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Original Essays.

THE AGE OF VIRTUE.

BY GEORGE STEARNS.

TEMPORAL OBSTRUCTIONS TO ITS EVOLUTION, AND HOW TO REMOVE THEM.

THE MISSION OF REFORMERS.

SEVENTH SECTION CONTINUED.

Artistic Maternity.

From the principle of procreative power, that ante-natal development is the unavoidable issue of maternal experience, the inference is plain and forcible that every organ of embryonic individuality must be produced by the activity of a corresponding organ in the constitution of the mother. Hence normal generation is to be effected through the harmonious action of all the involuntary powers, as well as the liberal and equal exertion of all the voluntary faculties, of the maternal body and mind. This must be the guiding principle in Artistic Maternity, which accounts for all its rules of practice. The purposed mother must begin her work with cultivated habits of "Temperance in all things;" and these she must conserve to the end of being and continuing to be a personal embodiment of Health and Sanctity. She must not only violate no physical law of life, but practice the Art of Living so perfectly as to incur no indisposition of body or mind. How to do this I do not propose to tell her now; but she must know how as an element of maternal preparation. She must also have procured "the Magic Staff" of EQUANIMITY, and become so accustomed to its use as to be able to resist all provocations to abnormal excitements, to suppress all unadvised emotions, and to keep a tenor of com- placent tranquillity which is proof against either abrupt elation or casual depression of spirits. This would not be desirable, if indeed it were possible, as the effect of stability, indifference, or constraint of conscious impulses; but it must be the product of a wise self-government, preventing a conflict of motives, and establishing rational and moral order in the operations of mind, through the harmony of Reason and Conscience and their joint ascendancy over the appetites and affectional susceptibilities of human nature. By Equanimity I do not mean a monotony of feelings, but the stability of cheerfulness through self-possession; and by Tranquillity I mean nothing like stagnation of mind, but rather that composure of mental cravings which consists with perpetual satisfaction. To compass these ends, which are also means to the reach of maternal aims, the artistic mother must be integrally active as well as orderly in self-conduct, and be content only in the most assiduous and effective use of all her natural endowments. The best method, if not only means, of practicalizing this intention, is a daily routine of manual and mental employments, adapted to the systematic exercise of all the various organs of mentality. A general notion of the manner and consistency of such employments has been already suggested in the foregoing mention of their distinctive implements; and the use of these is sufficiently discernible in the project of their proposed application which I am about to present.

The model mother savors the spirit of the poet's pretty maxim,

"Rise with the lark and with the lark to bed..."

With all the wise who make the most of life, she gives to sleep the murky hours of night, and finds her best occasion for great attempts in the top of the morning. But what is so nicely said is loosely conceived for practice. The lark's example is merely seasonal and sectional. Some other rule for apportioning time must take the place of this in the winter of every climate, and all the year with hyperborean settlers. That better rule, whatever it be, must be deduced from the study of Man and his diverse temporal relations; or rather from the three-fold aptitude of all sentient beings for Action, Passion and Rest, according to which, this designation being most pertinent to human nature, the day, as appropriate to Man's uses, is ideally divided into three equal parts, making of the twenty-four hours eight for Business, eight for Diversion and eight for healthful Sleep. Thinking, Feeling, Reposing—Working; Playing, Resting—Labor, Pastime, Slumber; this is the natural order of sentient experience; and its rationale is brief. The author of "the Great Harmonia" imputed it to "the positive and negative influence of the sun," in effect of the Earth's rotation. This may be the external cause of what is inherently established in the Constitution of Man. The prime law of life is dual: action must alternate with inaction. Sleep is an exigent of sentient being, of which activity is the pith; this having the two-fold expression of Action and Passion, which may be either simultaneous or consecutive. The reason for aiming to make them in the main temporally distinctive, and for putting Work before Play, is founded in the common experience of augmented physical and mental vigor immediately after sleep, which determines the wisdom of doing in the fore part of the day whatever requires the largest outlay of ability and effort. It becomes a rule of prudence, therefore, to appropriate the ante-meridian hours to what we dignify with the appellation of Labor, whether manual or intellectual, and the post-meridian to artistic and recreative employments; devoting to insatiable thirst of soul and body (in our New England climate,) the drowsy hours from eight to four in summer, and from nine to five in winter. According to this philosophic rule of conduct, the artistic mother will rise before the sun, while many stars are glittering in fair Aurora's crown, resolved to make the most of Now by acting Action to her predetermined Order of the Day, beginning, it may be, with

EXERCISE I. THE MORNING WALK.

Walking is healthful and agreeable in itself.

organs of abstract reasoning will be fitly relieved, and those of external perception profitably employed, by resorting to

EXERCISE V. A LESSON IN PHYSICS.

This may consist in conning a chapter of some treatise on geology, meteorology, astronomy, mineralogy, botany, zoölogy, chemistry, physiology, phrenology—any branch of natural history; or one in any department of natural philosophy, as mechanics, statics, hydrostatics, dynamics, optics, acoustics, pneumatics, etc. This catalogue presents a wide field for choice as guided by scientific predilection; but whatever the subject, it should be studied, as well as the preceding, with intent to memorize its items of explication. These, if rare or novel, should be sensibly illustrated by resort to the cabinet and laboratory either of art or Nature; and since the mother may not be prepared to apply this method of dealing with every branch of physics, she should choose her subjects with deference to her means for actual demonstration.

This lesson will occupy the hour from ten to eleven, when a most agreeable relaxation of mind, as well as a genial and healthful employment of the muscular powers, will be found in

EXERCISE VI. A TURN AT LIGHT GYMNASTICS.

This exercise should be taken with a modicum of caution. Having no practical acquaintance with the art to which it relates, only a rational understanding that the kinetic provisions of the former constitute an estimable resource of health, as well as of physical development, I do not venture to say precisely what series of maneuvers is best adapted to the maternal organism, in the exercise here proposed. Trusting the better judgment of the self-acquainted and professionally educated mother to make the proper selection out of the many which gymnasts have invented, I forbear to restrict her freedom by more than the negative rule, to attempt no difficult feats—to take no attitudes of body, and make no motions of its members, which do even momentary violence to the nervous or muscular system. Swinging, dancing, rope-jumping, gesticulation, and all natural posturings of the body, are wholesome if not prolonged. The series of maneuvers should be sufficiently varied to bring into playful action all the muscles of the body for half an hour, and be followed by a musical performance till the hour for dinner; then nothing else should rival appetite from twelve to one.

The manner at table should be exemplary. No forbidden dishes should be allowed to tantalize the maternal palate; but the family dietary should conform to the mother's need of restricted indulgence, in favor of vivacity as much as sustenance; and the master of ceremonies should guide the otherwise free conversation at meals with reference to the paramount object of maternal encouragement, serenity and self-respect. In so saying I may seem to deal in trifles; and the things mentioned are trifles in themselves; but it is not prudent to slight their incidental tendency to modify the issues of parentage.

The forenoon having been devoted to intellectual employments, the afternoon should be discreetly divided among the artistic and susceptible organs, beginning with

EXERCISE VII. SILENT READING.

It is the special object of this exercise to interest the moral sentiments, inducing grateful emotions and an amiable impression of the affectional organs. For this purpose a narrative of virtuous conduct, such as often occurs in biography as well as story, may be used to advantage. This implement, however, should be plied with the greatest caution. The mother should never allow herself to read at random, nor with that latitude of curiosity which is becoming in any other but the maternal predicament. Some books are unsuited to her purpose, and others are quite at variance with it; for which reason promiscuous reading should be studiously avoided. Prof. Combe, in his "Constitution of Man," relates the case of a woman who unwittingly spoiled one of her children by a prolonged reading of Homer's Iliad in the season of her pregnancy. Facts of this kind are more common than people are aware of, and would often come to light if mothers knew how to trace out the causes of maternal failure. To prevent all contingency of unhappy excitement in reading, let the acting mother defer her choice of books, when new ones are sought, to the judgment of her conjugal partner; and let him assume the responsibility of providing for her literary wants, by making such selections from his own readings as will serve the ends of this exercise. The selection for the day should be novel, to insure its perusal with interest; and I recommend solitary as well as silent reading, as favoring depth of impression. This attitude of mind should be sustained for an hour, but give place at two o'clock to

EXERCISE VIII. PAINTING OR DRAWING.

I mention these arts together because of their practical relationship and frequent combination. Let the mother choose her subject for the easel, and paint or draw for very love of the art, if possible. The feminine mind is rarely devoid of taste for the exercise here proposed, though many a mother will find herself incapable of excellence in it. Let such bear in mind that the measure of procreative power in this direction is not that of execution merely—not the objective beauty of a picture, but the ardor of subjective endeavor to produce it. If a mother can only dab, she should none the less ardently try to paint, that her offspring may be better endowed in effect of her aspiration.

The hour for this exercise may occasionally be devoted to some other art; as embroidery, crocheting, wax-work, ornamental writing, etc. But only one of these employments should be chosen for the nonce, to be superseded as three o'clock by

EXERCISE IX. A PERFORMANCE IN ELOCUTION.

This exercise will be profitable to the mother, though mainly intended for the fetal development

of the vocal powers of her offspring. It should consist of three parts: first, a forcible and distinct enunciation of all the elements of speech, as well as the diphongs and consonant combinations; secondly, reading aloud select passages of prose and verse adapted to variety and breadth of vocal inflections; and thirdly, a short declamation with oratorical intonation and gesture. A perfect elocution is one of the most admirable of personal acquirements. It is the taking part of what is called a good address, which commands attention and insures at least a hearing for one's cause. In fact, speech is an art that everybody attempts to practice, but few indeed know how to employ it to the best advantage. All have frequent occasion to speak, and wish to speak to the purpose.

Inability to do so may often be due to mental deficiencies, or faulty education; but I think its prime cause is the indifferent eloquence of mothers. I dare say that the mother of no stammerer was ever accustomed to the vocal exhortation her proposed. Let the artistic mother test its utility. The next hour may be devoted to

EXERCISE X. THE MOTHER'S CONFERENCE.

This must consist with a visit from one of six matrons whom the artistic mother has chosen out of her circle of feminine associates to be her maternal advisers. They should be of diverse ages over twenty-five, and selected with sole reference to their established character for friendship, experience and interest in the maternal art. These should visit the mother singly and in serial order once a week. The object of this arrangement is to establish a constant source of sympathy in support of maternal aspiration, as well as an available resource for the mother's occasional want of advice, which this expedient for a daily consultation with her peers is apt to prevent. Let the mother entertain her visitor, and compass the best means of self-enlightenment by providing for the occasion some worthy topic of conversation which, having been proposed a week in advance, both will be prepared to discuss with interest and mutual edification.

The hour for this exercise having been diligent improved, let it give place, at five o'clock, to an orderly but frugal repast in the name of supper, seasoned with a lively yet gentle conversation and linked with urbane pleasantries to

EXERCISE XI. THE EVENING EXCURSION.

This may be either vehicular or pedestrian, at the option of the mother. If the former, it should be conducted by her husband; if the latter, let her have at least an agreeable companion. The exercise is recommended for its tendency to promote harmony of mind no less than for its salubrious effect upon the body. But to answer either purpose, one of which is hardly to be realized without the other, it must be so planned as to promise a certain pleasure not otherwise attainable. For this reason a ramble for health's sake should always have its goal, or object of sensible interest: as the prospect from the top of a neighboring hill; a view of some rural curiosity not accessible by carriage; a search for specimens in natural science; an inkling of fancy for a nosegay, or of taste for eying Nature's face, if not for picking berries. An aimless walk is only jading to the powers of locomotion; but a ride is always pleasurable in itself. By its gentle exercise of the muscles and stimulation of the perceptive organs through its constant change of visual scenery, it generates a sense of harmony and gratification that one is careless of comprehending. All women should have this exercise as the best preventive of hysterics and female complaints in general. To mothers who take it daily it will emulate the elixir of life—will prove tonic of maternal susceptibility more cordial in its effects than a glass of old Madeira, and no less wholesome than the cup which Hebe used to kiss and proffer to the gods. But let not the pleasure of riding defeat its proper use. Let the drive terminate promptly within the hour allotted to it, that its animating effort whereby the affectional capacities are augmented and attuned, may be turned to the best account in

EXERCISE XII. A CONCERT AT HOME.

