

NO. 8.

Arise, then, oh woman, and *daw* be free! Upon your decision must rest the fate of Empire. Man's aggressive and propelling spirit has wrought for you no flowery bed of ease; his protection has legislated you into imbecility, above whose vortex you are being launched into a whirlpool of despair and horror, where you must awake to the cries of your suffering ones, appealing to you at last for succor. And this comes by intrusting your God-given right and heritage to your brother, regardless of the mandate, "Be true to thyself." Our nation has just passed through a bloody war, where your dear ones have been offered upon its altar. And what have you gained by the sacrifice? Look around, oh, woman, and

answer the question. Survey the two great political parties that are leading the nation on to anarchy. What are the principles won by your suffering and penance for others' sins? Ask yourselves, before God and your own womanhood, what are you doing for yourselves and your children. The same answer comes that has been heard from women in all the past: "We are looking for others to do our work! content to be subordinate when God is speaking to us, through untold anguish, to intrust our work to no unskilled hands." Does your brother still offer protection? Point him to your down-trodden sister, and bid him lift her up to woman's high estate; lead him into the dens of poverty, and ask him to throw his protecting arm around her there; accompany him within the marts of trade and competition, and there see woman sacrificed and bleeding upon that bloody altar. Where has not woman been led, content, alas! to follow out the programme engendered within an ignorant and adulterous age, whose turbid and relentless waters are deluging this fair heritage of our fathers, upon whose parchment-scroll stands, like mockery, the words, "All Governments derive their just power from the consent of the governed?"

"A greater than Daniel has come to judgment," and will be heard. Yes, above the clamor of party strife and the senseless cry of demagogues, is heard the voice that speaks as never man spoke: "Ye are weighed in the balances and found wanting." "Prepare ye, for the day of God's vengeance is at hand!" "Inasmuch as ye have done it unto these, my little ones, ye have done it unto me." Behold! I am leading this nation through troublous times! the seed has been sown; wonder not at the fruit of the harvest-time. Do men gather grapes of thorns or figs of thistles? These little ones whom ye despise will, in turn, lead you forth, oh, wicked and perverse generations! Already appointed are they for the work, and ye must give way. Blessed are they who have their lamps trimmed and burning to light up the nation's darkness! On the scroll of after years will appear in characters of fire the history of to-day, written by the pen of inspiration, thrown backward over scenes the mind shrinks now to contemplate. But fear not, oh chosen ones, for the result; thy work will culminate there, and other times and other peoples will do thee homage. Be inspired to meet the demand that is calling thee with no gentler voice to the altar of sacrifice. Be calm, trusting and reliant. We know thy power and will guard thy way, though it lead to the cannon's mouth or up the steep of Calvary.

DR. HALLOCK ON ORGANIZATION.

MESSRS. EDITORS.—On my return to the city, Oct. 10th, I attended the morning session of "The Unitarian National Conference." Its missionary from India had the floor when I entered. During a slight pause in the subsequent proceedings, a gentleman remarked, in a modest way, that it would be a good time to raise one thousand dollars for their mission in India; whereupon, in something less than thirty minutes, about two thousand five hundred dollars were raised—that is to say, over and above the annual contributions from the local societies—for the purpose of sending—nothing, carefully edited and beautifully bound, to the waiting Indians of Calcutta, who, by authority of several gentlemen who did not know, are thirsting for its reception, and eager to pay for it as soon as it arrives. Its missionary, sent to spy the nakedness of Europe, reported that he found the vesture of Protestantism there most disgustingly thin, and concluded his report by a resolution calling upon the conference to take immediate action, with a view to the establishment of a central missionary church in the capital of France; pursuant to which, and by way of initiatory step, one gentleman offered one hundred dollars per annum for five years in succession, for the charitable purpose of covering the aforesaid thinness of Protestant opinion in Europe with the mantle of Unitarianism.

I left that organic body of earnest workers, full of the thought that its zeal was worthy a better cause. It means work. It aims at the conversion of the world; but to what? Why, in the voluminous repertoire of sectarian Protestantism, Unitarianism itself is the thinnest and most undefinable in the whole catalogue. The best statement that it can make as a distinct effort at doctrine is, that a certain individual, born about eighteen hundred years ago, "was not God, but was—*Jesus*—that is, (in a certain inconceivable sense) was not *exactly* man." All that Unitarianism claims as peculiar to itself, beyond that luminous statement of doctrine, it has stolen from the common progress of mankind.

Contrast that inconsequential ambiguity with the solid fact and broad philosophy which Spiritualism reveals, compare the untiring energy to spread it over the world, on the part of that Unitarian Organization which I have briefly and only in part outlined, with the modest efforts of the Fifth National Convention of Spiritualists to organize a broader diffusion of the realities of fact and doctrine, which lie not in the doubtful and obscure suggestions of history and scholasticism, but in the bosom of our own experience.

Pondering this contrast, the first paper that met my eye on my return home was the *Banner of Light* of October 3d, and the first article I read was your editorial on "The American Association of Spiritualists." Its effect, under the circumstances, was not unlike that of a *douche* bath. It sounded like an echo of the "States rights" doctrine of our politics, which politicians themselves have in a good degree outgrown—a doctrine which I fear will prove as mischievous to Spiritualism as experience has shown it to be subversive of patriotism. It is for this reason, among others affecting our relations to what we profess, that I ask for a little room in your crowded columns for a brief consideration of your objections to this "National Organization of Spiritualists."

You consider it premature. You say, "Time is an element in the spiritualization of humanity." I think time is an opportunity for that work, rather than an element in it; and although, as you say, "past history shows that every great revolution of ideas has been the result of slow growth," our experience shows as conclusively that the revolution of ideas is proceeding during these years with a rapidity unknown to history; that even current literature falls behind the actual progress of the age; that thought marches to a "quick step," and that even "the mills of the gods" grind faster, as well as more excellently small, than ever before. Five years in our time (and it is to be remembered that this organization is the work of the Fifth National Convention) are more than equal to fifty in their richness of results, looking backward from only fifty years ago. In the light of this recognized rapidity of thought, I think we must leave events to determine whether or not this particular movement, after five years of incubation, is premature. The only event that can prove it to have been born before its time will be a want of interest on the part of professed Spiritualists in the principles which they accept and which it proposes to disseminate.

You object "That the time has not yet come for the establishment of a Central Bureau, either for

revising manuscripts, publishing books, collecting libraries, or even for the institution of a liberal college." I am not aware of any claim on the part of the most sanguine organizationists that it has come. But you will not deny that "the time" naturally suggests the propriety of thinking about these things; and the Fifth National Convention was but zealous to organize a labor which should go on from year to year and from generation to generation. It did not anticipate a completion of its work this fall. If you will consult the pamphlet published by the Trustees, you will find in the second section of the articles of association adopted by the Convention, that one of its objects is "to encourage the establishment of at least one National College for the education of both sexes, on terms of equality, free from sectarian dogmas."

Now, is it premature to encourage the establishment of such an institution? As it seems to me, it is one of the pressing needs of the present hour. The twaddle that passes for profound learning, the dogmas which are inculcated as the essentials of true religion, the doctrine of caste, enforced by precept and example—these form the staple of highest instruction in every institution of popular note throughout the land; and our children call at our hands for speedy redemption from them.

You say, "It is the paramount duty of every true Spiritualist to sustain, exclusively, with their voices, their pens and their funds, the local organizations." I cannot impose upon the space I ask for, by an answer to your objection against the American Society having anything to do with their sustenance, on the ground of perverting their funds to premature if not useless objects. But, striking out the adjective, *paramount*, and the adverb, *exclusively*, in the sentence quoted, you will see that we are with you in word and work. The pamphlet, aforesaid, closes with an effort to aid in the formation of such organizations. And it is also the aid of our missionaries. I think you have not well considered the application of these two "parts of speech," because, directly following the article under consideration, after naming certain spiritual papers, you say, "Paramount to everything else, these papers should be fully sustained." But if it be the paramount duty of every true Spiritualist in the land, as you say, to sustain exclusively, with their brains and their funds, the local organizations, it cannot be paramount to everything else to sustain these papers. The American Association of Spiritualists looks upon these, with other great instruments of use, not as paramount or exclusive, but as *coördinate*. Its aim is to so treat them. It is not ambitious to be their dictators or their master; it would be their servant. Take one example: On the right-hand corner of the little pamphlet, (which, as to its internals, in the light of your editorial, is an incendiary document that its authors ought to have known better than to have put forth,) and at the very top of the page, is flying, "The *Banner of Light*, a weekly journal, devoted to the Spiritual Philosophy," etc., which this body, reputed as of little wit and of undelivered zeal, would thereby commend to every mortal whom the twenty thousand copies of its document may reach.

We must rise, if possible, above sectionalism and jealousy of every kind. Our religion has no Jerusalem. The organization to which you object is not an organization of faith, but an organization for work, and for work alone. The only power it has, or ever can have, is the power of love and wisdom, truth and righteousness. I think, had you been present at the Convention which originated it, you would have felt, as I did, that, substantially, what it has done was expected and virtually demanded of it. It is not an unthought-of experiment, prematurely sprung upon the notice of Spiritualists by that Convention of its own motion, but rather, an orderly result, however imperfect, of a long felt, widely spread and yearly growing conviction of practical duty. I have never been counted among the advocates of organization heretofore, for reasons not necessary here to state; but what little power of work and what good will there is in me I cannot withhold, in all conscience, from an organization which simply proposes to bring the aid of numbers to my individual efforts in a field of labor which has claimed my most thoughtful attention for the last fifteen years; and I think, Messrs. Editors, when you shall have widened your thoughts a little, neither can you.

INFANTS IN SPIRIT-LIFE.

In the beautiful poem, "Yesterday, Today and Forever," by Rev. Edward Henry Dickerson, of England, occur the following charming passages bearing upon the future life of infants in the spirit-world, and the meeting of parent and child:

"A babe in glory is a babe forever,
Perfect as spirits, and able to pour forth
Their glad hearts in the tongues that angels use.
These nurslings, gathered in God's nursery,
Forever grow in loveliness and love."

"They have never fought the fight
Nor borne the heat and burden of the day,
Nor staggered underneath the weary cross."

"But straightway,
Voices familiar as my mother's tongue
Fell on me; and an infant cherub sprang
As springs a sunbeam to the heart of flowers,
Into my arms, and murmured softly,
'Father, dear father, I have come to you.'
My knees and faltered the same name of power."

The one who, nestled in my breast, had seen
All of earth's year except the winter snows—
Spring, summer, autumn, like sweet dreams had smiled
On her. Ever—or living—was her name;
A bud of life folded in leaves and love;
The dewy morning star of summer days;
The golden lamp of dawn; the sweetest smile;
The little eye-lamb nestling by our side;
The dove whose cooing echoed in our hearts;
The sweetest chord upon our harp of praise;
The quiet spring, the rivulet of joy."

