose works conflict with one another, all along the ages. How about them?" She (the lecturer) would answer: "The same God is the creator of the victor and the vanquished; according to their capabilities for acceptance they receive their ideas, and go forth to defend them. Who inspired Parker to clear away creeds, and to make religion like the sunshine? He was inspired by a love to humanity—which existed where? In a mystery? Yes, one until it lives in our souls and shows itself in our works. Who inspired Garrison and Phillips in their long strug-

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Afraid of his Shadow.

The editor of the Worcester Gazette has apparently been passing through a series of "convulsion fits" over a recent discourse in that city by Prof. Denton, a full recovery from which we sincerely hope may prove a double advantage. He must be one of those persons of whom we had something to say of late, who are afraid to hear the truth, for fear of unsettling their long imbedded prejudices and habits of faith. Prof. Denton's subject was "The Rule of Right"—an excellent theme to make an excellent discourse on, which we have no doubt the speaker did. The animus of the critic may be understood by quoting a single sentence at the very threshold of his remarks: "We are not disposed, by frequent notice of them, to magnify the utterances of this gentleman on his favorite and peculiar theme." The editor laments, however, in a strain as low as any of Jeremiah's, that, in a city of the size of Worcester, some "two or three thousand inhabitants, male and female," should assemble on the evening of "that day" (Sunday) which gets its authority from the Bible, and is consecrated, not alone by association with that record of holy thought and word and deed, but "with all that is highest and best in human experience," and should find "peculiar satisfaction in hearing the ribald abuse of irreverent skepticism regarding that Bible."

The editor evidently has borrowed the quill of some Orthodox minister. No such style as the above runs from the practiced pen of a journalist who is even with the moving and living things of the age. He speaks dolefully of "unsettling the faith" of his hearers; but if they chose voluntarily to go and hear a discourse full of "ribald abuse" of the Bible, manifestly they did not have a great deal of faith to part with. He alludes to "the great verities on an acceptance of whose authority the very safety and perpetuity of society depend," and thinks it the solemn duty of the press to "warn the people" and "exhort them to careful and deliberate consideration," in view of public discourses which they attend upon only to "hear the ribald abuse of irreverent skepticism." There is a "power" of pure canting in this, employed in the interest of the clergy and their ecclesiastical establishments. But the stunning series of canting sentences which follow, we will not attempt to make room for; as the writer wishes to say as little as possible of Prof. Denton's actual discourse, so shall we give as small publicity as we can to any such high-flying rhetoric on the theme of Christianity as this writer is too evidently satisfied with having compassed. But in claiming for the prescribed church faith a harmony with the wonderful discoveries of science during this century, as if, for instance, the literal belief in the Mosaic story was in any sense compatible with the plain revelations of geology—the writer asserts what is not true in the gross nor in any particular, and seeks to make out a case against Prof. Denton by using weapons which Prof. Denton employs with the greatest effect against him.

What he says, however, in praise of the "Bible," as if he had somehow absorbed all its virtues and "skepticism" knew absolutely nothing of the same, he says without fully understanding his words. As for setting up a collected body of Scriptures as an object of worship, Protestantism began with scouting the very idea. Free interpretation, according to every man's conscience, is the rule of Protestantism. If it had any individual meaning and character in its establishment, it was that each had the right to read and interpret the Scriptures for himself. Was the worship of saints, images and tokens denounced, only that a book might be set up in their place? or the Pope abandoned that the Priest might supplant him? If virtue is virtue, is it of no account except when found described and depicted in the Bible? There is a great deal of cheating in this business. If purity, and truth, and virtue, and goodness, are the things really sought, then are they not to be taken wherever found and wherever presented, and duly made the most of? Does the Bible prescribe any "rule of right" at variance with the eternal principles that lie underneath these qualities? And if it does, is it not about time to question the authority of writings that are set up in opposition to these "eternal verities"? Will the Worcester Gazette have the Bible before these, or these before the Bible, supposing it to be forced to a choice?

When it assumes to talk of those few and simple rules of charity, of humility, of trust, of forgiveness and of love, which are the essence of Christianity, and to recommend them to all as the true standard of conduct—there is no difference between us; and we undertake to say, none between that sanctimonious critic and the discusser whom he criticizes. The difference does not lie there, but at the point where the critic would use these high and deep principles of Christianity to turn an ecclesiastical wheel. And all this canting and plodding moralizing is for no other purpose than to magnify church power at the expense of the reason and the conscience. Orthodoxy would cripple and restrain these just as rigidly as Papal authority ever did it before the creed of Protestantism became known.

The Other Side.

We observe that a Mr. E. P. McCreary, who was for two years a prisoner among the Comanche Indians, has been offering a petition in the Rhode Island Legislature, praying that "in view of the recent report of Col. Evans, of the destruction of a Comanche village, and of the consequent suffering thereby entailed," the Legislature would instruct the Senators and Representatives from that State in Congress, "to inaugurate a more Christian policy toward our native Indians." Now if this is the feeling of a man who passed two long years in captivity by an Indian tribe, it strikes us that there are at least two sides to a matter which is just now being made out as having but one. Here is a prisoner, just released, who prays for a Christian policy toward his captors. There is yet room for debate on a question that interested parties cannot suddenly close.

Banner of Light Seances.

[See Sixth Page.]

Nor. 10th, 1868.—The invocation on this occasion was full of earnest meaning. The spirit rendered thanks for the existence of such men as Phillips, Garrison and Bright, who dared to publicly speak of wickedness in high places.

Among the Questions and Answers, one answer requires especial notice. It is this: The spirit stated positively that there were between twelve and thirteen millions of Spiritualists in the United States, although many of them dare not admit their belief to their friends. The answer was in reply to the statement in the dailies that Andrew Jackson Davis had given it as his opinion that there were but four million two hundred and thirty thousand of this persuasion. (Other important questions were answered.)

Henry Jewell, who said he was born in Salisbury, Mass., and died in Savannah, Ga., at the age of seventy-eight, returns for the purpose of communicating with his sons, Thomas and Stephen. He discussed the late civil war—talked plainly; said the negro was not half liberated; that Massachusetts and other Northern States gave the South a bad legacy when they handed over their slaves to her, etc., etc.

Susie C. McDonald, of Scotch descent, aged seventeen, was the next spirit who manifested. She believed in Spiritualism, she said, and was in the habit of reading the Banner of Light, Mr. Davis's works, and other spiritual publications; and she told her friends that if perchance she should find it true, when she passed on, she should return in such an unmistakable manner that they could not doubt. If such conversation did actually take place, will the friends alluded to post us up?