This, though the last, is not the least important, nor less so than any other, of the serial employments in the maternal order of the day. Music is the most effective means of domestic concord. Considering its practicability and cheapness, it is wonderful to remark how rarely it is employed by parents, either as a resource of recreation or as an auxiliary of family government. Its availability to the same ends in the schoolroom has become generally established. It is observable that children are more inclined to sing, and oftener do their own singing, than adults; and I infer from this that the latter's indifference to music is due to habitual disuse rather than deficiency of vocal powers. The prime reason why many large families make little music is, not their inability to form a choir, but the all-absorbing business of getting a living. But I assure the worldly-wise that no industrial interest is averse to music; that an honest business can be well done without harmony of mind as with it; and that a family concert at the close of every worker's day, while it would cost nothing, would never fail to begot that very composite of the mental impulses which is essential to perfect sleep, whereby the wearied powers either of body or mind are reinvigorated and prepared for renewed exertion to whatever ends of human labor. Its fitness to observe maternal aims would seem to be inferior from the least attention to this truth, with which almost everybody is familiar. Yet I have never known but one family who turned this lesson of Nature to its highest practical account;

and even in that instance its generative effect was merely circumstantial to artless parentage, and incidental to no procreative purpose on the part of either parent.

From the spring of 1855 to the fall of 1857 it was my fortune to tenant a cottage in the city of Lowell, in close proximity to another wherein dwelt a humble though prosperous and respectable family whose household gods were Thrift, Love and Music. The parents had formerly come from England; and three daughters, the youngest a nurserling and the oldest in her tenth year, had been born to them in their adopted home. Mr. and Mrs. Platt were good-natured, modest, unpretending persons, with no disposition for display; but they were rich in each other's domestic endowments, and mutually adapted to the conjugal relation. This was the principal but not the only reason why the whole family was a model of harmony and affectional interest. I have known other parents, equally worthy of each other, whose children were irascible and discordant. But my very admiration of this household, which grew constantly out of my first acquaintance with it, was the cause of my wonder at length if a quarrel ever rose among its little ones. Never, to my knowledge, though I could not call them quiet. My study, in which I was much of the time engaged in writing, was nearest of all our apartments to their kitchen. I was in fact in the auditory of their daily conversation, without being less averse to noise than most thinkers. Yet their gentle words and cheery songs were no hindrance to my vocation. I heard all without attending to anything they said. Nay, the humor of their speech and kindness of their demeanor operated to a helpful impression, even as the music of birds. I was induced to write, if not with greater facility, at least in a happier vein of conception. Of this I was pleasurable conscious, and often spoke of it in my own family, imputing the domestic concord of our agreeable neighbors to their love and practice of music. The mother was accustomed to sing to turns the whole day. When weanling the baby I observed that her method was never to rebuff its pulling, but to beguile its privation with a song. Pretty soon baby would be singing too. Mr. P. was also a natural singer, and might have been a vocalist of repute. But circumstances and mechanical ingenuity made him an artisan, in which capacity he was employed in the repair-shop of the Merrimac Corporation. Being released from his occupation only at "bell-time," there was great attention of joy when he came in, though rarely set to music—till evening; then there never failed to be a concert in the kitchen. "Old Dog Tray," "Kitty Clyde" and other heroes and heroines of song were celebrated with touching pathos as well as tuneful taste. Father, mother, Hannah and Esther formed a complete quartette, while Ann Claudio enlarged the symphony with a ringing imitation now of one part and then of another, but always to a perfect chord. So broad was the compass of musical variety which the chorister was capable of achieving; so copious and miscellaneous was his memorized collection of psalms, hymns and popular ditties, including some of the most striking adaptations of sound to sense, and, as a listener would think, all gradations of both, from "Bangor" to "Over the hills where spices grow"—from "Hark! they whisper—angels say," to "Pop! goes the Weasel"; and so apt with were his interchanges of musical effect; that the interest of the whole family was always well-sustained for about an hour; and that, unless some unusual occurrence prevented, in the evening of every day, so long as we continued to be neighbors. Thus was verified to my mind the possibility of a diurnal concert at home with such domestic and procreative results as parents can not always fail to appreciate.

This exercise must be the prelude of sleep. Let it not over an hour, and end with the family's prompt repair to bed, that circumstances as well as the mother's condition may favor her sound repose. Let not Reason and Conscience be prostrate; but let it be with no remissness of principle regarding the ante-natal rights of children. Let the husband pray, if need be, for marital concord; but let the wife prefer her own motherly purpose to any masculine sense of paternal responsibility, and be always ready to enforce the law of maternal chastity. So shall her dreams be pictures of innocence, and her waking as the opening of a letter from one's absent best-beloved.

There can be no doubt that the maternal office enlarges the common want of sleep; and this want can never be refreshed consistently with health and longevity. Yet no mother who sleeps well will be likely to sleep longer than seven hours. But I know of no good reason for rising, as some writers have ascetically advised, with the daily birth of consciousness; as if to enjoy the bed were only a sluggish pleasure. Every person who has anything to do in this world should take some time to review the progress of one's work and consider the prospect of its successful completion. No great work was ever accomplished without a previous plan and a proper attention to the method of its performance. Thought must precede all effective action; and the best opportunity for thinking which diurnally occurs in my own experience, is the last hour of night after waking, and the first of day before rising. By devoting this hour to retrospection and premeditation of their daily conduct, artistic mothers will be prepared, as they can so well in no other way, to realize the foregoing projection of their art.

Here at length is the end of my proposed endeavor to put the earnest in a way to learn for themselves whatever it is useful for mothers to know and do to effectuate the most exalted purpose that one can entertain. If I have succeeded in evolving the true crisis of Artistic Maternity, what hinders its immediate adoption by parents, and through that the normal birth of all future generations? Nothing but the present intellectual weakness and adverse condition of most women; in other words, their want of a professional education and implements for their work. Of the women of Christendom, the leaders of the civilized world in the nineteenth century, hardly one in a hundred is either able or disposed, though none but would be disposed if able, to practice the diurnal routine of exercises which alone can effectuate their calling. But Diavo said that Ability

ty is the offspring of *Endeavor*. Implements await the call of their user. Woman lacks only the motive to learn, not capabilities for acquiring, whatever intellectual qualifications are requisite to the fulfillment of her supereminent mission. This thought will be exalted in the next section. The immediate object of this and the last preceding is the reader's rational assurance that *Woman's Ignorance is the root of Man's Depravity*, as being the occasion of all those maternal failures whereby the latter is generated; and therefore that there is no earthly cure for human depravity, other than the extinction of its incidental cause, in effect of the Mental Illumination of Woman.

"THE SHUT-EYED MEDIUMS."

BY THOMAS R. HAZARD.

Mr. Toohey spoke in regard to the course required to command Spiritualism to the intellectual and reflective. There must be perfect candor in regard to facts. He had been required to submit to criticism, because he had known it to be a duty to criticize others. We shall not succeed in commanding our ideas and philosophy to the hard, sensible intellect of the age, unless by culture we are able to state our knowledge, according to the method of science and the rule of order. There must not only be phenomena, but analysis also. The shaking and jumping, the gablings and twitchings of shut-eyed mediums, were not conclusive. We cannot move without careful, strict and close discrimination. We must exhaust the department of detail, then we can collate a system. We need vigorous, clear-headed thought, rather than trumpery manifestations of a character as varied as absurd.—*Banner of Light*, Nov. 17, 1866.

Thus spoke Mr. Toohey at the third quarterly meeting of the Massachusetts State Convention of Spiritualists. Doubtless Mr. Toohey would include the rapping, the tipping, and other physical mediums with the unfortunate "shut-eyed mediums," for whom he expresses such supreme contempt.

Truly this is a fast age. Centuries passed after the great advent of Spiritualism with *Jesus of Nazareth*, before any of its professed followers ventured to express contempt for the "shut-eyed mediums," the only "rock" out of which a true belief in the immortality of man has ever "been hewn" in a form that could command itself to the "hard and sensible intellect of the age." Nor were the wolves, greedy of *lucre* and *rule*, who had introduced themselves sheep's clothing among the simple-hearted followers of the Nazarene, able to "organize" the "shut-eyed mediums" wholly out of the fold, until they enticed a Pagan Emperor of Rome, under promise of pardon for reeking crimes too foul to find absolution in a heathen church, to come to their aid! But now in less than the fifth of a century from the second great advent of Spiritualism, we find a priestly-inclined order of men insinuating themselves among us already, rampant in fancied spiritual knowledge exceeding that communicated by the angels through the "shut-eyed mediums" and other "weak and foolish things," that God has ever chosen to "confound the wise" and strong, and the "hard and sensible intellect" in every age of the world.

The progress of Spiritualism, under the ministrations of these divinely appointed "weak things of the world," it seems has not been rapid enough to meet the "ideas and philosophy" of Mr. Toohey and his school. Twenty years have not yet passed away since the first "pine table rapping" was heard in the little, unpainted, one-storyed wooden *temple* in Hydesville, and yet through the agency of these rapping and "shut-eyed mediums" more millions of converts have been made by the angels to a belief in the continued existence of man, than there have been thousands by all the so-called Christian organizations in the same period. This, too, notwithstanding that their "ideas and philosophy" have been sustained by the expenditure of countless millions of gold, and commended throughout the world by hundreds of thousands of "cultured" Popes, Bishops, Priests, Ministers and Missionaries, whose lives have been devoted to inculcating their "knowledge according to every known method of science and rule of order," which Mr. Toohey deems indispensable to "command our ideas and philosophy to the hard and sensible intellect of the age."

Nay, so far from this "method" having proved itself adapted to meet the "hard and sensible intellect of this or of any age," it is notorious that its effect has ever been to drive men of strong minds in disgust from the organized churches into infidelity or unbelief, from which they have been extricated in countless instances through "trumpery manifestations" of Mr. Toohey's "shut-eyed mediums."

What unprejudiced man of strong discriminating intellect has ever listened to the nicely adjusted doctrinal special pleadings of the most talented and cultivated divine, whose mind has not been reached and influenced more by points too evidently purposely avoided by the speaker than by those discussed? And yet how many of us have witnessed strong men, who would laugh to scorn all the arguments and proofs that learning and science could adduce and arrange in "order" to prove the immortality of the soul, how low in humility, in tenderness and tears, before the broken, imperfect communication of some loved spirit-child, wife, husband, parent or friend, perhaps long since consigned to death and annihilation. This, too, communicated with evident difficulty and exertion, and in words scarcely intelligible, amidst "the shaking and jumping, the gabblings and twitchings," of one of Mr. Toohey's despised "shut-eyed mediums," but yet containing evidences "conclusive" enough to satisfy a mind that all the logic and "method of science" could not reach, that their dear departed ones still lived and loved, and under certain mysterious conditions were able to convey their thoughts to friends in earth-life.

But the course Mr. Toohey is pursuing is not new. It is what has attended every successive wave of spirit influx that has been granted by our Heavenly Father to man, in his progress toward virtue, knowledge and truth. The spiritual birth has ever been of lowly origin; the infant has ever been nursed at its coming in a manger by the poor and despised of the day, and its life has ever been sought by the rulers and would-be rulers of the earth. In Judea, death awaited the "shut-eyed medium" who ventured to revealught from the spirit-world that tended to lessen the dignity, the power or emoluments of the priesthood. Such "mediums" were branded in that day with the epithets of witches and wizards, and were stoned to death.

Jesus of Nazareth, the greatest revealer of spiritual truth the world has ever known, did many mighty works through a power not recognized by the priesthood, and was accused of being possessed of a devil and crucified on Calvary. Of his twelve chosen apostles, or mediums, it is recorded that eleven were put to death for exercising their spiritual gifts in opposition to the will of the priesthood.

Paul, who was forced to become a "shut-eyed medium," and witness some "trumpery manifestations," before he could be made to see the truth, shared a like fate at Rome. And the children of "the fathers who killed him" now, as of old, build

"monuments" to his memory, and worship at his tomb.

