

BANNER LIGHT.



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NO. 21.

Written for the Banner of Light. A MORNING IDYL.

BY AMANDA T. JONES.

My cottage-roof with flickering green is draped—
Whose sun-drawn tides, in haste to reach the
light,
Have burst their viny channels, whence escaped
They roll their gold and scarlet into sight.
Oh tendrils rich with bloom,
Sail in on fragrant airs and grace my curtained
room!

How tenderly they live—these underlings!
Lo, on the new-rose brier an oriole-guest,
Wing-weary, flutters down and sings and sings
As if all Heaven were in his little breast.
Ah, sweet and very sweet!
Till on, rare morning-voice, the silence still de-
feat.

But he is dead!—my friend, who made the earth
Yield me all rays of light and life;
Who fed with laughter sweet Life's morning
mirth;
Who filled my cup with dripping honey clear;
Who made all pleasures mine—
The hearth, the green-roofed hall, and Love's
white lamp to shine.

He lies upon the trestle, calm as Fate—
But not the less burn red, thou clinging vine;
His lips move not—their music died of late—
Yet keep the brier, thou bird, astray with thine.
Be glad, oh world, and fair!
So shall his loving soul awhile its flight forbear.

Cast by the trailing sheet that hides the dead,
Low sleeps the boy who bears his honored
name;
The yellow ringlets blown about his head,
His cheeks a scarlet miracle of flame;
His fallen hands at rest
In drifts of blossoms called to deck the shrouded
breast.

Forgotten purpose: yet how sweet they are!
Such flowers as children love: the creamy phlox,
Fiery nasturtium blooms that flash afar,
And painted-cups and ruby hollyhocks,
And great carnations, red
As if their veins ran rich with blood of summer's
dear.

His tears are spent—my darling, let him sleep!
Soft be his dreaming as the growth of flowers!
Across his curls a shadowy hand will creep
Athrob with purer, finer life than ours.
Oh earth, your joys arraign!
With light and beauty threads this passing soul
detain.

For oh, to feel him gone! some shining way
Whitened with lilies for his wandering feet;
Heaven's rippling rivers dashed in snowy spray,
And every flying breeze with treble weep;
So fair—so far and fair,
Dear Love may softly sink and slumber unaware.

Oh, wrong him not, poor heart! since Love alone,
Whose thoughts are all familiar with the sun,
Can face with tranquil eyes that summer-zone,
Where sunk in flowers the spray-white rivers
run.
He draws me while he soars:
My soul, half-sainted, floats and nears seraphic
shores.

Be strong, my soul; for Love is ever strong:
Draw him and all his life of shining days;
Thy tender sighs shall thrill his world of song,
Thy smiles shall light his life-whitened ways.
Behold, all hours we share;
He conscious of the earth, and I of Heaven aware!
Buffalo, N. Y.

Written for the Banner of Light.

LINES.

BY LOUISE M. THOMAS.

Come to me, ye angels bright!
Fill my soul with truth and light;
Help me live my life with might,
Strengthen me to stand for right.

With my fellows let me deal
Justly, and true love reveal;
Anxious for their joy and weal,
Let thy spirit o'er me steal.

In the many cares of life
There is much which causes strife—
Often selfishness is rife,
Sharper edged than sharpest knife.

Angels help us in our need,
May we be in act and deed,
Honest, true and just in need,
Praise we those who us exceed.

Life with never ceasing flow,
Still must come and still must go,
Bringing often sorrow, woe,
To earth's children here below.

But a lesson we may learn,
When the fires of trial burn:
It is then we may discern,
And to higher life-guides turn.

Guides which lead us every day
Up progression's glorious way;
Stop not, nor the truth betray,
Fearing what the bigots say.

If you hold out firm and strong,
There shall come a time, ere long,
When your soul shall join a song
Mid the pure immortal throng.

Heaven help us not to forget
Found in songs of praise, we'll see,
God demands of you and me
Usefulness—that's his decree.

THE DIVINITY OF CHRIST.

The points in the discussion upon the above im-
portant subject that has been going on in these
columns of late between a spirit in the form
("Justice") and a spirit out of the form, (Dr.
Chauncy), not being very satisfactory to us,
either pro or con, we, at a private circle held in
this office, Jan. 20th, requested one of our im-
mediate spirit friends, Dr. Rufus Kittredge, (through
the mediumship of Mr. C. H. Crowell,) to give
his and his associates' ideas upon the divinity of
the Nazarene, independent of the parties quoted
above. He readily consented, and we place the re-
sult before our readers, *verbatim et litteratim*.

THE DIVINITY OF JESUS THE CHRIST.

We do not purpose this morning to question the
divinity of Jesus any further than we trust we
shall be able to show that he is divine as all other
men are divine, that he is God as all other men
may become gods, or are in themselves gods eter-
nally.

In order to give a more correct understanding
of the subject under consideration, and to enable
those who may read the same to draw correct
conclusions, we shall be compelled to speak to
you somewhat of the soul—the human soul—that
portion of the universe that has thus far defied
the comprehension of all individuals; that which
is, and has ever been, in its varying conditions,
considered past finding out; that, and the needs
which pertain to it, having in the past absorbed a
very large share of attention from those who have
at all considered the philosophy of life. We
have said to you before—and we have no reason
this morning to dissent from that saying—that
the human soul is immortal. By immortal, we
mean, in plain and unmistakable terms, to state
that it is eternal—never had beginning, and con-
sequently it can have no end. We are speaking of
the human soul—we do not wish to be misun-
derstood—no little class of human souls that occupy
high positions, who have been favored by nature,
by circumstances, or by the more seemingly lenient
hand of Providence, but all that vast con-
course of human souls that defy enumeration,
that are numberless as the grains of sand on the
seashore. We have also told you, at the same
time, that all souls are divine; that all souls are
in themselves perfect; that all souls are in their
attributes and possibilities infinite, and that in
their capacities they are measureless. We have
also told you that whatever the soul demands,
the infinite resources of nature, the boundless
and far-reaching storehouse of the infinite spirit of
the universe contains, and in sufficiency to an-
swer all the legitimate demands of every soul.

We are aware that in taking this position we
are coming sadly in conflict with some of the
opinions that have obtained in the past concern-
ing the relationship which the soul has been ap-
posed to sustain to the infinite, and that we are
also trenching upon sacred ground, when we de-
clare that the soul, instead of being depraved,
instead of being compelled and necessitated to
call upon the Infinite God for mercy and pardon
for sins committed, is itself a part and portion
of the Infinite, and no more liable to be separated
from him than he can separate himself from the
universe over which he presides and through
which his presence is continually marching and
counter-marching.

The present, though no more than the past,
seems to be in sad ignorance concerning the phi-
losophy of life, seems to be in sad ignorance con-
cerning all that pertains to that which lies beyond
the present sphere of activity and its mission
upon the side of our life into which the mortal
eye cannot peer, over whose scenes it cannot ex-
ercise any control while in the mortal. It would
seem that having taken the position and having
assured ourselves from actual demonstrations
that the soul is infinite, possessing all the pos-
sibilities, all the capacities that attach to that being
which has been revered through all ages, by all
peoples, that it would not become necessary for
us, as spirits, to investigate the question of the
extraordinary divinity of any one individual over
all other individuals. For ourselves it would not
be necessary to do this. To satisfy ourselves in
regard to the position taken by those who have
claimed thus much for this individual, we should
only have need to become conversant with those
who have passed away, with those whose lives
have been changed from mortal to spiritual. But
it requires more than this to convince the dwell-
er in mortal that the ideal which it has reared for
itself is not at all essential to its salvation; that
the individual whom it has set up as a mark
and example for it to follow, is no more calcu-
lated to produce for it the result desired than is or
might be any other individual endowed with like
capacities, with like faculties, and with like op-
portunities for development.

History tells us that nearly two thousand years
ago there dwelt in Judea an individual who, by
his humble life and by his holy and devout move-
ments among his fellows, was entitled to and did
receive from them a consideration which has
made it necessary, it would seem, for all the
Christian world since that day to consider him as
being far in advance of all other individuals; first
having become entitled by the deeds which he
performed, by the exercise of a certain psycho-
logical power which he possessed over his fel-
lows, to take rank high and far above all those
who surrounded him. And this is doubtless true.
And were we to go no further than to declare
that Jesus of Nazareth was a man whom all men
might find it useful and profitable and wise to
pattern after, we should be doing justice to the
individual without attempting to impose upon
the credulity of others; but all that class of peo-
ple who believe themselves compelled to have
something superior upon which to lean, being en-
tirely ignorant concerning the laws of life and
that which pertains to life, these require and are
compelled to draw from others that which is be-
comes necessary for them to have.

Now we unhesitatingly declare that we do not
believe in the extraordinary divinity of Jesus of
Nazareth; and we shall proceed to give you our
reasons for this unbelief. In the first place we
believe the human soul to have been placed in
this condition of life for use and for purpose.
We believe it to be placed here for the purpose
of understanding that which pertains to material
things; for the purpose of unfolding and develop-
ing that portion of its being, as a soul, which it
could not otherwise unfold and develop.

Jesus, if we are to believe that which history
teaches us, was born under precisely the same
conditions and surrounded by precisely the same
circumstances that thousands of others have been
born under. The same physiological laws were
in force and operative upon him, and upon her
who gave him birth, that have been in operation
and have operated upon every son and daughter
of Nature who have been born into mortal, so far
as we have any knowledge concerning mortality.
We are aware that we are liable to the charge of
having forgotten that it was said in so far as
the birth of Jesus was like other men, in so far
as having had a natural and legitimate mother,
he was certainly not an exception to the rule
under which all souls manifest themselves when
they enter upon mortality. But we are told that
a divine interposition, that an especial interposi-
tion of the spirit of Jehovah rested upon that in-
dividual and performed for her the offices that
have throughout all time devolved on the male
species of the human family. This we positively
deny, and we shall, we think, be able to prove
that we are correct. This, if we are correctly in-
formed by history, is the first and the only in-
stance in which the God of the universe has de-
scended from his high position, and has so far
permitted his unchangeable laws to be violated by
himself—the only instance upon record where he
has laid himself liable to the charge of changea-
bleness. And we do not believe, in even this in-
stance, when we come to consider that the pur-
pose for which this deviation was made has ut-
terly and entirely failed, that he did depart from
the laws which are infinite in their operation and
immutable in all that pertains to them.

