

BANNER OF LIGHT.



VOL. XX.

{ \$3.00 PER YEAR, }
In Advance.

BOSTON, SATURDAY, MARCH 16, 1867.

{ SINGLE COPIES, }
Eight Cents.

NO. 26.

Original Essays.

WHAT IS THOUGHT?

BY LEON HYNEMAN.

In reply to this question we discard the interpretations of the past. In order to clearly understand what is thought, we must interrogate the divine unfoldment of universal nature, and seek for a reply from the source of thought through its visible expression in the phenomena existing in the universe.

It is logical to believe that the Divine Being conceived the thought of creating the universe before he set in motion those active instrumentalities which unfolded universal nature. It is also reasonable to believe that the thought of creating man was the prior thought, as without the unfoldment of Nature man could neither exist in the universe, nor unfold his capabilities and powers.

The propositions are that the Divine Wisdom conceived the thought of creating man, and of necessity the thought of creating the universe for the uses of man; therefore the universe and man are the expression of these thoughts. All we know or can know of the Divine Being or Divine Wisdom is through or from the expression of thoughts; the expression is not the thought, but it is all we can see or know of the Divine Being who originated the thought.

Thought, therefore, is the active principle in the divine nature, and through the expression of thought, the Divine Being is manifested to man. Thought may therefore be said to be the soul of the Divine Being; and as man is a representation of the Divine Being, and has corresponding attributes, and powers, and possibilities, thought must therefore be considered as the soul of man.

Thought is the interior divine principle in man; the source of all his actions and activities; that which enables him to think. All thinking and reasoning are induced from thought. Intelligence and knowledge are derived from thought.

Thought is expressed in this wise: It is perceived by the spirit, which communicates it to the mind, and is then impressed upon the mental organs, which compose the intellectual faculties, and is communicated to the senses.

Thought unfolds progressively. We will illustrate: In the infancy of the race, the variations of the seasons elicited the thought of shelter in the rudest construction, and the tent, the hut and house were gradually improved, and yet the original thought of shelter is contained in the most elegant modern mansion.

Thought has a sphere of its own, limitless and infinite as the universe of God. In this sphere its range is always extended according to the state of unfoldment, both in this primary life and in its progress in the spirit-life. Its range will always be controlled by conditions, the same as in the earth-life. Here external surroundings constantly exert an influence to prevent its unfoldment. There is an apparent influence exerted to limit the range of thought by the material conditions with which man is surrounded. The undeveloped state of man renders him liable to be influenced by all the surrounding phenomena ever passing before him. Their attractions confine and limit his range of thought; and as he is an actor in the ever-changing events of life, he is ever excited by impulses, desires and affluities which prevent his unfoldment and progress to higher conditions. The passing events and changing scenes by which man is constantly influenced, are the cause of repressing thought's activities, and confining them within a limited range.

It is only as man is uninfluenced by external surroundings and acquires an equable temperament, that he can retire within himself, and while in a calm, passive state, thought can range freely and be unfolded. It is only in this state that heaven can be enjoyed—for man's heaven will always be according to the unfoldment of thought. Thought is the active principle in spirit-life, as it is in the material world. It is the God principle in man, the cause of all his activities. It ever induces action, and is manifested in its expression on and through the exterior form.

Intelligence and knowledge are the highest attainments of man, and these are the productions of thought. Knowledge and intelligence are the distinguishing characteristics of man; and as these are derived from thought, these alone make all the difference between the civilized man and the barbarian. Therefore as man has advanced from his primitive state, he would yet be an uncivilized barbarian if thought was not unfolded through him.

Thought is the interior active principle, inducing action throughout the exterior form, and through which all of man's productions are wrought. All that he has achieved in the world, is the result of thought expressed in the works he has produced. Ratiocination, combination and association are but modes of digesting thought. It is true thought is sometimes educed from these activities, but thought is a thing, *per se*, existing, and only waiting for the proper conditions to express and unfold itself to the consciousness.

It is generally considered that spirit is the most principle, and used synonymously with soul. But what are the functions of either? Apart from thought they possess no capacity to express intelligence. The terms soul and spirit, as applied to the immortal, divine part of man, are too vague and undefined, and in the sense they are understood by Spiritualists, are somewhat in conformity to the teachings of the old theologians. The general belief of spirit or soul is a refined something existing in the interior; but what either of them are, no one has yet been able to tell us, from anything existing in the universe. They have no analogy to anything existing in Nature, and hence, reasoning from this inexplicable standpoint, in tracing effects to causes, a point is reached at which reason can go no fur-

ther, and the conclusion necessitated that God is the all-in-all, the moving cause of all effects, the cause of all man's actions, as well as all the phenomenal manifestations of Nature. The deductions drawn from such a belief are not logical, nor can they be satisfactory to the progressive being.

Thought is a cause, and not the effect of the activities of mind nor the intellect. Can we conceive of any manifestation of the Divine Being, or the production of man, that is not the result of thought? And is not the thought embodied in every form or thing existing? We cannot think of God apart from the expression of his thoughts, and it is only through the expression of his thoughts that we have a knowledge of his existence.

Man's powers and capabilities would be of no possible value to him without thought, not the capacity to think, but thought, the primal moving principle of his being. A power or possession is of no value only as it is capable of being expressed in uses; and all the manifestations and all the uses ever expressed by God or man were the expressions of thought.

Thought is the interior principle in man, the source of all action, the vitalizing essence, the energizing power of his being.

Thoughts are twofold: those communicated from the interior, and those received from the exterior. The interior are communicated whilst the mind is in a passive condition, undisturbed by outward surroundings. The spirit is the organism through which thought is communicated, and it expresses the state of being on whatever plane it is unfolded.

Exterior thought is unfolded through the physical senses, and the knowledge obtained through experience, association and reasoning. Exterior thought is the expression of the affections. It is manifested in all the actions of the physical man, and these actions are expressive of the state of the affections.

The activities of life in which the energies of brain and muscle are employed, are excited by exterior thoughts. The efforts in the arts and sciences, acquiring knowledge, the struggles for fame or wealth, gratification and excitements of the passions, of whatever nature, performing the daily routine of life in any capacity, are all the outward expression of exterior thoughts.

As exterior thought is an expression of the affections, and the affections are the life of the spirit, exterior thought is closely connected to interior thought. Whilst interior thought acts upon the physical organism through the spirit, exterior thought uses the organism and acts through it. Hence the difficulty of distinguishing, by the unreflective masses, the different sources of actions—those of a selfish nature, or those which are purely moral—as both are expressed through the physical form.

Exterior thought is unfolded through the lower kingdoms of Nature, and always in harmony with the universal law that thought is manifested according to the capacity of the form to express thought. That which is termed instinct in the lower creations, and in some forms is closely approximative to reason, has in man its highest manifestation in exterior thought.

Interior thought is an efflux of the Divine Being, and is unfolded in man as he improves his conditions and unfolds his divine nature; and in obedience to the universal law, as he unfolds his divine nature he is ever extending his thoughts into the infinite sphere, expanding his perceptive powers, and becoming more receptive of divine wisdom.

Interior thought corresponds to the conception of the thought of divine wisdom of creating man, and the expression of the thought of unfolding nature corresponds to the exterior thought of man.

Thought is alone capable of comprehending thought, and from this, consciousness is derived. It is the capacity of comprehending thought from whence a knowledge of immortal existence is derived. The soul, the interior thought, cognizes its immortal existence, because it cognizes that thought is the only reality existing in the universe. This cognition is a reality; and hence through all the past ages, from the earliest time, a knowledge of the immortality of the soul has been entertained. What would be the use of an endless existence, if not to unfold thought? To approximate nearer to divine wisdom? To attain all truth in the universe? Thought is ever struggling according to the capacity of the form to attain those ends. The best thoughts of to-day are crude, to what they will be in a short century hence, thus ever striving and ever advancing, and never destined to attain all truth, to extend thought throughout the limitless, infinite sphere.

Thought is peculiar to man alone. It is the highest endowment of divine wisdom. Common to the race, in how few is thought manifested? The world has produced many thinkers, but few whose thoughts were the inward perception of the spirit.

Thoughts originate from the divine possibilities in man. It is a divine endowment, a boon of the creative intelligence for the highest enjoyment man's nature is receptive of. The enjoyments of thought far transcend those of the gratification of the physical senses. Besides, the enjoyments are not ephemeral, but of lasting duration, like a perpetual sunshine illuminating the mind with its blissful rays. Thought is the silent echo of the Divine Mind, whose vibrations reach the unfolded spirit attuned in harmony with creation's author.

The thought associated with the interior divine principle, is progressing to higher conditions, which are to be attained by growing wiser and better; by coming into closer harmonious relations with the Divine Being; by living a life of purity; by living up to our highest thought. That is the end and use of life, and ought to be our aim. Thought, therefore, is the active principle of progress. It is the principle which puts in motion all the activities of man's nature, of the interior

and exterior forms, with all their functions and organs. Every thought of man is expressed in the eye and features of the divine image. Such is the flexibility of the features, now expressive of joy, now of grief, of anger, of hate, &c., and the like changeable nature of the eye, all molding to express the particular thought impressed upon the exterior form, illustrative of the more clearer reading of thought when divested of the gross material form.

The thoughts of the Divine and of man are visible to our senses. They are as immortal as God or man, and will never die. They are the only realities which will survive the mutations of time in the eternal future. Thoughts may accumulate, but the original thought is never lost, as in the rude construction for shelter, which is to-day the elegant mansion, with all the conveniences for the present needs.

Thought, we have said, is a thing, *per se*, existing. It is a something. It corresponds to the principle in Nature through which the form is expressed, a principle in the germ which aggregates the invisible elements that unfold the form; and although all forms should be destroyed, the principle would still remain. So with thought: although all of man's productions may be consumed, yet the thoughts expressed in their production would still exist.

It is believed that God is a spirit, and that the immortal part of man is also a spirit. If God is a spirit, it must have reference to his exterior form, whatever that form may be; and if man is a spirit, that must be the interior form, as thought must have a form through which to express itself. The form of God and man, therefore, must be the structure through which the immortal principle expresses itself. The question, then, is, can that be the divine entity in God or man which expresses thought, or is it the immortal principle existing within the form? If spirit is the form, what is the immortal principle?

Thought is an active organized entity, and spirit its form. Our belief is founded upon the fact that all we know of God or man is what we see in the expression of their thoughts. All that we know of the peoples of the past is in the record of their thoughts. We neither know, nor care to know, anything of them but their thoughts. What is there of value or use in man but his thoughts? Is there anything else from which we can derive instruction appropriate to ourselves, and which will be of enduring advantage to us, except his thoughts?

Thought animates the entire form, calls into exercise all the energies. It is the cause of all man's activities, his emotions, impulses, inclinations and desires.

Thought is impressed upon the eternal past, the only memento of man's existence; and every thought of the remotest past will be of value in all future time. We know those of the past by their thoughts, and will recognize them in the land of light by the impress of their thoughts stamped upon their airy forms. The exterior form has its uses, and is recognized in its uses; and beyond the thought it expresses, has no value. But in the land of light the airy form will be estimated, because we will be able to read the thoughts, as there can be no concealment there.

What do we mean by progress, improvement, advancing in civilization, in knowledge, in the arts and sciences? Is not thought the only possibility by which these can be attained? Can we conceive of their attainment without thought? Is not thought the power which calls into action the energies in man to achieve all progress and improvement?

The inspiration of the poet, the composer, the artist, are all the consequences of thought. There is no activity of mind or body that is not the result of thought. Thought is an active principle operating upon the interior mechanism, and through the exterior expressing itself. It is the only cause of the activities of man, expressing itself from the dawn of life according to the capacity of the infant form to express its thought. The cry of the infant, and its search for the mother's breast, are expressions of its thoughts.

Thought acts through the spirit in expressing itself through the exterior form. It is the potent power, the monarch resident within the form, that governs, directs and compels the obedience of all the faculties and functions of mind and body. There is no principle or power in man that can call out the activities of his nature except thought. What have we of the records of man's past except thought? The mummy preserved is an expression of thought in the art of preservation, as its body is an expression of the thought of the Divine Being.

If we survey the universe, and man, past and present, by the light of reason, uninfluenced by the teachings of a chimerical theology, erroneous systems of philosophy, or unsatisfactory sciences, we can possibly come to no other conclusion, than—as all the evidence and the only of the existence of a Divine Being there is in the universe is that of the expression of his thoughts, and that all we know of man, in any direction we may seek, is the impress of his thoughts, eternal as time—that thought, only, is the creative genius, the prime mover of all man's activities, the immortal part of his nature, as its manifestations are of, and all that is, eternal duration.

The wisdom of the Divine Being embraces all knowledge. It is the expansion of thought throughout the limitless expanse, in which is comprehended the wisdom of all the future, in all eternity, from the beginning; that is, the knowledge that all events must result in accordance with inevitable law; that causes will produce certain effects, according to the conditions; that conditions depend upon circumstances, and that circumstances are controlled by immutable laws; that laws have their basis in infinite wisdom, and that infinite wisdom is the totality of thought in endless space and endless time.