Through the whole course of the thousand years that the Romish priesthood held sway in Europe and elsewhere, no mediums were permitted to exercise their spiritual gifts unless they were prostituted to the interest of the priesthood. Each and every "shut-eyed medium" that dared so much as "peep or mutter" anything not allowed by the "Holy Church," was summarily consigned to the prisons of the Inquisition, and from thence to the stake.

The intrepid Luther, who boldly withstood the Pope and threw an inkstand at the head of his prototype, was the first public medium of note who escaped from their united toils and died a natural death. Very soon the priesthood, under another name, assumed control of the Protestant Church, and proceeded, as has ever been their wont, to burn and slay every "shut-eyed" witch, wizard or "medium" that ventured to speak as the "spirit gave utterance."

George Fox, the healing, hearing, seeing and speaking medium, now appears on the stage, and denounces without fear and without stint all *hireling priests and their steeple houses*.

Through the influence of the ravening priests of the day he is soon cast into prison, and hundreds of his fellow believers share the same fate, or are whipped, banished or hung. Such, however, was their influence in that day of increasing light, that it was a saying in England that "one Quaker could shake ten miles of country around him."

By degrees, as persecution grew less bitter, the priesthood of Fox's church gradually acquired

power under the name of *ministers and elders*, and organized a suppression of their "shaking and jumping," or semi-trance mediums, (hence the name of *Quakers*, applied to the society in derision by some Mr. Toohey of the day,) who gave utterance to truths not recognized by authority, and thus stopped all progress in the Quaker Church, so that, as was wittily said by one of its members, instead of one Quaker being able "to shake ten miles of country," it now takes "ten miles of country to shake one Quaker."

Again, we find the "spirit of truth" giving utterance through the lips of Emmanuel Swedenborg, only, as in every previous instance, to be quickly murdered by an organized church and priesthood.

Let Spiritualists learn from the unvarying experiences of the past, and trust to the counsel of no man or order of men who would bring into contempt the humblest and most helpless of our "shut-eyed" or other mediums, for it is only through the ministrations of such, weak and faulty as some of them may be, that we have obtained all that we know and believe of a future state of existence, and through whose spiritual gifts and "trumpery shut-eyed manifestations" more consoling and conclusive proofs of immortality have been obtained than have been learned through all the "collated schemes, theories and systems" that have been concocted by usurping Priests, Bishops and Popes, under pretence of divine worship, but the practical effect of which has ever been, wherever opportunities have afforded the means of carrying their schemes and "systems" to their natural results, to enable them to mislead, plunder, persecute, torture and murder mankind, as all history and the experiences of every age and country on earth abundantly testify.

Vauchez, R. I., Nov., 1866.

HOW I BECAME A SPIRITUALIST.

NUMBER THREE.
BY H. SCOTT, M. D.

I never regretted leaving the Church. I am glad that I passed through it; the experience has proved invaluable to me. The feeling of conscious freedom, as I stood emancipated, disenthralled, owing no allegiance to any creed, not to be called upon to respond to the dictum of any Convention, was truly compensating. I never doubted that the author of my being endowed me with reason and judgment for my own guidance. It was sweet peace to me to feel that I was free, and that my thoughts were not to be controlled, or my expressions punished. I gave myself earnestly to explore the grounds of the faith I had professed.

To illustrate, I take a character allegorically, which will be a faithful mirror of my experience up to the present.

Many years ago I arrived on this planet for the first time. I was in the vigor of intellect, but utterly ignorant of the languages of the beings amongst whom I was suddenly thrown; neither had I the least knowledge of their laws, religions, or institutions. When I had acquired their language so as to communicate, I was told that the race was called man, and that they possessed immortal souls that would live eternally in another state of existence after the death of their bodies; and that there were two places of destination for departed souls—one of ineffable happiness in the presence of the great God in heaven, where all the dwellers were angels and happy spirits; the other a region of darkness and fire unquenchable, in which those who went there should suffer endless torture, surrounded only by devils and damned spirits, called hell. To gain heaven or be doomed to hell, was to be the result of the choice of each one for himself, as they believed and practiced prescribed doctrines, which were all written down in a book called the Bible.

The reason for this disposition of souls was stated to me as follows: It was said that about six thousand years before, God created the world, and that having made man at first a single pair, he had passed him out of his hands a pure and holy being like himself; that he had placed him in a beautiful garden, upon the fruit of which he was to subsist, but that there was a single tree that was forbidden to him, and that if he did so eat, he would die. My informant went on to say, that God had placed also in the garden a snake, which came to the woman and told her that God had died, and that the eating of the fruit of that tree would make her as wise as God himself. Whereupon she took and ate, and gave to the man, and he ate also; and that man then lost his purity of character and became a condemned and lost sinner; and that for his disobedience God had cursed him and driven him out of the garden.

He said that his curse extended to every soul of posterity descending from this pair, as long as time should last. The Creator becoming conscious of the lost condition of his handiwork, summoned the entire Godhead to the work of providing a plan by which the curse could be removed and man restored to favor, or at least a condition that could be pardoned. This plan, he said, was given to the world in writing, and was God's own revealed word and will, and was a true God's and infallible, and contained the best and only agreement that the whole Divinity could devise, so deeply had man sinned; but that at best it was but a conditional restoration, resting upon obedience and acceptance by man himself.

My informant said that every requirement was so plainly written in the book, that the simplest mind could easily understand it all; and he presented me a copy of it, which he said was King

James's translation, and was the only true word of God. I searched its pages diligently and earnestly, with a desire to acquaint myself with what would be required of me to escape the doom of hell and find an entrance into heaven, but the obscure passages and discrepancies accumulated on my hands so rapidly, that I was driven to seek explanation from minds better informed than my own. I presented my difficulties first to an Arminian preacher. He told me that it was all very simple; that salvation was offered to all upon the simple act of faith. Only believe and be converted, and you are saved. If any are lost, it will be their own fault. But I could not see how I was to believe till my mind was convinced; and, desiring to believe and be saved, in my perplexity I turned to a Calvinist divine. "Oh," said he, "God's plans were all fixed before the foundations of the world; he has elected to eternal life those who are to be heirs of salvation. If you are one of God's elect, you are saved; if not, you are damned. Faith is the gift of God; if you are chosen, he will, in due time, give you that faith; you can do nothing of yourself to obtain it; all your own righteousness is filthy rags in his sight. The tares and all man's works will be burned up as stubble, in the great and notable day of the Lord."

The Baptist Doctors of Divinity gave me similar opinions concerning God's method of the redemption, with the addition, that after I had believed, I must be immersed; that is, plunged bodily under the water; that there was no other way into Christ's Church.

There were many other sects of professors to whom I applied. They all called themselves Protestants, in contradistinction to Roman Catholics.

They all held in their hand the same King James Bible, and vehemently demanded compliance with their interpretation of its plain passages, which they said were a lamp to our path. They all admitted that Jesus shed his blood to save man from endless death; but about its efficacy, the extent of the atonement, the part that man was to act in working himself into favor with his offended Maker, the use and intention of water in baptism, as well as a thousand other things about which they all differed, quarreled and unchristianized each other, were thrown into such a medley of confusion as to utterly confound and bewilder me. The Universalist ridiculed all their wisdom, and said that God punishes all sins in this life, and takes all to the same heaven at last.

About this time I fell in with a true Catholic priest, deeply learned in traditional and Biblical knowledge. He tendered me sincere communion when he learned the maze through which I had been led. Said he: "My dear child, God has but one church, and we are that church. We have the keys of heaven and hell. The Bible that has been shown you is a miserable Protestant forgery. All out of the Catholic Church are heretics and will be lost. You must come at once into the true church. We have the only authorized Bible; but you cannot understand it without an instructor. I will unfold its mysteries to you; but we cannot allow the people to read the Bible without the instructions of God's anointed priests, whom alone he has commissioned to teach the truth."

I asked him what assurance he had to give me; or how he proposed to satisfy my mind that his interpretations would be infallible; or that he was specially commissioned by God, to the rejection of all other professed teachers of the truths of heaven.

SUGGESTIONS FROM REV. CHARLES A. ALLEN.

TO THE EDITOR OF THE BANNER OF LIGHT—Allow me to make a few suggestions with reference to some of your criticisms upon my lecture in your number of Dec. 22. I am gratified to find that our views harmonize so nearly on the points discussed, but in one or two respects you seem to have misunderstood my meaning.

You are rather unkind in saying that I "indulge in insinuation" respecting the Spiritualist movement. I am quite sure that every unfavorable criticism in the lecture was set forth distinctly and candidly, and in no way insinuated. My purpose, certainly, was as far as possible from anything of the kind; and whatever charges I had to make, were intended to be stated squarely and clearly, without any kind of insinuation.

As an illustration of this remark of yours, you refer to my criticisms upon certain Polytheistic and Atheistic tendencies in the Spiritualist movement; and you think that these criticisms are inconsistent with the passage in which I said that "other doctrines than the belief in spirit-communication should be regarded rather as the peculiarities of the few, than as the characteristic views for which all are equally responsible." But there is certainly nothing in any part of the lecture that is not perfectly consistent with this statement. I was particularly careful to say that these mischievous tendencies were not necessary consequences of Spiritualism proper, but only frequent or occasional accompaniments that needed to be pointed out for the instruction and warning of those who might be liable to fall into them. Of the disposition to attribute a peculiar religious authority to alleged instructions from the spirit-world," I said, "I know that this has been discouraged and disengaged by many of the more thoughtful, and therefore it is not right to regard it as an essential part of Spiritualism." Of the tendency "to neglect or deny the doctrine of the Holy Spirit (the presence of God in all souls, and the supreme authority of our immediate religious communion with him)," I said, "This is a tendency of the popular forms of Spiritualism, not a necessary consequence, for I know intelligent Spiritualists who hold this Christian doctrine as firmly as I do." And further on, I remarked that "this tendency has sometimes assumed an appearance of Atheism" and that certain language was sometimes used by Spiritualists with a meaning, as it seemed to me, that would reverse the vast religious growth of humanity, and turn the world back from its Christian Monotheism to a kind of Pagan Polytheism." I did not charge Spiritualists generally with Atheistic views, for I have heard such views advocated by only one or two persons. But I had thought it to be plainly the tendency of many Spiritualists, and the real meaning of the teachings of some, to espouse a virtual Atheism in their apparent Polytheism, to shut out an Infinite Intelligence in their theories of the universe, and really to believe in no God but the "Spirit Congress." I may have been mistaken; I thought that I was not. But I certainly should not make Spiritualism proper or other Spiritualists responsible for such errors of a few, any more than a Unitarian would be held responsible for the peculiarities, whether conservative or radical, of any of the preachers of that denomination. And I criticize the errors and mischiefs that accompany the Spiritualist movement, no more plainly than I have criticized the Unitarian and Universalist movements, in which there have certainly been serious errors, and sometimes deplorable accompaniments.

I grant what you remark, that "all science ought to be the handmaid of Religion." Science, surely may become religious, but not Religion. Geology and Astronomy supply us with grand evidences of the Creative Wisdom and Power; they have thus religious uses; but they do not become Religion in its proper sense. So we can find, in other sciences beside the investigations of Spiritualism, reasons for a conviction of continued existence, or for the probability of immortality. Chemistry supplies such an argument. But neither Chemistry nor Spiritualism thereby become Religion; and may not even be religiously used, but may allow men to continue in atheistic views, or more often in practically irreligious lives. Illustrations of this truth are abundant among all classes of thinkers.

I cannot make my meaning clearer than by an extract from the lecture:

"It may be replied that Spiritualism gives conclusive evidence of certain religious truths, and that to many persons it gives the only satisfactory evidence of these truths that has ever been presented. I grant that many have been thus convinced of the reality of continued existence after death. But I do not see how such a conviction is necessarily a religious belief, any more than our reasonable assurance of awakening after a night's slumber. These two convictions seem to me in this respect precisely alike. Neither is religious, in any proper meaning, except as it is based, not upon external evidence or the probabilities of argument, but upon that personal faith in the Infinite Goodness and Wisdom which comes only through the quickened insight of a true and loving soul. There is nothing religious in the mere confidence of living a few days or a few ages. It is only when this confidence is connected with devout convictions concerning God that it becomes religious."