The storm
Fell without warning on our tender bud,
Scattering its leaves; and the star was drenched
In tears; the lamp burnt dimly; unawares
The little lamb was faint; the weary dove
Covered its young head beneath its drooping wing;
The chord was loosened on our harp; the fount
Was troubled, and the rill ran nearly dry;
And in our souls we heard our Father saying,
'Will ye return the gift.' The voice was low,
The answer lower still, 'Thy will be done.'
And now, where we had often pictured her,
I saw her one of the beautiful;
Eyes, our blossom, ours forever now,
Unfolding in the atmosphere of love.
The star that set upon our earthly home
Had risen in glory, and in purity shone;
Was shining, and the lamp we sorely missed
Shed its soft radiance in a better home.

And now, when looked on her could choose but say
Eva, sweet angel, God be blessed for thee!"

LADIES SHOULD READ NEWSPAPERS.—It is a great mistake in female education to keep a young lady's time and attention devoted to the fashionable literature of the day. If you would qualify her for conversation, you must give her something to talk—give her education with this actual world with its transpiring events—urge her to read the newspapers and become familiar with the present character and improvements of our trade. History is of some importance, but the past world is dead, and we have nothing to do with it. Our thoughts and our concerns should be for the present world—to know what it is, and to improve the condition of it. Let us have an intelligent opinion, and be able to sustain a conversation concerning the mental, moral, political and religious improvements of our times—see that each other's feelings, and thoughts, and actions are pure and true; then will our life be such. The wide pastures are but separate spires of grass—the sheeted bloom of the prairie but isolated flowers.

Children's Department.

BY MRS. LOVE M. WILLIS.
Address, No. 16 West 24th street, 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."
(LIZEN MARY.)

UNCLE SILVER'S SUMMER.

"Did you ever think, children," said Mr. Silver, "how much of the good that comes to us comes from pleasant little surprises and joys that cost others nothing? I remember one of the gloomy days last fall, when I felt all the chill of a great disappointment, that a flock of snow-birds lighted on the leafless branches of our elm out there. They twittered and fluttered about, satisfied in the sweet joys that came to themselves, not caring for me or my happiness or grief, and yet full of their own gladness, they all became so many little preachers to me."

I remembered how, almost two thousand years ago, the good and great teacher was looking also at some sparrows, and their glad, free life spoke to him, and he saw in them the testimony of the love of the great Father. 'Are not two sparrows sold for a farthing? and yet not one of them shall fall without our Father.'

The snow-bird is a species of the sparrow, and comes to us with its friendly advances and its joyous life, very much like a sunbeam through the clouds. It is known as *Fringilla hudsonia*. I often see it on the borders of the road, hiding itself under the low bushes, crossing my track with a timid, hesitating movement. As the cold weather approaches, it comes nearer to our dwellings. It will alight on the fences near the door, and with a little coaxing it becomes quite familiar. Its body and wings are a dark slate, and the lower part of the breast is pure white.

They are remarkable prophets of the weather, for if you see them fluttering about, and very full of active life, you may be quite sure of a storm. "Now, Uncle Silver," said Beth, "you do not suppose they know anything about the weather, do you? My father says it's all nonsense that birds can tell more than we can."

"If you and I found that our breakfast depended upon the state of the atmosphere, we should be pretty careful to note all its changes. Now this little bird wants a full stomach when a storm is coming on, and so, feeling the change in the air, he bestirs himself to be ready. He finds it better to hurry in his supplies than to be left without any. I beg those of you who live in the country to notice the signs that these little birds give."

And now I am going to weave one more story for you out of the web of memory."

"Goody good!" said Linnie.

"Baddy bad!" added Esther, "because he says one more, just as if he was going to stop."

"And so I am, for the present, for two reasons: I am going away on a journey, and shall have to leave off story-telling for a time, and my other reason is this: I want to find out how much real interest you have had in what I have told you. I want you to collect as many forsaken nests as you can, and make minutes of the places where you found them, and when I come back I will help you to distinguish each one as the residence of some one of our little favorites."

And now for the story. It all winds about that little text that I repeated, of God's care of the sparrow.

Down over that hill, there used to be a little brown cottage. A *tiny* little place it was, though very humble. Everybody that had ever seen it, remembered it, because it made such a pretty picture in the landscape, with its smoke rolling up to the clouds, and its two open windows that never were shaded by curtains, but looked like open, friendly eyes.

Little Ruthie Summers was born in that house, a tender-eyed, winsome little thing, with a simple mind and a loving heart. People used to say she was daff, so queer was she in all her ways. She did not seem to know how to do anything, but just to breathe God's fresh air and live in his sunshine.

When she was six years old her father and mother both, died, and there was only left her grandfather, an old feeble man, who sat in the corner, and sung old songs in a low, humming tone. Everybody said that Ruthie and her grandfather must go to the poor-house, and so they told him. For years he had seemed to have no ideas, save those that came with the morning and noon and evening meal. Give the old man his breakfast, and there was nothing more to be done for him until dinner. A cloud settled over all his senses, just as you saw the mist hang over the mountain this morning.

But when they said 'poor-farm' to him, the word struck on some nerve that led to his pride, and he raised his eyes from the ground and shook his head, that was all. But when he and Ruthie were alone he moved his hand toward her and she came up to him. She laid her little delicate, thin hand in his—a little hand that had never done any work, and had only served her simplest wants.

"Ruthie," said he, "I've been asleep a long time, 'most ever since you were born—hey, Ruthie? Well, I've waked up. I know you; you are my own daughter—my Ruthie."

"No, grandpa. I am your grand-girl."

"Hush! hush! Ruthie. I know."

"Yes, you know, grandpa."

"Well, then, Ruthie, you and I are here all alone, are we?"

"Yes, grandpa."

"And we are both hungry?"

"Yes, grandpa."

"And we don't know anything about supper's being ready?"

"No, grandpa."

"Well, I tell you somebody does."

"Does there?"

"Yes, sure, and I'll tell you who it is; and he bent his face down to her ear and whispered.

"I'm glad," said Ruthie.

"Then you just do it I say. I've been in this chair about fifteen years, nigh all the time, and I've dreamed miles of dreams. But I remember way back behind them all, to when you was a little girl."

"That was my mother," said Ruthie.

"Hush, child! do not I know? Well, the Lord took care of us then, and won't he now? I remember, Ruthie, all about it. You take the little basket with the handle and go out, away off; don't stop around here—remember that, child—or they will tell you of the poor-house. Did you ever see a little sparrow, Ruthie? Well, the good Father in heaven takes care of them all, every one. He don't forget one that hops on our doorstep, or flies off into the wood; and if he takes such good care of the sparrows, will he not take care of my Ruthie?"

Ruthie looked straight up into her grandfather's face and heard every word, and when he closed his eyes she went to look for the basket.

The old man sank again into his long sleep. He had wakened to preach a beautiful sermon of faith, and to set a light before the path of the little one that was to travel alone the clouded way of uncertainty. And when they found the old man next he was breathing his last breath, and then the house was left desolate.

But little Ruthie had gone. Hearing her grandfather's last words she took the basket and went out. She left the broad road and went into a little by-way, as if to seek the path her grandfather had pointed out. Here she saw little birds eating the ripe blackberries, and she remembered her grandfather's words and stopped and picked them, and then she traveled on. She came to the woods, and her eyes danced with glee at sight of the fresh moss, the green shrubs and the scarlet partridge berries. On, on she went, as if, indeed, there was a light before her. But there was no way for her out of the forest. Continually the pretty pictures of ferns, hanging vines, and leafy grotoes, repeated themselves, and new pleasures continually tempted her little feet.

"This must be the way grandfather meant," she thought, 'for it must be that the good Father takes care of everybody here, it is so pretty, and here are all his birds.'

And so when the shadows crept through the thicket, she laid herself down in perfect trust and fell asleep. It was early morning when she awoke, for the birds had roused her by their morning concert, and she knew not even that a night had passed. She ate some of her berries and began again her journey. She had no hesitation as she followed the birds, for did not her grandfather say the good Father cared for them all? All day long she kept on her way, finding the sweet berries, resting on the cool grass, drinking the fresh water, and when night came she laid down to sleep with ever the same dutiful thought that she should return to her grandfather after a little rest.

Thus she passed six days and nights. There was no one to look for little Ruthie, or care for her now; no one but the good Father that cares for the sparrow. Yet how gently his angels cared for her, and led her on day by day, and put their sheltering arms about her at night. The stars even seemed to think they had something to do, and shone every night undimmed, and the sun rays seemed to know that she must not be chilled, and they sent down their brightest beams to warm her. And the little birds cheered her, and the cows looked gently on her, and the horses in the pasture turned their heads to watch her gentle steps.

On through the green pastures where the blackberries ripened, into the woods green with mosses, over the hills that looked off to some land yet nearer to the blessing she was seeking, down into restful valleys, went the feet of little Ruthie, and everywhere the angels of the Father watched over her and guided her.

On the seventh day Farmer Knight was going through his pasture to look after some sheep, when he spied little Ruthie getting her breakfast off the blackberry vines beside the wall.

"An early start you have, my little one; who sent you out in the dew and wet?"

"I'm going to grandpa; he wants something to eat."

"And where does your grandpa live?"

"Just under the hill there."

"And what is the name of the town? I don't think you belong hereabouts. I know every girl in town."

"Grandpa lives just under Blue Hill, and I'm after his breakfast."

"Blue Hill! Why, that is sixty miles from here; you must be daff!"

"They say I am," said Ruthie.

The good farmer looked into that sweet, young face, and his heart was touched. He took her home to breakfast.

"Now, wife," said he, "you know you and I have prayed to know if we ought to take some child into our home, and here she is. She has walked all the way from Chester, on those two dear little feet, and the angel of the Lord went before directing her way."

Little by little they learned the history of that journey, and how some loving power always brought the little one safely through all her dangers, to the beauty and comfort of her new home; for the good farmer and his wife took Ruthie to live with them, and cared for her as they would have cared for one of their own. Her queer ways seemed sweet and natural to them, and she lightened up their house with new joys.

After a while she told how her grandfather had talked to her of the sparrows, and the good Father who took care of them.

"Bless the little one's heart!" said the farmer; "and bless the Lord for this sweet lesson of faith. Truly the God that cares for the little sparrow will forget none of his children."

Ruthie is now one of the most useful and kind-hearted of women; always ready for acts of love, and waiting to be led into the paths whither the Divine Spirit bids her enter.

And now, children, I must go, for I have many things to do to prepare for my journey."

"Oh, Uncle Silver, what can I do without you?" said Esther.