Man, as a finite being, is a divinity in his sphere. His range of thought is destined to extend in his eternal progress throughout the illimitable ex-

panse; and as he extends his sphere of thought, his knowledge becomes prescient, as he is then enabled to foretell that certain events will eventually in certain events, in obedience to inevitable laws. And as he is an actor on the stage of being, and all his activities are expressions of his thoughts, his activities will always accord with his range of thought, as well on the spiritual plane as on the external plane, in every act and movement of his life. His range of thought will be circumscribed by conditions, and the conditions will be subject to circumstances controlled by inevitable laws; and as he will ever expand his thoughts, yet, as a finite being, he can never progress out of his limitations, of conditions and circumstances, and grasp the totality of thought of the self-existent, the divine unfoldment of universal nature.

SOMETHING OF SPIRIT-LIFE.

BY A. G. V. CARTER.

"There, a man is seen and judged for what he is."

Where, think you, did I procure that pregnant text, more full of wisdom and practical spiritual and philosophical truth than thousands of the texts from which the dull routine of so-called sermons in the pulpit are preached? I will remind you. Whenever I receive the "BANNER OF LIGHT," and take it up to read, I give it a cursory survey to see what it contains, and then resort for my first reading to the sixth page, which contains the "Message Department," for there I am always sure to find food for my best reflection. So I did with the last "BANNER," and I came to the message of one humble and obscure individual man and spirit, whose name on this earth it seems was "Hiram Jarvis," and whose especial aim in his communication appears to be to let the world, and particularly his own folks and friends, know that he was not a coward or deserter from the loyal army of the recent war—and in the course of his message, he says:

"Now if my communication reaches my folks, and if I do succeed in vindicating my name, solely for the purpose of riding myself of the term coward, I shall be happy. I don't so much mind it in the spirit-world. There, a man is seen and judged for what he is. It is no use for one to stand up there and say he's not a coward when he is, because the prominent traits inside one go to make up his outer dress. There is no dodging it. Not a bit. You've got to show yourself in your true light there. Now you'd better all mind that, when you come to the spirit-world."

Well, I would like to know if there ever was a better, a more comprehensive sermon preached anywhere than that. Well do you, Mr. Chairman, add the suggestion to this sermon, "We'd better mind it before we go there." And taking this suggestion with what is said by Jarvis, there is a great sermon, and a great moral, in a very few simple, homely words.

There was some great philosopher who used to seek the company and conversation of the humble and the lowly to possess himself of richest pearls of wisdom; and I believe he used to say that he could find more of such among them, than among the great and high-born. And this philosopher was right. The humble and the lowly are always natural; and when Nature speaks, her words are always words of wisdom. The esteemed great and high-born are always more or less artificial, conventional and formal; and through art, convention and forms of men, which usurp the places of Nature, but little genuine wisdom can come. We can know nothing of God, except through Nature. For wisdom, "we must look through Nature up to Nature's God." Wisdom is natural—never formal, conventional or artificial.

For my own part, in this too formal world of men and women, I worship, (or at least try to,) only that which is natural; and therefore I am a hunter continually for facts. I take no man's philosophy, or woman's either. All my philosophy is my own, founded upon my own observation of facts, or coming from my own intuition. So that I claim to be an individual by myself alone, and am extremely desirous to continually develop myself as such. I permit no man or set of men to stand between me and the sun. I never ask others to take off from me my own individual responsibility to God. I permit no one to interpret God for me, or to stand in any way between me and God, if I can help it. Therefore in Spiritualism I adopt nothing but what my own soul sees and demands. And for this reason, I seek for nothing in Spiritualism but facts. When these come to me, oh! I do give them a grateful welcome. I care not for any man's or woman's, or spirit's philosophy on the facts of Spiritualism. I do my own philosophizing upon the facts I find.

One of these facts—and a great one it is, too—is uttered by this obscure and unknown Hiram Jarvis. So simply and so unostentatiously does he utter it, that he knows not what he does. By what he says, he places you in your mind's eye at once in the spirit-world. "There, a man is seen and judged for what he is."

Oh what a welcome truth, for it contains the very essential of spirit-life existence, as well as insistence. And because it so does, is why it was so naturally uttered by this same humble spirit, for he saw it at once as a truth from his own experience in the spirit-world. And all other spirits see it just so, too. They see and know that in the spirit-life they are, and must be of necessity, just what they are; and what is better, they are seen so, and great heaven! what a consoling truth for us poor mortals of this earth, they are judged for what they are by all others—because all others see them precisely as they are.

Here, then, is the great difference between the life of this world and the spirit-life. Here no man and no woman is seen and judged for what he or she really is. Indeed, it is a matter of absolute impossibility in this life to know ourselves, let alone having or attaining the proper knowledge of others. I undertake to say that yet no man or woman was ever born upon this earth whose in-

dividuality of existence has been wholly understood by any other man or woman. Then to be appreciated and understood as we are, we must needs abide our blessed exit out of this, and entrance into spirit-life. Surely we will never be judged as we are, until we get into the next life. "Wise judges are we of each other," says one of our dramatic poets in irony upon a misjudgment; and he continues:

"If hearts had audible language, you would hear how mine would answer."

Hearts or souls have audible language here—or if they have, the language is so imperfect, or it is heard in such a defective auditorium, that it is continually subject to all kinds of perversion, misconstruction, deprecation and misconception. The fact is and must be, that our existence here is too rough, rugged and gross, to give full and proper expression to ourselves, even if our inmost souls so desire. And then, too, on account of that very grossness and roughness of our exterior nature here, we cannot let in to ourselves the sanction of ourselves—the fine issues of another soul. Once in a while, being radiant ourselves, we can bask in the radiance of others; but soon that lustre is dimmed, and perhaps entirely shut out by the earthly clouds of our own or our neighbor's existence. We certainly cannot judge each other in this life. Not one of us can be properly judged by another.

It is indeed, then, a grand and glorious blessing vouchsafed to us, that in spirit-life we can judge and can be judged; nay, more than this, that we cannot help judging and being judged aright. Oh, for spirit-life, then, where we will not feel that want of being understood and appreciated that we, every one of us, always and invariably feel here. Even in the very closest and most intimate relations, of father and son, mother and daughter, brother and sister, man and wife, we know we are not at all understood. Indeed, we cannot be; and under the circumstances we should do the best we can, and that is to adopt and put into practice for this life here, the injunction of Christ: "Judge not, that ye be not judged." And doing our own daily duties here, patiently abide the glorious time of our spirit-life, when indeed we shall be just as we are, and when, too, we shall be seen just as we are. Oh, for such a time, with such a blessing!

Cincinnati, February 22, 1867.

WHO ARE SAVED?

Having briefly set forth the Orthodox "plan of salvation" in my last correspondence, I propose to allude to who are saved by it.

Let us not forget the Orthodox claim that their God, with a wise and just forecast, in an all-powerful and fatherly spirit, created mankind with perfect intentions on His part to do good and glorify Himself. He had previously, however, with the same forecast, spirit and intent, created an angel called Lucifer, who afterward became a devil. This Lucifer first manifests an imperfection in the creation of a perfect God. He exhibits an undue amount of ambition and a want of foreknowledge. To gratify his ambition he must needs attempt to overthrow his Creator, and to show his want of foreknowledge, he is overcome himself, is cast out of heaven into hell, and becomes Satan—the devil.

Of course the Orthodox God, with a due foreknowledge, created in Lucifer this undue ambition, aware of all its consequences to His own Kingdom of Heaven, to Lucifer himself, and to the world of mankind he afterwards intended to create.

The best Orthodox authority states that when Lucifer rebelled he drew into his crime a third part of the angels of heaven, all of whom must have been created with similar imperfections, and who were cast into hell with Lucifer. This, then, is the first damnation, and it was the direct result of God's own act of creation. There existed no previous devil to tempt Lucifer and his hosts except the ambition given them by God himself. He must have created them to be damned, and gave them no "plan of salvation" whatever.

So Lucifer becomes Satan, and opposes God, God goes on to create the world, and Satan tempts the first human pair, and they also rebel against God. In their rebellion all their descendants—all the peoples of the world—are included. All have equally sinned. Although not immediately cast into hell, yet they must all be, without some "plan" to save them. Satan has not only a third part of the angels of heaven now for his subjects, but every prospective human being to be born upon the earth. Of course the first parents must have been created with a weakness, or they could not have been tempted. Here, then, are two instances of an all-powerful, foreknowing Orthodox God circumventing himself by his own works. First, in making angels with undue ambition, and, second, in making mankind with undue weakness.

But God wants to save the human race, or, at least, a portion of it. How does He succeed? He has His Son crucified, and announces that those who believe on that Son shall be saved. It can be shown that not one person in many thousands overheard this announcement, and probably not more than a third of all the people of the earth who may hear it in future will believe it. Out of the thousands of millions who lived previous to the crucifixion, scarcely any souls could be saved, and out of those who have lived since, and will hereafter live, perhaps one in a thousand have heard, or may hear of, and believe it. The balance all go to Satan. Yet the Orthodox God goes on creating souls for him to damn in this proportion! A most wonderful God, and more wonderful "plan of salvation"!

Of those who have heard of the "plan" there are countless sects, almost each claiming that only it contains in its church those who can be saved. If this be true, then is the Orthodox God the Devil, or worse, Himself. For where he saves one, he creates millions upon millions for the flames. No earthly tyrant ever treated his subjects so badly, and no immortal fiend could do worse.

If it is claimed that those who are not informed of the "plan" are saved through their ignorance, why inform them? Do not our missionary societies thus send out "runners" for the replenishing of hell with more victims?

May we be taught by the mighty and perfect works of our true and loving Father that he is better than some of his children assert. &c.
Pittsburgh, Pa. 1867.

Children's Department.

BY MRS. LOVE M. WILLIS.
Address care of Dr. F. L. H. Willis, Post-office box 30,
Station D, New York City.

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

AUNT ZERA'S STORIES.

NUMBER SIXTEEN.

Hypatia, the Teacher.

"But, Aunt Zera," said Will, thinking aloud, "I am glad I am not a girl—guess I am."
"I should not wish I was a boy," said Grace, "if folks would only let me do as I want to, and not keep saying that isn't proper for girls. I want to study just like Will, and go to college."
"And I want to go down to the pond and cut the ice and tumble in," said Kate; "and try to get out, and succeed, and then have everybody say how strong I am. I want great big arms, and hands that don't mind the cold."

Will's face grew very heroic, and he looked down at himself with an air of complacency, that seemed to say, I am very fine, that's certain.

"Will," said Aunt Zera, "please thread this needle for me."

Will wished to seem to be equal to anything, and he took the needle and thread, but both were very delicate, and he blundered most clumsily.

"Never mind," said Aunt Zera.

"I dare say Grace can do it in a minute—she's used to this thing," said Will.

"And will you be so kind as to draw the curtains, Will?"

Will jumped with alacrity, but there was some disagreement between cord and pulley, and down came the roller with a great crash.

Emie jumped in a moment. "Why didn't you ask me, Aunt Zera?" Will always gives things a twitch, when they won't go in a minute.

"But Will can brush up the hearth while you fix the curtain," said Aunt Zera, with a little smile creeping over her face.

"To be sure I can," said Will, and he began to ply the brush in a most vigorous manner.

"Do look," said Kate, "and see what you have done to Aunt Zera's dress. It's all covered with ashes. Do let me do it!"

Will sat down.

"I am a bungler, and I believe you are making fun of me," said he, his face growing red.

"No," said Aunt Zera, gently, "I only thought your sisters were likely to spoil you. Don't you see that there are many kinds of cleverness? If you can ride a wild colt, you can't call the doves as Grace can. If you can cut the ice with a strong arm, you can't thread a needle with half so nimble a hand as Grace can, or draw a curtain with the patience of Emie. I wanted you to see the quickness and expertness of your sisters, and I don't doubt if they practiced a little, that they could perform many of the feats that they admire, quite as well as you."

"I dare say they might," said Will; "but, then, you know, women have quite another sphere from men."

"Now, Will," said Kate, "if I should n't be ashamed to repeat just what somebody else said."

"Perhaps he don't know what else to say," said Emie.

"I'm afraid that is the reason," said Will. "Aunt Zera always makes out that women are smart, and all that; but then she is a woman, and of course she wants to make it all seem very fine on her side of the question. I suppose there are some smart women."

And Will seemed to think he had been very gracious by allowing so much.

"That makes me think," said Grace, "you promised, auntie, to tell us about a woman that was real smart that lived a long time ago, just like the old philosophers that you told us about."

"So I did; and now is a good time. We will go back about fifteen hundred years."

"Why, auntie, I thought women used to keep at home in those days and mind their husbands. Our minister said so, didn't he?" said Grace.

"Women were not allowed very great liberty in those days, to be sure," said Aunt Zera, "and it was only a few that became distinguished. No doubt the minister thought we all ought to be like the many that stayed at home, and not like the few; but some of us choose to pattern after the few."

I am to tell you of one of the very remarkable women of the world: It is Hypatia. She was the daughter of Theon, who was a distinguished teacher in Alexandria.

"Which Alexandria, auntie?" said Will.

"I don't wonder you asked for Alexandria the Great founded eighteen cities, and named them after herself. But this was the famous city in Egypt, its capital and its seat of learning. Alexander intended to make this city the greatest commercial city in the world. And if you will look on your map, you will see how wonderfully it was situated. It was connected with three great points of ingress and egress."

"Please tell what you mean," said Kate.

