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JESUS---THE CHRIST OF LOVE.

written to a lady of Philadelphia, a Spiritualist and member of an Orthodox Church, by request of her spirit friends.]

But enough on that head, though many little points, in respect to the origin and nature of Jesus, must remain untouched. Let me close, however, with a statement of what I secent and teach the Nazarene to have been, and what he now is. To make that precise view more clear to your mind, will necessitate the presentment of the several quite different renderings of him.

First, then, there is the Ecclesiastical (or Protestant and Catholic) view, which you have been taught to accept. It looks upon Jeans as one with the very Absolute and Infinite Godhead; as God himself; as miraculously begotten; as specially missioned, or sent, or come to save the world by dying for it. It regards his wonderful works as miracles performed by a God, and transcending all law, as results of the action of his mere volition, and as confirmative of his Godhead.

Second, there is the Rational (or Infidel) viewjust the opposite of the other. It considers the Nazarene to have been simply a highly, morally and intellectually, endowed man, born as other men are, and as, in no respect, different from the rest of them, except as his mental qualifications made him so. His miracles are, by this view, either wholly rejected (as never having been performed) or, are looked upon in the light of politic deceptions to enable him the better to perform his self-imposed beneficent labors. Theodore Parker, the Theist, and Renan, the French author, who wrote a very fascinating "Life of Jesus," give us the highest and best type-idea of the Rational view. Both regard the Nazarene as the greatest Religious genius the world ever saw, and the founder and preëminent representative of the Absolute Religion of Humanity-so great and original, indeed, that, in the opinion of the latter, the world of men may well be pardoned for worshiping him as a God. On the other hand, other Rationalists look upon Jesus as in no wise superior to Confucius, who taught the Golden Rule hundreds of years before the advent of Christ, and point to the historic fact that almost every nation of antiquity had its special incarnation of Deity, born of a virgin, &c., and as come or sent to save mankind. (See Mrs. Child's History of all Religious.)

Third, there is the Spiritual-Rational for ordinary Spiritualistic) view. By this is understood was finely and superiorly organized (1st) by virup to his time. His miracles-such as are ac-

was differently organized, both spiritually and [Extract from and concluding portion of a letter by L. Judd materially. It may not be wrong for us to state Pardee, on the birth nature and mission of the Nazarene- that we believe his physical birth was forefold by those (spirits) who used all the influence they were possessed of to bring it about. That he was not brought into the world after the order of humanity we deny, because we know this law was never broken. We also believe both statementsthat he was human and divine. By virtue of his divinity and peculiar physical organization he was what he was. He will ever continue to shed light upon the ages. Spiritualism does not propose to rob him of his divinity, but to clothe him with still more glory, to show what he really was -a human and a divine, a something you may well worship, for he was God-manifest in the flesh."

This is strong language, and almost embodies the Ecclesiastical idea. But, closely and critically, viewed, it will be seen to be markedly different from it. And yet-as it ought to do-it takes from that idea whatsoever of truth Rationality can accept or affirm; while, at the same time, it presents a rational estimate lifted up into the atmosphere of the divine. All things are divine in their sphere and use; hut that special divine is-bigher and finer than the Natural or the Spiritual-the Celestial I refer to.

The view thus afforded by the quoted communication is, however, merely a general one. It does not yield a special statement of what Jesus was. What, then, is that special statement? Let US 866.

I. The Nazarene, begotten naturally as are and have been other men, was the first man who was born into a practical individuality from the inmost. What does that mean? Well, please considerwhat is a fact-that all men are alike divine in the inmost; that, composed as man is of (1) body (the outer), (2) of mind and spirit (the inner) and (3) of soul (the inmost), the soul is the same in quality and quantity, in all-in the cannibalistic South Sea Islander as in the advanced American; in the Digger Indian, living on roots and anakes and snails, and the proud Englishman full of his broad and many-sided civilization; in the Esquimaux taking his gallon of train oil per day, as common drink, and the refined, metaphysical, spiritual, skeptical, musical German. It is "the mind that makes the man." It is the mind, or inner, that grows up with and is affected by whatsoever affects the state of the body. And it is not soul but mind that confers individuality. All souls

are alike, but minds nover are. Now this soul, which is, as I understand it, a that Jesus was a man and a medium; that he distinct, divine germ or monad-and which, it is taught by advanced intelligences, enters by the tue of parental conditions and (2d) Spirit-opera- action of the law of attraction the sufficiently mations. and take him, all in all, the most pure, tured spiritual matrix of the embryo in the womb, loving and perfect man the world had produced at about the seventh month-is the deep God in man. It contains wrapped up in itself, as the cepted as genuine-were results of his medium- plan of the oak in the acorn, all possibility. It is ship, precisely as the like, and even greater works microcosmic, a little universe, and is essentially are done to day through mediums in our midst. and absolutely pure, holy, divine. No sin affects Being superiorly organized and spiritually fitted, it. But it is the mind that makes the individual he became, more than others, the recipient of the man, that gets the blotch or stain. The soul keeps Christ-Principle or Spirit, and was thus com- intact. And, surrounding itself with a wall or sphere of fine, defensive, magnetic light or fire, self-emanated, it repels with its tongues of flame is regarded as simply a most hely and divine in- the taint of sin. But it yields something to the mind or man. It is the secret source of all his impulses divine. In its bosom dwells the Christ of Love-nay, the Christ of Wisdom and the Christ of Truth as well. But most men, one might almost say, all menthe exceptions are so relatively few as compared with the millioned masses-are living from the sphere of the middle plane, which is mind. They are individualized from that and the body, and, thus and so, they are what they are, as individuals. But in the case of Jesus there was difference. His soul-not a whit superior to yours or mine, or that of any one of his time-was quickened, intensified and wrought up into highest activity by spiritual processes, so that it yielded an elemental flow of its pure life to the mind and body-to refine, perfect and harmonize them. In other words, having been born (by degrees) into a practical individuality from the soul-sphere in himself, his soul, or inmost, became positive to his mind and body. In other men the relation was and is just the reverse-that is, the mind is positive to the soul. Well, what was the result in the Nazarene's case of this difference? The answer is, he spontaneously received, outbreathed and outlived the divine. He experienced unity with God-or the celestial plane of Divine life and love; for his celestial (or soul) responded magnetically to the flow which it attracted. The currents were intermingled and became one in his inter-consclousness. No wonder, then, that thus sweetly and profoundly realizing, he should exclaim, "I and my Father are one," though there was another sense in which (as he tells,) he spoke those words. With all this, however, let us not overestimate him, He was but relatively pure and perfect. For, as some of his fierce outbreaks of temper show, he was the battle-ground on which mind, affected by outer influences, coutended at times with soul to grasp its dominancy and to become positive to it. Now this condition of individuality-of divine individuality - in Jesus, was specially, brought about by Celestial Spirits, Otherwise it, would not have occurred, or have been possibly presented. How, then, did they go to work? (1) They, of course, had to look to the organic, cerebral, temperamental condition of the parents-that these should be of that needed fineness, that harmonious and mediumistic quality, and elevated do so would be than to quote the exact words of a and religio spiritual tone of character as to natspirit who once spoke on this subjective the unaity give birth to a corresponding child. There mouth of the prophetess, Mrs. Conant, of the Ban- is a law here that must be opeyed. Wheaver, the ner of Light. He said, " Christ we believe to be frither and mother of Jeaus were, they must neeboth, human and divine. His humanity does by saarly have enstamped themselves on the orno means deprive him of his divinity ... Weibe ganto nature of their ohild. But these Celetial lieve, also, that, by virtue of his organization, he bings went much fifther! they magnitudially in was a specialty ; and, because he was, he hood one hittice the gold, Hongh the mothers mindmes deducted in 18. Aurole. We repeat this marn- | used for humanity,

by dream or vision, and by impression, went into Angelic Economy, stretches back to the almost her. Her very split absorbed its essential spirit incomputable past and forward to the immeas-She gave to the growing product in her womb the urable future. It travels in circuits so vast that consequent inevitable impress on its brain and whole eras are swallowed up. Nations rise and spirit-form.

was a mere pulling, tugging, sucking little fellow- single thing. though doubless esteemed by his mother as the On the other hand, the action of the law of promost wonderful baby that was ever born. So gress upon Jesus-though you must even there here we have him-simply a child; a child in include the wonderful influence of spirits-fitted feeling, thought, knowledge, growth, experience, him, at last, after nearly eighteen centuries of uneverything. As a child, he must obey the laws foldment, for his present position as a relative which govern the growth and development of Lord. For, you must bear in mind, the soul of childhood. Of course, therefore, the animal part | Jesus-having no more intrinsic capacity than of being-of that being called man, who is, at yours or mine-was not fully developed on earth; once, animal, human and divine - was, at first, or, rather, his mind was not. It is a pitiable mismost active. Otherwise, how could the body get | take to view him as the representative of all possufficient development? But, by and by, this sible knowledges. We must judge being by its child ceases to be such, and, by degrees, becomes | exhibit. Civilization in the nineteenth centurya man. The record says-though I don't think that civilization which is simply the product of much of that record-that, till his thirtieth year, the come forth from within man, and whose ele-Christ lived and wrought pretty much as other ments are (1) Religion, (2) Literature, (3) Philosomen. What was he doing, in reality, all this time? He was growing, developing, getting experience, becoming acquainted, by contact and converse as well as by insight, with the world of men-as needs must be, if he is to teach it. All this while the Celestial Spirits with this special work in hand have not been idle. They have been mastering and controlling the circumstances which are psychologically helping to mold the mind and character of Jesus; they have been directly and powerfully inspiring his open, flexible and highly mediumistic mind; and they have, by of all these. His was purely a moral-spiritual glory of given vision and gloom of awful trial, been quickening and intensifying his very soul. At is the mother of Religion, but Wisdom is the last, the product of all is-a soul man. Then the | father of Science. Jesus, it is clear, was not the Christ in him moved and spake. Then the Christly influences from the Unseen overshadowed and infilled him, and he became, in a special sense, the Christ of Love, the God of Love (but not of | will be his special guide. And in this connection, Wisdom and Truth) manifest to man. In other words, he was, in the providences of God over this of a spirit given, publicly, some four years ago, planet, molded and fitted to become the special Representative on Earth of the first principle of teachers-Miss Lizzle Doten. I prefer so to do the Divine Trinity: Celestial Love, Wisdom, Truth. rather than to quote myself, so often moved to Is there anything miraculous in all this? To no it appears preëminently rational as well as divine. For we behold the conjoint operation of two sets of laws, Natural and Spiritual, to give us just such a man as Jesus was-both human and divine. But there is need of a fuller statemont in these premises. II. Therefore, let us see wherein the Nazarene

was what he was, still further. If, as I am comspiritual man who shall be the ripened fruit of pelled to teach by the illuminations and inspirathe Age, in whom the Living Word shall again become flesh and dwell in the midst of men." tions that come upon me, Jesus is, to-day, the head and centre of the angel-host over this planet, He shall represent in himself the perfect Trinity of the physical, the moral and the mental; or, the Earth's spiritual King, and, relatively considered, social, individual, and the spiritual. The first and its personal God, how precisely was it that he should so come to be? What special connection second Adams shall find in his enlarged grasp of thought the full complement of their instures, the is there between his present (declared) position consummation of the mission which they in part and his past as we have indicated it. Well, reference has been made to the providential economy fulfilled. 'The common people' will, also, 'gladly over this planet-which means, simply, the Di- hear him,' and Disciples and Apostles will not be vine Government of the Angel-World over the wanting to disseminate the Living Word that world of men. As there is, physically, a divine falls from his lips, and write his teachings of Wisgovernment of Earth by the laws of Nature, so. dom upon their hearts," spiritually, there is a divine government by the I think I have about done. I have endeavored laws of spirit. And as the unbounded, Infinite to display before you the truth as it is about Jesus; that he was not Absolute and Infinite and very Divine Life, or God-hood-the permeating Essence and element and controlling Law and Method of God, but the first man born into a practical indiall existence on the millioned orbs of Natural and viduality from the inmost; that he was the Christ of Love, but not of Love, Wisdom and Truth; that Spiritual space-is not an individual or person, any special, intelligential, adaptive, or providenhe was the highest and finest manifestation of the Divine, and, therefore, God-manifest to man; tial influence from God to man must come by intermediates somewhat like God and man. These and that he was the medium-author of the Absolute Religion of Humanity. He was born as were are spirits and angels. The higher and superior we; was tempted and tried; terribly suffered to govern and direct the lower and inferior by a fixed law of being. But these governing powers, be fitted for the Christship; and, finally, like Socthese hierarchies of the skies, are, themselves, | rates and others, died a martyr to the truths he loved and taught. It is not by a more belief in servants of Law, and are governed by it. The supremacy of Law is written not only within the virtue of his death, but his life, that will belp their own interiors, but on the constitution of all us; and it is only by practicing his teachings that we are saved from the hell of selfishness within things. Now one great, universal law is, that of Cenourselves. tralities. By it everything has its centre-from Finally, looking hopefully forward to his second an atom to a solar orb, from man to angel-hood, advent, through some chosen medium, when he shall appear as the triume Christ of Love. Wisdom So, therefore. Earth has not only its physical, but its spiritual centre. That centre must be an indiand all Truth, and as the Head and Organizer of vidual spirit. He is the head of the angel-host a New Dispensation, now largely opening, I ball ruling the destinies of this planet. Now, as I am with joy, in the midst of this sore sickness that is taught. Jesus was the direct and special Repreupon me, a present communicability, direct, with himself. Whoever truly invites him receives him. sentative of that God-man in the Spirit, who was, And such an one, whether man or woman, will in the essential sense of molding the Nazarene's character and inspiring his life, his spirit-father. hear his denial of that error, with respect to himself, which hangs like a pall upon the Churches. So that when Jesus said, "I and my Father are I am, very truly, &c., L. JUDD PARDEE. one," he did not simply mean, in the general Philadelphia, December, 1867. sense, that the ways of his being were in accord with Natural, Spiritual and Divine Laws, but that, in a special sense, he was one in will of he-LYCEUM. neficent intent with the spiritual head of the The current use of this word, by its adoption to planet. Here you see a certain sort of incarnadesignate the schools of children, held on Sundays tion. Precisely in this way, also, may Plato, under the tutorship of Spiritualists, in avoidance Socrates, Confucius, Pythagoras, Jesus and of the use of the terms, Sunday Schools, whose many others return to-day-molding and making chosen ones their special representatives, and long usage by the churches distinguishes their living ont, or re-producing on Earth, the essentials quality and character, will, perhaps, justify a few of their unfolded lives. I affirm that is in the remarks concerning its derivation, signification and appropriateness of application-and also bepresent scheme, now grandly opening. Who, precisely, the then spiritual head or center cause the Children's Lyceum is distinctively an was. I know not. Nor is it material to know. institution of Spiritualism-and besides, by the common consent of its millions of believers, the Suffice it to affirm that he was king of this planet: In the sense indicated, the especial guide and name LYCEUM, seems to be received by them as splittual inther of Jesus; and the Representative truly signigcant and well chosen. The word is derived from the Greek adjective. in the Heavens of Spirit over Earth of the divine Trinity? Love, Wisdom, Truth. But the Nazaluxuqui (bright, luminous, having a white light.) an cultuet applied primarily to Sol, the Sun, one of rene was mainly the Representative of Love, whose mythical names was Apollo, fabled to have only, when in the form. How comes it, then, that he now seeks to return as the Obrist of the full Trinity? It is because of the law of progress. heen the son of Jupiter and Latona-twin-born with his sister Dians, in the island of Delos, she being called Phoebe and he Phoebus-the fable And fust as, hundreds of years before his advent, abadowing forth the fact of the creation of the sun It was foreseen that Jesus would, and it was planned"that he should, appear as a living charand moon at the same time, in one day, and representing them, she a huntrees and he an archer. acter, so it was foreseen that, at last, thus chosen each, as, bearing guivers well filled, to indicate as he was as the first God-man and Christ of Loye, he would come by regular succession and their rays-Diana ruling the night, Apollo ruling By Vittue of endowment to the klugship of the the day. was a specially ; and because he was, he moved out | Bumbel the oblid through the mother's mind. By vitting of endowment to the kingship of, the the day are the being of the being of the being the

collapse, like bubbles on this boundless ses. Yet At last, the Nazarene came to birth. But he its grasp takes in and guides a single life or a

> ply and Science; (4) Art and (5) Commerce-is as much the result of the developments of Science and the applications of Art as of the workings of a Christly religion. Look around you, and see what Invention has done for the good of man, what Discovery. Where would we be to day without the printing-press, the steam-engine, the thousand labor-saving machines. God is the root of all these. That is, these came from the God within man, or as inspirations to him from the Divine in the Unseen.' But Jesus taught nothing mission. Love was his theme, not Wisdom. Love Scientific Christ. The Scientific Christ (conjugally wed to the Religious Christ) is yet to come. But, as I am impressed to affirm, the Spirit Jesus as I am near the close, I will quote the words through one of our most gifted mediums and speak of the coming of a new; divine center. After lengthily discoursing on "The Living Word "-or new Bible ere long to be given to man-the spirit said : " The New Testament for this age is not yet written, nor can it he. Its revelations lie far forward in time; but the light of the future is blending even now with the present, and men are look ing hopefully forward to the advent of that great

like all those by whom he was surrounded. He ; ideal of the character they needed. That ideal, foreordination here. The providential Divine, or (lux-Anglice, light. By the laws which govern Greek accentuation, the second syllable is accented-and the derivitive, Lyceum, taking a Latin metamorphosis, carries the same accent-hence, in English usage, the rule governing the accent of the original word, must be followed; it should be pronounced, Ly-cf-um, not Lyc-e um. This pronounciation accords with the rulings of the best lexicographers.

24.

The word as pronounced by multitudes, with the stress of voice on the first syllable, is offensively suggestive in sound. Regardless of the laws governing language, and the books of reference for correct pronunciation, this bad eminence seems to have obtained, for it, in community. A poem, a year or two since, was written for and sung at an anniversary of a Children's Lyceum, having in the same, the word, with measure and quantity, in disregard of these rules, thus corrupting, as well, the word written-so that the example of that author would teach us to speak and write Lyc.e.um!

The word, it would seem, as used by the Grecians, denoted always some place made light by learning, in the arts, in philosophy, etc. Especially was the place where the philosopher of Stagira taught his disciples called the LYCEUM, How beautiful is the term thus significant! Fancy for a moment the old philosopher seated in the Lyconm, (in the olden time teachers always sat while discoursing; witness the Nazareue,) hard by the banks of the beautiful Illissus, enchanting his hearers with high truths concerning the Universe and its Laws. Here, indeed, were the flashes, the coruscations, the scintillations, the illuminations of genius, whose glorious beams, like an aurora borealis, have shot through the strata of the piled up centuries, till our own eyes of this age are dazzled with the effulgence.

In more modern times the word is used in an enlarged sense, and now may mean, instead of a place, an association of persons for literary or other improvement. In this sense it has been properly applied to the gatherings and assomblies of children on Sabbath-days, (with us no longer Sacerdos-days.) We have seen it to be significant of Light-enlightenment is the object of these schools. Whether applied to place or person, it is a most appropriate appellation-but let it be gram-matically pronounced. DR. HORAGE DRESSER.

Familiar Letters from "140 East 15th Street."

LETTER THE SECOND.

EDITORS BANNER-I think it may be rationally doubted whether any generation previously occupying the surface of this planet was ever so stirred. up and pitched into and refused to be let alone, as the one of which you and I form an humble part. In the good old times, when a fanatic disturbed the repose of the Church, they just got up and made a burnt offering of him and then went to sleep again. So when some blundering patrict became so fool-hardy as to question the divine right of the reigning potentate, whoever he might be, all that was necessary was to chop off his ad, conflucate his estate, and again "order

missioned by the angel-world as the special representative of it. That Christ-Principle, or Spirit, fluence that may come to all, as the Christ in them is awakened to receive the same. It breathes peace, righteousness, purity and Universal Love. The Spiritual-Rational view regards Jesus as a naturally begotten man, a medium, a moral-spiritual Teacher, a Reformer and a martyr.

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These three views cover, in the main, the distinctive ground held in the premises-though there are many modifications of them extant to suit the minds of those who entertain them. I will now give you the view which has been given to me-as I believe by not only ancient Grecian and Hebrew Intelligences in the Spirit, but the Nazarene himself. As I believe that the latter communicates directly with many, I do not think it a piece of vanity or immodesty to declare that I believe he directly communicates with myself. You will observe that this view mediates between the Ecclesiastical and Rational estimates, accepts much from the Spiritual-Rational, and conjoins thereto not a little that is original.

Fourth, then-there is the Religio-Philosophical (or Celestial) view. I denominate it the Religio-Philosophical, for the reason that I consider it the estimate that Religion (not Theology) modified by Philosophy, and Philosophy modified by Religion would yield from a most interior standpoint, and for reasons which will become apparent to any analytic mind gifted with deep insight as this estimate is unfolded. But, perhaps, the term Celestial-so much abused-is, strictly speaking, better still. For the Celestial blends in one benutiful accord, like a divine conjugality, masculine Science and feminine Beligion, or Wisdom and Love. It corresponds to the plane of inmost soul. I do not say, however, that a person who is a recipient of Celestial Love and Wisdom-as contradistinguished from the Spiritual and Natural kinds-must necessarily entertain this Gelestial view of Jesus. But I do say, that unless a person is in rapport with Celestial spheres and beings, he or she will not be likely to see any special or significant sense in the same. Nav. there will be some who will mit upon it. In seve eral delectable methods of such sort will they show their perfect independence of my thought. Well, let 'em spit. Possibly a little expectoration will do them good, . . . A. B. Ash Now, let me first present you with the general idea I wish to convey. (, Perhaps no better way to

reigned in Warsaw."

But now! Well, one would suppose that the Church of England might at least let itself alone: but such is the universal "pitch in" tendency of the age that it can't. There was a time when it probably felt itself the best anchored institution on the globe, and with some show of reason, too, for it trusted neither God nor man, so careful was it to guard against innovation from without and heresy from within. It marked out exactly what man is to believe; how he is to worship God, and how God is to permit himself to be worshined: made for him a form of prayer to suit all occasions, and insisted that God should answer the prayers thus put into his mouth after the prescribed ecclesiastical nattern, or keep his blessings to himself. In short, it took upon itself the ordering of the universe generally; for, from somewhere about the period A. D. 1520. (Henry the Eighth and his plous court-adherents so determining.) it was irrevocably resolved that religion, as

to both faith and practice, should henceforth run in the grooves then and there prescribed for it, alike defying the logic of facts and the progress of ideas forever! Here's fixity, one would say; here is sternity itself outlined.