James Clary next reported himself as going to California, enlisting under Col. Baker, and getting shot. He wants to get a communication to Taunton, Mass. He showed marked characteristics while speaking, enough in our opinion to have fully identified him, had any one been present who knew him in the form.

Nor. 12th.—This seance opened with a beautiful invocation, after which the usual questions were put, and spirit answers given. The answer in reply to an article in the Christian Repository, which article was read by the Chairman, elicited marked attention. It will be found reported verbatim in this issue, as well as other interesting questions and answers.

Maria Elton Perry next controlled the medium. Said she was born in Chelsea, Vt., and died in Philadelphia fourteen years ago—aged 26 years. The history she gave of herself was a curious one. Will some of our friends hunt up this case, and forward any information they may obtain? The lady was undoubtedly a medium. Her statements conclusively prove this. She earnestly implored her friends to gain wisdom now in the Spiritual Philosophy, as, from her standpoint, she could clearly see that it would be of vast use to them in the great hereafter.

Jared Ellis, Titusville, Penn., says he is desirous of communicating with his wife and brother. He informed us that he had been "dead" a little over four months; that is, had changed worlds. The last spirit who manifested at this seance was Hiram Marble. He seemed to be perfectly satisfied with his new abode, and was still firm in the belief that he was not mistaken in the course he pursued during the latter part of his life here, although many Spiritualists and others thought he was. He says a wiser power than himself impelled him on, as will be fully demonstrated in the coming time.

The True Justice.

The French courts have struck the marrow at last. Hitherto, when a betrayed and unhappy girl is driven by want and madness to destroy the fruit of a passion not regarded as legitimate except under the mummery of statute and priest, she has been roughly laid hold of by the public authorities and handed over to as speedy a punishment as could be meted out to her. In all such cases, only the unfortunate girl becomes the object of condemnation and punishment. The Hester Vaughn tragedy led certain persons, who make it their vocation, to look more closely into the modes of dispensing justice, and with a result not altogether expected even by all who took a willing part in the same. The poor girl's pertinacious determination not to reveal the name of her betrayer, by whose direct agency she had been brought into her state of woe, only excited a profounder sympathy for her situation, while it likewise provoked many sharp inquiries as to the right of the guilty partner to screen himself from his just share of the consequences. Possibly a few such glaring instances of injustice will avail at last to direct popular attention to this most important point, and we may then get at something like an equal distribution of a penalty which one person, and she always the most helpless, is forced to bear alone.

A case has recently occurred in France that pretty well illustrates the observations above made to our readers. A young girl went from a distance to live in the family of a married man, a manufacturer of embroidery. After a time, her friends suspected a criminal intimacy between the man and herself—and endeavored to procure her removal. She stoutly denied the charge, however, and insisted on continuing where she was. Time passed on, and circumstances gave their suspicions the character of facts. She appeared evasive, and then suddenly the symptoms disappeared. The case came to the notice of the authorities, and the girl was taken in hand. But, be it noticed, not the girl alone. The partner of her guilt was arrested along with her, and both were held for trial. The case duly came on, and the evidence brought about a conviction. But it was not such a conviction as we are accustomed to in this country. The girl was acquitted—but the man was found guilty. She went free; he was sent to prison for the term of ten years, to be devoted to hard labor! There is the difference between justice in one country and in another.

Now let our laws be so amended, obediently to the spirit of reform which is abroad, that in every such case the girl goes free and the man gets the punishment—or at least so that the man shall share in the penalty which he would cowardly bring down on her head, and we shall have reached a stage of progress in a most important matter. It is shockingly wrong that so unequal a measure of punishment should be meted out to the party which is the defenseless one.

Mining.

The New York Tribune prints an account of Mines and Mining in the "Washoe" or Carson River portion of California, (geographically a part of Nevada,) prepared by Mr. J. Winchester, a persistent and energetic miner in different parts of the Pacific region. It embodies more precise and pertinent information with regard to mines and mining in that quarter than we ever before met with in so narrow a compass. We sincerely hope that Mr. W.'s sanguine expectations of speedy and ample returns to the miners of his section (himself included) will be realized.

Lycium Entertainment.

On Wednesday evening, Feb. 3d, 1869, the First Children's Progressive Lycium, of Boston, gave their third entertainment for the current season, at Mercantile Hall, Summer street. Despite the severe storm the house was well filled, and appearances indicated that with a pleasant evening the hall would have been crowded to excess. The previous reputation of this Lycium for presenting and carrying out a good programme of exercises was fully sustained on this occasion.

The performances commenced with instrumental music by the orchestra, followed by the farce of "The Spectro Bridegroom," under the auspices of the Literary Club connected with the Lycium. The characters were represented by Messrs. T. M. Hawley, W. L. Lovejoy, C. W. Sullivan, J. M. Choate, G. H. Woods, and J. Griffin, and Misses Lizzie M. Ford and Hattie L. Teel. Then followed a song, "Dreaming of Home and Mother," by Misses Ella Whitney and Annie Cayvan and Messrs. W. L. Lovejoy and G. H. Woods. Charles W. Sullivan and Miss M. A. Sanborn sang "Matrimonial Sweeties," and, on being entered, "Mr. and Mrs. Snibbs." A series of musical tableaux, entitled "Father, Come Home," was then presented, in which Misses A. L. Davenport and L. M. Ford and Messrs. J. Choate, J. Hartwell and W. L. Lovejoy took part, assisted by an "invisible choir." Arthur Hodges danced a hornpipe, in costume, which was *encored*, after which the orchestra favored the audience with various selections. "The Hunter's Daughter" (puppet opera by Prof. J. W. Turner) followed; the characters being sustained by Messrs. C. W. Sullivan, J. Walcott, H. O. Harrington, A. Morton, Misses M. A. Sanborn, E. J. Orent and Mrs. E. Manson.

The performances of the evening concluded by a grand target march, with recitations and tableaux, in which the various groups were represented by their targets, and each bearer recited verses appropriate to the name of the group. The participants in this exercise were Misses A. Manson, N. Chubbuck, M. Pearson, A. Davenport, E. Quayle, C. Stone, G. Blackmar, H. Melville, G. Cayvan, N. Chittenden, E. Newhall, L. Warren, L. Chubbuck, E. Thomas, A. Carey. The recitations and march closed by the song "Our Lycium, 'tis of thee," by the entire company.

The Committee of Arrangements on this occasion consisted of D. N. Ford, Conductor, Miss M. A. Sanborn, Guardian, Miss M. F. Haynes, Assistant Guardian, Mr. G. W. Metcalf, Musical Director, Miss E. Fessenden, Assistant Musical Director. Scenery by Josiah Walcott.

