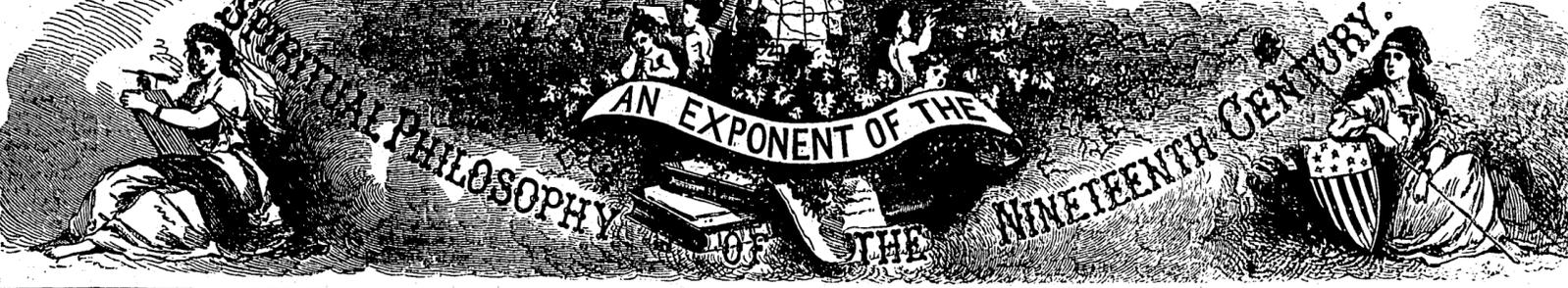


BANNER OF LIGHT.



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Literary Department.

Written for the Banner of Light.

BEAUTY UNVEILED;

OR THE

ADVENTURES OF EDWARD FOSTER,
The Enthusiast, the Philosopher, and
the Lover.

BY CHRISTOPHER HARTMANN.

CHAPTER XI.—CONTINUED.

Now, Edward Foster was both married and not married. He was tied by law, and divorced in spirit. A more miserable lot cannot well be imagined. What, then, was there to prevent his being some in love with the lady in question? And yet she had her husband's day, and his day, was by her side. The lady saw clearly how Foster was affected, and had a sympathy for him. She saw much in his character to admire, and enjoyed his company. But it was the source of a good deal of trouble and perplexity to Foster, by continually inducing unhappy comparisons between her and the wife he had, and it made him at times more lonely and melancholy. Finally, the lady herself saw it, and partially withdrew her attentions. She became more reserved, and would not encourage him in his advances, and even expressed a fear that he was thinking too much of her. And so he was now compelled to pay another penalty at the law of nature, and to endure new trials, as the affection grew in him, and got to be quite commanding, he could not away with it—could not and would not try to crush it; for his theory was, that, in so far as a pure feeling existed, it was both wrong and wicked to act against it, but rather to seek wisdom and strength to bear it, and trust God for guidance. So he was now in a state of mind, and to have this secret flame burning within him. For months and months was he the subject of this irrepressible affection, which he could tell to no one. When, then, he scanned the husband of Mrs. Stockman, and saw his inferiority, he pitied the woman, who did not know, in her simplicity and trustfulness, how much she was dragged down by such a weight. He thought that she might have been easily and beautifully elevated to a high state of spiritual and intellectual culture; but her husband could no more do it than the merest clown in the neighborhood. All his tendencies were of the earth, earthy. He was of no particular religious persuasion or inclination; in fact, I think he was a Unitarian, and had nothing in his make or nature to match her beautiful sensibilities, and could not possibly minister to her uplifting. She was rather calculated to uplift him. That was all the good providence I could see in it. She no doubt thought it was all right; or, if she had any misgivings, they were kept to herself, and she never let them be known to any one. "All for the best." Could she have had a husband who would have ministered to her better and higher nature—a man who could have supported her spiritually as well as materially, and led her up the heavenly path of an intellectual, moral and religious culture—how gratefully would she have accepted that divine gift, and how sympathetically would she have ministered to his uplift. But she had not, and she had to be content with what she had.

But, in the midst of all this admiration and feeling, of course there was a trouble on another branch of the house. Mrs. Foster was inevitably jealous. She was not much to blame, perhaps; for she was naturally a jealous woman, and she was pre-eminently the fatal necessity and aspirations of her husband's mind, and could not brook a rival of any kind. Had she known the absolute desolation in her husband's heart on account of their unfortunate marriage, she might have been more tolerant. The man's heart was a perfect wilderness. He was dying for the want of love, and she was the only one who could have given it to him. How often did Foster contemplate this, and try to derive a spark of comfort from it! Yet sometimes he gave way to a selfish and used to say that it seemed almost a refreshment to meet a person of the above description, who was not particularly interested in anything—there was such a happiness. But how little he knew of himself and of the great God's providence toward him!

He was not, however, doomed to bear this sort of misery, which resulted from the presence of the lady in question, much longer. Mr. Stockman, falling in his business in Boston, was about removing to the far West. In a course of a month from the time he returned to leave the city for the State of Illinois. Foster tried to feel thankful, at the same time he so regretted the prospective absence of the fair enchantress. He thought, on the whole, it might be best to have her away, both for himself and his wife. So, with all the philosophy of which he was capable, he prepared himself for the final adieu of the chief object of his truly tried and suffering heart. He could not let her go, however, without a few words of plain and frank conversation with her, the substance of which was as follows. Taking his opportunity when her husband was absent, he said to her:

"Mrs. Stockman, I regret exceedingly that you are going to leave us, and yet, on some accounts, I am glad of it. You know, as well as I do, my bearing toward you, and how, from the first of our acquaintance, a deeper feeling than that of common friendship has existed between us. You have also seen how I am connected in marriage. My wife has many good qualities, but there is a want in my nature, which she can never fill. I cannot tell you how I have suffered with her; and you will pardon me, if I now tell you frankly that I can never forget you, or cease a fond attachment to you. We have many things in common, and my philosophy teaches me that such an affection cannot exist without, at some time, being recognized and honored by all in presence of the Great Creator. All that is pure and spiritual must of course be perpetuated even beyond the bounds of time. Friendships and loves of all kinds must be immortal. And this is my encouragement in the many pleasant and delightful associations I am able to form on earth. I never contemplated you as one with whom I could come into nearest relations, but I do contemplate you as a dear and cherished object forever. I hope you will excuse the frankness, if I have any excuse, while I rejoice that we have been permitted to meet in this bleak world. I know that such a sympathy as we have experienced is not met with often, and I hope that, wherever you go, you will always remember one who has thus been thrown in your path, and that I may ever bear of your prosperity and happiness."

The lady replied, "My dear friend, I sympathize with your sentiments all I can. I have seen your situation from the first; I have not realized, perhaps, as you have, the difficulties which must affect so sensitive a spirit as yours, but I have the deepest sympathy for you, and if it was consistent with my connections, I could extend to you, and should have offered to you, a more full and candid return for what I know has been playing in your heart from the first of our acquaintance. My husband is a good man, and treats me well, but he is not that high ideal of a partner that you would indulge in. He is not even the man whose fond ideal I myself had indulged in before marriage, but accept him in Providence, and am faithful to my obligations. He has seen your partiality for me, and is not offended with it. And oh! dear sir, do not suppose I shall ever so forget your high regard for me as to dishonor your sympathies in the least. I know something of the world, and can appreciate your feelings. I shall remember you, sir, and shall hope to hear from you—that all your connections in this world have overruled more wisely than either of us can imagine."

"Must love be ever treated with profaneness, as a mere illusion—or with coarseness, as a mere impulse—or with shame, as a mere disease, or with shame, as a mere weakness—or with levity, as a mere accident?—whereas, it is a great mystery and a great necessity, lying at the foundation of human existence, morality and happiness, mysterious, universal, invariably as death. Why, then, should love be treated less seriously than death? It is as serious a thing. Death must come, and love must come; but the state in which they find us?—whether blind, astonished, and frightened and ignorant, or, like reasonable creatures, guarded, prepared, and fit to manage our own feelings? This, I suppose, depends on ourselves; and for want of such self-management and self-knowledge, look at the evils that result—bad marriages, unprofitable marriages; repining, diseased or vicious celibacy; irremediable infamy; careless insanity; the death that comes early, and the love that comes late, reversing the primal laws of our nature."

"Take another short extract from another woman who has touched the subject with equal force:

"It is like putting one's hand into the fire, only to touch upon it. It is the universal brute, the purifying sore, on which you must not lay a finger, or your patient (that is, society) cries out and resists, and, like a sick baby, scratches and kicks its physician."

Yes, there is a fairer day coming for this, as for all other objects. The world needs first its discipline, and individuals need also their particular regimen, proportioned to their case and peculiarly. Foster's affections, strong and ardent as they were, with all his susceptibility to beauty and refinement, no doubt qualified him for the richest enjoyment of love, as soon as the other parts of his nature were trained and regulated. A nature so rich and beautiful perhaps needed the harder trials. There was something here worth working for. It could be afforded that many a scathing, fiery trial should be suffered to pass through his soul, for there was the pure gold which could only be so obtained, and which would shine the brighter for this separating process. So Providence conducts us all. Fools and shallow-brains, whom it is foreseen cannot be made into much, at least in this world, frequently have an easier time of it. Yet what truly expansive mind envies it? Who, for instance, envied Thomas's success? In having the world at his feet, and his noble and susceptible mind existed without a larger proportion of trials than is permitted to inferior and thoughtless persons. We frequently, at least, see such persons, who pass their time quietly and tranquilly, with scarcely a ripple on their shallow lake, having no thoughts for the past and no care for the future, and enjoying the present, not as religiousists do, from trust and resignation, but as animals do, from mere thoughtlessness. It is the great and deep ocean that is lashed into tremendous waves and surging billows. It is only a noble and sensitive mind that can be similarly disturbed. When the ocean is calm, and such a mind is in it, it is a calm sea, and it is a calm sea that is to be feared. How often did Foster contemplate this, and try to derive a spark of comfort from it! Yet sometimes he gave way to a selfish and used to say that it seemed almost a refreshment to meet a person of the above description, who was not particularly interested in anything—there was such a happiness. But how little he knew of himself and of the great God's providence toward him!

CHAPTER XII.

After the separation, which the reader will please take special notice of, Foster and his wife seemed both determined on a better understanding with each other. It was a settled affair with both, and the marriage was taken place, and suffering had now so subdued their hearts, the loss of the children had left them so lonely, that they now turned irresistibly to the only source of consolation—the great healer of all mortal woes, and the balm for every sorrow. Here is something that properly can never be omitted, and what I felt was a power to confer no beauty to minister to what friends, lovers, and many fulfilled hopes cannot by any measure impart to the mind, the sacred power of suffering can sometimes effect.

"The path of sorrow, and that path alone."
"Leads to the land where sorrow is unknown."

It was now realized in the family of the Fosters. Their eldest boy, the only child living, was now at an age when it was time to expect from him some fruits of obedience; and had his education been more thoroughly attended to, such fruits might have appeared. But as it was, he was a great trial to his parents; and as year after year passed away, instead of growing more amiable and mild, the seeds of that habit grew, and were now upon the state of his parents, sprang forth more and more, and what at first appeared the fair and beautiful infant was now the rude and unbecoming boy, the fire of an evil temper sparkling in his eyes, and displaying itself in his speech and manners. How least, comparatively, thought Edward, were the children who had been taken away from him! Thus it is that death proves a comforter in disguise, and we flee to it for a light that glimmers on this side the grave. With such thoughts he could derive consolation under such afflictions as closed around him so thickly, and look forward to better days. Mrs. Foster was fairly under a new power. Edward, too, spoke to her more softly. He frankly confessed his own faults, and desired now that they should both exert themselves, and see what would come of a more thoroughly religious endeavor. She—poor thing—now broken in spirit, shattered in body, and thoroughly humbled under a sense of the vanity and deceitfulness of the world, turned to Edward with an entirely different tone. Said she, one day, when they were sitting alone by the firelight:

"Edward, I cannot tell what may come out of our strange life, but this I know, it is no time to murmur and lament over our lot. We have done what we have, and it must remain so. Here is our only child; we must be looked after, but as

for myself, I sometimes feel as if I was not long for this world. I can't tell how long I have seen fall enough of such a life anyway. I do not want to live so any longer. Sometimes I have thought you might have done better; but I do not want to dwell upon that. I want to live differently. Mrs. Stockman said to me one day, she should think you might teach me a good many things, but I would not live in the world of my own care, for my part I am willing to let it go so. You know we never can think alike, but if you will see to Edward, and not let him treat me so, I will—I had almost said—never have another harsh word with you."

"Say it quite, my dear."

"I can't tell you sometimes."

"Well, let us bury the past. I own I ought to have more patience. I am as willing to confess as you are. But, Maria, this is a very strange, serious world. It leads directly to another more serious world. Life is short, and none of us can tell how long it will last, and just as you say, dear friend, I trust in religious principle, however, if we can live happily, in God's name let us do so."

After a pretty candid discussion on the apparently wandering nature of Foster's affections, in which Mrs. Stockman came in for a considerable share of remark, they mutually resolved, and absolutely kissed each other—an affair that had not taken place for a long while. It would be strange, however, if nature did not prove too strong for them occasionally, for where such incongruous materials are yoked together, no possible alchemy in the religious or philosophical world can prevent the incidental effervescence and disturbance. Explosions may ensue, but the elements will still combine. In the religious principle, however, with absolute trust and constant effort, and with time enough, great harmony, I confess, may be obtained. And so this fated couple did a great deal better. They accustomed themselves to look upon life with a hollier and more exalted views, and they were mutually more disposed to indulge each other in their preferences. If a lady did happen to command the admiration and friendship of Edward, it was thought more truly of. Nature was allowed more freedom and joy; a greater purity of thought and more mutual respect prevailed. A calm and settled spirit of religion had manifestly taken up its abode in the family, and Mrs. Foster was very much metamorphosed in her style and bearing. She evidently came to think more of that internal nature which had been so overlooked and forgotten in the admiration of her outward person, and gave herself, as much as she could, to the higher sentiments and culture of the soul.

It was well she did. It was fortunate that any power, whether of suffering or of truth, should have been able to bring her thoughts into a more serious channel, for there were manifest appearances of a broken and disordered constitution. She had been too vain and frivolous to be suffered to pass out of this world without some bitter experience and preparation for the future; and although there was no immediate appearance of decay or speedy departure, yet there were frequent evidences of a saddened and depressed spirit, which, turned, for deliverance, from earth and all its cares. Her animal spirits were also falling. Her wonted vivacity had subsided into languor of sorrow and trial, and the outward weakness gradually under the power of decay, grows stronger and deeper continually. Such a principle does not wither, but attaches more and more, and satisfies more and more, and if we could see the corresponding interior form of the spirit, we might see it increasing and brightening in beauty as the years of sorrow and trial withered the outward face and laid their palsy hands upon the body.