"Coming and going—that is, the coming in and going out of merchandise. I can't describe to you the wonders of this city. There were royal palaces, a splendid museum, in which the royal library was placed. In this museum were also apartments where the distinguished scholars of the city lived, and studied together. The great library had probably the most valuable books in the world among its four hundred thousand volumes. We can never cease to regret that they were burned."

Well, it was in this royal city, with its refinement and cultivation, that Theon lived with his beautiful daughter Hypatia. She was a teacher, and a great student, and it was the delight of his daughter to study with him.

He was never weary of instructing her, and she loved better to learn than to embroider her garments, or follow the fashion of the women of her times. They were particularly fond of mathematics, and Theon observed mathematically a solar and lunar eclipse in the year 335.

But Hypatia not only equalled her father in all that he did, but she excelled him. She gave up her whole time to study. She spent all her days and a great part of her nights in perfecting herself in science and philosophy. She was a great admirer of the philosophy of Plato.

"What was his philosophy?" asked Will.

"It would take too long to tell now; but his ideas of God, and of the world, and of heaven, have been greatly admired by scholars in all ages, and his words are read with delight by thinking men and women now."

Hypatia studied faithfully at home, but was not content; she wanted to gain wisdom from travel. She went to Athens, the great centre of learning then, and attended lectures there. On her return to Alexandria, she was recognized as a truly wonderful woman; and she was invited by

the magistrates to give a course of public lectures on philosophy. We can hardly think what an honor that was, for never before had a woman been permitted to even aspire to break through that long line of masculine teachers which had made the Alexandrian school so famous.

But no one was ever ashamed of their teacher. She had so clear a mind that she could make her thoughts express themselves in beautiful language. She was graceful in her gestures, and her accent was most pleasing, and I am proud to say, her dress was always simple, as is becoming to a great mind."

"Well, auntie," said Will, "I like that too. If I was a woman and wanted to show that I could do something, I would n't put up a great sign of folly in the shape of a gay dress."

"But, Aunt Zera," said Kate, "I thought Miss Kimbo's dress was elegant when she lectured. A great long trail, and such sharp points, and such fine lace, and wasn't it a lovely blue?"

"Whew!" said Will.

"Very fine, no doubt, for a fine lady in a drawing room," said Aunt Zera; "but for a noble woman trying to say noble things, it was worse than a sham. I thought of the noble Hypatia, when I saw her, and wished she could inspire the hearts of our women to seek for the true womanly expression of beauty."

"What do you mean?" said Kate.

"I think," continued Aunt Zera, "that the false shows of fashion are not becoming to a woman, who wants to prove that a woman is not a vain, silly fool. How beautiful is a simple, modest, plain attire, through which the spirit seems to shine."

That was what Hypatia thought, and she was greatly admired. Her lectures were attended by the most learned men in the city. She charmed them by her grace of speech and by her simplicity of manner. She was not a Christian.

"Oh, auntie, you spoil it all," said Emie.

"She was a religious, pure, noble woman, but she could not believe as the Christians did, and perhaps you will not wonder before I close her history. She was so good and beautiful that people were sure to be jealous of her."

The Governor of Alexandria used to go to her for advice, and Saint Cyril was very jealous because of it. Saint Cyril was the Christian Bishop of Alexandria. As he could not convert Hypatia to his ideas, he meant to get rid of her in some way. He did not like her power. Instead of seeking to make her philosophy seem less holy than his, he thought he would entirely destroy it.

As she was going to her school, with her thoughts full of the great subjects that she wished to teach, some of the Bishop's followers, having assembled to watch for her, attacked her. They compelled her to descend from her chariot, and then they dragged her, amidst shouts and jeers, into a church.

"I suppose they meant to compel her to believe, and say she was a Christian," said Will.

"No; they were too angry for that. They stripped her of her garments and then killed her."

"Oh dear, dear," said Grace; "and Christians, too?"

"They were even the leaders of the kind of Christianity that was common in those days, and they were not content with killing the beautiful Hypatia, but they tore her body limb from limb, and before the life had hardly departed from the flesh they dragged the mangled pieces through the streets, and then burned them."

"Oh dear, dear," said Kate; "I thought Christians were always good."

"Belief does not make men good. The Bishop Cyril probably knew all about the doctrines of the church, and Hypatia wished to know nothing. But it is easy for any one to judge which knew the most of heaven and holy things. The Christians in those days were full of contentions, and they believed in fighting and dreadful cruelties, as the means of bringing Christ's kingdom."

"But I thought," said Will, "that the Christians were martyrs, and had to bear all the sufferings."

"So they did, many of them; but just as soon as they grew strong they persecuted others. It is a sad history to read of."

"But, Aunt Zera," said Grace, "didn't any one punish the wicked Bishop?"

"No one dared. Orestes, the Governor, was no doubt very much troubled at his beloved friend Hypatia should be thus treated. But he had a great deal to do to keep the city in any kind of peace. Orestes came very near being killed by the monks himself, but he escaped."

After Cyril had got rid of his beautiful rival, he engaged in a word contest with another bishop about Mary the mother of Jesus. One bishop said that Mary should not be called the mother of God, the other said she should. Cyril had the right side in this contest, saying that no one could be the mother of God. But they got so angry in the controversy that each party cursed the other, and declared that they could not go to heaven, but should be sent direct to a dreadful place.

After a time the matter was settled, but Cyril was put in prison.

"It is to be hoped that he thought of the wrong that he had done to others. He had not long to stay in prison, but he had the disappointment of learning that he could not rule the world."

"Well, auntie," said Will, "I believe I could have fought for such a woman as Hypatia; but then you know we do n't have such women nowadays."

"Perhaps there is not any one woman with the power and simplicity of Hypatia. But we do not know what we shall have if we give our girls a chance," said Aunt Zera, looking at Grace and Kate.

"What do you mean?" said Will.

"I mean that we must allow our girls to develop into strong women, that they may be able to endure study, and have strong voices to make orators."

"And so we must climb trees, and cut ice, and eat hares, and eat, as Kate and Grace, let them go down to the pond to see if the pickerel have caught the bait, and then to the barn to feed the cows."

"Oh good fun, good fun," said Kate; "but don't forget, Aunt Zera, while we are gone, that we are ever so much obliged for the story, and I wish Hypatia was alive now. I'd ask her to teach me philosophy, though I think it's stupid as it can be."

Grace stole back to give her aunt a kiss, and whispered:

"Oh auntie, if I could be good enough, and strong enough, and know enough to teach the world something! I mean to try. But I'm glad you think we must have the fun too."

(Original.)

THE MAGPIE.

This is a very curious bird, and I think that the children who read the BANNER cannot fail to be interested in reading some of its peculiar habits. We cannot know too much of the wonderful and

beautiful in Nature, and it is through Nature that we know of Nature's God, the loving, tender Providence of the universe that leaves outside its constant care not even the little magpie, and that holds us all as very precious in its sight.

This is a noisy, restless little fellow, about as large as the robin. He has very beautiful plumage, and is as proud of it as the peacock is of his. The feathers of the head, neck and breast are of a deep black, which makes a beautiful contrast with the snowy whiteness of the under parts. The feathers in general are glossed with green, purple and blue; the tail is very long, and wedge-shaped.

It has a great deal of ingenuity, and builds its nest most curiously, showing, too, a remarkable instinct. It selects a very conspicuous position on the top of some high tree or in the middle of some bush, but always takes good care to select some place that is very difficult of access. The frame-work of the nest is built of the branches or rather twigs of bushes that have thorns, and they are always placed so that the thorns stick out. Then they plaster the nest with mud and line it with grass and soft wool, and, to protect it from intruders above, they most ingeniously build over it a canopy constructed of the sharpest thorns they can find, woven so closely together that nothing can get through them. They leave a little hole just large enough for themselves to squeeze in and out through, and here, in their little castle, they feel very secure, for the crows and the sparrow hawks and the cuckoos, all of whom are said to steal other birds' eggs, dare not assault them. And if naughty boys attempt to rob them, they buy their cruel pleasure dearly at the expense of torn clothes and scratched and bleeding faces and hands. They lay six or seven light green eggs spotted with brown.

The magpie is a very saucy bird, and delights in insulting the larger animals. He will alight on the back of a sheep or an ox, and chatter and torment the poor animal a long time; and if it turns its head around toward him he will impudently stick out his bill and dare him to a fight. Frequently, I am sorry to say, he is so naughty as to go and steal from the nests of the blackbirds and other birds.

Unlike most birds, the magpie is not at all particular about his diet. He will eat almost everything, and let me whisper it in your ear—he is a perfect little cannibal, for he will eat small birds whenever he can get hold of them. When he has eaten all he wants and there is any of the repast left, he will hide it away for another time.

Sometimes this bird is caught and put into a cage and taught to speak very distinctly; but he is the same noisy and mischievous little fellow in the cage that he is out in the woods, and this is why we sometimes say to a very talkative child, "Why, you chatter like a magpie!"

A Transposed Reply

TO THE ANAGRAM PUBLISHED IN THE BANNER OF FEB. 20.

Het trisp tafre it ash wofu,
O smale wreth sknades si wunukuo,
Tilsh sla eth ropew ot trenur,
Dan fotnoro hetso atht norm.

Ni tnah dlan rofvee htlgr,
Erwhe heter nosse on lighel thlgbl,
Er uro idersn ihlsh zoergerl,
Hotgub ni slamer fo radapla.

Lowl yam ew ktuoh oru rafket glo,
Orf huse a thli htwi epho os dorah,
Nad rye, rof selte seblgins feer,
Ho roslgub dgo ew lltis hant hete.

SOLUTION.

The spirit, after it has flown
To realms where darkness is unknown,
Still has the power to return
And comfort those that mourn.

In that land forever bright,
Where there comes no chilling blight,
We our friends shall recognize,
Though in realms of Paradise.

Well may we thank our Father, God,
For such a faith, with hope so broad,
And cry, for all these blessing free,
Oh, glorious God, we still thank thee.

Columbus, O., Feb. 9, 1867. LIZZIE COIT

Answer to Transposition in our Last.

THE CHILD'S PRAYER.

Angels who live in heaven;
Hear now my evening prayer:
Watch o'er me through this night,
With tender, loving care.

Oh, hover round my bed,
And give me peaceful dreams;
Then shall I spring with joy
To greet the morning's beams.

Commentary.

The "Gospel of Harmony," is the title of a little work by Mrs. E. Goodrich Willard, published for sale at your office, which should be in the hands of every man and woman in our land. I make the following extract:

"Mock no more the Almighty with your prayers for his kingdom on earth, till you are willing to do justice. May the ghosts of 'frail sisters,' and of 'down-trodden women everywhere,' rise up before you in your petitions. The kingdom of heaven must be in your own hearts, and it can never come to you till you seek justice and harmony, and give woman her rightful position as a moral controlling power in all the departments of life. God will not hear your prayers, while you shut your own ears to the wail of woman to-day for the equal rights of a common humanity to 'life, liberty, and the pursuit of happiness.' My brother, if you wish 'to see the soul of fire kindled in our women,' touch it with a live coal from the altar of her own freedom; give her a rightful position in the world as your equal."

The book abounds in valuable suggestions, and I advise all of your readers to get it and read for themselves. May the fair author reap a rich reward for her labor of love.

Truly yours, ALEX. KING.
America, Ga., Feb. 25, 1867.

Appreciated.

Mrs. M. J. Wilcoxson has been in this city, and given a course of eleven lectures at Spiritual Hall.

For depth of thought, force of argument and beauty of diction, these lectures have not been excelled by any that we have had the pleasure of hearing. Her audiences were small at first, but increased in numbers and interest to the last, and at all times were composed of persons who could appreciate her thrilling eloquence. Mrs. W. came among us a stranger. She has now returned to her home in the East, leaving many friends here to profit by her oral teachings, and to hope that she may again visit us at no very distant day, that we may again listen to the words of wisdom and inspiration as they shall fall from her lips.

Not only is our worthy sister an earnest and efficient speaker in public, but her amiable spirit is retained in all her private relations. In our family circle, she is an excellent and harmonious woman. Societies wanting a speaker will do well to call her.

GARDNER KNAPP, Sec'y.
New Albany, Ind., Feb. 20th, 1867.

Spiritual Phenomena.

A Seance with C. H. Foster.

It has occurred to me that it would not be altogether uninteresting to your readers if I should relate the circumstances of a seance that took place at my residence in Jersey City, about nine months ago.

It was the first day of the week. Some friends were engaged to dine with me, together with my old friend, Mr. B., whose custom it had been to spend every alternate Sunday with me for a number of years. In the course of the morning, two other persons, from Portland, Me., dropped in, and last, though not least, the justly celebrated medium, Charles H. Foster, with a friend, came also. The company had never seen Mr. Foster, and he was unacquainted with every one of my guests. I mentioned to them that we had a spiritual medium of the very highest order among us, and they at once all expressed a wish to "see something," to have a circle formed, &c. Mr. Foster very willingly consented, and we seated ourselves around the table for communications. Nearly all present were skeptics, but one more particularly so; this was Mr. Wm. H. Bellamy, so extensively known all over the country as an actor, who, before he came to this country, was at one time secretary to that great man and philanthropist, Robert Owen. He was a firm believer in the doctrines taught by him. I had frequently conversed with him on Spiritualism, but so firm was he in his belief, that I could never get his assent to witness anything of spirit manifestations. Indeed, he could not yield to what appeared to him to be a delusion. As we took our places, I said to him, "Will you join us?"