Everything passed off finely, and we congratulate our Lycium friends upon their success, as far as the satisfaction of the audience was concerned, which was manifested in frequent applause.

This Lycium is to give a Grand Masquerade at Nassau Hall, on Thursday evening, Feb. 11th. Those desirous of attending will find subscription lists in the hands of D. N. Ford, Miss M. A. Sanborn, 686 Washington street, Miss E. Fessenden, 66 Carver street, M. T. Dole, Charleston, and Hattie Tool, Cambridgeport. Music, Hall's full quadrille band.

For the Banner of Light. THEODORE PARKER.

BY E. R. PLACE.

[From a manuscript poem, entitled, "The Gospel of Nature."]

A few who fill the preacher's place of power,
Hear sweet-voiced Nature singing in her bowers,
Calling her children to the fount of truth,
Where rise the springs of everlasting youth;
A gospel preach for all our human needs,
As rich with nature as the earth with seeds.
I knew one such. By narrow street uncramped
His noble brow with regal thought was stamped,
A vast endowment of high learning's part
Was rivaled only by his wealth of heart.
What foe of man escaped that searching eye?
Where crept the doom, he raised the warning cry.
The bold appeal for liberty for all,
That rolled in power through Musie's ample Hall,
In widening circles thrilled the Northern air,
For slavery's onus, though in religion veiled,
All cant and sham, though in religion veiled,
With downright sense, heroic, he assailed.
The Father's love for all His love hath made,
Ran through his speech like waters through a glade.
At times, like some stern prophet of the past,
For truth he smote, a stern iconoclast;
By times, again, at human wreck or woe,
Through fearful eyes his weeping heart would flow.
Of perfect purity, by perfect Maker blended,
For perfect use, and perfect ends intended,
Man was revered, in what he could and would,
As well the glory where to-day he stood.
The Father-Mother of the race had chafed
All souls to His; so heavenly heights are gained.
The poor he sought in all the gloomy passes,
And warned the rich to heed the "dangerous classes."
To patriot exile, hunted, or oppressed,
His heart gave greeting and his couch gave rest.
How oft, beneath the plying moon and stars,
With soul all terror, and with back all scars,
Gilding so shyly through the evening gloom,
Past priest and church, the high man's blessing room,
The hunted slave slipped through the opening door,
And found, awhile, the chasing herds of war.
What then his sign, whose heart as Christly burned?
Certain old dogmas of the Church he spurned!
Jesus he loved, as all-excelling friend,
Thought of the race, did yet the race transcend;
And showed how far the human soul may grow,
What loftier heights our lagging feet may know.
Yet nothing know he of the "cross," save when
It led in knowledge to the "glorious" men;
For less he held all Scripture, Old or New,
Than the deep soul, where older Scriptures grew.
Yet his faith divinely strong and grand;
As sure the child, God hold his trusting hand;
No noise without, no howling storm of sin,
Could drown the Father's cheering voice within.
The mighty fields of Nature and of man
His faith baptized as all perfection's plan:
While we with trembling barely hoped the best,
In "Absolute Good" his trustful soul found rest.
With reverent mind he saw the Father's face
In fields and flowers, as in our budding race;
And they who drank communion in his prayer,
Whose tones of joy moved sweetly on the air,
Felt a warm current of supernal life
Flow through their hearts, and hush his angry strife.
And this the man whom *securities* prayed their God
Eclipse with madness, or the grave's cold sod!

"At Burlington, Wisconsin, there is now lying in a trance a young girl fourteen years of age. She told her parents she was going to sleep, and that they must not bury her, as she should not be dead. Then she apparently died, but since that time, for nineteen days, she has been in this state of trance, in her coffin. No trace of life can be discovered about her, only that there is no sign of decay, and only a sinking away of the cheeks, as there might be in any case from so long an abstinence from food. The case is attracting much attention."—*Exchange*.

Superstition will drive common sense out of one about as quick as any malady we know of. The above is a clear case of possession. The subject needed the same tender care and protection that any good parent would, naturally bestow on a child who required more than ordinary attention. How stupid and inhuman to put her in a coffin, and probably in a cold room! Life not being extinct—as there are no signs of decay—the body should be kept in a comfortably warm place till its own spirit can again resume its place and reanimate the functions of the body.

Labor Reform Convention.

The proceedings of this Convention, recently assembled in this city, were of marked interest, and were given wide publicity through the daily journals. Among the speakers were Mrs. Daniels, Mr. John Wetherbee, Prof. Denton and Wendell Phillips. It was claimed by one of the speakers that the same principle underlies chattel slavery and the present system of labor. Prof. Denton remarked that the negro had been made free, an advance had been made in theology, and now it is time to give justice to the laboring man; and justice meant more rest, recreation, culture. It also meant that the laboring men should have a larger portion of the products of their work. Politics, he thought, could not help the labor reform, except by preventing its enemies from doing it harm. The laboring man wanted more for what he did, and his hours of labor should be shortened. Any system that enabled one man to live at the expense of another man's labor, was a false system; and the time is coming when all will be obliged to labor, be they possessed of wealth or not. The time is also coming when the taking of interest for the use of money would be regarded as a crime. Every one who takes from society anything for which he does not render an equivalent, is a thief. Mr. Wendell Phillips coincided fully with the views of Prof. Denton, but he regarded the labor question as one wholly practical, and therefore sought to harmonize the interests of capital and labor in the easiest way. But the burden of the whole talk was, that labor ought as speedily as possible to receive a fair equivalent for its invaluable services to society.

The Journalist Profession.

We have broken down the old limit of the "three learned professions," and instituted several more, of which journalism is neither the last nor the least important. Not every man can write up the columns of a first-class paper, any more than a woman can by nature drive a chaise or throw a stone at a pig. Training is of prime necessity in coming to this calling. And upon that must be laid a mass of varied information, accessible at all times for argument, illustration and enforcement. Then whatever the journalist's matter may be, he should become the master of a popular and easy style, capable of bearing weighty thoughts on its bosom, yet as flexible as floss and as nimble as Ariel himself in his graceful talk. Not every first-rate lawyer could make a first-class journalist; and not every person who can write an avowedly "able article" is generally adapted for the versatile and never-ending labor which presses on the journalist's time and hands. And the more the work, the more brisk and bright he must needs grow under it. Readers generally give small thought to what they actually demand of the class who instruct and entertain them in their favorite journals. Yet there is a vast amount of work performed on their behalf with incessant patience, and qualifications are required in those who perform it such as go with very few of the other professions.