"You will not be without me, for if you remember only a little that I have told you, in the work I have given you to do, you will feel as if you were near me. You must collect all those pretty nests and find out all you can about the builders, and the time I am away will seem short for all you have to do. And how do you think that I shall find myself near you while I am gone? I shall be seeking to get some good to lay up for you. In all I see I shall find some lesson that will seem to me like a beautiful gift that I can lay up for you. Let me tell you something that I have learned about these good things that we gather, these lessons from all that is around us: if we lay them by they grow rusty and tarnished, like a piece of silver set up in a closet; but if you seek to give forth those lessons for the blessing of others, you keep them fresh and bright and gleaming with their own radiance. Now I must leave you, for Mrs. Silver will have many things to say to me before my departure."

"ANGELS AND THE SUMMER-LAND."

What myriad angels through the azure sky,
And oh how bright and beautiful they seem!
If these are dead, 'tis beautiful to die!
No more of shadows nor of future theme,
Immortal life will be my fortune here,
And those bright mansions, where love's anthems swell,
Pervaded by a power that is supreme,
Unlike the Christian's heaven, unlike his hell,
Are those bright spheres where the departed dwell.

The angels call their home the Summer-Land,
It is so bright, so beautiful and fair;
Their spheres, ascending, brighter and expand,
Which, like eternity, no limits bear,
We'll shake the shining hands of angels there,
If with our fellow-kind upon time's shore
We seek with loving hearts our gifts to share,
And seek with them God's wonders to explore,
Aspiring on and upward evermore.

There is no good in preaching to the hungry.

Spiritual Phenomena.

Physical Manifestations in Portland, Me.

MESSRS. EDITORS.—If you deem it worth while to present to your readers a few extracts from my diary of the doings of the invisibles during my recent visit to the Forest City, in company with Charles H. Read, the celebrated physical medium, you will please find a synopsis of events in that line:

The steamer "John Brooks" landed the writer and the medium on the wharf in Portland, at daylight, on Sunday morning, Oct. 11th, and from thence we proceeded to the residence of Edwin Dow, Esq., 31 Brown street, the home selected for us by James Furbish, Esq., President of the Spiritual Association holding meetings in the Temperance Hall, and a home it proved indeed, both Mr. Dow and his helpmeet striving to make our stay pleasant and agreeable.

Our first introduction to the public took place in the forenoon, and again in the afternoon, at Temperance Hall, when Mr. Furbish made a slight mistake, supposing the writer to be S. H. Morse, Esq., of the "Radical," and announced the fact. I beg leave to assure the gentlemanly proprietor of the *Radical* that I felt much flattered by the error, and conducted myself as well as I knew how until I had an opportunity to correct the misunderstanding.

Sunday Evening, Oct. 11th.—Our first séance took place at the house of Mr. Blanchard, United States Pension Agent, and was attended by a very pleasant company, who were greatly mystified and surprised at the strange doings of "Samson and his Confidants." The tying up was done by myself, supervised by the entire company, and the rings and other articles were used as have been described in former articles. I noticed one individual, who kept close to my side during the entire séance, of whom I shall have occasion to speak hereafter.

Monday Evening, Oct. 12th.—The Mechanic's Library Room was the scene of our labors this evening, and we gave very good satisfaction to the audience; but on Tuesday evening, in the same place, it was objected to my tying Mr. Read, and as soon as the audience was seated, I called for a committee to perform that duty. Three persons came forward, among them the individual whose pertinacity in sticking to me at Blanchard's house I mention above, and Mr. Thompson, and a Mr. Douglas, from Cape Elizabeth. After twenty-five minutes arduous exertion, the committee retired, with the exception of Capt. Marr. Before he left the little stage, I called the attention of the audience to the fact that twenty minutes had elapsed since the committee commenced the tying; and I then asked Mr. Marr if he was satisfied with the tying. To my surprise, he answered, "No, I am not."

Mr. Read then desired me to untie him, and get some one to tie him who would be satisfied with his own work. On this, Mr. Marr sneeringly said, "Oh, if it makes any difference, I will say that I am satisfied."

During the process of tying, Mr. Read states to me that this individual made the most insulting remarks, *solo voce*, to him, such as, "Oh, you are smart! nobody can tie you so you cannot get out. How nicely you have got your ropes greased," and other like insinuations.

These served to excite the medium, so that no manifestations took place, and then Mr. Read was untied, and stood up, in what is called the holding position, and here let me state that while parties stand up with the medium, every time a touch is felt from spirit hands, a corresponding touch is felt by the medium, so that he frequently requests the visitor to remain silent while he describes the events which take place.

In every instance where he has done this, every one of his statements has been verified, on the spot; yet Mr. Marr stood up and denied that he felt anything, while Mr. Read was touched on the hands, face and body, and patted so loudly that the sound was distinctly heard ten feet from the platform.

Very indignant, Mr. Read ordered him to take his seat, and from that time to the close of the séance, from the rear of the hall, came a continuation of slurring remarks, evidently emanating from the personal admirers of the very conscientious gentleman.

Still the spirits soon went to work, and demolished the skepticism of the audience; but on the whole, the matters went more slowly than usual. At the close of the séance, I invited all who felt dissatisfied to step up and receive their money back. Not one came.

The next afternoon we gave a séance to the ladies, at Mr. Dow's house, and there we had the pleasure of seeing John Neal (he objects to the "Esq.") and his son, John Pierpont Neal, who were delighted with the manifestations; and on the following day the former came again, bringing his wife, daughter and another young lady, with Mr. Hurlburt, of the *New York World*, and at this séance the spirits made their hands and arms visible, while bearing the instruments around the room.

Our next séance took place at the rooms of Dr. Newton (at Falmouth House) who was on a flying visit to Portland to see some of his old patients, and a most interesting evening it proved, the great healing medium serving as a perfect magnetic battery, while his genial welcome to those who came with us made everything most perfectly agreeable.

The following afternoon, while seated at home, we were visited by two young gentlemen of the medical profession—Dr. Green and Dr. Gerrish. The former, had, I am told, filled the professorship of Surgery in a college in Massachusetts, and he proposed to pay ten dollars for a séance. His earnestness carried the day, and the sitting was had, and it was as amusing to us to see the surprise manifested by them, as it was to them to observe the changes made by the invisibles.

The next day Dr. Green came again, with his lady and a young gentleman, his brother. It was at this visit that Dr. Green asked and obtained permission to place adhesive plaster around the fingers of the medium. This made no difference with the manifestations. If any change took place, it seemed as if everything was done with more than usual rapidity. At this séance, too, the hands and arms were visible.

Our next séance was held at the residence of S. A. Nash, Esq., a Custom House officer. A very numerous company assembled, including Mr. Foster, of the *Portland Press*, the former partner of J. B. Hall, Esq., whose articles concerning the "magnetic transfer" in the case of the boy medium, "the Allen Boy," have attracted the attention of the readers of the *Banner of Light* during the controversy concerning his mediumship, some time since. If I remember right, Mr. Marr was the person who blackened his hair and the musical instruments used at the Allen Boy's séances, and Mr. Foster and John Neal had a great deal to say on the subject; in fact, I think the latter gentleman was the one who decided the case against the medium. I send you the letter

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written voluntarily by Mr. Neal, in relation to Mr. Read's manifestations:

To all whom it may concern: Believing that good comes of investigation, I have to say that after witnessing, year by year, for many years, what are called spiritual manifestations, I have come to the conclusion that, after making a large allowance for delusion and knavery, there are phenomena which cannot be explained by any known law in physics; that I believe these phenomena are the result of intelligence, and may be justly termed spiritual, or immaterial, and that they are only to be gained by a materialist, which I am not.

Yet more: I desire to say that the most astonishing and satisfactory demonstrations I have ever seen have been made through the mediumship of Mr. Charles H. Read.

At this place at Mr. Neal's house, a singular thing took place: Mr. Hall counted out twelve kernels of rice and placed them in the medium's hands, six in each. I had just given Mr. Read some water to drink, and then placed the goblet, nearly full, on the chair at the left hand. The spirits placed the goblet on Mr. Read's head, and on removing it I took the opportunity to take a sip myself, as the room was very warm. Mr. Read spoke out very suddenly, and asked me what there was in the water. I looked, and found the twelve grains of rice in the bottom of the goblet; and on opening the medium's hands they were found empty.

The same number of kernels were again placed in his hands, and after two or three manifestations his hands were opened, and the rice found in them.

John M. Todd, Esq., invited us to give a séance at his rooms, No. 74 Middle street, and everything passed off in good style, the pleasure of the company being greatly enhanced by the beautiful singing of his accomplished daughter.

Our closing séance took place at Mr. Dow's house, and at this time I had the good fortune to see the Indian spirit, "Mo," as he calls himself, enter the room and pass round the table, where he took control, and invited the company to listen and hear him take off the medium's coat, which he did with considerable bustle. He then announced that he would tie one of the rings. On letting in the light, I found he had taken a rope ring from the floor, and suspended it from the back of the chair, by the cord used in tying the medium's arms, with three regular half-hitches.

There was one clergyman who entertained his congregation by preaching a sermon against the manifestations, the second and last Sunday we remained in Portland. I did not hear it, but was told that he declared he would not shake hands with a Spiritualist.

I hope this was not so; but as an offset for his opposition, I must mention the kindly treatment of James Furish, the President of the Association, and Mrs. Humphrey, Guardian; indeed, of the entire number of persons with whom we came in contact, including Mr. and Mrs. George B. Downer, who reside in the same dwelling with Aunt Sarah and Sister Adelaide, with the entire household, in grateful remembrance for their unwavering kindness during our somewhat protracted visit. Our next visit to Portland will take place within ten days.

J. C. MORSE.

OHIO.

The Proposed Lyeum Convention.

ERRORS BANNER OF LIGHT—For some time a "Call for a National Convention of the friends of the Children's Progressive Lyeum" has been published by the Committee appointed at the last National Convention of Spiritualists, in pursuance of the following resolution then and there adopted:

"Resolved, That we recommend to the Children's Progressive Lyeum, to form State Associations, and from these a National Organization, to hold periodic sessions, and that a Committee of five be appointed to carry out this matter."

If the above resolution means anything, it means a total, complete and absolute separation of the legally organized Spiritual Societies and Progressive Lyeums in this country, for that is the plain English of the resolution. If the Committee do not mean this, then the wording of the resolution is not only unfortunate, but entirely erroneous.

Now I desire to ask the committee—all of them dear, earnest friends of the Lyeum movement, as I am happy to believe and acknowledge they are—have you fully counted the cost of such a movement, and what it really involves? Will it be for the interest of this grandest and most glorious movement of the nineteenth-century—Spiritualism—to create two large, separate and distinct National Organizations? Each organization must be legal, or it is of no account. What interests are connected with Lyeums, which this movement seeks to unfold, that every Spiritualist in the world is not only in favor of, but would gladly aid in advancing?