"Oh yes," he answered, very pleasantly; "I like to see all that is going on." He sat down with us, and appeared quite interested.

Mr. Foster commenced with those nearest himself. The manifestations were excellent. Every one had, so far, communications that were highly satisfactory. Several were affected to tears, and all were convinced of the truth of spirit communications. The greatest victory is yet to be told.

"Mr. Bellamy," said Mr. Foster, "I see two silver stars over your head. The letter P. appears in each, and between them stands a lady, with a screen, which she is holding over you. She says that she has a message for you. I will read it: 'William, I want you to believe in immortality. It is true. I am happy here, and waiting for you. You will soon be with me. F. H. B.'"

Some one present asked what the other P. was for. Mr. Foster said it was not quite distinct. It sounded like Phil, something, but not Phillips. "Is it Philpot?"

"Yes, that is it." "My God!" exclaimed Bellamy, "that was the name of my first wife, who died in England thirty years ago. I have not, to my knowledge, even mentioned her name. It must be—it is her!"

He became a firm believer in a continued life. He left me on Tuesday, and on Wednesday he was taken sick. In the course of the week, some of my family visited him, at Greenpoint, and asked him how he felt. "Oh, as well as a dying man can be expected to." "But how is your mind in regard to the future?" "Happy in the belief that I shall soon be with my Phoebe in the spirit-world." Two weeks from the day we sat in the circle, we attended his funeral!

JOS. DIXON.

A Strange Story.

RELATED BY SIR WALTER SCOTT.
From "Footfalls on the Boundary of Another World," by Robert Dale Owen.

"Rutherford of Bowland, a gentleman of landed property in the Vale of Galla, was prosecuted for a very considerable sum, the accumulated arrears of tithes (or tithes), for which he was said to be indebted to a noble family, the titulars (lay improPRIATORS of the tithes). Mr. Rutherford was strongly impressed with the belief that his father had, by a form of process peculiar to the law of Scotland, purchased these tithes from the titulars, and therefore, that the present prosecution was groundless. But, after an industrious search among his father's papers, an investigation among the public records, and a careful inquiry among all persons who had transacted law business for his father, no evidence could be recovered to support his defence. The period was now near at hand when he conceived the loss of his lawrent to be inevitable; and had formed the determination to ride to Edinburgh next day and make the best bargain he could in the way of compromise. He went to bed with this resolution, and, with all the circumstances of the case floating upon his mind, had a dream to the following purpose: His father, who had been many years dead, appeared to him, he thought, and asked him why he was disturbed in his mind. In dreams men are not surprised at such apparitions. Mr. Rutherford thought that he informed his father of the cause of his distress, adding that the payment of a considerable sum of money was necessary to him, and that he was now at a loss to know how to raise it. His father, who had a strong consciousness that it was not due, though he was unable to recover any evidence in support of his belief, 'You are right, my son,' replied the paternal shade; 'I did acquire right to those tithes, for payment of which you are now prosecuted. The papers relating to the transaction are in the hands of Mr. — a writer (or attorney), who is now retired from professional business, and resides at Inveresk, near Edinburgh. He was a person whom I employed on that occasion for a particular reason, but who never on any other occasion transacted business on my account. It is very possible, pursuant to the vision, that Mr. — may have forgotten a matter which is now of a very old date; but you may call it to his recollection by this token, that when I came to pay his account, there was a difficulty in getting change for a Portugal piece of gold, and we were forced to drink out the balance at a tavern.'

Mr. Rutherford awoke, in the morning, with all the words of the vision implanted on his mind, and thought it worth while to walk across the country to Inveresk instead of going straight to Edinburgh. When he came there, he waited on the gentleman mentioned in the dream—a very old man. Without saying anything of the vision, he asked whether he ever remembered having conducted such a matter for his deceased father. The old gentleman could not, at first, bring the circumstance to his recollection; but, on mention of the Portugal piece of gold, the whole returned upon his memory. He made an immediate search for the papers, and recovered them; so that Mr. Rutherford carried to Edinburgh the documents necessary to gain the cause which he was on the verge of losing."

Sir Walter adds, as to the authenticity of the above narration, "The author has often heard this story told by persons who had the best access to knowledge, and who were certainly incapable of being deceived, and who were certainly not given to deception. He cannot, therefore, refuse to give it credit, however extraordinary the circumstances may appear."

The hypothetical explanation which Scott offers is, "that the dream was only the recapitulation of information which Mr. Rutherford had really received from his father while in life, but which, at first, he merely recalled as a general impression that the claim was settled."

The possibility that this may be the true theory cannot be denied; yet serious difficulties present themselves in opposition. We cannot assign to these their exact weight, because, as unfortunately, too often happens in such narrations, some of the essential particulars are omitted. We do not know how old Mr. Rutherford was at the time of the purchase of the tithes. We merely learn that it was a transaction of a very old date. The chances are that he was a child. If so, it is very unlikely that his father would have related to him all the minute details connected with such a transaction, as the difficulty about getting change for a Portuguese coin, and the adjournment to

tavern. If on the other hand, he was already of adult age, it is not probable that he would have so much importance should have so completely faded from his memory that it could not be as consciously recalled. And it is evident that it was not so recalled. The son firmly believed that it was no revival of recollection; but that he had actually conversed with his parent's spirit; for, Scott tells us, "This remarkable circumstance was attended with bad consequences to Mr. Rutherford, whose health and spirits were afterward impaired by the attention which he thought himself obliged to pay to the visions of the night."

There is yet another difficulty: the coincidence, namely, the suggestions of the (alleged) spirit, and what actually happened during the visit to the attorney at Inveresk. He had forgotten the transaction. Was that circumstance anticipated by chance? His memory was refreshed by allusion to the incident of the Portugal piece of gold. Was that a purely fortuitous selection?

Unless we assume it as a point settled that there is no such thing as ultramundane communication, the simple and natural conclusion in such a case surely is, that the father really appeared, in dream, to the son. And an argument against this which Scott adduces is, that the son was a very child, and little weight. He says: "Few will suppose that the laws of Nature were suspended, and a special communication from the dead to the living permitted, for the purpose of saving Mr. Rutherford a certain number of hundred pounds." It is quite true that these would be unreasonably suppositions. Little as we can safely predicate in regard to the ways of God, we may still give weight to the ancient maxim: "Nec Deus interit, nisi diu vindice notus." But, assuming for a moment that it was the paternal spirit who conveyed intelligence to the son, it does not by any means follow that there was a suspension of the laws of Nature, or any special permission required, in the case. I have already given my reasons for believing that if there be occasional communication between the dead and the living, it occurs under certain fixed conditions, perhaps physical, at all events governed by laws as constant and unchangeable as are those which hold the planets to their appointed courses. And if, as Scripture intimates and poets have sung, the spirits of the departed still take an interest in the well being of those friends they have left behind upon earth, and if they may sometimes, by virtue of these laws, evince that interest, why may we not imagine a father availing himself of such a power, to avert an injustice about to overtake his son? And why should we admit and adopt extreme improbabilities in order, at all hazards, to escape from such a conclusion?

Mr. Rutherford seems to have fallen into the same error as Sir Walter; though in the case of the latter it resulted in skepticism, and of the former in superstition. A more enlightened view of the case might have benefited both. It might have induced the author of Waverley to doubt the propriety of denying (if indeed he did in his heart deny) the occasional reality of ultramundane agency; and it might have spared Mr. Rutherford the delusion of imagining, as he seems to have done, that he was the favored subject of a special and miraculous intervention from God.

More about the "Talking Spirits."

In the BANNER of March 2d, we published some particulars of the singular phenomena which occurred in a highly respectable family in Williamsport, Pa., recently, copied from the West Branch Bulletin, published at Williamsport. In that paper of the date of Feb. 23d, we find the following additional particulars:

"We have taken some trouble to ascertain the facts connected with the singular case of 'noises and strange sounds,' which we reported last week. It seems that the girl who appears to be the medium for these manifestations is not of a robust constitution, but is quite nervous, and has, at times, been extremely ill. About a year ago she was playing with another girl about her own age, when both fell into a well. The subject of the present excitement was rescued alive; but the other lost her life. The 'voice,' which speaks to the medium, made several statements, and, in the circumstance, generally in a trifling and taunting way. It would say, 'How would you like to be down in that well again?' or 'How do you like it when you fell into the well?'"

After the family had been greatly annoyed and frightened by strange sounds, knocking, thumping, &c., for several days, and the mother, in the name of God, what do you want? To their utter consternation, a voice replied, plainly and distinctly: 'You! you! you! B—, I want you!' and from this time until the whole thing ceased, talking was common. Not only would it follow the girl, but when she was up stairs and the other part of the family down stairs, it would follow the house, the voice would speak to them. This seems to preclude the hypothesis of trick on the part of the girl. Men of candor and judgment, who were there and heard for themselves, have no idea that there was any deception on the part of any of the family. It is a spirit, must be a mischievous one, or a benevolent one, who calls the infernals. At one time it said: 'I was in heaven, once, but I didn't like it there.' I climbed over the battlements and came down here. I am in hell now, and will have you here. We have to gnash our teeth some, but that don't hurt anybody can do that."

When a clergyman was spoken of, it expressed great contempt for him, and it paid very little respect to him while in

"WHERE SHALL THE POET FIND A THEME?"

Where the sparkling fountain
Gushes pure and free,
Where the vale and mountain
Echo shouts of glee,
Where the wind-harp trembles—
Jovial themes are there,
Where the storm-flood dashes
On his wayward track,
Where the lightning flashes
Through the midnight black,
Where the thunder peals
On the startled air,
Where the wild surf breaketh—
Mighty themes are there,
Where the fields are teeming
With the waving grain,
Where the sun-rays gleaming
Gild the bill and plain,
Where the flowers perfume
The balmy air,
Where the dew-drops sparkle—
Nature's themes are there,
Where young lips are pleading
For the true and right,
Fearless unyielding
All the world's slight,
Where the voice of kindness
Thrills the listening air,
Where true hearts are beating—
Noble themes are there,
Where tried ones are tolling
Precious souls to God,
Where wanderers calling
From the paths of sin,
Pressing on, "mid dangers,
Through the world of care,
Trusting in Jehovah—
Holy themes are there.

MINNIE.

Convention of Friends of Progress at Blue Anchor, N. J.

(Reported for the Banner of Light.)

A convention of the Friends of Progress was held on the 21st of February, 1887, at Blue Anchor, Camden Co., N. J.

Dr. George Haskell was chosen Chairman, and John Orvis, Secretary.

Mr. John Murray Spear submitted the following questions for consideration, viz:

1. What benefits may be reasonably expected to flow from the Children's Progressive Lyceum, instituted by Andrew Jackson Davis?
2. Has the time arrived to modelize a Home and College of Industry?
3. What advantages has this place for such an institution?
4. Would it be desirable to publish in full, what is proposed to be done by the Blue Anchor Land Improvement Company?
5. What are the present and prospective needs of the Company?
6. Shall missionaries be encouraged to give addresses on Education, Home and Industrial Associations?
7. What encouragement should be given to union and cooperation?

W. A. Baldwin, Esq., moved the acceptance of the foregoing questions for consideration, and that they be taken up for discussion.

Mr. Spear remarked that he had had opportunity to see the organization of one of these Lyceums by Mr. and Mrs. A. J. Davis, and to watch its development from Sunday to Sunday, for some weeks; and he was struck with the interest manifested by both parents and teachers, and also by parents, in the instructions and exercises. He said that while the children were the more immediate pupils, the parents were scarcely less taught by what was said and done. He saw in these Lyceums, as he thought, the germ of a new and harmonious system of education, and he saw in Davis himself a similar view of the Lyceum. He said that they ought to lead to the Industrial College.

Mr. Baldwin felt that there was a necessity for a substitute to the ordinary Sunday school, and as a protection to children against the prejudicial teachings thereof; and also as a needed antidote to the spirit of sectarianism contained in school-books. He felt a deep interest in the success of the Progressive Lyceum. And he spoke from experience, for he had once been connected with a Lyceum, and he was certain from the interest taken in the teachings and exercises, that they answered a want of the child's nature.

Indeed, the Lyceum indicated the true method of education, as it combined physical, mental and moral culture. It not only developed the body, but it called out the thinking powers, as well as that of a happy way of communicating thoughts. The Lyceum led naturally to the debating society, the musical school, and a preparation for the practical duties of life. He thought the Progressive Lyceum would ultimately in the Industrial College, with Professorships of Agriculture and Mechanical Engineering, and a preparatory school, and a college, would furnish a more interesting system of instruction than it is possible to give in any of the existing schools.

Mr. T. W. Taylor thought it desirable, in view of the probability that the Lyceum may lead to the Industrial College, that there should be a good variety of employments established, in order to afford adequate means of educating children in harmony with their different aptitudes.

Dr. Haskell remarked that a variety of agricultural, mechanical and manufacturing employments, was indispensable to an Industrial College.

Mr. Spear said it was Mr. Davis's idea that there should be not only the Sunday Lyceum, but also the Normal School, to train the Lyceum teachers; and the speaker thought one could easily see how desirable such a development of the Lyceum system would be.