As I have been for some years an interested observer of the workings of these sublime resolves, you may well believe, in view of that samefixity, that when I read among the religious notices in the New York Tribune for January 4th, that "The Rev. Dr. John Cotton Smith would, on the following Sunday evening, deliver a discourse upon liberal principles in the Episcopal Church," I resolved to hear from his own lips what was meant by such a startling announcement. " Liberal principles in the Episcopal Church "I Shade of Henry the Eighth, I said to myself, what can this mean? Have they that turn the world upside down and stir it up with a long pole, gone into the Episcopal Church also? I will go and see what this new horror means. And I went, and I heard, and I saw-I saw a cloud which, perhaps not much bigger than a man's hand just now, portends wind; a tempest, in fact, which, if I mistake not the heavenly sign, is destined to sweep away the occleainstical cobwebs, heavy as they are with the dust of three centuries, if not totake the very roof itself from off the church and let the light of day in upon its worshipers-a privilege unknown and a blessing unenjoyed by them for ten generations. Bloreover, without the sign in heaven, it is the logical sequence of the dootrine of the sermon,

I learned from it that the immediate cause of its delivery was that the secular time of the week then just entered upon, is to be ecclesiastically devoted to the trial of a promising young Presbyter, who is charged (in substance) with conduct wholly unbecoming his shored office, thereby bringing reproach upon the holy priesthood, of which he is an unworthy representative, in that

thority of the Bishop, and without the least regard to sound ecclesiastic exclusiveness, but solely on the underical ground of a common belief in the same God and the same Saviour-proclaimed the gospel of the Lord Jesus Christ to certain sinners, in a meeting house belonging to and usually occupied by a set of barbarians. known to travelers by the name of Methodists. I did not learn that there was any pretence but that they needed it badly enough, but the charge simply insisted that the Episcopally anointed culprit had imprinted a foul stain upon the robes of the priestly office, in thus condescending to go to the world with a gospel message, instead of sticking to his own pulpit and bidding the world come to him for it or be damned.

Now, this is the doctrine of the Bishop and his party, and the sermon of "the Rev. Dr. John Cotton Smith" was a repudiation of it in toto : and with him agrees the Pastor of St. George's, whose son is the offending sinner. It is a bold step thus to arraign the infallibility of the highest authority in the Church-a Presbyter to publicly attack 'a Bishop! The Reverend Doctor admitted it to be an open breach of ecclesiastical law and might lead to God only knew what, but they (the liberal priesthood) were ready to abide the issue. And so it has curiously come about that our St. George, of New York, like him of the olden time, has also a dragon in the horrid shape of ecclesiasticism to grapple with and utterly subdue, before there is the least chance of possessing its own soul in peace. Ecclesiastical dragons, you see, come home to roost, as well as another.

The Reverend Doctor complained, and certainly with justice, on the score of policy, that it was bad management on the part of the Bishop to prosecute this matter, now that the Church needed the few yet left to her, who had any brains, to prevent an all but universal stampede back to Rome-that fool's paradise-where rituals take the place of reason, and Christ is present in a bit of baked flour instead of in the life of the communicant.

So we go, no quiet anywhere, or for anybody, or anything. God has come to life again, as yon shall see; and inspiration and revelation are again astir. You know our holy religion mummified God some two thousand years ago-put him in an ecclesiastical sarcophagus for the faithful in an ecclematical successful successful to be astonished at, declaring that he had said his say and done his work, and was of no further earthly use whatever. Now, just read this, which I cut from the editorial page of the New York Technic for Lan 7th. Tribune for Jan. 7th:

"A HAPPY PREMONITION. To the Editor of the Springfield Republican : SIR: Several papers have reported the death of the Rev. Edward Burnham of Newburyport, Mass., in the late terrible disaster on the Lake Shore Railroad. This is incorrect. Mr. Burnham is here in Holyoke, preaching for soveral Sab-baths at the Second Baptist Church. He was saved from the accident by the direct interposisaved from the accident by the unret, interposi-tion of Divine Providence. On the night before the catastrophe, he had put up at a hotel in Cleveland, Ohio, intending to take the very train in the morning to which the accident happened; but his mind became so fearfully impressed that he must not remain over night, that he left at 10 that evening, and thus escaped. It may be re-marked in this connection that Mr. Burnham has always heretofore rode in the last car of the train, which, in this case, was the one burned. Holyoke, Jan. 6."

This is getting serious. That blessed old doc-trine, dinned into our ears from every pulpit in the land, namely, that when God retired from active life, having exhausted all bis energies upon the Bible, inspiration also dried up, is slapped directly in the face; and that too, not by an Infidirectly in the face; and that too, not by an Infi-del, but by the personal experience of a reverend gentleman, who, if he is in good odor with the "Second Baptist Church" of Holyoke, must, in theory, still maintain the same falsehood, or else that same "Becond Baptist Church" of Holyoke has got miraculously ahead of all the congrega-tions with which it fraternizes. Yes, God, nobody short, has stepped out at last from behind the vell of asserted impossibility to impress a living soul, directly in the teeth of the universal declaration of the reputed Christian

universal declaration of the reputed Christian Church that the thing never has occurred since the days of the Apostles. How that "Second Baptist Church "will relish the upsetting of its faith by this fact, remains to be seen. It can't get out of the dilemma by calling it a miracle, for the doctrine is patent that God has done nothing as well as said nothing since he wrote the Bible; although that hypothesis will doubtless be in high favor for a time; and "the Rey. Edward BANNER OF LIGHT,

About a week after this, Mrs. Goodel was about her morning's work, when the sound of a tiny rap came from her back door.

Children's Department.

BY MRS. LOVE M. WILLIS,

Address care of Dr. F. L. H. Willis, Post-office boz 20, Station D, New York City.

THE ROSE-TINTED DRESS.

PART I.

If there was anything that Margy envied her

pretty cousin that came to visit her, it was her

lovely pink dress. Margy dearly loved flowers,

and especially roses and pinks, and this soft, del-

icate merino looked so much like the blushing

roses that grew in the garden, that she used to

call the dress the rosy dress. It made her think,

too, of the delicate azalias that bloomed in such

fair clusters in the wooded swamp, and also of

soft sunset hues. No wonder she longed to

possess a garment that suggested so much that

Margy was the pet of her mother, who wished

the little girl to have every beautiful thing, and

especially that which made her look so like a

rose-bud, and gave to her fair face a beauty not

seen in the brightest of sunsets. So, after the

lovely dress had been packed in her Cousin Kate's

its owner to the city, Margy's mother read the

"I have made up my mind to send for a dress

"Yes, Margy, and I will get Susan Hooper to

This announcement made Margy's waking

dreams more full of poetry and imagination than

all the fairy tales she had ever read-not because

Margy was a vain child, but because she loved

beautiful things and longed to possess them. Her

mother was a widow of a small income, who could

have lived very comfortably in her quiet home.

but for her far-reaching sympathy and her gen-

erous heart. But these noble traits were always

getting her into all sorts of troubles. She gave a

dollar to one needy applicant, a dress to another,

a sack of flour to another, until very often her

own little store was gone and she knew not how

deaf ear to those that should come to her, for at

least one month, and then she should be abund-

"Ah, Margy, I love you so much, and yet one

would hardly believe it, for I do not dress you in

fine garments, and I keep you from many places

you would like to go to, because I cannot afford to

buy you a new hat, or make you wear your old

cloak; but do you know, Margy, I sometimes

think I am weaving for you thus a brighter gar-

all those I seek to aid bless you more than a gold-

"You are so good, mamma, that I am ashamed

"Let us not talk about that; I have five dollars

now, and next week I shall save as much more,

and then, my rose-bud, you shall bloom with the

The good widow sat by her comfortable fire that

for you just like Kate's. It shall be equally as

thoughts of her good child, and said:

"And shall I have it for the Festival?"

nice, and of as lovely a tint."

come and make it."

to replenish it.

en garment?"

fairest."

to say I want anything."

save enough to buy the new.

antly able to please the pet child.

was beautiful and fair.

"We thisk not that we daily see About our hearths, angels that are to be, Or may be if they will, and we prepare Their scale and ours to meet in happy air." (Laise Hupr.

"Dear me," said she, on opening it; " you little mite of a snow-bird, did n's you fear this cold wind? Come in and warm your little toes."

There huddled up to the fire a little bunch of brown garments, from which peeped a little pale face, with so sad and pitiful and timid a look, that all Mrs. Goodel's good-natured and loving words could not bring to it a smile.

"Here, take this cookie, child, and tell me how do they do at home."

The sight of the cookie seemed to inspire the little one with some courage, and she drew from her pocket a little crumpled plece of paper. Mrs. Goodel succeeded in reading a request from poor old Mrs. Tuft to come to her immediately.

"Tell the dear old lady I 'll be down right away. And here, you'd better take her this pie; and here's another cookie."

The little one went with a light step, and Mrs. Goodel soon followed, wondering how those little feet had plowed through the drifts, when her own were so chilled and wearied. She reached the little snow-covered cottage, to find old Mrs. Tuff confined to her bed by an attack of rheumatism. "Oh how good it is in you to come," said the old lady. "I've been lying here a week with no one to do a thing for me but that little one. She has been so patient and kind in her little ways that I had nothing to complain of; but now we trunk, and was whirling away in the cars with are all out of flour and butter, and we have had no tea or sugar for a week; and Mrs. Tiff refused to send another drop of milk till the last month's bill was paid. I did not want to send for any one, but what could I do? I've prayed night and day, and seen little Ellen grow paler and thinner every day, and I could think of nobody but you."

"Who should you think of but me? And how could your prayers be answered if there were not kind hearts to come to your help? Now keep still and do n't worry. I put some tea and sugar into my bag-how lucky !- and we'll have a cup in a minute. And here, Ellen, run over with this dollar to pay the bill for milk and bring back a pail full, and we'll soon have a good dinner. I brought along a little flour-that was lucky, tooand the oven is all hot, for you have plenty of wood."

So Mrs. Goodel prepared the old lady and her little wan looking grandchild the first good meal they had had for a week, and when she had made everything comfortable she returned to her home in the twilight to find her fire burning, casting its

roscate light on everything in her snug little Margy shared in her mother's benevolent wishes room, for Margy never forgot anything, and in and acts, and often took off some garment, at her her good, quiet ways, cared for her mother's commother's wish, to give to some one more needy. And her mother, who was called by half the fort.

As the good 'widow sat musing in the soft light neighborhood Mrs. Goodwill, though her true after Margy was asleep, she thought again of the name was Goodel, always meant to replace promised dress, and remembered that another Margy's lost garment with something much better; dollar had gone, and still another must go on the but it very often happened that the child had to morrow, for she could not leave old Mrs. Tuft hunt up some cast-off one, and wear it for weeks without necessary comforts. She went up softly before the good widow could by any possibility to her dear child, now in the first deep sleep of health. She kissed her fair cheek, and said, as if But she had given her word that Margy should she could be heard: have the pink dress, and she resolved to turn a

"Do I wrong thee, my sweet one? Am I taking from thes what belongs to thee? Oh no. it cannot be. For how could I do less than I have done? And thou wilt forgive me, for thou art so true and good."

Mrs. Goodel had not a heart to tell Margy of what she had done, but the next morning she begged her to hurry with her work-for Margy had her share of dusting and sweeping-that she might go over and help the little Ellen.

When Margy returned she was full of sympathy ment than I could buy for you if I had all the for the old lady and her little grandchild, and wealth of the world, for will not the gratitude of willingly went to the store to spend the dollar her mother gave her, though she knew it came from the five that had mingled so in her thoughts for the past week.

The widow sat taking her comfortable after dinner nap in the, high back chair, when she was roused by a heavy rap on her door. The bending form of an old man stood before her. He was a stranger, but Mrs. Goodel read his face in an instant, and murmured to herself, "a stranger and took him in."

chair hept rocking without any effort of her own. I think also slops afteen minutes: Then one of het sisters came running in with so much action that also slops afteen minutes: Then one of het sisters came running in with so much action that also slops afteen minutes: Then one of het sisters came running in with so much action that also slops afteen minutes: Then one of het sisters came running in with so much action that also slops afteen minutes: Then one of het slops and make you with a province and protestantism ther, and walked around with him is a beautiful garden. Cousin George was there, and our baby, and I saw Samuel Beadle tending some flowoft I was so happy that I did not want to coust back but father took me in his arms and king with you and make you happy. It was he that rocked me hat I do n't know. I see his soldier's cap and blue pants, with a green sach around his waist. Mother, he smiles and looks at you. He is hold-ing our baby. Oh, dear father, I cannot stay with out yon!" she exclaimed, while tears ran down her cheeks. She continued to watch him the remainder of

She continued to watch him the remainder of the afternoon, until, as the day wore away, the rosy hues of a bright summer sun fell softly over many a tangled marsh and slumbering deep, and the moon's pale radiance stole into my little room, and my little ones, weary with excitement, fell into that sweet slumber which belongs to happy, innocent childhood, as yet free from the cares and turmoils of a busy, bustling world. While my little ones slept I heard noises in the adjoining to mention religion and politics in the same room that I could not explain upon any natural breath. They had no connection; one was of the principle.

The next day we went out into the fields as usual, and on our return Estella saw her father sitting in the rocking-chair; afterwards she saw him leave the house and walk into the garden, stopping occasionally to look at my flowers. She could see the vision distinctly at first, but after two hours it would gradually fade away. She was then nine years of age, truthful and loving, and had been her father's favorite. She could not have deceived me if she had tried. N. M. A. New Lyme.

HARVEST TIME.*

BY ANNA P. HAZARD. The lengthening shadows, leaving the green lea,

Creep down the rugged rocks and stoop to kiss the sea; Then hurriedly climb up again, and turn to flee Back to the purple hill. Up the broad path the reapers homeward go-The little gleaners wander to and fro; And from the valley, lying just below,

Echoes the tinkling rill. The lindens, leaning over the green lane, Are hung with samples of the golden grain Caught from the fullness of the laden wain As it bore home its prize.

Their clustering leaves press the bright light away, And so beneath reigns twilight all the day,

Save when some straying sunbeam, like a fay, Peeps in with laughing eyes.

Bevond the harvest fields the rolling land Slopes to the sea; toward the lovel strand The waves ride proudly in, to greet the sand. Each bows its silvered crest;

Then, rearing up, aweeps out again to sea, Chanting upon their way sweet melody. And so they rise and fall uncessingly, And never are at rest.

Wrapped in a peaceful stillness Nature lies, As if, while gazing on the qulet skies. She had looked past their depth, had met God's

eyes, And in that gaze grown calm; And in that gaze grown caim; As if awed by the solemn sight she lay, Or, fallen asleép, was dreaming time away, Singing unconsciously, by night and day, A reverential psaim.

Half veiled in golden light of shimmering air, The landscape stretches, wonderously fair, No trace of paling beauty anywhere; Nature is in her prime. In richest robes the hills and woods appear,

The lakes and springs lie motionless and clear. Ruled by the fairest Queen of all the year, Beautiful Harvest Time.

The silver river, winding through the lea, The singing birds on every greenwood tree, The music of the never silent sea,

The deep and solemn wood, Are never-changing witnesses that He Who made all these fair things so graciously Is nighty in His love, and prayerfully I whisper, "God is good."

Here the paper is torn, and I can quote no further. The underlining is my own, for the purpose of drawing attention to particular passages; and now, thinking men and women, what of it? The prophecy of the ninetcenth century is-

" The horrid ghosts of treason

And theology were there. The nation's government had sold its soul Unto the fiend of power.'

Time was when it was deemed sacrilege, almost, earth earthy, the other from heaven, and therefore too pure to be associated with that which bore direct influence upon the welfare of humanity. Temperance and slavery were small things; too small, even though millions of human beings perished thereby, to be brought into the house where God was worshiped at the expense of man; but humanity triumphed finally; the churches conceded when they must; but when did the "Protestant Churches," as a body, warrant any such "warning" as above, to wit: a separation from political parties for the sake of humanity; and echo answers, when? But when the "Sabbath" is in danger, then the "Christianity" that has failed to win the hearts of the people will appeal to "the fiend of power," through the ballot, to accomplish its ends. And not only this, not only does the writer affirm that Protestant Churches are united in this matter, but that the Catholics are with them.

"This is a Christian country." Ah, indeed! Then the spirit of the country must be Christian; for you might just as well talk of a black man with a white skin as to talk of a Christian country where the spirit of Christianity is not the ruling power; and if this spirit is the ruling power, then the evils that prevail are consistent with this spirit, or they would be ruled out. But they are not ruled out, and I will leave it to the advocates of such a Christianity to take which horn of the dilemma they please, while I proceed to give my

own views of the case. How can that become a renovating power which

sets tradition, institutions, dogmas, creeds above humanity? the dead form above the living soul? makes a wicked deed worse, because done on a particular day? If people will sell liquor, and other people drink it, they shall not do it on the Sabbath. Buch is the language of the above article; and why? Why should it be so much worse to sell the intoxicating draught on this one than on the other six days? Because the Sabbath is of more value than man, is the reply that is found in the spirit of the above article. Its language is, "We will prevail on men to stop drinking and selling by applying the grace of God, and thus save them as fast as we can; and those we cannot reach must go to hell, of course; but the grace of God is not sufficient to save the Sabbath, and so we will vote for it, fight for it, save it any way we can, for" this is a Christian country, and Christian institutions must stand, though all the world go to hell on the other six days." Out upon such a Christianity! No wonder it is a failure.

And while its votaries are thus crying out against the desecration of the Sabbath, what are they doing upon the self-same day? Let the answer be heard in the following letter from one of the victims of

FEBRUARY 29, 1868.

Burnham, of Newburyport, Mass.," will be judged a special favorite of heaven in consequence. To be sure, those who have paid any reasonable

To be sure, those who have paid any reasonable attention to the facts of daily occurrence for the last fifteen or twenty years, are knowing to "di-rect interpositions" of the same character, by the thousand, and see just as much and no more of the presence of God in them as they do in the or-derly more unnets of the solar system; but if the "Second Baptist Church of Holyoke," aforesaid, is at all of kin to the first Baptist churches of any other part of the country, it will never accept a fact that can be explained, and, consequently, in common with the entire system of Orthodox be-lief of which it forms a part, it is destined to be stirred up, turned and overturned by facts which give the lie to its faith; until for very shame it will be obliged to confess that inspiration is none the less divine because it is common, and spirit-nal intercourse with mortals none the less useful ual intercourse with mortals none the less useful because it can be proved. 140 EAST FIFTEENTH STREET.

Letter from Washington,

EDITORS OF THE BANNER-It is with pleasure that I again undertake to inform your readers of the progress of Spiritualism at the National Canthe progress of Spiritualism at the National Cap-ital. It is a pleasure because I believe the Spirit-ualists generally desire to know, and because I can speak of success in all our labors in this city, where representatives from all guarters of the

where representatives from all quarters of the globe congregate, giving us a medley of religion, virtue and vice. Our Bociety constantly increases, which is at-tributable, to some extent, to the energies and good management of Dr. Mayhew, our President; but more, I think, to the philosophy itself, and the ability of its exponents. I trust that a little more than our proportion of the enterprise and intellect of the city are with us; but we have not invited this for the sake of strength. We feel abundantly able to manage our own concerns.

able to manage our own concerns. Our present lecturer, Mrs. Brigham, seems a culmination of all the better angels of our na-tures—a delicate lady, whose features seem to have been desired out to concern the been been have been designed only to express the happiest attributes of the soul. I have seen no sight more sublime than this

frail woman standing before a densely crowded hall, wherein were senators, lawyers, editors and scholars, all listening with breathless attention to a discourse, beautiful in grammar and system, deep in reason and lofty in ideas. For an example in speech, I would invite the attention of our Congress to the discourses of this

lady. We shall part with Mrs. Brigham with re-luctance, and the memory of this interesting wo-man from near the rugged mountains of Vermont, will long live with us. Mrs. Daniels is now in our city, where she will

remain some time. We hope to hear this very eloquent speaker before she leaves. Bereft of so much she loved—her life so sad—our sympathies go out to her, and we are confident that other friends and purer sympathies will guide her through the scenes of time. I am glad to state that Mr. Forster has consented the size a confident for the hore

to give us a course of lectures, in addition to those delivered before the Boclety. Bo great is the interest taken in the masterly lectures of this speaker, that the community have urged him to give us a series of lectures. It is a wonder to me that some Society able to austain him do not reporte the permanent services of this profound speaker.

Now you will observe, I trust, that the Spirit-isilists are not idle in Washington. Our greatest proble is that we have not a hall large enough to hold all who would be glad to attend our lectures. The numbers and energy of the Scolety he ways The numbers and energy of the floolety, however, will soon obviate this differity. Also a state Pat

4

evening and thought of her blessings, and envied no one. She let her thoughts go back over her "Come in and warm yourself," she added aloud. Margy's life, and she grew glad in the good child

the more she remembered her sweet, unselfish ways; but a rap at her door broke her pleasant revery

"Oh, Mrs. Goodel, I am so glad you are at home," said a feeble voice; "I was afraid you'd be out."

"Why, Hester Prince, are you able to be out this cold night? I was just wondering about you as I heard the cold wind sweep past, for I don't forget the chill I got in your room the last time I was there."

"It's colder now, for I have n't scarcely a stick of wood."

"Then do stay here, poor soul, and keep comfortable. I'll make you a cup of tea in a minute,"

"I can't stop; my boy is down again with chill and fever, and I mustn't leave him. I can't bear to tell you, but we have n't a thing to eat, and only six sticks of wood,"

"Poor, dear soul, how lucky that I baked today; and then I ordered a cord of best wood here to-morrow morning; I'll have half go to your house: and you must send for the doctor, too." "Oh," said Hester, with a sigh, "if I only

could.' "I'll pay for two visits, that 'll be a dollar, and perhaps then he will be better."

Hester's face lighted up as if new life and strength had come to her, and they had, for hope gives the body strength and the spirit life. She went away with her basket well loaded with the principal part of the widow's baking.

And now Mrs. Goodel was alone, sitting by the self-same fire, which seemed to her to cast a rosy tint about the room. Perhaps it was that which reminded her of Margy's dress. She went into her check, and a smile, as from pleasant dreams,

"Have I wronged thee, my little one, that I were nimbly playing in the next field. have broken into the store that was given for thy "Let us ask mother to go and take a walk," use?" said she, with a little sigh. "But it is only said Estella, the eldest. "We shall find some a dollar that I have given; there are four left, and yellow violets down by the brook. I saw some the one I have taken shall help to make thy beau- the other day."

tiful wedding garment when the Lord calls thee to his Fostival."

of good and beautiful things. The next day the vines.

half cord of wood was sent to poor Hester, and soon better. Mrs. Goodel rejoiced greatly for the placed in them, to be afterward placed in the winenough to be very sure that she would not resist serving the poor boy to the last of her carefully hoarded four dollars. She grew very cheerful, and gladly took her cap of weak tes to serve in place of the rich beverage she had deprived her-

self of for Hester's sake.