"The love that cheers life's latest stage,
Proof against sickness and old age,
Preserved by virtue from declension,
Becomes not weary of attention."
But this is a knowledge to be greatly gained by experience. And many are the unhappy ones who live to see their early passions all subside, the glowing satisfaction of their first love passed into the mere indifference, and they say coldness and death, because of their folly and blindness to all such imperishable charms.

Foster, now, saddened with his wife's depression, and wishing to do all he could to recover a lost interest, proposed a journey into the country. It was now the month of June, and he thought that a change of scene and the mutual satisfaction that both would feel in such an excursion, might possibly contribute to his wife's health, and the growing reconciliation that he wished to see established between them. And, as a route most favorable to the accomplishment of those objects, he proposed Woodstock, and from thence to Rochester, N. Y., and thence home again. The proposition was pleasantly received. It was agreed to start immediately. When arrived at Woodstock, Vt., they again took quarters at the house of her uncle, Esq. Joshua Pollard, where they found that seven or eight years had not passed away without leaving very evident changes. The heads of the family were now all grey, but the grandeur of prophetic remembrance had gone the way of all the earth, leaving her memory, however, fresh and bright in the minds of all. Some of her words, of too solid truth to be forgotten, lingered and played still in the minds of Foster and his wife with no small effect. They spent a fortnight in the delightful town of Woodstock, and I should not forget to state, in passing, that Miss Rutherford was still in the congregation of the living, and was an object of much interest in the old church. She was yet in single blessedness, which to her, as she frequently expressed it, was a good deal better than double misery.

Foster be unmeted that misadventure, and with a grandeur of emphasis she had changed some, but exhibited the same moderate, prudent, truth-loving spirit of church propriety which was every way worthy of a splinter of her dignity. Enough had been told her of the history of Foster's marriage to quiet her own expectations, and make her more contented with her lot.

After refreshing themselves awhile at Woodstock, they proceeded to Rochester, N. Y. Here they regaled themselves again in the delightful residence of Mr. Freeland, and tarried a fortnight in that vicinity. A day or two, however, before they were to leave for home, Mrs. Foster was so affected with a debilitation, nervous disease, that she found it impossible to proceed any further, and a delay of several days became necessary. She then recovered, but, by consultation with her parents and the family physician, it was thought best for her to remain through the summer months and have the benefit of a thorough change. To this Edward consented, and returned to Boston without her.

A change now took place in the affairs of Thomas. Pursuing riches with insatiable thirst, and bending talents, affections, matrimony and everything else to this one great and central object, his search for a wife had now ended in some prospect of success. He became introduced to a woman—a widow lady with one child, whose husband had died recently, leaving her in the possession of

about thirty thousand dollars. The lady's name was Florence. He first saw her in an adjoining town while on a business excursion. There was nothing particularly interesting in her personal appearance, and nothing particularly disagreeable. She was forty years old, of middling size, fat and ruddy, with a countenance more indicative of well and domestication than anything else; rather dignified; a most evident, not aspiring to any great flights above the world; light complexion, blue eyes, a peculiar shortness to the nose, chin very prominent, which seemed, together with the whole lower part of her face, to indicate strength and passion. Her manners were rather lady-like. She evidently had a tolerably good education. In the family to which she belonged were the means, and they had been employed to that end. She was neither handsome nor homely, neither coarse nor refined, but occupied the middle grade of common life; and if there was any one thing in her more than another that impressed a stranger, it was an appearance of force and energy, with a certain educated ladyism.

As soon as Thomas learned that she was possessed of thirty thousand dollars he paid his addresses to her. I shall not stay here to enter into the particulars of this courtship; suffice it to say that the two were joined in matrimony in a most quiet and unobtrusive manner. In the family to which she belonged she was a most agreeable and useful member. The lady's arithmetical, too, was as quick as his. And as there was nothing in Thomas particularly disagreeable, at least to her, except when he would indulge in too great freedom of conversation, they were soon concluded to join fortunes. Inevitably as he was in all matters pertaining to religion, yet when he confined himself to things of the world there was so much shrewdness and foresight and tact that he often made his company sought by that class of people. The lady in question was among this sort of admirers. The two were joined in matrimony in a most quiet and unobtrusive manner. 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Cushing. A dear child, a girl of nearly four years, was taken with the lung fever, and died. It threw the family into deep affliction, but the means of drawing the remaining portion of it more closely together, and it was about this time that both Cushing and Willard became the subjects of a good deal of interest in matters of a moral and reformatory nature, extraneous to business. They had both become thoroughly exemplary men, and the former was engaged in a course of lectures on those connected with him, for their safety and improvement. Several young men, in particular, became indebted to him for the breaking off from bad habits, and commencing a better life. Often would these two men converse together on the subject of their mutual fortunes, their connection with the admirable woman who had been the principal means of restoring and restoring them; and it was here, in their united reformations, that Edward saw fulfilled most completely the mystical dream of the two men upon the desert, one of whom stretched out his hand to him, and both of whom finally pursued their upward ascent through brightening paths of beauty and abundance. The last fashionable season, the two men met in the boyhood of Willard, whose nativity was in that country, and was typical of the inn of perpetual rest. They at least found rest which the world can neither give nor take away.

Cushing, I would observe, as we pass, was now taken into the firm, in the same establishment with Cushing, and all their business prospects seemed highly favorable.

At length, however, seemed again gathering and centering upon the head of Edward. He had received letters from Rochester, that his wife's health, though improved in some respects, was far from being recuperated, and that she was still feeble, and at times delirious. They immediately passed away, and she was not in a condition to return to Boston. Edward was discouraged, and it was the opinion of many round about her home, that it would be a long time, if ever, before she could recover. Soon, however, the worst was revealed. Consumption had evidently fastened its wings, and she was sinking rapidly. Her trials and sorrows had proved too much for her. Her once animated and animating spirit now yielded to the developing force of bodily decay, and she was made well aware of it. Death stood before her. Edward was now called to a trial such as he had never known. For, however unhappy they had lived together, many were the sacred ties that bound them, and which had their later and more religious experience. There is that, too, in the intimacy of husband and wife, and the ties of children, and all the interests which such a union is calculated to beget, continued through many years, which cannot be broken with indifference, and which the coldest and most unfeeling heart, when they are united, and to the sensitive mind of Edward, all the emotions of his first love now seemed to return with a strange power. But he gave himself diligently to duty. He visited her in her last sickness, and there, in her father's house, would he sit and converse with her from day to day, and minister to her every want, striving, if possible, to atone in some measure for the wrongs of the past. She seemed to recognize him as one to whom she had been committed for a wise but inscrutable purpose. She regretted not now the union that had formed; and with a new and brightening faith just dawning around her, she would sit with Edward hour after hour, her pale, emaciated hand in his, and with him upon her breast, and she would then and there, with a higher and more earnest than many of her hopes, and so much interest. Edward saw with evident pleasure the increased interest she manifested in these subjects, and the power that suffering had exerted in turning her mind thitherward. And thus it was demonstrated that when every thing else fails, and when earthly passion, fading beauty, infirmities, and temptations, unlike minds, opposing interests, all conspire to make more manifest the dreadful goal that is between them, then, but affliction and death come, and all that is holy and pure in such a couple starts out into new and vigorous activity. Why is it, but that the highest divine spirit, is the very cementing principle of marriage, and that what of love and wisdom there is in two human souls is thus called into exercise most akin to the unity of these principles in the Divinity;—that, in fact, as the marriage of human beings, when true, is nothing more than the manifestation of the divine unity in two, and as the highest and best of these principles are quickened and intensified by the power of religion, there is so much more of the true union than can possibly exist without it? Edward and his wife now understood this as they never did before—as they never could before. The last time that one that he saw his wife alive, he found her smiling, and she was perfectly sane, and she was evident she could not last long. She was now confined almost entirely to her bed. He spoke to her of the nearness of her departure, and she expressed herself ready and willing to go. She could not resist, however, an allusion to the cause that had first brought them together, and reminded him that she was perfectly sane, and that it was that blessed him, and that it had no doubt been permitted for the best. "But," said she, "I feel very differently now. I thank God for you, Edward, and for all your kind instructions. I do not think I should have been so well prepared to die had it not been for you. I cannot tell you how much I love you—take good care of the child, and here her voice faltered, and she could say no more. Edward went at her side. He assured his wife that he did not know of the person in the world with whom he had rather live out his days.

Nature, however, had demands that must be satisfied, and on the morning of the 17th of October, after an anxious watch during a night of sharp distress, she evidently sinking under the power of the destroyer. She lingered till the close of day. And as the sun went down below the horizon, her spirit passed tranquilly away to those fairer climes where sickness comes not, and souls are released from their material bonds. She died like one going to sleep. Her last words were—'Love, love to you, Edward; I die happy; I am going home.'

And who can doubt that the deeply disappointed, the severely afflicted spirit of Maria Foster, had now exchanged a world of darkness for a world of light, where the attributes of the soul find freer and more ample play among the unobscured sympathies of eternity?—such, at least, was the faith of Edward, and he found much relief from the scenes that had gathered round him, in the contemplation of her happy exit, and her serene, undying hopes.

[To be continued in our next.]

OLD AMERICA.—In the way of big things America has always been ready to roll up her sleeves and "lick the world," but in things old we have been more modest, says the Springfield Republican. To be sure, some people of idle habits have amused themselves with genealogies and antiquities, but there was little chance to brag of our years, since we only began life in 1492, and however far advanced we might become, Europe would be some four or five thousand years the start of us, to say nothing of hoary-headed Africa and senile Asia. This humiliating defect in our history is now about to be remedied. Brasseur de Bourbourg, the French abbe and antiquarian, who has published several volumes on Central American archeology, will soon publish another to prove that America is the original old man, that in fact, we dandled the so-called old world on our knee, not only geologically, which has been before established, but also in respect to civilization and society. This Frenchman has been mousing among the antiquities of Mexico for 25 years, and professes to have discovered annals that were written thousands of years before the sculpture of Champollion's stone on the Nile. He thinks that, geologically, the West India islands are the oldest land in the world, and that American civilization crawled from them along a narrow strip to the Mediterranean region of Europe, and there founded a colony from which the historic races have sprung. These annals are in the Mexican or May language, and were started by a priestly order 10,000 years before Christ. They reveal the origin of the Hellenic mythology and, for aught we know, of trial by jury and rotation in office. The philological fruits of Bourbourg's researches are most valuable, and reveal intimate etymological relations between the ancient Mexican tongue and the languages of history. He finds in Mexico, for instance, the root applied to the inhabitants of the northern or cold portion of the primitive continent, connects it with the present root as found in the word geld, and also derives from it the national appellation Celt.

Free Thought.

NON-IMMORTALITY—RE-INCARNATION.

BY LITA BARNEY SAYLES.

EDITORS BANNER OF LIGHT—It was easy to be perceived, by the first article of V. C. Taylor, that he was "treating the question according to its merits," as he supposed, and as he specifically says in his second; and it was that very triviale of treatment that caused me to frame my reply to some sort of rebuke for the superficiality of interest he manifested. Whether the doctrine be true or false, we may as well be in earnest if we discuss it at all; for it may appear, in the end, that the thing ridiculed may prove as much of a fact as that steam can cause railroad cars to follow it at the swift rate of eighteen miles per hour, which possibility was scouted by advanced minds when locomotives were infants. When we try to be facetious upon such un-understood themes, the laugh may turn upon us. If what the spirits tell us concerning Jesus be true—and who can say to the contrary?—then "Nicomachus may laugh last and loudest," as Taylor says, I refer to the expression quoted by him—"Before Abraham was, I am." If Jesus was a king in the East before Abraham's time, then his affirmation was correct. Because the church believes differently is no proof of the correctness of their belief.

Long ago I learned not to cry "humbug" until I was sure I had investigated fairly. It was my first lesson from Spiritualism, and has done me good. Very many strange things are possible, or have been positively proved, that upon the face have seemed preposterous. In a late number of the Banner, I notice G. L. Ditson thinks there is almost a probability of our finding how to suspend the law of gravitation, and dares to ask if such a law may not be a mistaken idea with us. This done, we may fly in the air at pleasure. This seems very improbable; but we will not say "humbug," or try to turn it to ridicule, but wait and see. It does no harm to start such ideas; they will prove themselves to be true or false.

There is no positive proof of re-incarnation except the word of spirits who profess to have been re-incarnated. For these assertions, consult "Questions and Answers" in almost any Banner for past months. The time seems to have arrived when spirits think best to enunciate these to us as truths. They find some minds who are ready to receive philosophically from them, because prepared by some previous training; but "other seed falls upon stony places, and the fowls of the air devour it." Then, in aid of this, the law of progression comes, as circumstantial evidence, to those who view it in that light. As I said in my last, it comes thus to me, receiving, as my reason demands, the doctrine of non-immortality to be a law of Nature.

Mr. Taylor sees "affinities and antagonisms" some way connected with my ideas; I see only harmony and progression. Probably it is well we do not all see alike, or we would never know whether we were growing toward the light or the darkness. It seems reasonable to me to believe this: that we must attain a certain perfection of spiritual strength by development in order to be really immortal, if such a condition is ever to belong to any of us. Immortality is an endless existence. How do we know the conditions that govern it? It may be that it is a series of existences, each more refined and spiritualized than the other, whereby in leaving, we die to such of the old as we have outgrown, and are born into a higher purity and advancement of life, and a greater spiritual strength. And as long as the earth can afford us knowledge by the experiences which a life upon her surface gives, it may be best and most natural for us to come here for our school; when we pass beyond the lessons we may obtain here, we may then cast aside this planet as we do the toys of childhood, and plume our wings for a higher flight to some other seminary of learning. This is my idea of the use of re-incarnation—not to punish us, as is intimated in both of his articles, but as a means to our growth and continual existence. How can I help connecting the two legitimately, when I view the subject thus? So please don't "fear offensiveness," if I take both into my "mental stomach at once." They affluize finely.

Where I see much more antagonism is between transmigration and re-incarnation, which Taylor thinks ought to "be married." According to the ancient ideas, transmigration or metempsychosis was a punishment from the gods for a life here that degraded the individual and injured others. I cannot believe, when spirit is developed up to what is called the human plane, so that it inhabits the form of man, that he can, by any possibility, degrade or lower himself so that his next existence on earth, if he has one, shall be in that of any animal, for he has passed beyond the animal plane. The ancients believed this, however, and this in itself is difference enough, between the two to prevent "marriage." I address this also as a reply to Julia A. B. S., of Houston, Texas, who treats metempsychosis and re-incarnation as identical. In the old doctrine, one might advance or he might retrograde in the scale of being, by a change of existences. The aim was to reward or punish.