Let us ask ourselves for a moment what the
result of this miraculous and so-called divine in-
terposition has been? We are told by those who
pretend to believe, and who delight to enforce
this belief upon their followers, that the purpose
for which this interposition was made, was that
the human race might all be saved from the pen-
alty attaching to the commission of sin; or, in
other words, that having exhausted all other
means, the Infinite God of the Universe found
himself compelled to resort to the descending to
earth and taking upon himself the mortal form,
in order that his own wrath might be appeased;
in order that he might be propitiated, that the
sins of his people, the sins of all those he had cre-
ated in his own image, might be blotted out and
at the same time he be held blameless and be
considered to have committed no outrage on the
laws he had made for the government of his uni-
verse and of his people.

Now let us ask, if we may with justice and
with a proper consideration of the infinitude of
our God, believe that he was so short-sighted that
he could not perceive his plan to be deficient;
that he could not perceive that it would be avail-
able only to a very small portion of those for
whom it was designed; that it would be made
use of by, and be useful to—supposing it to serve
fully and perfectly its purpose—a very small por-
tion of the human family; and even considering
it to be made useful to, and available for all the
human race succeeding the time of its inaugura-
tion, let us ask where was the loving-kindness of
that Father who could forget the countless mil-
lions who had passed away ere he had thought
this plan to be necessary for their salvation? We
cannot believe in the infinitude of such a being as
this. We cannot believe in the unchangeableness
of laws that will permit an individual, no
matter who he may be, a power, no matter what
that power may be, that seeks to impose upon the
weakness of its subjects by casting before them
such a plan as this, by asking them to believe
their salvation secure, when he himself knows full
well that in its operation they are sure to be lost.

Again, Jesus himself has never claimed for
himself that divinity which stretches above and
beyond all other men. He has positively declared
to the Father his weakness; and although express-
ing a willingness to comply with the Father's
will—if we may believe that which is written of
him—he declares that it is unpleasant for him
to pass through the scene of which you have
read so many times.

Now there are three reasons why Jesus of Na-
zareth cannot be divine beyond the divinity of
other men. First, we believe that although he
may have possessed, and doubtless he did, a com-
bination of elements within his body mortal that
enabled him to walk through life with less gulf
than other men; that enabled him to do deeds of
benevolence and to exercise greater charity than
it was customary for other men to exercise at
that time, still we deny that Jesus of Nazareth
has exercised more of charity, that Jesus of Na-
zareth has undergone more of privation, has sacri-
ficed more than hundreds of other men have since
his day. We also deny—and we but refer you to
himself and his words for confirmation of this
denial, for he distinctly declares that other men
may do the works which he did; they may do
even greater works than he, for he goes to the
Father. Now if he were the Father himself, it
would be impossible for him to go to the Father; it
would be impossible for him to be separated from
himself; and if he were that Father, he could by
no possibility go to him. We deny, then, that he
did perform greater deeds than it is possible for
other men to perform; but, on the contrary, we
declare that there have been deeds performed by
other men that have surpassed the deeds which
were performed by Jesus of Nazareth. In your
very midst every day and every hour are being

performed those very deeds which he performed
two thousand years ago. The blind eyes are
made to see, and he caused the blind to see;
the deaf are made to hear, and he unstopped the ears
of the deaf; the lame are made to rise and walk,
and he also caused the lame to walk. It is said
the dead were made to live again; but this we do
not believe. Here again we shall take occasion
to question the correctness of this saying, and
also to question the strictness of the investigations
which were made at that time concerning the de-
cease. We do not believe that the spirit once
separating itself from the body becomes again its
tenant. The laws of Nature do not permit it. It
becomes a total violation of law; and this is never
permitted by Nature—not even by the God of
Nature himself—although he is said to have over-
stepped the bounds of law in the descent which
he is said to have made to the earth that man
might be saved.

On the ground, then, that Jesus did not perform
greater miracles, greater deeds than other men
have and can and do perform, we deny his greater
divinity. But there are other reasons. We do
not believe that the good which is obtained in
consequence of the introduction of Christianity
among human beings has been productive of that
grand and successful result which would be an-
ticipated and which must have resulted from so
extraordinary an effort as has been claimed to be
made by the Infinite. We do not believe that in
two thousand years, after having been success-
fully and thoroughly tried, that were it efficacious,
were it of that divine character claimed, there
would be that falling away from these teachings,
that falling away from this reverence which has
in the past attached to the name and life of Jesus,
which is manifested all over the land and all over
the world to-day.

Ten years ago it would have been considered
blasphemy, and doubtless he who dared to utter
that which you without hesitation will give to all
the world, would have been consigned to prison
for the utterance of it. Fifty years in the past, im-
prisonment would have been certain for that in-
dividual who dared to raise his voice in opposition
to that belief which declared Jesus to be God, to
be the Divine Father of all humanity. Then it
was that men relied upon the teachings of the
Past; then it was that men had not learned to
think for themselves; then it was that the win-
dows of heaven had not been opened, and man's
intelligence had not been lighted up in the sun-
light of that truth which has since, from so many
thousand sources, streamed into human hearts.
We may urge, then, with propriety and consis-
tency, our denial of the divinity of Jesus of Na-
zareth, on the ground of his name having almost
ceased to be a word sacred, and to be revered.

Still another reason exists, and we have shadowed
forth all these reasons in our premise. History
furnishes, as we have said, no single instance
where such an extraordinary departure from the
usual law has been made. History furnishes no
instance where any established law of Nature is
thus flagrantly infringed upon in any of her de-
partments. This we shall urge as another reason;
but we could afford, and we should willingly ac-
cept the possibility of this reason being considered
invalid, and should be willing to believe that for
an extraordinary purpose for which this extraor-
dinary departure from law was made, that a justifi-
cation might be found. But in what we have
said to you, and in the reasons we have given,
we perceive that the results which we should
naturally expect to flow from such a course have
failed, utterly and entirely failed.

It may be urged that the rapid progress Chris-
tianity has made should prove to the world the
divinity of Jesus; that the rapid spread of Chris-
tianity, and the exception that it has been to all
other religions, planting its standard over them
all, were sufficient proof of his divinity. But others
have been revered; other religions have risen, and
other men have had vast numbers of followers; and
if we may look for and expect to find a successful
result from constancy and honesty as connected
with any theory which may be projected and set
before the world, we should certainly look to the
followers of Mahomet before those of Jesus, for
while they number vastly more than those who
wear the name of Jesus, they are also to be found
following more closely his teachings, in spirit and
in truth, than are the followers of him for whom
this extraordinary departure from law was made.

We are aware that in thus arraying ourselves
before the world, we are beckoning to us that
which you have in the past shrunk from, and have
never courted—that we are throwing down the
gauntlet, and are inviting our opponents to come
forward and do battle against us all.
The divinity of Jesus, to make it acceptable to
humanity, should be capable of proving for itself
usefulness beyond and above all that has been
performed by any other individual; should be
able to prove itself capable of performing more
than all other individuals can perform. Now this
is impossible, for Jesus himself has declared, as
we have said, that all men may do what he has
done. We perceive him in no wise divine over
other men, save as we have always declared, that
he possessed a happy combination of elements in
his composition which enabled him to move with
calmness and serenity through the mixed multi-
tude by which he was surrounded, giving them of
the inspirations he had received from the higher
life, and with which he was so nobly endowed.

One point more and we are complete. The di-
vinity of Jesus we have said we do not dispute;
the extraordinary divinity of Jesus we deny. We
believe these good friends to be sincere in their
belief in this divinity, because we also believe
ourselves, and think we have evidence sufficient
for such belief, that an effort was made in the
spirit-land prior to the birth of Jesus, to bring
forth just such an individual as Jesus proved to
be, in order that the people of that dark and illu-
minate age might be given to know somewhat con-
cerning the spirit-land—there might be unfolded
to them something of that beauty, that harmony,

which reigns in the spheres beyond the earth.
But the time was ill-chosen. Human souls had
not grown sufficiently large, were not sufficiently
endowed with knowledge concerning their sur-
roundings. They were filled completely with
fear. They were tortured continually by fear, and
were constantly dreading to be hurled into the
presence of an angry Judge, a being of whom they
had no knowledge, whose powers they considered
to be vast and whose vengeance unlimited. They
were not ready to accept anything that promised
relief from such conditions; and when Jesus came,
with his mild truths, his gentle teachings, when he
told them to lay aside the sword and clothe them-
selves with the mantle of peace, when he told
them that love was mightier than the sword, when
he declared to them that the Prince of Peace
should reign in their hearts, they did not believe
that they could thus appease the wrath of an
angry Judge. They feared. They did not believe
that this simple child of Nature had revealed to
him that which he taught. And he did not
have sufficient knowledge concerning the source
from whence these things had come to him, en-
abling him to give to them the information their
souls needed so much. And never, till the present
age, has man been enabled to perceive that in
all the ages there have been Jesuses, there have
been martyrs, who have been sacrificed for truth's
sake because they were not understood.

But now, in this hour when the windows of
heaven are completely opened and all men are
invited to come in and partake of the feast, there
is being raised a question as to whether the past
has not been a grand delusion; as to whether the
mighty efforts which have been put forth to re-
model society and revolutionize and make over
anew all things in humanity have not been abor-
tive. And between the fear that they now are
wrong and the hope that they may be right, hu-
manity is trembling. But as justice always as-
serts its sovereignty, and right triumphs over
wrong forever, so will men come to understand
that the divinity of Jesus extends itself through-
out the universe, falling upon every humble soul
who is willing to accept it and shirking itself in
every heart open for it.