And I understand you to grant that the reasonable assurance of awakening after a night's slumber is not necessarily religious, though it may often "take on the sanctity of a religious belief." It takes on this sanctity, however, only when the assurance is grounded on a religious faith in a good and wise Providence. Only in this way can it awaken grateful feelings and quicken the religious life, and become itself religious.

It is true that a belief in continued existence may help to awaken the religious nature. I concede this in saying of Spiritualism that "it has also in many cases done a true work of Christian conversion, kindling the religious nature," &c. But the same effect might be produced by many other causes, such as the death of a friend, or sudden adversity, or an acquaintance with the wonders of geological science. All such influences are not indeed grounds of the religious faith that they awaken, but rather occasions of its awakening. The ground of religious faith is always the insight of the awakened soul into the truth of the Divine Goodness, Wisdom and Grace, and its consciousness of communion with the Infinite Spirit.

I do not understand that there is really any difference of opinion between us on these points, for you seem to concede in one place or another all my chief positions.

You question my remark that the "chief alleged discovery of Spiritualism" had been believed in long before on other grounds than those of the senses." I forgot, at the moment, the view of Spiritualists, that all recorded angel-appearances were exactly similar to modern Spiritualist communications, and that the early history of the movement abounded with such appearances. Of course, until there is proof to the contrary, no one can rightly assert that faith in a future life may not have originated among all nations, in such revelations. When I wrote the above sentence, I was thinking of the recent phenomena of Spiritualism only, and meant to say that previously to these, men have found a firm belief in immortality by reasonings of various kinds, or by the assurances that are supplied, as I have already explained, by religious faith, being at the same time absolutely incredulous of the possibility of angel-appearances at the present time, such as are recorded in the elder ages of the world.

But it is still an important consideration that there is a vast difference between the probability of immortality and the certain assurance of it; and that nothing but a true religious faith in the Infinite Goodness and Wisdom can give us this assurance. I did not say, as you allege, that Spiritualism has no religion in it because it gives no certain assurance on this point. You do me injustice here. I said that Spiritualism, the belief in spirit-communication, is one thing; and Religion, the immediate faith in a good and wise God, is another thing. One may prove continued existence after death; the other gives us our only assurance of endless existence.

You say that Religion can generate the same imaginary doubts respecting immortality that Spiritualism fails to solve. No, not true Religion, not a genuine faith in the Heavenly Father of Jesus; but an imperfect, half-blind faith, or religion darkened by false views. The only "healthy mind" (of which you speak as competent to wave all such doubts) is that which is inspired and strengthened by a true faith, in having gained by its own gradual insight a firm and placid conviction of the Eternal Goodness and an absolute reliance upon it.

"I know not what the future hath
Or marvel or surmise:
Assured alone that life and death
His Mercy underlies.
And so beside the Silent Sea
I wait the muted ear;
No harm from Him can come to me
On ocean or on shore.
I know not where His Islands lie
Their fronded palms in air;
I only know I cannot drift
Beyond His Love and Care."

Without such a faith, the mind may be brave and quite willing to run risks; but, though it believes in life beyond the grave, it can have no absolute assurance of an endless existence. And in many of the dark passages of life, to be without such an assurance is to be wretched.

Finally, you mistake in saying that Rev. Mr. Hayford's views of religious authority and mine are "precisely similar." My statement was that "direct communion with God" is the "only absolute authority for any religious truth;" but Mr. H. describes religion as "reliance on our power of communion with God and angels." I have never said anything about communion with angels as a part of religion. There is a momentous difference between immediate communion with God and any supposed communion with angels. The former is internal; the latter external. The former is truly spiritual, having for its medium the soul or properly spiritual nature, by which the finite is related to the Infinite; the latter can only be effected in some such way as finite spirits communicate with one another in the body, by the use of organs, which are as truly

Children's Department.

BY MRS. LOVE M. WILLIS,
Address care of Dr. F. L. H. Wills, Post-office box 39,
Station D, New York City.

"We think not that we daily see
About our hearts, signs of what are to be,
Or may be if they are not prepared,
Their souls and ours to meet in happy life."

LUCILLE HUNT.

Original.
A TRUE STORY.
DEDICATED TO THE CHILDREN.

Dear children, I wish to tell you an incident of my own life, which has always brought me sad and melancholy reflections. It transpired when I was quite young, but never will its memory pass from my mind. If it helps one of you to be kind, loving and gentle to the despised and oppressed, then I shall feel that my labor has not been vain.

Years ago I attended school in a little red school-house at the foot of a high, steep hill. Tall forest trees waved their branches over its roof, while in front we could look out on broad, level fields of waving grass and grain stretching far away in the distance. We used to have merry times in that old school-house, but the memory of one incident has overshadowed the joy I might otherwise derive from their remembrance. The first day that I ever attended school there I saw a pale-faced, sad-looking little girl, who sat alone in a corner of the room. No one appeared to notice her; she seemed to be a solitary one among that large concourse of children. As soon as I found an opportunity I inquired who she was.

"That is Mary Blowers," was the answer; "her parents are low people, and we girls don't have anything to do with her."

"What is the matter with her parents?" I inquired.

"Oh, they are very poor and dirty, and live in an old hovel. Nobody that thinks anything of themselves will go there or associate with the family."

That was an all sufficient reason in my mind why poor Mary should be despised, and, therefore, I shunned her as much as possible. When the children were enjoying their many sports and plays, Mary was only a silent looker-on. She did not seek to intrude herself upon us, for she knew with what feelings she was regarded by her school-mates. From all our amusements she was as much excluded as though she had not been a member of the school. We were thoughtless children, and did not realize how lonely the poor little girl must be with no companions but her own sad thoughts.

Many of the scholars treated her unkindly, calling her nicknames and twisting her about her family; but she bore it all meekly, and never retorted or used harsh words in return. Poor Mary! how much more did she need sympathy and kindness than any of the rest of us who had kind parents, pleasant homes and all that made life desirable. She had none of these—no friends to sympathize with her, and yet her heart was as full of affection and tenderness as any little girl's in the whole school.

As the days passed on, poor Mary grew paler and thinner; a dark circle appeared around her eyes, and she had a dry, hacking cough, which to any experienced person would be a warning of that terrible disease, consumption. But we thoughtless girls little realized that soon her seat would be vacant and her sad blue eyes would no more meet our cold, scornful gaze.

The pleasant summer days passed rapidly away, and the cold, bleak winter came. When the scholars again met in the little red school-house, Mary occupied her old seat in the corner; but even we could not help noticing the increasing paleness of her face and her thin, wasted form. It made no difference, however, in our treatment of her. We were all as cold and distant in our deportment toward her as ever. In spite of the cold weather, the snow and the rain, little Mary came regularly to school, although her home was some two miles distant. I do not like to think of those days when we were so merry and gay; when our mirthful voices must have echoed sadly in the heart of the little girl who could take no part in our sports and amusements. She would often watch us with longing eyes when we were merrily pitting each other with snow-balls, sliding down hill on the boys' sleds, playing drop the handkerchief and other games with which school children frequently amuse themselves. She would have liked to join us, but our cold, forbidding manners toward her warned her that her company would not be welcome.

Thus the winter days passed on, and the last day of school came at length. The boys gathered evergreens, with which we trimmed the school-house, and our declamations, dialogues, &c., were unusually interesting. We felt a little sad at leaving the old school-house even for a short time, but the thoughts of the merry holidays we should have reconciled us to that, and we were expecting soon to all meet again when the pleasant summer months should come.

When school closed, there followed a busy, bustling scene of packing books to carry home and bidding each other good-by. All seemed happy and merry but little Mary. She stood apart from the rest, unnoticed and uncared for. At last one of the girls chanced to see her, and inquired indifferently if she was expecting to come to school in the summer. Deeper grew the sadness in those large blue eyes as she mournfully answered:

"I shall never come to school any more."

"Indeed!" was the half-scornful reply. "So you are about giving up going to school are you? You know so much I do not wonder!"

Mary made no answer, but shortly after we saw her sitting alone, weeping bitterly. Oh, that we had gone to her with kind words and loving hearts, kissed the tears from those pale cheeks and given her the sympathy for which her soul so much yearned. But no; we only looked at each other significantly, as if to say, "What a baby!" and then we turned and left her. Not one of all that large number of girls addressed her a word of sympathy and kindness. Mary did not venture to speak with the girls of her age, but as she left the school-house she passed by a group of little children who were chatting gaily together. In low, sad accents she said:

"Good-by, children; I shall never see you again."

Before they could realize the import of her words, she was gone. In less than a month news came that she was dead. I saw her in her coffin. Very beautiful she looked in death, as though the departing spirit had left its impress of heavenly serenity upon those marble features. The long lashes rested peacefully upon the pale cheeks, and a smile wreathed those cold, silent lips, while the fair, delicate wild flowers of early spring were twined in her dark brown hair.

Children, may you never shed such bitter tears as I did over the lifeless form of that innocent girl whom I had treated with such cold neglect.

Oh, how I longed for her to return to life, if only for one moment, to ask her forgiveness for the past. But it was now too late! Those cold lips would no more unclose to utter the words I so longed to hear. Little Mary was now with the angels, where she would never know any more pain or sickness, where she would never more meet with unkindness or neglect. Kind, tender voices now would fall upon her ear, and gentle, loving faces meet her eye. She is no longer friendless and alone, for bright angels are her companions. Those that were with her when she died said that her last words were of her school and school-mates, and it was her request that the latter should all be present at her funeral. I trust I learned a lesson upon that solemn occasion which I never shall forget. It was to be kind to all God's creatures, rich or poor, high or low, however sinful and degraded, for some of those poor creatures may stand much higher in the sight of our Heavenly Father than we.

Years have passed by since then, but the memory of Mary will remain with me until my dying day. And I trust that you, dear children, may learn, from this simple story, to be kind to the down-trodden and oppressed; and, believe me, you will never regret it, for every kind and gentle word that we speak shall be rewarded by them. Let us all have a measure of their power. You all have voices that are capable of expressing the sweet, gentle harmonies of your nature, or the harsh, discordant passions. Each of you is a delicate instrument made by the Master Musician of the universe, capable of giving forth the most exquisite melody or the most shrill dissonance.

Cultivate your love of sweet sounds in nature and in art. Cultivate your love of harmony in all directions, for by so doing you will attune your souls to the harmonies of the universe, and your whole life will be one continued strain of sweet music.

Original.
SOMETHING ABOUT MUSIC.

What little child does not love music? I cannot conceive of a little boy or girl so deficient in musical taste as not to love to hear the sweet twitter in the spring, or the sweet notes of the robin and the wren. Most children have favorite tunes of their own that they love to whistle or to hum. To me, there is no sweeter music than that made by the clear, ringing voices of glad, happy children.

The first music in the world was the music of nature, and what grand and glorious music that was. If what the wise men of science tell us be true—and we cannot doubt it—this music sounded for ages before there was one human being to listen to its sweet harmony. It was the music made by the air, by the whispering breezes, by the soft sighing zephyrs, the sweet babbling of the brook and the waterfall, the gentle hum of insects, the joyous carol of birds, and the thousand other voices of nature.

We are told in a grand old book that was written ages ago, that when this beautiful world of ours was in the sweet freshness of its first life, the morning stars sang together for joy at its marvelous beauty. I am sure this must have been glorious music—this music of nature. People go in throngs to hear the wonderful organ in Boston Music Hall, that pours from its great pipes, under the control of some skillful player, the famous notes of the old masters of music, Beethoven, Mendelssohn, Handel and others. And very many of them have, perhaps, no ear for the music nature is all the time furnishing us with; music that is more wonderful, and more beautiful by far, than man has ever composed.

A man was stationed to watch at one of these posts, and with a telescope he was to read the letters, which could be formed into a sentence. As soon as he had done so, he repeated them, and they were read by some one on a hill at a greater distance beyond him, and in turn repeated. This information traveled more rapidly than was possible by horse.

But how far in advance of this method the present one of sending by electricity, which travels as quickly as thought. It seems as if nothing could be more wonderful or perfect than the present method; but I doubt not some boy is now living who will discover some more perfect way.