In all the old mythologies we cannot avoid tracing a beautiful germ of Truth, and thus it is in the two subjects now under consideration. I do not expect we understand this fully, but if this is an improvement upon the old metempsychosis, let us be glad, and hope for more light still. My aim is not to uphold for the sake of upholding; but to investigate, and to aid in the exhuming of Truth from beneath the mantle of Error that has covered it so long. We are never fortunate enough to remove the whole mantle at once, but when a portion is removed, the loveliness of that which was so obscured before incites us to strive for a more extended view.

Taylor says the affirmative treatment of this question is "like the primordial elements of creation, without form and void." I declare that if these elements were "without form," they were in a splendiferous condition to take form, which they did, it seems, at one little word, according to his authority. I like his simile, and thank him for it, hoping for the "little word."

His "three questions" pre-suppose a Being like his authority above, who creates and counts out so many souls in a given time. If he creates only as is required, I do not see how re-incarnation interferes with him. If it does, and the doctrine is true, why, it is according to the laws which he has made, and he must take care of his own affairs. We may safely leave him to manage as he sees best. If God creates souls and sends them hunting for bodies, he may as well create them perfect creatures to commence with—which we see he does not. If he makes laws which first eliminate the lower orders of being, then animals, then men-forms, and then souls, we see a gradation that may call for any amount of progression, to be obtained under any circumstances that may best suit the needs of souls.

We cannot always judge what these circumstances had best be; we only see the needs.

There is no reason why Washington or Bacon should not be re-incarnated, as well as Jesus and you and I; and as for being a "clever blacksmith" or a "John Jones," they would probably be "clever" at whatever they undertook, but would not take that form unless certain necessities of their natures pointed to the development arising from that condition. These necessities will make their own way; and "whether Bacon or Jones," is no consequence, as the spirit itself is everything, but names nothing.

"Forgoing our former existence" does not rid us of the development gained by that existence; and if we have the fruits of it, in the increased fullness and rounding out of our being, what matter is it to remember just how we obtained it? Besides, whether we see a use in it or not, things are just as they are, and all we can do is to try to understand them, and the laws that govern them, so as not to butt out our own brains against them. Let us strive to live as near our highest spiritual standpoint as possible, that, whether our life hereafter be a series of re-incarnations, or one continued existence, we may enter that life upon as high a plane as our capabilities will take us.

WHAT HAS BEEN DONE, AND WHAT IS TO BE DONE IN CONVENTIONS.

EDITORS BANNER OF LIGHT—Ten years after Spiritualism was presented to the world as a science, there was commenced a series of conventions to secure and profit by practical free speech on the vital principles of religion. The first, at Rutland, Vt., alarmed the Christian word-worshippers to such an extent as to make them frantic in their denunciations of the persons who took part in it and a few subsequent ones. But after a year or more they became accustomed to the attacks on their errors, and were little agitated by the exposures; and finally there was so little interest in free speech conventions that they were discontinued. Again in 1864 a series of conventions was commenced—the first at Chicago, Ill.—to declare the truths of Spiritualism, and to organize so as to make a combined and concerted action to establish these truths in the minds of the people. These conventions at first caused the same agitation, excitement and denunciations as the others among the word-worshippers; but in two or three years the excitement subsided, and finally a declaration of the religious principles was made, and Spiritualist organizations have been perfected to the extent that the laws and present society will allow. Yet there is very little power in these organizations to oppose the errors of Church or State, and the most that is being done against such errors is by mediums and their angels, assisted by isolated individuals in mass conventions or other impromptu meetings.

This shows that we have failed to touch the vital differences of the two religions as fairly and practically in our organizations as we have individually; and until this standard is reached in our organizations, they must be comparative failures. Let us see what these differences are. Scarcely a spirit communication or lecture is given that does not show the immoral, unjust or false teachings of the Bible and its word-worshippers, and that they are against the progress of the age in science and civilization, and prevent people from living as just and virtuous lives as they would if they studied the laws of Nature and spirit, instead of any of God's words or bibles as written by man. In our conventions we have entirely failed to establish the idea that our religion differs so radically from that of the word-worshippers as to require a new set of moral principles to guide people in living just and virtuous lives, while this is a constant theme among mediums and lecturers.

Let us be more specific. First, the word-worshippers learn from their God's word that there are many illegitimate children. But the Spiritualists, who worship the God who made the laws of Nature and spirit, never learn from those laws that there are any illegitimate children. Second, the word-worshippers learn from their God that he established a holy Sabbath day of rest; but the Spiritualist law-worshippers never find any such day of rest made by their God. Third, the word-worshippers are taught to pray to their God and he will come to them and do them good; the law-worshippers never pray to their God to come to them, because they have learned he is with them all the time doing the best he can for their good. The word-worshippers may search their bibles until their day of judgment arrives, and will never learn that there are no illegitimate children, no God's Sabbath day of rest, or that God does not come to them and answer their prayers. And the Spiritualists may study the laws of Nature and spirit until their days are ended on earth, and will never learn from them that their God ever did establish laws that make illegitimate children, or a Sabbath of rest, or that he comes to them in answer to their prayers. This shows a radical difference in the characters of the Gods we worship. The laws of the God of the word-worshippers are like the laws made by man, and man attaches the penalties to them and enforces them by man power, and besides that, alters them as he does his other laws. But the Spiritualist's God enacts laws and enforces them without the help of man, and man cannot alter them in the least. His laws must be obeyed, whether people pray, fast or feast, or worship him on Sabbath days or not.

The Spiritualist's God never made marriages in heaven and sent them to the earth to make family bells. The Spiritualist's God never made a holy Sabbath day of rest and hallowed it for the good of man, that men would have the power given them to commit more crimes in than on any other day of the week. But such has been the result of the Christian's God's management, notwithstanding they have used all the prayers and invocations that they have received from all their Gods to prevent it, and said the most of them and the loudest and longest on their Lord's Day, when the most crimes are committed. When intelligent people say that these institutions and forms of worship, with such results, were established by the all-wise, omniscient and omnipotent God, they are guilty of the most atrocious sacrifice that ever disgraced humanity. It is the same class who once said that hell was paved with the skulls of infants not a span long, and who now advocate the continuance of laws which they know cause the murder of infants by thousands upon thousands in this country.

Here I have stated my opinions about the God that Spiritualists worship, what he does and what he does not do. I have also made my statements of the character of the God of the word-worshippers, what he has done, and what the people who worship him do in his name, and by his directions. I expect to be condemned by these word-worshippers, because our principles are so different that it makes us enemies in a war of words. But how will it be with Spiritualists? will they condemn me also in conventions, and refuse to adopt the moral principle on which their condemnation is based, as they did E. S. Wheeler for words spoken in debate at Providence, R. I.? or call me

to an account as they did S. J. Finney, at Cleveland, O., for words published? or will they go from house to house, and condemn me privately, by the Christian principles, as they have many other Spiritualists who are doing the greatest amount of good they can by their moral standard?

This shows that the next real business to be done in convention is to try to agree upon the moral principles by which Spiritualists are to be judged, and by which they are to judge others. Each one now has his or her moral guide by which they make their personal judgments. But these personal principles are said to be so different, that they cannot be reconciled to each other, and that all attempts to make agreements must fail.

If this is so, then Spiritualists cannot take the first step toward making permanent organizations. If they do not love the harmony which is made by truth and justice, and their social feelings are so small, and their reason so defective, when united with the purest intuition joined with angel instructions, that they cannot agree on the good moral principles that will unite them in associations in love and harmony, where each will do their part with joy and gladness, then the angels will continue to bless individuals, and refuse to sanction associations which are got up under a pretense to benefit mankind in general, but really to oppress them, and will wait until a more practical people are raised up to establish a pure code of morals, to bless and harmonize mankind. H. S. BROWN, M. D.

Milwaukee, Wis., 1870.

For the Banner of Light. DEATH AT THE ALTAR.

BY MARSHALL S. FINE.

Oh, weavo me a wreath of the brightest flowers, And lay o'er my aching brow; For the promise I pledged in thoughtless hours Shall be an unbroken vow. Yet he whose heart I must gladden to-night Will know not my love is false; For roses will bloom on my robes of white, As I whirl in the dizzy waltz. And the lights will blaze in the bridal halls, On the gems that jewel my head; And mirrors will glitter from gilded walls, O'er the marble floor I tread. But never will he know that my healing heart Can't troth with the joyous crowd; And if bursting tears to my eyelids start, I'll weep with a laughter loud. Oh, my hand grows cold as the mountain snows, And my spirit will soon be free; For I feel the chill of the one I chose, Who sleeps in the dark, deep sea. And the garland that blooms on my shining hair, As I stand at the altar to wed, Shall wither, to touch the death-lamp there, And deck the brow of the dead. Riverside, Ill., 1870.

Spiritual Phenomena.

More Evidence of the Reliability of J. V. Mansfield's Mediumship.

EDITORS BANNER OF LIGHT—It is long since I troubled you to spare me a small space in your columns to express my own thoughts on any matter of personal interest, although officially you have courteously opened them to me for matters relating to the society over which I have the honor and pleasure to preside.

I cannot help feeling the importance of keeping the public mind posted as to the whereabouts of our best mediums of humanity, so far as we have any record, has there been such a marked dissatisfaction with the senseless creeds, dogmas, and formalities of the churches, on account of their entire barrenness of evidence, calculated to satisfy the thinker of the immortality for which he yearns. Never has there been so general a feeling of wonder that the Infinite Father should have so entirely closed up every channel whereby (if there is immortality) evidence thereof might come to men. Never has there been so anxious watching for such demonstrations of the fact as can only come through personal intercourse with those who have gone before. Never before has there been so universal a conviction that Spiritualism is giving that much needed evidence through its manifold manifestations; yet many timid souls, anxiously awaiting proofs, are so fearful of their fellow men and their priestly taskmasters, that they dare not publicly seek for that evidence for which their souls are starving.

Now, to help such persons everywhere, it seems to me that it is the duty, and should be esteemed the privilege, of all who through demonstration have attained to certainty themselves, to remember that the needs which they once felt are now felt by others, and to keep continually prominent everywhere the names, powers and residences of all mediums through whom reliable evidences may come, that all may know where to seek and find that knowledge of a future spiritual life which is above all price.

In the course of my spiritual experiences I have—as is generally known—traveled very extensively, and have had more positive evidences than I can enumerate, through a great variety of mediums. But I have never found one who could equal James V. Mansfield in his class of manifestations. Indeed, I may go further and say, that for absolute facts of spirit-communication, as realized through his mediumship, to my mind he stands far above all others. Time and again have I called on him, and never failed to get remarkably conclusive communications, which left no room for doubt and afforded me absolute satisfaction.

Dr. Mansfield has always given me what I have received when I have been present in person; but my questions, written out of his sight, have been promptly answered, either by the spirit addressed or some spirit-friend on its behalf, sometimes giving names, relationship, and other tests, not embodied in or to be conjectured from the questions, and being not given in my own mind at the time. Mr. Mansfield, on such occasions, has not seen, and could not have known what questions I had asked. He also has a large correspondence with inquirers in all parts of the land, who write their letters to their spirit-friends, and receive them back unopened, with answers thereto. I have occasionally taken friends with me, and invariably they have come away from his room satisfied. The tests which I have received have been of a private character, and I cannot with propriety give them to the public. But private and secret as has been their import, the answers have but been the more convincing.

Now my friends everywhere, wherever I have labored, I ask you to bear in mind the fact that every candid inquirer should be referred to this faithful medium, J. V. Mansfield, of 102 West Fifteenth street, New York City. Whoever else they may have seen, or may purpose to see, their experience ought not to be considered complete without that evidence which comes through the mediumship of Mr. Mansfield. I think all you who know me will feel that you may speak confidently of this medium after this recommendation. Anxious always to promote the cause of Spiritualism and to advance the progress of truth in the minds of men, and to bring them all into close communion with the loved ones on the other side, I am yours for truth and humanity. DHR MATHEW. Pres. 1st Society of Progressive Spiritualists. Washington, D. C., Nov. 3, 1870.

NEW HAMPSHIRE.

Quarterly Convention.

The Quarterly Mass Convention met, according to adjournment, at Bradford, Nov. 4th. Hon. Harvey Hutton, of Unity, was chosen President, and S. F. Hurd, of Newport, Secretary.

A few remarks were made by the President. There was then given, through the organ of Miss Lora S. Davis, of Unity, a beautiful invocation. Remarks were then made by Mr. Frank Chase, of Sutton, Mr. Morgan, Miss S. Harvey (in trance), and others. Miss Davis related incidents and experience during her development. She thought that Spiritualists ought to improve all opportunity to discuss all questions of reforms. The speaker then being controlled, spoke eloquently some twenty minutes. Tests were then given through Miss Harvey.

Saturday, Nov. 5th.—Meeting called to order by the President. Conference of one hour, participated in by Frank Chase, Miss S. Harvey during her remarks stated that Conventions had not been held for some time, except to "vote supplies and pass resolutions." She thought the plan of holding Quarterly Mass Conventions a good one. Mr. Frank Chase then offered the following resolution, which was adopted:

Resolved, That we, as Spiritualists of New Hampshire, consider it in accordance with good manners and etiquette, at our Conventions, for persons to introduce themselves to one another, as the result of their desire to make their acquaintance.

Miss Lora S. Davis then took the stand, and for a time held the audience rapt in profound silence. Miss Davis is a young speaker of great energy. Mr. Hurd, of Unity, of War., next entertained the audience. The business of the Convention was here taken up. Mr. George S. Morgan moved the appointment of three Vice-Presidents, which was adopted; and Mr. Joseph Harvey, Miss L. S. Davis and Mr. Caleb Little were chosen. Simon Krizer was chosen Treasurer. Mr. Frank Chase, Wm. H. Marshall and Mrs. Wm. Cressy were appointed by the chair as a Business Committee. Mr. Marshall moved that the Convention form itself into a committee of the whole, as a Finance Committee, Adopted.

Afternoon Session.—Met at two o'clock. A committee on resolutions was appointed by the chair, consisting of Miss Harvey, Miss Davis, Mr. Frank Chase and Mrs. Banes. Mr. Wm. Marshall was the first speaker in the afternoon. At this time, the venerable Father Dean came into the hall. He was invited to take a seat upon the stand. During the afternoon he spoke a short time, in his usual quiet manner, giving evidence of superior intellect and superior powers. Resolutions were here read and adopted, with a request that they be sent, together with the doings of this Mass Convention, to the "Banner of Light."