The Ritual Movement.

Ritualism is coming out strong and doing its best. An English writer, in the last *Atlantic*, discusses its aspects and tendencies at home, and surprises us with his details of the system, as it becomes ramified through society. In one respect it has begun right, and precisely where Ignatius Loyola did, in the matter of simplicity of life and practice among the priests. The societies that are bottomed on the movement aim at a wide variety of improvement for the people, not leaving out of view the cause and comfort of the working man. We have, of late, read a number of letters in our leading journals from England, all agreeing in the statement that the English Church is threatened with a fearful convulsion by its agency. Whether it will carry its subscribers at last over to the Church of Rome, or come out, as threatened now, from the English Church, and set up an independent establishment, is a question that exercises many minds. There is really danger, however, of the disruption of the Church Establishment. Ritualism makes very strong friends where it makes any. It is, beside, a pleasant half-way house between Episcopacy and Rome. Then it appeals to the imagination, and to those various faculties of the human mind which delight to be approached in this sensuous and emotional manner.

Music Hall Meetings.

Mrs. Cora L. V. Daniels closed a successful engagement at Music Hall, Boston, on the afternoon of Sunday, January 31st. A very good audience was in attendance, notwithstanding the threatening aspect of the weather. Her subject, as on the two previous occasions, was "Clairvoyance," or clear wishing or thinking. She closed with a beautiful inspirational poem entitled "Immortality," which we hope to print at some future time. These inspirational discourses were appreciated so well that the management have reengaged Mrs. Daniels, who will again appear on the platform of Music Hall the two last Sundays in April, which will be the closing lectures of the season.

Next Sunday.

Moses Hull will deliver another of his characteristic discourses, truthful and cogently put. On the 21st of February Mrs. A. A. Currier, inspirational speaker, is expected to lecture.

A "Christian" Convention.

A Convention of "the friends of God and our Country" was called at Columbus, Ohio, for last Tuesday week, to consider the "claims of God and the Christian Religion on our State and Nation." It is the old cat under the very same heap of meal. The call states that the purpose of this assemblage is to secure a "recognition" of God and the Christian Religion, in the Constitution of the United States, to require moral qualifications in civil officers, and the observance of the Sabbath by the departments of Government. We shall have lively times for dissenters, when this class of bigots get the upper hand. Men and women will be apt to cut their hair by law, and we should not wonder if special excitements were selected for this duty. If this class of zealots wish an open trial of their dogmas, they can have it to their hearts' content. They will find it hard to put the blinders on the eyes of the American people now.

New Music.

Oliver Ditson & Co. have just published the following new musical compositions: "When a man's a little bit poorly," comic song, sung by Cousin Jedediah of the Continental Vocalists; "Beautiful Bells," song and chorus, words by G. Cooper; "The Upper Ten," as sung by Linkard; "Tomahawk Galop"; "Through the Jessamine," words and music by Claribel; "How Beautiful the Light of Home," by Dexter Smith, music by P. S. Gilmore; "Skating Rink Waltz," by J. W. Turner; "Beautiful Love," song and quartet, by C. A. White, with a beautiful lithograph female figure for frontispiece.

Literary Criticism on our "Harp."

The February number of *The Radical* contains the following favorable criticism of the new Spiritual song book, *The Harp*, recently issued by us. We will here say that the work is meeting with very general favor and is having a large sale.

"The first thought that possesses the mind in looking into this book is life, earnest life—not death; life in its crises, in its most vital and important phases; life when it is deepest in solemnity and hope; living truth instead of mouldy and crushing superstitions. In music and verse, this is the most prominent characteristic. The words, blindness, malaria of piety, cant and rail, the gloom of fraud will regard, *The Harp* as something of a feast. It is full and gushing with sentiment. It deals with sympathy and affection—the domestic graces and virtues. The bosom consecrated largely by the spirit of family will delight in these tunes and their words. They will teach their children in them. Here are songs and phrases for the sublimest themes—justice, philanthropy, patriotism, temperance, kindness to the needy, charity to the erring; and for all principles and elements that uplift, chasten, console, and beautify life with wisdom and love. So great a proportion of the book is pleasing, we leave the office of criticism to other hands. We like 'The Harp.' It does not differ from other similar books so much in its music (much of which has appeared before), as in its modernness, and its availability for present culture and inspiration. Let it supersede the ancient, coarse, severe, absurd, abominable hymns that have so long insulted common sense, and outraged the finest emotions of the heart."

Can Such Things Be?

Strange reports reach us from Tallapoosa County, Florida, to the effect that a man named Lightfoot, who has been in a trance for thirty days, has awakened with the power to cure every manner of disease by simply touching the afflicted person with his hands. He has already worked several miraculous cures, and his house is thronged with daily applicants for relief from the ills that flesh is heir to. Report says that hundreds, perhaps thousands, are camped around his house waiting for their time to come, and the crowd has been so large that numbers have been compelled to return to their homes without seeing the great physician. Hitherto he has positively refused to receive any compensation for his services, but we understand that his family are now receiving donations from those whom he has cured.—*Norfolk (Va.) Journal*, Jan. 22.

"Can such things be?" Why, yes. You doubt the cures of Jesus, the medium, the moment you query similar cures in a similar manner to-day. Call and see Dr. Newton, on Harrison Avenue in this city, who heals by touch, as thousands of witnesses can attest.

Spiritualism in Maine.

A correspondent writing to us from Cape Elizabeth, under date of Jan. 25, 1869, says that the cause is rapidly advancing in that place, and that spiritual meetings and circles are being held, awakening much interest. Mrs. M. A. Archer labored there for seven Sundays with good success. The clergy of the place are making great efforts to keep the light from spreading, but nothing can stay its progress when once it has begun to shine. The people have also been addressed by Mrs. A. W. Smith of Portland, to good acceptance. Jabez Woodman, of Portland, an earnest worker in the field of reform, has also spoken in Cape Elizabeth, scattering the seed of truth broadcast. Many who received this light for the first time, have since regularly attended the lectures of Mrs. Bronson in Portland.

Movements of Lecturers and Mediums.

E. V. Wilson lectures in Syracuse, N. Y., during February.

Prof. J. Madison Allen will lecture in Elkhart, Ind., until further notice.

Dr. P. B. Randolph, who has been lecturing in the West the past six months, has returned to this city, and can be found at No. 46 Pleasant street. He is ready to answer calls to lecture.

Mrs. H. E. Wilson will speak in East Boston, Feb. 14th; in Marblehead the 21st and 28th; in Putnam, Conn., through the month of April. Letters directed No. 27 Carver street, Boston.