We have only to say that if the divinity of
Jesus, which we have styled the extraordinary di-
vinity, is that which they claim it to be, it will
survive all things else, and the belief in it will
become a permanent thing with the children of
earth—they will never lose their hold upon it.
But in so far from this being the case, as we look
round upon you in mortal, we can perceive that it
is already becoming shadow. The substance is
lost; the thing has gone away; the soul has de-
parted, and you have before you but the casket.
Disintegration has already commenced, and soon
you will have only in memory with you that
which you have revered.

Not for a single instant, nor for myriads of
worlds would we question the usefulness or the
divinity of the life of Jesus. We declare it our
belief that he was pure and holy; and, above those
who surrounded him, wise and good; but inas-
much as we believe eternal progression to be the
destiny of the human race, and as we know Jesus
of Nazareth having once been clothed upon with
flesh to have become then one of the human race,
so do we know that he, too, must be subject to
the law of progression. And if this is true,
then the Infinite Godhead that fills the universe
with his presence did not withdraw himself from
all things else that he might become incarnate
in the body of Jesus. God lives and moves and
works throughout the Universe. The myriad
voices of Nature are the tongues with which he
speaks, the souls of men the intellect through
which he expresses his divine and unalterable
will. No law of his can ever change; no race so
low, so needing his divine care and protection,
can induce him to stoop from his high position of
infinite wisdom and justice to prepare for them
a plan that shall degrade himself, that shall lower
himself in the estimation of that enlightened in-
tellect which shall one day scrutinize and criticize
even the Infinite himself.

We ask, then, that our good friends who place
so high an estimate upon the divinity of Jesus,
will not forget that he is, like themselves, an hu-
man member of the human family—receiving ben-
efits from the same kind, loving hand; reading the
Infinite will through the same faculties and with
the same powers; endowed by the same wisdom
that you all are endowed with. Love him, then,
as a brother; court his presence; emulate his deeds;
strive to be like him, and he will teach you by his
inspiration that he, too, is ever on the march, ever
seeking to know more, ever striving to become
greater and better. And when it shall become
your privilege to stand by his side and listen to
his words, he will tell you that far, far beyond
him in wisdom is that Infinite Wisdom which you
claim to be his own. And although millions of
ages may roll away, and you become wiser and
wiser, still there will be a vast space between
you and the Infinite, which you can never bridge
over.

The Absurdities of Fashion.

The Lynn Reporter describes a French style of
shoe now manufactured in that city in large num-
bers for the New Orleans and California markets,
which is admirably contrived for producing de-
formity and discomfort. Upon the sole, which is
as thin as a wafer, is fixed a heel an inch and
three-quarters thick, and tapering off so rapidly
toward the base that it does not allow the space
of a new cent piece to stand on. In consequence
of the excessive thickness of the heel, the foot,
instead of being level and parallel with the floor,
is sloped down toward it at an angle of perhaps
twenty degrees, so that only the inner edge of the
heel rests upon the ground, and the flat of the foot
is without support. How woman can walk in
such shoes without spraining their ankles or
meeting with other accidents, it is difficult to con-
ceive. But they do it, and laugh at the idea of
injury.

"We think not that we daily see
About our hearths, angels that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy str."

THE CHILDREN'S FRIEND.

nothing to divert him from his work. He was obliged to earn the scanty means of subsistence by making drawings and sketches, which he sold. But as he had no friends of influence, he was sometimes almost without food or suitable cloth-

hour, from west to east; cold currents of water from north and south move slowly in to fill place, from regions where the rotary motion has than at the earth's equator, the velocity which varies to the increased, or else fall behind a solid land. Hence the Gulf Stream takes its rise

ance, when every valley shall be raised, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways be made smooth." "Glorious age! For ourselves, for myself; whatever may be the opinion of others, I have no more doubt that it will come, and that the tide of reformation has a

Our friend resumed his seat, certainly without any signs of disapprobation, that we could discover—for who, indeed, could be offended with him? We shall invite him to be more constant in his attendance at Continental Hall, and to be sure to buy the Banner of Light, without fail every week.

to the commencement of a
to meet the naturally a

I have had many opportunities; it is true, examining this case, but I am not competent to offer a solution of the scientific problem involved. I have satisfied my own mind, and I think I have already given ample evidence to all others, of the soundness of this course. I have conclusively proved that ventrilo-

MRS. LUCINDA CHANDLER, *President*
MRS. SUSAN A. SWEET, *Secretary.*

"Unhappy Marriages."

Since writing the little pamphlet with the above title, I have been induced to me by some persons who have read it, that it had a tendency to favor promiscuous sexual intercourse and polygamic marriage.

I cannot see that there is one sentence in the book, which, to pure thought and pure impulse, could convey or intimate an idea that true marriage could be otherwise than purely monogamic. The book shows that prostitution, degradation and inhumanity are the inevitable consequences of promiscuous sexual indulgence; that both promiscuous sexual relations and polygamic marriages are repulsive to the pure desires of every heart, and are foreign to every intent of the little book. Wherever and whenever these are practiced, it is a natural consequence that they debase and stupefy, and sooner or later become odious and repulsive to the better thoughts and feelings of any people. Regret, remorse, disgust, dissatisfaction, affliction and great unhappiness are consequences that are sure to follow sexual impropriety and impurity.

This little book boldly asserts that these things which now exist everywhere, the sexual pollutions and corruptions that command so much of the time and attention of the people, and make so much pain, inhumanity and sorrow to be borne, all of them are produced by laying the coarse and cruel hand of human law upon the marriage altar of Nature's divine love. All the curses, all the improprieties and inhumanities in the conjugal and sexual relations are the lawful children of unlawful law. The State with its legislation, and the Church with its commandments and rites, have unintentionally filled the civilized world with secret polygamy, with secret prostitution, with unhappy and unnatural marriages. And the Church and the State to-day, without knowing the fact, stand on the plane of polygamy and promiscuous sexual intercourse. Both are unclean with deception that covers up their real nature.

The book is unmistakably plain in the simple point which it has aimed to make and on which it would be significantly heard, viz: the entire abrogation of human law and commandments in marriage between man and woman, for the end of purity in the sexual relations. If Christ and Paul took high and holy ground, this little book takes high and holy ground, for it is the ground of Christ and Paul. Christ put the power of love before the power of man's laws and devices; and Paul declared that "where no law is there is no transgression." "The law worketh wrath." Indeed it does in marriage. I am bold to affirm that "where no law is" in the sexual love of Nature there will be, there can be no unnatural debauch, no promiscuous sexual relations, no plurality of wives, no unhappy marriages.

But the law was permitted to enter the affairs of men that sin might abound. For sin is the only redeemer of man from his present condition of sensual selfishness and stupid bondage. To this end the law only is useful, while instead of producing sexual chastity and purity, as is its intent in marriage, it enfeebles and destroys them.

Others have said, "Your pamphlet tears down the house of marriage and does not build a better house; it does not even suggest a plan—it leaves the people homeless." This pamphlet does not in any wise assail Nature's marriage institution, true monogamic marriage, that can only be made by spontaneous love. I would only tear the law away; and if the house of marriage be only human law, tear it down and let it not be built again. For in the marriage house of human law all marriages are painful and diseased. They are like the sickly stems on bulbous roots that grow in darkened cellars. As is the outside sunlight to the healthy growth of the vegetable kingdom, so is spontaneous love to true marriage without the house of human law to cover it. By natural love the birds are married, without the laws of legislation, and we know not that there is any promiscuous debauch or sexual impropriety among them ever. And is not human sexual love as pure, as natural and as divine as the sexual love of birds? A. B. CHILD.

Meetings in Cambridgeport.

It seems that the "fire of devotion" to the cause of Spiritualism did not die out with the suspension of our meetings when the torrid Sirins held his sway, but Vesuvius-like was only gathering its powers for a still greater effort, a grander display of its hidden forces. With the advent of winter came the announcement that Mrs. N. J. Willis would lecture in that cozy place known as Williams Hall. Neat, well ventilated and well lighted, besides being easy of access, what wonder that the influence pervading the place should be extremely pleasant, and that each returning Sunday should find our audience increased in numbers and in interest?

Then came Mrs. A. A. Currier, and as encomiums are needless for either of these speakers, it will suffice to say that our expectations have been more than realized. From the earnest, persevering efforts of a very few, we have seen an association formed and officered as follows: President, J. E. Hall; Vice President, C. M. Wheeler; Recording Secretary, Henry Newman; Corresponding Secretary, Mrs. J. S. Dolbear; Treasurer, John Close.

And now the work is progressing in good earnest. Already the necessary steps are being taken toward forming a Children's Lyceum, and very soon we shall send for Bro. Carpenter. Circles are being formed, and the proceeds are to be given to this object, and ere long we hope to challenge our neighboring cities. "Look well to your laurels, lest you lose them." Heartily endorsing the sentiment of the preamble of this association, that "in union there is strength, and in concerted action there is power," we enter upon the work, knowing that "the gods help those who help themselves."

Mrs. J. E. HALL.
Cambridgeport, Jan. 20th, 1868.

Children's Lyceum in Washington.
Our Children's Progressive Lyceum, organized here a short time ago, is doing finely, better than our most sanguine expectations; even in the few weeks of its labors the number of members has more than doubled.

We receive the best of encouragement from Bro. Peebles and others, who have witnessed the operation of Lyceums elsewhere, and hope it will be a stimulus to those like ourselves that are obliged to dispense with the aid of an experienced instructor, and rely on the very comprehensive and complete system laid down in the Manual.

Christmas Eve we had a fine tree loaded with presents for the children and their friends; and the hall elaborately decked with evergreen. A brass band furnished soul-stirring music, and the whole affair, although got up on a very short notice, was a perfect success, made all happy, and gained us many friends.