Resolved, That while we preserve and maintain our distinction as Spiritualists, we would in no wise withhold our cooperative efforts from any, whatever sect or name, whose object or purpose conduces to the interest, happiness and progress of humanity.

Resolved, That we have been deeply pained by and utterly repudiate certain condemnatory resolutions passed by the National Conventions of Spiritualists in the past regarding the phase of Spiritualism known as physical manifestations.

Resolved, That while we deeply deplore all acts of moral dishonesty on the part of mediums for these manifestations, we view them of the highest importance in the development of the science of modern Spiritualism, and as such deserving of our support and encouragement.

Whereas, The spiritual platform is one on which it is in order and proper to discuss and pass upon all subjects pertaining to the welfare of the race; therefore be it

Resolved, That the highest and best the man can do for himself and others, is to cultivate and bring into legitimate use his mental faculties and physical organs in harmony with one another.

Resolved, That man has the power, with the means thrown around him, to effect this harmony in development some time and somewhere in the universe; that that only is reform and worthy of our support which aids in this development.

Resolved, That the move of the Protestant Church to unite Church and State, and to dechristianize all but Orthodox, opens anew the war of the Revolution, and should be alarming to any friend of true liberty and justice.

Resolved, That we demand the same morality of man that we do of woman, and that she is entitled to equal rights in all relations of life.

Moved that the next Quarterly Mass Convention meet at Leicester, on the first Friday in February, 1871.

Moved that all officers and Committees of this Convention act until the next Convention.

Evening Session.—A few good remarks were made by Father Dean and Miss Harvey; the principal lecture by Miss Davis. Moved to have speaking on Sunday. Adjourned. Sunday Forenoon.—Hymn by Father Dean, who has a sweet and melodious voice; prayer and speaking by Miss Davis. Afternoon.—Speaking. By request the President related the circumstances that made him a believer in Spiritualism. He spoke in all in the Mass Convention, was a good one, the weather fair; and had there been more of our speakers present, it might have been pronounced as good as any Convention ever held in this State. It would almost seem that they had conspired to remain away. We do not say we should have had any better speaking, but more of a variety. Great credit is due the good people of Bradford for their generous hospitality, especially to Mr. George S. Morgan, his good wife and daughter, who did all that mortals can do to make their guests feel that it was good to be there. B. F. Hurd, Sec'y. Bradford, N. H., Nov. 4th, 1870.

MINNESOTA.

State Convention.

The Third Annual Convention of the Spiritualists' State Association met, pursuant to call, at Minneapolis, Oct. 21st, at half past ten o'clock. Meeting called to order by the President. On motion, Jesse H. Soule was elected Secretary pro tem. Motion by J. L. Potter to set apart Saturday morning, from eight o'clock to eleven, to attend to the executive business of Convention. Carried. Motion that Mr. Regester, Mr. Sylvanus Jenkins and Mrs. Plated be appointed committee of arrangements. Carried.

On motion of Mr. Smith, it was voted to appoint a committee of five on nominations. Jesse H. Soule, Wm. Chatfield, J. W. Jenkins, Mrs. Mary Sheppard and Mrs. L. A. F. Swain were appointed said committee. Music by the choir. Adjourned.

Afternoon Session, 2 o'clock.—Called to order by the President. Conference of one hour: Song by choir—"Stream of Life." Lecture by J. L. Potter. State Agent. Adjourned.

Evening Session.—President in the chair. Song—"While the days are going by." Conference of one hour: after which we listened to a lecture by Mr. H. H. Smith, followed by Mrs. L. A. F. Swain. Adjourned.

Saturday Morning.—Called to order by the President, and reports called for. The report of J. L. Potter, State Agent, was read and received. Mr. J. L. Potter, Secretary, and Thomas H. Chapman, Treasurer. The committee on nominations then reported as follows: A. E. Banks, of Mankato; Vice-Presidents, Mrs. L. A. F. Swain, Mrs. Carpenter, of Farmington, Mrs. J. L. M. Johnson, of Ellington; Treasurer, Thomas H. Chapman, of Morris-town; Corresponding and Recording Secretary, Mrs. Bartlett E. Pope, Morris-town; Executive Committee, J. B. Swale, Stillwater, Mary Sheppard, St. Anthony, Eliza Welch, St. Paul, Sylvanus Jenkins, Morris-town, Mrs. C. G. Collins, Northfield—all elected. After business was concluded, President Baunz spoke a few minutes in acceptance of the office, also explaining the principles of the Association. We then listened to a lecture by Mr. Henry C. Wright, who spoke through Mrs. Lepper, of Anoka. Adjourned, with music by the choir.

Afternoon Session.—President in the chair. Conference of one hour; then a lecture by Mrs. F. M. Chick River, followed by Isaac Pope, of Morris-town. Adjourned, with music and song by the choir.

Evening.—Again called to order by President Baunz; and after a conference of one hour, we listened to a lecture in English lecture in rhyme, by Mrs. Belle French, of Spring Valley. Dr. Swain next spoke, on the subject of Spiritualism, followed by J. L. Potter.

Sunday Morning Session.—President in the chair. Executive Board met at eight o'clock, and on motion made that J. L. Potter be hired as State Agent again. Carried. All the other necessary business being concluded, the Convention listened to a lecture by Marsh Getchel, former Secretary of the National Association, who listened to Mrs. J. Colburn, of Champlin. Adjourned.

Afternoon Session.—Called to order, and a conference meeting of one hour held. The lectures of the afternoon were given by Mrs. M. B. French, of Morris-town, and Mr. Thayer, of Osseo. Music and singing by the choir, when the Convention adjourned till seven o'clock in the evening for the closing session.

Evening Session.—President decided to change the program, and have the conference meeting after the lectures, and have the conference meeting after the lectures. The first lecture of the evening was by Mrs. H. E. Pope; after which, J. L. Potter gave one of his best and most glowing lectures. The Executive Board met at eight o'clock, and after a conference of one hour, we adjourned, some time the latter part of June, 1871—time to be set by Secretary. Motion that II. H. Smith, Marsh J. Getchel and Mrs. H. E. Pope act as State Agents, collecting the names of all the members of the Convention, and that it has been the most harmonious Convention of the Association. The Convention voted thanks to the people of St. Anthony and Minneapolis for their kind care of delegates, and also the Railroad companies for their generous offers.

HARRIET E. POPE, Secretary. Morris-town, Oct. 31, 1870.

The Biddeford woman, who advertised for a married man to control her property, has succeeded admirably. The accommodating individual has run away with \$10,000 of it, and has two more wives than the law allows, besides.

Michigan's population numbers 1,106,463—an increase of more than 443,000 in ten years.

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

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 26, 1870.

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Business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, to whom all letters and communications must be addressed.

The Spiritualist Lecturers' Club.

We trust every reader of the Banner has read the succinct but definite statement of the origin, purposes and present condition of the above-named institution, by Dr. H. J. Storer, in our issue of Oct. 29th, and that each and all will join with us in a hearty endorsement of its purposes, and will use their means and influence to promote its aims.

At a time when the opposition of both the sectarian and materialistic classes is becoming rife and virulent against our phenomena, philosophy, and instrumentalities through which both are presented to the world, we regard the formation of this Club as opportune and necessary both for defensive and offensive purposes. We have long felt the necessity of some such scheme of co-operation and protection for a class of persons the most misunderstood, "beat abused," and least appreciated and supported of any of the working factors in the great movements of the age; and had the means been placed in our hands, we should long since have ministered personally to the necessities of every worthy worker in the field, whose earnest labors have been so poorly requited by an unappreciating public.

That this project was inaugurated by those loved ones in the Higher Life whose protecting panoply is thrown around the media who serve them so faithfully for humanity's sake, we learn from a statement of the fact, by Bro. Dean Clark, that while at the recent camp meeting at Harwich, he was awakened during the night previous to the time appointed for him to speak, and informed by the spirits that he would speak in behalf of mediums and mediumship on the following day. Previous to speaking, he was moved to request Mrs. S. A. Byrnes to follow and support his remarks, without the least conception of what they were to be, or what she might add thereto. This request was made privately, and without conferring with the committee of arrangements as to who should succeed him; but, as a striking coincidence—yes, more, a positive guidance by spirit power, Mrs. B. was selected by the committee as his successor upon the platform.

Bro. Clark, moved by a powerful inspiration, presented the condition and demands of media, and their relation to the two worlds for which they are at work, in a lucid and pathetic manner; and the entire audience, moved by the truth and justice of his statements, endorsed them with a vote of thanks. Mrs. Byrnes followed in a similar strain, referred to the presence of some of those noble workers who were pioneers while in the form, and are still with us to work and bless, and stated the proposition, as coming from them, that an association among the speakers be formed at once for co-operation and protection. This was acted upon as detailed by Bro. Storer; and now the plan is before the spiritualistic public for their approval and support.

We hail this movement as auspicious of the prosperity of our holy cause, for it is to our media that we are indebted for the most valuable knowledge that this age has unfolded; and we trust that this project will be so successful that its scope will be enlarged and include all media in its beneficent purposes.

It was well that its benefits be first conferred upon speakers; for, under the present unsystematized method of itinerancy, their expenses are greater, in proportion to their income, than with any other class.

We trust that this association will also become a bureau for arranging the business of lecturing between speakers and the public, so that less of their valuable time and substance will be wasted in capricious labors at remote distances and with menial compensation.

Furthermore, may not this movement be incipient to a new and more successful plan of organizing the entire spiritualistic forces? We opine that it may, and sincerely hope it will. We have ever been in favor of organization just so soon as the heterogeneous elements of which the fraternity of faith is composed are sufficiently spiritualized to harmonize in a common purpose, and so soon as wise and unselfish servants of humanity in both worlds can be found to carry out the plans of that Power that superintends the whole movement.

We were assured by wise spirits that those organizations which have been attempted in the past must be ephemeral because premature, hence our want of faith in and hearty endorsement of them. But we know that organization is indispensable to success, and trust that the way and the means will soon be found whereby more permanent success may be achieved.

Let our workers fraternize and utilize in these labors of love, and a nucleus is formed around which all the elements of a common faith will gravitate. Let us ever bear in mind the important fact that all human workers are but agents of a higher and wiser Power, and that all of our personal plans and purposes must be subservient to their will, and consequently that all personal ambition for place and power is a bar to success, and will of itself bring defeat and ignominy upon every such aspirant for leadership, and their schemes of personal aggrandizement.

We have ever been the defender of media, both from the assaults of skeptics and sectarians, and the too frequently hasty and inconsiderate condemnation of professed friends of the cause we advocate. We covet and accept honest criticism, and desire a careful investigation and analysis of mediumship, and the laws of spirit control, and wish carefully to avoid the extremes of credulity and stolid skepticism, and we know the frailty of many media and their need of protection and encouragement, and we shall gladly enroll our name among the honorary members of this club, and sincerely hope that every true Spiritualist in the land who is able will follow the suggestion of Bro. Storer, doing likewise.

We have ever deprecated the conduct of many professed Spiritualists in neglecting our speakers, and patronizing our enemies—the churches—and employing their ministers while many of our able and every-way-worthy speakers were passed by, and often compelled to leave the field for want of proper support. How such rascality to duty and honor can be reconciled with the teachings of our

faith, or the consciences of those who profess to believe in justice, is more than we could ever see. Especially do we deem such conduct very reprehensible at this time, when professedly "Liberal Christians" are "stealing our thunder," and making capital out of ideas they have borrowed ("speaking gently to the erring") from our literature and the inspired utterances of media whom they contemptuously ignore, or sneeringly malign!

When both materialistic and sectarian bigots assail the means of the world's spiritual enlightenment, and seize upon every folly that their eager and mote-bellied eyes may discover in the undeveloped conditions of the media, and the imperfections of the manifestations, when they seek to disparage our philosophy, misrepresent the facts, and traduce our workers, it is high time that we be just to our friends, as well as generous to our enemies, and untiedly stand by those who have suffered and borne so much for truth and humanity.

Feeling the importance and knowing the truth of Bro. Storer's earnest and eloquent appeal, we cordially endorse, and would emphasize every word of his sentiments which follow:

"Every Spiritualist in the land who has any adequate conception of the nature of the reformatory and progressive movement in which we are engaged, knows that its public champions are called to a work of self-denial and sacrifice. To them, the ordinary channels of lucrative business, by which wealth or even competence is secured, are closed. Whatever energy or natural ability they may possess for successful competition in business pursuits, is transmitted into the force by which the lives of the New Dispensation are apprehended, and conveyed to the public mind. If true to their work of universal philanthropy and the genius of the great movement which they represent, they cannot stop to chaffer and bargain for personal emolument or pecuniary gain. The temptation and the necessity to do this should be removed from them. While we believe that the laborer is worthy of his hire, experience has taught us that current funds form a small part of the payment which advocates of reform have reason, as yet, to expect for their services. While they are able to work, they can usually obtain food and clothing, and conveyance from place to place; but when sickness or debility comes upon them, they have no funds laid by for a rainy day.

This Club intends to care for its members, and its core idea is absolute fraternal unity."

This "core idea of absolute fraternal unity," is a watchword of success, and if its true spirit is carried out, many of the evils, hardships and obstacles that have stood in the way of our valiant co-workers will be removed. Let those who use tongue, press and pen unite in one common spirit of unity in feeling and purpose, and we may soon become a banded brotherhood that shall protect and defend one another in all emergencies, and then the spirit-world will blend more perfectly with our own, and through us as instrumentalities, work for humanity in all relations and conditions.

Above all things, let us sustain more justly those who have forsaken home, kindred, friends, secular positions of honor and success, and bravely sallied forth to promulgate unpopular truths in the face of storms of sectarian wrath and materialistic sneers, and worked most assiduously with the least pecuniary reward of any class of laborers in the intellectual and moral world.

Let lecturers everywhere agitate this subject, and we know that "Heaven will help those who help themselves." The officers who have been chosen to inaugurate this institution we know to be honest and faithful laborers, and we again commend this effort to every lover of our noble cause.

What for the Winter?

As the summer follies and vanities are gone, and the female part of society is back home from its long vacation of lassitude, the New York Tribune pertinently asks concerning the social plans for the winter. Is woman—the American woman—to think of her absolute power in society, and, thus thinking of it, to endeavor to purify, exalt and elevate it by improving its motives and renewing its freshness?—or is she to suffer herself to be dragged along at the heels of any fashion, mode or extravagance which her foolish sisters may choose to invent, and thus abdicate a throne on which her rule might be established beyond dispute? The settling of so great a question, thinks the Tribune, would properly be a good winter's work for those who are acknowledged to be at the head of the social ranks. Why not begin, then, and organize a truer social sentiment in respect to marriage, to charity, to labor, and to a score more of matters that lie at the foundation of social health and prosperity? Who is to blame for the sufferings to which woman is finally subjected, if, while she holds the supreme power in her own hands, she wastes her time in attending to the follies, when it is her province to shape and control the framework itself? There is too much room for the administering of deserved rebuke on this negligence. The assurance that women were seriously thinking of matters of such weight and importance would be equivalent to a new pledge for the elevation of society.

