

THE PHILOSOPHY OF THE NINETEENTH CENTURY.

AN EXPONENT OF THE

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NO. 11.

"spirit." Here her character was briefly discussed, and as she seemed very much occupied with the blind person, it was observed that this was perfectly characteristic of her; she would always leave the more favored, and turn her attention to the less favored, and the nearest neighbor. She seemed delighted whenever she could render a service of this kind, and it was this that caused her so much interest in the Sabbath school, and in religious and educational matters generally. Soon, Edward got a chance to speak to her. He observed afterwards to Goodman, "I was surprised to find her expression in her voice of any person he ever met with. It was something that neither depended on features nor complexion. It had a rich, musical, soul-quality in it. The sound of it brought her up frequently to the memory, as some persons' features do. But the features of her face were so repulsive that she almost seemed like a demon, as if one's soul were perfectly away from communication with her. And every stranger would at first have his attention so riveted to her homely features, as to mentally stray a little from the subject. In conversation, it is the reverse excited by her face. It was so with Edward. He considered it fortunate that she was introduced to the person, as it afforded him so fine an opportunity for the study of character. His party broke up, and nothing more was seen or heard of her for some time. An incident, however, very important to the turn of our story, grew out of this, which the reader will do well to bear in mind.

Another event now took place in the family

† Mrs. Jameson.

Cushing. A dear child, a girl of nearly four years, was taken with the lung fever, and died. It threw the family into deep affliction, but was the means of drawing the remaining portion of it more closely together, and it was about this time that both Cushing and Willard became the subjects of a good deal of interest in matters of a moral and reformatory nature, extraneous to business. They had both become thoroughly exemplary men, and the former was always a religious and industrious man, and those connected with him, for their safety and improvement. Several young men, in particular, became indebted to him for the breaking off from bad habits, and commencing a better life. Often would these two men converse together on the subject of their mutual fortunes, their connection with the admirable woman who had been the presidential means of restoring and redeeming them; and it was here, in their united reformation, that Edward saw fulfilled most completely the mystical dream of the two men upon the desert, one of whom stretched out his hand to him, and both of whom finally pursued their upward ascent through brightening paths of beauty and abundance. The old-fashioned English inn, so long connected with the boyhood of Willard, whose nativity was in that country, and was typical of the inn of perpetual rest. They at last found rest which the world can neither give nor take away.

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

Attentions, however, seemed again gathering and centering upon the head of Edward. He had received letters from Rochester, that his wife's health, though improved in some respects, was far from being recuperated, and that she was still feeble, and at times depressed. Two months had passed away, and yet she was not in condition to return to Boston. Edward was discouraged, and it was the opinion of many round about her home, that it would be a long time, if ever, before she could remove. Soon, however, the worst was revealed. Consumption had evidently fastened its fangs upon her, and she was destined to die. Her trials and sorrows had proved too much for her. Her once animated and animating spirit now yielded to the developing force of bodily decay, and she was made well aware of it. Death stood before her. Edward was now called to a trial such as he had never known. For, however unhappily he had lived together, many were the sacred ties that bound them, and the memory of their later and more religious experience. There is that, too, in the intimacy of husband and wife, and the ties of children, and all the interests which such a union is calculated to beget, continued through many years, which cannot be broken with indifference, and which the coldest and most unsentimental heart shrinks from the rupture. To the sensitive mind of Edward all the conditions of his first love now seemed to return with a strange power. But he gave himself diligently to duty. He visited her in her last sickness, and there, in her father's house, would he sit and converse with her from day to day, and minister to her every want, striving, if possible, to atone in some measure for the unkindness of the past. She seemed to recognize him as one to whom she had been committed for a wise but inscrutable purpose. She regretted not now the union they had formed; and with a new and brightening faith just dawning around her, she would sit with Edward hour after hour, her pale, emaciated hand in his, and converse with him upon the higher themes and that higher world where centers so many of their hopes, and so much interest. Edward saw with evident pleasure the increased interest she manifested in these subjects, and the power that suffering had exerted in turning her mind heavenward. And thus it was demonstrated that when everything else fails, and when earthly passion, feeling, beauty, intelligence, and talents, unlike minds, opposing interests, all conspire to make more manifest the dreadful gulf that is between them, then, but affliction and death come, and all that is holy and pure in such a couple starts out into new and vigorous activity. Why is it, but that the human spirit, in the very crucible of suffering, is purified, and that what of love and wisdom there is in two human souls is thus called into exercise most akin to the unity of these principles in the Divinity—that, in fact, as the marriage of human beings, when true, is nothing more than the attestation of the divine unity in two equal and according kinds, so that these principles are quickened and intensified by the power of religion, there is so much more of the true union than can possibly exist without it? Edward and his wife now understood this as they never did before—as they never could before. The last time but one that he saw his wife alive, he found her reclined almost to a skeleton, and it was evident she could not last long. She was now confined almost entirely to her bed. He spoke to her of the nearness of her departure, and she expressed herself ready and willing to go. She could not resist, however, an allusion to the cause that had first brought them together, and reminded him that she was perfectly recovered of the child, and that she was perfectly recovered of the child, and that she was perfectly recovered of the child. He said she could not say no more. Edward went at her side. He assured his wife that he did not know of the person in the world with whom he had rather live out his days.