Why may not the Lyeum interests be discussed and fully considered in a National Convention of Spiritualists, as well as the project of a National Association, and the establishing of a National College? Why may not a National Convention discuss the national and general interests of the Lyeums, as well as a State Convention consider and discuss the interest and well-being of Lyeums in the State? As Chairman of the Business Committee in our late State Convention in Cleveland, I found no difficulty nor the least opposition in bringing the Lyeum question before the Convention the first thing after it was called to order and committees appointed. And when the business committee reported, the first day of the Convention's session, "that the consideration of the Children's Lyeums would be the next order of business, (not for one hour or two hours, but to be continued until disposed of)," it was received with evident pleasure by the Convention. Why not in a National Convention? Will some one answer this question? It has not been answered yet, and who they who propose to separate the Societies and Lyeums!

But I deem the most important question to the workers in this cause to be, *Is it practical?* No hasty reply can answer a question of this moment. It involves the working of a system, concerning which experience alone can furnish an intelligent response. And yet, without experience in organizing Lyeums, there is a practical, business view to the question, which it seems to me will appeal with convincing force to every Spiritualist with a business turn of mind. It is this: Two separate and distinct organizations, State and National, will certainly double the expense! To say nothing about the time and expense for State organizations, let us see what it will cost the Lyeums of Ohio to send delegates to the Convention at Philadelphia, according to the "Call." There are ten Lyeums in the State. Every one has over fifty members, so each would be entitled to three delegates. If furnished with return tickets, car fare alone would be about \$20 each, from Cleveland. For thirty delegates the cost would be \$600. Then as many delegates as Representatives in Congress—10 more; for these, car fare would be \$380; in all, \$1,180. If the other Lyeums should be represented as fully—as most of the delegates would have to go to than from Cleveland—the cost of travel alone would not fall short of \$15,000.

Friends of the Children's Lyeums and of Spiritualism—for they are both one—can we afford to spend that money for a two days' meeting in Philadelphia next month, when the most of us were so recently together in Rochester, and especially when money is so much needed in other directions—supporting missionary work, already begun, and spiritual papers, some of which have just been established? Would it not be far better for the Lyeums, and for the children, to give what it would cost to go to that Convention and back to Mrs. Brown and Mrs. Kimball, so they could make the Lyeum Banner a weekly paper, and send it to all the children in the different Lyeums who are not able to pay for it? Let the children vote on that question, and see where the money would go to. I vote with the children, for the building souls of these angels of the household, crying for the sunshine of knowledge, tell me how laid the Lyeums most.

A. A. WHEELLOCK.

Ohio State Missionary.

Bishop, Leo of Delaware says, "A minister is not ordained to be master of ceremonies, to value the cut and color of garments, and to bow down in foolish pantomime."

The Lyeum.

Questions and Answers.

The following are some of the answers given to the Lyeum and Group questions, by the members of the Children's Progressive Lyeum meeting in Mercantile Hall, Boston:

LYEUM QUESTIONS.

Q.—Can we break, injure or destroy any of the laws of God by our words or actions?

A.—By Emma F. T., Union Group: The laws of God are immutable. They always have and always will remain unchanged. Like God, they are perfect, and no act or word of a finite creature can have any effect upon them. We may violate those laws, both by word and deed; yet, however, suffer, and are the losers by so doing. The laws of God remain as perfect as duty himself, and we should so observe them as to receive our best development and, at the same time, add to the best good of society.

A.—By Emma F. T., Union Group: All laws that govern the universe are immutable, and cannot be changed. If they were changed, everything would be hurled into confusion. The world is held in a certain position by laws; its direction and rapidity of motion are always the same. The sun and the solar system are held at a proper distance from the earth, also, by laws. Everything has a mission to perform in a limited time; when this is finished they cease to exist and enter what is called death. Some have the idea that God takes from us our loved ones; but as the plant springs up, blossoms, and decays, so the human form commences with gradual growth and continues to grow and increase in usefulness until it has performed all that is assigned to it; then it ends its existence here to labor for a higher good. Hence, by our actions, and single acts, we have the laws of God, and there would be death; if we were allowed to change any, how many disadvantages would we have to suffer; and because of short-sightedness they are alone withheld. And, in conclusion, let us learn by experience which are the laws of God, and we shall be able to act, words or deeds, break, injure or destroy the laws of God.

A.—By William F. D., Temple Group: The laws of God, being established by an Omnipotent Intelligence, cannot be changed, violated or broken, or any way affected by human word, action or thought. The only effect is on those who attempt to counteract them and act in opposition to them, when they reap misery in exact proportion to the attempt, while the law remains unimpaired, and vindicates itself by punishing all who do not obey. It matters not whether we violate intelligently or ignorantly; consequently we are strongly admonished to understand and obey God's laws and keep them inviolate. The laws of God are: 1. The law of love, which is the basis of all the others. 2. The law of truth, which is the basis of all the others. 3. The law of justice, which is the basis of all the others. 4. The law of purity, which is the basis of all the others. 5. The law of harmony, which is the basis of all the others. 6. The law of order, which is the basis of all the others. 7. 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The Indian Question.

For centuries our Government and people have blundered in an attempt to solve that great question, and even at this late day a number of our prominent officers, with quite a large army, are in the field hunting down a few thousand Cheyennes, Arapahoes, Comanches, Kiowas and Apaches, waging against these Indians a most unjust and dishonourable warfare, which a little common sense and love of justice could easily have prevented. Even the keeping of a promise would have secured this much desired result. But certain parties demanded an Indian war for speculative and political ends, and it seems that these men are to be accommodated at all hazards, even at a fearful loss of life and treasure, and what is of more value, the honor and good name of our beloved country. These same Indians met the Indian Peace Commission in council at Medicine Lodge Creek, Kansas, early in October of last year, and concluded a treaty, which they seemed to have faithfully kept until violated on our part, and even then, until—as shown in our leader of last week—they could do so no longer, being compelled in absolute self-defence to go upon the war path. At the Medicine Lodge Council, the Cheyennes, some four hundred warriors, were the last to come in to meet the Commissioners, they alone having previously been engaged in a war upon the plains against us. Hearing their story, and the evidence of some of our own people, the Peace Commission exonerated them from all criminality, it being found that they had, after the burning of their village by Hancock, good cause for war. The other Indians had, during this conflict with the Cheyennes, remained at peace; hence, it will be seen that a large majority of the above mentioned Indians, now declared to be at war with the United States, were disposed to remain at peace, and had done so up to that time. If they had desired war, as some are foolish enough to allege against them, why did they remain at peace while the Sioux up north and the Cheyennes south were in the field gaining the advantage in every encounter with our troops and people?

The Commission did not meet the hostile Sioux in council until the present year—a treaty not yet ratified by the Senate of the United States—yet the Sioux nation, numbering in the aggregate some thirty thousand souls, are at peace, and congregating on the territorial reservation set apart for them on the Missouri river, north of the State of Nebraska, over which General Harney, U. S. A., is in command. Some of these Indians have since last June removed from near the base of the mountains to this reservation, nearly a thousand miles in an easterly direction—selected their land, put up houses and made preparation for winter. Gen. Harney has already completed a school-house for them, in addition to several buildings for the storage of merchandise, &c., the money for which was appropriated by Congress as late as the last of July, and reached Gen. Harney early in September. The reason of success in the north, and apparent failure in the south, is in the fact that within a few months after a treaty with the Sioux the money was in the hands of the proper officer and the provisions of the treaty complied with; while in the south, the Indians, after waiting nearly a year, were then, in the case of the Cheyennes and Arapahoes, denied a portion of the annuities promised them. In the case of the Kiowas, Comanches and Apaches, the Government failed to comply with an agreement to supply them with subsistence in payment for the vast tract of land and hunting privileges surrendered or sold by these Indians. Their annuities have not yet been delivered to them; their agent has been away. Gen. Sheridan has ordered them to remove once to Fort Cobb, and informed them that they should not have the arms and ammunition the Government had promised. Gen. Hazen refused them means to hunt game to enable them to keep their women and children from starvation, and offered them "tobacco"; of course these Indians, proud spirited as they are, were enraged, and justly, too, at such conduct on the part of those who represented our Government, and having no other resource left them decided to go upon the war path, and as remarked by a member of the Indian Peace Commission, during its recent session in Chicago, "they did the best they could under the circumstances."

A broken promise, perfunctorily persisted in, has involved this Government in an Indian war, costing already the lives of nearly a hundred of our own people, and we know not when it will end. In such a crisis the Indian Peace Commission refused to make another effort for the peace of the plains and the preservation of the honor of the republic, surrendering everything to the war and mob spirit of the border, by adjourning *sine die*. Let these men, to whom the Government entrusted this great cause for an honorable and permanent adjustment, answer why they abandoned it in such an extremity as the present, and why they refused to make another effort for peace.

It is frequently asked, how is it that in Canada they have succeeded for so many years in keeping peace with the Indians, while we have had so much trouble? How is it, while during the last fifty or sixty years the United States have expended nearly a thousand millions of dollars in Indian wars, that the English Government for more than a century have not expended one shilling? Simply this, and nothing more: Here the Indian is, to all intents and purposes, an outlaw, an outcast and a vagabond, with no other tribunal for a redress of grievance than that of war, retaliation and revenge. In Canada he has the same protection under the law as other subjects of the crown; there the law is made his shield and buckler, more potent than the mailed armor of Achilles, for it is invulnerable in every part—a sure safeguard than a fortress bristling with cannon and garrisoned by an army; it is also a temple within whose sacred shrine the Indian can obtain the highest culture and civilization, with no one to say nay and retard his advancement. Their allegiance is secured because protection goes with it. No armed conflicts, no shedding of English [Indian] blood, no wars

among themselves, or with the whites. Order was long ago established and peace maintained. Equality under the law is the secret of it all, if an eternal principle, a truth that fills the universe and is everywhere expressed in nature and in history, can be considered a secret. Equality under the law is peace, liberty, civilization, everything, and cannot produce any other result; a simple truth; yet American statesmanship has not yet attained the height to comprehend its necessity as a condition of peace with the Indians. We do not adopt a policy to govern events, but permit events to control and dictate our policy. An outbreak on the plains; immediately the extermination of men, women and children, is the cry, and suggested in high (if any place can be high where such an infamy is tolerated) and low places as the only remedy. The black flag is displayed in the Indian country, the torch of the incendiary is applied to an Indian village, the dagger of the assassin destroys the life of the Indian child. Extermination, thank God, proves a failure, and cannot be a success. The people are discouraged—other means are resorted to. Commissioners meet the Indians and make treaties; suggest certain legislation, in order to place the Indian under the protection of our law. Peace exists for a time, and nothing is done, except treaties are again violated by the whites; no one is punished; another war and all its attendant evils. The Indian to-day is an outlaw; a price is set upon his head; no law for him or his; and so it has been for years. Gov. Harrison, in a message to the Indiana Legislature, as early as 1857, declared "that the utmost efforts to induce them [the Indians] to take up arms would be unavailing if one only of the many persons who have committed murder upon their people could be brought to punishment." The same is true now, and no one can deny the fact.