We are going to press on in the work, and hope that here in the nation's Capital we can sow the seeds of the beautiful philosophy, and reap the reward of true teachers.

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

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 8, 1868.

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LUTHER COLBY, EDITOR.

LEWIS B. WILSON, ASSISTANT EDITOR.

All letters and communications forwarded to this Office for publication must, in order to receive attention, be addressed to Luther Colby.

Usurpations of Sectarianism.

There was held in this city, about ten days ago, a meeting of the clergy of the different denominations, for the purpose of securing an Amendment to the Constitution of the United States, by introducing into its Preamble a formal recognition of "the Providence of God and the Christian Religion." There have already been held two National Conventions on this same subject, and the resolutions passed by this body were culled and arranged from those passed by its two predecessors. They embody the following sentiments:

"That a national recognition of Almighty God, of His Son Jesus Christ, our Lord, and the Holy Scriptures, is clearly a Scriptural duty which it is national peril to disregard;

That, in view of certain and sundry circumstances, "it is a striking and solemn fact that our present National Constitution is so devoid of any distinctive Christian feature that one of our Chief Magistrates once refused to appoint a day of fasting and prayer in an hour of public calamity, because the nation in its Constitution recognized no God, and more of the same sort; and,

That such an amendment of our National Constitution is only the exercise of the inalienable right of a Christian people to recognize their God and Preserver."

The innocency of the assumption of this body of ministers, that "no injustice would be hereby done to those few individuals among us who are the enemies of the Christian Religion, and who claim the right to prohibit the nation, as such, from all religious worship, and whose claims cannot be satisfied without abolishing all laws for the observance of the Sabbath"—is but an essential part of the canting spirit that seeks, in the name of perfect righteousness, to impose an unendurable tyranny upon others. Could these men have their way, as they fully mean to have, we should all of us either be forced to fit the yokes of their peculiar creeds about our necks, or submit to be counted as worse than nobodies in the general plan of our political society.

What fact in our history, or in the reason of our Government, raises the presumption that it is a common duty to make a public profession in the National Constitution of the doctrine of the Trinity, of the inspiration and infallibility of the Bible, or of the sacredness of the Sabbath of the Jews or the Sunday of the sects? These are, in truth, the real pith and marrow of the matter. The purpose is simply to procure and enforce a public recognition of dogmas in religion which all men under our Government are perfectly free to accept or reject, as they please. As for any public profession of a belief and trust in a presiding and ever-present Providence, that is for each individual to accept or reject for himself. Were there such a thing as compulsion about it, it would be a government for proselytism in matters of faith, which it is no sense in. It never was established for religious purposes at all; nor can it be charged with totally ignoring all proper respect for religion because it leaves that entirely open to the conscience of the individual.

This is a government of interests—to protect individual rights, lives and property, leaving the rest to the owners and claimants. It is no moral reform society, no sectarian organization, no propagandist in matters of belief or subscription. It has nothing to do with men's belief and consciences, any more than if such things were not. But it throws around all men alike such strong arms of protection, that they are secure in whatever choice they may see fit to make, or whatever course to pursue. Zealous sectaries and propagandists come very far short of comprehending the meaning or purpose of this Government, who undertake to criticize it, at this late day, as wanting in the true essentials of life because it does not reflect some one or all of their dogmas and tenets in its organic law. It is no assailed because it does not do that; and, for not doing it, it is charged with a want of Christianity, as if to be Christian it must become sectarian. We hold, and all liberal minds hold, that it chiefly promotes Christianity by refusing to impose it in any of its modes of expression upon the individual conscience, and leaving all free to their own acts. Could any sort of compulsion, however mild, be better than this? Has not the Old World gone through destroying wars enough, each one drenching the continent with blood, to undertake to establish the authority of a dogma over men's souls and souls? And are we going to try a repetition of such an experiment at this late day of the world's history?

We had such large and liberal-minded men as Franklin at work on our Constitution, with Thomas Jefferson on the Declaration. They saw the effect of an attempted union of Church and State on this free continent, from a familiar knowledge of the workings of such a union abroad. Politics and religion never, in their view, could be safely joined. It is for the small sectaries of these days, whose hearts are fuller of passionateness and intense prejudice than of any love for the largest freedom of the race, to come forward and propose to supply a deficiency which they think this masterpiece of political wisdom lacks. When the pulpit gets the laws in its hands, as in the old days of theocracy, instead of a more truly religious people we shall only see a people stirred up to all sorts of strife, whose causes now slumber for want of the stimulus to awaken them.

The Work goes bravely on.

Notwithstanding the carping of the generous-salaried priesthood from their pulpits every Sunday, the mighty car of Spiritualism is traversing every civilized land. It has not only its adherents in America, but in Europe and Asia. In Hungary, we learn by a lady just from that country, the physical manifestations are even more palpable and convincing than in this country. The rapid spread of Spiritualism, within the past year even, astonishes while it gives joy to its friends, and, at the same time, exasperates and confounds its enemies. What we stated in these columns over two years ago, is being rapidly fulfilled. A mighty influx of spirit-power is descending from the higher realms, inaugurating that that our elder brother told us, nearly two thousand years ago, was sure to come. Gird on your armor for the fight, then, brave souls in mortal, for the right is sure to win—the glories of the present are soon to eclipse the superstitions of the past.

The Spectator Press and Spiritualism.

It is amusing at times, as well as provoking to every true Spiritualist to see with what avidity the secular press grabs at and sets about everything derogatory to Spiritualism. Of late those editors, who are mainly supported by the "droppings of the sanctuary," are very active to hatch up falsehoods against our cause to please their trembling theological patrons. The last effort in this direction is contained in the following paragraph from the *Burlington Times*, copied into the *Rutland Herald*:

"Dr. E. Z. Weeks, one of the Newark (N. J.) Spiritualists, arrested lately on three indictments for publishing obscene books. Dr. Weeks is well known in Vermont as the author of immense quantities of incomprehensible rhymes respecting the spirit-world. We are glad that he has at length fallen into the clutches of the law, as this will protect this community from any further influx of his 'poetry.'"

But in this instance the truth followed the lie rapidly, as will be seen by the annexed communication from a wide-awake Spiritualist, published in the *Herald* the following day:

RUTLAND, Jan. 27, 1868.

DEAR SIR—In your columns of yesterday, a note appeared charging one Dr. E. Z. Weeks, or Weeks, (for the name was spelled both ways, neither of which I think correct), as belonging to the Newark (N. J.) Spiritualists, and also as the author of immense quantities of rhymes respecting the spirit-world, which had given him notoriety in Vermont. Now the man referred to has resided in Newark, N. J., and generally writes his name E. Z. Weeks. He is, by profession, a phrenologist, and has never claimed to be nor been acknowledged a Spiritualist; he has never met with the Spiritualists of Vermont, and I do not think is recognized by them anywhere as a member of their ranks. He claims that the Spiritualists are not sufficiently religious for his fellowship, and he therefore ignores them everywhere, but more frequently attends the Methodist and other so-called evangelical church meetings, and has not unfrequently spoken before them, praising himself off as in sympathy with them. Now, since the Spiritualists have also enough of their own to bear, I think it is a little too bad to attempt to saddle them with the eccentricities of the self-styled "Prof. E. Z. Weeks." We have known him for several years, but never knew him as a poet or Spiritualist.

Truly yours, A. READER OF THE HERALD.

Dr. Willis's Discourse.

It was not at all surprising, after the announcement became widely understood, that Music Hall should have been as crowded as it was at the Sunday discourse of Dr. F. L. H. Willis, of New York. It had been given out that he would touch rather plainly upon the manner in which he was cut off from his class in the Divinity School at Cambridge, and discuss the causes that led to his ejection from that institution by the Faculty. Those who went to hear him on that subject did not come away disappointed. His history, with running commentary of that part of his experience, was interesting in the extreme, and showed up in a clear light the body of that hateful bigotry which never will yield except to superior numbers. It cares for nothing so long as it can keep itself in public countenance. We wish that all the churches of Boston, and of Massachusetts, in fact, could have heard Dr. Willis's discourse. It was filled with heavenly charity and forgiveness, even when treating of his persecutors. He spoke for the mighty truths and everlasting principles of Spiritualism, in a way that was at once moving and convincing. That such an audience should have been collected to hear him on a stormy winter day, proves that the people are more alive than ever to our most beautiful faith.

Famine in Europe.

There is great distress among the poorer classes in Russia, owing to bad harvests, and the government has had to make liberal appropriation to supply the peasantry with subsistence. Of the sufferings of the Swedish Norlanders late descriptions have been given. In France, in several places, there is a great lack of breadstuffs, and, according to accounts from Algeria (one of the French African colonies), a hundred thousand people have died within eight months from starvation. In eastern Prussia there has been much destitution, and although contributions to alleviate have been numerous, they have been quite insufficient. It will require at least seven months, with the assurance of liberal harvests at the end of that period, to relieve the above peoples from the evils of famine. In London and all the principal towns in Great Britain, poverty is very extreme. A great many skilled laborers who were kept employed during the American war have been thrown idle, and the sufferings of these men and their families are described to be lamentable.

Sudden Departure.

We regret to learn that Mr. Charles H. Vose, of Charlestown, passed to the spirit-world Jan. 23d. For the last six months Mr. Vose had been in the British Provinces, superintending the affairs of a manufacturing company. The cold climate did not agree with him, and feeling unwell, he started for home, but had not proceeded far before he was obliged to stop on the way with strangers, and soon after passed suddenly to the world of immortals. His remains were buried from the Universalist Church in Charlestown, on the 29th of January. The funeral was largely attended by personal friends and his brother Odd Fellows, of which Order he was a worthy member. Mr. Vose was in the prime of life, active and energetic as a business man, and esteemed by a large concourse of friends. He was a firm and unwavering believer in Spiritualism, and for a long time has been most efficient in sustaining spiritual meetings in our neighboring city. He will truly be missed by his family and friends.

The Truth Cannot be Kept Back.