"It's a bitter cold day, and you have been traveling, I see." There was something in Mrs. Goodel's manner that thawed out the cold restraints of people as

quickly as her fire thawed their frozen garments, and it was not many moments before she had learned the bistory of the poor forlorn old man that sat opposite to her. He was trying to get home to see his only and much loved daughter die. He had forced himself away from her that he might earn comforts for her in her last days. He had sent to her his last dollar when he was summoned to see her die. He started on foot, but feared he should not reach her in time for her last words. Mrs. Goodel went to her bureau drawer and took out the two remaining dollars.

"The train leaves here in half an hour. Take this and buy a ticket," she said, urging him to basten.

"Oh. madam. I have no words to thank you. If I die before I can repay you, I leave your reward to be given in that home where we shall not have to sell our hearts that others may not die."

Tears fell down the old man's cheeks faster than the melting frost had done, and he hurried on with the widow's bleasing following him. Thus she saw departing the rose-tinted dress that was to give her darling Margy such delight.

[To be continued.]

[Original.]

SPIRITUAL MANIFESTATIONS IN ASH-TABULA COUNTY.

On a beautiful, bright day in May the birds were singing gayly to each other; violets and hutthe little sleeping room where her darling lay in tercups were blooming on all sides of a sloping peaceful slumber. A fresh rose-tint bloomed on bank that ran down to a fine stream of water within sight of my front door. My little girls were rested on her lips. No wonder the widow was out in the yard, chatting with each other, and runproud of her and thought her fit to be a princess. ning about as happy and free as the lambs that

My consent was easily obtained; so onward we went, laughing and chatting through the fields These words comforted the widow, and she and by the running brook, over the wildwood went back to the rose-tinted room to dream again | bank and through tangled masses of blackberry

We returned to the house with weary limbs, Margy also carried some tea and sugar, a glass of our arms filled with branches of the flowering jelly and a bottle of cooling drink. With all these | thorn and the wild-wood pink. Flower-pots were comforts and the care of the doctor the boy was filled with water, and then our gay treasures were boy's sake and ber own, for she knew herself well dow-seats, wondering ever so much that with such resources of happiness around us we could not be therewith content and gladdened every day of our lives.

"Estella, at last being wearled out with play, seated herself in a large rocking chair and went to sleep. I noticed with some surprise that her

Hushed for the night is labor's busy hum, The patient oxen from the home croft come, Their yoke unloosened, and their day's work done,

Down to the little spring. In from the sea the fragrant breezes roam, Bearing the scent of sea-flowers, freshly blown, And murmuring of their wild, free ocean home, They gladden everything.

Like little lambkins hastening to the fold, And seeking shelter from the night and cold, Drift the white cloudlets to the gates of gold, And enter one by one; All day ranging about the quiet sky, God's great wide pasture ground stretched out on high, They a

They've wandered, and now weary homeward hie, Where gleams the sinking sun.

Into its rainbow-curtained setting-place The golden orb rides down with stately grace, Blow veiling in the clouds its radiant face, And lo! at its command, Longer the shadows fall on rock and tree, From my sight fades the harvest plain and sea, And twilight clasps its pale arms lovingly

About the peaceful land.

• It will be seen by an obligary in another column that th writer of the above beautiful poem has passed to her home in the Summer-Land.

THINGS AS I SEE THEM.

BY LOIS WAISBROOKER.

THE COMING CONFLICT. DEAR BANNER-I find that the most of thinkers, both among Spiritualists and elsewhere, are satisfied that a conflict is impending, and that sooner or later it will burst,

"With the acathing of the lightning And the rolling of the thunder."

upon many a startled ear. Some, however, doubt of blood in this, our enlightened land. True, other lands have felt the blighting scourge of renot realize that they who sow dragons' teeth cannot reap a harvest of golden grain. Straws show which way the wind blows, and if the following does not come from the heart of a tornado of blood then I am mistaken. I found it in a scrap of a temperance paper that was wrapped around a store parcel. Who the writer is I do not know, but he is pleading for temperance, and the Sab bath also, making the latter the primary consideration, of course

BEAD! BEAD! BEAD! what this writer says:

what this writer says: "Religious men are not to be bought and sold like meat in the shambles. We may not be able to stop shem in their work of folly, but we warn them that religious men will not submit to dicta-tion; that they will not stand by and see the in-stitutions of our country destroyed; that they are not owned by cliques, and that they mean to main-tain the Christian Solouth, and no withstand the encroachments of the run power; that they will do this if they are compelled, so sunder areny party te-to go for the time being into a minority, and, driven to the suints. We repeat this party-

THEOLOGICAL TORTURE.

"....., Jan. 22d, 1868. "....., Jan. 22d, 1868. MRS. WAISBROOKER: Dear Madam.-I do not know as you will have time to answer this; but if you have time, please answer it and oblige a suf-fering fellow mortal. I have been brought up in the Orthodox faith, and all of my friends over of the same faith, balance

and all of my friends are of the same faith, being Methodiats of the strictest kind, and firmly believing in the doctrine of eternal damnation, and that without a change of heart, being re-created out of a state of nature into a state of grace, no one can enter the kingdom of heaven. Well, I never had that change of heart, nor ever can. never had that change of heart, nor ever can. Something of a very strange nature happened to me about four years ago, and since that time I never could pray to God, and so of course, when I can't pray for wicked thoughts, I at once con-cluded that the devil had entire possession of my immortal soul, and that thought has haunted me all these years and a more miserphic overture my immortal soul, and that thought has haunted me all these years, and a more miserable creature than me never existed on earth. I never said anything to any person about my inward suffer-ing. My mother died when I was young, and I could not unbosom myself to any other person; so I struggled away and tried to be cheerful, and no one would ever have thought what a sad heart I carried in my breast. My sufferings were so interest at times that I would run away from the intense at times that I would run away from the house into the woods, and there I would try to nouse into the woods, and there I would try to pray; but the thought of the devil would drive me back again, and many a time I have fancied I heard him coming, and the agony I endured at such times was beyond description.

I now have settled down into a state of calm despair, and I am waiting my time to leave the earth, if I don't take my life. Anything is better than suspense, and if I must be damned, the sooner the better; but still, in my inmost soul I do not believe there is a hell, and again I do; and so between hope and despair I struggle away.

... There are very few Spiritualists here, not more than six or seven; and there have been revivals going on in all the churches of this place, except in the five that are Catholic. There are eleven churches here; the town contains about six thouupon many a startled ear. Some, however, doubt sand inhabitants, and some new comers have ar-that religious conflict will ever rise to the mark rived since the census was taken. A great number have been converted during the continuance of the revivals, and now when it is too late all the other lands have felt the blighting scourge of re-ligious intolerance in full deluge, but ours is to escape with the hanging of a few witches and Quakers. Those, however, who thus think, do not realize that they who sow dragons test h can. way, and user mistagen gindness will hasten it. I know you will sympathize with me, and if you can give me any encouragement I know you will. You have no fear of an angry Goi, and a blood-thirsty devil to torment poor sonis who were born into this world without any will of their own. I feal better since without any will of their ows. I feel better since writing this; some little portion of my load is gone. I am young, just twenty years of age. Yours respectfully,

Miss — A----, Blair Co., Penn."

The above speaks for itself, and is bardly a tithe of the suffering inflicted upon humanity by those who thus warn the people what they will do if they cannot hold the balance of power in this "Christian country," Rum is bad enough; alcoholic drinks are a burning, blighting curse upon our beantiful land; but who can tell how many have been driven to it as a temporary refore from tortare like the above. Come, then, Friends, while Christians are fighting this glant to keep him from eating up the Sabbath, let us fight this and all other evils, and annation theology included, not only on one, but on every day in the week, counting them all holy in proportion as they are used for humanity.

FEBRUARY 29, 1868.

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BANNER OF LIGHT.

The Lecture Boom.

Music Hall Mootings.

On Sunday afternoon, February 8th, Mrs. Alcinda Wilhelm gave her second address at the Music Hall. Owing to the storm the audience was not so large as usual, but would compare favorably with that attending any of the established churches on that day. Her remarks-of which we give below a synoptical report-were attentively listened to.

listened to. She announced her subject to be "The Saving Efficacy of the Christ Principle." What were re-ligious systems, and from whence had they aprung? By looking back into the past history of the race, we found that, as in Egypt the cradle of Asiatic civilization (from whence it had passed to Europe and America) religious ideas owed their birth to those existences in Nature which were demonstrable by science, or which appealed to man's faculties and understanding. Men wor-shiped the sun God as the power which brought to them spring and summer and autumn and to them spring and summer and autum and winter with their varied changes; especially was he worshiped in that astronomical season in which he worshiped in that astronomical season in which he passed through the sign of the zoliac denomi-nated the Virgin. This period was one of great rejoicing, for it was then declared that the sun was born of the Virgin. We had received this same idea, and handed it down from generation to generation, but we had impersonated it, and given it the form and name of a Jesus. In the life of Leaue.

In the life of Jesus-(as Theodore Parker had said,) exhibited as baby, boy, man, worker-we recognized the son of a man and woman. There were no effects in Nature without causes. He owed his paternity as certainly to a physical father, as he did his maternity to a physical mother. Spiritually recognized, he was the son of God-the compound of the seen and the unseen. Hence the expression Jesus the Christ. This was Hence the expression Jesus the Christ. This was only a descriptive phrase, just as we would say Socrates the Philosopher, Washington the Patriot, or Lincoln the Emancipator. These phrases only indicated the leading characteristic principles represented in the lives of the men to whom they were applied; hence Jesus the Christ represented the power he exerted for doing good. His mother had an influence, as all mothers do, on the observation of the principles of the goal a folt

on the character of her offspring. She had a faith that he was called to, and would perform, a noble ministry, and feeling the unseen radiations of the angel-world, she reflected on the yet unborn fætus the light of a diviner nature. If mothers of the the light of a diviner nature. If mothers of the present understood the importance of this law of maternity, and their power on the future charac-ter of their offspring, we would find higher types of sons and daughters in the world. We should give the Catholic Church credit and thanks for its inculcation of reverence for and worship of true maternity, as embodied in the mother of the Naz-There were in the world two classes of minds and opinions regarding Jesus the Christ, The first would not hear his name mentioned, or listen to the story of his life; the second worshiped him

There were in the world two classes of minds and opinions regarding Jesus the Christ. The first would not hear his name mentioned, or listen to the story of his life; the second worshiped him as uholly divine. The true idea of him was mid-or to the story of his life; the second worshiped him as uholly divine. The true idea of him was mid-to the story of his life; the second worshiped him of Spiritualism and its adherents. But what of way between the two. The Nazarene of the first ocentury, Jesus the Christ-the radical teacher and reformer-came up through childhood much as other men did; he knew something of poverty, which enabled him more fully to sympathize with the lowly-he was a worker and healer, a friend and elevator of humanity, and lived an example that blessed the world. We could not trace in him the fact of infailibility, but he was without sin, because he was so harmoniously attuned to sin, and yet be made to suffer by the faults of others. The few years of his ministry were full of good; he did many remarkable cures, healing by the laying on of hands when the conditions were properly adjuated, but there were places where he "did not many mighty works, because of the true bleft." The cases of his failures were not of course recorded; modern mediums for healing did not cure every curable disease, owing to the relations and conditions surrounding the to the relations and conditions surroun not of course recorded; modern mediums for healing did not cure every curable disease, owing to the relations and conditions surrounding the subject, but as we looked over the published list of their -patients, we should find those recorded only (as in his case) where they had succeeded. He was gifted with psychological and clairroyant power which enabled him to read those around him, as in the case of the woman at the well of Samaria, or of Learnus, when he said of him him, as in the case of the woman at the well of Samaria, or of Lazarus, when he said of him, "This sickness is not unto death." He suffered keenly from the misapprehension of followers and the opposition of enemies, but amid all his troubles we traced the spirit of an ever fearless reformer! Was he a disseminator of doctrinal issues? did he teach the thirty-nine articles of the creed? No! It was just to suppose that in such discourses as his Sermon on the Mount would be embodied the chief features of his be-lief. We found him bidding his disciples to preach the Gospel, to call signers to repeatance, heal the the Gospel, to call sinners to repentance, heal the sick, cast out devils, and saying to them, "Free-ly ye have received—freely give!" And when the Apostles complained that there were others who were casting out devils and doing great works but not giving him the credit, he declared "Whoseever is not against us is for us." A fitting "whoseever is not against us is for us." A fitting rebuke to sectarianism! He declared that men might know something of the Father by what he did, for "I and my Father are one." His teachings could be consolidated into two words: doing good! We found in him .not only a teacher and healer, but a sympathizing friend to the poor, because he knew the sufferings they endured-knew them from experience when he said: "The foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head!" Whether in the valley, or on the mountain top breathing in the oxygen of the Holy Ghost-eating with publicans and sinners, healing on the Sabbath day or taking the fallen woman kindly by the hand-we found him still the sublime, noble Jesus. He was not ruled by the high and mighty of his time-helooked for humanity among the lower walks of life. He sought not the self-rightcous, but those who were humble and teachable. He favored the Sadducees -the infidels of his time-and presented to them arguments which appealed to their intellect, but he denounced the Pharisees-those who had hated him without a cause-as "whited sepulchres." He gave forth no new principle to the world; he only gathered together the floating particles of truth and imparted new power to the combination. Thus he was marked — thus he stood forth in the power of his system of spiritu-ality as opposed to formalism, till the bigots of his time aroas and orial "A area with her." his time arose and cried, "Away with him!-crucify him-crucify him!" He who had outer and inner enemies to contend with—who amid the bitter consciousness of trait-orous friends cried out on the Mount of Olives, orous friends cried out on the Mount of Olives, "Oh my Father, if it be possible let this cup pass from me?"-he who said to the slumbering disciples, "What! could ye not watch with me one hour?"-he who because of his adherence to truth walked with bleeding feet up Calvary's rugged mount-whose humanity was expressed when he said. "My God, my God! why hast thon forsaken me!"-whose spiritual nature attained the ascendency when he prayed, "Father, forgive them, for they know not what they do!"-he whose spirit was resurrected and seen by clair-voyance-he whose ministry to departed spirite voyance-he whose ministry to departed apirits was yet to go on, though his mortal form had fallen a martyr to King Bigotry-the beautiful Jenus-well fulfilled his office! The assertion had been made that the seul was The assertion had been made that the seul was the ouly manger in which our Saviour could be horn. We admit this, for a part of the divine is in each, it was not all concentrated in the Naza-rene. The rest of the world was not left out in the cold, but received a portion of the power he to so seed. We worked out a saving power within us; by striving to be just we saved ourselves from the sin of injustice; by cultivating generos-ity we were saved from belief of our brother-man we were saved from bigotry; by obeying our highest aspirations we were led out from error and igno-tions and the sin of the greatest of crimes? And we know that cir-cumstantial evidence does amount to positive there are such cities in Europe as London in Eng-land, Paris in France, Constantinople in Turkey, St. Petersburg in Russia, Berlin in Prussia, Vien-na in Austria, Rome in Italy, Edinburg in Scot-inand, &c. You say you know? Was you ere there? You say, No, I never was there, but I know there are such cities. But how do you know? Can rance. If all the rest of humanity were devoid of a portion of this Christ-principle-if Jesus was the portion of this Christ-principle-if Jesus was the conly one possessing it-how could we be led to him, to understand his love? There was a funda-mental weakness then in this teaching of the Church; ware it true, as well might we bope to trach mathematics to the brute creation, as to postive knowledge. What is that? Why, we prove the existence of this Christ-principie to man, if he had no power to appreciate it. So this ban all philosophy was embodied in Sogrates, or all patriotism in Washington. All philosophy did not die from the earth when Socrates took the cup

of poison-only one philosopher was gone; all patriotism died not with Washington, neither did the Christ-principle depart from humanity with the death of Josus. The principles of which these workers were the representatives were quickened in men's hearts at the mention of their names, and so the Christ-principle was quickened within us, when we spoke of the life and example of Jesus.

All possessed this Christ-principle, but did not manifest it in the same degree. It did notcome to us as a divine power because we believed, but because it was latent within ns. How then about this Christ of the nineteenth century? our Saviour? Cradled in our human existences—ex-pressed in some by clairvoyant, psychometrical,

or healing powers-called to pass through bitter experiences, we must learn that hope was born of sorrow, strength came from oppression, and the sorrow, strength came from oppression, and the saving efficacy would be experienced by us only in the proportion as we were found doing good. In the measure in which we blessed others we should ourselves be blessed. As the earthquake shock was necessary to bring to the world the splender of the jewel buried deep beneath the granite of an earlier time, so dark trials, shocks of sorrow, leas of friends, were necessary to awaken and bring forth in us trust and earnest effort. Such scenes were needed to bring us nearer the time when we should dare to live out through one representative for eighteen hundred years, but here in the nineteenth century; in the

through one representative for eighteen hundred years, but Aere in the nineteenth century; in the God within our fheshi As we strove to work out this Christ-principle within we should become aware that there was a well—a soul well—of living water, and the bread of impiration to bless the aspiring child of truth. And it was this fact of action for salvation that presented to the Sadducee of to-day—the infidei —that philosophy which appealed to his reason; it was this which rebuked the bigotry of the Church-Pharisee; it was this that would lead us to take fallen men and women by the hand, visit the spirits in prison, and bring them up to higher light by the warm, magnetic touch of sympathetic emotion; it was this that gave the true example which could alone bring happiness—whose teach-ings were embodied in the words: "The greatest good to the greatest number"; it was this that would fulfill its office through all time. The Christ of Spiritualism—born in the manger at Rochester—came with healing, teaching, clair-yoyance, clairaudience, and the Pharisees hated it without cause. They wondered at its vast and rapid spread, and would not recognize the fact to quicken the Christ of the first century returned f to quicken the Christ within, to bring forth higher germs, and to teach us what Christianity was. de-

they know not what they do!" We should, then, be true to this Christ-principle --reducing it to practice in our daily lives--then we should know on carth what was the saving efficacy of the world's redeemer, and learn that no soul could fail so low as to be beyond the metable across the locus angles of Gott watchful care of the loving angels of God1

A Shaker's View of the Spirit-World. NORTH UNION. (near Cleveland) O., Jan. 10th, 1868, "Shaker box 2244."

HARRISON PRESCOTT-Dear Brother: According to your request and the promise I made you that I would send you a revised copy of a letter written by me to Levi T. Prescott, who was then residing in the city of New York, giving an account of "the Spirit Manifestations" at North Union, dated Sept. 25th, 1839-eleven years previous to the Rochester Rappings-in looking the letter over, I could see but little in it that is pired subsequent to that date. I felt then as I do now, that it can no longer be said that "angels' visits are few and far between," for they were of everv day occurrence. LEVI-It would swell a volume to quite a large size to tell you all that my eyes have seen, my ears have heard, and what my heart has felt of the overflowing and marrelous manifestations of the power and gift of God within the last year at North Union. It is truly wonderful and powerful --the door of communication is opened between the two worlds, the natural and spiritual-- the terrestrial and celestal-the church militant and the church triumphant. The work commenced a year church triumphant. The work commenced a year ago last August, among the youth and children of both sexes, and gradually extended to adults of all ages. All the instruments have to do is to be passive in the hands of holy angels, and if they are not they are handled roughly. They go in vision, and are gone for hours and sometimes days together, exploring the regions of the spirit-world, holding converse with departed spirits, some of whom they once knew in the body, en-tirely unconscious of anything going on around some of whom they once knew in the body, en-tirely unconscious of anything going on around them, sometimes singing heavenly and melodious songs, some Italian songs which could not be noted nor retained; they were for heaven, and not for earth—surpassing any instrumental music you ever heard; describing the beauties and glories of the upper world, and the treasures laid up for the faithful who lived pure lives on the earth; frequently talking out so all in the room can hear and understand in about what latitude they are asiling, in the upper regions, and who can hear and understand in about what latitude they are sailing, in the upper regions, and who their companions are. Sometimes they will be conversing with the ancient prophets, and apos-ties, and holy martyrs. St. Paul himself is one of their constant and daily companions, and is fre-quently seen standing in the midst of our assem-biles, heside our public speakers, influencing and impressing every word, and sentence he utters. These gits remind me of a poetical strain. "The heavy state of scened area.

vince the most produid skeptlo of the existence and reality of such cities in Europe.
Admitting the natural or masterial world is figerative of the spiritual and this kind of evidence you have already publiabed to your readers. Arrived is accepted as to the truth and reality of earthy clitics and you have already publiabed to your readers. Arrived is constant, reality and existence of spiritual clites which hat foundations whose builder and the heavens "? We real about the "Holy Clity."
"And I, John, saw the holy clity, the New Jerds as a Wilhelm and others, still in a declining condition, with a few stont hearts still at the helm and rearing down from God, out of heaven, "a. A. W. Fugh, J. L. Taylor, Henry Beck, A. Ludington, and a precious few other aw have seen those who have been there and came back and told us all add, they became doubly dear to speakers, if from no other cause atill from the principle embody, for there as wells are the spirit-world after they leave the body, for there is a rudimental there as wells are thered who have lived pure, honest, upright it is-allmost beyond the power of language to describe.
The "Glorions Clity" is like unto the "glori.
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The "glorions Clity " is like unto the "glori.
The 'stand agree higher. The "Holy Clity" vince the most profound akeptic of the existence monton, N. J. for Cincinnati and various points

3. "The Beautiful City " is like unto the "glori-

3. "The Beautiful City" is like unto the "glord-ous city," only a degree higher. The "Holy City" is where none are admitted but the pure and holy, or those who are the most advanced in these es-sential qualifications. 4. The "City of Love" is a lovely city in the spirit-world. I have received two communica-tions, personally, from a resident of that city. His name is David Prescott, my natural father's youngest brother, who died in West Boylston, Worcester County, Mass. His saye was about twenty-four years. I attended his funeral when I was a boy, and while all around were mourning I left more like leaping. He was a lovely young and. He lived a single life. 5. The "City of Delight" is where the slaves are gathered from the United States, and where the slave-holders have to take a back rauk for a season, for God is just.

the slave-noncompositive season, for God is just. 6. The "Bue City" is where the Indians, our red brethren, are gathered. These are the most powerful ministering spirits sent among us, not oxcepting the Arabians, and the reason is, in my opinion, because the aborigines of our country have lived more in accordance with the laws of Nature. Tudgment" is where those are in this unace before. The so-

gathered who have sinned against light and knowledge, and have made themselves partakers of the second death—not physical but spiritual death—consequently they are those over whom the second death hath power.