Mr. J. M. Peabody felt a very deep interest in the institution of the Lyceum, as it was the germ of an improved system of education, not only for children, but for adults.

Mr. Orvis remarked that he saw in the Children's Progressive Lyceum not only the germ of the Industrial College, as indicated by the several preceding speakers, but also the Organization of Attractive Industry, as indicated by Fourier, by what he denominated the Little Industrial Homes. The Lyceum was the drill-room, where children would be instructed in concerted and rhythmic movements; but the true field of action would be found ultimately on the domain of the Associative Township, or joint-stock farm—just as the army of a military regiment was the place where the soldier might learn the manual of military drill, while the camp and the battlefield were where the real military service was done.

As in the Lyceum, the children are formed into groups, with a leader for each group; and each pupil and leader is arrayed in appropriate uniform, or distinguished by badges, and all are taught to go through the prescribed drill, and to march in measure to music, with banners waving. So it would be with the little homes in the Industrial College or the associated township. Their marches would be to and from their fields of labor, and all labor would be performed in concert. Thus labor would not only be useful and attractive, but would contribute to the highest culture of the whole being. The Progressive Lyceum seemed also to grow out of the recognition of the child's right to a better education than existing institutions offer him. Fourier was the first social teacher to insist on the rights of children. He claimed for every child the right of education during infancy, and to an education in harmony with his natural aptitudes, and to agreeable and remunerative employments. His system would charge the child with the cost of his education and subsistence, and credit him with all his earnings. Thus he had a motive to industry, economy, and honesty, and was fulfilled by every just incentive to the practice of honor, integrity and virtue. Mr. Orvis concluded by mentioning that Fourier's last written words were, "I shall rise again," and the speaker

seemed to see in the Children's Progressive Lyceum that declaration fulfilled—not in a personal resurrection, but the resurrection of his teachings into institutions which he sought to found. It seemed as if there is to be an effort to do for production what he has heretofore done for destruction. Organization, method, honor, glory, charm, are to be thrown over industry and the beneficent arts; and thus the age of harmony is to begin.

Mrs. W. A. Baldwin spoke of the importance of recognizing the property rights of children, as well as their other rights, and said she had for some time paid her little girl a trifling sum per week, which she spent in ways to suit herself. It had the effect of stimulating to industry, honesty and economy, and taught the child the uses of money, and gave her a notion of what it costs to have what one wants.

Milo A. Townsend said education now is one-sided, angular. It should be broad, round—take in the whole man; not only the intellectual, but the physical, affectional and moral nature should be taken into the account. The taste for the beautiful, the symmetrical, the harmonious, the musical, should be cultivated in early life. Every faculty should receive its due exercise and development. In short, education, instead of being one-sided, should be all-sided.

It was unanimously agreed that the Children's Progressive Lyceum ought to be looked upon and encouraged as the primary school of an integral and more harmonious system of education, to succeed that which now exists.

The second question was then called up. Dr. Haskell said he felt the time had fully come when efforts should be made to establish industrial schools. It was time Spiritualists took the form of practical use. It had had its phenomenal and intellectual or philosophical phases; it should now be felt as a reforming power. The way had been prepared therefor.

Mr. Taylor thought, when he considered the influence of the present system of education upon those who had been its victims, that it had been a blessing to him to have been spared its influences. The time is come for something better. Mr. Spear remarked that he once walked for an hour with a Professor in one of the New England colleges, about the grounds and college buildings, and during that time he heard from students many vulgar and obscene speech than he ever heard in any other hour of his life. The Professor remarked that he deplored the fact, but it belonged to the false system of educating the sexes apart; and that, although he deplored the evils, they could not be remedied while that system continued.

Dr. Haskell had no hope for permanent improvement in education until the two sexes were educated together, and under the restraining influence mutually exerted upon one another. Colleges were hot-beds of vice.

Mr. Baldwin thought the great defect of our present system of education was that it did not provide for the physical development and the cultivation of the affections. The intellect was stimulated at the cost of moral and physical health. The question as to whether the time had come to modelize a home and industrial college would be determined by an experiment.

Mr. Peabody thought the time had come for effort in that direction; the best way to teach a boy to swim was to put him into the water. The world had advanced in ten years; the war had been a great means of social progress.

The third question of the series was then called up, and Dr. Haskell stated the object of the company to be as follows:

The location was one of the most salubrious in the whole country. The climate mild in winter and equable in summer. The domain of the Company is situated on the line of the Camden and Atlantic Railroad, near the great centres of industry, commerce and manufactures of the Atlantic sea-board, and has great facilities for market. It is about twenty-five miles by rail from Philadelphia, and twenty-five from Atlantic City, one of the largest and most fashionable resorts of the Atlantic coast, and about one hundred miles from New York. Arrangements have been made for a depot on the land of the Company, with the Delaware Bay Railroad, running direct to New York, is near the land or estate of the Company. The lands have a gently rolling surface, and a well watered. The soil is a sandy loam with a clay subsoil, and abundant beds of muck; and marl beds within ten miles, the marl from which can be delivered at the depot for \$1.15 per ton.

There are three thousand and eight hundred acres of land owned by the Company, two hundred of which are under improvement, the remainder being covered with pine and oak, valuable for the market either as lumber or wood. At a moderate estimate, there are thought to be four millions of feet of pine and oak timber lying on the land, worth at \$15 per one thousand feet worth sixty thousand dollars. Twenty-five thousand cords of wood at \$1.50 per cord, is equal to forty-five thousand dollars—estimating the two hundred acres of improved land and buildings at ten thousand dollars, and three thousand and five hundred acres of improved land at \$30 per acre, making one hundred and five thousand dollars, and personal property three thousand dollars, making in all the sum of two hundred and thirteen thousand dollars as the value of the Company's property, deducting ninety-five thousand dollars for trust of land, improvements, interest and taxes, there is left a net sum of twenty-four thousand dollars. The time of last payment on the place, leaves one hundred and eighteen thousand dollars for net profits to the Company. The Company has reserved three hundred acres of their land and twenty per cent. of their net profits for the purposes of an Industrial College. The foregoing estimate of the value of their property, is the lowest that has ever been made by any one who has examined the same. It is usually estimated much higher.

The soil is better than the average of New Jersey land, and is admirably suited to the purposes of such a College, being equally suited to the purposes of general agriculture, and all the varieties of fruit culture. The foregoing facts and considerations were mentioned as being rare advantages for founding the proposed Industrial College at Blue Anchor.

Mr. Peabody said he had been to other places in New Jersey, and considering the objects had in view by the promoters of the Blue Anchor Land Improvement Company, he felt it was the spot to which the attention of Spiritualists should be directed. He expressed gratification should he visit the place. These sentiments were unanimously concurred in.

The next question was answered affirmatively, without discussion.

Question five was answered by a statement from Dr. Haskell, confirmed by others, that the present wants of the Company, and the sale of a sufficient amount of its stock, to enable the Company to meet current expenses for improvements and pay some debts about falling due, and also to meet its next payment for land due in June next.

The friends of the objects contemplated and of Progress, are invited to buy the Company's stock on the same terms with the original stockholders, and thus, while they insure the success of the scheme, share the profits of the same. Or in case there are those who should prefer to buy their estates and own them separately from the Company, an arrangement is made whereby they may pay for their lands at once, and obtain a clear deed therefor, directly from the original owners of the estate, free from all contingencies of the Company's enterprise.

These advantages, together with those of soil, climate, proximity to markets, and the advantages offered for developing the diversified interests necessary to a prosperous community, it was unanimously agreed, that the Blue Anchor Land Improvement Company offers advantages for building up a thriving and progressive settlement, beyond those of any similar enterprise known to the members of the Convention.

It would be further stated, that there are on the Company's land abundant clay, both for brick-making and earthenware, and sand for glass-making—there being live glass factories in the near neighborhood. There is also a new saw-mill on the land, and a large and small mill, and good mill seats in the immediate neighborhood, suitable for manufacturing purposes.

The sixth question was briefly discussed and answered affirmatively, and the question seven was considered answered by the action of the Convention, as above recorded.

The Convention, after agreeing to request the publication of its proceedings in the BANNER OF LIGHT and the SPIRITUALIST, adjourned.

JOHN ORVIS, Secretary.

THINGS AS I SEE THEM.

BY LOIS WALSHBROOKER.

GETTING RICH.

"—is getting rich, I heard her say that she had saved a hundred dollars the past year; but she needn't think that she will make anything out of us, coming here and trying to organize." Now what were the facts in the case? Why simply this: the speaker above referred to had spent over three years laboring assiduously with tongue, pen and fingers, and two years of that time had had no one but herself to provide for, had earned with her needle more than the above sum, and because she had saved one hundred dollars, why, "she was getting rich—she was working for money, and not for the cause;" while the family of which the lady was a member who made the above remark, were in possession of property that paid over one hundred dollars taxes. And more than this, this same speaker could have commanded a good salary in other departments of labor, with a steady home and sure pay, but she felt that "if I could not get rich on this gospel"—this good news of great joy, that the angels are flying through the midst of heaven to demonstrate to this generation. And so she went forth, sowing in weakness and tears, trusting in the future that bringeth the harvest.

But the lady above referred to could not know all this. She was kind and loving in her nature, and would not willingly wrong any of God's creatures. The lame, the sick, the blind and the insane were taken in and cared for by her motherly heart and hands. Oh, no, she did not mean to judge wrongfully! but the landmarks of superstition had not been eradicated from her heart, from the fact that she did not know they were there. She had imbibed the idea that a Christian—that is, a true spiritual teacher—should have a grand contempt for money; should not mean to judge wrongfully! but the landmarks of superstition had not been eradicated from her heart, from the fact that she did not know they were there. She had imbibed the idea that a Christian—that is, a true spiritual teacher—should have a grand contempt for money; should not mean to judge wrongfully! but the landmarks of superstition had not been eradicated from her heart, from the fact that she did not know they were there. 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by the wayside, from which abundant fruit may spring up in the establishment at once, in all sections of the land, of these Lyceums. You will never regret it, be assured. What society now blessed with a Lyceum could, under any consideration, be induced to part with it? All spiritual associations prosper after Lyceums are established among them; therefore if you desire to thrive as a society; to prosper as a brotherhood; to do good among your fellow men; to gradually instill into their minds a knowledge of the blessed truths you yourself profess, establish these schools in your midst, and great will be your success, not perhaps so very palpable at first, but in the end prosperity will assuredly crown your efforts.

Brother S. C. Hayford is now prepared to aid in the foundation of these schools wherever his services may be required. He was an eye-witness to the establishment and subsequent workings of our Lyceum here, and is fully prepared to give all the requisite assistance and advice. Therefore all associations, societies, etc., that desire to be participants in this grand and glorious work for the redemption of the rising generation from the thralldom of old dogmatic theology, and the shackles of bigotry, error and superstition, those shackles which were so difficult for many of us to loosen and break—let all such at once arouse themselves to the importance of this great work, giving liberally both of time and means for the attainment of this rich blessing to the community in which they may reside, and God send to the world.

Newark, N. J., Feb. 28th, 1867.

The Test Trial between Miss Ellis and Von Vleck.

The trial between Laura V. Ellis and Von Vleck has come off, and, as many far and near are sending letters of inquiry as to the result, I forward a report for publication.

It may be well to state that the original challenge was not accepted by Mr. Von Vleck, but a proposition of his substituted, which was, that, if successful, he should receive the proceeds of the entertainment. The parties appeared at the appointed time, and at half-past seven o'clock the hall was filled. A committee of three were selected, none of them favorably disposed to cabinet manifestations, who were to see that both parties were tied alike, and that the same things were done by Von Vleck on the stage as in the cabinet through Miss Ellis, he to be allowed double the time taken in the cabinet. Two chairs had been built for the occasion, as near alike as the size of the two occupants would admit, and, previous to the exhibition, Mr. Von Vleck entered the hall, examined the chairs, and expressed himself as perfectly satisfied with the arrangements. At the appointed hour Miss Ellis was securely tied into one of the chairs, placed in the cabinet, a strip of cloth placed loosely around her neck, the cabinet door closed, and the request made that the cloth be tied in a square knot to her throat. This was done three times, the time of doing it varying from two and one-half minutes to one minute and ten seconds.

Mr. Von Vleck was then tied in the same manner, and requested to perform the same feat. His first effort was unsuccessful, but the second and third time he succeeded in tying the knot inside of the time allowed him.

A finger ring was then placed upon Miss Ellis's thumb, the door closed, and the request made that it be carried to her mouth. This was done three times in from ten to twenty seconds.

Mr. Von Vleck was then given the ring, but failed to reach his mouth with it in every attempt.

The committee deeming the object for which they were selected accomplished in the failure of Mr. Von Vleck, so reported, and the meeting closed.

Willimantic, Conn., March 2, 1867.