Do not fail to read Moses W. Leavitt's message, printed on our sixth page. It is from a man who was a firm Spiritualist while a dweller on this side of life. Now that he has passed to the other side, true to his nobility of soul and positive knowledge of Spiritualism, he returns to us where a public channel of communication is open to all—to inform us that the beautiful philosophy he embraced while here, and which sustained him through the trials of his earth-life, is true beyond the remotest possibility of doubt, and bids us persevere in the good work, notwithstanding the opposition we are continually subjected to from those who are not yet born into the new gospel. His feeling remarks to Mr. White, the Chairman of our Circle, is testimony enough of the speaker's sincerity, and that he is now more fully imbued than ever with the importance of the work in which Spiritualists are engaged.

Landing, N. H.

We learn from Mrs. Corryall that the Spiritualists of Lansing have rented a large hall for the term of two years, for the purpose of holding regular meetings. They expect to have the services of Dr. L. E. Barnard, as lecturer, for one year. They have also a fine Lyceum for all equipped. It is doing a splendid work and is growing steadily.

Music Hall Meetings.

Dr. F. L. H. Willis, of New York, the Harvard College Divinity student, suspended some years ago on account of his spiritualistic mediumship, occupied the rostrum in Music Hall, in this city, Sunday afternoon, Jan. 24, in the regular course of lectures on the subject of Spiritualism. Although it was raining fast at the time, he was greeted by an audience which nearly filled the spacious hall, thus justifying our previous suggestion, that if the weather was pleasant the hall would not hold all who would wish to attend. The audience was intensely interested in his remarks, and for over two hours paid close attention to his narration of facts in his wonderful mediumship, and his experiences with the Harvard Professors. He first briefly alluded to Spiritualism as the greatest blessing that had ever dawned upon the world, and then gave portions of his early history, beginning with the loss of his mother at the time of his birth, then rapidly alluded to his struggles for an education, his development as a medium, at a time when he was enveloped within the folds of the church and knew nothing of Modern Spiritualism. He then detailed some of the astounding manifestations of spirit-power given through his mediumship and witnessed by some of the most intelligent minds of the age; he also cited some cases of sickness which his spirit-guides had cured that were considered "miraculous" at the time.

He had, at this point, already spoken over an hour, and remarked that he would be obliged to condense his experiences with the College Faculty and Professors. He then gave a fair and candid statement of the advances held for the special gratification of Prof. Easton; of the ungentlemanly treatment received at his hands as well as by the Faculty; the unjust and ridiculous manner of conducting the examination of charges preferred against him; of his condemnation by the Faculty after he had gone through the face of an examination, &c.—all which we should have reported in full, were it not that Dr. Willis intends to embody these facts in his forthcoming book.

Mr. Willis said the time would come when he would be vindicated and fully acquitted of the false charges which have been preferred against him by some of the Professors of Harvard College, and his accusers would be ashamed of what they had done. His varied experiences and trials had more fully convinced him of the truth of spiritual communion. Spiritualism to him was a religion of the purest and holiest character.

Mrs. Alcinda Wilhelm, of Philadelphia, follows Dr. Willis, and will speak in Music Hall next Sunday afternoon. She is liked very much where ever she has been heard.

Lyceum Entertainment at Mercantile Hall.

The Children's Progressive Lyceum connected with the First Spiritualist Association of Boston, gave an entertainment at Mercantile Hall, 32 Summer street, on Wednesday evening, Jan. 26, consisting of music, recitations, tableaux, &c., under the direction of Miss M. A. Sanborn and Messrs. A. P. Wilson and Thos. Marsh as the Committee of Arrangements. Scenery, effects, &c., furnished by Mr. Josiah Wolcott, scenic artist. Notwithstanding the storm the hall was crowded, and the affair was a perfect success.

The exercises were introduced by a piano solo by Miss E. Fessenden, followed by a patriotic song, "A Thousand Years," by the choir of members, illustrated with tableaux; fine recitations were given by Misses Jennie Crooker, Lizzie Warren, Mary E. Bugbee, Fannie Melvin, Lucy A. Lord, Bertie Lovejoy, Annie Teet, Fannie Teet and Annie Cary, and a dialogue by two very small children, Belle Bacon and Lizzie Baker. A duet (in costume), "Two Forest Nymphs," was sung by Misses Spinyne and McDuffie; "The Courtin'" was read, illustrated with shadow pantomimes; Mr. A. P. Wilson and Misses Lovejoy and Moulton sang "The Schoolmaster," in costume; Miss M. A. Sanborn and Mr. C. W. Sullivan (in Highland dress), sang the "Hunting Tower" and the "Ingleside"; Mr. William H. Lee, who kindly volunteered his services for the occasion, sang the musical story, "Forty Thieves," and the "Oork Leg" (comic), to the great merriment of the audience. A scene from "The Wife" was rendered by Messrs. G. B. and D. N. Ford. The entertainment closed by a grand Medley, in which all the performers appeared in costume and united in several songs, ending with "The Star Spangled Banner."

The pieces were often enthusiastically encored, and everybody present seemed completely satisfied that the exhibition of talent on this occasion was much in advance of the one previously given by the Lyceum. Let our young friends remember that earnest effort for improvement, such as they have displayed, will ever be crowned with its appropriate guerdon of success.

Massachusetts Spiritualist Association.

The new Constitution and list of Officers are printed and ready for delivery. They are got up in convenient shape, and are suitable for a general subscription paper.

A large number will be sent by mail to the prominent and interested friends all over the State, from each one of whom a generous response will be expected.

As the Association mainly relies upon its one dollar subscribers to keep its Agents in the field and before the people, it is earnestly desired that the subscription list be circulated as early and extensively as possible.

There are but very few who cannot aid the Association to the amount of a yearly membership (one dollar); and thus help this great practical movement spread the knowledge of Spiritualism throughout the length and breadth of the "Old Bay State."

Friends! send your name and dollar to the Corresponding Secretary, Mr. Geo. A. Bacon, who will duly acknowledge it in the Banner.

Work of the Spiritual Association.

Mr. A. E. Carpenter, the Agent of the Massachusetts State Association of Spiritualists, will lecture in Coldbrook, Feb. 23; in Berlin, Feb. 24; in Northboro', Feb. 24; in Bolton, Feb. 25; in Harvard, Feb. 26; in Groton Junction, Feb. 27; in Acton, Sunday, Feb. 28; in Hudson, Feb. 28; in Marlboro', Sunday, Feb. 28; in Framingham, Feb. 29; in West Newton, Feb. 29; in South Dedham, Sunday, 29th. If anything should prevent arrangements being fully perfected for meetings in the above named places, friends should notify Mr. Carpenter in due season.

The Spiritualists and Liberalists of Washington, aided by the District Deputy for Washington, D. C., met in Harmon Hall Jan. 27th, Wednesday evening, and instituted a Sanatorium, to be known as "Orion Sanatorium." Dr. John Mayhew and Mrs. M. J. Landon, were installed as Master and Mistress of Light. Mr. Julius H. Mott and Mrs. Anna Denton, Bridge as Master and Mistress of Hope, and Mr. O. Roemer, and Mrs. Nellie A. Mott as Master and Mistress of Innocence.

Spiritualism in New York.

The New York Herald, of Monday, January 27th, comes to us brim full of "Spiritualism," the "Decline of the Churches," etc., but we have room at this time for only the synopsis of Dr. Hallack's remarks at the Cumberland lecture room on Sunday, the 23rd, as we find them reported in that journal:

"In consequence the announcement that Judge Edmunds would speak at the Cumberland-street lecture room last evening drew together a large crowd, much beyond the capacity of the hall, which in moderate dimensions, to accommodate. These, however, suffered a disappointment in the non-appearance of the Judge, whose place was filled by Dr. R. T. Hallack. Having apologetically referred to this substitution, the Doctor entered upon a defence of Spiritualism, claiming its superiority in the sense of religious conviction over older and older forms, inasmuch as it was capable of the clearest demonstration, being nothing more nor less than the deduction of positive observation. The knowledge of the immortality of the soul rested upon the evidence of the senses in conversing and holding intercourse with the spirits of men whose bodies had been deposited in the tomb centuries ago. He denounced the forms of religion prevailing as imperfect in their satisfaction of the craving in men's minds to comprehend the mysteries of their creed, which could only be thoroughly explained in the light of modern Spiritualism. He called attention to an article in the Herald of Jan. 26th, on the decay of pulpit influence in America, and citing some of its principal points, which he commended as accurate and truthful, he claimed that through Spiritualism was that influence to be saved, it only being able to satisfy the American mind, which, casting aside medieval traditions in religion with ancient forms of government, demanded new avenues of spiritual progress, as well as original methods of material growth. The Doctor repeated many of the arguments familiar as those generally brought forward in support of Spiritualism, and stated, as deductions from its recognition, that the future state differed materially from any idea of it presented by the Christian Churches. No one had ever yet seen God; heaven was not an eternal pantheistic singing, nor hell a place of everlasting weeping and gnashing of teeth. In conclusion he claimed that through the extension of Spiritualism alone was afforded a hope of the continuance of our prosperity, a relief of all problems of reconstruction and the mental emancipation of the world; also that, in the future, when everybody accepted the truths now proclaimed by him, then would come the period of jubilee looked forward to as the millennium, and the prayer daily offered up to the throne of grace, 'Thy kingdom come. Thy will be done on earth as it is in heaven,' be answered.

Mercantile Hall Meetings.

In the forenoon the Children's Lyceum was very fully attended, and the hall was crowded with admiring spectators. The Lyceum has become popular. We were pleased to notice many new faces among the children. A larger hall is already needed for the better accommodation of the school.