A Separation.

Mrs. Colby, the venerated mother of the senior editor of the Banner of Light, was released from earth-life by the gentle process of death, at her home in Amesbury, Mass., on the 15th inst., at the ripe age of eighty-seven years. Her falling physical force had been noted with affectionate solicitude for some time past, and the event of final dissolution was therefore not wholly unexpected. For some years previous to her departure, she was clairvoyant and impressional, and known to be often in close personal communion with the world of invisible spirits, who to her clearer sight were visible. She conversed with them frequently; they often visited her bedside at night; and they invariably comforted her with tender assurances that they had prepared for her a home in the eternal world, that she would at last enter with the joy of revived youth. They likewise assured her that, as she had already lived on earth to the limit of a ripe old age, in harmony with the beautiful statutes of Nature, she would at length pass on without the stir of a single regret, which was the case when the hour of separation arrived. Her last birthday fell on the 11th of October. The uncounted friends of the senior editor of the Banner will mingle their sympathies with his own, over this bereavement, which brings but a larger and more blessed freedom.

Mrs. Walsbrooker's Books.

"Helen Harlow" and "Alice Vale" continue to sell rapidly. The "Providence Press," speaking of the former, says: "It is a thrilling story, and illustrates a phase of woman's life which unfortunately is quite too frequent." The "Western Rural" says:

"No writer could be animated by a better spirit and intention than the author of this rather crude, but exceedingly interesting story. It touches upon the most delicate relations that exist between the sexes, as it is written with old-fashioned, at least, and shows by woman, by long effort, can rise above the most unfortunate circumstance, and stand alone respectable and respected, victor over both sin and society. No mother need hesitate to put the book into the hands of her daughter, for its morality is sound, and its language choice, while at the same time it portrays the innate strength of a true woman's character, and her undeniable tendencies toward purity of heart and life."

E. S. Wheeler's letter in another column treats on a variety of interesting subjects.

The Year-Book.

This great product of spiritual power, to which we made but a brief allusion last week, deserves the enthusiastic greeting with which it has been received by the Spiritualists of the country. As an Annual, it is the cream of all similar products. Its editors—J. M. Peabody and Hudson Tuttle—are the best possible guarantee of its superior worth. The several articles that compose its contents are pregnant with the best thought, experience and inspiration of the gifted contributors. The latter are both English and American, and their productions are original and specially written. Among their names we mention Prof. Wallace, William H. Harrison, Prof. Gunning, Emma Harlinge, William Howitt, J. O. Barrett, E. S. Wheeler, Anna Blackwell, Emma Tuttle, J. H. Powell, J. M. Spear, J. B. Newton, Danksin and Bacon, Mrs. H. F. M. Brown, H. T. Child, J. C. Luxmore, of England—all representative names in the ranks of Spiritualists. Articles from such pens could not well be other than striking, exhaustive and impressive. The body of the contents of this grand book likewise embraces a statement of the progress of Spiritualism in the several countries of the Old World, full and exhaustive reviews of current spiritual literature, lists of its State organizations, lyceums, local societies, media, lecturers, periodicals, books and correspondence, together with free and pregnant suggestions in relation to Spiritualism in the future.

In a work of such splendid variety, it is impossible to more than allude to its characteristics. Their discussion is impossible in ordinary limits. There is positively nothing which the eager Spiritualist will not find here to satisfy his want, whether in recital or discussion, philosophy or history, investigation or impression, prose or poetry. The article of introduction is a rapid and striking summary of this grand movement of the age, and naturally paves the way to what follows as the feast for the reader. The sketches of the condition of spiritual belief in the different countries of the globe are at once of the highest interest and value. The "Records of Spiritual Manifestations" are invaluable, and from a capable hand. Nothing could be more complete than Prof. Gunning's essay on "The New Sciences, and their Bearing on Spiritualism." "Spirit-Art," by Emma Harlinge, will be perused with profound interest, the contribution itself being one of remarkable beauty. The purely practical discussions of lyceums, speakers, media, healing, sealed letters, and the like, will satisfy wants that can nowhere else be so quickly and perfectly gratified. The venerable William Howitt runs out a most striking parallel between Christianity and Spiritualism, in their history and establishment, which no reader can afford to pass over. Anna Blackwell's article on "Re-incarnation" is especially happy, and in the course of it she puts the following pertinent inquiries:

- 1. If it be assumed, according to the general belief, that the soul is born into existence at the same time as its body, or that, previous to the birth of its body, it possesses only negative faculties, how is it to be proved that questions: "Why do we manifest so great a diversity of attributes independently of the ideas acquired by education?"
- 2. Whence comes the extra-normal aptitude displayed by many children, while still very young, for certain arts and sciences, while others remain in a state of inferiority or mediocrity all their lives?"
- 3. Whence do certain individuals derive the innate or intuitive ideas that are lacking in others?"
- 4. Whence do certain children derive the precocious instincts of vice or of virtue, the innate sentiments of dignity or of baseness, which often contrast so strikingly with the circumstances into which they are born?"
- 5. How is it that some persons, independently of education, are more developed than others?"
- 6. How is it, that, among the races that people the globe, some are savage and others civilized? If you took a Hottentot baby from its mother's breast, and brought it up in the following conditions: "You are to be a member of a nation, and nothing can appear in the whole which does not exist, in degree, in the parts. Thought, will, consciousness, then, are not the result of organization in tissue, nerve or brain. They are things separate and distinct from matter. If they exist in matter, that is incidental. As they are separate and distinct from matter, they can exist outside of matter. If, in the existence of thinking, consciousness beings not clothed in material bodies. We accept the demonstration in its full sweep and significance. As consciousness cannot belong in any way to matter, every conscious being is a spirit. The will put forth by a bird in constructing a nest is the same, in kind, as that put forth by a man in building a house, and the one has no more relation with the primary forces than the other. I can draw no line of distinction between a bird's consciousness of pain or pleasure or being and that of a man; and the one was no more evolved out of molecular chemistries than the other. We do not shrink from the conclusion; and we say that, as that power which thinks and wills and feels is distinct from the material body, and is only manifested through it, all beings who manifest these spiritual powers can and do exist outside of material organisms. And as the will is a force as real as heat or electricity or gravitation, although, as we have seen, having no correlation with them, our second conclusion is, that beings manifest to our senses can affect material organisms."

Our space will not permit further quotations from this golden treasury of Spiritualism, but we feel bound to repeat, and with all possible emphasis, that such a volume is just what the Spiritualist will need on his table for the coming year. If he peruses its pages thoughtfully during 1871, he will find his soul enriched beyond calculation. For the comparatively insignificant price asked for this book, it is a publication which will prove to all intents a royal gift to those who are hungering already for its teachings and truths.

Mrs. Tappan at Waltham.

On Wednesday evening, Nov. 16th, Mrs. Cora L. V. Tappan repeated her "Sermon of Sermons," at Rumford Hall, Waltham. The meeting, which was a crowded one, was presided over by Dr. Sherman. All present were highly pleased with the lecture, as also with the inspirational poem with which she closed the exercises.

We have procured some excellent photograph copies of the portrait of "The Maid of Orleans," Joan of Arc—the most wonderful medium of her time. Send 25 cents for a copy.

The London monthlies, "The Spiritual Magazine" and "Human Nature," for November, have arrived. They are richly laden with good things.

Movements of Lecturers and Mediums.

Mrs. Nellie J. T. Brigham was so well appreciated by our friends in Troy, N. Y., where she lectured during October, that they insisted upon her remaining with them through November, and she has yielded to their wishes. She goes thence to Washington, and then we shall have her in Boston in the Music Hall course of lectures.

Miss Helen Grover, who not long since entered the lecturing field as an inspirational speaker, is recommended by Mrs. Nellie Brigham as a lady of excellent reputation, splendid education and good address. Her terms are moderate. Her present address is Hoosic Corners, N. Y. She is not engaged for the balance of this month and December.

William F. Jamieson and Rev. J. M. Pryse commenced a debate on Tuesday evening, Nov. 15th, in Lake City, Minn. It was to continue eight sessions. Mr. Jamieson recently debated with an Orthodox clergyman in Laport, Ind., on the subject of Spiritualism and Christianity. The subject of Spiritualism, speaking of the discussion, says:

"It has been the sensation of the week, and so far as we know, has quite met the expectations of its projectors. The attendance has been large and deeply attentive, with a constantly increasing interest, and those present seem to have been excellently well entertained, and we believe we may safely say, most of them not a little profited. The conflict between the disputants has, throughout, been keen and hard fought—at times exciting and even dramatic. The disputants were both able, earnest, acute, and spoke out of minds filled and deeply stirred on the occasion. Hundreds of intelligent men and women of all classes and shades of belief harkened closely to what was said. To assert that they were not in the least influenced thereby, and that the whole thing amounts to nothing, is idle, and repugnant to common sense and to what we know of human nature. This community knows far more about Orthodoxy and Spiritualism than it did a week ago. The conflict of minds has awakened thought and stimulated investigation. If Mr. Jamieson can shake the foundations of Christianity, if he can move a stone thereof, the edifice is not worth the keeping."

Mrs. Fannie B. Felton has returned again to the lecturing field after an absence of six months, during which time she has devoted her time to restoring the sick. She will meet with a cordial welcome. She spoke Sunday, Nov. 13th, and her inspiration returned to her "with redoubled force." Her address is Everett, Mass.

Cephas B. Lynn's address during November, December and January, is box 1211, Kansas City, Mo.

Mrs. Clara A. Field lectured in Lowell, Mass., Sunday, Nov. 13th, and will continue during the month.

Miss M. Lou Hopper, the inspirational speaker and clairvoyant medium, is now prepared to answer calls to lecture in the West and the Southwest for the winter. Permanent address 933 Brooklyn street, St. Louis, Mo.

Mrs. Fannie T. Young is going West and South to lecture during the winter and spring. She will leave her residence in New Hampshire Dec. 15th. She will pass over the Grand Trunk road, stopping a short time in Canada to fit engagements. Those desiring her services along the route of the Vermont Central, Port Huron, Detroit and Michigan Central Railroads, for lectures on week evenings or Sundays, will please address her at once, care of Dr. H. C. Coburn, Centre Strafford, N. H.

Mrs. E. T. Bothe, who is a lady of culture and spirituality, and of great zeal in our cause, writes Dean Clark, "I'm ready to take the field. She is highly inspirational and impressive in her manner, and will do efficient work as a religious Spiritualist. Her address is Milford, N. H."

Dr. Edmund Cherrington, of South Boston, is strongly recommended by a correspondent for his remarkable healing powers and success in effecting cures.

Mrs. Belle Chamberlain, writes Dr. P. Barton, from West St. Paul, Minn., is now before the public as a lecturer and test medium. She sees and describes spirits very accurately; she is doing a good work for Spiritualism, and it is expected that the Spiritualists of Minnesota will lend her a helping hand.

Moses Hull lectures in Baltimore during December.

Mrs. Emma R. Still, well known in the field of reform, has become developed as a trance speaker, and is ready to answer calls. Her address is 54 Hudson street, Boston.

Agnes M. Davis is again in the lecturing field. Her address is 44 Windsor street, Cambridgeport, Mass. See her card in another column.

C. Fannie Allyn speaks in Chicago, Ill., during December.

Mrs. Laura Cuppy Smith addressed a large and delighted audience on Sunday evening last, says the San Francisco Pioneer, of Nov. 5th, in Good Templar's Hall, on Market street. We understand that this excellent and talented lady will continue her lectures in this hall on Sunday evenings till a more spacious lecture room can be procured.

Music Hall Spiritual Meetings.

Mrs. Cora L. V. Tappan, Sunday afternoon, Nov. 13, gave the most interesting spiritual feast we have enjoyed in Music Hall for a long while. Instead of confining herself to one subject for a discourse, the audience furnished ten questions of a very interesting nature, which she answered, under the inspiration of her spirit guide, in a manner that elicited the hearty approbation of all present, and the audience unanimously requested that the same course of answering questions be continued the succeeding Sunday.

Hudson Tuttle in Music Hall.

It is expected that Hudson Tuttle, the well-known author and lecturer, will speak in the Music Hall course of lectures, next Sunday afternoon, Nov. 27th. Mr. Tuttle is a profound thinker, and his numerous works have all been well received, and attracted the attention of scholars, as well as the seeker after spiritual knowledge. Some of his books have been republished in Germany. As a lecturer he is sound and logical. We bespeak for him a large audience.

Dean Clark in Chelsea.

Dean Clark is to speak in Granite Hall, Chelsea, Sunday evening, Nov. 27th. He is, as we have before stated, one of the most promising inspirational lecturers in our ranks. He has been in the field in that capacity about four years, and has been well received in nearly all the large cities in the Middle and Western States. His style of oratory is fervent, and the rich tones of his voice strike the ear pleasantly. Mr. Clark also wields a strong and vigorous pen, as our readers can testify.

The London Times understands that an eminent London publisher has offered £10,000 for the exclusive right, for ten years, of publishing the revised version of the Bible now in progress. Tinker away, rev. gent., at the Bible as much as you please, but do not call it any longer the infallible Word.

Spiritualist Lyceums and Lectures.

Boston.—Mercantile Hall.—The Children's Progressive Lyceum meets at this hall each Sunday morning at half past ten, and presents an interesting view of the practical workings of Spiritualism to the inquiring, and a pleasant place of resort for the young. Its meeting on Sunday, Nov. 14th, was highly successful.

A series of assemblies for dancing is now going on (proceeds to benefit the Lyceum and the Lyceum Aid Society,) at Codman Hall, 170 Tremont street, each Monday evening.

Spiritualist Conference.—The regular meeting of the Boston Spiritualist Conference was held at this hall Sunday evening, Nov. 13th—President H. S. Williams in the chair. The consideration of the question, "What evidence is there of human existence after death?" was opened in an able and thorough manner by George A. Bacon. Evidence was the ground on which he belabored or belittled anything, and in this connection, he proved that Spiritualism, the fact of the immortality of the human soul, by its twenty methods of demonstration, through as many phenomena, and that a belief in such immortality was in accordance with the aspirations of mankind, the facts of history and the needs of humanity. Material science established the conservation of matter, and spiritual science proved the conservation of spiritual existence with added power.