It is a wonderful power that now carries messages from one end of the globe to the other in an instant of time. A short time since, a message arrived in America from Alexandria in Egypt, some time before it was sent; for you know it is ten o'clock in Egypt about six hours before it is ten o'clock here; so if you were to start a message from there at ten o'clock, it would travel faster than the sun, including all detentions, and reach here before ten.

All this has been accomplished within a few years. Many years ago people would light a fire on a hill to spread some intelligence. Afterwards in France they contrived other methods. One of these was to place on two high hills an upright post with movable arms, placed so that their positions could be readily seen. The different positions of these arms stood for the different letters of the alphabet.

A man was stationed to watch at one of these posts, and with a telescope he was to read the letters, which could be formed into a sentence. As soon as he had done so, he repeated them, and they were read by some one on a hill at a greater distance beyond him, and in turn repeated. This information traveled more rapidly than was possible by horse.

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And as we have already said, long before man had an existence, this music, more sweet and thrilling than any ever produced by the most perfect instrument of brass, or of silver and gold, that human ingenuity ever invented, chanted forth continually the praises of the great and glorious Life-Giver, the Spirit of all beauty and truth whom men call God.

But it is interesting to know of the first efforts of man to join in this harmony of nature. There is no positive evidence that man played on any instrument or sung until the world had been made many thousand years, and even then, there is but little that we can get hold of to prove his love of music; and yet we cannot suppose that all this while the glorious music of nature was going on and man alone was silent, taking no part therein.

Egypt was one of the most wonderful of the old nations of the earth, and we learn from her monuments that music was cultivated there many thousands of years ago.

There are two obelisks, or shafts of stone, at Rome, that were brought from Egypt by the Emperor Augustus after he had conquered it in war. Upon one of them there is carved a musical instrument with two strings and a neck to it, somewhat resembling our violin. Many other musical instruments were represented, such as lyres, harps, citharas, but this was the only one like the violin, capable of having the strings shortened during the time of playing, by means of a neck or finger-board.

These curious Egyptians were in the habit of defying, or making Gods of people after they were dead, who had done their fellowmen any great good while living. Hence, they had a great many Gods, and among them was one called Mercury, and it was said that he was Secretary to their Supreme God, whose name was Osiris. He it was who first formed a regular language, and gave names to the most useful things. He was the inventor of letters, and he was also the father or founder of the Science of Astronomy.

He must have been a genial, pleasant man, for he loved to see people happy, and so he invented games for them, such as wrestling, leaping and dancing. He invented the lyre and gave to it three strings, to represent the three seasons of the year, for in Egypt and in Greece they only had three seasons, Winter, Spring and Summer.

The Nile was the great river of Egypt, and every year it overflowed its banks and abundantly watered the fields of the Egyptians, depositing upon them a rich, black mud, that made them very fertile. Were it not for this, their country would have been a barren wilderness, with nothing beautiful or productive in it, because they had no frequent and copious rains there as we have, and if at any time the Nile failed to do its beneficent work, a fearful famine and much misery was the result. Hence, you see, the Nile became so important to them, that the people deified that also, and worshiped it as a God, carrying to it rich offerings, beautiful flowers, and rare costly gifts which they cast into its waters.

Oftentimes after the overflow of the Nile, when the waters had returned to their natural channel, many dead animals would be found along its banks. Mercury walking there one day, struck his foot against a tortoise-shell. The animal had died and the flesh had wasted away, leaving only the cartilages and tendons, which had contracted so that they were tightly drawn like the strings of a guitar, and when his foot struck it, it gave forth musical sounds, which so pleased him that he set to work and invented a lyre, which he made in the shape of a tortoise-shell, and strung with the dried sinews of dead animals.

Since then we have had many wonderful musical instruments invented by man. The grand organ, that rolls out its magnificent peals like the thunders of heaven, the sweet-toned piano, that finds its place in almost every home, the master-

Correspondence.

Vermont, Fulton Co., III.

This is one of the old towns of Central Illinois, and is located in one of the healthiest and best farming countries of this Empire State of the West. It is, unfortunately for its commerce and growth, as yet, over twenty miles from any railroad, and the triangle where there could reach it by about thirty miles of track. It is also fourteen miles from the navigable waters of the Illinois river, which has been the outlet for its immense crops of grain and stock, to which can now be added, also, wool and fruit. The country is a mixture of prairie and timber, with plenty of wood and coal, and well watered with brooks among its rolling lands. It is a section well adapted to New England farmers, who would find a rich reward from its soil for their labor and skill. It can be best reached by stage, twenty-two miles from Bushnell station on the C. B. & Q. R. R., from Chicago. Whoever would know more of it can write to Hiram S. Thomas, Vernon, Fulton Co., III.

I found here some of the best and truest friends of our cause I have met in the West, and some of the best mental soil for the seed of new and important truths I have ever found. I found it, and some of its inhabitants, kindred and acquaintances of Vincennes, N. J., and it might easily be made, like that noble town, a lighthouse to enlighten the country for a long distance around on the signs and subjects of human progress in moral, social and religious growth. I had long desired and often promised to visit the place, partly from my love of the name, Vermont, which is to me one of the dearest words in our language, but it was so far from my routes of travel that I had failed to reach it until the last engagement I could make in the State, and even then had to take the time from my engagement at Rock Island, and winding round the snowy path, soon found myself among the quiet and happy homes of this rural village, beyond the reach of the locomotive's whistle, and where no letters will reach me for a few days, so I can and do really enjoy some of the best social visits of the expiring year, even though I give six lectures during my six days' stay. So far we have had large and very intelligent audiences in the old Protestant Methodist church; that society having "gone up," and needing a church no longer, it seems to have fallen to our friends as the heirs, and I trust, a wiser generation, not of Christians, but of religious rationalists and traditional religionists.

I close my visit here and engagements in the West just in time to reach my Egyptian home in the city of Springfield, where the Conductor returned his sincere thanks in the name of the Lyceum members, adding that "he earnestly hoped they never should disgrace it."

This beautiful banner, with its blue, emblematic of the arching heavens, which are the dome of the temple of the Great Father—it's golden aply significant of the burnished sunbeams that herald the rising of the glorious sun of Truth, giving peace on earth and good will to man—it's inscription deeply expressive of the universal brotherhood of man and our intimate relation and union with the angel world—was received by all with emotions of joy and eyes glistening with moisture, showing that each soul was touched, and the bond of union among the members of the Lyceum made stronger by the generous gift.

I close my visit here and engagements in the West just in time to reach my Egyptian home in the city of Springfield, where the Conductor returned his sincere thanks in the name of the Lyceum members, adding that "he earnestly hoped they never should disgrace it."

The Lyceum here is making rapid progress, in point of numbers and discipline. It has already considerably more than doubled its numbers since it commenced, and also attained a remarkable degree of proficiency in the various exercises.

The old and the young are alike interested, and Senior Liberty Group already numbers several whose heads are whitened by the frosts of many winters. These noble men and women are not ashamed to be seen marching with the children, nor of taking a part in the lessons and other exercises. I know that some say almost with a sneer, "Such things are all well enough for children, but they are beneath the dignity of older people."

Nay, my friends, the Lyceum is the army of Peace, and age is no disability in those who would volunteer, but all alike may fall into the ranks and "be marching along" to the tune of "Eternal Progress."

Prompted by feelings of love for their children, as well as self cultivation and the influence of example, these true reformers go forward regardless of the speech of others.

The grand secret of success in the Lyceum movement is the interest manifested by the parents, and unless parents do work with the children, little may be expected or hoped for. In Springfield they seem to be conscious of this fact, and are determined that failure shall not occur in consequence of a lack of effort on the part of the senior members. The corps of officers and leaders are of the right stamp—good, earnest workers.

The Conductor is a man of marked ability, and eminently fitted for the place he so well fills. The Guardian I have already spoken of as the donor of the banner, which act speaks louder than words of her interest and desire to aid the good work. In view of all these facts, I predict for them the most complete success.

But I am writing too much, and will stop here with an earnest prayer that all Lyceum may be as much blest as the one of which I have been writing.

A. E. CARPENTER,
Springfield, Mass., Dec. 24, 1863.

The Re-awakening In Springfield.

The beginning of a new year seems to be an appropriate time for Spiritualist societies to examine their condition and report progress for the encouragement of each other; and, as the prospects in Springfield never were brighter, perhaps a few words in regard to our situation may not be entirely void of interest to the spiritual fraternity.

During the month of November last, Bro. F. L. Wills favored us with several of the most able and interesting lectures ever delivered before a Springfield audience, which drew large houses and infused new life into the old plowmen of the cause, and made a visible and lasting impression upon a goodly number of those who have heretofore stood aloof, apparently "waiting for the waters to be troubled that they might step in and be healed."

Closely following Bro. Wills came that earnest and faithful worker, Bro. A. E. Carpenter, who has been laboring with us during December, and the practical results of his labor among us are illustrated in the establishment of a flourishing "Children's Progressive Lyceum." We commenced with less than twenty children, and the numbers have already increased to about seventy-five; and the older members of the society join with the children in the interesting exercises with a will, and apparent determination that the Lyceum shall not fail for lack of sympathy and encouragement from them. We have a full set of equipments, and everything is in good working condition; and, unless all present appearances and indications are deceptive and unreliable, the Springfield Lyceum is to be a permanent institution.

In this connection I desire, in behalf of myself and the friends here, to publicly express our heartfelt thanks to Bro. Carpenter, for the earnest efforts he has put forth in our behalf—for the good that he has brought us—and to recommend him to the spiritual fraternity throughout the country, both as a lecturer and faithful worker in the cause of Spiritualism, and especially in the Lyceum, where he is not only willing to spend his time and energies, but desires this kind of labor, for which he is especially well adapted. Those who contemplate inaugurating the Children's Lyceum would do well to give Bro. Carpenter a call. With him there is no such word as fail.

Spiritualists have long enough speculated upon fine-spirited theories, and it is high time they were up and doing something practical for humanity. They have done well to dig deep down among the traditional creeds and theological rubbish of the past, in order to find a solid foundation on which to erect the great spiritual temple of the future; but is it not time to commence building? They have sown the seed long and well, but "is not the harvest ripe and all ready for the reapers?" Thanks to the Great Spirit, Spiritualism is beginning to show practical results—to bear fruit. Thanks to the angels who gave the beautiful Children's Lyceum to the world, through the mediumship of our good Brother, A. J. Davis; and thanks to Brother Carpenter for successfully inaugurating and making it a living reality in Springfield.

The following resolution was unanimously adopted in the Lyceum, and ordered to be forwarded to the BANNER for publication:

Resolved, That we tender our sincere thanks to Bro. A. E. Carpenter for his labors with us in forming a Children's Progressive Lyceum, and we commend him to the friends everywhere, as a just and upright man, and one who is laboring in the cause generally.

H. B. WILLIAMS.

Springfield, Mass., Jan. 1, 1867.

Matters in Portland and Vicinity.

**SECOND ANNUAL CONVENTION
OF THE
MASSACHUSETTS STATE ASSOCIATION
OF SPIRITUALISTS.**

Held in Tremont Temple, Boston, Mass.,
January 10th and 11th, 1867.

[Reported for the Banner of Light.]

In response to the Call issued by the President, the Association convened in Tremont Temple, the Melonon being occupied by the Convention of Iron Molders. The Convention was called to order by the President, Mr. Lysander S. Richards. At the call of the President, the Recording Secretary, Mrs. Josephine Mayo, read a full report of the proceedings of the Quarterly Convention held at Lawrence. The Convention unanimously accepted the report of the Recording Secretary.

The Treasurer's report was called for, read and accepted.

At the suggestion of the President, the Corresponding Secretary's report to the Executive Committee was read before the Convention.

The report of the Secretary was followed by the reading of the Constitution by the Recording Secretary, and new members were admitted.

Mr. Talbot inquired what arrangements had been made for sending out agents of the Association. The President answered that no definite action had been taken, but that the Convention could make arrangements at the proper time, when the state of the treasury warranted such action.

Mr. N. S. Greenleaf, of Lowell, moved that a committee of five be appointed to nominate officers for the ensuing year.

Dr. C. C. York, of Charlestown, wished to inquire whether the subscriptions at Lawrence three months ago constituted subscribers members of the Association.

Mr. A. C. Robinson Inquired concerning the date of the first Annual Convention.