The Cheyennes, while in camp under our protection and in our employ, are attacked, and some hundred and twenty men, women and children are assassinated and mutilated in the most horrible and disgusting manner; and to this day our law has not punished the author of this infamous crime. He still lives, and the Cheyennes are at war, after several attempts to remain at peace with us. They have a right to demand the punishment of Chivington, which if refused, they have certainly an excuse for being avenged in their own way, and we cannot limit the number they shall destroy of our own people in retaliation. They make peace upon certain conditions, and express themselves satisfied—are willing to bury the hatchet and remain at peace as long as the "grass grows and water runs." But if we violate the treaty and refuse compliance with its stipulated agreements, the Indian is released, and the original cause of the war still exists with him. A reference to the Sand Creek massacre recalls to mind the noble example of Moketovah, for a dozen years the sworn friend of the whites, to whom he often rendered the most important services. When in the years 1858-60 disappointed gold-hunters returning from Pike's Peak were found on the plains destitute, this red man supplied their wants, sheltered them when sick, and in many instances provided them with ponies to reach their destination—all done by the Cheyennes, under the leadership of the celebrated chieftain, Moketovah, or as we translate it, Black Kettle, Chief of the Cheyennes, to whom Mr. Wendell Phillips, in a letter to the *Anti-Slavery Standard* of a few weeks ago, referred in the following manner:

"Black Kettle" was encamped under the American flag, at the request of military officers, to watch the roads for them. Of his one hundred and fifty warriors, two-thirds were absent—many of them specially to notify stages and families of their danger. Suddenly, without notice, six hundred United States troops surrounded his camp, and shot down in cold blood his two unarmed brothers. The chief had at that moment in his camp three white guests, one wearing the United States uniform. Turning from the dead bodies of his brothers, he said to these visitors, "It looks as if you had come here as spies to see how few we were. But I have no proof of it. So join your fellow white men before the fight begins." And these three white guests, passing by the bodies of the stealthily assassinated Indians, reached the American camp unhurt. Can the records of civilized war—Simpson, Bryan, or Dr. Gurnea—show anything more nobly chivalrous than this? When they were safely off, the brave chief, with forty-five men, carried off his women and children, and kept his six hundred soldiers at bay for two days. This, we believe, took place at the Sand Creek massacre, our most infamous atrocity."

This fight lasted seven long hours, attended with a loss to Chivington of ten killed and fifty-two wounded. About twenty afterwards died of their wounds. His ammunition was exhausted, and he could not follow them for two days, and the Indians escaped.

When the French first settled in what is now Canada, they sent their missionaries among the Indians to teach them agriculture and some of the mechanic arts, preparatory to teaching them theology, always respecting the religious belief of the red men and rarely, if ever, making fun of or denouncing what they considered the true worship of the (to them) "Great Spirit." They preferred to wait and convince the Indian by example and argument, by manifesting an abiding interest in their temporal as well as in their spiritual welfare; hence their success. Protestant missionaries have generally followed a different course and been rewarded by failure.

At the time of the conquest of the country by the English, the French, in their articles of capitulation or surrender, stipulated that the Indians should be protected under the law the same as other subjects of the "Crown of England," which was accepted, and in 1740 the following order was sent to all the governors from the king:

"Forasmuch as most of our colonies do border upon the Indians, and peace is to be expected without doubt, and preservation of justice to them, you are, in our name, to command all governors that they at no time give any just provocation to any of the said Indians that are at peace with us."

These governors were also commanded, by royal mandate, to secure the same protection for the Indians as afforded to other subjects of the Crown, which from that day to this has been faithfully carried out. There white men can be punished for offences against the Indians; here they cannot, or have not, and that simple fact explains the reason of peace in Canada; and frequent and continual Indian wars in the United States.

In this connection we desire to call the attention of our readers to a letter of Bishop H. B. Whipple, a gentleman of the highest culture, who has resided among the Indians of Minnesota and Dakota many years, and by whom he is much beloved and trusted. He has always been their friend, counselor and benefactor, often compelled to confront mobs in the vindication of their cause; has frequently and almost constantly, for many years, held important and responsible positions in connection with Indian affairs. The Bishop was in Chicago during the recent session of the Indian Peace Commission, to whom he addressed the following communication upon the subject of our treatment of Indians:

"THE MOST HONORABLE, OCT. 7.
GENTLEMEN—I write to you freely, as to a Commission appointed by the nation to examine and redress the wrongs which have been inflicted upon the Indians, who are the wards of the Government. Your Commission was appointed at the earnest request of Christian men who have vainly attempted to secure justice to the Indians. To you I feel, and of you the nation will require a strict account. I feel more keenly this history of shame, because it casts a foul blot on the nation's honor—because I believe God is just and will require that we shall reap exactly what we sow. The sad experience of a century ought to teach us that where robbery and wrong is the seed, blood will be the harvest. I am aware of the fearful climate of vengeance which

arises along our border. I know by the bitterness of our own experience the horrors of savage warfare. I have too many times seen the same scene repeated for savage violence. But even this does not and cannot release us from the claims of justice, of humanity, and of our fear of God. We are writing history, and as true as God's words are true, if we continue the course we have followed, his curse will fall on us and our children. There is no question that our Indian system is a blunder more than a crime, because its glaring evils would have been redressed if it had ever been calmly considered. We recognize them as nations, we pledge them our friendship, and we treat them as nations, and treaties are ratified, as with all foreign powers, by the highest authority in the nation.

You know, every man who ever looked into our Indian affairs knows, it is a shameful lie. The treaties are often conceived in fraud, and made solely to put money into some white man's pocket. We then send them agents, knowing at the time we send them that they must steal—that they cannot and will not live on the pittance of salary. The agent is expected to support a political party, or to party service. Then follow fraud in contracts, pilfering in annuities, violations of solemn pledges, frequent removals; the savage, left without law to protect, with no incentive to labor, with harpies to plunder, vice and crime holding a triumphant sway, and the Indian, who once was a brave and a noble, is reduced to a wretched, helpless and degraded creature. We spend millions; we kill ten of our people to one Indian, and finally settle down on the devil's own idea that our only hope is in extermination. There is one being who can exterminate, and a nation with half a million of graves over which the grass has hardly grown ought to learn this truth. I admit all that you say of difficulty. But I do know that if we give God the will he will find us the way. The army may and must protect our people. It is a false protection if they repeat scenes which have taken place, and which only served to rouse into tenfold more of hate all the passions of a savage race. In many instances, if time were given, or if friendly Indians were employed, the murders would be given up by the Indians themselves; and if not, we should only war on the guilty. The people know that it is cheaper to feed than to fight the Indians. There is a great heart in the Nation, which, although slow to act, will redress wrongs. The Indian can be taught to labor; they can receive the Gospel; know of no histories among our own race of greater fidelity than some of these poor Indians during the war. I will not detain you longer. If you will allow me, I will forward to you a copy of the *Indian*, a weekly paper, which contains the operations of the Indian system in Minnesota, which I made verbally to-day. Permit me to assure you of the sympathy, the aid and the prayers of many who pity the helpless, and who believe their cry ascends to God.

Yours respectfully, H. B. WHIPPLE.

The record on Indian affairs is black with infamy, and one reading it is likely to conclude that Machiavelli's "Prince" is the text book of American politics and the creed of the American church. Such unparalleled outrages upon the wards of the nation, such diabolical atrocities as often perpetrated upon them by those who have escaped punishment, States and Territorial legislatures often encouraging the assassination and mutilation of Indians by offering bounties for scalps, unrebuked by the people. Interminable wars and massacres for a long period of years—for centuries—which still continue to our disgrace and shame; it surpasses belief, it baffles every attempt of the mind to compass such ignorance, cowardice and cruelty; it outrages every sentiment of honor and courage in the heart of man, and it commands us to the eternal execration of posterity. We should have learned ere this that justice to all—red, white and black—is the highest statesmanship, the greatest political economy, the safest foundation of a government, the surest guarantee of peace, liberty, progress, civilization and order, the grandest conception and most sublime action (as it should be the greatest pride) of a free people. Even now, some of our prominent military chieftains are moving an army against the Cheyennes, Arapahoes, Apaches, Kiowas and Comanches, and the great question is, have these generally drawn the sword of justice for the preservation of the peace of the prairies and plains of the great West, the maintenance of the plighted faith of the republic and the impartial enforcement of its laws? Have they done this? or have they drawn the dagger of the assassin for the extermination of a race? That's the question; a question in which we are all interested, and which we should all determine, for it is the imperative duty of every citizen to constitute himself a special and vigilant guardian of the life and honor of his country, neither sleeping at his post nor going over to the enemy, permitting nothing to justify silence, when either is in peril. To this service we are all called by the threatening exigencies of the hour, and the unavoidable necessities of the times.

Is it possible that in this enlightened and progressive age a free people, numbered by tens of millions, are waging an unjust and dishonourable war upon a few hundred half-bred red men? Is it possible, we may well ask, for this nation, with its experience of the last few years, to attempt to revive the horrible and detestable maxims of Machiavelli as the soundest political wisdom, and recognize perfidy, treachery and massacre as legitimate weapons in war? Let all for an answer turn their eyes toward the setting sun and contemplate the situation and movements of the army at the present time, penetrate the veil of secrecy that our commanders have attempted to place upon their actions by silencing the telegraph and the press. Crime fears comment, criticism and censure, so it covers in secret, and the nation is compromised.

The Nail hit on the Head.

In his very persuasive and wholly logical preface to his little monograph on "Smoking and Drinking," Parton states the exact fact which is the central one in this question of abstemiousness, when he says that the real advantage of breaking off a bad habit lies in the discovery of an inner power of self-control. There is where men generally miss of the meaning of this matter. It is glorious to feel the increasing power of a man over himself. The sense of freedom that is born of the struggle is worth all the applause and commendations of one's friends a thousand times over. It is all very sweet and pleasant, no doubt, to be spoken of so favorably by those whose regard we ought chiefly to desire, but that is secondary altogether; if, indeed, it is not a false feeling as compared with the genuine satisfaction that grows out of a knowledge of our own invulnerable power. That is a possession which none can take away from us. We may suffer it to decay ourselves from disuse, but that is nothing to others. Every day that we practice abstinence, from any and all kinds of indulgence, we grow stronger, purer, greater. Is it not worth while to try the experiment for the sake of the added power? What possible objection can a person have to make the very most of himself that he can?