Harrison, in a former letter, you wanted I should tell you something about the "spiritworld" to which we are all hastening. In accordance with your request I have told you some things, but not the half; and if what I have told you is interesting to you and Levi, to whom the letter was originally addressed, I will tell you more in my next. Farewell, Ever yours, JAS. S. PRESCOTT.

Correspondence in Brief.

MRS. R. JACOBUS, AUGUSTA, GA.-Again we beg of you to invite test mediums to visit Augusta. beg of you to invite test mentiums to visit Augusta. Now is the time, if ever. Doctor Newton has cre-ated great excitement. A test medium would fix the good impression, and overcome the had. We do not as yet need lecturers, but actual test dem-onstration. Proof is the only sword which can alay skepticism. I am confident a good medium would do well, but not so one of medium powers.

DE. R. W. STERLING, NORTH SAN JUAN. CAL., Feb. 11. says: Spiritualism is gaining ground in this State, and is challenging investigation at the door of the hearts of many of the most intelligent laborers, tradeamen and professional men who dare step outside of the old landmarks of the Christian fathers and self-constituted expounders of God's revelation to fallen man, and think and act for themselves, guided by the still small voice that is always present, and appealing to their conscience, that God-principle which will, in due time, lead man to true and ultimate happiness. There are a few enruest laborers in the field, and room for many more, providing they do not worship Mammon

DR. B. M. LAWRENCE writes from Yates City, Ill., as follows: During the last six weeks we have been lecturing and singing in this section, having visited Burlington and Mount Pleasant, also Galesburg, KBOXVIIIe and other places in this State. Everywhere we find that the people are ready for the truth, but a most powerful effort is being mode to get up revivals and present free is being made to get up revivals, and prevent free thought and candid investigation. Please change our address in the Banner to Galesburg, Ill., care of Dr. McCall's Hygiene Home. We are engaged by the powers above as independent missionaries large, to advocate all the various reforms of a day. We not only talk and sing but we live the day. our religion, which consists in doing good. The Spiritualists frequently fail to understand our po-sition. Many of them are not prepared to put in practice the principles of temperance in all things. A GOOD MEDIUM.—A correspondent says: I have many times thought of writing for the pur-pose of introducing to the public notice an excel-lent medium with whom I have been acquainted for a number of years, especially when I have seen in the Banner the names of others favorably noticed. I and others in this place and vicinity have for a number of years past received through the mediumship of Mrs. Lurene Parmenter many the mediumship of Mrs. Lurene Parmenter many of the most wonderful manifestations of spirit in-telligence and power. She is very correct and truthful; seldom, if ever, falls of giving a perfect description of our spirit friends, personally, their peculiarities, sayings and doings while living, very often giving their names, and in various ways enabling persons to so clearly identify their friends as to hardly have a possibility of a mis-take. Those wishing to investigate Spiritualism with an honest, truthful mellum, or be treated for disease, can find her at No. 6 Evans Block, Railroad street, near the Northern Depot, Lowell, Mass. Mass. MRS. M. J. WILCOXSON, writing from Wilming-ton, Del., Feb. 9th, 1803, says: At last I am able to write hopefully of my ministry, for I am slow-ly returning to my usual health, after weeks of nervous debility, which made me a confirmed innervous debility, which made me a confirmed in-valid, and truly grateful for the vitalizing electric treatment and medical skill of my good physi-cian. During all this time I have not been asleep, but more psychometric and clairvoyant, pro-het-ically, than ever before in my life. I have almost literally hung between the two spheres of the mundane and super-mundane existence. I have and heard more than could be written in days and weeks. I know that not only are the days and weeks. I know that not only are the powers of earth to be shaken, but in our own ranks a fire must burn, deep and quenchless, till the pure gold is separated from the dross. I have managed to speak in Berlin, N. J., where are a faithful few who are strong, simply because they are harmonious in life, and daily living the principles of their adoption. Bro. Hacker, the sturdy apostle and prophet of "The Pleasure Boat," sails out semi-occasionally, and causes in the place, and my humble self followed with three.

good cause.

festation of a deeper interest in the cause than I have ever witnessed in this place before. The so-clety seems prosperous. Prof. Denton's lectures have done much good, and his second course, now in process of delivery, promises better than the first. The annual leves, the 18th last, bids fair to be a more service and the mission of M be a great success, and the wise selection of H. B. Storer for March cannot fail to call out a very full attendance and prove highly beneficial to the cause in Worcester.

BENI-ANNUAL CONVENTION 07 178

Michigan State Spiritual Association.

Reported for the Banner of Light.

Reported for the Banner of Light. (Continued from our last.) Salarday Afternoon Sciation. -The Convention was one need with a song by the Balleya--- We come, was come '--followed by an invocation by Mrs. Frank Beld. Rev J. O. Barrett then made his report as Rtate Missionary Agent. He paid a tribute of praise to the pioneersin the work, to whom, he said, all honor belonged. Since December list the sovers of the gospel truths have been in the fields. Among them he meniloard the names of Bros. Breed, Woodworth, Kilpatrick, Woodruff, Balley and Whitney, and Nisters Martin and Read. Since Dec. 1st he has been at work, and bis object has been not so much to raise money as to raise the deal and organize the living into a working body. If he ad obtained hy personal effort up to thistime 616(3), all paid in, besides \$25,50 not yet paid, and \$22 from other sources. His expense have been \$27,44. The organization thus far has been able to pay three fifths of its own expenses. He had laboured in Kalama-sno, Cathoun, Eaton, Ciltion, Jackson, Ingliam and Sharasase Counties, and had delivered twenty-eight lectures. He then proceeded to any that, as Npiritualist, they must no longer rely upon the phenomena, which go too easily for humbuging, but must depend on positive fact. His chief difficuity has heen in overcoming the want of confidence he finds among the people. His experience was that when Spiritual cultivation attended to, they soon become indifferent and dead. He ex-hored them to spiritual cultivation. The missionary system bids fair to become a perfect auccess in organizing our forces throughout the State. He alleged that the country must asvee the city. The system was the circle of the individual, then the neighborhood, city, county and Nate. No one of these shall have any arbitrary control over the other, and can only make suggestions. He advocated the establishment of a paper, and the scattering of tracts '' like the leaves of the forees in only make any arbitrary control over the

fat our disspirobation toward any movement that may be made to throw discredit upon media of this class. A Resofred, That the time has come winen the spirit-world has united its intelligence with that of earth's children for the amelioration of their condition, by giving us instractions for the setabilishing schools of reform, healing institutes and homes for the orphan and outcast, and by quickening the inventive senius of man, and revealing to us great truths in science, art and philosophy, and that we will to the utmust of our ability supermas with them in all suck good works Mrs. E. C. Crane, of Slurgis, moved that the world male, as relating to qualifications as voiter, in the Constitution of the State of Michigan, should be stricken out. This motion efficied a warm discussion, but was finally car-ried. A communication from J. M. Chandler solation to state

ried. A communication from J. N. Chandler, relative to testing candidates for members of our Legislature upon the subject of woman suffrage, was read, but no action was had upon it. The Freedom it Mr. Marin in the Chair) presented the fol-lowing resolution, vis:

lowing resolution, via; Wherves, The evils resulting from the traffic in intoxicating beverage are apparent on avery hand in the demoralization, poverty, wreichedness and erims existing in society; and Wherves, The saie of intoxicating liquors is now, in nine cases out of tea, in the hands of men to whom it is uselees to appeal by meral sussion, all tele having long since abandoned the business; therefore, *Resolved*, That in the opinion of this Convention the strong power of the law should be applied to restrain men from ce-raging in this nefarious traffic, and that we will support and maintain all wise legislative enactments upon the subject. The resolution was ably discussed, pro. and com, and finally adopted.

Saturday Brening Session.—At the opening of the Conven-tion at the hour to which it was adjourned, Dr. J. K. Balley presented the following, vis:

presence the following, vis: Resolved, That this Convention second the establish-ment of libraries in all Bocletics of spiritualistic, libraria and progressive works as soon as practicable, as among the means of propagating our philosophies and religion, which was adopted.

Miss Loreits Mann, through the Chairman of the Committee on "miscellaneous subjects," presented the following, vist Retored, That if the elective franchise be granted to woman she will be obliged to reform her dross in order to fulfill the duties following that right.
 Miss Mann offered a well-written argument in support of her resolution, and after some further discussion by others, the resolution was adopted.
 A resolution upon "Impartial fuffrage" was laid upon the fleering it is by and read by the Tresident, when, on a mo-tion to adopt, the most carnet and exciting debate during the whole Contention was had. The resolution was discussed by Col Fox, Mr. Farlan and Mrs. Pearsali and others in the af-firmative, and by J. C. Wood, Esq., Mr. Whiting and others in the negative.
 The Resolution read as follows, viz: Resoluted, That it is in larmony with the progressive spirit

Resolved, That it is in harmony with the progressive spirit of the age that the right of impartial suffrage should be rec-oguized and acknowledged by all true reformers, and especial-ly by Hpiritualists.

by by apiritualists. A motion was made by Mr. Whiting to lay the resolution on the table, which was negatived. The question then being taken to adopt the resolution, it was adopted by a large majority. The Chairman of the Business Committee read the pro-gramme for to morrow's proceedings. A song entilled, "The Hong of Faith," "God will remem-ber the World, "was sung by the choir, after which an Invo-cation was offered by Miss Nature least the ngiven by Mrs. Sada Bailey, of Adrian.

The first address of the evening was then given by an analysis of Balley, of Adrian. "Launch thy Bark," was then sung by the choir. The second address was given by Jir. M. H. Houghton, of Battle Creek, on "The Relation and Salvation of Man," which was one of the most able, logical and instructive discourses of the Convention.

the Convention. Adjourned till 9 o'clock to-morrow morning.

Adjourned till 9 o'clock to-morrow morning. *Hunday Morning Bession, January 26th.*—The Convention came together and spent an hour in social intercourse. At 10% o'clock the President called the Convention to order, and the succeeding hour was spent in conference, which was participated in by J. O. Barrett, Mrs. Woodhnil, of Kalamanoo, Mr. Barnes, cosmopolite, Mr. Klipstrica, of Olivett, Mr. Wood and others. The conference closed and the regular exercised of the Convention were commenced by the choir singing in beautiful style, "The Morning Land." The first regular address was made by Mrs. E. C. Crane, of Sturgis, upon "The True Beforms to be pursued by Bpirtiual-ist."

The first regular solutions was made by sirs. r. C. Crant, or flurgia, upon "The Fue Reforms to be pursued by Spiritual-ists." Another song by the choir, "My Home is There." The next address was given by Mrs. Nweet, of Adrian. Song, "Beautiful Home Above," by the choir. Miss Nettio Presse, in an Invocation to the Spirit of Light, Life and Brauty, closed the exercises of the morning. Convention adjourned to 2 o'clock r. M. Sunday Afteracon Section. -Upon convening, the special object of the atternoon section. to with "The Missionary Work," was announced by the President. Mr. Barrett stated the condition of things in the State with reference to the missionary work, and made some suggestions with regard to the best plan of prosecuting it. F. Woodworth spoke of his labors in and views of the mis-sionary cause, and the principles upon which organization should be based. B. F. Bireed, of Van Buren, pursued the same theme, en-dorsing the plan of organization recommended by the Board, upon which he had berit maint of some interesting remarks upon physiology and spirituality. A subscription was then taken up in aid of the missionary find, amounting to 2873.70, and 963.20 in cash collected on the spot. Dr. J. K. Italiey, Chairman of the Business Committee, of-

A subscription was then taken up in ald of the missionary fund, amounting to \$73.70, and \$67.20 in cash collected on the spot. Dr. J. K. Bailey, Chairman of the Business Committee, of-fered the following resolution of thanks, vis.: Resolved, That the thanks of this Convention be and they are hereby tendered to the citizens of Jackson, for their warm and generous reception of and genial hospitality to the mem-bers and visitors from abroad attending its seasions: to the quartette of alngers who have so beautifully entertained us with subling and tender sentiments blending with sweet mel-ody; to the "Detroit Daily Advertiser and Tribune." "Free Press." and "Post." and to the "Jackson Chizen," for their liberality and courtey of reporting its proceedings; to the tre-porters for their genial presence and urbanity; such to the of-ficers of the Association for their able management and im-partial courtey which has characterized their official action. Mr. Barrett offered the following: Resolved, That the Children's Progressive Lyceum is basic in our educational work, involving the vital virtues and beau ties of a regenerated humanity, and we do most urgently re commend severs apirtual society in Michigan to organizes and foster it as the first consideration. Mr. Randall, of Detroit, offered the following: Resolved, That Col. D. M. Fox, of Lyons, tonia Co., C. C. Randall, Otertoit J. F. Hreed, Van huren Co., L. B. Hrown, of Calloun Co., Lewis Bacom, of Jackson Co., Jeremiah Brown, of Calloun Co., and J. O. Barrett, of 11, be and stor hereby appointed a Committee to alopt a plan for the estab-listing the origen of the same of the way of ald in stock or otherwing to all the enterprise can be obtained, which was adopted. Mr. Barrett offered the following: Resolved, That con poor rod brothers and eisters of the West-ern fores have been outraged by the which until forbear-

"The happy gates of gospel grace, Riand open night and day: Lord, we come to seek supplies, And drive our wants away."

What I am about to relate you will in no wise believe without evidence; and what kind of evi-dence do you require? Does not circumstantial evidence amount to positive knowledge in some

cases? Has it not, in some or minal cases, amount-ed to positive proof in the minds of a jury suffi-cient to convict a man of having committed one of the greatest of crimes? And we know that cir-cumstantial evidence does amount to positive

You say, No, I never was there, but I know there are such cities. But how do you know? Can

three. By the aid of Missionary speakers, regular meetings are kept up in this place, notwithstand-ing the Church power has opened all its batteries of slander and abuse upon them. Strange to what a flithy level poor crippled Bigotry will de-scend to find a door of escape! I have opened meetings here with a good pros-nert before me as far as hearers are concerned.

A terrible opposition to Spiritualism has pre-A terrible opposition to Spiritualism has pre-vailed here for the last two years, but at last the public sentiment has mellowed into a more ra-tional and receptive stage, and at present many are of inquiring mind. I am invited to speak in the Universalist church, and learn that both the Unitarian and Universalist ministers are quite hospitable to our philosophy. (I shall iecture in Wilmington, Del., during February; in Washing-toh, D. C., during March. Address accordingly.) J. C. Fray, writing from Wormester asys:

J. G. FISH, writing from Worcester, says: Thinking a word or two from me might be ac-ceptable to my numerous friend-readers of your truth-spangled folds, I will pen a few lines from my memory-kept journal of the last few months. The latter part of October I left my home in Ham-

Detroit and Milwaukce Baliroad, to wit: "Darnotr, Micu., Ja Jan., 1868. To Doars M. Fox, Lyons: Dara Sir-The subject of your letter of the 28th ult, has been well considered, and I regret to say I must decline issuing half-fare passes to your lecturers. Yours truly, TBOMAN BLL, Gen'l Sup'l. Resolred, That the thanks of the Michigan State Spiritual Association be and are hereby tendered to W. K. Mulr, As-sistant General Ruperintendent of the Michigan Central Rail-road, and to C. F. Hatch, General Superintendent of the Michi-gan Southern and Northern Indiana Italinoad, for courtesies extended to the speakers of this Association regularly em-ployed in the State, by granting them half-fare passes for the year 1988; and

ployed in this flate, by granting them half-fare passes for the year 1968; and Wherea, This favor, granted to ministers of all denomina-tions by the Detroit and Milwaukee Italiroad Company, was refused to those employed by this Association and Local socie-ties in this flate; therefore, *Resolved*, That this Convention recommend all Spiritualists in this and other Ntates, now comprising hundreds and thou-sands of the prominent business men of the country, to with-bold as far as possible their patronage from said Company; and further, it is their duty to support and favor those rail-road companies willing to accord equal privileges to all, irre-spective of religious belief; and farther, *Resolved*, That a copy of these resolutions be sent by the Becretary to each of the officers above named.

On motion of Mr. Barrett, a vote of thanks was tendered to b). Fox for his fidelity to the interests of the speakers and

Col. FOX for the many to the the case of the the case of the this Rate. The Chairman of the Committee on miscellancous subjects offered the following resolution:

offered the following resolution: Resolved, That at all future State Conventions one evening be set apart for a Sociable, in connection with good music and fancing, and that a committee of three be appointed, whose luty it shall be to arrange for a good thme at our next Con-rention.

This resolution elicite1 considerable discussion, but was not

adopted. The following preamble and resolution was presented by Col. Fox, discussed and adopted, viz :

Whereas, The State of Michigan many years since abolished capital punishment" as the penalty for the crime of murder;

Whereas, Said crime has not increased in this State in con-

Whereas, Said crime has not increased in this State in con-sequence, as shown by comparison with the same population of any other Biate where the "death penaity" is still enforced, but rather decreased, thus showing that it is not the secerity but rather the certainity of punishment that tends to prevent crime; and. Whereas, We believe the laws of this State permitting Judges to sentence criminals to solidary confinement for life are ierri-bly cruel, mot in accordance with the spirit of the age, frue Christianity and philanthropy, and unnecessary for life are ierri-tion of society; therefore. Resolved, That a committee of three be appointed, whose daily it shall be to prepare a memorial to the next Legislature. asking that this terrible mode of punishment be prohibited by statisfory law; that said memorial be priviled, and one copy be sent to the Heeristry of every Spiritual Society in this Mate, and where no Rooichy is organized to some Appirtualist or friend of this reform in every town of this State where such person can be found. The Committee on Besolptions, through Mr. Whiting, re

and where no Roberty is organized to some spirituation of friend of this reform in overy town of this State where such person can be found. The Committee on Resolutions, through Mr. Whiting, re-ported the following series of resolutions, which were adopted i 1. Resolved, That the time has faily come when we should combine our forces on earth, in connection with the aggi-World, for the organization and codperative effort, and we earnesity urge all Apritualists and free-thinkers in the State of Michigan to codperate with us in carrying out the plans and purposes of the Michigan State Association of Spiritualists, as is torth in its declaration of principles and constitution. The convention assembled, how faithfully to the shrine of divine philosophy, and pieduces, and views on minor subjects gen-erally, in all things subordinate to the central ideas of spirit communon which have called as into hourg as mediums and Hpiritualists, with the grandest and most subjects gen-erally, in all things subordinate to the central ideas of spirit communon which have called as into hourg as mediums and Hpiritualists, with the grandest and most subjects gen-erally, in all things subordinate to the central ideas of spirit communon which thave called as into hourg as mediums and Hpiritualists, with the grandest and most subjects gen-erality in this country to now freely and openly come forth and declare their conviction, using their means and talent to build up the cause of true religing, by the spiritual press and literai-ture, missionary speakers, and all other means and talent to build up the cause of the religion, by the spiritual press and iliterai-to time may be suggested, and to restat all attempts at sourpa-ton on the part of tyrannic and designing men under the garb of religious temporal power: and that we invite all other who are not hpiritualists, but who do leve y religions liberty, without regard to party or sect, to unite with us in our afforts to ear-loved by the good and true, and hated by the tyrants and d

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THE REAL PROPERTY OF

when a numer the organ of this association : said office to be located where the gradiest inducements in the way of all in stock or otherwise to all the entriprise can be obtained, which wasalopted.
 Mr. Barrett offered the following: Resolved, That our poor rod brothers and sisters of the West ern forests have been outraged by the whiles until forbear-ance has ceased to be a virtue, and while we heartily approve cvery governmental action to institute peace among these rude trikes, we do declare their rights are far from being secured to them, and that no permanent peace can come until a perpetual home on the American confinent is secured to them, and a fullious system of education projected suited to their genus as indians. Adopted .
 Dr. J. K. Balley presented the following resolution, which was also adopted .
 Resolred, That all Local Societies and individual Spiritualist throughout the following facts, to wit: The number of members of each Society ; the number of avowed Npiritualities in the city, town or neighborthood not members of the Society ; if a Lycoum be established, the number of volumes in each, dealgaining whether Lyceum or general library, or if combined, the number of volumes of an each. Society and neighborthoot is exch locality, and such other information as may be deemed useful to the good of the cause: its into the city. Society and work in each locality, and such other information as may be deemed useful to the good of the cause: its libraries of this Association as a statistical publication fact.
 Mr. Bingeon, of the City was called for, and responded in a lappy speech of some as a statistical publication fact.
 Mr. Bingeon, of the Convention was opened with a song by Miss Netting Publich to convention. How work in each locality, and such other information adjourned to 7 volved Nordet.
 Mr. Bingeon, the City was called for, and responded in the protect of the Convention adjourned to 7 volved Nordet.</li

Father, when the heart is wailing, From its anxious, broken dreams, That, like autumn leaves, are failing Down life's darkling, turbde treams, Then, oh then in pitying kindness Send some angel from above. To relieve the soul's deep blindness With the magic touch of love.''

The Convention was then adjourned to the 24th day of Juno ext. D. M. Fox, Pres. ext. L. B. BROWN, Sec.

MEETING OF SPEAKERS AND MEDIUMS.

A fineting of speakers and mediums convened at the rooms of Dr. II. Biade on Monday morning, after the close of the Convention, Jan. 71. 168. The President briefly stated the object of the meeting to ba to consult together as to the best plan of cerrying on the work before us as inducers in the field of spiritual and harmonial re-form

before us as laborers in the field of spiritual and fairmonial re-form. R. P. Breed, of Faw Paw, presented the following: Warreas, A plas of Missionary Novement has been inaugu-rated by the Missionary Board for the purpose of putting into protical operation the organization of Mpiritualists of our Blate; therefore be it Resideed. That each worker in the Missionary field, be be the semployee of the Board of the volunieer worker, more in accordance with the Missionary plan adopted by the Board, under the sci isance of the President, and be requested to make frequent reports of their dolage to both the President and Secretary of the Missionary Board, which was adopted. It was also moved and carried that a Speakers' Convention be held on the evening preceding the next State Convention of the Association. L. B. Brown, Sec.

of the Association. L. B. BROWN, Sec.

BANNER OF LEGHT

THE BAINBOW BBIDGE.

AN INSPIRATIONAL FORM GIVEN BY MISS LIZZER DOTEN ON THE MINETERNTH ANNITEREART OF MODREN SPIRITUALISM, 1667.

(Reported for the Bannar of Light by II, T. Gardner, M. D.)