The President called upon the Recording Secretary for information, when it was ascertained that no Convention met the 18th and 19th of January, 1866.

Mr. Robinson stated his opinion that those who subscribed during the year were entitled to membership until the full year had passed, which would entitle all to the privileges of this Convention.

Prof. Toohey urged the importance of immediate attention to financial matters, as funds alone were wanting to give vitality and activity to the Association. He moved that the Convention resolve itself into a committee of the whole, to raise at once the amount needed to give a firm financial basis to the Association.

Dr. H. F. Gardner said he was not a member of the Association, but as outsiders were admitted to a hearing he would volunteer a few remarks, as he wished the success of the movement, when properly organized and forwarded. He thought misunderstanding would be avoided by deferring the election of officers until a full attendance of members and the public could be had, as would soon be the case. He urged a systematic course in all business operations.

Mr. Lawrence spoke of the need of a revision of the Constitution before further action was taken, especially as pertains to the matter of the amount of subscriptions, which he argued should not be specified, as there were those who were unable to pay even the dollar required, while the wealthy felt their responsibility cease when they had contributed that small sum; whereas, if it were left to their impulse and conscience, the treasury would be the gainer thereby.

Mr. Toohey, rising to a point of order, moved the postponement of action upon the Constitution until after the report of the Committee of Revision had been heard; that all business be deferred until afternoon, and the morning devoted to purposes of general conference.

Mr. Toohey's motion was seconded and agreed to.

Dr. H. F. Gardner thought the hearing of the Committee's report upon Revision would open an ample field for discussion and conference. He should be glad to listen to that report.

Mr. A. E. Carpenter moved the reconsideration of Mr. Toohey's motion, and the reading of the report by the Committee of Revision. Mr. Carpenter's motion was seconded and adopted, and upon the Call of the President, Prof. Toohey, as Chairman of the Committee of Revision, read the Preamble and Declaration of Principles.

Mr. A. E. Carpenter moved that the report of the Committee on Revision be accepted and discussed, article by article.

Motion seconded and carried.

Prof. Toohey moved that the Convention resolve itself into a Committee of the Whole. Seconded by Mr. Carpenter, and carried.

Mr. Lysander S. Richards was chosen Chairman of the Committee of the Whole, the Corresponding Secretary of the Convention acting as Secretary of the Committee.

The Preamble was read by the Chairman, and adopted without discussion. The first and second articles of the revised Declaration of Principles were read by the Chair.

Prof. Toohey urged the importance of free criticism and discussion.

The Chairman declared the freedom of the discussion, and stated that although the right to vote in Convention was confined to members, yet all were welcome upon the broad platform where he stood.

Dr. L. K. Cooley, of Vineland, N. J., wished to make some criticisms upon the second article, and hoped the discussion would receive all the attention its nature demanded; he was not certain he fully understood all the article; he understood it was an endorsement of the "Whatever is, is Right" doctrine, and thought it tended to establish a belief in fatalism, and weaken the idea of moral responsibility. This he would avoid, as we should recognize the development of character in us, as essential to usefulness.

Mr. Isaiah Ray took exception to a statement of Mr. Cooley's, that the will of the majority was the rule of right; he did not always agree with the motto, *rez poe, rez dei*.

Mr. Loring Moody, of Malden, agreed with Mr. Ray; thought if the majority were right, we had best desist from our efforts. He understood and agreed with the first and second articles, and would only ask that the statement be made plain and simple.

Dr. Simonds inquired why so many points were brought into discussion, as he understood that the point upon which Spiritualists were all agreed was the fact of spirit intercourse.

Prof. Toohey responded to Dr. Cooley, defining the idea of "the correlation, equality and universality of law, as understood by scientific men and close thinkers everywhere." He affirmed the need of affirmation, and said that definition was required of us, by our position before the world.

E. S. Wheeler rose to respond to Dr. Simonds, and earnestly asserted that Spiritualism was not a mere chaos of phenomena, and had grander uses than the development of merely sympathetic spirit-intercourse; he was glad of sympathy, but Truth was better. He favored the study of spirits, but was not help in material matters; as far as they were concerned, he should live until he died, but his prayer was for Light and Truth for himself, and for all the race. The facts of Spiritualism, were open to observation, by which we gained knowledge, which developed into science; from science we drew our philosophy, and from science and philosophy, natural religion arose in regular order and with mathematical precision. Hence Spiritualism could not be restricted to one class; it was the basis of a harmonic, universal system, enfolded every department of being, resting upon the obvious and material, and reaching upward and outward to the ultimate and infinite.

Isiah C. Ray, Esq., of New Bedford, moved that the question be laid upon the table.

Motion seconded and agreed to.

Mr. A. E. Giles, Esq., of Boston, moved that the Committee of the Whole rise.

Motion seconded and carried.

Mr. A. H. Richardson moved that the Convention adjourn.

Motion seconded and carried.

Convention adjourned until 2 o'clock P. M.

Advertisement.—At the hour of meeting a fine audience was gathered in Tremont Temple. The large platform was filled with the children of Lyceum, near the city, who, with their Conduct-

ors and Leaders, banners, badges and regalia, had assembled, as per announcement of the Committee of Arrangements, to gratify the Association with an exhibition of their beautiful and interesting performances.

The Convention was called to order by the President at the hour appointed, who announced that the order of the afternoon would begin with an exhibition of the Progressive Lyceum by the children, before the Convention. For nearly two hours the closest attention of a large audience was held by the exhibition. The well-trained voices of the children, in concert with the organ, made music which moved the spirits of all who listened. The beauty and precision of the gymnastic exercises drew round after round of applause from the interested spectators. The declamations of the children, whose ages varied from the little pet of four or five years to the well-grown miss in her teens, were uniform only in their general excellence. The little orators held the keys with which genius unlocks all hearts, and, whether rehearsing the lessons of Spiritualism in its religious phases, repeating the poetry of sentiment or exciting mirth by the comical and witty, were successful and happy in each and all. Certainly Spiritualism shall not want its teachers and preachers, its poets, its sons and daughters of talent and genius, in the future, for the Lyceum has something more, even, than the promise of them all within its sacred keeping.

But little could be done in the way of marching and evolution, owing to the way the hall was permanently fitted up; but the best was made of conditions, and that which was done gave token of what might be effected under more favorable circumstances. All present joined in the heartiest expressions of delight with the exhibition, and the cordial thanks of the Convention were unanimously given the Lyceum, not only for the pleasure of the spectacle, but for the pure, sacred and beautiful lessons so sweetly taught in the language of the poets by the dear voices of child-hood.

After the close of the exhibition the Convention came to order, and Prof. Toohey suggested the importance of appointing a Business Committee. The suggestion was thought pertinent, and, upon the motion of Mr. Toohey and its acceptance, the President proceeded to appoint its members. Prof. Toohey, Mr. Isaiah Ray, Mrs. J. C. Bowker, Mr. A. C. Robinson and Mrs. Fannie B. Felton were named for the Business Committee.

The discussion of the report of the Committee upon Revision was continued in Committee of the Whole, with Mrs. Wills in the chair, until a late hour of the afternoon.

Dr. Cooley, Mr. Sprague, Mr. Bacon, Dr. H. F. Gardner and John Wetherbee, Esq., took part in the discussion.

E. S. Wheeler, as one of the Committee of Revision, in the absence of the Chairman, explained the ideas sought to be conveyed by the phrasology of the articles under discussion.

Prof. Toohey, from the Business Committee, reported the order of proceedings for the evening session and in part for the following day.

The rising of the Committee was followed by an immediate adjournment to meet at 7 P. M., in the Melon Hall.

[The report of the Convention will be continued in our next.]

Correspondence in Brief.

JERSEY CITY.

In your issue of the 29th ult., you published an erroneous statement, which I wish to correct. Its importance is perhaps more than appears on the surface. You say, in noticing our Society in this place, that "Mr. Dixon lectures himself whenever he is unable to procure any one else." There is the error.

I started with the novel idea of giving experimental lectures every Sunday, as you may see in my programme, in your own notice of "Spiritualists' Meetings." I am very feeble in health, and sometimes I have been so that I could not lecture without great exertion; still, only in one or two instances have I failed to meet my engagements. I have never seen the time when I could not get speakers who are ready to labor for the good of truth, without "money or price"—yes, plenty. But I am not prepared to abandon my original plan, at least while I have strength to carry it out, viz., to give a lecture illustrated by experiments on natural science, as basic to a rational religion, every Sunday morning. This new method of teaching on the "Lord's day" could not fail to cause considerable talk amongst the "unco gude." I understand that many prayers have been offered for my conversion!

Thus, you see, that I cannot let the idea pass, that I only lecture when I can get no one to talk for me.

I am happy to say we are in a very prosperous condition, with high hopes of great progress; that the future of Spiritual Philosophy in this place is glorious in prospect.

I am, yours in fraternal love,
Jersey City, N. J., Dec. 31, 1866. JOS. DIXON.

Dr. Mayhew Coming East.

Having completed my labors in the West, for the present, I have returned East, and purpose spending three months or thereabouts in Maine, to which field of labor I have been called. I would be glad to receive invitations as soon as convenient from other friends in that State within the next month, so that I may arrange my route for greatest convenience, and omit to visit none who desire my services.

My lectures are connected, and embrace the following themes: The Being called God; Origin of Man; Physically, Spiritually; The Change, Origin, Constitution and Conditions of the Spiritual World; Ministrations of Angels; Sacred, Secular and Personal Consequences of Spirit Influence to Humanity. These lectures are of a religious cast, yet are highly scientific and philosophic.

I shall be happy to respond to the inquiries or calls of any friends in that State, or on the route leading thereto.

I am, yours for truth and humanity,
JOHN MAYHEW,
50 Montgomery street, Jersey City, N. J.

A Worthy Laborer.

I would call the attention of the friends in Springfield, Mass., and vicinity, to Bro. A. Everett Willis as a healing medium of remarkable powers. He has met with marked success in several difficult cases, and is highly spoken of by those who have had occasion to employ his services. I know him to be one of the most earnest workers in the cause of Spiritualism, and willingly command him to the people, as one inspired by a desire to serve mankind, as well as the unseen ones who assist him. Give him something to do.

A. E. CARPENTER.

Personal.

Col. C. A. Gordon and his wife, Laura De Force Gordon, the popular lecturer on Spiritualism, will start in month or two from Denver City, Colorado, overland for California, by the way of Virginia City, Carson City, Utah, &c. Friends on the route will do well to secure her services for lectures. It is not often that the opportunity to hear such a talented speaker in that region will occur.

Mrs. Fannie T. Young spoke in Crosby's Music Hall, Chicago, Sunday forenoon, Jan. 6th.

At the close of N. Frank White's course of lectures in Chicago, a complimentary resolution was unanimously passed by the audience. He speaks in Louisville, Ky., during January and February.

Dr. F. L. H. Willis has returned to New York and entered upon the practice of his profession. His address is P. O. box 39, Station D.

The Unitarians have held in respect, as one of their spiritual lights, Rev. C. A. Bartol, D. D. But the Doctor disclaims affiliation with them. He says in the Christian Register: "The Church I have in sometimes published as 'Unitarian.' Neither it nor any of its ministers have ever belonged to the Unitarian denomination or Association. I look little at the names I and mine are called; but as Unitarianism is now theologically defined, I feel it a duty to state our position—and I beg whoever prints ecclesiastical information to be just to the fact in our case. We are the 'West Church,' in Boston."

Isiah C. Ray, Esq., of New Bedford, moved that the question be laid upon the table.

Motion seconded and agreed to.

Mr. A. E. Giles, Esq., of Boston, moved that the Committee of the Whole rise.

Motion seconded and carried.

Mr. A. H. Richardson moved that the Convention adjourn.

Motion seconded and carried.

Convention adjourned until 2 o'clock P. M.

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Banner of Light.

BOSTON, SATURDAY, JANUARY 19, 1867.

OFFICE 158 WASHINGTON STREET,
Room No. 2, Up Stairs.

WILLIAM WHITE & CO.,
PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE. CHARLES H. CROWELL.

For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Mass.

LUTHER COLBY, EDITOR.

All letters and communications intended for the Editorial Department of this paper, should be addressed to the Editor.