Jesse Shepard's Concert.

Mr. Shepard, the male soprano, will give another concert at Mercantile Hall, Sunday evening, Nov. 8th. His last concert in the same hall, two Sunday evenings ago, was a great success, and many were unable to obtain admission. He offers an interesting and varied programme, as will be seen by referring to our advertising columns. Of course the hall will again be filled to overflowing.

The Children's Lyceum Convention.

The New England Lyceum Convention held a session in this city Oct. 23rd and 25th, which was well attended and a lively interest manifested in the movement. We shall report the proceedings in our next issue.

The school population of the United States is 5,000,000, requiring 20,000,000 books.

Music Hall Meetings.

Dr. J. B. Ferguson addressed a large audience at Music Hall, Boston, for the second time, on Sunday afternoon, October 25th. There was a perceptible gain, as to the number in attendance, over that of the previous Sunday. The lecturer delivered an exceedingly interesting discourse, in his usual brilliant style, some of the principal topics of which were Liberty and the Allied Power of the Soul. The utmost attention was preserved, and frequent applause given by the assembly. We shall give a full report of the speaker's remarks in our next issue. We regret exceedingly that this popular, able and entertaining lecturer's engagement closed last Sunday afternoon. His work here has been a good one, but the spiritual field is wide and the harvesters therein are few, therefore we must at present keep all our forces in motion, and not hope to confine them to any particular locality. We bespeak for Mr. Ferguson a friendly welcome and an appreciative audience wherever he can be secured to lecture.

The singing on the above occasion, by the Quartette Club, was excellent, and called forth the universal commendation of the audience. "Whisper it Softly," "Something Sweet to Think Of," and "Homeward Bound," were rendered in a beautiful and touching manner. The last named piece is a spiritual production, given through the organism of Mrs. J. H. Conant, by "Birdie" (Anna Cora Wilson), set to music by a little spirit called "Lottie." It is published in the "Spiritual Harp."

THE NEXT LECTURER.

The admirers of Mrs. N. L. Bropon, one of our best female mediums, will be pleased to hear that she is announced as the next speaker in the present course. Her lectures are given in a clear, distinct voice, while she herself is in an unconscious trance. She is immensely popular in the West, and her lectures in Music Hall, in this city, last winter, delighted all who heard them.

A Decline Admitted.

One of the preachers at the late Methodist Convention, held in this city, made confession to the fact, which he of course lamented after the customary manner, that true spiritual life was fast declining in the denomination, that the old spirit was rapidly dying out, that simplicity of faith and habit was no longer in the fashion, and that they were all come at length to a stand beyond which they could not pretend to see their future. It is by no means a hopeful look to take of matters. When the public preachers and the leaders of a religious organization boldly come before the assemblies of their followers and state that the light and life is going out, and that they can neither account for it nor advise how to prevent its total extinguishment, it may be reasonably inferred that there is a fundamental, interior cause for such a change of things, which it is well worth the while to ferret out and bring to the surface.

Nor do we entertain any great doubt that the cause is practically discerned by them, even while in the act of making the confession. It all means this: that they have pursued the form and lost sight of the substance; that there has been too much consideration paid to the outward organization, while the life itself has been left to take its chances; that the world has successfully prevailed against the spirit, and the love of power has crowded down the devotion to truth in its simplicity; in fine, that the people have been fed upon the husks when they should have had the kernel. Spiritualism teaches another way than this, and a far better one.

State Convention at Worcester.

It should be remembered that the Massachusetts Spiritualist Association is to hold a two days' Convention at Horticultural Hall, Worcester, on Thursday and Friday, November 12th and 13th. This is a central point, and it is earnestly desired that all the towns in the State, where meetings have been held but are now discontinued, or where even one person resides who desires that Spiritualism should be presented publicly in that town, should be represented at this Convention, as well as the towns where organized societies are in operation.

The State Agents, Bros. Carpenter, Storor, and Mrs. Davis, will be present, and so far as possible all the officers of the Society. The Society was never before in as vigorous a condition as now, and it is worthy of the perfect confidence and most cordial sympathy and co-operation of every Spiritualist in the State. Its methods of usefulness are simple and direct, easily understood, and its capacity for doing good capable of being indefinitely increased. There will probably be a large attendance.

Mrs. Abby M. Burnham, the Lecturer.

The society and friends before whom this lady has regularly lectured since last spring—the First Christian Spiritualist Association, formerly holding services in Springfield Hall, but now at Hall No. 8 Boylston street, in this city, propose, as a matter of common justice, to give her a benefit entertainment at their new hall, on Wednesday evening, Nov. 4th, to consist of vocal and instrumental music, speaking, supper and a social. Under the ministrations of this lady the meetings of this society have so steadily increased in numbers and interest as to involve the necessity of securing a larger and better hall in which to hold their services. The dedicatory exercises through Mrs. Burnham, last Sunday, were deeply interesting and profitable, and were attended by as many as the hall would hold. Let whoever feels disposed to add a most worthy, deserving and talented speaker, one who is unselfishly devoted to the cause of spiritual enlightenment, attend the occasion of her benefit.

The Fraternity Lecture.

On Tuesday evening, Oct. 27, we listened to a lecture by Mr. Wendell Phillips, at the Music Hall. He announced his subject as "After Grant, what?" In the course of his remarks he referred to our mismanagement of Indian affairs in comparison with the policy of the English in Canada; spoke of the Sand Creek Massacre by Chivington, and incidents of that great atrocity. He referred to a little Cheyenne girl, Em-muneski, who sat upon the platform, as the only survivor of a family assassinated at Sand Creek, now attending one of our public schools in this city—the war still in progress against the Cheyennes, Sherman and Sheridan on the war-path, destroying women and children; an unjust and cruel warfare, because we have not kept our faith with the Indian. In our next we intend to refer more at length to this subject.

Pennsylvania.

We learn that the Pennsylvania State Society of Spiritualists have appointed Dr. H. T. Child and Mrs. Stearns missionaries for the State. Mrs. S. is now ready to make arrangements to speak in any part of the State. The doctor will confine his labors to localities not very far from Philadelphia. Address Dr. Child, 634 Race street, Philadelphia.

New Publications.

Lee & Shepard have THE ILLUSTRATED ANNUAL OF PHRENOLOGY AND PHYSIOLOGY, by S. R. Wells, editor of the *Phrenological Journal*. It contains some fifty portraits of distinguished characters, with a sketch of those to whom they belong. On the special topics to which this annual is devoted, it is full and instructive to a very great degree.

The Boston Provident Association have issued their Directory for 1868-69, together with their Seventeenth Annual Report. The Central Office is at No. 7 Temple Place.

"DORRY DIMPLE O'Z WEAR" makes still another of this most charming series of little juveniles, from the inventive pen of Sophie May. It sets "Dorothy" in the cars and takes her far out on her world's travels. The pictures add to the attractiveness of the book. Published by Lee & Shepard.

THE LITTLE SPANARD; or Old Jose's Grandson, by May Manning, is the fourth of the "Helping-Hand Series," which has proved so popular. It is well worthy of its predecessors—"Climbing the Rope," "Billy Gormley's Favorite," and "Cruise of the Dasherway." Illustrated beautifully. Published by Lee & Shepard.

SYDNEY ADRIANCE; or, Trying the World—Is Miss Douglas's latest story, not bulky in point of size, but full of motion, thought, description, and character. She is always faithful to the nature which she studies with so attentive a spirit. Her moral teachings are elevated and inspiring. Each of her books is an advance on its predecessor, and we think she betrays developing powers that will yet command a very wide and permanent recognition. Published by Lee & Shepard.

A THOUSAND MILES WALK ACROSS SOUTH AMERICA, by Nathaniel H. Bishop, is the title of a pleasant and instructive book of travels across the lower half of our American Continent, to which Mr. Samuel, of the State House, has prefixed a timely and appreciative introduction, thus bringing the author personally more clearly before us. When young Mr. Bishop undertook this journey, he was but seventeen years of age. A love of natural history excited him to this enterprise, in which he persevered against obstacles that would have appalled many a strong and resolute man. His observations are recorded in a remarkably mature style, and show an eagerness to learn which is not likely to be satisfied but with his life. Published by Lee & Shepard.

"The Harvester"

Is meeting with warm approbation from all quarters. The *Revolution* compliments it thus:

"THE HARVESTER: for gathering the ripened crops on every homestead, leaving the unripe to mature. By a Merchant, Boston: William White & Co., *Zanzer of Light* office, New York: 634 Broadway. A right pretty little book of a hundred and fifty pages; printing, binding, excellent, and had our 'Merchant' been a miller, it is doubtful if he had done his work any better, if so well. A modest page of profuse begins thus:

"The following pages are the result of a constant and laborious study into the history of the art, progress and introduction to the world of the various arts and sciences; and a book worthy of the name, connected with the experiences of men who have advanced beyond their own in the development of literature or art, religion, politics or trade. That the book emanates from the office of the Spiritualists should in no sense prejudice the public against it. The author, too, admits that he 'has had no other experience but that of a mechanic and trader'; but he certainly has, with a deeply honest and religious spirit and purpose, given the world a book worthy of the name, and a study of all classes who aspire to high attainments in knowledge and wisdom in things worldly or divine."

Spanish Affairs.

A telegram from Madrid, Oct. 27th, states that the Provisional Government has issued a manifesto concerning the administration of the kingdom. After passing in review the various reforms decreed by the late Central Junta, they proceeded to argue in favor of the decentralization of the administrative power, and conclude by promising to render a faithful account of their doings to the Constituent Cortes. Some Spaniards, of advanced liberal ideas, advise the sale of Cuba to the United States, as the most direct and speedy method of solving the question of the abolition of slavery.

Mrs. J. H. Conant's Reliability as a Medium.

We clip the following question by a correspondent, and answer by the editor, (Hudson Tuttle, Esq.), from the *Ohio Spiritualist*:

"R. B.—Is Mrs. Conant, of the *Banner of Light*, reliable? If you mean whether she is a truthful, honest, reliable medium, we answer most emphatically, Yes. We answer from personal knowledge, having received several of the most startling and convincing tests through her mediumship. She is a true and noble woman, above the least deception, and esteemed by all who know her."

Particular Notice.

Subscribers who may have occasion to change the address of their papers, should invariably name the town, county and State to which they are sent, as well as the town, county and State to which they desire them forwarded, when they change their localities; otherwise, we must wait until they do so. A little care in this particular will save us a deal of perplexity in endeavoring to hunt up the names in our mailing machine, besides lessening the annoyance such subscribers subject themselves to in consequence of the non-receipt of their papers at the places they desire them sent, through negligence to conform to the necessities of the case.

Movements of Lecturers and Mediums.