N. Frank White has just closed a successful course of lectures before the Spiritualists of Washington. He was so well appreciated, that a vote of thanks was tendered him. Bro. White speaks in Philadelphia the present month.

Harmony.

We do hope our friends in different sections of the country will make more strenuous efforts to harmonize than heretofore. The bickering between members of local societies is to be deplored. If a little more "free love"—not *lust*—would enter into their hearts, this blessed bond the angels so much desire they should treasure, would place all the spiritual societies far above the moral status they possess to-day.

A New Map.

We have from B. B. Russell & Co., Boston, a very neat, convenient and well executed Map of Massachusetts, with a map of Boston in the lower left-hand corner, which takes up so little room, and combines accuracy and comprehensiveness in such proportions, that it ought to find a place on the wall of every house and office in the Commonwealth.

A New Speaker in the Field.

Our Boston Lycium has turned out a new lecturer in the person of James M. Choate, a member of Union Group. He has just attained his majority, and is developed as a trance speaker, with the fairest prospects of success. He has engagements in the West, and left for Detroit last week. Success attend him.

Texas.

Dr. Persons is still in Texas healing the sick. He has met with great success. He will be in Jefferson, Texas, from the first of February until March 15th, thence goes to Shreveport, La., until the first of May. From the first of May till June, he will heal in Alexandria, La.

The Spiritual Temple.

We are going to have one, sure. Keep the ball rolling. We have before acknowledged the receipt of \$10.00. Now we add \$100.00.

Total, \$110.00

Dr. J. R. Newton in Boston.

By a notice in another column it will be seen that the celebrated healer, Dr. J. R. Newton, has opened an office in this city at No. 23 Harrison Avenue, where he will treat those suffering from any of the ills flesh is heir to. All such should improve this opportunity.

Haverhill, Mass.

Meetings are to be continued in Haverhill, Mass., during February. James B. Morrison is to be the speaker. Sunday evening, January 31st, the hall was filled, and the address by this young trance speaker was listened to with attention.

Western Department.

J. M. PEARLES, Editor.

Contributors to the BANNER OF LIGHT by mail or otherwise, should send their letters containing remittance direct to WILLIAM WHITE & Co., 128 Washington street, Boston, Mass. Post-Office Orders, when sent, should be made payable to WILLIAM WHITE & Co., and not to J. M. PEARLES. This course will save much time and trouble. Local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for us should be directed to J. M. PEARLES, Post-office writing in February will direct to Detroit, Mich., care C. C. Randall.

The Other Life.

"Oh heaven is nearer than mortals think.
When they look with a trembling mind
At the misty future that stretches on
From the silent home of the dead."
"It is no lone life in a boundless mass,
No brilliant, but distant, star,
Where the lonely ones who are called away
Must go, to return no more."

The spirit-world is here, there, everywhere—
Innumerable space. There are multitudes of
dwellers in the spirit-world who are not properly
in the spiritual world. They are they "that have over-
come." Beyond them gladden the glories of ce-
lestial life.

Heaven is a condition of self-balance, harmony
and happiness. Depending more upon spiritual
relations than local surroundings, it is attained
in all worlds only through aspiration and obedi-
ence to divine laws.

The spirit-land is real and substantial. Through
every cycle of change that matter passes, some
portions reach a higher state. There is no law of
retrogression. Fragrance flows from blossoms.
So spiritual elements, as aromas and elimina-
tions, constantly stream from the material world.
The refined spiritual essences from this and other
planetary worlds, ascending into those vast ether
regions, condense and gravitate, like purpling
clouds fringed with gold, to their appropriate po-
sitions. These silver-edged strata, as arching
zones stretching along the measureless blue above
us, are too magnificent for description. Angel
tongues alone can tell their grandeur.

The spirit-land, constituted, then, of the partic-
les and etherized essences from the many
earthy and systems that dot the universe, all
bathed in the magnetic sunlight of an eternal
morning, is no shadow-realm, but real and per-
manent—a city that hath foundation, whose
maker and builder is God. There are forests,
fields, mountains, valleys, groves, gardens, fruits,
flowers, sparkling fountains, flowing rivers, pleas-
ant grottoes, palatial mansions with gorgeous
domes, constellated and astral, cottages and
princely palaces with tessellated floors, tapestried
walls and diamond-pointed ceilings. Over the
portals of each holy habitation is inscribed purity.
Spirits residing within these angelic homes begin
to fathom the riches of true love—love such as
glowed in the soul of John when he leaped upon
the bosom of Jesus.

It is perpetual summer there. But here
Sully we may remember rivers clear,
And harbors quivering on the meadow floor.
For brighter bells and blue
For tender hearts and true,
People that happy land, the realm
Of Evermore."

As souls advance their ideas expand. Progress
is an eternal law. The universe is infinite. The
ideal beckoning the real to "come up higher,"
there will ever be loftier, diviner altitudes to
attain.

The inhabitants peopling the heavenly abodes
of the hereafter, having passed through the dis-
ciplines of earth and the schoolings pertaining to
the spirit-spheres, are earnest and untiring in
their spiritual activities. Remembering their lives
on earth, deep and holy are their sympathies for
humanity. Love never forgets. In the morning-
rivers and the gray of evening, down golden-tinted
rivers sail those ministering spirits of God to
catch the incense of each soul-felt prayer. They
come to impress and inspire. Their magnetisms
are baptisms—their words the spirit-echoes of
eternal life.

Prophets, apostles, martyrs, scientists, reform-
ers, teachers, continue their chosen callings in the
future life. Newton pursues his astronomical
investigations. Fulton's inventive genius finds
broader scope for action. Mozart sweeps golden
harp-strings, tuning into harmony the discords
of the spheres. Philosophers pursue their studies.
Poets breathe more perfect rhymes and rhythm.
Gardeners continue their pleasing vocations. Ge-
ologists delight to probe newly-formed earths,
and astronomers to measure the mighty orbs that
roll in space.

None say in the Summer-land of spirit-life, "I
tread the wine-press alone." The law of harmo-
nious associations is there fully realized. Those
receptions of infants by matronly hands; those
schools of tenderest discipline; those homes of
mutual love embowered in roses; those palaces
of art tinged with electric light; those cities of
scientists, brotherhoods of philanthropists and
congregations of angels—all add to the beatific
glories of life in the republics of heaven. Those
gifted with open vision, catching glimpses of
landscapes and surpassingly beautiful scenery,
often listen to the converse of immortals.

"When the autumn sun's crimsoning fires
Are all dim in the western sky,
Clairvoyants discover the domes and spires
Of that wonderful world on high."