Mr. Campbell followed, urging, as a necessity for such immortality for the soul, that there must be some antecedent, creative source from whence that soul sprang; it could not be the result of developed matter.

John Wetherbee said Spiritualism must answer the question of evidence concerning immortality: outside of its facts no answer could be given. He rapidly sketched the difference between the belief of the Orthodox and that of the Spiritualist, and referred to the saying of Ernest Renan that man's conscience within him pointed to the certainty of a life beyond. Mr. Wetherbee said that he, being thoroughly mathematical in his make up, had not the fortune to possess such a conscience. Spiritualism had raised him up from materialism. Renan had further said that "if we could be allowed two minutes' talk with the loved and lost there would be no more death. Spiritualism had proved that there was no death by giving such communion, and more.

Mr. Damon replied to some strictures laid on his argument at a previous meeting, and restated it, declaring that all man's desires and conceptions pointed to a fulfillment in the future, and that the Great Workman would not leave an unfinished plan.

Joshua Wolcott made a few remarks, and was followed by Mr. Davis in somewhat the same strain concerning the unreliability of the spirit-phenomena.

Dr. H. B. Storer defended the phenomena and Spiritualism generally. He referred to an interesting test, once occurring in the presence of N. Frank White, where a telegraph operator asked (mentally) for a friend, (also an operator), to return and answer his mental queries by the telegraphic taps. The medium was much disconcerted by the great number of irregular sounds, and apologized to his visitor, saying that all would be regular by-and-by, and was much astonished to be informed by the gentleman that everything was regular, and that his guest was receiving test after test through a series of signals which he (the medium) did not understand.

Dr. Dillingham gave his experience as an investigator of Spiritualism in its early days, as Rochester, wherein his mental questions were answered correctly by the use of the alphabet; since which time he had been a firm believer. He further remarks by G. A. Bacon and Dr. Chesley, the meeting adjourned—the same subject being up for discussion at the next session.

Temple Hall.—Sunday morning, Nov. 13th, an interesting circle was held, Mr. Carlisle conducting the exercises. In the afternoon the hall was crowded, and Mrs. Floyd, of Rochester, spoke to good acceptance. In the evening Dr. A. H. Richardson, of Charlestown, addressed a large and appreciative audience upon spiritual topics generally.

The members of the Temple Hall Lyceum, temporarily meeting at Codman Hall, will give an entertainment on Thursday evening, Nov. 24th, consisting of singing, instrumental music, reading and speaking by the members, after which the children will be furnished with refreshments. Dancing from nine to twelve o'clock. Admission—for ladies 25 cents; gentlemen 50 cents.

CAMBRIDGEPORT.—Harmony Hall.—Minnie Black, Fede Dowling, Celia Albee and Miss George Martin, diversified with declamations the session of the Children's Lyceum at this hall, Sunday A. M., Nov. 13th; the other exercises were as usual. Question for younger groups: "How can we be happy?" Older groups: "From what source does knowledge flow?" Remarks were made by Mrs. Fannie B. Felton, of Everett, and Capt. Brown, of Nebraska. In the evening, Mr. Felton lectured to a good audience at this hall.

GRANITE HALL.—Mrs. Sarah A. Byrnes again addressed the Spiritualists of this city, Sunday evening, Nov. 13th. We were in receipt of very favorable accounts from this part of the vineyard of spiritual labor.

QUARTZTOWN.—The opening meeting of the "Union Societies," held for the benefit of the First Spiritualist Association, took place at the house of Mr. Albee, on Thursday evening, Nov. 10th. A good number were present. Exercises consisted of remarks by Dr. A. H. Richardson, collection and general converse. These meetings will be held on each Thursday evening, at the houses of the different members, and the Committee earnestly request all interested in Spiritualism to give the encouragement of their presence.

NORTH BOSTON.—Conitassat Hall.—Mrs. Susie A. Willis addressed the Spiritualists of this locality with good success, Sunday, Nov. 13th.

NEWBURYPORT.—J. H. Powell lectured in this place, Sunday, Nov. 13th, afternoon and evening. Subjects: "Spiritualism of Jesus," and "Spiritualism versus Christianity."

New Publications.

THE GALAXY.—The December number completes the tenth volume of The Galaxy. With larger resources than ever at their command, its conductors feel assured of their ability to fully maintain the reputation of the magazine for freshness, point, variety and interest. Contents of December number: Lady Judith, a Tale of Two Continents, by Justin McCarthy; Love and Friendship, by L. F.; My Friend the Feudal Baron, by T. A. Dodge; A New Phase of Druidism, by J. Jackson Jarves; Katrina on the Forth; A bit of Turner put into Words, by Alice Cary; Overland: Some of My Experiences—Extracts from the Autobiography of Mr. Thurlow Weed; A Happy Woman, by H. R. V.; International Copyright, by Alice Cary; An Entertainment at Wilmsholme, by Alice Cary; Loss, by Mary L. Ritter; Told by an Ostrich, by Mary Louise Pool; David, King of Israel, by A. H. Guernsey; Shakespeare as a Pilgrimage, by Abby Sage Richardson; Drift-wood, by Philip Quilbert; Current Literature; Memoranda, by Mark Twain; Nobilia, by the Editor.

HARPER'S MAGAZINE for December presents the following attractive table of contents: The Brooklyn Navy-Yard; Pio Nono and his Companions; Life in Brittany—Breton Fossents, their Traditions and Customs; A Vigil; Frederick the Great—The Seven Years' War—Its Commencement; The Rock of the Legion of Honor; The Statue; Bombay and the Terrace of Song of Fire; Involving Nature into a Disclosure of her Secrets; Anteros; The Sacred Flora; Under the Rose; Collected by a Valetudinarian; Blockade-Running; What did Miss Darrington see? Matches; Orange Blossoms and Night-Shade; Anne Furness; Editor's Easy Chair; Editor's Literary Record; Editor's Scientific Record; Editor's Historical Record; Editor's Drawer.

Oliver Optic's "OUR BOYS AND GIRLS"—monthly part—for November has been received. It is, as usual, brimming full of "good things" for youth.

CONTENTS OF THIS NUMBER OF THE BANNER.—First page: Contribution of the Spirit. Second: Free Thought; "Reincarnation," by Lita Barney Sayles; "What has been done, and what is to be done in Conventions," by H. S. Brown, M. D.; Poetry; "Death at the Altar," by Marshall B. Pike; "More Evidence of the Reliability of J. V. Mansfield's Spiritualist Mediumship," by John Mayhew; Reports of Spiritualist Conventions in New Hampshire and Minnesota. Third: Banner Correspondence; "Spiritualism Abroad and at Home," by G. L. Ditson, M. D.; List of Spiritual Lecturers. Fourth and Fifth: Editorials on matters of interest; Local Items; Movements of Mediums; War News, &c. Sixth: Message Department; Poem; "Footsteps of the Angels," by Mrs. Cora L. V. Tappan. Seventh: Editorial Business Announcements. Eighth: "Editorial Correspondence," by Warren Chase, and "Western Locals" by Cephas B. Lynn.

Message Department.

Each Message in this Department of the BANNER OF LIGHT was drawn by the Spirit whose name it bears through the instrumentality of Mrs. J. H. Conant.

The Banner of Light Free Circles. These Circles are held at No. 123 Washington Street, Room No. 4, (up stairs), on Monday, Tuesday and Thursday Afternoons.

Invocations. Oh Spirit of Truth, we bring thee the worship of our souls. We praise thee, oh Truth, for what thou hast revealed to us through science and art.

Questions and Answers. CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I will answer them. QUES.—A correspondent asks: Is it true that all disease originates in spirit?

Q.—What were the Urim and Thummim, and how were answers obtained through the use of them by the high priest? A.—They were instruments through which spirits in ancient times communicated—as your planchette is an instrument in modern times through which spirits communicate.

William H. Ford. Dead and alive. [You have the advantage of me.] Yes—I know I have. Bro. Ford, from South Boston. [I am happy to meet you.] I am happy to come. [You went out suddenly.] I did—without even a good-bye; and I am glad of it.

Q.—From the audience. Why is it necessary, when the spirit for the first time returns to the material body, to be affected by the disease of which the body died? A.—All spiritual control is psychological in its nature; and, because it is, when the spirit comes in contact with physical life after death, it must of necessity instantly revert to the last scenes of its own mortal existence.

Q.—To the dear Boston Lyceum, I would say, Press on; for a glorious victory awaits you here in this life, and a more glorious one in the life to come.

gone on to the other life is with you still—with you to work, with you to go forward on that great highway of truth over which no soul shall march in vain.

Hiram Patterson. I would say, at the outset of my remarks, that I am obliged to depend upon what has been told me by my spirit relatives and friends concerning my death and those incidents which belonged to my earthly life by which I am to identify myself.

Q.—From the audience. Does the spirit, in its development and acquisition of power, appropriate pabulum as food? A.—It certainly does. Q.—From whence is it derived?

Q.—Do you, in the acquisition of strength and knowledge, grow in size? A.—Yes; till we reach a stature that is sufficient for the necessities of the spirit. Having reached that, so far as size is concerned, we do not grow beyond it.

Jerusha Beck. I get old again when I come here. I don't want you to think I am old when I ain't here, because I ain't. My folks—some of 'em—want to know how old I was when I died, because they don't know, and it's kind of important that they should know in making some returns. I don't understand it, but they have got to know my exact age in order to be sure that I am the person that was entitled to the money which they are expecting to get.

Q.—Will you explain how the higher orders of the animal kingdom are unfolded from the lower, in accordance with that law that the higher has the elements of all the life-principles of the lower? A.—It is impossible to give an accurate explanation concerning this method of life-growth, because it is a subject involving the whole philosophy of life, and therefore it is exceedingly extensive, and would require much more time than we have at our command to do justice.

Annie Dow. I am Annie Dow. I was born in Plymouth, Mass. I was ten years old when I died. I have been gone most nine years. My father is with me, and my mother lives now in Minnesota, and I want her to know that I can come back, and tell her I've always tried to, but never learned

low till to-day. Tell her father is very anxious to communicate with her, too, and he is very glad she has prospered so well since he died. It has made him feel very happy. Sept. 20. Séance conducted by John Pierpont; letters answered by "Spring Flower."

Invocation. Oh, thou who art the first and all of life, forever and forever would our souls worship and adore thee; and perceiving through the eye of faith and hope, and love thy many mighty works, the wondrous volume of thy being, we must forever and forever fall down and worship thee.

John B. Gould. I return in this way, simply to announce to my friends who remain on the earth, that the manner of my death has not affected my spiritual condition unfavorably. I do not know but I enjoy all the conditions of spirit-life as perfectly as if I had gone out of the body by disease, or by old age.

Questions and Answers. QUES.—(From the audience.) Does the spirit, in its development and acquisition of power, appropriate pabulum as food? A.—It certainly does. Q.—From whence is it derived?

Hiram Stevens. [How do you do?] I am well. I never remember of having many sick days, either on earth or in the spirit-world, for we are sick sometimes, there, I tell you. [You have sickness there?] Oh yes, oh yes; so if you think to escape, you will be mistaken. [I hoped we should.] You may as well change your mind if you think it can't be, because it is the order of Nature there as here, now, I tell you.

Hattie Glines. My name, sir, was Hattie Glines. I was nine years old. I have got a mother living in Harrisburg, Penn. And she is very unhappy, because my father is a very bad man. He don't treat her well at all, and he treats her worse since I died.

Q.—Has the spiritual framework or skeleton a spiritual solidity, as our bones have? A.—It certainly has. Sept. 22. Séance conducted by Frederic T. Gray; letters answered by L. Judd Pardee.

condition by condition, just as we have come over it before. So, then, we can know what has been with us in the dim past only by retracing the magnetic line over which we have traveled.

Q.—Do you, in your spiritual bodies, have a system corresponding to our sanguineous system? A.—We do. Q.—Have you a framework corresponding to the osseous system in man? A.—We have.

Q.—What is the nature of the fluid that circulates through the heart and the system generally? A.—It would be impossible to correctly delineate the nature of the fluids that circulate in the spiritual system, except by telling you that they are the spiritual part of the fluids that circulate in the physical system.

Q.—Has the spiritual framework or skeleton a spiritual solidity, as our bones have? A.—It certainly has. Sept. 22.

Q.—Do you, in the acquisition of strength and knowledge, grow in size? A.—Yes; till we reach a stature that is sufficient for the necessities of the spirit. Having reached that, so far as size is concerned, we do not grow beyond it.

Q.—How is the power obtained after that? If not in size, wherein does it lie? A.—It lies in intelligence—in the aggregation of thoughts, more than of material atoms.

Q.—How are they appropriated by the spiritual brain? A.—By spiritual assimilation—just the same as they are appropriated here. All thoughts that you can spiritually assimilate you receive; all others you reject.

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I thought she would, and now she is going to do it. And I want mother to go, and she needn't be at all afraid of father's troubling her, because he won't. I will take care of him after I get her away. I can't do anything for him now, not till I get her away. But I will see that he don't follow her, and don't trouble her at all. I want her to say yes, and aunt will furnish her with the money to go, and she will be ever so much happier there. [Are you the only child?] Yes, sir. She thinks there ain't no help for her, and God has deserted her, but he hasn't. He has n't at all. And I think I am one of God's messengers to liberate her. Yes, I do. I thought when I was here, when I grew up, I could help her, but I shan't wait now. I can do it now, because I've got plenty of folks to help me, and what I can't do they can. Poor dear mother! she has suffered long enough, and I couldn't be happy in any heaven God would give me when I knew she was suffering. She has prayed most every night for me to come, for God to let me come and give her just one word of comfort. And I've come now. I don't want her to be at all afraid. I will take care of father as soon as she is gone. Good-by, mister. I thank you. [Will your message reach her?] Oh yes, if you print it, it will, because she gets all the papers. She is a poor woman, but she is good. Sept. 22.

Johnnie Joice. [What have you to say, Johnnie?] Oh, I haven't much to say to-day. The father of my murderer wants to know if I will talk to him. I come here to say, yes, I will be glad to. Make his own conditions, only give me a good medium, one that I can speak freely through, and fully control, and I will be glad to speak. That is all I have come to say. Sept. 22.

Séance conducted by Frederic T. Gray; letters answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED. Monday, Sept. 26.—Invocation; Questions and Answers; William McDonald, of Glen's Falls, N. Y., to his son Walter; Mary Abbot, of Long Island, to her mother; James Kelley, died at the Toombs, New York City, to friends.