Dr. P. B. Randolph has for a brief period relinquished his office practice for the purpose of visiting the West. Dr. R. will make his headquarters at Berlin, Wisconsin, whence he will accept lecture and medical engagements for three months from Nov. 15th. He will visit any Western State that calls for his services. As a speaker and clairvoyant, Dr. R. is too well known to need commendation at our hands. His permanent address will be as heretofore, Boston, Mass.

Spiritual press in the West will confer favor by publishing this announcement.

Miss Susie M. Johnson is too ill to fill her engagement at Oswego, N. Y., in November. She is at present at Cleveland, Ohio, 111 Superior street.

Mrs. Ferree's New Pamphlet

Is meeting with favor. The following note, from a well known literary lady, will be read with interest:

PROSPECT Cottage, Monday Evening.
MR. DEAR MRS. FERREE—I have read your little book, "The Spiritualists," with interest and advantage—especially where it treats of the nourishing, educating and developing the spirit. It is good. It is full of light and life. There are few in this world so wise, good or happy, that they may not become wiser, better and happier by its perusal. Would that it might reach the hands of all.
Affectionately yours, E. D. E. N. SOUTHWORTH.

Dr. J. B. Ferguson's Book.

Entitled "SUPRA-MUNDANE FACTS," contains a large amount of valuable information which every seeker after truth should possess.

THE RELIGIO-PHILOSOPHICAL JOURNAL contains a very laudatory notice of our efforts the past twelve years in behalf of the cause of Spiritualism. Bro. Jones, the honor belongs not to us, but to the spirit-friends whose humble instrument we have no hesitation in acknowledging we are. True wisdom dictates that we speak but little of the injuries we have received or the good deeds we have done.

We congratulate you, Bro. Jones, in having secured on your editorial staff the services of that able and indefatigable worker, E. V. Wilson, Esq.

Massachusetts savings banks have \$50,000 deposits, and \$80,000,000 invested in national bonds. The depositors are composed mostly of mechanics, laborers and factory girls.

ALL SORTS OF PARAGRAPHS.

By reference to our Spirit Message Department it will be seen that a few presided June 20th. The message of Michael Connelly, who was formerly in the employ of our associate, Mr. White—then State printer—is true in every particular. The medium knew nothing of the facts therein contained, which is a satisfactory test of the return of the spirit of the person known in the earthly life as Michael Connelly.

We have just issued a new edition of that popular work, "Errors of the Bible, demonstrated by the Truths of Nature," by Henry C. Wright. The book has been out of print for some time. We can now supply all orders.

Mrs. A. C. Latham, 232 Washington street, medical clairvoyant, is constantly receiving letters from patients whom she has cured, living in the remotest sections of our country, thus proving that distance is no hindrance to her success. She has also an abundance of like testimony from people in this city and vicinity to whom she has proved a benefactor.

Theodore Parker's works have been translated into Swedish.

A clerical diner is so addicted to scripture texts that he invariably orders, "Roast beef, well done, good and faithful servant."

The friends of women's rights have called a National Convention, to be held at Washington in December. It is expected that Mrs. Stanton, Miss Anthony, Lucetta Mott and Lucy Stone and other advocates of the movement will attend.

Queen Victoria and Premier Disraeli think women ought to vote, if they wish.

England is only four hundred and twenty-six miles long.

Fifty years ago William Lloyd Garrison learned the art of printing in the office of the *Newburyport Herald*, in which paper, not long after, Whittier began to publish his youthful verses.

Vieuxtemps, the famous violinist, who visited this country some ten years ago, will return here again next season.

A new Catholic college, to cost two hundred thousand dollars, is in course of erection at Chicago. The St. Ignatius College will be located in the building.

An old lady on a steamboat, observed two men pumping up water to wash the deck, and the captain being near her she accosted him as follows: "Well, captain, got a well abroad, eh?" "Yes, ma'am; always carry one," said the polite captain. "Well, that's clever!" said she. "I always dislike this nasty river water."

Lady Franklin, now eighty, has returned from Asia to France.

PULMONARIA.—Having had a very severe cough for several weeks, a friend advised us to try Dr. H. B. Storer's pulmonary syrup. We procured a bottle of this medicine, and after using it one week we were entirely cured. Having thus thoroughly tested its curative powers, we cordially recommend it as a grand specific for pulmonary complaints. Address 56 Pleasant street, Boston.

The free schools in Spain have been reopened.

L'Unita Italiana says that deserters from the Pontifical army are continually passing through Verona. The majority of them are Germans and Protestants, and they return to their country more Protestant than ever.

Manufacturers have for years been looking for a substitute for rags, as a material for paper. It is said to have been found at last in Esparto grass. Paper made from this grass is much used in England. The London Times is printed on it.

Marble has been discovered in Virginia.

Victoria's physicians say she must not live in London.

A sporting man remarked of a belle, in the habit of wearing low-necked dresses, who carried off a matrimonial prize in the shape of a rich old widower, that "she won the race by a neck!"

"No man in England thinks of blacking his own boots," said an Englishman to Mr. Lincoln. "Whose boots does he black?" Mr. Lincoln quietly asked.

Dr. Joseph Jones, of Nashville, has discovered human remains, pottery, vases, shell ornaments and stone idols in the Tennessee mounds which he has been exploring.

Europe owns \$983,400,000 worth of American railroad, State and Government bonds.

In Charleston, S. C., the trade of this season is three times as heavy as that of any other season since the termination of the war. The jobbing merchants wear smiling faces.

There is no doubt entertained in Cuba that some speedy action on the subject of slavery will result from the change in the Government of Spain. Opinions on this subject are governed by what people believe to be their own interests. The owners of slaves hope that time enough will be left them to perfect some other labor system.

It is said that there are negotiations between the American and Atlantic Telegraph Company of New York and foreign capitalists, to lay a cable to Belgium, and that a contract may be made for \$2,500,000.

Gas has been introduced into the cars on the New York and New Haven railroad.

Dr. Holland, writing from Scotland to the *Springfield Republican*, remarks: "Loch Katrine is a beautiful lake, but no more beautiful than a thousand lakes to be found in the length and breadth of America. The Highlands are picturesque and fine eminences; but there is nothing about them more beautiful than about those one sees from the steamer's deck, as he sails up Lake George."

DIVORCE.—The Protestant Episcopal Convention, now in session at New York, recently adopted a resolution concerning divorce, as follows: "We minister of this Church shall solemnize matrimony in any case where there is a divorced wife or husband, either party still living; but this canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be united again."

Marriage is a civil institution—a legal contract—and the priesthood should exercise no authority whatever in regard to it.

A Good Test Medium. The object of this notice is to call the attention of the public to a newly developed medium, in the person of Mr. Arthur Hodges. He has given me the best test, with names and personations of spirit friends, that I ever received from any medium. He also described my place of residence and its surroundings. I should advise the public to give him a call, at 16 Salem street, Boston.

New York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

WARREN CHASE, Local Editor and Agent. FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Very Large Assortment of Spiritualist Books.

Complete works of A. J. Davis, comprising twenty-two volumes, fifteen cloth, three only paper: *Nature's Divine Revelations*, 30th edition, just out. 5 vols. Great Harmony, complete—*Physician, Teacher, Seer, Reformer and Thinker*. Magic Staff, an Autobiography of the author. Penetration, a History of Health, Answers to Ever-Recurring Questions, Morning Lectures (20 discourses), History and Philosophy of Life, Philosophy of Spirit Intercourse, Philosophy of Spiritual Forces, Harmonious Man, Free Thought Concerning Religion, Present Age and Inner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyrical Manual, Apathy, or Divine Trust, and Stellar Key to the Summer Land. —Last two just issued, and most highly interesting and instructive. Whole set (twenty-two volumes) \$25; a most valuable present for a family or for a library. Four books by Warren Chase—*Life, Love, Fugitive Wife, American Crisis, and List of Spiritualism*. Sent by mail for \$2.50. Complete works of Thomas Paine, in three volumes, price 65c; postage 5c. Persons sending us \$10 in one order can order the full amount, and we will pay the postage where it does not exceed book rates. Send post-office orders when convenient. They are always safe, as are registered letters under the new law.

We can now supply a few complete volumes of twelve numbers of the *Banner of Light*, in one order can order the full amount, and we will pay the postage where it does not exceed book rates. Send post-office orders when convenient. They are always safe, as are registered letters under the new law.

Unitarianism.

We copy the following brief extracts from a well written letter of Rev. A. D. Mayo in the *Liberal Christian* of Oct. 24. The first and last extracts contain something on which we have a few words of comment to make:

"But the eyes of Christian Liberalism, in and out of all the churches, are looking daily increasing earnest and longing to our Unitarian Church. To them it represents the most practical and comprehensive form of organizing a Liberal Christian faith. Every body of Liberal Christians recognizes the same. The violent disputes among the Unitarians in respect to the future of the Unitarian Church, and reform organizations to work under our national organization and avail themselves of our historical prestige, point to the same fact."

The thoughtful and religious people of the United States already know several things about the Unitarian denomination in this country.

First, they know the names of its noble array of preachers, leaders and workers.

Second, they know that the Unitarian Church means liberalism in politics and inviolable patriotism.

Third, they know that the Unitarian body is identified with our national system of free schools and unsectarian Christian education in our universities. Every religious body in America, says the Unitarian, is bound to the system of sectarian education. The Unitarian body has persistently wrought at the development of the people's free schools. In about every Western city the free school owes its development and organization greatly to our Unitarian clergy and laity.

Fourth, they know that the Unitarian denomination is all alive with practical humanitarian zeal.

Fifth, they know the Unitarian Church, as represented in its National Conference, the Christian Church, ever known in Christendom. It has no creed, save a general profession of Christianity, and it permits every man to give his own conscientious interpretation of the meaning of Christianity to Christ and the duties of the Christian name. It offers to receive delegates from every church in the Republic that calls itself a Christian Church. It offers to liberal thought and every opportunity of expression through its press, pulpits, platform, and in doing its greatest work, for the enlightenment and progress of the people of the United States. The only thing it persists in refusing to do, is to permit societies and organizations which will not bear the Christian name to send delegates to its Conference, who honestly attempt to make it an unsectarian body. The thoughtful, progressive Christian people of the United States, know too well the demands of a genuine Christian freedom to reject the Unitarian National Conference because it respectfully declines to commit suicide in behalf of spiritual liberty.

If Bro. Mayo thinks the Spiritualists are anxious to come under the Unitarian organization with its Christian yoke on its neck, and thus again put the heads of its members into sectarian bondage, he will be mistaken. They may invite or command us, as Mahomet did the mountain, but like it we shall not move in that direction, and we are sure to fulfill its prophecy. It will come to us, at last, by casting off its sectarian shell (name), which alone makes it sectarian, and keeps Spiritualists and liberal reformers out of its organization and working harness of reforms.