While the spirit-land is objective and, as sub-
stantial to spirits as mother-earth is to mortals,
heaven is condition—condition outworked in acts
of love and benevolence.

Every noble deed of charity is heaven.
Giving water to a thirsty pilgrim is heaven.
Educating the orphan is heaven.

Watching in midnight hours with the sick, to
administer the healing panacea, is heaven.

Placing a wanderer's feet in the right road is
heaven.

Removing thorns and stones from a brother's
or sister's pathway is heaven.

Shedding sympathy upon the unfortunate and
smiling in a brother's face is heaven.

Lifting up the fallen and holding them till they
can stand alone is heaven.

Leading our fellowmen into paths of virtue and
inciting them to deeds of charity is heaven—
heaven as interrelated to cause and effect.

This is the prayed for kingdom of heaven actu-
alized. Intromission into it here with the "new
name" and the "white stone" will prove a pass-
port to those ineffable joys and raptures that ob-
tain in the better land.

Matters in St. Louis, Mo.

Memories pleasant and white-winged follow us
from the West as we face the East. Before us
lies an excellent letter, bearing the signature of
that zealous worker in the ranks of Spiritualism,
E. P. Fenn. From it we gather the following:

"Mrs. M. S. Hoadley is meeting with excellent
success in her lecture efforts. Knowing her ca-
pabilities, we so prophesied publicly. The com-
mittee have engaged her for the term of three
months. The movement to secure the services of
Dr. Ferguson for a year failed. There was money
enough, but those having it preferred to keep it

for other purposes. The drama for the Lyceum,
written by Mr. Colony, proved eminently success-
ful. It is to be repeated the 13th of February.
The singing is good, audiences large, and on the
whole the prospects are decidedly encouraging."

Marriage of Speakers.

This institution, not a sacrament, is simply a
civil contract in consonance with established
statute law. Rightly understood and actualized,
it is a beautiful blending of the positive and neg-
ative—force and form, wisdom and love, man and
woman. Look out into the vast universe of
matter and mind—all God's arrangements are
perfect and harmonious. There is no absolute
discord in the infinite domain. Useless friction
and failure are not perceivable in the universe.
Immortality and beauty are stamped on all the
Divine laws. Love is the vital principle that per-
meates and permeates all existences from centre to
circumference. It is the graduating and attract-
ing circle of all thought and action. Love unbars
the avenues to every human soul. There can be
no home, no heart-fellowship, no marriage, no
heaven without love.

Peace, purity and love, intimately related to
true life-matings, the time will come when no
priestly manipulations or governmental laws
sanctioned by State or Nation will be required
to hold parties in these holy relations. Love will
chain them as sun and earth, as magnet and steel
through offering time. What is naturally and lo-
gically joined together nothing can put asunder.

We are pleased to learn by a letter from A. C.
Woodruff, that himself and Mrs. Eliza C. Clark
have entered into this conjugal relation. Both
are known in the lecture-field, as well as in social
circles of culture and refinement. Mr. Woodruff
has been doing effective missionary work, during
the past year, in Michigan and other Western
localities. Mrs. Clark was engaged in the Mich-
igan Missionary lecture-field when married. The
parties will continue speaking and laboring for
the advancement of the Spiritual Philosophy.
God and good angels grant them abundant suc-
cess and rich harvests of temporal and spiritual
blessings.

Adopting something of the Quaker method,
these parties virtually married themselves, using
the following form:

"In presence of these friends, and by this more
formal act and expression, I now take you, Eliza,
for my lawful wife, as I already have done in
spirit, hoping, through the inspiration of a sincere
and unselfish affection, to leave no act undone,
no thought unexpressed, which will tend to make
your life peaceful and happy."

Friends, in your presence, and in the presence
of angels and the Infinite, I take Amos C. Wood-
ruff as my lawful husband, believing, as I do,
there already exists between us an inner and
more divine tie, which we invite this man and
brother to recognize, that the world may under-
stand the mutual life-relation we have voluntarily
taken upon ourselves."

A Unitarian clergyman, of Flint, then arose
and pronounced them husband and wife. Organ-
ized Societies of Spiritualists will find these
friends faithful workers, commissioned of angels.
Keep them in the harvest-field of reform.

Spiritualists, Detroit, Mich.

Steaming amid breakers and quicksands, as
experiences for several years, the Spiritualists of
Detroit with great unanimity have become a cor-
porate body, legally organized. Opposed to
creeds, and everything that can tend to crush or
cramp the intellect, they adopted a declaration
of general principles. The meetings are held in
Kanter's new hall. The singing by the choir, the
congregation taking a part, is excellent. Both
the singers and audience use the *Spiritual Harp*,
silver-chaining the responses with the speaker.
The following constitute the Board of Directors:
Judge J. W. Batcher, Mr. S. R. Smith, Mr.
S. B. McCracken, Mr. S. F. Joy, Mr. C. C. Ran-
dall, Mr. Thomas Hilt.

Officers Elected—S. B. McCracken, President; J.
W. Batcher, Vice President; C. C. Randall,
Secretary; S. R. Smith, Treasurer.

OUR WESTERN WEATHER.—Hurrying along
with these last January days, and casting a re-
spective glance over the departing month, we
can hardly help exclaiming, What delightful
weather! Not a flake of snow! Such warm, bright
sunshine, such pleasant, bracing mornings and
evenings, and such soothing softness in the winds,
all remind us of the winters in California.

Mr. Dilke, writing of the Pacific climate, says:
"Even the lean Western men and hungry Kan-
kees become plump and rosy in this temple of the
winds." The Neapolitans claim that their city is a
"spot dropped from Paradise." Italians never tire
in telling us of "Italia's sky." The following
lines from Wilhelm Meister were designed to be
descriptive of Southern Italy:

"Know'st thou the land where the lemon trees bloom,
Where the gold orange glows in the deep thickets of gloom,
Where the wind whistles from the blue heaven above,
And the groves are of laurel and myrtle and rose?"

Enjoy your tropical climate, citizens of other
lands! Bating the dust in the streets, we ask for
no more clear, bracing, healthy weather than De-
troit and other Western cities enjoyed during the
past month.