In the evening Miss Lizzie Doten gave her closing address for the present, as her time for awhile would be principally taken up in developing and perfecting a new discovery through the agency of spirits. She took for her subject this barren text: "For the time of figs was not yet."—Mark xi: 13. Dry and barren as the text seemed, the speaker produced a harvest of rich fruit from it before she finished. It was not the kind of fruit the theological teachers furnish their hearers, but quite the reverse, and therefore more palatable and acceptable. At the close of the lecture the spirit of John Pierpont took possession of the medium and gave a grand poem, strikingly characteristic of the venerable and beloved Pierpont; the style of delivery even was unmistakable. The poem was entitled, "Labor and Wait."

The lectures will be continued, as usual, in the evening, but we have not been informed who the next speaker is to be.

Religious Fanaticism.

McEwen, the Scotch "religious" fanatic, recently being called upon to plead in the Essex County Court, New Jersey, when asked whom he had employed as counsel, said, "God." A wag irreverently remarked that his counsel did not practice in the Newark Courts! The lit was so palpable that it elicited a smile from every hearer. The greatest favor we ever witnessed was one day's session of a New Jersey County Court. It seemed to be, and doubtless was, under the complete control of a New Jersey monopoly railroad corporation. McEwen, "under conviction," has been convicted. It is well.

Death of Charles Kean.

Charles John Kean, the tragedian, died in London, Jan. 23d, having just completed his fifty-seventh year. He was born at Waterford, Ireland, January 18, 1811, where his father, Edmund Kean, was then performing. Though cradled in poverty, the success which his brilliant father subsequently achieved, enabled him to afford to Charles Kean an education at the best preparatory schools and also at Eton. The eminent success achieved as an actor by Charles Kean, is well known in Europe and America. He leaves a wife (the celebrated actress Ellen Tree) and daughter.

Indianapolis, Ind.

The Spiritualists of Indianapolis organized Jan. 19th, under the name of "First Circle of Spiritualists of Indianapolis," and elected the following named persons as officers: J. R. Buell, President; J. S. King, Vice President; B. R. McCord, Secretary; J. W. Copeland, T. Jordan, J. S. Combs, Finance Committee. The circle meets in Eden's Hall every Sunday at 2 and 7 o'clock p. m. We are glad our friends are meeting the demands of the people for more light on the subject of Spiritualism.

Horatio Eddy, the Medium.

The public should make a distinction between Horatio and William Eddy. The former is an honest and genuine medium, for physical manifestations, and assures us that "he shall ever stand by the truth if all the world turns against him." Horatio will soon resume his séances.

Dr. W. Persons at the South.

Dr. Persons, the magnetic healer, who has been curing the sick at New Orleans for some time past, intends to visit Texas this month. He will stop awhile at Houston, Galveston, Victoria, Austin, &c. The doctor has performed many remarkable cures by his laying on of hands.

"Dawn."

We shall notice this new book in our next issue. In the mean time we recommend it to our readers as a work of unusual interest, feeling sure that no one will regret having perused it. It is written in the style of a novel, and is fully imbued with the Spiritual Philosophy. It is for sale at this office. Price, \$2.00.

Mr. N. B. Starr last week painted a portrait of a child (in spirit-life), of Mr. John G. Haggood, of Charlestown, which was placed in our circle room for a few days. The mother was so well pleased with the picture that she could not longer have it out of her sight, so she has taken it home.

Message Department.

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

Mrs. J. H. Conant.

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

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

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

The Banner of Light Free Circles.

These Circles are held at No. 129 Washington Street, Room No. 1, (up stairs), on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

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

Invocation.

Holy Spirit, we return thee thanks for the gift of morning—that morning that has dawned upon the consciousness of human life; that morning that has swept away the shadows of theological night; that morning that rejoices in a risen Saviour; that morning whose light all thy children may behold, and all may understand. Thou hast no need that we praise thee, yet our praises must go forth from our being as the fragrance of these fair floral gems, (referring to a bouquet on the table.) There is a something within our inner lives that prompts us to praise thee; and as thou art the Great Spirit to whom we always turn, we turn to thee with our praises as with our prayers; and, however simple they may be, thou wilt receive them, and we shall understand thy blessing therefor. Wherever we wander over the earth, in the cottage or the palace, we find there the footprints of thine angels, those messengers of love who have passed through the change called death; for they open the cottage door, they occupy the seat that was once vacant; they have opened the palace doors, and they are seeking to be understood by those they have left. The sense of their presence is abroad in the land everywhere, and, lo! the shades of night are disappearing; lo! the morning hath come. Oh, grant that thy children who are the recipients of this great blessing may so appreciate it as to praise thee continually. Oh, grant that they may, from time to time, lay aside all that which would tend to debar their spirits from obtaining that knowledge that is so necessary to future happiness. Grant that, from time to time, they may come to the shrine of pure spirit-love and there ask of thee to pour out thy holy spirit upon them, so that they shall recognize their loved but not lost ones, so that they shall know thou hast indeed rendered the veil in twain that hangs between the two worlds. Our Father, thou Spirit of Love and Wisdom, we send forth our thanks, we utter our prayers to thy name, which ever has been, which is and ever will be recognized within our souls. Amen. Nov. 23.

Questions and Answers.

CONTROLLING SPIRIT.—Mr. Chairman, we will consider your queries.

Q.—I understand from the controlling spirit, that there is no forgiveness for sin; that an inevitable penalty follows every transgression of any law of our being. What becomes of the penalty when pains are removed and diseases healed by Drs. Newton, Clarke, Persons, and others?

A.—Returning spirits always inform you—such as have been informed themselves upon this point—that there is no forgiveness for sins. Every sin begets its own judge, and the judge begets the punishment therefor. The three are so closely allied you cannot separate them. When you commit a sin against your physical nature, suffering is the consequence. When you commit a sin against your spiritual nature, spiritual suffering is the consequence—you produce punishment, a state of inharmoniousness; and, as the spirit lives in heaven only by living in harmony, when it lives in the opposite it lives in hell, whether on the earth, under the earth, or in the skies. When it is in an inharmonious condition it is in hell. There are many degrees of inharmoniousness, as of harmony. There are many degrees of heaven, as of hell. The child suffers a certain degree of hell by unconsciously outraging the laws of its physical being. The law does not excuse the little one because it does not understand the law. It acts precisely the same with the child as with the adult. It is no respecter of persons or of ages. The little one falls beneath its stroke as mature or old age falls beneath its stroke. It never fails to visit justice and judgment upon all who place themselves in antagonism to it. Your correspondent asks how it is in the case of cures performed by certain healing agents upon the earth. There is an end unto all conditions of existence. Conditions are changeable; they end that they may give place to others. Disease, inharmoniousness, are but the conditions of life, subject to change. When the punishment has been severe enough the change comes. When the suffering one has suffered to an extent sufficient to induce him or her to seek the proper remedy, then there is a time to change. The spirit has received chastisement sufficient for the time, therefore salvation steps in in consequence of the exercise of reason. Now, when the criminal descends lower and still lower in crime, when his spirit has been deluged again and again with that which follows crime—that mental suffering, that unrest, that dissatisfaction—when, I say, it has been deluged again and again, by-and-by it begins to reason. The God without says to the God within, "Come now and let us reason together," and the result is, the man or woman begins to feel that there is a better way, and that that way is for them as for others. They begin to seek to know of that way, to understand it, to walk in it, to pass out of the darkness of the present and enter the light of the future, and then begins a new existence; then the fogs and mists and inharmonies that are the result of crime, begin to pass away, and the soul begins to be resurrected from it. Is it by a direct interposition of the Great All-Father without in the universe? It may be; but we believe that the spirit rests, progresses and leaves the world by virtue of the glorious germ of progression that the Infinite has implanted within it. The germ cannot always remain in darkness. It will eventually find its way to the light, and eventually disperse the shadows.

Q.—I understand that the controlling spirit has stated that sometimes people can be cleansed from immorality in a somewhat corresponding manner as diseases are cured. How can such things be, without forgiveness?

A.—Forgiveness is a term which your correspondent seems to have defined according to his own understanding. To us forgiveness is a something which avails without suffering. For instance, I place my hand in the fire. The fire does not burn. Forgiveness steps in between the action on my part and the action of the law. The fire does not burn. That is my idea of what forgiveness is. Now if I place my hand in the fire, and the fire burns, and I make use of the usual remedies to stay the progress of the burn, does it follow that I have been forgiven, because the fire did not burn my hand up entirely? Surely not. You will learn, every one of you, sooner or later, that there is no forgiveness of sin, either in this world or the next. So sure as you place yourself in antagonism to the law, so sure it will smite you. There is no forgiveness. If you sin against the law of your own reason, there is no forgiveness therefor till you have paid the uttermost farthing for your wrong doing.

Q.—Do clairvoyants and mediums retain and exercise the same or a corresponding power in the spirit-world as they have here?

A.—They do, only the power is largely increased by the change.

Q.—I desire to know if the following speculations, extracted from Sawyer's "Mental Philosophy," published in 1839, are true: "When directed at the organs of sense at death, the mind is thrown back upon the hands of God, to be provided with such other capacities as he sees fit to bestow. Its introduction to the other state, at death, will doubtless be analogous to its introduction to the present state at birth, so far as the bestowment of new capacities and powers is concerned. The powers and capacities requisite for the life to come will, no doubt, in like manner be conferred at death—the period of our being born into another world. Death divests us entirely of all the organs of sense, and, consequently, of all capacity for experiencing sensation of any kind. Our birth into another world will probably invest us with other capacities of a similar but higher nature."

A.—The ground taken there is substantially correct. The spirit receives, at its second birth, new capacities. It casts off all it has no further use for, and receives what it can use in the spirit-world. The change is distinct; so much so that could you discern the spirit, in its true, spiritual state after death, you would be led to exclaim, "Oh, God, how great the change!" And yet the change is so simple that a little child instinctively understands it. When a child is born into this mundane sphere, its first effort is to inhale the atmosphere. Nature acts in conjunction with the wisdom of the Great Infinite who rules in nature. The child breathes here because there is a necessity for it. One born into the spirit-land breathes in a different way, because there is need of a different way. There are other attributes added to the soul in the spirit-world than those it possesses here, because it finds it will need them in the higher life. As it advances it receives more and still more. It passes out of the old; it instinctively embraces the new; and so on throughout all eternity. I believe it will be ever changing in the external, but in the internal remaining forever and forever the same.