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

And who can doubt that the deeply disappointed, the severely afflicted spirit of Maria Foster, had now exchanged a world of darkness for a world of light, where the attributes of the soul find freer and more ample play among the unobscured sympathies of eternity? Well, at least, was the faith of Edward and Willard, and the good they had done for the people that had gathered round him, in the contemplation of her happy exit, and her serene, undying hopes.

[To be continued in our next.]

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

Free Thought.

NON-IMMORTALITY—RE-INCARNATION.

BY LITA BARNEY SAYLES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Methuen, N. H., 1870.

For the Banner of Light. DEATH AT THE ALTAR.

BY MARSHALL S. FINE.

Oh, weave me a wreath of the brightest flowers,
And lay o'er my aching brow:
For the promise I pledged in thoughtless hours
Shall be an unbroken vow.

Yet he whose heart I most gladden to-night
Will know not my love is false;
For roses will bloom on my robes of white,
As I whirl in the dizzy waltz.

And the lights will blaze in the bridal halls,
On the gems that jewel my head;
And mirrors will glitter from gilded walls,
O'er the marble floor I tread.

But never will he know that my beating heart
Cannot throbb with the joyous crowd;
And if bursting tears to my eyelids start,
I'll weep with a laughter loud.

Oh, my hand grows cold as the mountain snows,
And my spirit will soon be free;
For I feel the chill of the one I chose,
Who sleeps in the dark, deep sea.

And the garland that blooms on my shining hair,
As I stand at the altar to wed,
Shall wither, to touch the death-clamp there,
And deck the brow of the dead.

Riverside, Ill., 1870.

Spiritual Phenomena.

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

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

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

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

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

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

The tests which I have received have been of a private character, and I cannot with propriety give them to the public. But private and secret as has been their import, the answers have but been the more convincing.

Now my friends everywhere, wherever I have labored, I ask you to bear in mind the fact that every candid inquirer should be referred to this faithful medium, J. V. Mansfield, of 102 West Fifth-street, New York City. Whoever else they may have seen, or may purpose to see, their experience ought not to be considered complete without that evidence which comes through the mediumship of Mr. Mansfield. I think all you who know me will feel that you may speak confidently of this medium after this recommendation.

Anxious always to promote the cause of Spiritualism and to advance the progress of truth in the minds of men, and to bring them all into close communion with the loved ones on the other side, I am yours for truth and humanity.

J. V. MANSFIELD.
Pres. 1st Society of Progressive Spiritualists,
Washington, D. C., Nov. 3, 1870.

NEW HAMPSHIRE.