- "I was a faith that was held by the Northmen bold,
- In the ages long, long sgo-That the river of death, so dark and cold,
- Was spanned by a radiant bow; A rainbow bridge to the blest abode
- Of the strong Gods-free from ill,
- Where the beautiful Urda fountain flowed, Near the ash tree Igdrasill.
- They held that when, in life's weary march, They should come to that river wide, They would set their feet on the shining arch,
- And would pass to the other side. And they said that the Gods and the Heroes cross-
- ed That bridge from the world of light, To strengthen the Soul when its hope seemed lost,
- In the coudict for the right.
- Oh beautiful faith of the grand old past! So simple, yet so sublime, A light from that rainbow bridge is cast
- Far down o'er the tide of time.
- We raise our eyes and we see above,
- The souls in their homeward march, They wave their hands and they smile in love,
- From the heights of the rainbow arch.
- We know they will drink from the fountain pure That springs by the Tree of Life, We know that their spirits will rest secure From the tempests of human strife; So we fold our hands, and we close our eyes, And we strive to forget our pain. Lest the weak and the selfish wish should rise, To ask for them back again.
- The swelling tide of our grief we stay, While our warm hearts fondly yearn, And we ask if over that shining way They shall nevermore return. Oh, we oft forget that our lonely hours Are known to the souls we love, And they straw the path of our life with flowers. From that rainbow arch above.
- We hear them call, and their volces sweet Float down from that bridge of light, Where the gold and crimson and azure meet, And mingle their glories bright. We hear them call, and the soul replies, From the depths of the life below. And we strive on the wings of faith to rise

To the height of that radiant bow.

- Like the crystal ladder that Jacob saw, Is that heautiful vision given, The weary pilgrims of earth to draw To the life of their native heaven. For 't is better that souls should unward tend. And strive for the victor's crown. Than to ask the angels their help to lend. And come to man's weakness down.
- That rainbow bridge in the crystal dome, O'er a swiftly flowing tide.
- Is the shining way to the spirit home,
- That lies on the other side.
- To man is the tempest cloud below. And the storm wind's fatal breath.
- But for those who cross o'er that shining bow. There is no more pain or death.
- Oh fair and bright does that archway stand, Through the silent lanse of years. Fashioned and reared by no human hand,
- From the sunshine of love and tears. Sweet snirits, our footsteps are nearing fast
- The light of the shining shore.
- We shall cross that rainbow bridge at last. And greet you in joy once more.

Monthly Report.

Mr. George A. Bason, Secretary of the Massachusetts Spiritualist Association :

the Bannor of Light is issued and on sale very Monday Moraing proceding date. Jight Banner of

BOSTON, BATURDAY, FEBRUARY 29, 1868. OFFICE 158 WASHINGTON STREET. ROOM NO. S. UP STAIRS.

WILLIAM WHITE & CO.. PUBLISHERS AND PROPRIETORS.

WILLIAM WRITE, CRARLES H. CROWRLL. For Terms of Subscription see eighth page. All mail natier must be sent to our Central Office, Boston, Mass,

All letters and communications forwarded to This office for publication must, in order to receive attention, be addremed to Luther Colby.

The Women of a Great City. In a plain and telling article in Putnam's Monthly, on the life that is seething and boiling all the time in the great city of New York, we find numerous facts connected with the condition and modes of life of the women of that city which profoundly interested us. We begin where we should perhaps leave off, with the prostitutes. The writer says-" The number of abandoned women known to the police is small, less than three thousand; but this does not express the numbers who get their food in this way. Accuracy is not possible, but the estimates range from twenty-five thousand, upward." The case is admitted not to be so bad as in London, Liverpool, Edinburg and Glasgow, where "the streets reck," yet it is confessed to present "a most urgent and most perplexing question." But we go up in the scale of consideration, and

look at their more respectable sisters. The writer speaks out plainly-just as we would have him. The women," says he, " are not unlike the menhandsome, stylish, courageous, and somewhat reckless. They love clothes, and jewels, and operas, and 'society'; but no one chooses to remain in her own circle, or among her own people, so long as there is a class or a society which seems to be above her. She is therefore restless and racked. She fears the frowns of Mrs. Grundy, Madison square, Fourth and Sixth avenues; be-

yond this is outer darkness." And again: "The woman of the 'best society' has nothing to do but spend money, and she does nothing else; she is absolutely without occupation, except the business of 'society.' She knows a little French, a little German, a little music, a little postry, a very little housekceping, and a vast deal of dress. But of herself, of the relations of mind and body, of the laws of health-diet, air, exercise-of maternal duties, of the natural sciences, absolutely nothing." In relation to maternal duties, he states what he has learned upon competent authority, " that large numbers of the best families find relief from them in the services of skilled experts, one of whom lives in one of the most superb mansions of the city, and has amass-

ed a fortune of half a million." On the important topic of Marriage, which is at the foundation of all society, he says that it is becoming " more and more difficult, if not impossible; and its contrary more and more common. The streets are thronged with beautiful girls, lovely as peach-blows; but they desire to begin life with all the elegance and expenditures to which their mothers have used them; and as men do not exist with purses long enough to marry them, and as there is no market to which they can be carried, the prospect is dismal."

But he adds-" The other extreme, the opposite and complement of the 'best society,' is to be found in Water and Cherry streets, where many women and children crowd into reeking cellars and holes of the earth; without fire, without food, without beds, without hope of man or God. Fifteen thousand of this class! Between these exwho live decently, eat well, work hard, and secure

Christian Civilization.

We will state a single fact, recently come under our notice, which illustrates as well as anything can the fatal corruption that infects what is styled our Obristian civilization; and before those who may read these lines shall pay out another dime for the proposed redemption of "the heathen," we beg them to pause and reflect if it would not be wiser to abolish the worse than heathen, the shockingly inhuman practices that taint' and are certain to destroy our social system unless early checked by an efficient corrective.

At a recent meeting of the Medical Association of Androscoggin County, in Maine, Dr. Oaks made the remark that, according to the best estimate he could make, there were four hundred murders annually produced by abortion, in that county alone! This astonishing number of infants destroyed deliberately every year, in a single county of Puritanic New England! Think of it. The statement is made in all possible seriousness. before a meeting of "regular" practitioners in the county, and from statistics which were as freely exposed to one member of the medical fraternity as another. If this is indeed the civilized condition of things of which we are wont to hear such frequent and such loud boasts, the mention of so barbarously inhuman a fact must send a shock to the heart of every reader.

This practice, above alluded to, comes under the notice of practicing physicians in particular. They see what others cannot see, and know what others cannot know. Secrets are revealed to them, in the course of their varied experiences, which would never he given up except in extremity. It is for this very cause that a family physician is regarded as the repository of confidences which society compels him to keep sacredly. It is only when statistics of so startling a character force an open allusion to the facts that we get a certified statement of them like this one.

Now if such things are done to such a frightful extent in one remote county of a New England State, what are we to expect of the entire State? and of the six New England States together? How many living native children are likely to be numbered in the coming generation? And what proportion of those that live may be expected, after successfully resisting these murderous efforts of and must live in the enchanted region bounded by inhuman parents, to enter the world with whole faculties and powers such as belong to every

being born? Yet this great and frequent crime is committed to so fearful an extent in communitles that boast of spires pointing to heaven, and spend large sums of money for preachers and teachers to cover up the cave of so hungry a sepulchrol

A Spiritual Oll Well.

That Spiritualism does perform practical service, which so many noisy unbelievers are in the habit of questioning, is demonstrated to the most perfect satisfaction in the case of the new Oil Well that has proved so remarkable a success in Pleasantville, Penn, Mr. Abraham James, the wellknown medlum, received directions some time ago from the invisible intelligences to begin the process of boring for oil in a stated locality, under the positive assurance from them that his labor would result in opening up an oil well of great productiveness. The work was began, under spirit guidance, and pushed on until the boring process had been carried down more than eight hundred feet; when oil at once began to discharge itself, and now continues its flow at the rate of between fifty and sixty barrels per day. The Pleasantville Morning Herald gives ns the fact just as we have stated it. It save that, one morning recently, the tidings flew over the village like wildfire that oil had come. The editor went with the crowd, and saw with his own eves the realization of the rewards of all the previous labor in a steady discharge of oil from the earth. This is styled in the locality a "Spiritual Oil Well," which it is, beyond dispute.

More wells are to follow. Mr. James, the enertromes come the great body of common people getic manager, has already issued his circulars, giving prominent names as authority for his reliability, and we understand operations will com mence at once. But whether it will be as well with the other wells as it is with No. 1 well, time alone can tell. We certainly hope so. Mr. James, we understand, has promised, in case of success, to appropriate the proceeds exclusively to spiritual purposes.

A Musical Treat.

We liave before made mention of the perfection to which the wonderful medium powers of Mrs. Laura H. Hatch have been developed, and allude to the fact again that others may enjoy the rich musical feast at her scances. Mrs. H. is a remarkably passive instrument in the hands of the spirits, and when under their complete control. improvises some of the finest music over listened | duct the exhibition of the Ohildren's Lyceum in to, and performs it mechanically on the plano entirely independent of her own volition. Often augurated by Mr. Davis, it is peculiarly fittingwords accompany the music, and she slugs them with a sweetness and beauty that thrill the that he and Mrs. Davis should lend their valuable listener. At her circle last Monday evening, a sid and experience in conducting that part of the very good test was given. While Mrs. H. was exercises on an occasion like this. Besides, performing a piece given to her by the spirite Mr. Davis is the ploneer in unfolding the New some time ago, called the "Battle of the Wilder- Dispensation to the world, and his presence could ness," a lady present recognized the performer by the style of music and the manner of manipulating the keys, as her brother-in-law, a professor of music, who has been two years in the spiritworld. Mrs. Hatch says the spirit requested the privilege of playing the piece at every seance, asserting that before long some one would recognize it. The lady was an entire stranger to Mrs. H., had never heard of her till invited to accompany a friend there that evening for the purpose of having her company home, as they both lived at the South End, and did not even know the nature of mittee. the entertainment she was to witness till it com-

Our friend D. Wilder, Esq., attended one of these scances last week, and gives his impressions in the following note:

menced.

Many of the readers of the Banner of Light will remember Mrs. Laura Hastings Hatch, who presided so acceptably at the organ when our meetings were held in Lycenm Hall, and those who enjoy music will be glad to visit her at No. 8 Kittredge Place, and hear whatour spirit friends

will find both herself and husband persons of rewill be profitable, independent of the music, which is such as cannot be heard elsewhere. I ought to add, also, that the terms for admis-

sion to the musical circles, as published in the Banner, are merely nominal and not at all sufficlent, if pecuniary gain was the purpose to be attained.

Educating the People.

Lord Russell's resolution in the British Parliament for the education of the people, now that the elective franchise has been so greatly enlarged and extended, was voted squarely down. So the English legislators, it appears, do not believe in the efficacy of popular education. The privileges of the Church Establishment would not be so likely to continue if knowledge were more generally diffused among the people, and to that fear is no doubt due this cowardly refusal of the Parliament. Take away these time-worn and venerable privileges, and open all walks in life to all grades of men, and down comes aristocracy, kingeraft, and government itself. By this denial to the neonle, therefore, of educational advantages, the governing power of England hopes to nernetuate its existence. So that it stands openly confessed that the English Government rests on Ignorance; and it hopes and expects to perpetuate that power by continuing that state of ignorance. What an admission for a civilized government to make in this age of the world! How long ought government institutions to stand that have no broader or juster basis than this? 'Who would wish to see a narty in his country thrive at the expense of his country itself? Who prefers the patriotism that is wedded to the rulers and their personal interests rather than to the people and their emancipation from every sort of bondage? Power and Ignorance are meeting for a close Power and Ignorance are meeting for a close beams by every pore, be present to our mind's grapple in England, and the contest is likely to be eyes. And when he took us by the hand, we felt a terrible one.

Qualifications for Masoury.

EEBRUARY 29, 1868

The Amniversary Celebration.

The Committee of Arrangements are busy perfecting their plans for the grand celebration of the Twentieth Anniversary of Modern Spiritual-ism, in Music Hali, in this city, on Tnesday afternoon and evening, March Slat. A telegram from Andrew Jackson Davis announces the pleasing fact that he and his wife will be present, and iconthe afternoon. As the Lyceum system was inas well as an important point in the programmenot well be spared in the observance of an event which has so blessed humanity.

The arrangements for the evening exercises are not fully completed, but will be in time for due notice. Everything promises to make this affair a success. The prices of admission have been fixed as follows: to the Children's Lyceum exhibition in the afternoon, 25 cents; single admission in the evening, \$1; ticket admitting a lady and gentleman, \$1,50; can be procured any time at this office, or at the hall, and of the Com-

Society formed at Morristown, Vt.

The Spiritualists and other friends of progress in Morristown, VL, have organized a Society for the dissemination of the principles of the Spiritual Philosophy through the agency of lectures, &c.. and chosen the following named officers for the ensuing term: President, I. B. Noyes; Vice President, T. C. Bider; Clerk, S. C. Town; Treasurer, H. S. Town; Prudential Committee, E. H. Shaw, 8 Kittredge Place, and hear whatour spirit friends can accomplish through her as a medium. I am confident from personal observation that all who do so will be surprised at the force, pro-cision, as well as delicacy with which her pleces are given, and be well satisfied that our spirit in the cause of truth. I may be pardoned for adding, for the benefit of those who do not know Mrs. Hatch, that they will find both herself and husband persons of real tutions and By-Laws; and as they are only of local, not general interest, we feel that we should not let such matter encroach too much upon our over-crowded columns; they should be printed in pamphlet or circular form, for the use of members of each respective society, and in that way all could have a copy.]

Mercautile Hall.

The Children's Lyceum, which meets in the above hall, in this city, had to duplicate the groups on Sunday the 16th, so large has the Lyceum grown. The necessity of having a larger hall is being seriously felt. The children are preparing for the grand anniversary festival to take place in Music Hall on the 31st of March, with happy anticipations.

Mrs. Wilhelm's lecture in the evening was one of her best efforts. Side by side she held up the truths of Spiritualism and the errors of theology, in such vivid contrast that the light of truth shone clear and radiant. Then she took up the strongest arguments used against the Spiritual Philosophy, and refuted them so completely and effectually that the audience expressed their appreciation by applause-a slight innovation on the solemnity of a New England Sabbath, but no one appeared to be unhappier or any the worse for it.

The Healer in New Orleans.

Le Salut, of Feb. 1st, contains a long account of the beneficial results from the visit of Dr. J. R. Newton to New Orleans. The editor publishes the names of a number who were cured, while he was an eye witness in the Doctor's office. Of the Doctor he savs:

"It was the first time that we had the happiness and good luck to see him, but long long shall that bright face, through which benevolence lighter, more at ease, a weight was taken from the heart, humanity appeared under a new light; we left him stronger for good, and resolved to struggie on and march on ward in the path of duty. While we proffer all the respect which is due to though the thorns might tear our hands or the rocks blister our feet."

RESPECTED FRIEND-The month of January, 186S, has flown by on the wings of time, and I take up the pen to record the labors performed by the State Agent. I shall do so very briefly. for I feel that we ought not to trespass too largely upon the kindness of our indulgent friend, the Banner, for Agents' reports may be to many like those issued from the patent office, rather dry.

The 24 and 34 of January I spent in Fitchburg, organizing a Lyceum. I am happy to say that my labors were crowned with success, and the good people of that place are rejoicing in the fact that they have got a Sunday School adapted to the needs of their children. I wish I could say the same of all other Spiritualist Societies.

Sunday, the 5th, was passed very pleasantly with the friends in Ashland, who seem inclined to give the truth of spirit-communion a candid investigation.

From Ashland I went to Beston to attend the State Convention, the report of which has already been published.

Since the Convention I have delivered from one to three lectures in each of the following places: Fiskdale, West Warren, Monson, Ware, Brighton, Wrentham and Attleboro'.

Bro. Storer, as volunteer, reports two lectures delivered, one in Billerics, the other in West Newton, in both of which places he was greeted by Jarge and intelligent audiences who gave him the most earnest attention.

I have to report in funds collected, besides those taken at the Convention, the following contributions:

In all places visited, I have, as usual, been very kindly received and most generously entertained by the people, who have also furnished places for the meeting, and, in most cases, contributed toward sustaining the Association.

May God and the angels bestow on all that sweet peace and joy which comes to those who have a living knowledge of immortal life and believe in progress eternal, is the prayer of their grateful friend and brother,

A. E. CARPENTER.

Agent M. S. A.

Lyceum Ammiversary.

The Second Anniversary of "The Children's Progressive Lyceum," of Foxboro', Mass., will be heid as the Town Hall, on Wednesday evening, March 4th, consisting of music, singing, dialogues, declamations, tableaux, &c., &c. At the close of these exercises, the hall will be cleared for dancing; music by Bond's Band of Boston., Admission to hall, 25 cente; children 15 cente; dancing 75 Per order Committee. centa. de Forboro', Feb. 11, 1868. - e-: č

fair measure of earthly comfort

Nothing is said in this article about that large class of women-working-women-for whose encouragement and aid the new building has been prepared at such large cost; a class that challenges all men's sympathies, and puzzles the acutest faculties to know how the great problem of life is to be solved for them. These poor women-for we must certainly call them poor in such times as these-are counted in New York by thousands. They exist in attics without fires, almost without necessary furniture. They make overalls for a sixpence, and many and many of them earn but seventy cents a week; in fact, a dollar is a good average for the whole of them. Some, to be sure, get as much as seven dollars, but they are few and

far anart. They are born in the great cities, and they remain there: it is not possible to drive them away; it is mockery to propose emigration into the country to them there; is nothing in the country that they know how to do.

Their occupations are book-folding, machine sewing, hoon skirt tying, and such like; and of course when business is dull in the departments they are engaged about that makes their own case all the more wretched. What possible solace can these persons have in their endless round of tasks? They are greatly given to dress, certainly once a week; and it is that single temptation which assails them with such power. They require to be cared for, to be sympathized with, to be taken by the hand and helped along, to be assured that they are an essential element in society, and not fit merely to be tossed into the great social rag-bag. We therefore herald the now experiment of furnishing them with a Home, with sincere satisfaction; the next thing they should have is fair wages. Bo long as they are defrauded

that others may become rich, there can be no hope for the alleviation of their present condition.

Napoleon and the Pope.

The Emperor of the French having helped the Papal authorities to winning a battle with the revolutionary party of Italy under the lead of Garibaldi, he has now turned his back and left the Holy Father to get along for himself the best way he can. This is generally believed to be the surest method he could adopt for procuring the expulsion of the Pope from the seat of his temporal authority. All circumstances tend that way beside. It is a matter of great uncertainty if, a year hence, there will be any Papal Dominions requiring the presence of such a head. Italy seeks to annex, or incorporate, the Roman provinces as a part of her own territory, leaving it still an open question whether Rome or Florence shall be the capital of the Kingdom. There are deep reasons of policy for Napoleon in the sudden change he has made in his course, a more friendly | city. Mr. Peebles is too well known to our readrelation with Prussia forming by no means the least. Without the strong arm of the "elder son | bare announcement that he is to speak will be of the church" to lean on, Pope Pius will finally sufficient, for hundreds are this loug to listen to have to succumb to the march of events, and his inspired utterances. agree to take up with a dominion wholly apiritual. This is already sufficiently extended to more than satisfy the ambition of any man who ollogs with such tenacity to a few small provinces.

Evidence Wanted.

The churches are in as urgent want of positive and tangible evidence of the existence of "God and an eternal world" as any of the hosts that are not yet numbered among them. Dr. Walker says, for example-and he a Unitarian-" you cannot find a single serious and thoughtful unbeliever, far or near, who would not consider it a great thing to have his guesses respecting God. eternity, and the human soul turned into well authenticated facts." And he proceeds to make the open confession, which no preacher is ever guilty of making except under a stress of circumstances amounting to compulsion, that " what was most wanted in the beginning was information; what is most wanted now is EVIDENCE: not that we may be saved from our errors, but from our doubts." So they are all coming over to an open and unqualified recognition of the great truths of Spiritualism in all its force. We greet all such evidences of a healthy and natural change in the heart of the churches with a satisfaction we cannot properly express. The door is open now, as it always has been, and those who come through late are as welcome as those who come through early. What the churches want to day is evidence of the truth of what they profess to believel

Mrs. A. Wilhelm's Lectures.

Sunday the 16th Feb., Mrs. Wilhelm concluded her three weeks' engagement to lecture in Music Hall in this city. The first two Sundays were stormy, but on the third there was an improvement in the weather, and consequently a very large audience. The five lectures given here by Mrs. Wilhelm have won for her the good opinion of all. The lecturing field is evidently her right position, and she has given evidence of her ability to fill it satisfactorily. Her high moral rectitude and energy will sustain her in all vicissitudes. God and the angels help all such noble workers.

A sketch of one of her lectures will be found on our third page, to be followed by another.

J. M. Peebles in Music Hall.

Next Bunday afternoon our friends will have an opportunity to hear this talented and eloquent lecturer from the rostrum in Music Hall, in this ers to need a word in his favor from us. The white

Will Mr. Alexander .M. Bedman call at our office, or send us this address? We wish to confer with him on important bushers.

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Masonry as an ancient and honorable social institution, and one that has done so much good by the performance of heavenly charities, we cannot refrain from an expression of surprise at finding in "The Mystic Temple" a re-statement of the qualifications necessary to make a man a true free and accepted Mason." It reminds its readers that even among members of the Order of many years standing it, is not clearly comprehended "what is meant by being worthy and well qualified." After duly reciting the several points in their order, it is stated that, besides possessing the proper moral and physical qualifications, which must all be vouched for by reliable and responsible authority, a member" must not be an athelst; and if he does not believe in the divine authority of the Holy Scriptures, he will do well not to enter the Order." This is a test which we had not heard of before, and which, we doubt not, will greatly surprise numbers who are already members of the Order, in excellent standing. Is Masonry a buttress for the ecclesiastical edifice which the modern world is to-day engaged in taking down?

The London Spiritual Magazine.

So sterling an agent and organ of Modern Spiritnalism, which draws to its pages the best thought and culture of some of the finest minds of Great Britain, and in whose presentations of the great theme of modern times instruction and delight are blended in the most attractive and impressive manner, ought certainly to be received with a sincere welcome into the homes of all advanced believers in the religion and philosophy which it so faithfully advocates. We have no similar publication anywhere. From the very first it has maintained the high character with which it set great principles in life which give it cohesion and meaning. The Spiritual Magazine should have a very liberal subscription list in the United States. in this country to appreciate and profit by its is the best guarantee of its abiding valde and init taken by the thousands. Sent to any address on the receipt of 30 cents.