SPIRITUALISM is based on the cardinal fact of spirit communion with man; that is, the effort to disclose all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man; it aims through a careful, patient study of facts, to ascertain the true spirit of the universe, and the secret forces of the universe; the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to the true religion as at one with the highest philosophy.—London Spiritual Magazine.

The Soil for Spiritualism.

Spiritualism never would have taken a start under a monarchy. The seed would never have sprouted in such a soil. It required the largest possible mental freedom to give it the impetus which it could not have progressed without receiving at the right time and way. It could not have stopped to break and bear down the barriers of an aristocratic form of government, but must needs find all things to its hand. The popular education here had been right for it. The public sentiment was notoriously ripe for its reception. The common heart yearned for some proofs, with more and profounder meaning in them, that the souls which had passed from their embodied forms still lived, and communicated freely and gladly with us who were left behind. What a thrill of joy struck all hearts, as they became at once convinced by the multiplying evidences furnished by Spiritualism that there was really no distance between, no separation, no forgetfulness! How it brought all together once more, and filled every believing soul with gratitude to overflowing!

It is no assumption whatever to affirm, that since the memorable year 1848, when Spiritualism began its impressive manifestations in this country, and rapidly arrested the attention and compelled the serious thoughts of millions, it has wrought a wonderful influence in the public mind, and entered in a very large measure into the movements that indicate and compel universal progress. We have not begun to say all there is to be said of it, when we remark that it is a source of profound consolation and comfort for such as have lost friends and relations, or have hitherto lived in a painfully harrowing doubt of the future. It is an inspirer and guide of present action, supplying thoughts for the information of our conduct, and resources for the developing character. Were we to leave the active agency of Spiritualism for the past fifteen years out of the account, in estimating the extent and rapidity of our growth as a people, we should be inexclusively forgetful of an element in the case which has proved of the highest importance.

We need but look through the ecclesiastical institutions of this time, and observe their natural tendencies, to see how true is this estimate respecting the agency of Spiritualism. Once it was held that the pulpits contained about all the influence there was exerted over the people. It is much changed now. The press has come up with its powerful claims, which cannot be set aside. And Spiritualism, with its free itinerant lecturing system and its influential press, has snatched from theology a good share of what it was wont to monopolize by its claim. This latest social and religious power, permeating all strata of human life, appealing silently and secretly to the individual consciousness while operating grandly by its sweeping and comprehensive philosophy, is not to be set down among the second-rate influences of the latter half of the nineteenth century, much less among the insignificances of the age. It has been assailed with disbelief, with sarcasm, with affected ridicule, and with every imaginable weapon employed by scoffers who are faithfully doing the work of the social power behind them. Yet it stands its ground still. It is not shaken or compromised. It is as energetic as ever, as much alive with its influence, the same progressive, growing, active, sleepless power as ever. A gift to man for which he will never cease, in this sphere or the other, from rendering back his heartfelt thanks.

It is proper, therefore, that as Spiritualism sprang from a generous soil, in the matter of thought and sentiment, so it should give back, with interest, the advantages it received, and take up and carry forward the characteristics which form the present age. In this regard, it will be true to itself and its divinely appointed mission. All who come within the circle of its ennobling and exalting influence will be the better and greater and truer for the contact. All evil purposes that are reached by its spirit are elevated and advanced immediately. It matters not that this is not done profitably; it is all the same if it is performed indirectly, and without calling for any special remark. Spiritualism lives in the heart. It is no mechanical organization, set

A Worker.

Rev. Henry Morgan delivered his eighth anniversary discourse in the Tremont Temple, Jan. 16th, to a very large audience. After detailing the difficulties attending his early experiences as a denominational preacher in this city, Mr. Morgan said he broke away from the ties which bound him and determined to "push his own boat." He said: I preached one sermon every Sabbath in Music Hall, one in Walt's Hall, South Boston, and one each Sabbath evening in a lager beer saloon on Washington street. The saloon would hold about two hundred persons, and the bar was open at the time of preaching. The first night there were not sober ones enough to keep the drunken ones quiet. Thus two antagonistic spiritualities were striving for the mastery—Lager Beer and the Holy Ghost! After preaching here several weeks, the proprietor declared that his customers were leaving, and I should have to take the hall altogether or else give up preaching in it, for the two machines would n't run in the same groove. When he made the grand confession that rum must succumb to the power of the Gospel, it was the proudest moment in my life. I said, 'Now I shall succeed in Boston.' Then the city authorities tendered me the free use of Franklin Building, near Dover street, which I have occupied to this day. They have found the grant a cheap police investment." In the course of his lecture Mr. Morgan spoke at length on the advantages in an economical and a moral sense of street reforms over public institutions.

Message Department.

Each Message in this Department of the BANNER OF LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentalities of

Mrs. J. H. Conant.

While to an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

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

We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Circle Room.

Our Free Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (up stairs), on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

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

All proper questions sent to our Free Circles for answer by the invisibles, are duly attended to, and will be published.

Invocation.

Our Father, thou who speakest unto us through the mediumship of our Mother Nature, thou whose voice we hear in the winds and the waves, thou whose perfectness is everywhere exhibited, thou whose wondrous love presents itself under all circumstances and in all places, unto thy children, oh thou who art our life, unto thee we pray; coming unto thy shrine and laying thereon the deepest and the holiest thoughts of our being as offerings unto thee.

Oh Lord, we will not ask thee to bless them, for we know that thou wilt. Even as thy blessing comes to us through the sunshine, through the shade, through sickness, through health, through sorrow and through joy, so, oh Father, we will trust that thou wilt bless our offerings. These thy children have gathered here to-day to learn something of that spirit-world whether they are tending. They question of that land. They ask to know where it is? and who is the King of kings and Lord of lords dwelling there? Oh, do thou so quicken their understanding that they shall not fail to know thee on their right hand and left; that they shall not fail to understand thy voice everywhere. Oh, open the windows of their souls and let the sunlight of thy love stream in and warm all the cold and darkened places there. If they sorrow, give them to understand that sorrow is but the harbinger of joy. If they doubt, oh, let the sunlight of thy faith immortal drive away the mists and fogs of doubt, that they may see clearly the gleaming shores of that promised land.

Father, the unspoken thoughts of thy children rise unto thee like the fragrance of sweetest flowers. Oh God, our Father and our Mother, too, wilt thou baptize the hearts of these children with a consciousness of thy presence; and we ask no greater, no holler, no more perfect blessing.

Nov. 19.

Questions and Answers.

CONTROLLING SPIRIT.—Your queries, Mr. Chairman, we are ready to consider.

Ques.—By G. Adams, of Franklin, Mass.: Why were wizards and those having "familiar spirits" forbidden by the Mosaic law to act as mediums for spirit-intercourse, while seers and prophets were allowed to do the same thing?

Ans.—Why do Church creeds to-day, which are founded upon Mosaic law, reject the same things, ignore the same power? The light then shone in darkness, and the darkness comprehended it not; and it does the same to-day.

Q.—By the same: What constituted a prophet, in distinction from a witch, wizard and those who had a "familiar spirit"? For instance, why was not the woman of Endor properly called a prophetess, instead of a witch?

A.—Simply because she was outside the Church. The band of churchdom was not around her. Her gifts were practised outside churchdom; therefore she was the witch and not the prophetess.

Q.—Why are there no tides in the Mediterranean Sea, or our large inland lakes?

A.—There are, only they are so far beneath the surface as to be overlooked. It is a very great mistake that there are no tides in those localities.

CHAIRMAN.—The water in Lake Huron rises for a number of years, then falls again.

A.—We presume this may be attributed to the action of the heavenly bodies on the water.

Q.—Does such action attract a large body of water there, or depress it?

A.—Sometimes it depresses, sometimes it attracts a large body of water there, as a natural consequence.

SPIRIT.—We have been requested by a friend—who, at the present time, is residing in that modern Sodom called Washington—to answer the following question: "Tell us fairly and candidly what you think concerning the talk of impeachment of President Johnson?" Well then, it is easier to talk of impeachment than it is to impeach. We do not believe that President Johnson will be impeached, and for this reason: we do not see that he has committed any act, according to the Constitution, worthy of impeachment. So, then, unless there is an amendment to the Constitution, there can be no impeachment of Mr. Johnson; or unless he commits some overt act during the interval, that shall transpire between the present and the Congressional term. It is stated by certain politicians, that he has committed acts worthy of impeachment. Very well; if the Constitution defends those acts, who shall go successfully against him, and at the same time uphold the Constitution? Congress cannot; the people cannot. The House of Representatives may find certain acts very much against him, but we believe it will also find, when submitted to the Senate for trial, that Mr. Johnson has only used the large legal area that the Constitution granted him. He has vetoed Northern bills by virtue of the Constitution. He has gained an approval of Southern Legislatures, with the Constitution at his back. He has made very extravagant speeches. Now what is to be done with him? Why, amend the Constitution, surely, and then, according to the amendment, dispose of him. We cannot see any other way.

But, knowing as we do that the people at the North, and South also, hold rigid allegiance to the Constitution as it is, knowing that they are averse to any amendments thereof, however much Northern liberals may desire to set aside Mr. Johnson, unless they are willing to amend their idol, the Constitution, they cannot, in our opinion, set him aside. He is here defended by the Constitution. He talks under its defence. He does all these things that are brands of fire to Northern liberals, with the Constitution as his direct support. It is very possible that the framers of that important document did not foresee the poison

that would leak in through these numerous loopholes that they in their ignorance left. But, for our part, we believe that as the framers of that important document were not entirely exempt from kingly influence, it had its influence also on the framing of that document. They did not desire to anticipate such a contingency; did not want to deal with it, and so there was a mere tacit understanding laid down there, but nothing special. With regard to negro slavery, you all know what the Constitution says about that. It says, virtually, the same thing for such contingencies as the present. We do not wish to be understood as upholding Mr. Johnson in his course of action, for we do not believe that he has taken the wisest course. We do not believe that he has even acted up to his own highest conceptions of right; but we do believe that he is so thoroughly tinctured with Southern ideas and Southern institutions, that he cannot but act, to a certain extent, in conjunction with the South. We have ever foreseen this, and we have always told you what the result would be; and we tell you people of the North, seven years ago, that your Constitution was too small for you as a people; that you had outgrown it. We told you that parchments did not grow, but your nation would grow intellectually, morally and politically. Now, what is to be done? Why, enlarge the moral boundaries of your Constitution, and, as the sailor would say, give the ship room. If your idol has a head too small, there is no other way but to take it off. There is no other way to do and to do right.

Nov. 19.

Lient. Henry R. Merrill.

A strange sensation pervades my mind as I contemplate the position I am in to-day.

But a short time ago I was in the possession of my own body, doing military service against this portion of the country. To-day I am here in spirit, in the possession of all my own faculties, asking your aid as Northerners, that I may be heard by my friends at the South.

I understand it is necessary that we give certain facts by which we may be identified to our earthly friends, such as our name, age, place of residence, time of death, &c.

My name, sir, Henry R. Merrill. I was Lieutenant in the 10th Virginia Cavalry, Company I, and I was shot, I believe, by a squad of your men from the 3d Massachusetts Cavalry. I was twenty-four years of age, and I hailed from Portsmouth, Virginia. In Savannah I now have a wife and one child, mourning my loss. I have also in Virginia an aged mother. I have one brother and one sister, and I am anxious to open communication with them.

I cannot say I am positively unhappy in this spiritual world, nor can I say I am very happy. I have been more or less tortured with the troubles that my friends have been called to pass through of late, and I have thought if there were any way by which I could return again, if merely to open communication with the friends I've left, I wanted to do so. For that purpose I've visited this place quite a number of times, hoping to do so. At your last gathering I was here present, and I followed the subject, the medium, in her wanderings about town after she left this place, until I was at last brought into direct rapport with earthly things, by her coming in contact with an old army blanket that was around me at the time of my death. It was a perfect God-send to me. It furnished me with sufficient power to understand where I stood, and what I should do in order to be successful here. I do not understand the law, I only know that there was something about that old blanket, a certain power that enabled me to come here and speak. [It was your earthly magnetism.] So I have been told, but I know so little about those things, that it seems to me a very vague idea. It is nearly a year—will be a year, I think, in February. Two years? it can't be possible. They tell me it is two, but I can't realize it. Two away from my friends, two years? Well, it is, then; yes, two years.