Quarterly Convention.

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

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

Saturday, Nov. 5th.—Meeting called to order by the President. Conference of one hour, participated in by Frank Chase, Miss S. Harvey during her remarks stated that Conventions had the first speaker in the afternoon, except to "vote supplies and pass resolutions." She thought the plan of holding Quarterly Mass Conventions a good one. Mr. Frank Chase then offered the following resolution, which was adopted:

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

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

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

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

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

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

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

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

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

3 That the move of the Protestant Church to unite Church and State, and to dechristianize all but Orthodoxy, opens anew the war of the Revolution, and should be alarming to any friend of true Spiritualism.

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

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

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

Evening Session.—A few good remarks were made by Father Dean and Miss Harvey; the principal lecture by Miss Davis.

Moved to have speaking on Sunday. Adjourned.

Sunday Forenoon.—Hymn by Father Dean, who has a sweet and melodious voice; prayer and speaking by Miss Davis.

Afternoon.—Speaking. By request the President related the circumstances that made him a believer in Spiritualism. He took it all in all, the Mass Convention, and the weather fair; and had there been more of our speakers present, it might have been pronounced as good as any Convention ever held in this State. It would almost seem that they had conspired to remove away. We do not say that we should have had any better speaking, but more of a variety. Great credit is due the good people of Bradford for their generous hospitality, especially to Mr. George S. Morgan, his good wife and their daughter, who did all that mortals can do to make their guests feel that it was good to be there.

S. F. Hurd, Sec'y.
Bradford, N. H., Nov. 4th, 1870.

MINNESOTA.

State Convention.

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

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

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

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

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

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

Evening.—Again called to order by President Bange; after a conference of half an hour, and motion made that J. L. Potter be hired as State Agent again. Carried. All the other necessary business being concluded, the Convention listened to a lecture by Marsh Getchel, formerly of Ellensburg, who spoke through Mrs. L. A. F. Swain, followed by J. L. Potter. Adjourned.

Sunday Morning Session.—President in the chair. Executive Board met at eight o'clock, and motion made that J. L. Potter be hired as State Agent again. Carried. All the other necessary business being concluded, the Convention listened to a lecture by Marsh Getchel, formerly of Ellensburg, who spoke through Mrs. L. A. F. Swain, followed by J. L. Potter. Adjourned.

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

Evening Session.—The identical decided to change the program, and have the conference meeting after the lectures. The first lecture of the evening was by Mrs. H. H. Pope, after which, J. L. Potter gave one of his best and most interesting lectures. The Executive Board voted that a semi-annual Convention be held at Farmington, some time in the latter part of June, 1871, to be set by Secretary. Motion that H. H. Smith, Marsh J. Getchel and Mrs. H. H. Pope act as State Agents, collecting their own salary. The Convention then adjourned, and the following is a knowledge of all the members in that it has been the most harmonious Convention of the Association.

The Convention voted thanks to the people of St. Anthony and Minneapolis for their kind care of delegates, also to the Railroad companies for the facilities afforded.

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

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

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

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grandeur of the works of God and the littleness of
 of bibles and human creeds. Address Bordenston, N. J.

California.

SACRAMENTO.—L. Armstrong writes, Oct. 22, 1891:
 I have taken the *Banner of Light* from the first
 number, and intend to take it as long as I live and it is
 paid. I know it is very well liked and appreciated in
 mento. We have had no lectures here this summer
 we have regular meetings every Sunday afternoon,
 we often get very good discourses through Mrs. Paul
 phens, of this city, a very good test medium. We
 heard from H. C. Wright and Father Owen, Professor
 ell, of the Cincinnati Observatory, and also General
 of each of whom gave us excellent discourses in our
 ings, through H. B. Rice. We also have a series of
 circles on Friday and Sunday evenings. Mrs. (C.
 Smith is about to reënter the lecturing field again,
 for the winter, and will probably return to the
 Eastern side of the continent for active work in the
 reform. She will leave many friends in California to
 regret her departure to other fields of labor.