Going to Michlgan.

Dr. Newton is now healing at the Pulaski House, in Savannah, Ga.

Charlestown.

The Spiritualists of Charlestown will hold a service at the City Hall on Sunday afternoon. March 1st in commemoration of the life of their late friend and brother, Mr. Charles H. Vose. The occasion will be one of great interest, and no doubt the hall will be well filled. Mr. Vose was a firm, consistent Spiritualist, a very benevolent man. and it gratifies us much that our neighbors are to pay an appropriate tribute to the worthy departed.

Sutton, N. H.

The Sutton, N. H., Spiritualist Association was reörganized Feb. 10, 1868, by the choice of Josenh Harvey, as President, Frank Chase, Secretary, and P. N. Little, Treasurer. The three officers above named also constitute an Executive Committee for the transaction of all business of the Association.

To our Subscribers.

Volume 22 of the Banner of Light being near its close, we earnestly solicit those who intend to renew their subscriptions to do so before the time expires, as it will save us much trouble in changing the names in our mailing machine, and also prevent the loss of any numbers to the subscribers. Please remit as soon as possible.

59 Spiritualism is not injured in the least by angular mediums. We are asked continually, by certain over-sensitive Spiritualists, to condemn, in these columns, the short-comings of their fellows, or the alleged short-comings of such people; that out, working only for the elucidation of those the cause of Spiritualism will suffer if we do not parade these things before our readers. Now we possess the very largest charity for all erring mortals, whether Spiritualists or Christians-and the There are certainly intelligent Spiritualists enough | Lord knows the latter need our charity the most and would endeavor to lift them up on the true thoroughly wise discussions. Its solid character plane of life, as we understand it, through the grand law of kindness. "Love one another," creasing influence, and we should be glad to see said out elder brother. Knowing the law, through his divine intuitions, he taught what he knew. We carnestly wish that Spiritualists, upon whose shoulders Jehovah is placing a mantle such as the world has never before seen, would We loarn that Mrs. Sarah A. Horton and Dean | more closely imitate the humble Nazarene, and Clark, two of our most efficient laborers in the not condemn their less fortunate brothers, wherelecturing field, are engaged by the Michigan State by they sink them deeper in sin; but, on the Association of Spiritualists to do missionary other hand, strive to bring them into that true work in that State, and are now on their way condition, so much desired, by extending to them thither. We congratulate our friends in Michigan the proffered hand of fellowship, thus enabling for the wise and judicious aboles they have made. them, in time, to become useful workers in the We know such noble and true workers will do a field. There is much good in all developments of vast amount of good in spreading the traths of human life, and all iare needssary in the igreat Spiritualism among the people. Mrs. Horton and economy of Nature; therefore, we repeat, let' Mr. Olafk (her son in law) enjoy most enviable charley, faith and love govern both head and reputations in private life, as well as public speak- beart of all true Bpiritualists ... Then, and not until ; ers, and all with whom they come in contact can nos but feel that they are made better and happi. er for having fistened to their inspired feachings. world, so canned took for ward to, is suit out to

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ALL SORTS OF PARAGRAPHS.

We owe an apology to our friends for having stated that the portrait of Washusett an This has caused so much dissatisfaction in clerical Indian spirit, painted by N. B. Starr, could be circles in that town, that the Swedenborgian seen in our Oircle Room. Mr. S. allowed it to remain with us only two days, and then sent it to, ical brethren. Such levity, say they, cannot be Washington. We expected to have retained it part of a Christian character. Put a straight several weeks. The artist has placed another portrait, that he has just finished, in our Circle your "dyed in the wool" number whip a child to Room, which the public are invited to examine.

Bro. Seaver, of the Investigator, has delivered two lectures before the First Society of Spiritualists in Central Hall, Charlestown-the first on Sunday afternoon, Jan. 16th, and the second on Sunday evening, Jan. 23d-which were listened to with profound attention, proving at once that Mr. S. is no ordinary speaker. He advocates the importance, benefit and necessity of maintaining the cause of reason, free inquiry and practical goodness, and advises every friend of humanity and truth to increase his diligence in the promotion of this great cause. Mr. Seaver's modesty alone prevents him from being extensively known as a first class lecturer upon the great subjects connected with Humanity's most vital interests.

A writer in the London Spiritual Magazine says there are thirty thousand Spiritualists in Lyons, France.

. The Philadelphia Board of Health have examined pieces from some of the finest looking and twenty-two by various benevolent associaspecimens of pork offered for sale in that city, and have found them, without exception, to be filled with trichinm.

SINGULAR PHENOMENON.-A remarkable phenomenon was witnessed at Coplapo, Chili, on the | thousand. In addition to the day schools, the Su-29th of December. About 5 P. M., owing to the light clouds which covered the sky like a broad curtain of gauze, there appeared two rainbows surrounding the sun. Toward the west was a third rainbow, in a direction opposite to the other two. ' Soon after the orb of day was reflected with such intensity from the northern and southern extremities of the central bow as almost to induce the belief that there were three suns placed in a straight line and coni-distant from one another. The brightness of the apparent suns was so intense as to dazzle the eyes of the beholders. Alternately losing and recovering their brightness, the two apparent suns remained visible until sunset, by which time the rainbow had disappeared.

COOL!-A correspondent writing from Sparts, Wis., Feb. 10, 1868, says: "The temperature, as indicated by Arctic thermometers this morning, in this place, was 51° below zero; also on the 11th and 12th of January, 47° and 53° respectively. Can you beat that at the 'Hub?'"

Jo Cose surprised Digby, a day or two since, by telling him that he took a " part" at the Howard get to heaven." the evening before. Now Dig. knew that Jo was not a professional actor, (though if he was he | habit of drinking while engaged to him, will have would act bad enough, heaven knows, if he fol- a mighty task to do so after marriage. Think of lowed his bent,) and he naturally inquired: "What part?"

"Oh, part of a seat," replied Jo, and left Dig. meditating.

Lee & Shepard have for sale Peterson's Cheap Edition (for the million) of "LITTLE DORBITT' and "WAVERLY," which are published in paper covers and are certain to meet the wants of the great mass of readers. It is a pity but all shall read Dickens and Scott who desire it, when they can obtain copies of each of their immortal productions for the low price of twenty-five cents.

Attending church, being promptly at the Bible class, and contributing currency to the box every time it is passed round, does n't necessarily make a young man a saint. These are often convenient cloaks for the meanest sort of purposes that ever merited mortal perdition.

There has been a terrible earthquake in the Island of Formosa, by which 30,000 lives were lost.

"You ought to lay up something for a rainy day," said an anxious father to his profligate son. 'And so I have," replied the youth. "What?" An umhrella.

The:/Swedenborgian Society of Chicago has meetings of a social nature every week, when the pastor joins them, and dances when they dance. pastor is not recognized by his Christian and olerjacket on to the wicked hereticl But if one of death for not saying the "Lord's prayer." defend him on the plea that he was "acting in accordance with his Christian duty "!

There is nothing purer than truth, nothing sweeter than charity, nothing warmer than love, nothing brighter than virtue, and nothing more steadfast than faith.

Michael Faraday, the great English philosopher, who recently died in London, was the son of a blacksmith, and all the early education he got was the meager one which English workingmen's children received in the early half of this century.

A correspondent writes to know whether rabbits, foxes and moles may not be said to inhabit the" hole world!"

Mr. A. E. Newton, Superintendent of Colored Schools in the district of Columbia, reports that there are sixty-one schools, with sixty-four teachers, of whom forty-two are paid by the trustees, tions at the North; fifty-six of the schools report two thousand seven hundred and ninety-one pupils, with an average attendance of eighty-seven per cent. Including the five schools not reported, the aggregate number of pupils is about three perintendent, under direction of the Trustees,

opened in January fourteen night schools, employing nineteen teachers. These were speedily crowded with pupils, mostly adults, to the number of six hundred and twenty-two. A gentleman who wanted to make a sneech to

a Sunday school, thought he would adopt the colloquial style, and this is what happened: "Now, boys, what does a man want when he goes fishing?" A shrill voice in the crowd went direct to the point with, "Wants a bite!"

We hear much about what Mr. Stewart is going to do for the New York poor, but we know of nothing that he has done as yet to benefit them, and we fear we never will. Philanthropy would be a nobler monument to his memory than a needless marble mansion!-The Revolution.

A three-year old boy of a Pittsfield clergyman, watching his mother making biscuit one Sunday for tea, asked her if it was not wicked to work on Sunday. Of course she said it was, and the logical little chap continued: "'Oo' catch it when 'oo

The woman who fails to reform a man of the this, young women. Better remain single than marry a man who loves liquor.

Elder Knapp is talking up " hell-fire and brimstone" theology in California. He seems to be exactly in his element while doing this.

A fervent church member recently astonished a prayer meeting by supplicating for the preservation of the lives of the young ladies of the congregation, and that one of them might eventually be reserved for him. On being remonstrated with by one of the brethren, he said such was the honest wish of his heart, and he did not see the impropriety of praying for it.

The noems of "Cousin Benja" are much liked by those who have read them. Every Spiritualist should have the book. The author was one of the purest-minded men we ever knew.

Prof. Denton in Worcester.

From the following remarks in the Spy of Feb. 15th, it appears that Prof. Denton is creating quite a stir there. Of his lecture on "The Origin of the Species," the Spy says;

Prof. Denton's lecture of last evening was the most remarkable one he has delivered, here thus

BIANNER' OF LYGHT

BANNER OF LIGHT BEANCH OPPIOE, SAL BROADWAY, (Opposite the American Muscam.)

WARREN CHASE LOCAL RDITOR AND AGENT. FOR NEW TORK ADVERTISENENTS SER SEVERTE FAGE.

Very Large Assortment of Spiritualist Books. Very Large Assortment of Spiritualist Books. Complets works of A. J. Davis, comprising twenty-twe vol-omes, nineteen cloth, threeonly paper : Nature's Blvine Rev-clations, 38th edition, just out. 5 vols. Oreat Harmonia, each complete-Parsicient Tyacker, Seer, Acforser and Tkinker. Magio Staff, an Autoblography of the author. Penetralia, Harbinger of Heatth, Answers to Ever Recurring Questions, Morning Lectures (20 discourse.) Illistory and Philosophy of Evil, Philosophy of Spirit Intercourse. Philosophy of Special Providences, Harmonial Man, Free Thoughts Concerning Re ligion, Present Age and inner Life, Approaching Crists, Death and Afte Life, Children's Progressive Lyceum Manual, Ara-bula, or Divine Guest, and Stellar Key to the Hummer-Land -last two just issued, and most highly interesting and in-structive. Whole set (wenty-two volumes) 235; a most valuable present for a library, public or private. Four books by Warren Chase - Life Line: Fugitive Wife: American Crisis, and Gist of Spiritualism. Sent by mail for g 20.

82 00.
 Complete works of Thomas Paine, in three volumes, price
 86: postage 80 cis.
 Persons sending us \$10 in one order can order the full amount, and we will pay the postage where it does not ex cred book rates. Nend post-office orders when convenient.
 They are slways safe, as are registered letters under the new law.

Popular Medicines,

Spence's Positive and Negative Powders, Dr. H. B. Storer's preparation of Dodd's Nervine, (61 per b ittle,) Neurapathic Jaleam, (60 cents and 61.) Bing's Ambrosia for the hair, (61.) and an invaluable medicine for coughs and sore lungs, Dr. Chase's Balsam of Longwort, (50 cents per bottle.)

Our assortment of BOORS has been greatly enlarged and our office newly fitted up. Please call and see it and us when you come to the city.

The Ohildren's Lyceum.

The reception by the New York Children's Proressive Lyceum, which took place at Masonic Itall, on the evening of Thursday, Feb. 6th, day the papers gave us a hard hit in the story of proved a decided success in every respect. The hall was well filled, and the exercises, both by the members of the Lyceum and the kind friends who volunteered to assist them, all passed off in days, until several died of starvation, and others, highly creditable and satisfactory manner.

The entertainment commenced with the "Overture to Semiramide," by Rossini, performed by Prof. I. I. Watson on the violin, and Mrs. H. Dochler and Miss Annie A. Watson on the plano. Next followed a recitation by Miss Ella Fox of Shore Group, entitled " Our Lyceum's Birthday,' containing a graceful tribute to Mr. and Mrs. Davis, who were both seated near the stage. The solos by Prof. Watson, (perhaps the most accomplished American violinist,) were received with frequent rounds of applause, especially one entitled "Rosin the Bow," with variations by the Professor.

An interesting feature of the entertainment was a dramatic scene, entitled " Aunt Peabody's Visit to the City," by young ladies and gentlemen of the Lycenm. The country sunt, (Miss Josie Crane,) annoyed her fashionable city relatives and their friends excessively, but afforded infinite amusement and fun for the audience.

Mrs. E. J. Adams, Musical Director in the Lyceum, and her daughter, "Little Frankie," sang remarkably well, and were both warmly encored. A debate on "Gold," written in rhyme, and very ably composed by J. M. Baird of Liberty very ably composed by J. M. Baird of Liberty Group, and spoken by himself and Mr. Charles Taylor of the same Group, desorves especial com-mendation; but the most laughable, side-split-ting affair of the evening was a "Quaker Ser-ting affair of the evening was a "Quaker Sermon," delivered in character, by Oliver Johnson, Esq. All that can be said is that the imitation was perfect, the style inimitable, and the merriment of the audience irrepressible.

The first part of the entertainment closed with a dramatic scene from "Sketches in India," by Mrs. Josie A. Proreh and James Hart, which evinced a correct appreciation of the parts assumed and some very creditable acting.

The company adjourned to the supper room at about 101 o'clock, and after doing ample justico to the refreshments there provided, returned to engage in the dance, which was continued by a large company until 21 A. M., when all dispersed apparently well satisfied with the night's entertainment. The pecuniary proceeds of the occaleaving a small balance in the Treasury.

Hew Hork Department. valuable and probable deductions from the growth and changes in our country. It is worth swice its valuable and probable deductions from the growth price to any one interested in the future prospects of our nation. We have seldom found so much valuable information put out in pamphlet form. and never found it offered, as this is for fifty cents. We think our brother expects some of the changes he predicts too soon, but with most of his conclusions we agree. We have a few copies for aale.

Words from the South.

Messages are constantly reaching us from the South assuring us of the demand, for spiritual food, and the pecuniary inability to procure it. The following extract from a letter, written deep down in the blighted region of war and famine, is a true specimen of spirit yearnings:

"I greedily devour all I can see that has the faintest approach to Spiritualism. The Banner is the greatest comfort. I read over and over again its columns. But I must be patient. Oh, it is so very difficult when my soul thirsts so greatly for light. You of the North are so bleased! The subject is never mentioned here, I wish some test inciliums and lecturers would travel through the South. I believe the curiosity would call out many, when they would begin to reflect. My soul craves books, but strange as it may seem to you, I have no money to buy them. • • • We have lost all by the war, although we have plenty to ent and wear, yet no money to spare to feed the sonl."

Is Depravity a Sign of Orthodoxy?

We are reminded every day by the news-gleaners of human depravity, and by our brethren in the church assured it is total, but still believe the eclipse is not total, for we are sure a portion of the disk is still visible in every soul; but yestera man (glad it was not a woman) that owned horses and kept a stable in this city, who from drunkenness left his horses unfed for several when found, could not stand, and some had eaten up all the boards in reach, and the paper that relates it goes for repealing the excise laws and all restrictions on rum selling.

Spiritual Lectures.

J. H. Powell, recently from London and now a citizen of Vineland, N. J., gave us two highly interesting lectures at Masoule Hall, Feb. 16th. We are glad to announce to our friends that Bro. Powell is now able in health and business to make engagements to lecture where he may be needed. He has had much experience in Spiritualism, and has ability to speak it or write it, with a fine, clear, logical mind, which we are sure will find a field for labor and usefulness in this country, and be better appreciated and rewarded than in his native England. Mr. Powell is coming to New England,

A true and esteemed friend adds the following postscript" to a private letter, and we know he will pardon us for adding it as a P.S. to the Banner:

P. S.-BROTHER CHASE-Your audacity surimprisoned nor killed any of his fellow beings for Christian and a line activity of the feltile of "Rever-end," nor poisoned wives, nor-whipped children to death, nor seduced virtuous females. He was always on the side of humanity, and his en-deavors to save the head of Louis the XVI. was nearly fatal to his own. But no matter; he was Tom Paine, and the reverend clergy, whose false teachings and immoral practices he would not indorse, have prescribed him. How dare you eulogize such a man? Surely you will have to repeat in "sackeloth and ashes."

Morements of Lecturers and Mediums. E. V. Wilson is engaged by the Missouri State Organization of Spiritualists, as missionary for the North part of the State, and for this and the next month he will visit all important points along sion were sufficient to pay all the expenses of the branches. Societies, parties or persons desirous the Hannibal and St. Joseph Railroad and its Anniversary, including the gifts for the children, of helping on the good work of Spiritualism, by

I To Cerrespondents.

5

(Wacannotongage to return rejected manuscripts.) An HONKST SERRER.-Your query shall be laid before the spirit-circle for answer, and both question and answer will be printed at the proper time in the Message Department.

J. TITUS, KELLET'S TALAND, Q .- \$3.00 received.

Business Matters.

THE RADICAL for February is for sale at this office. Price 30 cents.

COUSIN BENJA'S POEMS, for sale at this offlos. Price 81.50.

DR. I. G. ATWOOD has good accommodations for patients at 26 Clinton Place, New York. **F.8.3w.**

THE LONDON SPIRITUAL MAGAZINE is reeived regularly at this office, and sent to any address upon the receipt of 80 cts.

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PARTICULAR NOTICE TO SUBSCRIDERS .- Those of our subscribers having occasion to charge the destination of their papers, should, in order to save us trouble, and insure the requisite change, be very particular to name the *State*, *County* and *Town*, to which the Banner is sent. Without this guide, it is a tedious job for our clerks to hunt through the theomorphic papers papers and the state. the thousands of names upon our sabscription books for the one to be changed, and perhaps then fail to find it.

NO DIFFICULTY is now experienced in prevent-ing or counteracting the effects of NEURALGIA, nerve-ache or any painful or distressing nervous affections. Administer DR. TURNER'S TIC-DOUL-OUREUX OF UNIVERSAL NEURALGIA PILL, and the nerve fluid becomes foned and stimulated, and the whole fabric of the nervous system is sustained and invigorated, and any nervous maindy positively cured or driven out. Apothecaries have itis medicine. Principal Depot, 120 Themost street, Boston, Mass. Price \$1 per package; by mail two postage stamps extra.

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Letter Postagerequired on books sent by mail to the follow in g Territories: Colorado, Idaho, Montana, Nexada, Utah.

DR. A. H. HORNE,

A nautilus and all kinds of shells have been found while digging in Hays city, Kansas, which proves that once on a time it was the bed or shore of the ocean.

It may be true that a fool and his money are soon parted; but the process is nevertheless often an indication of sagacity among the shrewdest people. It is the purpose in these matters which determines whether folks are fools or something else.

Digby met Jo Cose yesterday, and Jo having a new coaton, Dig. asked him what it was made out of.

'Out of the city," said Jo, at which Dig. ventured to smile.

"You ought to acquire the facility of being at home in the best society," said a fashionable aunt to an honest nephew. "I manage that easy enough," responded the nephew, "by staying at home with my wife and children.'

An old maxim has it that the pot does not exhibit special wisdom in trying to blacken the kettle.

According to official returns the number of special constables enrolled in England under the Feulan alarms reaches one hundred and thirteen thousand, six hundred and seventy-four, of which number fifty-two thousand were in the Metropolitan district. Rather an expensive peace army.

Mr. Bergh, President of the New York association for the prevention of crueity to animals, prosecutes all drivers of horse-cars, even when four horses are attached, if more than the lawful number of passengers are allowed to enter the CATS.

There is danger that we shall yield to the selfishness of our hearts, and desire that for ourselves which we should wish to have others enjoy.

Bir David Brewster died in London, Feb. 11, at the age of eighty-seven. He was a distinguished man of science,

Saturday is the visiting day to artists' studios in New York. Why not have it so in Boston? Then one could go without fear of intruding, and artists would be prepared for callers.

The evidence against Rev! S. H. Tyng, Jr., of New Nork, now on trial, is that he preached in a Methodist church at New Brunswick/read prayers out of a Methodist book of Common Prayer, gave out the lines of purely Methodist hymns, and wore, instead of the Orthodox Bpiscopal surplice and gown, a full auit of Methodist black. Shook ing infidelity i 3 and the of

Good society in Meriden is suffering from the blemished characters of two of its members. A child-birth preceding a hasty marriage, an absenting bridegroom, anspension of both parties from the church, Had the parties been Spiritnalists, Christianity, through the "ministry of angels." their names and religion would have been paraded . Accept the enclosed five dollars for the Circle. in every paper. The second start of the second side of the Totaly, an te ALOINDA WILHELM."

far, and the peculiar interest of the subject called out a very large audience. We shall not under-take the full report, only allude to a few points brought forward. At the outset he discarded miracles, except as all life might be so considered, natural causes being sufficient to account for all results. There was a vital, living power in all materials of the earth, usually accounted as dead matter, and from this power came the first living

matter, and from this power came the first living forms of minute vegetable and animal life. He sketched the various laws and methods by which, in his opinion, all the different species can be naturally traced to a common origin. The start-ling illustrations, the scientific researches on which he relied for proof, the minor incidental de-tails were all given with a positive eloquence and power that could leave no doubt of the speaker's theoromy scientific helief in the theory that browch: thorough scientific belief in the theory that brought him to a summing up of the story in the simple statement that but for the crinoids we should never have had the fishes; without the fishes the reptiles would have been unknown; from the reptiles came the lower order of mammals; and from that point on ward he traced the natural development of higher forms, crowned finally by human life. The spirit which we call God he argued existed in and not outside of the universe. He saw in even the lower animaled forms the dawnings of that higher life that becomes the soul in man

Mr. Denton speaks again in Music Hall, in this city, Sunday afternoon, March 8th.

A Note from Mirs. Wilhelm.

While in this stirring metropolis of thought and action, I am prompted to drop a few words to the many readers of your valuable paper.

Boston is wide awake upon the subject of Spiritualism. An interest deep and increasing characterizes the many crowded circles held in various localities, represented by mediums of different phases and degrees of development.

The "Banner of Light" Free Circle is doing a noble work, is well conducted through the systematio arrangement of its courteous manager, Bro. Wm. White. The privilege is freely extend ed to oitizens or strangers to visit these circles, where neatness and harmony prevail, to listen to the ministrations of the Unseen through the excellent mediumahip of Birs. Conant.