Q.—Does the controlling intelligence believe that there is any intelligent, eternal disorganized spirit distinct from man?

A.—I believe that without the agency of matter in some state, spirit could not express itself; therefore, I believe that spirit and matter will ever be so thoroughly wedded together that they will never be separated. If spirit is dependent upon matter for expression, matter then is of as great a necessity as spirit. Spirit passes through the realm of matter, changing its forms and carrying it from one state to another, higher and still higher in the scale, but at the same time it progresses in its external characteristics in correspondence with the progression of matter. I believe there is an eternal, ever-existent ocean of spirit, but I believe that that ocean of spirit is dependent upon matter for expression. I believe that the two are inseparably connected together. I believe that although you may soar to the highest spheres that we have any knowledge of in spirit-life, even there you will find matter.

Q.—Does not this go to prove that matter is self-created? If spirit is dependent upon matter, cannot act in the absence of matter, is not matter self-created?

A.—When considered from one standpoint, it would seem so; but when considered from another, it would seem quite different. Remove spirit from matter, and it becomes inert. Connect spirit with matter, and it becomes full of life. Now may we not say, and truthfully, too, that matter is self-creating only by the agency of spirit? As absolute matter it is not self-creating, but when joined to spirit it is.

Q.—Is not the primordial condition of matter, spirit, and the matter as manifested, simply a change wrought by the spirit in process of time?

A.—No, I do not so understand it. The primordial condition of matter is but unorganized matter. It does not follow that, because unorganized, it is resolved into spirit; but I believe that matter, organized or unorganized, is allied to life only as it is allied to spirit. Divest it of spirit and you divest it of life, and of all the properties of progress or outward unfoldment. If there were no spirit in primordial matter, it would never unfold into form. It never could organize. It is only by the presence of spirit that matter organizes, and only by the interchange of spirit that matter changes form.

Q.—Is the matter separate from natural matter?

A.—I believe that all matter is from the bosom of Nature, either the Nature of this world or some other world. Nov. 23.

Clara Davis.

I am the daughter of Maj. John Davis, of Savannah. I have been here since 1862. I remember of hearing my father say once, if Spiritualism was true, it was one of the grandest revelations God ever gave to man; and if it was false, it was the greatest delusion that had ever found expression on the earth; and for his part, he should be glad to know whether it was true or false, but he did not know how to begin. He said that to a gentleman who had called upon him to make some inquiries about some friend that he was a spiritual lecturer, and then my father said that to him. And he replied, "Well, the only way is to begin at the bottom of the ladder in order to understand it. You had better seek out some good test medium, and so learn about it." Well, there was none that my father could get at, and so he never went. But I remembered it when I came to know that I could come back, and I have tried—oh dear! I have tried so hard to come, but I did not know how to get at him only by coming here.

It is worth all the world to know about the place you are coming to. Now my father came stay on the earth but a very short time, because he has that about him which will very soon force him into the spirit-world, and it is of the greatest importance that he should learn about that world. I know I cannot tell him, but I can assure him

that there is such a world, and that we do come back. Old Aunt Molly is here, and she says it's a heap better to come and try to do, than not to come at all.

I was nearly twelve years old when I died. I would like my father to know that I have met my mother here, too. He never told me she was here. I didn't know she was, but she is here, and now he knows she is, and he knows I didn't know it when I was here; so he must know that I am alive somewhere, and it can't be in my body, because that was dead and buried. So it must be out of the body, mustn't it? I don't know why he didn't tell me, but I can suppose. But I love him just the same as I did when I was here, and I have a great many things to tell him—all about this world, and all about how I am getting on, and all about his folks. His father says—he is my grandfather—"Tell my son that my spirit never knew a happier hour than when I was informed that my son was no longer a slave-holder." It gave him sorrow on the earth. It gave my father sorrow when he lost his slaves, but it gave him great joy. My father thought he had lost all; but the real truth is, he had lost nothing, but had gained a great deal. My grandfather says, "I would not have had him come to the spirit-world with the stain of slavery upon his spirit, even though great scars of it were there, yet I would not have had him come as a slave-owner. So I am glad that the stain has been taken away, even though by blood." That is what my grandfather says. He didn't like slavery. He thought it was wicked. But my father said it was a God-ordained institution, and he should always fight to support it, and so he did; but you see God fought against him, and he wasn't so strong as God, and so he didn't succeed. Aunt Molly says, "Bress de Lord! my children's free." She has got nine here on earth. She wanted me to say that for her. She hopes, when she learns to communicate, and they learn that she can, "to have heaps of good times," she says. Nov. 23.

Geo. B. Simmons.

I am very glad to be able to avail myself of this God-given invention to return. It is quite new to me, but like every other spirit who is anxious to meet those they have left, I put myself in the way to overcome all obstacles, and having done so, I am here. Notwithstanding my body sleeps on the field of Spotsylvania, I am here. And I never expect to be reinstated again in the possession of that body, and never want to be. It would render exceedingly uncomfortable my present heaven, if I were to know that I should ever be called upon to receive that body, good as it was, again. I was an officer in the 10th Massachusetts. I saw some rather hard fighting during the war. In spite of all my patriotism, there was a something within me that kept constantly saying, "War is an evil, a great curse. Nations should not war with each other, and much less those who are members of one nation." It is like a war being gotten up in the family—where father and son, or brother and brother, are at war with each other. I never felt it was right. Still I entered into it with all that patriotism that generally fires the heart of one who says to himself, "my country's interests are at stake, and I must fight for them." I believe I was the only one killed in that engagement. It was on the 10th of May, 1864. At all events I looked round when I was entirely free from the body, expecting to find quite a number of my comrades who had entered the spirit-world with me, but I found I was the only one.

Now, Mr. Chairman, I have a great anxiety to meet my friends, because I want them to know something concerning the hereafter. I want them to know that I live and am happy, and I want to open a correspondence with them if it is possible, if it is right. If it is not right, I am willing to wait.

I was told it would do no harm to come to this place and issue my call to my friends, and if they saw fit to answer it I might understand they were ready to receive from me, and if they didn't I might know they were not ready, and I must wait till they were. So here I am, subject to the law, and I hope willing to be obedient. I am from Fitchburg, Mass. I should like, if possible, to meet our Major—Major Kimball. I am persuaded that he is of a liberal turn of mind, and I really would like to reach him. Something tells me that that is the nearest point for me to aim at. I don't know why, but I shall try it, at all events, and run the risk. Major John Kimball, of Fitchburg. I have a notion he is of liberal mind and I can reach him, and through him reach my friends. I presume it is all right to make this call upon him. I don't know why we should be excluded from trying to come into communication with our friends, simply because we are what men call dead, when the truth is we were never more alive. I don't know why there is any justice in shutting the door on us because you cannot see us. I know we have been educated to believe that after death there was an entire separation between the dead and those you call living; but I know, as far as that is concerned, your education has been most terribly at fault. There is no more separation in fact, than there ever was in spirit. The body has only fallen off and left the spirit right at your side, perhaps, doing all in its power to make you know it is there.

What right have you to say to me, George B. Simmons, "It is not you, because you are dead?" Suppose there was a high wall between me and my friends, and I should call to them from my side, and they should refuse to believe me because they could not see through the wall; would not hear me; close their ears perhaps; I might be in distress. Their answer would be, "If it is you let us see you." Still I could not break down the wall, nor climb over it, consequently the only thing I could do would be to appeal to what senses I could reach, and trust to the great power in Nature for the result. But never mind; I am not here to philosophize, only to reach my friends. Nov. 23.

Thomas Benton.

Will you be kind enough to say, through your journal, these words to Benjamin F. Butler: "Whenever you shall feel that there is a necessity within your own being to know whether modern Spiritualism is true or false, and are disposed to go to either Mr. Mansfield the medium, or Mr. Foster the medium, in the character of an honest, earnest inquirer, you will receive indisputable evidence concerning life after death and the reality of modern Spiritualism." There! now I am going. Tom Benton. Good-day. Nov. 23.

Séance opened by William E. Channing; letters answered by H. Marion Stephens.

Invocation.

Oh thou, Spirit whose sacred benediction falls upon us every hour, whose love is our perpetual attendant, whose mercy never forsakes us; thank thou our Father, and our Mother, too, thank thee for life, with all its mysteries, for the mysteries of life our souls gain strength. If life

were all simple, and the sun of knowledge always shone upon us, we should be poorly developed in mind and body; therefore we thank thee for the shadows of life. Oh thou Spirit whose presence we perceive yet cannot understand, we thank thee for thine open volume of creation. There thou hast written thy life; and, oh Lord, our God, we will endeavor to read it and understand it, that we may know better how to serve thee and how to perform our duties. We thank thee for the crosses of life, though they meet us at every step, for by bearing them we know that we shall win a crown of everlasting satisfaction. We thank thee for all the great minds of every age that have shone upon the horizon of mind. We thank thee, also, for the lesser lights—those that have shone like distant stars; those whose light seems at times to be almost obscured; for them we thank thee. We thank thee for sickness, for it gives us a just appreciation of health. We thank thee that thou callest upon thy children everywhere to labor, that they may enjoy life. We thank thee that thou dost not bless the drones in the hive of life.