Miss Laura V. Ellis gave a free entertainment at Bassett Hall, in this place, this evening. After being tied in the usual way with strips of cloth, the knots were sewed through and through, and then the ends of the cloth sewed strongly to her dress sleeves, after which she was firmly secured in the cabinet, when the following manifestations were given: A string tied around her neck in a square knot in six seconds; a string tied around the waist in four seconds; repeated twice, once in four seconds, and once in three; tied around back of her neck in eight seconds; front of her neck, fifteen seconds; repeated in fourteen seconds; untied from front of neck in three seconds; bell rung in two seconds; repeated in four seconds; loud raps with stick in two seconds; repeated in one second; stick thrust through the aperture of the cabinet fourteen inches, and afterward thrown ten feet from the cabinet; playing on the tambourine in one second; playing on the trombone in one second; also singing, and keeping time with the trombone; drumming, whistling, and keeping time with the jews-harp, and other instruments; besides many other and varied manifestations. Her hands were then untied and extended horizontally, and tied to staples, so that by turning the hands toward the head, which was fastened back to the cabinet, the nearest they could come to the ends of the knot was twelve inches. The knot was untied the first time in thirty seconds, and the second time in twenty seconds.

The whole was done under the closest scrutiny of a committee of three, neither of whom could detect the slightest evidence of collusion during the whole entertainment. Her hands were repeatedly examined during the whole time of the entertainment, and found in the same condition as when first tied. No show of any effort on her part could be by the closest scrutiny be detected, and all unprejudiced minds were satisfied that the manifestations were produced by some power outside of Miss Ellis. Respectfully yours,

L. J. FULLER.

Willimantic, Conn., Feb. 23, 1867.

Note from Dr. Coonley.

Got home Sunday evening; weather warm; no snow here; folks are plowing, and have commenced gardening; what a contrast between this and Massachusetts!

The meetings at Morrisania were more largely attended than formerly. By an oversight of the manager of the meetings at Newark, Bro. A. J. Davis being engaged with the Children's Lyceum there, was announced instead of your humble servant; but it was well as it enabled us to stop over at New Brunswick, where we seemed to very profitably entertain two very large and appreciative audiences, at 3 and 7 P. M., in Greer's large hall, and at 5 P. M. we officiated at the funeral services of Leo, infant son of Mr. and Mrs. H. B. Marsh, being the first services of the kind held in New Brunswick. Their large rooms were crowded, many being unable to gain admittance. We were told that the new ideas and formulae left feelings of aspiration seldom so deeply thrilling an audience.

Yours truly, L. K. COONLEY.

Vineland, N. J., Feb. 27, 1867.

The Military Reconstruction Bill passed both branches of Congress, and has become a law.

Banner of Light.

BOSTON, SATURDAY, MARCH 16, 1867.

OFFICE 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, CHARLES H. CROWELL.

LUTHER COLBY, EDITOR.

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

SPiritualism is based on the cardinal fact of spirit-communication and influx; it is the effort to discover 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, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of 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 Marriage Relation.

We published in the BANNER of the 2d inst., the full report of a lecture by Mrs. Emma Hardinge at Dodworth's Hall, New York, on the subject of the Marriage Relation. None of our readers can have pursued that discourse with thoughtful attention, without confessing in their thoughts that the sum and substance, the philosophy and the practice, the right and the wrong of the whole subject, was fairly brought together and most impressively presented in that inspirational effort of the eloquent lecturer. It was a discourse to leave a profound impression on the popular heart and mind. What was faulty before marriage is entered upon, what was almost past remedy afterwards, how to prepare ourselves for entering properly on this most interesting and important of human relations, how to discipline our natures for the best possible discharge of duty under it, in what way we may exalt, enrich and enlarge that state to which Nature and the instincts of the human heart draw us with mysterious power—all these points, besides many more of scarcely less interest, were duly set forth and fully treated in the course of the lecture; and it is for this reason, as well as for the other one that the discourse was at the direct suggestion of the invisible intelligences that continually surround her, that we pronounced it one which no truly thoughtful, aspiring and progressive mind could well afford to forego the careful reading of.

We do indeed hold it to be a matter for general and sincere congratulation, that this matter of the marriage relation is getting the free discussion it has always merited, but from which a faulty, if not vicious, system of education has until now compelled the press, the pulpit, and the lecturer and essayist to abstain. Now the false notion of delicacy and propriety, under which was covered up corrupt sentiments, filthy passions, and abominable practices, has fortunately been cleared away, and the bugs and beetles and spiders that harbored beneath are crawling and running back to their holes in the ground. It is high time the healthy sunlight was let in upon the whole subject. And it has at length been done, not because the sunlight was by any means to be preferred by those who have hitherto usurped control of society and its debates, but because the evils growing out of nothing but the vigorous suppression of these debates have culminated in an exhibition such as society itself refuses to endure any longer in silence. The applications to the Courts for legal divorce, the separations by agreement, the breaking up of family circles, the woes entailed upon the coming generation by this laxity of the marriage relation, the disclosure of the melancholy truth that in so many, many instances it is entered upon ignorantly, passionately, selfishly, and without reflection or purpose or hope or aim, all these things press it upon the popular consciousness with a painful urgency, that there is need of immediate reparation of wrongs by which the entire fabric of society is so grievously afflicted.

The press is taking up this great subject, in one form and another and on one side and another, from time to time, and bringing to it such illustrations as the advancing experience of the age so plentifully suggests. Here and there the pulpit takes it up, carefully however, and with intent rather to smother the whole subject with the patent morals of a church creed than to hold it up for the instruction and advantage of the community. But whether press or priest assent or refuse, cooperate or criticize, it is a subject too intimately related to the spiritual as well as the physical welfare of the race to be ignored, postponed, smoothed over, or dismissed with deprecatory, but well-meaning phrases. Rhetoric and homily are entirely inapplicable to the case. What is demanded is firm and vigorous treatment; and that it is now likely to get from those mainly capable of bestowing it as it is called for. If editors and clergymen think it harmful to touch a subject of such importance as it deserves, science and the courts will take it up and press it upon the popular mind with all the more singleness of purpose and efficiency. There is, in fact, no way of getting around a question that must be got over. This happens to be, too, one of those fundamental matters that has to be taken hold of in time, when it is discovered to go wrong, from the fact that upon it, as a firm abutment, rests the whole structure of the social state.

In speaking of marriage, it is essential that it be impressed deeply on the minds of all that it should never be treated as a lottery, to go by luck; it is a relation that will forever disappoint, even if it does not curse, those who enter upon it in disregard of the law that runs through it from beginning to end. The physical demands obedience to certain preparatory rules, respect for rigid inhibitions, and the regular development, training and harmonious adjustment of systems which are but the pledge and promise of the race that is to be. The spiritual no less—nay, much more—requires such a clear, calm and complete comprehension of the relation, in its beginning, its progress, and its consequences, as is rarely sought to be acquired as yet, but which must certainly be possessed of before marriage can in a true sense become what it really is in intent, a divine institution. If it is a fearful thing, as some one none too strongly states it, to gain a friend, it is far more so to marry one's self to another. In the latter case, it is all to all, soul to soul. One nature knits with another. To attempt such a process forcibly would be hardly more blameworthy and mistaken than to enter on it ignorantly or under the blind influence of temporary passion. Sordidness may be set down as worse than all. Convenience and comfort may be discussed more readily than either of the others. The single fact is, that marriage is as divinely ordered as was our own creation. If we would most perfectly develop our natures in this sphere, we should not hesitate to enter on the relation. But we be to us if we do not perform that office aright. The laws of God will not be broken, and outraged, with impunity. Here is an opportunity furnished us to add incalculably to the happiness and har-

mony of life; and we misuse and scout it as if we were at liberty to defame and oppose even our highest benefactions. The penalties of the law, however, are fast performing the work of the reformer.

Help the Sufferers.

The poor nearest us deserve our first attention. Not many weeks ago, we received a letter from a young woman at the West, reciting the details of a condition of destitution and suffering in her father's and mother's family, of which she was still a member, that made the heart beat more quickly in their perusal. She and they all were believers in the religion of Spiritualism, and had read the BANNER up to that time weekly, it having been furnished to them free of expense; but she wrote to tell us, which she did in the most plaintive terms, that they would be deprived of its future companionship and comfort unless we felt able and willing to give them the subscription price for another year. Freely have we received ourselves, as our first thought, and freely ought we to give. Satisfied of the genuineness of the whole matter, and knowing that time was not to be lost in sending relief, we at once despatched word to her that the BANNER would visit their home for another year without cost, and that it was a source of happiness to us that we were allowed to do even that much to alleviate their condition. In response to the sad story of poverty and positive want which she sent to us, we likewise enclosed some money, which was received with profuse expressions of gratitude.

The name of this young woman is Hannah S. Carder; and the place of the family's residence is Waynesville, Warren Co., Ohio. She wrote us that the family consisted of her father and mother, herself, and a brother and two sisters. A brother and two sisters had likewise become dwellers in the summer-land. Both of her parents were as helpless as infants; one sister was a mute, and entirely helpless; while one sister, her brother, and herself were left to support and take the personal care of the rest. They are poor and in debt, and denied work and employment, and hence suffer for food almost daily—to quote her own language. She avers that it is in consequence of their belief in Spiritualism that this hard condition of existence is imposed upon them by the community in which they reside.

In answer to the first installment of money which we forwarded the family, we received, as already stated, a deeply feeling letter of thanks, announcing, however, the sad tidings that the sick and weary mother had just left the worn-out tenement she hardly cared to stay in any longer. Our letter, she writes in reply, was read "through blinding tears," but with "hearts overflowing with gratitude." "Our words of comfort," she adds, "came too late for my poor—no, my rich—mother to hear, for her pure and noble spirit was borne away by angel hands to the better shores of the spirit-land." Only the day before, her form was lowered into the grave. The motto of that mother all through her life—which had reached to sixty years—was, "A Kiss for a Blow." On New Year's night, while the family were all gathered around her, she made this remark: "I am only going to stay in this form till spring; and then, when the buds begin to burst, I shall go to gather flowers on the other side."

The circumstances of this case are not at bottom peculiar to the community in which they occurred, because cases of suffering may be found in nearly every community that go unrelieved. But here is an instance of suffering that is next door to starvation itself; and what is more, it is to be found where the people around are rich in resources, have enough to eat and drink, and where the sufferers are eager to work, and for that reason still more unfortunate. Spiritualists profess to sympathize with such suffering, and they make haste to relieve it. Certainly do they, when they discover that the unfortunate ones are of their own faith and religious household. We earnestly commend these deserving people to the kind charity and the free sympathy of all good people around them, and hope it may be long ere in our power to record the welcome fact, that they have been lifted by the ready hands of friendship and love clear out of the depths of that poverty whose suffering for acuteness no human heart is able to measure with expression.

Mrs. Annie Lord Chamberlain.

The numerous friends of this esteemed lady, so well known by the truthful physical manifestations which are given through her mediumship, and who has been very ill for months past, will be pleased to learn that she is now convalescent. During her sickness she was fortunate in finding a home in the hospitable mansion of Col. William H. W. Cushman at Ottawa, Ill., where she could personally receive the kind care and attention of his amiable wife. We have before us a note from Mrs. Chamberlain's complete restoration to health, although she is yet quite feeble, and says her correspondents must not expect answers to their letters just at present; they must allow sufficient time for recuperation. Mrs. Chamberlain was so very low at one time that no earthly aid could help her, and all hopes of her recovery were given up, and her friends were telegraphed to that effect. At this juncture Mrs. Chamberlain was entranced by a spirit-doctor, who gave directions what to do, saying that if strictly followed he could save her. Everything was done, as requested, by willing hearts, with the most gratifying results. All were astonished at her sudden restoration. Mrs. Chamberlain was able to indite a brief note to us herself, in which she wished to be remembered to all friends, with the assurance that they shall hear from her as soon as her strength will permit. She can be addressed care of Col. Cushman, as above. We presume she will resume her sances as soon as sufficiently recovered.

The Radical Lectures.

Rev. Samuel Johnson, of Salem, gave the sixth of the course, before the Parker Fraternity, Sunday evening. His theme was "The Spiritual Promise of America." Mr. Johnson is gifted with fine oratorical powers, and has few superiors as an interesting speaker. It was easy to perceive from the tenor of his remarks that he had completely thrown off the cloak of old theology, creeds, dogmas, and all soul hamperings, and now stands forth a free man. In his discourse he defined the true quality of religion and the proper study of religious effort, and referred at length to the legacies that Christianity has inherited from the mythological ideas of religion as they flowed down through the Roman and Grecian forms of religion. He then spoke of America as the result of the civilizations, and as being prepared for the highest form of moral and spiritual ideas. She is the child of the nations, lifted up by God as a sign for others—a virgin continent evoking afresh all that the Old World ever inherited. In closing, he was very eloquent in his remarks upon the American scale of movement in all the great arenas of her progress, giving at considerable length his own political ideas as to what he considered the spiritual promise of America.

Rev. Dr. Bartol's Position.

Sunday forenoon, Dr. Bartol delivered before his Society in the "West Church," a discourse in which he explained the position which he occupies in regard to the new movement among the Unitarian fraternity, from which, it is well known, he has kept aloof. The good man's soul is too much enlightened by the fundamental truths on which Spiritualists rely, to be hampered by the stringent creeds and worthless dogmas which prevail in strict Church organizations. While professing his belief in the doctrine of Unitarianism, in accordance with the historic precedents furnished him by the pastors who have occupied the pulpit of the West Church since 1737, which embrace the names of Hooper, Mayhew, Howard and Lowell, he is unwilling to enter any sectarian association whose dicta he would be called upon to assent to, and which might endanger the freedom of a pulpit which had never been trammelled by direct or indirect affiliation with any body which sought to regulate the expression of its preachers. While claiming the broadest fellowship in the promotion of all good works, and pointing with pride to generous contributions which his congregation have always given in support of the ministry at large, etc., Dr. Bartol said that if the position which he occupied, and for which he had been denounced by those outside of his Church, was one which did not meet the approval of his hearers, he would release them from all obligations and seek elsewhere to do the work which he might find for his hands to perform. As he has completed the thirtieth year of his ministry, he reviewed the past in a most eloquent manner; but the main object of this very remarkable discourse, which occupied over an hour, was to define his position, which is indorsed, we believe, with almost unanimity by his parishioners. Dr. Bartol is a most amiable and excellent man, beloved and respected by every one who has the pleasure of his acquaintance.