CHEMICAL SPECULATIONS.—Elder Jacob Knapp,
the revivalist preacher, is "in luck." He went to
California a year or two since to pursue his call-
ing. While thus employed he was advised
by a friend to purchase 18,000 acres of land which
was offered for sale in California at one dollar per
acre, and he made the venture. In a few weeks
a purchaser offered him two dollars per acre for
the tract. He accepted the offer, pocketed eight-
een thousand dollars, and has just returned home
quite content with his luck.—*Exchange.*

Elder Knapp has made himself famous in three
ways throughout the country. First, for money-
making; secondly, for slandering Universalists
and liberalists; and, thirdly, for preaching hell-
fire. In consideration of the lucky "strike" that
helped this revivalist to pocket eighteen thousand
dollars, will the Elder permit us to give him this
sacred text for a sermon-effort: "Sell what thou
hast, give it to the poor, and follow thou me?" The
beauty and real power of preaching lies in its
practice.

David H. Shaffer, Esq., of Cincinnati, a
naturalist and geologist, is lecturing before the
"Friends of Progress," in Henry Hall, upon the
"Value of the Knowledge of Geological Science."
Friend Shaffer, for many years a firm Spiritual-
ist, is a devoted worshiper in the temple of the
natural sciences.

Minnesota.

Dr. S. A. Thomas has been with us here, and
also at other points in this section. On last even-
ing the Town Hall was opened, and he delivered
a spiritual lecture to a large and attentive au-
dience in this place. He has opened a large field
for scientific investigation. His subject for the
lecture was "Bible Spiritualism," and it was
handled with a will, and gave general satis-
faction. People were heard to remark on
leaving the hall "I am happily disappointed."
The Bible was brought to prove modern Spiritu-
alism, and most effectively it accomplished the
work. Before the Doctor closed his lecture of
two hours, he offered to take up the subject with
any man who denies modern Spiritualism.
The Doctor also heals the sick by the laying on

of hands and scientific medicines combined. We
are satisfied that the Doctor is a true Spiritualist,
and with the help of his spirit friends is entirely
capable of promulgating the eternal truths that
are contained in our beautiful philosophy, and
defending them. We consider the Doctor
worthy in all respects the friendship and support
of Spiritualists. He has returned to Illinois for
his family, expecting to make this State his fu-
ture home. May kind angels ever assist him in
his noble work.
Anoka, Minn., Jan. 19, 1899.

Illinois.

ELTOIS BANNER OF LIGHT.—There are two
ideas that I am anxious to bring before your
view, for I feel assured that you take a deep in-
terest in Spiritualism and Truth as it really ex-
ists.

The first thing I have to say is, that right here
in Peoria, amidst the dark and gloomy night
surroundings, and the cold, gray, and cheerless
after the "illthy" here is so strong, we have es-
tablished an organization of Spiritualists. It is
reassured, as it were, and if we only do our
duty faithfully, there is no reason why Peoria
should not become one of the largest stars of the
spiritual heavens, that shall guide the weary
traveler on his homeward march through the
cares and toils of life, that here the faithful may
attain to the heights of Nature, and that our
souls and spirits shall be refreshed, and that
we shall go on and on, upward and upward,
forever and ever!

Oh! what a glorious truth is Spiritualism!
How good to live by! how happy and glorious to
die by! What else is there that can cheer the
souls of men and women as this all-absorbing
truth that we live forever—yes, forever, and that
the two worlds are really one.

Our organization is small. Dr. Couch was
elected Chairman, Mr. Armstrong, Treasurer, and
R. Bolton, Secretary, and now we go forth a light
to the world; and may our light shine brighter
and brighter. We organized Jan. 17th, 1899. Bro.
Jameson, of Chicago, Illinois, State Missionary,
delivered a course of five lectures, beginning
Jan. 11th, 1899. He is a good, fluent speaker; he
is earnest in his work; there is no humbug in
him; he is ready at all times to defend the cause
for which he is laboring. May good spirits ever
attend him in his arduous labors. Amen.

Now for the second idea. In the *Banner of
Light* of Jan. 9th, 1899, page 3, there is a note from
"A Thinker," which I think is liable to lead some
minds astray, or give them false ideas. He says,
speaking of phrenology, "That it borders too
much on the Materialistic." Now I differ from
that statement. What is phrenology? It is the
"Law of the Mind." There it is—there it is all
you may say. Phren, the mind, logos, a law. Of
course the brain is the organ of the mind, and so
I say is the body; the mind must have a some-
thing for it to act with, and that something is the
brain and the body.

Phrenology teaches us—

"Of the soul the body form do take;
For soul is spirit, and doth the body make."

And as the spirit of man is, so is his body. I
know all cannot see this. We judge of a tree by
its mark. Just so with phrenology; we judge of
a tree of the mind by its fruit. Let us have truth,
and may all truth-seekers be blessed with the as-
surance that this life is not all—that the world
beyond is only a continuation of this.

Yours for Truth and Progress.

Peoria, Ill., Jan. 24, 1899. R. BOLTON.

Note from Mrs. Walsbrook.

DEAR BANNER—You will see by this that I am
still in the land of the dying. I have so far re-
covered as to be able to work a little. Have
spoken twelve times since the 20th of December.
I am stopping here a few days, that I may have
the benefit of magnetic treatment from Dr. Wilbur,
the well-known healer, and I am so hungry
after every treatment, that I am boarding I fear
that there would be an extra charge for the
amount eaten; and, surely, I ought to get better,
as I have every prospect of doing.

The good people of Springfield have been listen-
ing the present month to Dr. W. D. Blain, of Chi-
cago, a fair speaker and rapidly improving, and
one of the best test mediums I have ever met.
Last Sabbath evening was devoted to the de-
claration of spirit, the controlling influence pur-
porting to be a Baptist from Buffalo, by the
name of Tucker; said he passed to spirit-life
twenty-eight years ago. It was astonishing how
quickly he would pass from one spirit to another,
describing each so correctly. Capitol Hall was
full, and for nearly two hours he held the
audience, while wonder was pictured on many a
face, and awe thrilled many a heart. I would say
to the friends in Missouri and Kansas, at Spring-
field, and elsewhere, that they have a test me-
dium, that I consider Dr. Blain just the man they
need; for while so good at describing spirits and
giving incidents of the past, he has none of the
harsh element which tends to frighten the timid—
not the spirit of Moses, but of meekness and love.
His present address is Dr. W. D. Blain, Spring-
field, Ill., care of A. H. Worthen, State Geologist.

Yours,
Lois WALSBROOK.