Donations in Aid of our Public Free Circles. Since our last report the following amounts have been received, for which the friends have our warmest thanks: John Colburn, \$1.00; E. Steele, \$1.00; Friend, \$1.00; H. H. Fisher, \$1.00; Dr. B. H. Fisher, \$1.00; A. B. Osterander, \$1.00.

"FOOTSTEPS OF ANGELS." BY MRS. CORA L. V. TAPPAN. "When the forms of the departed enter at the open door. The beloved ones, the true-hearted, come to visit me once more. And their eyes of starry splendor beam like sapphires on my soul, Flashing glances pure and tender From the spirit's shining gold. Tenderly their fond arms twine Round my weak and weary form; Lovingly they soothe my spirit, Shielding me from sorrow's storm. All the tear-drops shed in anguish, Change beneath their smiles to gems, And they say our souls shall wear them In immortal diadems. With their holy spells around me, Time and sense all fade away, And I pass the dreamy portal To the realms of endless day. Rapturous music thrills around me, Sweetest odors float about me, And the tones of those who love me Cheer me with the witching sound. Of the sweet words, so endearing, Uttered in the days of my youth, But which live in heaven forever, Recompense for all life's woe. Ever they repeat the story, Chanting anthems all the while, Up the golden mount of glory, 'Neath the Father's loving smile. Clasp me still my eager spirit; In their loving, true embrace, Till each line of earthly sorrow Banished is from heart and face. Thus baptized in that bright fountain, With sweet flowers in my hand, Downward from the spirit's mountain, Downward from that glowing land, Floats my soul into its prison, Now no more in fetters tied, For through life and love and labor Is the spirit glorified. Ever tolling, ever striving, Angels win us with their love, Till we join them in the mansion Fashioned for our souls above. The following letter was intended for private perusal, but we think it best the public should see it, and trust that some of our friends will respond by engaging Bro. Camp as a speaker, or in some business capacity.

New Haven, Conn., Nov. 24, 1876. MR. WILLIAM WHITE.—Dear Brother—As a reader of the "Banner," I do not feel that I am altogether a stranger, and I take the liberty of writing you a few lines, knowing also that we both belong to the same glorious truths, revealed to us through Nature's Divine and Glorious Revelations, and which are to be the "satisfying rule of faith and practice" in the life to come. I have read your revelations found in books, and reading their claim for infallibility, as the Bible does, upon the "miraculous" but at the same time exceedingly unnatural accounts contained therein. I have lately experienced a new light into these truths and revelations of Nature, coming to me, as many of them have, from dear ones in the spirit-land, and as a result I have cast aside all the old biblical theology to which I formerly clung with great tenacity, but at the same time I have conscientiously, thinking that I was thereby doing God's service, My reasoning powers have somewhat expanded of late, until they are too broad and liberal to content to be guided for a single moment by anything that is at all unreasonable and most evidently superstitious, no matter how "sacred" the "oracles" may be in which such utterances may be found. To-day I am a simple, unadorned man, and I have no more of those "revelations" which they never fail to take good care of their children, adopted in this and in the world to come. They have both been met, and the spirit of their adoption is in my heart. I can no longer fear. Glory, glory be to the "God of Nature and the Goddess Reason!" To-day I am free—free indeed! but I have had to pay a price for this freedom. My reputation is being crucified among those who have pretended and professed to be my best friends, and who still have confidence in my morality, but call me crazy and deluded, and a dangerous fellow—one to be shunned for fear of his influence. Let others should be led thereby into that which they seem to have even worse than crime—error! Spiritualism! Alas! they know not what they do; freely do I forgive and love them still, believing with all my heart in H. C. Wright's glorious maxim, "write to write to write." I have until this summer been employed as a Local Preacher in the M. E. Church. This afforded me an opportunity which cheerfully relinquish for the Truth's sake. I am out of employment, but willing to undertake anything that is honest whereby I may earn my daily bread. I am twenty-five years of age, am single, and enjoy good health, but am not very strong, only moderately so. My father, Mr. P. W. White, if you can get any news of him, please write for some book, or something whereby I could earn a penny here, and if the same time I could help on my "missionary" work, I would be glad to do so. I am well, and could bring testimonials if desired. Truly yours, CHARLES T. CAMP, 43 Trumbull Street, New Haven, Conn.

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Banner of Light.

Warren Chase, Corresponding Editor. Office at his Liberal, Spiritual and Reform Bookstore, 101 North Fifth street, St. Louis, Mo.

PROTOPLASM.

Prof. Huxley says, "Protoplasm, simple or nucleated, is the formal basis of all life. It is the clay of the potter, which, bake it and paint it as he will, remains clay, separated by artifice, and not by nature, from the common brick or sun-dried clod. Thus it becomes clear that all living powers are cognate, and that all living forms are fundamentally of one character." This able advocate of the Darwinian theory, and rational philosophy in general, is bringing us all down to the solid rock in our horizons for the origin of organic life. The early geologists ended their search for specimens when they reached the granite, as that was the basis of all combinations and formations of the earth's crust. So our talented professor, following all forms of being to protoplasm, and finding it in all living things, and at the base of all organic life, concludes we are all correlated and of one common parentage, and hence why not have a monkey for the mother of our race, since she had a worm for her's, and it had a germ of protoplasm. To us this theory is all well enough for forms and surfaces of earth-life, but we have yet to find what there is in and of protoplasm to make red-headed woodpeckers of some creatures and red-haired men of others, and why it runs in such uniform channels of race, tide and species, and varied in plants and animals, and lifts us into spiritual life above them all. To us it seems to raise our race above itself, as the fountain, unless it is the Divine element of intelligence, and, if so, we have no objection to the theory when stripped of the simple, mechanical notions attributed to it to prove it subject to control, as water by wind and gravity. While it is treated as an imponderable element, controlled by other forms of matter, as oxygen and caloric air, we cannot admit it as the origin of all things. That there is a Divine Essence permeating all things and shaping all life by a uniform law and ultimate all forms on the plane of their highest attainable operations, we have no doubt, and that the germ of each human soul is in this Essence, and hence intelligent, even in its unconscious action, we believe. Hence we believe in the eternal life of each soul, of course involving the past and future. If protoplasm is the Divine Essence, then the source of being is reached and all experiments cease there; but if protoplasm is not the Divine Essence, then further experiments may be made to reach the source of organic life and find the element that works out organic forms of being. We are glad to find such able minds as Prof. Huxley laying such facts as he presents before the people.

But we are not bound by his nor any man's conclusions or theories to search no further. This and several other recent theories are closely allied to the system of pre-existence, which we have held in manuscript for several years, for want of means to publish it, and which we feel sure will be reached and sustained here long by scientists.

The ultimates of all outward forms of ponderable matter, including the elements of life, love and ideas, with caloric, light and magnetism, can undoubtedly be experimented with in the laboratory before long, but the Divine Essence, which is the law and power over and in all, and controlling all, is not yet subject to our control, even in the organic world, however much we may, by proper feeding, vary the form and fat of animals and the flavor and fragrance of plants.

Protoplasm may be only the element life, with which we only know as yet what we have learned by its varied effects on organic bodies. Up to this time theologians teach that, in human forms, God gives and takes it as he pleases, and in all cases of life and death by direct action. Who or what God is, is for each one to determine for himself and herself, since the old foolish and fabled theory of a personal Jehovah renewed in an incarnated Christ, by Christians, is exploded.

UNSEEN FORCES AT WORK.

Missouri is probably not the only State that is so entangled politically that now formation of parties alone can extricate it, but such is surely the case here. In the recent election there were two Republican parties—one National and the other State, and the old line Democrats were sandwiched in between them with no State ticket and only distinguished by a few local candidates. The State party prevailed in its general ticket, but the locals can only be sorted and determined when the roll of the Legislature is called. The city of St. Louis, and probably the State, is German Republican, which means with the larger beer, and churches—especially the Catholic—out. Nearly one year ago we saw the finger of fate pointing at the present executive who had signified his desire publicly to have a part of the Christian religion put into the National Constitution, which of course implied a corresponding power in Congress to enforce it. We could not see the power that would be brought about to effect change, but unseen forces are at work in our country, and long have been, for the future good of coming generations, and surely one great object must be to prevent the union of Church and State, which would be our ruin. In the canvass he is left out of office.

STARTLING TO STRANGERS.

On the Iron Mountain Railroad, a few miles south of St. Louis, a train of cars ran over a man and killed him instantly, not long ago. On several occasions since, when the train passes that place, at the entrance of a short tunnel, conductor and passengers have heard a most unearthly shriek of agony and despair, apparently from some human voice; but no body is found from which it can proceed. An honest and most reliable friend of ours heard it, and related the particulars to us, and, as he conversed with the conductor, was assured by him that it had occurred several times, but no explanation except that of the Spiritualists had been given. A similar case of vision instead of sound has been related to us, as well authenticated. Several times a train had been stopped, at a place where a man had been run over, by the appearance of a man lying on the track, but which vanished when the engine reached the spot, or when the footman with a light reached it. These occurrences are not unlike those related by Mrs. Crowe, in the "Night-Side of Nature," and by R. D. Owen, in the "Footfalls on the Boundary of Another World." Such facts are as well established now as they ever have been, and well enough substantiated in both the past and present.

CITIES ON PAPER.

The rapid growth of Chicago, St. Louis, Omaha, Kansas City, and a few other prosperous towns in the West, has given rise to a wild spirit of speculation and city lot gambling that has al-

ready ruined its thousands financially, and will its thousands more before people will learn and be wise in selecting property for new homes. The rise and decay of towns on the great western roads, while the roads were in progress of construction, was almost like the growth and decay of mushrooms. We saw the spots and lots, the other day, where two towns had been built, and once had great notoriety. In one place, only one small shanty remains; the rest have been moved off. In the other, two dwellings and a blacksmith's shop remain to show where the city once stood. We also saw in Kansas several other spots similar. We are often surprised, on reaching a noted place, to find everybody anxious to sell out and get away. Having been taken in, they are ready to take in some one else; but this is not as easy after one sees the places as before, and when the stories in papers and plats only can be seen. We advise all persons to see for themselves before purchasing.

MEDIUMSHIP SACRIFICED TO CHRISTIANITY.

We have long known that many of the founders of new sects of Christians were mediums, and that either they themselves, or their followers, soon prostituted their gifts to a belief in the Bible, and hence to a creed, and thus the spirit-world lost the chance to open communication with this. The most marked instance of this was in Swedenborg, and Wesley and Fox were remarkable also, and now we have the testimony of the Salt Lake Tribune, that such was also the case of Joseph Smith, who, turning all his mediumship into Christianity, and fully accepting the Bible, he of course soon built up a new sect of Christians, and drew his crowd, polygamy and all, from the Holy Book, to which he and his followers only appended their new book, which with them never has set aside the Bible as authority. We append a brief extract from the Salt Lake Tribune, which is given in answer to some questions, and of course is authority as far as it goes:

"JOSEPH SMITH AND MEDIUMSHIP.—This question is with regard to the difference between Joseph Smith and other persons now known as 'spiritual mediums.' We reply that, so far as the phenomena of spiritual manifestation went, there was no difference. Joseph Smith was simply a medium, although not so perfect in his mediumistic gifts as many persons now living. He saw spirits, comparatively speaking, but few exceptions. So great has been the development of such powers since his time, that there are now hundreds of mediums who can see and talk with spiritual beings at any moment. Speaking of his first vision, Joseph Smith says that 'when he came to, he found himself lying upon his back looking up into heaven.' Evidently he had fallen into what is called a trance, and had been unconscious for a time, just as all mediums are when perfectly in that condition."

ST. LOUIS.

The meetings commenced in Avenue Hall, Oct. 6th, with a good audience and fine prospects. The interest manifested gives warrant of success for the winter equal at least to last year.

Mrs. M. E. Getchel has returned to the city, and is again giving universal satisfaction at her sittings. Dr. Persons, too, at the St. Nicholas Hotel, is awakening new interest by his remarkable healing powers and success in treating patients for acute and chronic diseases.

An editor in the city is watching anxiously the publication of the message from his child which has been reported from the Banner Circle.

We could pick up many more little disturbances in the religious lethargic sleep of our great city, all of which are pushing into Spiritualism.

The meetings have been opened independently of any organization or officers, but may lead to both as they become necessary. The platform will be the broadest and most liberal religious and rational toleration of all beliefs, and an effort made to secure talent that shall attract the thinking minds to the investigation of the evidences of a life beyond this, and the character and conditions of that life and its relation to this.

WOMAN'S RIGHTS.

Since the woman's rights and woman's suffrage movement has been surrendered to the control of Orthodoxy, to keep it respectable and to avoid the odium and scandal of free love which attaches to all who discuss the social question and marital relations with a view to making them more favorable to woman, the cause has steadily languished, until its meetings are attended by only a few feeble advocates who have no heart in the work and never will accomplish anything. When the temperance cause was sold out in the same way, many years ago, it stood still or went backward, and has never yet recovered from the palsy thus thrown upon it. We have most deeply regretted this course in the woman question, for it was in a fair way to be successful, had it not been yoked to the churches and loaded with a dead carcass, which it is obliged to carry along, in the old theology. However, a few independent workers, not at all identified with the organic movement, are still doing (not saying) more for the cause than those to whom the work is committed in trust as its guardians; and in due time it will fall back into the hands of its primitive movers.

NOTICE.

We have made an arrangement with an Antiquarian Bookstore, with an immense stock of old books, hundreds of which are out of print and rarely to be found anywhere, so that we can supply almost any demand for a copy by mail or express of OLD or NEW BOOKS. Address Warren Chase & Co., 601 North Fifth street, St. Louis, Mo.

Note from Agnes M. Davis.

Dear friends and Spiritualists generally—Have I been silent so long that I am utterly forgotten? or do some of you still remember the existence of that State Agent who used so often to appear with subscription papers? Although I have been by sickness debilitated for so long from the privilege of active work in this great harvest field of human progress and angel ministry, yet my interest has never for one moment flagged; and now that I once more feel the quickening pulses of returning health and strength, I am eager to be up and doing—humbly it is true, but yet in my way and place working practically for the advancement of this great cause. And to those noble souls, who in my hour of darkest trial stood firm and true, strengthening me with their sympathy and encouragement, let me tender my sincere thanks—and I know the angels will do what I cannot, repay them in full—and to those others who recognized the necessity of discipline to perfect and develop the powers of our natures, and therefore added to the weight of physical illness, and mental anxiety the stinging lash of slander, I thank you, too, for you have shown me the strength of my womanhood and its power of endurance—yet you too feel totally incapable of repaying, but you know "virtue has its own reward."