The series of radical lectures now being delivered in this city, disclosed the striking fact that a very large number of ministers are withdrawing from the bands of Old Theology, and are seeking a more congenial atmosphere, where their souls can expand. And it is self-evident, also, that the light which Spiritualism has shed upon the world is the cause of this wholesome growth of liberalism among those who hold the position of spiritual teachers of the people. But in this respect the people seem to have received and embraced the truths of Spiritualism first; and have reversed the order of teaching in most instances.

The Recent Suicide of a Lad in Lawrence.

The Lawrence Sentinel has the following particulars concerning the suicide of Fred A. Colby, in the pastor's room of the Freewill Baptist Church in that city:

"It appears that the boy met, about noon, a young school girl with whom he had been much associated of late; he seemed sad and down-spirited, and told her she would not see much more of him; she asked him what was the matter, and after pressing him for some time for an explanation, he told her to call at the church after dinner and he would tell her. About one o'clock she called at the church with another girl, and found him lying on the floor in the pastor's room, with a pistol at his side; he was quite dead. Young Colby was about fifteen years of age. He had of late taken a strong interest in the religious movement at the church, where the sad affair happened, and at his request the pastor held a series of young men's prayer meetings, one of which was to be held that evening. His father, Mr. Wm. W. Colby, is a deacon of the church and a respected citizen."

Supposing that this boy "had of late taken a strong interest in" Spiritualism, and "at his request" a medium had held a series of "circles," "one of which was to be held that evening," when would the condemnation of every person who was inclined toward the subject of spirit communion have ceased, and by what continent would it have been limited? But this was a "Freewill Baptist Church," and popular religion, and no hand is raised; no word is uttered. Further comment is unnecessary. Our readers can make their own.

A Revival in Cambridgeport.

A few weeks ago the Spiritualists of Cambridgeport opened Washington Hall for the purpose of having the spiritual philosophy elucidated by a series of lectures from different speakers. For several Sundays past Dr. Wm. B. White, of this city, the well known clairvoyant and electric physician, has been speaking there, and created such an interest as to cram the hall to overflowing. The Doctor, as those who know him are aware, is a most supple instrument for spirit control, and his development in this respect is truly remarkable. On the above occasions, while entranced, he addressed the audiences at some length, and then gave the listeners an opportunity to ask any questions they wished answered. Then he spoke to them in three or four foreign languages. Several disciples of Harvard were present, and attended to the correct rendering of the Greek, Spanish, etc. This created great excitement, as the Doctor in his normal condition can only speak his native tongue. May success attend these efforts of Dr. White. He may yet be heard within the walls of old Harvard University.

Mrs. Emma Hardinge.

On her way to St. Louis Mrs. Hardinge stopped a few days at Corry, Pa., where she delivered a course of four lectures. The Telegraph says: "This lady, who has been recognized for some years past as one of the most powerful and able advocates of Spiritualism, concluded on Sunday evening last a course of four lectures at the Academy of Music in this city. She possesses in a remarkable degree the faculty of interesting and enchainment of an audience. In expression and choice of language we have seldom seen her exceeded. Her discourses seem to be characterized by an absence of acrimony and vindictiveness against the opposers of her belief. She seems to speak of them more in terms of gentle reproach than otherwise; is evidently sincere in what she utters, and seems impressed with a firm conviction of its truth. She expressed the opinion that Spiritualism was a glorious truth; would surely stand and accomplish its intended mission. If false, as represented, it surely deserved to fall." Mrs. Hardinge will speak in St. Louis through March and April.

P. B. Randolph.

Dr. Randolph delivered an address on Temperance in Music Hall in this city, on Sunday evening, March 31. He designated his subject as "The Bum Fiend." After giving a physiological description of the human body and the effects of strong drink upon it, he applied the facts elicited to the vexed question of license versus prohibition, and gave startling pictures of the awful effects and consequences of a too frequent indulgence in the flowing bowl. He held the close attention of his audience to the close of his long address.

New Publications.

WOODBURN GRANGE. By William Howitt. Philadelphia: T. B. Peterson & Brothers. For sale in Boston by William White & Co.

That a man seventy-two years old, as the venerable William Howitt is, should fall to and write a capital novel, abounding in dramatic scenes, stirring incidents, lively and impressive characterization and charming descriptions of the country and country life, is as delightful a fact for readers and writers to consider almost as the work itself that has been performed. Mr. Howitt shows the vigor and fire of forty in these swiftly moving and everywhere bright pages. How crowded they are with suggestions of health, ruddy and rosy; of a personal love for what is fresh and true in rural life; for simple manners, true characters, and pleasant scenes! We must candidly declare "Woodburn Grange" one of the best books the author has written, seventy-two years old though he be.

His sketches both of scenery and locality show him to be perfectly familiar with what he has described. The same wood paths, and dells, and green lanes, and shaded roads that he describes in this book, he has himself traversed and knows, like a boy, by heart. In fact, he has located his story among scenes that have been entered into his personal experience, and constituted a material part of his being as it matured and developed. His purpose is to set off in most effective contrast the two extremes of English country life in these latter days, and to this end he introduces a very much decayed specimen of aristocracy, Sir Roger de Rockville, with the rising son of a poor laborer, who is maturing into an intelligent, active, and influential manhood. The opposing characters are drawn with mastery skill and force. Each will make an indelible impression on the reader. The "man-trap" barbarism of nobleman's preserves is made a very effective point for a passage. So is the conduct of the imbecile old baronet, who spends his nights and days in fear, watching against apprehended poachers on his preserves. Some of the incidents furnish the author excellent opportunities to show that he is still as hale and hearty as an author as he was twenty years and more ago. We admire to see such fine preservation of all the faculties, such perfect health and vigor of mind and body into the very remotest confines of old age.

William Howitt is a devoted believer in the Religion of Spiritualism, as his writings abundantly attest. In this latest volume he demonstrates his faith in the most striking manner. His pages, indeed, are full of illustrations of it; but some of these, and no small number, either, are given up to a practical exposition, through the instrumentality of characters and situations, of our exalted belief and profession. Spiritualists throughout the United States will be eager to peruse a first-rate fiction by so illustrious an author, which rests on their faith as its most enduring buttress. Sargent's "Peculiar" went very far to gratify them in this respect. Trowbridge's "Lucy Arlyn" was only a fling, with timidity, doubt, and meanness—if we may be pardoned the use of the word—in it. Howitt comes up fresh to the preaching of what he believes, and writes with the fervor and inspiration of a genuine and instinctive Spiritualist, not bent on saving his reputation or making the most money.

"Woodburn Grange" must sell in this country by tens of thousands, and sell at once.

THE PAPACY: Its Historic Origin and Primitive Relations with the Eastern Churches. By the Abbe Guettee, D. D. Translated from the French. New York: Carleton.

An introduction to this book, by Bishop Cox, of Western New York, and a Biographical notice of the author, let the reader at once into its character and purpose. The author is a French clergyman, reared in the communion of Rome; but he has been placed "under the ban" because he does not hold to the same views with the Jesuits. Step by step they have driven him out of the Church of Rome into the Greek Church. In this book he aims to give a historical and philosophical account of the rule of the Popes, illustrating his subject as he passes on with plentiful biographical touches. Now, when so much is said and written about the Papacy and the Eastern Question, it seems peculiarly apt that a work of this character should be offered to help the general reader to a more full and comprehensive understanding of both.

Geo. H. Moore, Librarian of the New York Historical Society, publishes from the pages of the Historical Magazine a reply to certain strictures contained in a Boston Daily, on his "History of Slavery in Massachusetts." They are styled "Additional Notes." It is searching and biting, and deserves reading by such as believe the Fathers were saints above other men in Massachusetts.

THE EVERLASTING CHURCH, as represented in the remarkable manuscript entitled "Inter-course with Angels," is the name of a stout pamphlet, printed from the manuscript of James Johnson. It is Swedenborgian, that is, spiritual in its views, and aims to disseminate the truths of that form of faith.

THE REPORTS OF THE DIRECTORS AND SUPERINTENDENTS OF THE WASHINGTONIAN HOME are just out for the year 1866, and make a most interesting and instructive account of the good which such an Institution is capable of doing. The pamphlet is printed in neat form by Wright & Potter.

SCHOOL DAY DIALOGUES. Compiled by Alexander Clark. Philadelphia: J. W. Doughaday & Co.

This is a neat collection of dialogues for boys and girls, selected from approved authors, and adapted to school day uses. They are happily selected and arranged, and will meet a general want. For sale by A. Williams & Co.

We have from Collins, Philadelphia, a very neat little pamphlet entitled "A MESSAGE OF LOVE FROM A MOTHER IN HEAVEN TO HER CHILDREN ON EARTH." The same was conveyed through the inspired mediumship of John C. Grinnell, of Newport, Rhode Island, during the autumn of last year. The publisher is our friend, Thomas B. Hazard, Esq., who wrote down the message originally.

We have received from B. B. Russell & Co., 35 Cornhill, Boston, a very handsome lithograph of Hon. Joseph S. Pond, President of the Massachusetts Senate in '65 and '66, from a photograph by Black & Case. It is most faithfully done, and is a decided ornament for any wall. Its execution reflects the highest credit on the publishers, whose work of this kind is not surpassed by that of any others in the country.

A DECLARATION OF FAITH in the Doctrine of Spiritual Christianity according to the internal sense of the word, as the same is explained in the writings of E. Swedenborg, by A. J. LeOra, London: O. P. Alvey, 38 Bloomsbury street, W. O. is the title of a little pamphlet, at present only explains the contents.

Personal.

J. M. Peebles will lecture before the Ebbitt Hall Society of Spiritualists, New York, the balance of this month.

George Herbert Thompson, son of George Thompson, the English Abolitionist, at present in this country, died at the residence of his father, Kensington Park, London, on the 9th of February. The deceased was born in Roxbury, Mass., on the 6th of December, 1834, during Mr. Thompson's first visit to the United States.

Longfellow is now busily engaged in revising the proofs of his translation of Dante, which will not be given to the public for several months, as the revision is scrupulously minute. Longfellow has just turned his sixtieth year.

Bayard Taylor, who has just sailed for Europe, intends to write another novel during his visit there.

Solomon Johnson, the colored man who has been appointed to a first class clerkship in the Treasury Department, was educated at Oberlin College, and is said to be very accomplished.

Mrs. Dall has prepared a book on "The Woman Question," which she will publish as soon as she can procure the means.

Rev. J. F. W. Ware, of Baltimore, has declined the invitation to settle over the First Unitarian Society of Portland, Me.

Parera, the famous singer, and Carl Rosa were married last Tuesday week.

Anna E. Dickenson, it is said, is writing a novel founded on her life, and developing her mission.

Ralph Waldo Emerson is creating a great sensation by his lectures in the West.

M. Herz, the pianist, has written a book about this country. It is entitled "Mes Voyages en Amérique."

Prof. Pierce, of Cambridge, has been qualified as Superintendent of the Coast Survey.

Suggestions to Writers.

We find the following hard hit, headed as above, in a late number of the *Boston Transcript*. It is the sharpest irony we ever saw in print. The most arduous and thankless task an editor has to perform is to correct correspondents' illegible manuscripts preparatory to placing them in the hands of the compositor:

"In sending matter to the press, not the least care need be exercised as to the readability of the composition. All such trifles as legibility of orthography, proper structure of sentences, correct punctuation, and the like, need not exercise the attention of the writer a moment. Let it be understood that a compositor is a man of leisure, and that no one of that unhappy class is ever heard to complain of manuscript, the deciphering of which does not keep him standing motionless more than one-half the time he passes at the type. Moreover, a communication is certain to find a place in the columns of the *Transcript* when the first sentence of it is found to contain a practical declaration of war against Lindley Murray and his entire tribe."

The Polygamy of Utah.

In Congress the Judiciary Committee of the House has decided against repealing the law against polygamy, as asked for by the Mormons. They held that the argument of the memorial, if carried to its conclusion, would prevent Congress from prohibiting the things of India from practicing their horrible so-called religious rites if they should ever chance to immigrate to this country. To repeal the law would be to make the affirmative declaration in the name of the people of the United States that polygamy is right. The committee say that they have been unable to learn why the law is not executed, and they declare that judges should be at once removed if they are at fault, and if the cause for the non-enforcement of the law is beyond their reach, the President should interfere and see that the laws are faithfully executed.

A Woman for Consul.