The vast amount of good thus accomplished in behalf of mortals and spirits, cannot be fully estimated, while results of the most satisfactory character must attend the efforts to nobly put forth in behalf of truth and consolation to the skeptical, progressive and sorrowing children of

earth. Let us encourage in deed with generous donations

these public scances of light, hope and immortality, that are designed to bless humanity-sustained by voluntary contributions. ... The appeal is far and wide to every carnest lover of progressive thought. A training 15 1 11 14 24

The , Children's Progressive Lyceum is growing in numbers and interest, through the efficiency of its active workers, constituting the foundation of reform, upon which will be reared, in coming time; a mighty structure dedicated to science and

and the second second

.... New York, Feb. 12, 1868.

More Historic Items.

We give a few more "authentic extracts of Christian History" in continuation from our last issue, culled by the same person, from Adams's 'Compendium of the various sects which have appeared in the world from the beginning of the Christian era to the present day," that is, 1784, when the book was published:

Eustathians.—A sect of the fourth century, who prohibited marriage, the use of wine and flesh, ieasts of charity and other things of that nature.— Mosheim, p. 313, Bailey's Dict., vol. 2.

Flacellants.-A sect of the fifteenth century, who rejected the sacraments and every branch of external worship, and placed their only hopes of salva-tion in faith and fingellation.—Mosheim, vol. 3, pp. 94, 206, 277.

Melecians.-A sect in the fourth century, who fastened little bells to the bottom of their garments, and sung their prayers dancing all thetime, and this they thought a sure means to appease the wrath of God.—Broughton's His. Dict., vol. 2, p. 547; Characay's Hist. and 2, p. 06

Chevreau's Hist., vol. 3, p. 98. Montanists.—A sect of the second century, who condemned all care of the body, especially all nicety of dress and all female ornaments.—Mosheim, vol. 1, p. 192; Formey's Eccles. Hist., vol. 1, p.

Nicolaitans.-A sect in the first century who al-lowed community of wives, and indulged them-selves in all sensuous pleasures without restraint. Dupin's Church Hist., vol. 1, p. 30 ; Broughton's His. Lit., vol. 2, p. 170.

Lit., vol. 2, p. 170. Pascaloryuchites, who held that in order to be saved it was necessary to observe a perpetual si-lence, wherefore they kept their finger constantly upon their mouth, and dared not open it even to say their prayers.—Broughton's Hist. Lit., vol. 2,

Pictures, held, among other things, that all mix-ture of philosophy and human learning with Di-ving wisdom was to be most carefally avoided. -Mosheim, vol. 4, p. 454. Stillter, who stood motionless on the tops of pil-

lars, expressly raised for this exercise of their pa-tience, and remained there for several years.—Mosheim, vol. 1, p. 308; Ilistory of Don Ignatius, vol. 1. n. 31.

Turiunins, who taught that when a man is rived at a certain state of perfection, he is freed from all subjection to the Divine law. They often went naked, and allowed of no prayer to God but mental.-Broughton's Ilist, Lit., vol. 2, p. 474.

Who will Do It?

. . . .

we should be glad if some one would preserve the Spiritualism of the ancients in renewed publications.

The New Republic.

This is a valuable pamphlet of 124 pages, by our friend, L. U. Reavis, and contains & large amount of statistical information, with many gramme,

organizing on a business basis for lectures, will address Mr. Wilson or Hon. N. O. Archer, Hannibal, Mo., till the close of March.

Mrs. S. E. Warner has been lecturing in Rock Island, Ill., during February, and is to continue through March. She has made Davenport, Iowa, her permanent residence, and those wishing her services should address her there, box 329.

Mrs. Alcinda Wilhelm speaks in Providence, R. I., next Sunday.

Dean Clark has been very successful in awakening an interest in Spiritualism in Great Falls and Dover, N. H., during the last three weeks.

Mrs. Fannie Allyn lectures in Central Hall, Elm street, Charlestown, during March.

Mrs. M. E. Withee is speaking in Manchester. N. H., to good audiences, as we learn.

The Ellis Girl in New Hampshire.

I wish to say a word to the public, through your columns, concerning the wonderful manifestations which are taking place through the mediumship of Miss Laura V. Eilis. She has lately given scances in this portion of New Hampshire, and has excited by her astonishing powers a great degree of interest in the cause of Spiritualism. Skeptics of the most determined character have been compelled to acknowledge that there is not the slightest sliadow of deception on the part of the medium, and that there is a power exhibited of which they have not the slightest conception. However much may be said concerning the unroliability, etc., of physical manifestations, I consider that they are the means by which many if not most of our best Spiritualists have had their attention called to our beautiful theory, and have been convinced of the sublime fact of spirit communion. We would, therefore, heartily commend Mr. Ellis and his gifted daughter to the attention of the brethren everywhere, trusting they will ald them in their very call, fullest extent. Fraternally, R. B. PORTER. aid them in their very effective mission to the

North Sutton, N. II., Feb. 17, 1868.

Oleveland Children's Lyceum.

As Secretary of the " Cleveland Children's Progressive Lyceum," I doom the duty mine to keep A friend suggests that four or five thousand the readers of the Banner of Light posted in refercopies of an abridged and true life of Bocrates, ence to its success and doings, and to let the pubshowing his Spiritualism, &c., might be sold to he at large know that the "Forest City" enthe readers of our literature, if well prepared, se- deavors to keep up in the march of progression. the readers of our intrainties, it weil prepared, so-lected and got at about fifty cents for two hundred pages. No donbt such a book would have a good sale. Where is the man to get it up and publish it? Our friend Burr has preserved the Wiggles-worth Orthodox poems, in the Day of Doom, and we should be glad if some one would preserve the hundred: Considering the weather it was a suc-cess. About one hundred and twenty for chil-dren participated in the evening's performance, and glaidened the hearts of all present. Con-ductor Rose opened the exercises with a brief but Clara Gurtis, gracefully assisted him in carrying out a somewhat lengthy but well selected pro-T. LEES.

TBEATS Nervous, Boinal and Lung diseases, and all mort-lil conditions affecting the vital or functional action of the system. Particular attention given to treatment of the Fye and Ear. Consultation free. Office hours 9 A. M. to 12 M. and 2 to 5 P. M. 198-Feb. 29.

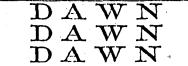
MRS. L. A. SARGENT, HAVING returned to the city, may be consulted at her former rooms, 53 Bedfurd street, Boston, Mass. Circles Weinesday and Bunday evenings, at 73 o'clock. Feb. 29.-1w

DR. PLUMB. MAGNETIC AND ELECTERC PHYSICIAN ;

MRS. PLUMB.

Porfectly Unconscious Physician, Business and Tost Medium, US Russell street, oppo-site the head of Eden street, Churles-town, Mass.

THEY will cure all kinds of humors that are curable, and benefit all that are lucurable; such as Cancers and Tu-mors. All kinds of Fevers broken up immediately, and Paraly-sis cured. All patients that have been given over by other physiclans, please give us a call. Prices according to the con-ditions of the patients. Houses where the immates are dis-turbed by unseen visitants, can have them removed by con-aulting the medium. Circles Runday and Wednesday even-ings, at half-past seven o'clock. Admission 15 cents. Will examine Diskassa at a Distance. Gre@ and stamp, and Correspond on Business for @1 and stamp, all only for Stolen Property for the same. 10 - Feb. 29.



THIS remarkable novel, of over four hundred pages, is for sule at This Office. Price, postage free, 89. Feb. 29.

THE DRUNKARD'S CURE.

THIR valuable receipt, given by a gifted clairvoyant in Phil-hanelphia, has been the means of curing bundreds of the baneful vice; will be sent by mailon receipt of \$1,00. Addreas MRS. M. SMITH, Aurora, Ill., Box No. 44. Feb. 29.

MRN. M. SMITH, Aurora, Ill., Box No. 44. Feb. 29. **IADJES.** — Here I am again, The Elastic Baster troduce to you-Bostock's Self Acting Tick Creaser and Guide. We are soling to get acquainted with every one that has a sev-ing machine, and bring aunshine and cheerfulness wherever we go. We are simple, therefore casily understood, durable, do all we claim. Como and see for yourselves, at the Arcade Building, Boom 16. Agents wanted. Address, with stemp for circulars, G. E. MANFIELD& CO., 26 Winter street, Boston. Feb. 29.-4w

Feb. 23.-447 WANTED, A PARTNER, (active or silent,) with a biob to \$2000, to develop lead mines in Missouri. I am able, by passing over the land, to locate Lead, Zine, Iron. Silver or Gold, unerringly, but want the means to make it of profit. Address E. THORN, M. D., Feb. 79.-3w^a Box 503, QUINCT, I.I.

MRS. M. B. BEALS, Test, Clairvoyant and Basines Mellum, 423 Washington street, opporte saex. Public Circles every Tuesday, Thursday, Friday and Sunday ovenings, and Weinesday 23 P. M. Free Circle, Friday, 23 P. M.

MRS. EMMA A. HOWLAND, Cialryoyant Physician, Test and Business Medium, at 58 Bedford street. Hours from 9 o'clock A. M. to 12 M. shid 10 4 o'clock P. M.

WANTED.-A progressive farm manager and worker. Address, Miss S. WADE, Lowythe, N. Y. Feb. 29.-lws

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BANNER OF LIGHT.

Message Department.

6

Each Message in this Department of the BAN-NER OF LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentality

Mrs. J. H. Conast,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that eventually progress into a higher condition. The questions propounded at these circles by mortals, are answered by spirits who do not an-

nounce 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. 168 WASHING-TON STREET, ROOM NO. 4, (np stairs,) on MONDAY, TURSDAY and THURBDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, af-ter which time no one will be admitted. Dona-tions solicited. tions 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.

Oh God, while unnumbered universes chant their eternal anthem unto thee, while the voice of Nature, like the cadences of some deep-toned organ, doth perpetually chant thy praise, thy children would join the chorus, giving all honor unto him who was, and is, and ever shall be. Thou art the one God, the eternal; thou art our Father, and we are all thy children. Thou hast dealt with us in mercy and in love, though thou dost exhibit thy majesty and thy power everywhere around us. We behold thy glory in the heavens and in the earth, and thy voice everywhere speaks unto the soul in majesty and in power. Yet thou art still the one God and Father, and we are thy children. Therefore in the midst of all thy greatness, surrounded as we are by thy power, still we will look up to thee with confidence, knowing that thy love will shed a holy benediction upon us. Thou hast led us through all past eternity. We are in the present, and the eternal future is also ours. And for all this wondrous display of thy power and thy love toward us, we would bow down and thank thee with the deepest reverence of our luner lives. And while we thank thee we would ask that thou wilt lay upon our shoulders still heavier crosses; that thou wilt force upon our being still higher possibilities, that we may march on, growing strong through the experiences of eternity.

We ask not that thou wilt remove all obstacles from our pathway. We only ask for strength to grapple with all error; for light with which to overcome all darkness; for wisdom with which to overcome all ignorance. We only ask that thou wilt continue to shed the sun of thy most holy love upon us, dispelling all the shadows, and giving us to know the way unto thee. Thy children who still dwell in the vale and shadow of time, ask to know of that which is beyond death. Ob, Infinite Wisdom, unveil their senses and roll back the curtain that hangs between time and eternity. Roll back the shroud and show them the gleaming faces of their dead. Let their inner lives rejoice in the knowledge of their life beyond the tomb. Shed upon them the sunlight of faith. and dispel all the shadows of doubt. Gather into the granary of their lives all those grains that shall become food for the soul, driving away all the chaff, so that they may hold in their lives only that which is true, which is everlasting. Let thy light-the light of divine truth-enter into the inner consciousness of thy children who are gathered here. And may they feel that heaven within which it is the privilege of all thy children to enjoy. May they come into sacred communion will thee, through the capacities of their own nature. May they ask for no priest, for no oracle to stand between their souls and thee, and may they come face to face with thee and thy truths,

through a Moses or through a little child. Truth is truth wherever it comes and under whatever garb it exhibits itself.

Q .- What is the history of the institution of the of sectarian prejudice?

A .- Again, during my earthly life I believed in the religious observance of the Jewish Sabbath. It was a part, and a very great part of my religion. But since I have ascended from earth to you are indebted to them. You ought to conthe spirit-land, I have learned that God has sanctified and made holy all days, and that he requires absolute service and divine worship at the hands and hearts of all his children every day in | them.

[I was not aware you had passed away till last the week. I have evidence which causes me to Friday.] Oh yes, thank God, it is all over. I am believe that the observance of the Sabbath, both Jewish and Christian, originated with those so full I do n't know what to say. I only come to heathen worshipers whose religious history dates let them know I could come-and that it is all very far back in the past. It belongs to those true. [Are you able to be around them?]. Oh who look to the heavens and behold there the yes indeed, I was at my funeral. I thought I only true representation of Deity; and finding the should be. Good-by. God bless you. Dec. 10. only true representation of Deity-that is to their (Mrs. Allen was from East Westmorland, N. H., and the conception-in the heavens, they worship their Chairman was well acquainted with her and her daughters.] Delty in all sincerity and truth, in accordance

with their belief. So, according to my belief, the Jews and the Gentiles have received these Sab-

Aleck T. Forney.

I am singularly exercised in thought at coming bath onlinances from those whom both Jews and here. I am forced to believe that a strange, mys-Gentiles denounce as heathen and idolators. You terious power goes before us, leading the way for have much to learn concerning worship, and it may be that idol after idol will be dashed to the us, and whichever way that power leads, there ground by the unerring hand of truth, in your we must go. We cannot turn either to the right case as they have been in mine. or the left. I was a lieutenant in the Confederate service.

Q .- What is the distance of the second sphere from the earth? The night before going into the action in which I

A .- The second sphere, so called, is the sphere lost my body, I dreamed that I was in just such a of mind-that can act independently of flesh and place as I find myself in to-day, and that by a strange, mysterious force I was speaking to the blood and bones. It is the sphere where the mind can exhibit a larger degree of power than while people who had gathered there; and the strangest attached to mortality, and that second sphere is part of all was, I was dressed in female apby no means any particular locality. It may be parel. I do not wonder now, on taking possession here in your midst, and it may be ten thousand of the subject and finding myself literally in the miles away. Some theorists have determined fulfillment of my dream, that I was disconcerted that the second sphere is a belt which is about and absolutely wonder-struck. I hardly knew sixty miles beyond the earth's atmosphere. They whether to push on or to back out.

tell us that it measures so and so. They tell us On waking in the morning, almost before the what its atmosphere is, but for my own part I first dawn of day, I was so thoroughly impressed have no evidence that the second sphere exists with my dream, it seemed so vivid to me, that it there any more than here. The mind becomes to was like a something that haunted me, and was a larger extent free after death, and in its second only driven out of my thoughts by the stern acspliere of action it may take up its abode sixty itvity of war. And strange to say, I thought no miles from the atmosphere of the earth and still more of it from that moment till I found myself be in the second sphere, or it may dwell here here, in the very place I dreamed of, with the among its kindred on earth, and still be in the very number of paintings that I counted in my second sphere. Special localities belong more to dream-everything bears such a striking resemthe things of time or material life, than to spirit- blance to that, that my dream is literally fulfilled. ual life. You will all learn this when you pass Now what does it mean? If the great God does out of the mortal and become more free in the not walk ahead of us and fashion our conditions ere we reach any certain given point-what am I spirit. Dec. 10.

Mary Graham.

I was born in the fall of 1814, and entered my home in the spirit-life in the fall of 1867. From my earliest childhood I was in the habit of receiving almost daily evidence of the power of the spirit to return after death, but the evidence was largely increased as I drew near my spirit home. As the mortal grew weak, the assurance of a life after death, and the power to return to those left here, grew strong. Death for me had no terrors. I knew I should not sleep in the grave. I knew I should join those of my friends who had gone before me, and I felt satisfied that I should be dwelling place of the spirit. very happy, and should enjoy very much the freedom from the body. I suffered from the weakness called consumption, for a long time. I was hardly willing to wait for the messenger to come who was to bid me lay off the mortal, and become one of the number of that spirit-band that so often visited me. I often thought of this place during my sickness, and particularly during the last few days of my life. I thought if it were possible for me to make an early appearance here, I should. I knew, judging from the experience of others, that I should suffer temporarily by coming here, and was willing to endure that for the sake of knowing what I had such a firm faith in osfore death. Perhaps my dear parents and many friends have no need of this assurance from me of life after death, and of the ability of the spirit to return: still I feel that there is a necessity on my part to come, and I know their hearts will be wide open to receive it. I know they will fold me in their arms with all the love that was mine when I was here in the body. I am sure of that, I am anre that no cold welcome will be mine. Others tell me that they come knocking at the door of the hearts of their friends, and they receive only a cold response, and if there was such a thing as freezing them in spirit, they would certainly be frozen. It is very hard for the spirit who returns to meet with such coldness on the part of those who were once so warm in love toward it; and oh how, think you, will such friends feel when they come to meet those loved ones on Eternity's shore, and know then how terribly mistaken they have been? Remorse and shame will settle upon their spirits, and it will be a long time ere they will entirely get rid of it. But. thank God, I have nothing like that to contend with. I know I shall be welcome, and oh, the thought lifts my soul and makes me joyous in return, though I suffer here somewhat, as I did during the last hours of my life in the body. 'I realized nearly all I expected to after death. I entered a home as real, as tangible, yes, more so, than anything here. This world seems to me more the world of shadows, things are so fleeting. To-day they are, and to-morrow they are not. | fually bring all to the haven of rest that the soul You think the spirit-world is unreal and shadowy, while it is just the reverse. You will flud it so. of mind and matter, we can lift our thoughts I want all my dear friends to know that there is to thee in prayer, and though they may be sent a divine and blessed reality in the spirits' return. out over the turbulent waves of matter, yet thou And it is the greatest blessing that our wise Father could have conferred upon his children. them. We do not pray because thou art far from No separation at death! Only think of it! The body is not the real. It is only the fleeting. The spirit is the everlasting. I am happy, oh, gloriously happy in my spirit- Thou hast planted the seeds of prayer in our behome. I have now no sickness. None of the dark shadows that come in consequence of physical suffering attend me here. It is all joyous, and I am looking forward, oh, with so much joy, to the coming of my friends. I am thinking how happy I shall be to meet them, to welcome them to my new-found home, and how they will enjoy highest good, oh, turn a deaf ear to our prayers, the pleasures of this spirit-life after passing and lead us into paths of wisdom, where we shall through the hard experiences of the earth-life. I remember them all, and shall exercise all the power I am able to toward enlightening and the world of mind and matter. Our Father, we blessing them with the glory of this old, not new philosophy.

philosophy is true. I am happy. I experience what I expected to, and ob, nothing would tempt me to return again here. I passed seventy years on the earth. I knew something of its dark and Sabbath? How should it be passed, irrespective of its bright side. But this spirit-world is so di-

vinely grand I am lost in wonder. Oh, how thankful you ought to be to the Indians-the dear children of Nature. They have blessed you so much-you do n't know how much stantly thank God for the gift of the Indians, who are so constantly opening the door for you to their beautiful hunting-grounds. Oh prize them-prize

Divine, we praise thee, and we only ask that we a consciousness of thy greatness and our relation to thee. And may we understand thy voice that speaks to us through Nature, and may we be willing to learn of thee in the earth, under the earth, and in the skies. Through all thy works, oh God, may we be willing to learn of thee. So shall thy kingdom come unto us wherever we are; so shall we do thy will wherever we may be, for thine is the kingdom, and the power, and the glory, forever and ever. Amen. Dec. 12.

Questions and Answers.

QUES-Why is it so difficult to communicate satisfactorily with spirits when they are so readily seen by mediums?

ANS .- There are more conditions which materially and spiritually interfere with the communion between departed and embodied spirits, than we could possibly number. Sometimes the atmosphere is very much against their control. Sometimes the mental atmosphere surrounding the medium is very much against control, however much the friends may desire to commune with them. It is impossible to enumerate all the conditions which are unfavorable to a perfect communion between spirits and their friends in the fleah.

Q.-Was the earth formed, or created? and by whom?.

A .- Both; both formed and created, certainly. Creation is constantly going on through everything in Nature, through everything in the realm of mind. Creation, when properly defined, simply means form something out of nothing. That is absurd. It means change, a new exhibition of form. Your correspondent asks, And by whom? Suppose we great eternal law running through mind and matter? It matters very little whether we determine in this direction or that concerning the person or power that has spoken this world and all others into existence. You may as well call it God as anything else. It is God, the great, good, infinite Power that takes care of us all-worlds as well as souls.

Q .- It was recently declared, at a public meetas his writings are strongly tinctured therewith. What is the truth in the matter?

A .- Theodore Parker, in the external, opposed a great truth in modern Spiritualism," but I could sir. not accept the external manifestations. I saw so much of chaff mixed np with what little good there really might have been, that I was not ready to accept any in my external reasoning. Neverwas a believer in Spiritualism, ancient and modern.

Those who knew me best know that I often remarked that I believed there was a very great spirit-power. But I have learned many things make a place for you to-day." since I passed beyond this human life. I have The sun will shine whether it scorches us or not; than any I ever had. and so it is with regard to the manifestations of I am glad I was dressed in my blue dress, be-

FEBRUARY 29, 1868.

are true inspirations from the highest wisdom, the faith of my children. I told them I should their hearts to bleed before thes. Oh we thank my hand on the should then I was gone a and it matters very little whether they are given come. I want them to know that the blessed thee for all thy manifestations-for any next time moment. I don't have that the blessed thee for all thy manifestations-for any little weether they are given thee for all thy manifestations-for spring-time moment-I don't know how much time I lostand for summer, for autumn and for winter-for then I was here. I tried, and I see I could speak, everything just as thou hast ordained, oh Spirit and I was able to move. Now I want to know what's the reason? I'd been here some days when may continue to draw nearer and still nearer unto it was fine air, and everything seemed much better than to-day, but not right for me. [You ask me a question I cannot answer.] Well, I did not expect you could; but it's strange. It shows that there is very much to learn.

My name, to begin with-to come to business. I been speculating, now I come to business-I am Frederic Seltzer, of Cleveland; was not born there -I claim High Germany for my home. I have a brether Carl, and I want to tell him how I live here, and that it's true that I can come, and I want him to go to some place where I can come and tell him about the affairs he wants to know about. He says, "Oh, it's a pity he went to war!" I do n't think so. He would n't go himself. He did n't think he would stand it, and he advised me not to go. But something was pushing me, and I went. I got killed; but that's nothing, I only lost a body, and I got a better one. Now he knows my affairs are in a tangled state, and I want him to make things as easy as he can for those I have left. I should go to my wife directly, but she is so nervous she would go into fits if a ghost was mentioned to her, and I want Carl to get her familiarized with these things a little first. Tell her we are just the same, only the body is gone-just the same. It is all real, no fancy about it. I want Carl to show her-not come right out and say Frederic has come; his ghost has come back; no, but come easy, come easy. When you doctor a child you don't put in big doses, you know.