When they can recognize the nobler teaching of Parker, that man is by nature a religious being in his normal condition, and may by education be trained to accept the religion of the American Indian, the Hindoo, the Persian, the Mahometan, the Jew, or the Catholic, Orthodox, Unitarian, or any other branch of the Christian set of religious worshippers; when they can realize that Christianity is sectarian, and that to become truly liberal and rationally religious they must abandon this sectarian name, and have a world-wide philanthropy and a world-wide religion, to be found in Nature, and cultivated and unfolded there—not in the name of Christ, nor Mahomet, nor Confucius, nor Calvin, nor the Pope, but of God, in man, in all men—then the barriers will be removed, and their organization will take in Spiritualists and all practical, liberal reformers; and our religion will take them in, and we shall join in removing the evils that afflict the race, and unfolding its powers in true harmony with natural law. We shall all recognize the Godhood in MAN universal, as the Church does in Christ. When this Church unchristianizes itself and thus unsectarianizes itself, the new religion will spiritualize and vitalize its organization.

We opine that not till thus united will the Unitarian work of progression be accomplished. Every year we see them coming nearer and nearer to this consummation, and patiently we wait their action which shall give us their perfected organizations and colleges, and give them our millions of converts, and vital truths fully demonstrated of the continuation of life and work after death and the communion of souls. With these united powers we can move the world out of its sectarian wheel-ruts, which Unitarianism has been constantly filling up but still following. Trusting and hoping these brethren will get off the track of the "old Mother Church" some day and free itself from the sectarian name, as it has from the creeds of other churches, we patiently wait the events that hang in the heavens for the future, when we can greet Bro. Mayo and all Unitarians as religious humanitarians and not Christian sectarians, as they yet choose to call themselves, and by which they keep aloof from the great body of the Spiritualists.

Religion—What is it? Bro. Seaver, editor of the *Boston Investigator*, says he defines it "as the faith in, and worship of, supernatural or unearthly or supermundane beings," and that it is derived wholly from education. That these forms of superstition, with all their creeds and ceremonies, are educational, we do not doubt, as in the expression of the human conscience, which may be so trained as to murder a fellow being without proof, or to be horrified at taking the life of a snake or burning a bit of paper torn from a Holy Bible with supposed words of God on it. To us this does not embrace religion, even if it can be counted as belonging to it at all. If it were all there is of religion, we would give it up to the church which teaches that it is foreign, and taught and introduced first by God himself, and next by his Son, and last by the

Holy Ghost, and the priests; and Bro. Seaver claiming it is wholly educational and never innate, and denying the origin given it by the church, must suppose it was taught at first by those who were never taught, and how they got it we know not and care not, since we do not believe in anything or any power that is supernatural, and cannot remember any time when we ever did, and yet we claim to be religious though not Christian, as we are not a believer in the Christian religion as taught by the Orthodox priests. Some who have been branded as atheists we claim as eminently religious, and we have yet to find the first nation in history or the first individual in life which is not religious. To us religion is in no wise necessarily connected with fear of punishment or hope of reward, and may be entirely void of all knowledge or of belief in a future state of existence and of supermundane beings. We believe that ideas are sometimes innate, and religion always natural to human beings alone, and although we may teach a parrot to say a prayer or to swear, no one would find a religious parrot with or without education.

Among the first and simplest expressions of what we call religion, is a sense of right and wrong, or a power to decide and a conscience to determine, the expression of which may be warped into any extreme of action by education, but education does not furnish the germ; and although it can make any act appear right or wrong, it cannot give the power to appreciate that there is a right and wrong. This faculty is purely human, not existing in animals, and is natural, and we term it religious, and it is not always connected with fear or hope.

There is also another religious faculty manifest in the natural regard for, respect for, admiration of, and sometimes veneration for parents and superiors, and this in manhood often rises from parents to some real or imaginary superior or Supreme Being, and becomes veneration, and is so very susceptible of cultivation and education that it is by strong and designing minds used both in political and religious institutions to blind weaker minds into servitude, and here is where Bro. Seaver finds it, and attributes it all to education, because it is taught and twisted into the various creeds, dogmas and ceremonies of the popular religions of the world. The germ, like the mind itself, is not given in the education. The seed was there, or education could no more have made the Christian or Infidel than Nature could the tree without its seed, and to us this germ is religion, innate and natural, and if cultivated by education or not, will have an expression weak or strong in all individuals in accordance with the organs of the brain through which it acts. To us the Hindoo worshiper of Juggernaut is as much a religious worshiper as the dignified and educated Episcopal Bishop of our country; and the conscientious cannibal may be as religious as the burners of Sorcery and Rogers. Religion often howls in our own country for want of an education that would make in the worshippers more musical sounds. Education disciplines religion, but does not make it—at least so we understand the subject. Christianity is idolatry gone to seed.

THE SPIRITUALISTS AT THE EVERETT ROOMS.—We attended the Spiritualist meetings at the Everett Rooms on the two last Sunday evenings, and wish to say that the crowded audiences of most attentive and intelligent listeners to Mrs. Allen were only a well deserved compliment to her wondrous power as a trance speaker. Subjects were presented to her on slips of paper by the audience like ballots, and numerous enough to secure an elevation had the desk been a ballot box, and polling booth, all of which she gave into discourse or poem in most mysterious manner. The closing poem last Sunday evening was on Death and Resurrection, which she improvised into dialogue form, and delivered with surprising dramatic beauty and power. We devoutly wished New York's half million of adult inhabitants could have heard it. Next Sunday, morning and evening, completes her present engagement.—*New York Revolution*.

NOTE FROM THE DAVENPORT MEDIUMS.—DEAR BANNER.—Before leaving Europe rumors from time to time reached us from this country that many of the American newspapers, taking the cue from their equally truth-loving brethren of the English press, were representing us as having "given up all pretensions to being Spiritualists," and that we simply claimed to be skillful jugglers. Now these statements, as ridiculous as they are false, we treated with silent contempt, thinking them unworthy of notice.

We did believe that our career as mediums for the past fourteen years was sufficient answer to all such reports, but we find that these statements, which are being daily repeated by the press, taken in connection with the treacherous and disgraceful conduct of certain physical mediums, are having an influence not only with the general public, but with many simple-minded Spiritualists. It is singular that any individual, skeptic or Spiritualist, could believe such statements, after fourteen years of the most bitter persecution and violent opposition, culminating in the riots of Liverpool, Huddersfield and Leeds, where our lives were placed in imminent peril by the fury of brutal mobs, our property destroyed, and where we suffered a loss of seventy-five thousand dollars, and all because we would not renounce Spiritualism and declare ourselves jugglers, when threatened by the mob and urged to do so. In conclusion, we have only to say that we denounce all such statements as base falsehoods.

IRA ERASTUS DAVENPORT, WM. H. DAVENPORT, WM. M. FAY.

Buffalo, N. Y., Oct. 23, 1868.

Yarmouth, Me.

The best manner for stockholders to increase their capital in the great bank of Progress, is by encouraging and sustaining efficient laborers, those who combine a well-directed zeal with practical teachings, and are calculated to sustain the interest in a community and build up and strengthen the society for which they labor. Eminent gifts in that respect, through her earnest controlling intelligences, is Mrs. Almira W. Smith, as her success among the staunch souls of Yarmouth demonstrates. Coming among us at a time when the spiritual influx was at low ebb, with many obstacles to surmount, she has labored with us for two years, and as her inspirations have grown more and more glowingly beautiful, so has her audience increased in numbers and interest; and that there is no diminution in the appreciation of her worth as a woman, and ability as a speaker, the full house that listened breathlessly for more than an hour to the flow of eloquence from her lips on the marriage question, Sunday evening, Oct. 25th, will abundantly testify.

Mrs. Smith requires, and is richly fitted for, a large field of labor, and although we shall deeply regret the loss of her, still we cordially recommend her to those societies that are securing their speakers for the coming lecture season, as one who will enlarge their borders and lift them morally and spiritually upward.

In behalf of the Society,

MRS. SUSAN GREENLEAF, Cor. Sec. Yarmouth, Oct. 26th, 1868.

Bridgeport, Conn.

DEAR BANNER.—On Sunday, the 11th, I spoke afternoon and evening for the friends in New Haven. Their organization is now in a flourishing condition, having received a decided impetus, and much interest created among all classes, through the able lectures of Mrs. Anna M. Middlebrook, during the past summer.

They have a fine hall, where are held each week social gatherings, sewing society, &c., &c.

The Children's Progressive Lyceum is gaining steadily in favor; and only lacks a full set of Lyceum equipments to perfect its organization.

Mr. A. French, a gentleman of energy and sterling integrity, has been recently elected President of the association.

They invite correspondence with speakers, who can address the President, No. 37 Green street, New Haven, Conn.

Most fraternally, H. H. CRANDALL.

Bridgeport, Conn., Oct. 19th, 1868.

A Card.

Musical directors and friends of the Children's Progressive Lyceums throughout the entire country are invited to send or bring to the National Lyceum Convention, all the music, either original or selected, that they think suitable for a Music and Song Book for the use of Lyceums. We want suitable music for every song and hymn in the Manual, and as many more if equally good. The National Lyceum Convention intend to publish a Music Book for Lyceums, and need all the assistance the musical directors and friends can render. It is one of the great necessities of the Lyceums. If you cannot come, send your manuscript by mail to M. B. Dyott, 111 South Second street, Philadelphia. Do not be backward, but send your suggestions; they will be thankfully received.

M. B. DYOTT.

October 21st, 1868.

Still the Light is Breaking.

EDITORS BANNER OF LIGHT.—W. K. Ripley, of Foxboro', Mass., has lectured here for three Sundays, and on Saturday evening. The lectures were of the highest order and well attended from all the different denominations in the place, which are seven. The doctor made an impression here which will be lasting. As his last lecture there was a eulogy; I afterwards asked him how he liked the doctor's discourse. His reply was: "It was good, and founded upon reason. Before the doctor came here Spiritualism was 'a humbug,' but before he left it was thought differently of. He was even followed to the depot and urged to prolong his stay, or at least promise to return again to us. So ends the beginning of a new dispensation in Fairhaven, Vt. Yours for truth, WARREN ALLEN.

Music Hall Spiritual Meetings.

Sermons are held in this elegant and spacious hall every SUNDAY AFTERNOON, at 2 o'clock, and will continue until next May, under the management of Mr. L. B. Wilson. Engagements have been made with able, moral and inspirational speakers. Season tickets (securing a reserved seat), \$100; single admission, ten cents. Tickets obtained at the Music Hall office, day or evening, and at the *Banner of Light* office, 153 Washington street.

Mrs. N. L. Bronson, of Ohio, will lecture Sunday afternoon, Nov. 8.

Business Matters.

Mrs. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 1w-27.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

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