A Washington dispatch states that last November Mrs. Frances Lord Bond, of New York, filed an application for a Consular appointment in the State Department. It had been previously favorably endorsed by the President, and subsequently, when the Senate expressed itself as favorable to the idea of woman's suffrage, the applicant pushed her claims more earnestly. The matter was considered in Cabinet meeting, and the Administration has finally concluded to nominate her for some British port, and will send her name to the Senate as soon as she has prepared herself in accordance with the regulations of the State Department.

Mrs. Bond is more capable of filling such a position than some men who have held those offices in the past.

Quincy.

Mr. John Page sends us an account of the spiritual movements in Quincy during the winter, from which we are pleased to learn that our cause there is in a hopeful condition. Meetings are held regularly every Sunday afternoon and evening. The Children's Lyceum meets at a quarter before two, and is well attended and progressing finely. Among the lecturers who have spoken in Quincy lately were two young mediums, who give great promise for the future. One was Mr. Ophias B. Lynn, of whom we have before spoken; the other was Mrs. Emily A. Newcomb, who made her first appearance on the platform there, and was liked so well that an engagement followed. Lady Roydonland volunteered her services for one Sunday.

Lectures by Miss Doten.

Miss Lizzie Doten will speak again next Sunday afternoon, at quarter before three o'clock, in Mercantile Hall, Summer street.

London Spiritual Magazine.

We have received our package of the February number of this magazine, and can supply customers.

A love for the benefit of the Children's Lyceum of the Independent Society of Spiritualists will be held in Mechanics' Hall, Charlestown, on Tuesday evening, March 19. Bond's Band will furnish the music for dancing. A social time may be expected; and, as the object is a worthy one, we hope the hall will be filled.

Don't fail to read the communications of Abraham Lincoln and Col. Walnwright, in our Message Department. There are several others which will also interest the reader.

The amount to be raised this year for the expenses of Boston is \$6,875,750, or \$1,601,266 more than last year. The principal item of increase is \$600,000 in the State tax, and some of the heaviest items of expenditures are \$330,000 for interest, \$300,000 for soldiers' and sailors' monument, and \$150,000 for schools.

Twenty churches are to be erected in New York this year at an estimated cost of \$4,000,000.

ALL SORTS OF PARAGRAPHS.

The "Poem" sent for publication to the Children's Department is inadmissible.

Mrs. E. A. Kingsbury, the lecturer, is wanted in Springfield. If she will send her address to the care of box 1032, Springfield, Mass., she will learn something to her advantage.

It is said that there are in Maine 14,000,000 of acres of unbroken forest, of which at least 5,000,000 is covered with hemlock timber. Somebody estimates that this latter area would yield 100,000,000 cords of hemlock bark, of which the extract, for tanning purposes, would be worth in the market \$1,600,000,000.

A crinoline manufacturer in Saxony has made, during the last ten years, no less than 863,784,000 hoop skirt springs, or enough to go around the world thirteen times and a half.

The "universal pie fork," invented by Mr. O. F. Thayer, of East Stoughton, Mass., is the most convenient thing for lifting hot pies from ovens, &c., we have seen. Housekeepers give him thanks.

What is the difference between seventeen and seventy? One is careless and happy, the other hairless and cappy.

A clerical gentleman observes that dandling has a tendency to "shrive up all man's moral dignity," and reduces society to a "nonentity." It also affects collar collars!

A minister, in a recent discourse, said that "Harvard appeared to be the only college in this country where no revivals occurred; that for a quarter of a century past there had not been a single revival or conversion in that institution."

A GREAT ORATOR—Elizabeth Cady Stanton lectured before the Brooklyn Entomology last month, on Universal Suffrage. It has often been our privilege to sit upon the Academy of Music platform watching the gifted orator as he wove his magic spell; but never have we been witness of a scene approaching in moral grandeur this occasion. Mrs. Stanton's address. Her power over an intelligent audience is irresistible. Keen as Phillips, majestic as Sumner, elegant as Curtis, tender and womanly as Lucretia Mott, magnetizing a massive logic with the most ethereal graces, her claim to a place among the first of American orators and statesmen, is beyond dispute. Her rightful place is in the Senate.—*The Friend*.

A woman driving a spirited horse in St. Louis was run away with. Being insured against accidents, she was not alarmed a bit, stopped the horse, and came back safe. Her policy running out, she neglected to renew it. Shortly after she was run away with again. Her husband's partner run away with her this time, and she has not come back yet. Do not fail to renew your policy.

What is that which is above all human imperfections, and yet shelters the weakest and wisest as well as the wickedest of all mankind? A hat.

The worst organ-grinder—a hollow tooth that plays the deuce.

Spiritualism has come into this world without invitation, and has come to stay. With my whole being I give it welcome, and will do as best I may its divine work.—*A. T. Foss*.

What air does the young mouse sing to the old mouse, when biting his way through the scenery at the opera? "Hear me gnaw, ma," (Norma.)

The value of the barrels, tin cans and other packages containing petroleum, sent to Europe last year, is estimated at \$100,000,000.

The incense burnt in the Chinese Empire in idol worship is said to cost \$450,000,000 annually.

SPIRITUAL MEETINGS.—We learn that several spiritual meetings have been held in Columbia and vicinity, by Miss Josephine Orr, a celebrated medium—daughter of Dr. Orr, of Chester county. It is said the meetings have been of a very interesting nature, and those who have been in attendance were highly pleased with the developments brought forth.—*Spy, Columbia, Pa.*

Spiritualism in Nebraska.

I published a call for lecturers to come West, some few weeks since, which was responded to by the Rev. Dr. E. Sprague, of Schenectady, N. Y. I thank the good angels that prompted him to take so tedious a journey in mid-winter, all to do us good.

Our City Hall has been crowded to overflowing every evening, although it has rained almost incessantly, and the walking was never so bad. Eager, attentive, startled listeners have sat immovable "neath the peltings of this fearless, able and uncompromising advocate of the cause, and theological chips fly in all directions, hitting whom they may—it matters not, only that the truth be told.

Could we have chosen our speaker from out the grand phalanx of lecturers, we could not have made a selection better suited to the needs of our people.

The Doctor takes the ground that Spiritualism is the religion of God, Nature and the Bible. His arguments are based upon facts, revealing laws most clearly, carrying his hearers as by intuition to the necessary conclusions; his demonstrations are forcible and convincing. Orthodox is stamped, complacent and confounded, Spiritualists enlightened, strengthened and comforted. The unbeliever, drawn by the power of positive conviction, acknowledges it must be so!

I earnestly urge all societies and sections who want lecturers, to lose no time in securing the services of this spiritual battle-axe now while he is in the West.

Any wishing to correspond with the Doctor, can address him in my care at this place.

Mrs. L. F. WHITINGER.

Nebraska City, Feb. 18, 1867.

"Very Terrible."

Some "Bip Van Winkle" has lately awoke from sleep, and reported through the Watchman, having made the wonderful discovery, that a great many believe in Spiritualism; and that it is a devil of the devil, though not as smart a trick as he has usually played in times past. That idea is not original with him if he thinks so, for it was made eighteen hundred years ago against the Saviour.

And if Paul was here now, healing the sick by the laying on of hands, merely touching a handkerchief, (see Acts xix: 11-12) he would be called the devil's own by the Pharisees of today.

How long would the salamander creeds survive if the devil should withdraw from the firm, and refuse to furnish any more brimstone? How supremely selfish that man is, who, for his bread, will preach an eternal hell, though not believing it himself—and driving many poor souls to insanity.

A New Work on Spiritualism.

Mrs. Emma Hardinge will be glad to receive any well-attested facts, phenomena, mediumistic experiences, or other records connected with the history of American Spiritualism, to complete her projected work on this subject. Any such contributions will be carried by Mrs. Hardinge to Europe, where her work will be written; but those who may be willing to lend her printed matter or MSS. for reference, or extracts, can receive them back within two years from the present date. Mrs. Hardinge starts for Europe in July. Those who are willing, therefore, to aid in this matter, will please send in their contributions as soon as possible. Address, after February, care of Thomas Banney, Esq., 20 Federal street, Boston; up to then, 8 Fourth Avenue, New York.

New York Department.

BANNER OF LIGHT BRANCH OFFICE,
544 BROADWAY.

WARREN CHASE, AGENT.

A. J. Davis's Works, and Others.
For \$25.00 we will put up and deliver to express, or as ordered, a complete set of the works of A. J. Davis, comprising twenty volumes, three of which are pamphlets. The works will make a good and substantial library of our literature. Divine Revelations, which is a book of great value, and a life of Thomas Paine, for \$1.00, can be had here—not the one Mrs. Walsworth complains of.

Dr. Hadden's Family Medicines are for sale at our Office, 544 Broadway, New York, used several years, and recommended by Warren Chase. Also, the Neutrophic Medium, recommended by Dr. Newton, and selling fast. And last, but not least, Dodd's Service, by Dr. H. H. Storer, and fast gaining a reputation as a cure for disease of the nerves, which are so common in our nervous country.

Spiritualism.

Cheering words come over the water of the spread and progress of Spiritualism in Europe. The Davenport and others have been very successful, and kindly treated by the best classes in European society, on which our cause mainly depends in the old country, for there the masses of the people are too busy and too poor to look after new religious truths. They can buy the old doctrines cheaper, and have no time to examine the new; but the rich are more at leisure, and more independent of the church, and can afford to examine, and they do; hence the difference between that country and ours. Here the rich are most busy of any, and few of them have time to look after spiritual matters. They leave it to the priests, and can better afford to pay a priest for the religion they need than to look it up for themselves; but the middle classes—which in this country are the basis of its intelligence and the spinal column of our whole system, social, political and religious—are more at leisure, more honest, and more intelligent, and it is among these that we find most of our Spiritualists, and from them we derive our strength and support.

The aristocracy of Europe and true democracy of America can, do, and will rule the world; and it is in these classes the new heaven is at work. Of what consequence to us is the opinion of P. T. Barnum, who can see more money value and importance in a monkey or snake, than in an angel, or the spirit of his mother? Of what consequence is the opinion of reporters for the Herald, or Times, or World, on a subject in which there is no money for them? A horse race or fist fight is better material for their pens and papers. To them religion is only formal ceremonies, and we have none.

New York Medical College for Women.

We regretted exceedingly our inability to attend the commencement exercises of the New York Medical College for Women, which took place at Steinway Hall, Friday evening, March 1st, when our distinguished and able co-laborer, Prof. F. L. H. Willis, delivered the address. This is one of the movements in the right direction, and deserves the notice, the sympathy and assistance of every reformer and friend of human progress, and the equal rights and equal justice to woman. The following extract of the Tribune's notice of the meeting, is worthy of a further extension to our readers:

"The choir of Dr. Osgood's church supplied the music for the evening, and after an anthem, prayer, and report of the Dean, Mrs. C. S. Lozier, M. D., the following graduates received diplomas at the hand of the Rev. Dr. Burdard, President for the evening: Mrs. Alice J. Campbell, Mrs. Jennie R. C. Davis, Mrs. Mary H. Dunbar, Mrs. Gertrude Hammond, Mrs. N. M. Miller, Mrs. Susan P. Platt, Miss E. J. Pierce, and Mrs. Orsena Fowler Smith of New York, and Mrs. Emily H. Storr of Canada.

The address was made by Prof. Willis, of the Faculty. Fourteen hundred years ago, said a woman, giving scope to her womanly nature, devoted herself to the healing art, winning for herself not only fame and honor, but martyrdom as well. From that time to this woman has given proof of her ability to walk the paths which custom has made for men, and the speaker, who had been a woman, gave scope to her womanly nature, devoted herself to the healing art, winning for herself not only fame and honor, but martyrdom as well. From that time to this woman has given proof of her ability to walk the paths which custom has made for men, and the speaker, who had been a woman, gave scope to her womanly nature, devoted herself to the healing art, winning for herself not only fame and honor, but martyrdom as well. 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Mediums in Boston.

J. M. PEEBLES.....EDITOR.

DETROIT, MICH.

Aleida Wilhelm, in a well written letter before us, confirms what we had previously heard of the present position and future prospects of Spiritualism in that city. Our sister has there spoken some three months, to increasing and deeply interested audiences. *She ever feeds her listeners with spiritual bread from heaven, and inspires them to seek and drink from the fountain of eternal life. The truth is progressing in Detroit; and yet comparatively a few have to bear the financial burden. Why is this? Why must those in just the most comfortable circumstances be forced to pay not merely for their own, but to a good de-*

Home at Last---Lucy B. Crane.
This mother in our spiritual Israel, ripened by the diverse experiences of life, left for that higher existence the 16th of January, in Lansing, Michigan, in the sixty-fifth year of her age, leaving a family of ten children. Naturally of a religious tendency of mind, she became a Spiritualist long before the advent of modern Spiritualism. In fact, she talked and walked with spirits full thirty years ago. The church, though acknowledging her life to be exceedingly true and exemplary, thought her at times mentally unbalanced. So

J. D. HASOALL, M. D., will answer calls to lecture in Wisconsin. Address, Waterloo, Wis.

D. H. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammononton, N. J.

J. HACKER, Portland, Me.

Mr. Middlebrook, May 19 and 26; Mrs. Emma Hardinge during June. Mrs. Martha P. Jacobs, Cor. Sec.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualists hold meetings regularly every Sunday at Fallon's New Hall, to wit: Free Conference in the forenoon at 11 o'clock; Progressive Lyceum meets in the afternoon at 3 o'clock; Con-

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