I would be glad to make engagements for the winter anywhere in New England, and cheap hands once more, more than those who have so kindly welcomed the weary wanderer in the past. Please address me at my home, 44 Windsor street, Cambridgeport, Mass. AGNES M. DAVIS.

Mrs. Elizabeth Cady Stanton says that men have hitherto translated the Bible; but if women were allowed to try their hand, we should have another and an improved version.

WESTERN LOCALS, Etc., PREPARED EXPRESSLY FOR THE BANNER OF LIGHT.

We learn with pleasure that negotiations relative to a union between Mr. Abbot's society and the organization of Spiritualists in Toledo are going on. Side by side, Spiritualists and free religionists should labor. Mr. Abbot is held in the highest esteem by our brothers and sisters in Toledo, as elsewhere. His society is small. The burden rests upon a few.

The meetings of the "Independent Society," in White's Hall, were not very successful—that is, in point of numbers. The preaching was excellent, of course. The audiences were appreciative, but small—very small. Technically speaking, Mr. Abbot is an essayist. He is not a man to draw large, promiscuous audiences—to sway the multitude by loud declamation and violent gestures.

How often we hear people say, "It is not so much what the speaker says, as how he says it." This is deplorable. It is superficial. It is on the surface entirely. Adopting this method, every well-dressed man is your friend; and genius, because ragged or gawky, or because lacking commanding presence, is rejected.

We started for White's Hall, to hear Mr. Abbot, with our expectations pretty high. As we have before observed, the audiences are very small. A majority present were Spiritualists. Mr. Abbot appears and takes his place on the platform. We look for the choir. We are passionately fond of music; it is so sweet and uplifting when one's mind is meditating on things eternal and divine; it is such an invaluable aid in producing harmony, in preparing the individual for spiritual instruction.

No choir was present. The sweet harmonies of song did not float out upon the air. We regretted it. How frequently, among Spiritualist societies, this same deficiency is found! No religious meeting is complete without music, both instrumental and vocal; and the singing should be participated in, during some part of the session, by the entire congregation.

The hour arrives to commence the exercises. Mr. Abbot reads from Epictetus several paragraphs relating to the Divine Friend, and then turns to his essay, which he delivers in a very calm and dignified manner, rarely raising his eyes from the manuscript.

There is nothing pompous about Mr. Abbot. He is the most modest, unpretentious man conceivable, both in and out of the pulpit. We listened most attentively to his essay. It was a grand thing, fit for a first-class magazine article. We wish every clergyman in Toledo could have heard it. In our judgment, it was adapted for those individuals who make theology a special study; for it contained such practical yet radical views about God—the Infinite Spirit of the universe, and the basic idea of all religions. We departed spiritually refreshed and intellectually invigorated.

We understand that the union of the societies above-mentioned will be something as follows: Mr. Abbot's members to pay half the rent of Lyceum Hall, where the Spiritualists now meet; their children to enter the Lyceum; Mr. Abbot to fill the desk, and to deliver the lectures engaged by the Spiritualists shall have an equal chance therein.

Though the society of Spiritualists is by far the stronger one, yet we feel confident that, unless this union does take place, neither society will accomplish much in the way of philanthropy or education of the people. United with each party holding their special ideas, a vast amount of good can be done.

We wait with considerable anxiety the final decision in relation to this matter.

CHICAGO.

Just a word about this marvel of the West. It would take four columns to begin to do the city right. Chicago has lately a rival in the world. If you are at all passive or negative, they will argue this idea into you, and make you affirm it also. They will point back twenty-five or thirty years, and show you Chicago as a little trading post. Then they will show you the Chicago of to-day, a city as large as any in the world, with palatial residences and colossal business houses, whose architectural beauties compete with those of any other city in the Union.

We make our best bow to Chicago. It is a big city. We have seen its harbor, where a hundred vessels a day arrive and depart, and which has twenty-five miles of wharves, and with each party holding their special ideas, a vast amount of good can be done. The streets are well laid out. Over a hundred miles of Nicholson pavement are down, and the street-car lines run about the same distance. Travel is so great over the bridges, in the business part of the city, that it has been found necessary to tunnel the river. One tunnel is completed. Through the river, a tunnel through it. It cost upwards of \$300,000—so we were informed. Another one is in process of construction.

The water-works are an item of great interest. Water is taken from the lake by a tunnel dug two miles out under the beautiful waters of Lake Michigan, and is carried to the city still another. We visited the magnificent store of Field, Leiter & Co. the leading dry goods house of the entire western country. Mr. Lyman, the gentleman superintendent, gave us a most hospitable reception. We were shown through the entire building. Some six hundred clerks are employed, and everything goes like clock-work. This firm does an immense business. The store is on the corner of State and Washington streets. Eastern people, visiting Chicago, should not fail to call there.

Bostonians love Boston for what she is. Chicagoans seem to dwell entirely in the future. They picture their city as the grand emporium for trade between Europe and Asia. Soon, they say, with a canal cut from Lake Huron to Lake Ontario, Chicago will be a port of entry for European steamers. With the great railroad lines from the West centering in her limits, Chicago can then trade with any part of the world.

The claim is, and it seems a just one, that Chicago will keep up her rapid growth. Surely there is room enough for the city of the world. The country is so even and fertile, with no treacherous rivers to inundate the territory; with great inland seas to be had to control commerce, and myriad railroad lines, on the other, connecting her with the South and the great and grand glorious West, Chicago must march on to a high and noble destiny.

The suburbs are fast filling up. Real estate is rapidly rising in the Chicago lands as near Chicago as Somerville, Malden and Cambridge are near Boston, range from four thousand to twelve thousand dollars an acre. Jefferson, about twenty minutes' ride from Chicago Court House, bids fair to become one of the finest suburban towns. Trains pass this station almost every hour. Lots sell there from one hundred to five hundred dollars. Twelve per cent. advance is guaranteed, where Graham, Perry & Co., the real estate brokers, make the selections. This firm do business at Room 8, Major Block, corner La Salle and Madison streets, Chicago. To Bro. Free, a member of the firm, we are indebted for many kindnesses while in the city.

Now Jefferson is likely to be quite a settlement of Spiritualists. Several of our prominent lecturers own property there. It is a good investment. The advance is rapid. Eastern Spiritualists, visiting Chicago, should call on Bro. Free, at the rooms above mentioned. He shows and enlightens in enlightening strangers upon the intrinsic merits of Chicago.

NEWS-PAPERIAL.

How potential the power of the press! Spiritualists should realize this fact more than they do. The Chicago press exerts a large influence through the country—spiritual papers included of course. Eastern Spiritualists, with no small degree of

pride, conduct their friends to the spacious rooms of the Banner of Light, in that elegant granite front building, 158 Washington street, Boston. People this way question us not a little about the Banner office. We tell them all about its beauty and neatness. We tell them how material events are noted—The book department, facing Washington street, where all publications of a liberal and spiritual nature can be purchased; where Charles Dudley, the gentlemanly and accommodating clerk, is always on hand to transact business and impart information to strangers; and where William White manages affairs. (2)—The famed "Circle Room," so richly ornamented with paintings, and impregnated with the magnetic life of angels. Many, many there are this way, good, firm, consistent, appreciative Spiritualists, who have such a longing to see Mrs. Conant. As the interest is so great about the public, we give you a detailed account of them: (3)—Next we talk about the editorial sanctum. It is really refreshing to see the interest manifested by our people in the editors, who have labored so long, and so faithfully, and so ably, for Spiritualism. We talk about Mr. Colby's sanctum and very interesting; about their arduous labors; about their kindness to media, and so on. Mr. Day's poems attract attention and elicit commendation, and so we have to tell them about the genial reporter of the Banner. Last, but by no means least, come interrogations about the financial management of the Banner institution (that is, very interesting). Mr. Rich then comes in for a share of consideration under that head.

When in Chicago we were anxious to enter the offices of the three spiritual papers there published. We called first at the rooms of that little gem and universal favorite among the children, the LYCEUM BANNER, 137 1/2 Randolph street, Room 85. Mrs. Lou. H. Kimball, the enterprising, and we may add, the self-sacrificing publisher, was present; also Mr. Blackmar, who is so widely known as an excellent singer. The editor, Mrs. H. F. M. Brown, was in Cleveland. We regretted her absence. Her California notes to the children have been very interesting. The circulation of the Lyceum Banner is on the increase. It is a permanent thing, as a publication. The "book form" was more pleasing to us, but we learn that the subscribers generally like its present shape full as well.

This paper is exactly suited for the youthful mind. The articles are contributed by intelligent writers, who take great care to avoid the sensational style, now so lamentably extant in all kinds of reading. There is nothing in the Lyceum Banner to cultivate in the mind of a child a craving for the unnatural, the awful, or the terrific. There is nothing in it that is free from beryl. We commend it to the liberally minded everywhere.

Patronize it, friends. You are in duty bound to exercise care over what you allow your little ones to read.

THE PRESENT AGE.

This paper appears to be riding on to success. Since its removal from Kalamazoo it has been enlarged. Col. D. M. Fox, the editor-in-chief, is well known throughout the country. J. S. Loveland has the control of the Pacific Department. His philosophical essays are admired by the readers of the Age. Miss Nettie Pease, the lecturer, makes us feel that the editor of the present "Present Age" is not only an intelligent and effective worker in the cause of woman's freedom. Annie D. Cridge talks to the children, weekly, through the columns of the Age. Col. Fox was absent from the city during our visit. We had hoped to meet him and converse with him upon the future of the great spiritual movement. One thing to our mind that promises well for the Age, is the fact that "organization," among Spiritualists, is made a special theme, and is most heartily and ably advocated.

We acknowledge many courtesies from Mr. Fred Allen, clerk in the Age office.

THE RELIGIO-PHILOSOPHICAL JOURNAL.

office is on Clark street, No. 189. This paper has a large circulation throughout the West. E. S. Jones is publisher and proprietor. E. V. Wilson edits the "Frontier Department." Mr. Francis, associate editor, is a man of energy and intelligence. We enjoyed our call at the Journal office very much. The paper is on a paying basis, and as far as we can learn, the future looks bright.

MEETINGS.

Spiritual meetings in Chicago, as elsewhere, are up and down; now prospering, now languishing. At present things are a little better. There is not unanimity among the people. There are ten thousand Spiritualists in Chicago. Meetings are held in Crosby's Music Hall, Oct. 30th we listened to an excellent discourse from Sister S. A. Horton. The audience was quite large, owing to the inclement weather. Mrs. Bailou was present, and made a few practical remarks. Invited, we said a word or two about the spiritual gospel that makes us so happy. Lyman C. Howe lectures here during November.

The Lyceum session in the morning was full of interest. The singing, under the direction of Mr. Blackmar, was excellent. The new song, "Open the door for the children," published in the Lyceum Banner of Oct. 29th, is a favorite.

BUILDING.

We learn that it is contemplated by some ten or twelve wealthy Spiritualists, Bro. Free among the number, to form a stock company and erect a fine hall. This is a move in the right direction. May prosperity crown the efforts of our friends.

WESTWARD, HO!

Mrs. Sarah A. Horton, well known as an eloquent speaker and a noble woman, intends to visit Kansas this fall. She will answer calls to lecture in any part of the State. We trust that Spiritualists, in that part of our vineyard, will see to it that Sister Horton is provided with all the work she is able to do. The people are waiting, we know, for her beautiful inspirations. Address her Kansas City, Mo.

CHIPS.

The tracts of the society, presided over by Prof. Douth, are already doing a good work. The whole western country about to be flooded with them. Bro. Geo. A. Bacon took up the cross, circulating them among the passengers on an Ohio railroad, while journeying to the Richmond Convention. Let us all follow suit.

We are ready for work in Kansas during November, December and January. Address us, box 1211, Kansas City, Mo.

A. J. Davis talks pretty plainly about Spiritualists and Spiritualism in his last work, "The Fountain: with Jets of New Meanings." See chapters 13th and 14th.

Christ is the only true centre, the fountain of harmony," said a clergyman to us the other day. Christ is the cause of a good deal of trouble among Unitarians. Their conventions would be very harmonious, were it not that "Christ, the truth as it is in Christ," is continually belittled by a few conservatives. And to think that the conservatives have gone so far! But then, their feet is only a question of time. The historical Jesus will be dropped by the Unitarians, as a body, inside of five years. Principles, modern thinkers are after, not individuals.

Spiritualism in New Orleans is prospering. There is one organized society in the city. The Banner is sold quite extensively. We had the good fortune to meet Bro. McDougall, a resident there. He is an enthusiastic Spiritualist.

There is a society in Chicago investigating the "social evil." It is reported that startling developments will soon be made. The latest sin discovered by the D. D.s.—croquet.

"Spiritualism is, I think, undergoing a great change in its methods. It has been too secretarian, yet too little organic; too narrow in its scope, and not enough systematic in its operations."—J. P. GULL, Lawrence, Mass.

Hudson Tuttle assays the novelist. The American Spiritualist of Oct. 22, has the first installment. The story is entitled "Deering Heights; Free Love and Socialism, as there practiced, and its results." The editor of the Present Age says that we erred in our statement that an article had been written denunciatory of Mrs. Moore, as a medium. We stand corrected. We gave our authority at the time. It was a mistake all round probably. CERRAS B. LYNN.

IMPORTANT NOTICE TO EVERY WOMAN, MAIDEN, WIFE OR MOTHER!

DR. H. B. STORER, OF BOSTON, desires to call your attention to a Remedy of unparalleled value in all cases of Female Weakness. It is one of those valuable discoveries that may properly be called Clairvoyant, or Spiritual, but which could not have been prepared without the aid of modern organic chemistry. This preparation, after being thoroughly tested in hundreds of instances with a success that demands to be more widely known, is now for the first time advertised under the comprehensive name of

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DISEASES OF WOMEN, INCLUDING

Ovarian Tumors, Prolapsus Uteri, Leucorrhoea or Whites, Nervous Debility, Pains in the Back and Limbs, CHRONIC TENDECY TO MISARRIAGE,

Painful, Excessive or Suppressed Menses, Ulceration of the Uterus, Constipation, AND ALL THE SYMPTOMS OF DEFICIENT VITAL MAGNETISM.

1st.—It immediately acts upon the GENERAL SYSTEM kindly and without excitement, as an alterative and tonic. Results—Appetite improved; digestion promoted, and the absorbents and excreting organs invigorated.

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PROLAPSUS UTERI, OR FALLING OF THE WOMB,

Often recedes without any replacing by mechanical means, and by strengthening the ligaments, complete restoration results.

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Sedative to the Nervous System,

And in regulating the circulation of the blood, it is unequalled. Hence it is alike appropriate in diseases apparently calling for dissimilar properties—as, for instance, Amenorrhoea, or Suppressed Menses, and

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