J. H. POWELL Ordained.
I have just been added to the list of Spiritual
Lecturers ordained to marry according to the
laws of the State of Indiana. I may inform your
numerous readers that I feel none the worse for
the honor conferred upon me by our State Spiritu-
alist Association. I have already been married
in mind for want of a Spiritualist min-
ister to tie the nuptial knot within reach of me. I
shall, I assure you, if required, perform the so-
lemn ceremony for them to the best of my ability.
In the Old Land I had no dreams even of minis-
terial rights or conferred powers; but here I am
unexpectedly harnessed to the "Lord's work."
What next? Fraternally yours

J. H. POWELL.

P. S.—We are hard at work establishing a Ly-
ceum, and I am glad to report a very promising
interest germinating in favor of Spiritualism in
Terre Haute. I am opening a protracted war on
Sunday evenings with the "Stereotyped Objec-
tions to Spiritualism."
Terre Haute, Ind., 1899.

We are being refreshed and strengthened, dur-
ing this month, in listening to a course of lec-
tures which are being delivered before our So-
ciety by the Rev. A. J. Fishback, of Illinois. Bro.
Fishback is one of the best speakers in the field;
clear, logical, and eloquent, his style, manners
and gestures are very pleasing, and the substance
of his lectures is of a high moral character. He
is one of those who practice in every-day life the
principles which he teaches to the people.

Bro. F. was until quite recently connected with
the Universalist persuasion, having been a Uni-
versalist minister for a number of years previous
to his conversion to Spiritualism.

J. H. HASLETT.
Port Huron, Mich., Jan. 16, 1899.

We do not deny that infant damnation
was once the Orthodox doctrine of the church—
before the days of Calvin. We do not deny but
Calvin himself believed that some infants might
be non-elect and lost. We do not deny that Cal-
vinistic writers of eminence, since his day, have
held and taught that the children of unbelievers
and heathen might be reprobated of God.—*The
Congregationalist.*

Illinois Missionary Bureau.
Harvey A. Jones, President.
Mrs. J. N. Marsh, Secretary.
Dr. S. J. Avery, Treasurer.

Missionaries at Large—Dr. O. Dunn, Rockford, Ill. P.
Box 1000; W. J. Jamison, editor *The Spiritualist*,
Rockford, Ill. 6909.

Societies wishing the services of the Missionaries should
address them personally, or the Secretary of the Bureau.
All contributions for the Illinois State Missionary cause
will be acknowledged through this paper, each with
contributions to be sent to Mrs. J. N. Marsh, No. 92
North Dearborn street, Chicago, Ill.

Obituary.
In Brighton, Mass., Jan. 24, 1899, passed to the Summer-
Land, Nancy Dale, wife of Dr. R. Dale, aged 48 years.

Our sister was a firm believer in the intercommunication of
spirits. The funeral services were conducted by that ex-
cellent medium Mrs. J. J. Clark; the controlling influence was
that of the late Dr. R. Dale. The funeral services were held
at the Spiritual Philosophy never felt from mortal life.

W. A. H.

SPIRITUALIST MEETINGS.

Alphabetically Arranged.

ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and
7 P. M. in City Hall, Main street. Children's Progressive
Lyceum, 10 A. M. and 7 P. M. Mrs. Martha Hunt,
President; Ezra T. Sherwin, Secretary.

ASTORIA, CLATSOP CO., O.—The Society of Friends of Pro-
gress have just completed a new hall, and invite speakers
to hold their services to give them a call. They will be kindly
received.

APPLETON, WIS.—Children's Lyceum meetings at 3 P. M. every
Sunday.

BOSTON, MASS.—Mercantile Hall.—The First Spiritualist As-
sociation meet in this hall, 32 Summer street. M. T. Dole,
President; Samuel N. Jones, Vice President; Wm. A. Dunck-
lee, Secretary. The Progressive Lyceum meets at
10 A. M. D. N. Ford, Conductor; Miss Mary A. Smith,
Guardian. All letters should be addressed for the present to
C. O. Adams, 100 Washington street.

Music Hall.—Services are held every Sunday afternoon at
2 o'clock, under the management of Mr. L. H. Wilson. En-
thusiastic speakers, with able moral, trance and in-
spirational speakers. Session 1st (Sunday) 10 A. M. and 7 P. M.
2nd (Sunday) 10 A. M. and 7 P. M. Tickets obtained at
the Lyceum office, or by calling on the Lyceum office,
158 Washington street. Speaker engaged—Miss
J. H. Ford, Feb. 14.

Springfield, Ill.—The South End Lyceum Association
have their meetings every Thursday evening during the win-
ter at the hall No. 80 Springfield street. Children's Progres-
sive Lyceum meets every Sunday at 10 A. M. A. J. Chase,
Conductor; Mrs. J. H. Ford, Guardian. Address all communications to
A. J. Chase, 107 Washington street.

Union Hall.—The First Spiritualist Association hold
meetings every Sunday in Union Hall, Broadway, at 10
A. M. and 7 P. M. Mr. Keene, President; H. H. Gould, Sec-
retary.

Temperance Hall.—The First Society of Spiritualists hold
their meetings in Temperance Hall, No. 5 Maverick square,
Boston, at 10 A. M. and 7 P. M. Speakers engaged—
Mrs. M. Anconer Wood during February; Mrs. Sarah A.
Couch; and Mrs. Juliette Year during April; J. M.
Peabody during May.

Webster Hall.—The First Progressive Lyceum Society hold
meetings in Webster Hall, Webster street, corner
of Orleans, East Boston, at 3 and 7 o'clock every Sunday.
A. J. Chase, President; M. T. Dole, Secretary.

Brooklyn, N. Y.—The First Spiritualist Association hold
meetings every Sunday at 10 A. M. and 7 P. M. Children's Progres-
sive Lyceum meets at 10 A. M. A. J. Chase, Conductor; Mrs.
J. H. Ford, Guardian.

Cumulative Lecture Room.—The First Spiritualist
Society hold meetings every Sunday at the Cumulative-lecture
Room, 100 North Main street, at 10 A. M. and 7 P. M. Circle and conference
at 10 o'clock, lecture at 7 o'clock.

Baltimore, Md.—The First Spiritualist Association hold
meetings in the Baltimore Hall, 100 North Main street, at 10 A. M.
and 7 P. M. Speakers engaged—Mrs. J. H. Ford, Guardian.

Chicago, Ill.—The First Spiritualist Association hold
meetings in the Chicago Hall, 100 North Main street, at 10 A. M.
and 7 P. M. Speakers engaged—Mrs. J. H. Ford, Guardian.

St. Louis, Mo.—The First Spiritualist Association hold
meetings in the St. Louis Hall, 100 North Main street, at 10 A. M.
and 7 P. M. Speakers engaged—Mrs. J. H. Ford, Guardian.

St. Paul, Minn.—The First Spiritualist Association hold
meetings in the St. Paul Hall, 100 North Main street, at 10 A. M.
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St. Petersburg, Fla.—The First Spiritualist Association hold
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