Oregon.

LAFAVETTE.—E. Morgan adds a postscript to a
 letter, as follows: "Thinking perhaps you would
 hear something about Spiritualism in this young and
 ing State, I take the liberty to say that it is gaining
 and makes all society more or less, but yet, a
 great deal of bigotry and intolerance in the chur
 There is work here for a lecturer and test medium,
 not able to say how well they would be remunerated.
 on each of the continent for active work in the
 nation at present, with a better prospect for the
 besides doing a great deal of good."

SPIRITUALISM ABROAD AND AT HOME.

BY DR. G. L. DITSON.

EDITORS *BANNER OF LIGHT*.—Spiritualism
 forms a belt of beautiful light around our
 and by it and through it are seen those
 faces that picture the celestial walls, the
 chamber of our better natures. And it is no
 nor there; in modern or ancient times particu
 ly, that hours in seeming, golden-haired and
 crowned—the loyal, which to us are ever be
 ful—flutter their white wings within the he
 of mortals, bare their glittering teeth with
 of sweet content, and point the faint finger
 man of faith, to "home, sweet home," por
 in a mother's bosom, or where, we now know
 good, sad or sorrowing, as they may be, fl
 elysium.

To these remarks I have been led by an
 in the Barcelona *Revista Espiritista*, in wh
 loving husband, mourning over a life made
 late by the *chrysalis* of a fond wife, and
 hope, then joy unspeakable in Spiritualism
 found, he said, a medium in a little ch
 friends, and there discovered, by the commu
 tions which they obtained, that the true life
 on the earth, but in the "land of souls;" the
 Clemencia was happy; and, what is more
 laboring for the happiness of those she had
 this sphere. But directing his questions to
 tain whether their union, thus cruelly se
 here, was to be renewed and continued fore
 the "hereafter," was told that (and here I ca
 that a malicious spirit *may* have interfere
 I have known it to happen thus more than
 they were not mated forever; "for," said Cl
 cia, "such unions are rare on earth; still
 happen, but it is a great favor of God." S
 stated that her true mate was a poor Asiatic
 he could not unite with her in less than an
 dred and seventy-five years (our time); an
 union would be on earth (re-incarnation)
 again promulgated,) but she seemed un
 describe this new state of things, and appe
 the passionate spirits, Abelard and Heloise,
 romantic loves seem to live in the spirit-w
 well as in history.

"By your will," said Abelard, "two make
 we journey through space and enjoy all
 we love each other with an illimitable love
 only the love of God, and perfect beings ca
 pass. Your greatest joys are as nothing com
 with our least. The idea of eternal halves p
 me. It seems to me that God in creating h
 has made it double, and said, separate
 two halves of one soul, 'Go to the world an
 incarnation. If you do well, your voyage
 short, and you will be permitted to reunite
 contrary, ages may fly away ere you obtai
 felicity.'"

The editor wishing further to elucidate th
 fact, elicited the following:

Q.—Have souls been created double?
 double, simple as they are, they would be
 fact.

Q.—Is it possible for two souls to reunite
 eternally, and form but one? A.—No.

Q.—You say, "Two souls may form fr
 first two distinct souls? A.—Yes.

Q.—Do you form at this moment two
 souls? A.—Yes, but always united.

Q.—Do you find all men in the same co
 A.—According as they are more or less p
 Q.—Are all souls destined some day to
 with another? A.—No; one has a prom
 seek in solitude; this is called *sympatia*.

Q.—In this union is there a condition
 A.—Souls have no sex.

Saint Louis was then interrogated:

Q.—Souls which are to be united, we
 predestined to this union from their orig
 has each one in some part of the universe
 to which he must be *fatalement* joined? A.
 exists no particular and fatal union betw
 souls, but a union exists between all spir
 in different grades, according to their na
 the, the perfection they have attained; the
 perfect, the more united they are. From
 arises all the evils of humanity; from c
 complete felicity results.