Oh our Father, for everything just as thou hast made it, we return thee our thanks; and if we have anything to pray for, it is that we may understand thee and ourselves better; it is that we may be able to lead all thine erring children out of darkness into light; that we may take the mantle of sorrow from all hearts, causing them to rejoice in the knowledge of thy presence and thy love. Oh Great Spirit of this age, thy light thou art shedding abroad upon the nations everywhere; thou art calling upon thy sons and thy daughters to renounce all darkness and enjoy the light of the present. Thou art calling upon the little ones, and thou art calling upon mature age, thou art calling upon old age—everywhere thy voice is heard saying unto thy children: "Come nearer, still nearer, unto me." May thy children in mortal who are called to mourn, know that their loved ones are still near them. Oh may they understand that there is no separation of spirit; may they clearly perceive thy goodness, thine almighty wisdom, in all thy works. Oh grant it may be our holy privilege to remain, passing to and fro in the earth, till thy sons and thy daughters everywhere send up a grand anthem unto thee, a song of thanksgiving for life with all its mysteries, for life with all its shades and all its sunbeams. Then, oh Father, Spirit, then shall thy kingdom have come, and thy will be done on earth as it is done in heaven. Amen. Nov. 26.

Questions and Answers.

Q.—Will the intelligence explain the first, second, third, fourth, fifth, seventh and eighth verses of the fourth chapter of Timothy?

A.—Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.

2. Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth;

4. For every creature of God is good, and nothing is to be refused, if it be received with thanksgiving;

5. For it is sanctified by the word of God and prayer.

7. But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

8. For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

A.—One expression damns the thing entire. Excuse us if we speak rather pointedly. "Bodily exercise profiteth little." You all know that is false. The writer determines that all that is necessary for man or woman is godliness. That is very true. But he does not seem to understand that godliness belongs as well to the body as to the soul. An unhealthy, uncleanly, ill-shaped body is not well adapted to harmonious manifestations of the soul. If the God within desires to manifest through the God without, for the manifestation to be perfect the instrument through which it manifests must be correspondingly perfect. Suppose you were to allow these bodies to pass into a condition of inactivity. What would be the result? You all know very well without my telling you. It is in vain to plead that the writer did not mean what is written there. If he did not mean it, then he should not have written it. But go back, away back in the ages, and from that standpoint let us seek to find out who the writer is, if possible. Can we do so? No, we cannot. It is impossible. Timothy's name is attached to the article; but do we know that he wrote it? No, we have every evidence that he did not. Who then shall we ascribe it to? Why, to some anonymous writer, surely.

Godliness is always to be sought for. We should ever seek to be godly in all things; in every act of our lives. Now to be godly is to be obedient to the law governing us. We cannot be godly in any other sense. We may bow down and make long prayers through all eternity. That is not godliness. By no means. We must do our duty throughout all departments of our being. We must take up our every cross; we must assist those who have fallen in the way of life; we must turn our attention toward those who need it, and we must not forget that which is due ourselves. True godliness extends through all the domain of life. It reaches the body as well as the soul, and pays just as much attention to the body as it does to God as the soul; and whoever determines otherwise will sooner or later awake to their mistake.

Q.—Will the time ever come when this earth will lose its material body and become exclusively the abode of spiritual intelligences?

A.—The time will certainly come when it will lose the material body that belongs to it at the present time. This is a self-evident truth. It is exhibited everywhere in life. But we have no special evidence that the earth will ever become, as an earth, the special dwelling-place of disembodied spirits. It may be so. We do not know that it will not. But we have no special evidence that it will be so. It is even now the dwelling place of millions of disembodied spirits. They walk the air both when you wake and when you sleep. Therefore, to them it is a spirit home. It belongs to them just as much as it does to you.

The following letter was read:

ANDOVER, OHIO.
BANNER OF LIGHT.—Gents: I send the enclosed sheet of writing to see if you can tell what the characters are. Are they any language? They were written by a man who has written page after page and sheet after sheet of the same kind, to all appearance.

A.—It must be a combination of Phoenician, Hebrew and ancient Greek characters. I should say the individual must have been under the control of three—perhaps more, of three, at all events, distinct intelligences, each trying to see what they could do.

Q.—An life is life, and spirit and matter are its positive and negative forms of manifestation, while the forms of matter are conditionally changing as a being, their atoms and individually in other forms; by what analogy from evidence can

you show that spirit in its forms does not lose individually under the same law of change that governs material form?

A.—So far as form is discerned, it does lose its individuality, for you will every one ascertain after gaining an entrance into the spirit-world, dropping off your physical bodies, you will every one learn that the individuality that belonged to you as a mortal belongs to you no longer. Now I presume this statement will rouse very sad feelings in the bosoms of some, but it need not. And if you had that faith in God that you should have—if the Christian Church had given you that faith in God that it should have given you, you would know He would do well for you under all circumstances, and that you would be possessed of the individuality that you needed most, whether here or there, it matters not. You are not to-day what you were a few years or months ago. The individuality that was yours then is not yours to-day. You are not what you were in childhood, and yet you claim to be the same person. Really you are not—not in the absolute. Men call you the same. You are recognized as the same by your friends, but if you were to analyze your individuality critically, we should find that that which you have to-day is in no respects that which you had a few years ago. So you are constantly losing your individualities, or passing out of the present into the future; just as you are losing the particles composing your physical form and taking on newer ones better adapted to your condition, so are you gradually losing your individuality and taking on another individuality; but the change is so gradual that you do not perceive any change has taken place. Only as you look over the span of years, you see that you are not what you were in childhood. That you know, but you cannot determine that you are not just what you were two hours ago. No, you would say, "I am the same." No, I should say, you are not. Men have very wrong ideas concerning individuality. What you understand by it is made up of your education, and you will find that it is but a man of straw after all. It can be burned up; it can be lost in the waves, and time will most assuredly change it. Nov. 26.

Cornelius Winne.

By golly! A fellow has to work his passage here, don't he? You aint the gentleman that was here the last time I came, be you? [You have been here before?] Yes, I have; a pretty little while ago though—most nine years ago. [I am not the person then. He is on your side now.] Well, so I took it.

By golly! I got here after a long tussle. Well, you see, now, it's just like this: I come to this woman last night. She looked up and see me, and she said, "How do you do? Who be you?" So I told her who I was—Cornelius Winne. [Ah! I've heard of you.] I "pose you have. [Well, what do you want?] she says. "I don't know," says I; "I kinder been trying to come here this ever so long." "Well," says she, "what can I do for you?" "Well, I expect you can do something." "But aint you going to do something for me?" "I don't know but I'll give you some kind of manifestations—something big." Says she, "Can't you bring me one of your bones?" Says I, "Yes, I don't know but what I can. I'll try." "Well, can't you do it now?" Says I, "I don't know. I will see." "Can't you give me some kind of manifestations like you used to?" "I don't know," said I; "will you invite me to stay here?" "Yes," she said.

Then I did n't talk any more to her. She went to bed, and when she got to bed I walked in. I made a noise shutting the door, and she sat up and said, "Is that you, Winne?" "Yes," says I, "it's me." "What are you going to do?" "Oh, fix up things round here." "Well, don't make a noise." Now I could n't do anything unless I did make a noise, so I moved the things round, and pulled off the bedclothes, and pinched her, and raised the devil generally; and she got tired and wanted to go to sleep. But I did n't want to. She invited me to stay, and I'd no notion of going to sleep. Did enough of that when I was here. And so I stayed round there and made all the racket I could till four o'clock this morning, and then I took my departure, and come to this place to-day. I was fishing for it all the while.

Now you see I kinder think I aint got done all I got to do for the folks on the earth. I been kinder shut out a good while. I've learned a good deal since I was here; can write pretty smart now, and do a good many things better than I could, and I think I got something more to do. And what I want is to tell the doctor to string up them bones, and I'll trot 'em round. It'll be a better show than any skeleton folks see in this world. He thinks I can't do it, 'cause the doctor is on our side. [Dr. Redman, you mean?] Yes, he is on our side; but I can do it if he will string 'em up all right; put 'em just where they belong. He knows; and I will trot 'em round. [Who did you have on this side to help you?] No one, only the doctor; that's all, and he's on our side now, and I got somebody else. There's three or four hundred of us on our side. I's the leading spirit of the occasion. By golly! did n't I feel some? [Where did you take them from?] From Hank-ford. The doctor had 'em in the secret, and away in a bag. That was me. S'pose I was going to stand that? No such thing.

Well, give my best respects to her—the medium—and tell her I'll give her another call, only I do n't want to be invited to go till I get ready, and if I make too much noise she must make up her mind to that. Then the plicher makes a noise when they rattles against the marble, and if I breaks anything she'll have to pay for it—I can't. And I do n't know as I shall leave next time before breakfast. I did this morning; left at four o'clock.

My bones is just as white as yours—white n't know 'em from a white man's. By golly! I have a good time trotting 'em round if I can only get hold of 'em just right.

Well, good-by to you. I got considerable to do. Had the hardest work to push and tumble in here ever you see. Such a crowd here. Have to work your passage, unless somebody'll shove you in good. Last time Prof. Hare he shoved me in. Says he, "Go in; you are wanted in there." And I a'pose I was—Golly! some difference between your clothes and mine, is n't there? Well, I must go now, 'cause I got a good deal to do.

Oh, you was just three minutes behind time to-day aint that door. [Was it?] Yes, for I went out and looked at the clock. [The clock is sometimes wrong.] Well, I go by that. How shall I know whether it's slow or fast? [You must watch the telegraph.] The telegraph? what's that? [The telegraph they have for striking the exact time.] When does it strike? [At twelve.] Oh! the devil! I aint n't be here then. [You can come and examine the clock.] That's what I'll do. And next time if you are late I'll walk in and shut the door myself, and if you happen to be out you'll stay out. I'll preside myself.

Who knows but I shall pay you a visit some of these nights? I'd give you the all-fireside shaking up, if I did.

Every time I asked this woman up she'd say, "Oh dear, Winne, aint you gone yet?" Says I, "No, I aint. No notion of going. You go to sleep. I'm attending to my business here." Nov. 26.

MOSES W. LEAVITT.

I asked myself on nearing this place, these questions: "Of what use can my small testimony in favor of the great truth of modern Spiritual-

[illegible]

For the cure of Chills and Fever, and for the prevention
of Cholera, both the Positive and Negative Pow-
ders are equally effective.

The Positive and Negative Powders do no vio-
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