Nov. 19.

Mrs. Eliza Smith.

[Shaking hands with the chairman.] I'm delighted to come here; delighted to be able to add my testimony to that of others, in regard to the truth of this glorious religion.

Mrs. Smith.—Mrs. Main that was—you've forgotten me? Yes, it is glorious! [Can you hear me speak distinctly?] Oh yes. [You're not deaf now?]

Well, I was afraid I would take it on here, but I have n't. Oh, I'm delighted to come.

Tell all my friends—tell all my friends that this beautiful religion is a reality. It is true, more than true. Tell them so. They wondered if I shouldn't be terribly disappointed? Tell them no! I'm rejoiced! I am perfectly happy in the society of those I love, and those who loved me. Oh, tell them not to mourn me, not to mourn me; and of all they do, not to blame the Doctor too much. Oh, do n't, for my sake. Oh, tell my child not to blame the Doctor too much, for he is obeying the law of his nature, as I did mine. Oh, tell them to have charity. You will do this? My love to Mrs. Conant.

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Banner of Light.

WESTERN DEPARTMENT:

J. M. PEEBLES, EDITOR.

We receive subscriptions, forward advertisements, and forward all other business connected with this Department, or communications for publication in this Department, etc., should be directed to J. M. PEEBLES. Local matters from the West, regarding the progress of the movement, etc., etc., should be sent direct to the BANNER office, Boston. Those who particularly desire their contributions inserted in the Western Department, will please to mark them. Persons writing at this month, will direct to Washington, D. C., care of Dr. J. A. Rowland.

The Two Star-Sisters of France.

Talk of being charmed with a novel, and your words are as a wizard's puzzle. You yourself become the plot—the play we fail to fathom. But Renan's works charm us into the realms of ecstasy, a dreamy, oriental inspiration. His style holds us as steel to magnet. And then that sweet nature of his even streaming through his poetic prose, in connection with his vast erudition and knowledge of the Semitic races and languages, all combine to carry us captive. And 'tis such a blessed captivity that, woeing, we continue to hang upon his pen like an insect to the flower it loves.

The thinkers of France, England and America unite to glorify Ernest Renan, whose "Life of Jesus" has already reached a sale of two hundred thousand copies in France alone. But how few have inquired concerning the causes that made Renan the man he is? How few know, how few have read the history of Henriette, the loving sister, that watched over him in tenderness and devotion all along his toiling years.

Mlle. Henriette Renan, the elder sister of Ernest, loved him with that deep, sisterly affection, ever cast as crystal and out-gushing in floods of self-sacrifice. Owing to family misfortunes she went to Poland, becoming the governess of Count Zamyski's children; but learning of her brother's financial difficulties, she wept and longed to be by his side. Finally she forwarded him her whole fortune, three hundred dollars, in a draft on a Paris banker. All she had was laid upon the altar of true affection. Is it strange that Ernest half adored such a sister, so devoid of selfishness and so full of tenderest sympathy? In 1850 she returned to France; and from that time till she departed from "the land of Adonis, near the holy Byblus and the sacred waters where the women of the ancient mysteries came to mingle their tears, to rest in the bosom of God," she hardly left her brother's presence. She was a woman of great distinction, clear judgment and lofty intellect. She cherished for her brother all a mother's tenderness, sustaining him in his most arduous struggles. She was both the confidant of his most secret thoughts and the inspirer of his boldest ideas; and, added to deep intuition and great breadth of mind, she was an excellent housewife and financier.

In 1860 the Emperor offered Renan a scientific mission into ancient Phenicia. This he accepted, and, departing for Syria, was accompanied by his wife and sister. The former, after going to Palestine, Jerusalem, Carmel, Galilee, the upper Jordan, &c., returned to Paris. But Henriette refused to leave her brother alone 'neath those searching Syrian skies. How could she, for they were two souls warm with harmonious thoughts, and hearts beating as one. She went with him on to the loftiest pinnacles of Lebanon's mountains, and across the desert sands that lie the Jordan, exchanging ideals with him, and living his very life. A French writer says, "Notwithstanding her delicate health, she traveled to average eight leagues a day, being both a sort of private secretary who divined her brother's thoughts, and a sister of charity who watched with angelic tenderness over a precious existence which she justly considered as the effigient glory of her family and her name." Though these long, tiresome journeys greatly fatigued her, she continued to assist her brother in writing the "Life of Jesus," till she felt the approaches of malignant fever. This beautiful woman, so full of sisterly affection, persuasive tenderness, divine forgiveness, pious enthusiasm, and genuine heroism, was guillotined soon after her brother, upon the charge of corresponding with the King's brothers, and being an accomplice to the crimes of the Bourbon family, as "heir apparent" to the throne of France. Twenty-four others shared a like fate at the same time. Her composure and touching resignation edified and astonished them all. It seemed her mission to minister unto others. She continued to encourage them to the last with words of cheer, and the exhibition of a noble mortal heroism. Passing before her, they all bowed low as they ascended the scaffold. Madame Elizabeth's turn had come. Behold the scene! Tenderness in her eyes, love on her dewy lips, life in her warm veins, and purity on her white bosom, that so gently, tremulously heaved. The executioner tears aside the robes from her chaste form. Her dark hair hangs loose and wavy—she kneels. Her fair, beautiful neck lays upon the block—the axe glimmers—falls—the Princess is in eternity!

The last words of her counsel's defense were: "She who at the Court of France was deemed the most perfect model of every virtue, cannot be the enemy of Frenchmen." The historian De Beauchene says: "She was the best and most holy of friends, who, wearing Heaven in her heart and love in her eyes, soothed the most cruel pang with the balm of her words, and with her angelic gaze ever reassured the soul." * * * Her whole being was too beautiful, too lofty, not to forget itself when any other interest presented. Her was the purest expression of that single-hearted candor, of that holy affection which Raphael has given to the Mother of Jesus—an angelic grace, a Christian serenity, that never occurred to the imagination of antiquity."

Now, encircled in light, she treads the fairest fields of Heaven. Her robes, reflecting her soul's purity, are bright with glittering sprays from the "River of Life," that John saw proceeding from the Throne of God. Her harp breathes only harmonious thoughts, and the sweet love-strains of undying melody. Her tears have been crystallized into pearls, to adorn the faithful. Her sorrows have ripened into holy and heavenly sympathies, and through her poverty-experiences of earth, she is better enabled to now enrich millions with wisdom.

Souls do not forget. All love is immortal. Doubtless she oft descends to earth with holy angels to cheer the sad, as they journey o'er the sands of time yet trustfully look upward to the evergreen mountain of promise, and to those ever-flowing fountains that dot the plaza-lands of Paradise:

"Have ye heard, have ye heard of the angel of love,
Who with glory of Princess and grace of dove,
Leaves her asaph abode in the sunset of even,
Gathering pearls on earth for crowns in Heaven—
Have ye heard of this angel of love?"

The Rev. J. D. Fulton, Remond and Thompson, in Tremont Temple.

Spending the holidays in Boston, we stepped into this fine building on "New Year's Eve," to catch the key-note of such speakers as might seek to edify a large and intelligent audience assembled in commemoration of the "Emancipation Proclamation." The preliminaries finished, the Rev. J. D. Fulton, a settled Baptist clergyman of Boston, was announced. It is meet to say that this minister has recently been indulging in most bitter denunciations against Spiritualists, and the heaven-descended principles of Spiritualism. He arose. We studied him phonologically, and felt him psychometrically. He has a round head; heavy basilar brain; occupies the material plane of life, and speaks to produce a sensation, with much color in the face, and a great deal of choler in the heart.

The richest gem, however, that dropped all polished from his finely-clashed lips, was this: "When in Richmond, Va.," said he, "at the conclusion of a sermon I there preached, more than eighty negro women came forward and kissed my left hand." Shades of Pope Pius' too! Henceforth let no Baptist rail against Roman Catholics. Think of it—a Baptist minister stretched a sacrifice upon the altar in Richmond, with eighty women kissing his left hand! Such "free-love" absolutely shocks us; because if he would permit this in a dry, what might he not do in a green tree? Though saying some good things—himself, of course, the hero of nearly all the anecdotes as related—the speech could only be characterized as a sublime spasmodic spurt.

He was followed by C. L. Remond, a colored

man, who, though speaking with great candor and calmness, wielded a mighty power over the vast sea of faces before him. They felt his purity of purpose and true nobility of soul. While eloquently discoursing of revolutions in Europe, and the tendencies of all nations and races to freedom and equal rights, he was greeted with tremendous applause.

The Hon. George Thompson was the next speaker. His grace, ease and eloquence; with the living facts and brilliant truths that strewed from his inspired soul, perfectly charmed us. Thompson was born an orator. It is as natural for him to elevate and electrify an audience, as for the sun to shed its kindling glories upon earth. And then his theme embodied the very soul of inspiration. It was emancipation, freedom, education and equal human rights. His happy allusion to the presence of immortals, blending their sympathies with ours, thrilled every appreciative soul in the house. Said he: "No doubt Clarkson, Wilberforce, Adams, Channing, Parker, Pierpont, with an innumerable company of the just made perfect, are with us to-night, sharing in our joys, and hopes, too, of the speedy triumph of universal justice, fraternity and equality." Mr. Thompson is a splendid specimen of true manhood.

held by the First Society of Spiritualists in Chicago, every Sunday, in Clark's Opera House Hall, entrance on State street. Hours of meeting 10 A. M. and 7 P. M.

SPRINGFIELD, Ill.—Regular Spiritualists' meetings every Sunday in the hall.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized a semi-monthly "Religious Society of Upper Ohio Spiritualists," and have secured the use of Music Hall, north side of Fourth street, between Elm and Plum street, where they hold regular meetings on Sunday mornings and evenings, at 10 A. M. and 7 P. M.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10 A. M. and 7 P. M. G. W. Pease, conductor.

TOLDO, O.—Meetings are held every Sunday, at 10 A. M. and 7 P. M. All are invited free—no admission fee. The BANSK OF LIGHT and Spiritual REVENGE are for sale at the close of each lecture.

ST. LOUIS, Mo.—The Children's Progressive Lyceum holds regular meetings every Sunday afternoon at 3 P. M. in Hermitage Hall. Col. Wm. E. Abbery, conductor; Mrs. Mary Blood, guardian.

WASHINGTON, D. C.—Meetings are held and addresses delivered in Union League Hall, every Sunday, at 11 A. M. and 7 P. M. Speakers engaged: J. M. Peebles during January; Mrs. S. Townsend during February.

LOUISVILLE, Ky.—The Spiritualists of Louisville commence their meetings the first Sunday in November, at 11 A. M. and 7 P. M., in Temperance Hall, Market street, between 4th and 5th streets. Speakers engaged: N. Frank White during January and February; Charles A. Hayden during March and April; Eliza L. White during May and June.

SAN FRANCISCO, Cal.—Mrs. Laura Cappy lectures for the Friends of Man, in the hall, corner of 4th and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7 P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

SACRAMENTO, CAL.—The Spiritualists hold regular Sunday meetings in Turners Hall, every Sunday, at 11 A. M. and 7 P. M. Lecturer: Mrs. Anna M. L. Potter.

LYNN, MASS.—The Spiritualists of Lynn commence their meetings the first Sunday in November, at 11 A. M. and 7 P. M., in Temperance Hall, Market street, between 4th and 5th streets. Speakers engaged: N. Frank White during January and February; Charles A. Hayden during March and April; Eliza L. White during May and June.

BALTIMORE, Md.—The Children's Progressive Lyceum meets every Sunday afternoon at 3 P. M. in the hall, corner of 4th and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7 P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

DETROIT, Mich.—Spiritualists hold regular Sunday meetings in Turner Hall, every Sunday, at 11 A. M. and 7 P. M. Lecturer: Mrs. Anna M. L. Potter.

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NEW YORK, N. Y.—The Spiritualists hold regular Sunday meetings in Clark's Hall, every Sunday, at 11 A. M. and 7 P. M. Lecturer: Mrs. Anna M. L. Potter.

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