Q.—How are we to understand the world
 of "two spirits"? A.—Two spirits in ar
 with us? A.—The expression is inexact
 spirit is the half of another, and separat
 it, it is incomplete.

Q.—Two spirits in perfect harmony an
 united, is it for eternity, or can they separ
 unite with others? A.—One spirit can
 and thus speaking of those who hav
 arrived at perfection. In the inferior
 when one rises, it is in sympathy with
 from whom it has been separated. Comple
 felicity is the result of a perfect concordanc
 elations and instincts.

Q.—Those who are united now, can th
 come to be separated? A.—Yes. A spirit w
 day in an inferior sphere, can rise, by p
 himself, to that of another. Their union, i
 spirits in sympathy, will be sooner accompl
 if the more elevated one, supporting b
 condition assigned him, remains in the sam
 or two in sympathy can be separated, p
 prove to two lives.

The gentle spirit of one Marietta has
 the *Revista*, a pleasing reply to the q
 "What is Spiritualism?" Spiritualism
 glory, la dignidad, of the spirit, as the p
 sciences are the glory of matter, la materi

The September number of the *Journal*
 quoted is full of able and interesting arti
 too long to be translated here; so I will
 notice one or two of the more strikingly p
 enal:

De Sainte Foie, in his history of the
Esprits Saints (edition of 1778), cited the
 passage, taken from the writings of
 quila Cristobal Juvenal, Lieutenant-Gov
 Paris: "The 31st of August (1572), sou
 elict, *deux* after the assassinations, sou

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

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 26, 1870.

OFFICE 158 WASHINGTON STREET,
Room No. 3, 2d Floor.
AGENCY IN NEW YORK,
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WILLIAM WHITE, EDITOR.
LESTER COLBY, ASSISTANT EDITOR.
LEWIS B. WILSON, BUSINESS MANAGER.

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

The Spiritualist Lecturers' Club.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

What for the Winter?

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

A Separation.

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

Mrs. Walsbrook's Books.

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

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

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

The Year-Book.

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

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

1. If it be assumed, according to the general belief, that the soul is born into existence at the same time as its body, or that, previous to the birth of its body, it possesses only negative faculties, how is it to be explained the following questions? Why do souls manifest so great a diversity of attributes independently of the ideas acquired by education?
2. Whence comes the extra-normal aptitude displayed by many children, while still very young, for certain arts and sciences, while others remain in a state of inferiority or mediocrity all their life?
3. Whence do certain individuals derive the innate or intuitive ideas that are lacking in others?
4. Whence do certain children derive the pre-concursive instincts of vice or of virtue, the innate sentiments of dignity or of baseness, which often contrast so strikingly with the circumstances into which they are born?
5. How is it that some persons, independently of education, are more developed than others?
6. How is it, that, among the races that people the globe, some are savage and others civilized? If you took a Hottentot baby from its mother's breast, and placed it in the following questions: How could you ever succeed in making it a Laplace or a Newton?

From the superb article of Prof. Gunning, we extract thus:

"It is not, then, altogether by the forces assimilated from the food, or by the size or texture of the brain, that we can interpret the powers that dwell in a man. You may find an equation between his muscular force and the forces assimilated from his food, his bread and his tea; but you cannot find in Nature the equivalent of his will-force. In all the vials on his table, you cannot find an element which is transformable into thought, or will, or consciousness. In the most complicated tissues of his body, you cannot find the source of consciousness or will-force. They do not come into him by conversion of the primary forces of Nature without; they are not developed in him by molecular changes within. They do not exist in the molecule; they cannot exist in the atom; they are not molecules, for nothing can appear in the whole which does not exist, in degree, in the parts. Thought, will, consciousness, then, are not the result of organization in tissue, nerve or brain. 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