There is one I would like very much to come into communication with. I think he has some change-means nothing else. It cannot mean to idea of these things, for he once said to me, " Mr. Seltzer, is n't your people gifted with the second sight, the power to see spirits? Is n't there persons in your country who have the power to talk should say by Moses? He would probably un. with the dead?" Says I, "I heard about it; I derstand us just as well. Suppose we say by Je- do n't know." He said, "You look as if you was hovah? by the great spirit governing here and one of that kind. Why don't you try?" "Oh everywhere? Suppose we should say by the no," I said, "I not try. I not want anything to do with it."

Now I should like to come into communication with him. [Do you remember his name?] Samuel Hines. He is an American; he told me so. I think he knows about these things, and if he gets my talk he knows what to do to give me a chance to talk better than I can tell him. fDo you wish to say anything more to your friends?] I wish to say a great deal, but I haven't the right to stay ing, that Theodore Parker, when in earth-life, was any longer. I think, somehow, my brother will an opponent of the Spiritual Philosophy, where get this. My wife's name is Alice. Oh dear me, this is a queer thing.

Well, Mr. Chairman, if there's nothing better I can do for you when you's coming across this way, modern Spiritualism, but in the internal he did if you like music I will entertain you. [Thank not oppose it. There was a something within me you; I do like it.] Then I'll do my best when I which said, in plain, unmistakable terms, "There is know you's coming, to entertain you. Good-day, Dec. 12.

Lillian Worcester.

Are you Mr. White? [Yes.] I am Lillian Worcester, from Milford, I am eight years old. [Yon theless, as I before remarked, in the internal I never saw me before, did you?] No, I heard about you. I only been in the spirit-land just long enough to get contented and happy. I come here twice before, and Mr. Parker said, "You wait, truth, a wondrous philosophy underlying these little one, till you are better fitted to come, and I crude manifestations. And I also believed that will tell you when you had better come." And I the world was not ready for such an exhibition of come to-day and he said, "Little one, I think I will

I want my father and mother to know-I want learned that God does not deal with his children you to tell them I come here, and I am very hapaccording to their caprices. I have learned that py, and should n't want to come back. And I nature and mind will march steadily on through joined the Lyceum, and I am nicely contented the infinite law of progress, whether we will or now. Tell them not to mourn any more for me, no, and we may denounce the manifestations of and when they think about missing me, think that mind and matter as much as we may, it is all the I may be close by. Tell mother I've got a beautisame. It will snow whether we will it or not. ful blue dress, all covered with stars, handsomer

mind. Mind is free, and it will run on through cause it didn't look so dead-like. I saw it. Mothprogress just according to the r always said I should be laid out

---I do n't know---it is a problem which I shall try to selve, and perhaps at some future time I may be able to answer the question. I cannot to-day. I have dear friends, some of them in New Orleans, some in Montgomery, in Richmond and Savannah, I want to reach them. I want them to know that this great, wondrous something that is deluging the world with its demonstrations of power, is absolute fact-spirits return. Death is annihilated, and the grave becomes no more the I was attached to the 2d Louisiana Infantry, and my friends knew me by the name of Aleck T. Forney. My last letter to them was written on

to believe, if not that? [You would believe that

your soul was here, would you not?] I don't be-

lieve the soul can overleap the bounds of eternity

the eve of battle, and in that. I unconsciously foreshadowed to them my expectations-in that I made this very singular remark. I was wiser than I knew: " Let it turn which way it will, it will be right in the sight of God, though wrong in the sight of man." I am very glad to be able to remember this simple passage in my letter, for I hope it will convey some evidence to the minds of my friends that I not only live, but that I am possessed of a memory of the past, that I am attached to the past as I am to the future. It belongs to me-it is mine, and I earnestly hope, nay, more. I pray, as I never prayed while on the earth. that my friends may speedily come out of all their darkness and realize the light which is coming in great waves over the country, telling the North and the South that the dead live, and the thonsands and tens of thousands that sleep on the battle-fields are alive, every one of them, and ready, when conditions are favorable, to return to their friends. And who shall stay the tide? The voice of God seems rolling over it, and the voice of man may cry out against it, still it will roll on. I want my friends to seek out some one of those persons as mediums who are considered good, through whom I may come to them. I shall be made happier, and they certainly will lose nothing, and have every chance of gaining much by the interview. [Do you wish this sent to any particular person?] I expect that Louis Forney will receive it. Through him I hope to reach my friends. Many thanks for your kindness. I hope sometime in the course of being to be able to repay you. Dec. 10.

so, oh Spirit, Father, oh one God over all, thy children may no longer fear death, but understand that life, as it is of thee, is everywhere. Dec. 10. Amen.

Questions and Answers.

CONTROLLING SPIRIT .- Mr. Chairman, in pursuance of your usual custom, we are ready to answer whatever quories you may propound.

QUES .- Referring to the passage, " So would our souls praise thee, oh Father, Son and Holy Ghost." in the Invocation in Banner No. 8, of May 11th, what are we to understand by it? Is it meant to affirm the doctrine of the Trinity? If not, why use language devoid of meaning or truth?

ANS .- "The Father, Son and Holy Ghost," means simply the past, present and future, or the Jewish Jehovah. I can understand it in no other light. We know that there has been a past through which we have come. We know that we exist in the present, and we believe we have abundant evidence that we shall exist in the future. Therefore, in this sense, there is a God past, a God present, a God to come; and yet the three, I believe, are one-for I can believe in only one God. The terms are not meaningless. They have a deep significance, an inner sense, which the soul graspe at sight and applies to itself with power. The soul knows that it has come through all past eternity, that it exists in the present, and that it will exist in the future-all this I believe the soul absolutely knows. And I believe, also, that it is the soul that makes all true prayer. I do not believe in lip-service. I do not believe in those prayers that are born simply of the external life. I believe in those deep prayers that come from the soul, and that always recognize the God in the past, the God in the present, and the God in the future.

Q .-- Is it true that spirits took possession of the bodies of men and fortured and maddened them in the time of Christ, as related in the Bible, and does it happen now?

A .- I believe it is true. There are various degrees of possession or obsession. There is what may be called absolute obsession, and there is partial obsession, and there are, as I said, many degrees of both. The terms possession and obsession are, I believe, synonymous. I may possess this subject in one certain direction, or I may possess the entire nature. It may be under absolute or only partial control. And I believe in every age disembodied spirits have had the power to possess or obsess mortal forms, sometimes for what you call evil, sometimes for the greater good.

Q .- What is the history of the decalogue? Was it a revelation to Moses or anybody else through spiritual agency-that is, through a medium-or was it entirely of human origin?

A .- During my earthly life I believed it, to be the voice of God to his servant Moses. But in my second state of experience, I believe that the man Mbeer knew no more of 18 than you knowperhaps not as much." I believe that all truths may be called the voice of God. I believe they | death is under our feet. I come to strengthen | children to bow their beads in sedness, and cause |

Shi Anti Million

I am Mary, daughter of Dr. Graham, of Evansville, Indiana. Dec. 10.

Mrs. Allen.

Is this Mr. White? [Yes.] I am Mrs. Allen. [I am glad to meet you.] Give my feeble evifence in favor of life after death. Tell my chil- thee that thou hast so fashioned the soul that it dren I cannot express the glory of this life. I must continually change in the external, that it cannot convey to them any clear knowledge of it must continually change its appearative in outer -it is so beautiful. Oh thank God that he giv- life. We thank thee, oh, our Father, for the dark eth us the victory over death. Praise God that | shades of time, for its experiences that cause thy

Séance conducted by Rev. Joseph Lowenthall; letters answered by H. Marion Stephens.

Invocation.

Our Father, thou Spirit holy and perfect, whose benediction falls alike upon all thy children, whose love sustains all, and whose wisdom will so earnestly sighs for-thou Spirit, thou guardian wilt hear them, and we know thou wilt answer us, because thy love does not sustain us, because we do not know that thy blessings are all around us, but because thou hast fashioned us to pray. ing, and thou art constantly asking for prayer from thy children, and as perpetually thy children are praying unto thee. Yet, oh Divine Spirit, if we ask for aught we should not have, in mercy withhold it. If in our ignorance we beseech of thes to give us those things which will not tend to our understand what we need more truly, where we shall learn better our relation to thee, and to all thank thee for all thy blessings; they are numerous, and we cannot count them. They are like the sands upon the seashore, numberless. We praise thee for the gift of human life, with all its sorrows and joys; for the gift of divine life, with all its keen sorrows and joys. Oh we thank thee that heaven is not that heaven that many suppose It to be while they dwell in earth-life. We thank

contrary.

the infinite law of

Q .- Can the intelligence give the true origin of the Book of Mormon?

A .- Perhaps Joseph Smith could do that better than we could. It is an anonymous work. That has been fairly proved. The writer's name does class as an inspired work, something sacred, the voice of God, yet to me, as to thousands of others, it is simply the work of man and of a personage who, for some cause or other, did not wish to be known. Joseph Smith claims certain rights concerning it, which, by the way, he has never been able to substantiate; it is in very much the same position as many books of the Bible-children without any special father or mother. Dec. 12.

Frederio Seltzer,

I was not much acquainted with this power of coming back. I had not anything to do with it when I was here. I was told about it, and I once saw something, but had not any knowledge about ral that it is pretty easy for anybody to come if they only get into the right conditions. It is very much like everything else in the world; it has need of certain conditions to make it perfect. Now it, but the people in charge here said to me every time I come, "It is not right for you. You cannot speak there. You have not the right quality of magnetic life to go there now. You must wait." l could not understand it. I saw little children and old people and Irishmen come, and many others who seemed not to possess so much will as I, it's something you've got to experience to know pretty hard effort. I was told by the conductor that I might try. Well, I did; but I was sent back-'t was worse than a cannon ball. I would come just so near, and it was back on me before I was no use; there was something wrong, "But to- work," day I come. The guardian says to me, "I think it is right for you. I think you will be successful this time." all not work but to but does not produ

law. We cannot change the law. We have not died before she did. Do n't forget to tell her about the slightest power over it. So these spiritual de- the handsome blue dress I've got. I shall try to monstrations I believe to be the result of law, in- keep it, so they can all see it when they come. I finite law, and that law does not only pertain to don't know whether I shall outgrow it or not; mind but to matter. It belongs to the growth of but if I do I shall try to keep it. Do n't forget to the earth as well as to the growth of mind. It is say how happy I am, will you? And don't foran exhibition of both mind and matter, and we get to say I am much obliged for the flowers, and can no more control it than we can control the that we have got, oh, ever so much more flowers sunlight. We may shut it out from our own here where I live, than we had on the earth. I reasoning powers for a time, but it will shine on never saw so many flowers. Everybody has them all the same, and its power will be precisely the that wants them. If I could I should have brought same, whether we close our senses to it or the you some; but Mr. Parker said, "Little one, his eyes would not see them," and so I thought it would n't be any use, would it? [Perhans I could

perceive their fragrance.] Would you like me to bring you some? Where do you live? [At 7 Indiana Place.] Who have you got to come with me? [You can come directly to me.] Can I? Well, not appear, and, although it is held by a certain if you think of me, so I can, to-morrow morning I will come to you with a basket of flowers and put them on your bed. Do you get up early? [Not very.] Well, I'll see. If I can't come then, I'll come in the evening, if that would do. [Yes, that would do. Do you wish to give me your brothers' and sisters' names?] No; do you care? [No; your parents understand this philosophy?] Yes, they know I am coming. Good-afternoon. Dec. 12,

William Sayles.

I am somewhat and on coming here, for I bring bad tidings to my family. Our ship went down, and I shared the same fate. I have a wife and mother and one child in New York State. They it myself. But it seems to be something so natu- are not aware of my death. I told them they would hear from me by New Year's-I thought I should be home by then. Since the loss of my body I have been constantly haunted with the wish to make myself known on or before that day. I have tried a great many times to come here, but | So I come here with the hope of doing something I might as well have gone through a granite rock toward softening their sorrow. I went down in with my body I had here, as to overcome some of the ship "Navono," of St. Thomas. My name, the conditions. They were just right for somebody | William Sayles. I knew all about these things. else, but not right for me. I could not understand I had thought that when the spirit was free from the body it enjoyed itself hugely, but I see that the causes of sorrow reach out even here. I am constantly thinking, what will my friends saystill more what will they do? If it were over I should be better. If they knew of my change I should feel better. But, oh God, how they will feel when my name is announced in your Banner and I said," I don't understand it. Here I am shut as among the dead. But so it is. If it were not out and others coming, and they say it's right, it for those I have laft behind, I should feel giad of is beautiful," and I could n't come, not at all. But the change. But as it is, I have left an aged mother, a sickly wife and a little one, and with not much about. The last time I come here I made a much of the wherewith to purchase the comforts of this world, and still there is a something that tells in general here, who was superintending affairs, me it is all right. I shall be able to look after them, and to do more for them, I suppose, than I can now. I feel very helpless now, but still there is a very strong hope that that weakness will pass had any idea, and then I was out again. I saw it away, and I shall come out strong and ready, to

I feel that the shock attending the news of my death will bring my nother to me. That is well; that gives me for Abd as Mr. Parker remarked Well, I come i near and nearer. I puts in his prayer, "There is a power that takes care of

FEBRUARY 29, 1868.

answered by H. Marion Stephens.

Correction.

The controlling spirit, on Thursday, Feb. 13, gave the following explanation:

I am requested by a spirit who is in attendance. to make a brief statement in explanation of a

mistake made by himself a short time since with reference to his name. He had been told before coming into possession of the subject that all mistakes that were made by him that would be of any vital importance to the message would be corrected in proof; therefore it is very possible that he may not have been so particular in this respect as he otherwise would have been. He tells me that he remembers distinctly of being seriously annoyed by a spirit who was very anxious to give some friend in the audience proof of his presence, and he was constantly relterating his name, hoping that the mediumistic powers might catch it up and pass it along the wires, and so it was very much to the detriment of the spirit in control; but he did not know it-was not aware of of the mistake till called upon at the last scance to the mistake till called upon at the last scales to come here and correct it. I think there must be some little fault—I know not—but it seems to me there must be some with regard to the correcting of the proof. He should have been there himself to have corrected it, if possible. This is expected of every spirit who is possessed of sufficient power to go to the medium when she is in a quiet state. There are many who can correct their own proof, and there are many who cannot. This spirit, I shoult suppose, could have done it. If he had known of the mistake he would doubless have been in attendance and would have made it all right. As it is, you can insert a little correction to the medium would have made it all come here and correct it. I think there must be been in attendance and would have made it all bound in good style. right. As it is, you can insert a little correction, so that it will be understood by those now in the dark concerning it. I refer to Jonns L. Parker.

MESSAGES TO BE PUBLISHED.

MESBAGES TO BB PUBLISHED. Monday, Dec. 16 -- Invocation; Questions and Answers; Dester Fields, of Marthoro', N. H., to his family: John Hall, to his mother, in Cambridgeport; Nellie Forg, of Chicago, to her mother; Henry Pevere, to his son. Twesday, Dec. 17.-Invocation; Questions and Answers; Jennie L. Judd, of Beilair, Md.; Lemuel Foster, to his mother; Polly Flint, of Manchester, N. H. to her children. Thwarday, Dec. 16.-Invocation; Questions and Answers; Hannah Thorpe, of Providence, R. I.; Luna Flint, of Ipavich, Mass. to her parents; Charlie Phelps, to friends in New Or-leans; George A. Redman, to Mr. Colby. Monday, Dec. 2.-Invocation; Questions and Answers; Charles A. Taylor, 6th Mass. Co. Jr.; Robert S. Forbes, of Missouri, to his brother Banuel; Janet Graham, of New York, to her parents.

to ber parents. Tassday, Dec. 24. — Invocation; Questions and Answers; Julia K. Bridgeman, to friends in New York; Eugene Tyler, of Norfolk, Va., to his mother; Tom Aiken, to his friend Dr. Bmith.

Bmith. Thereday, Dec. 26.—Invocation; Questions and Answers; Enoch Davis, of Troy, N. Y.; Janct Jusephs, of New Biedford, to her mother; Willam Temple, of Springfield, 111., to his mother; Birdle Wilson, to hier parents. Monday, Dec. 30.—Invocation; Questions and Answers; Herbert Femninan, of Louisians; Extrick Nooney, to his sis ter Mary; Katle Sturray, of Fairhaven, Mass., to her Aunt Nellie.

Herbert Penniman, of Louisiana; Patrick Mooney, to his alsoft Marger, Katle Murray, of Fairhaven, Mass., to her Auut Tweedery, Dec. 31.—Invocation; Questions and Answers; John McDougai, to his friends in Giagow and Dunkira; Olive Taylor, to her parents in Orange, N. J.; Annie Dyke, to her mother, in Chicago; Patrick Nurr, by, of Dover, N. H. Tharsday, Jan. 2.—Invocation; Questions and Answers; Pierre Beauharmais, of Boston, to his leirs in France; Rarat Cobbett, of Boston, to her mother and sister; Hiram Wood-Uridge, Jan. 2.—Invocation; Questions and Answers; Joe Barrowa, 3d Vt. Cavairy, St. Albans: Martha Siles Stacy, die din Faris; Pierre Beauharmais, of Boston, to his friends.
 Monday, Jan. 6.—Invocation; Questions and Answers; Joe Barrowa, 3d Vt. Cavairy, St. Albans: Martha Siles Stacy, die din Franz, Poet, Jonewa, Joy Vt. Cavairy, St. Albans: Martha Siles Stacy, Jon. 1.—Invocation; Questions and Answers; Alice Hill, to her Aunt Catharine Pond, in New Orleans; Elia Mayo, of tooston, to her mother; Willie J. Hendricks, of Brook, Jur. Y., to his faster and mother.
 Thursday, Jan. 8.—Invocation; Questions and Answers; Harradoy, Jan. 6.—Invocation; Questions and Answers; Martha Jones Brooke; Matthew Fagan, ot New York, to his family Johnnie Juice.
 Thursday, Jan. 16.—Invocation; Questions and Answers; Maradoy, Jan. 16.—Invocation; Questions and Answers; Mondaw, Jan. 20.—Invocation; Questions and Answers; Mondaw, Jan. 20.—Invocation; Questions and Answers; Mondae, Jan. 20.—Invocation; Questions and Answers; Mondaw, Jan. 20.—Invocation; Questions and Answers; Maradoy, Jan. 20.—Invocation; Questions and Answers; Mareday, Jan. 21.—Invocation; Questions and Answers; Mareday, Jan. 23.—Invocation; Questions and Answers; Maraday, Jan. 23.—Invocation; Questions an

all souls;" I believe there is. So I ought not to feel so anhappy concerning their circumstances. I ought to trust that power, I suppose; but I am human, though dead. You publish—how soon? [It must be some six or eight weeks before your message will appear —shall publish your name next week.] God bless you! Good-day. Séance conducted by Theodore Parker; letters answored by H. Marion Stephens.

In Osolo Township, Ind., on the morning of January 27th,

1868, of lung fover, after an illness of six days. Harrict A., wife of William Newell, aged 29 years 4 months 24 days.

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sound to the trade. Free of postage foc. Laborat day For sale at the BANNEB OF LIGHT OFFICE. 1/9 Wash ington street, Boston, and at our BBANCH OFFICE, 5/4 Broadway, New York. Feb. 8,

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For all Diseases of the

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IMPURITY OF THE BLOOD.

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IS composed of the pare juices (or, as they are medicinally termed, Extracta) of For Boots, Herbs and Barts, making a preparation high-work AGREEABLE and PLEABANT Hemedy to take ever offered to the public. Being composed of the juices of the Boots, Herbs and Barks, renders it the most powerful.

The stomach, from a variety of causes, such as Indigestion Dyspepsia, Nervous Debili-tis functions deranged. The O ty, etc., is very apt to have its functions deranged. The Liver, sympathizing as closely as it does with the Biomach, then becomes affected, the result of which is that the patient suffers from several or more of the following symptome:

CONSTIPATION, FLATULE ICE, INWARD FILES, FULLNESS OF BLOOD TO THE HEAD, ACIDI-TY OF THE STOMACH, NAUSEA, HEART-BURN, DISGUST FOR FOOD, FULLNESS OR WEIGHT IN THE STOMACH, SOUR EMECTATIONS, SINE,

Sour ERUCTATIONS, SINK-ING OR FLUTTERING AT THE PIT

OF THE STOMACH, SWIMMING OF THE HHAD, HURRIED OR DIFFICULT BREATHING, FLUTTERING AT THE HEART, CHOKING OR SUFFOCATING SENSATIONS WHEN IN A LYING POSTULE, DIMNESS OF VISION,

DOTS OR WEDS BEFORE THE SIGHT, DULL PAIN IN THE HEAD, DEFI-CIENCY OF PERSPIRATION, YEL-

LIENCE OF FRESHMENTION, FEL-LOWNESS OF THE SKIN AND EYES, PAIN IN THE SIDE, BACK, CHEST, LIMBS, ETC., SUD-DEN FLUSHES OF HEAT, BURNING IN THE FLESH, CONSTANT IMAGININGS O OF EVIL, AND GREAT DEPRESSION OF SPIRITS.

The sufferer from these diseases should exercise the greatest caution in the selection of a formedy for his case, pur-chasing only that which he is assured from his investi-gations and inquiries posfully compounded is free from injurious ingredients, and has established for itself a reputation for the cure of these diseases.

This remedy will effectu-Jaundice, Chronic or Ner-Chronic Diarchona, Discase of the Kidneys, and all Diaeases arising from a Disordered Liver, Stomach or Intestines.

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PROSTRATION OF THE SYSTEM. Induced by Severe Labor, Exposure

Hardships, Fovors, &c., Is specilly removed. A tone and vigor is imparted to the whole system; the appetite is strengthened; food is enjoyed; the stomach digests promptly; the blood is parified; the com-plexion becomes sound and healthy; the yellow tinge is cradicated from the eyes: a bloom is given to the cheeks; and the

weak and nervous invalid becomes a strong and healthy being. PERSONS ADVANCED IN LIFE,

And feeling the hand of time weighing heavily upon them with all its attendant ills, will find in the use of the TONIC a new lease of life.



AT NO. 300 HARRISON AVENUE, BOSTON. TUBOBE requesting examinations by letter will please en-close \$1.50, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w-Jan. 4.

MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND BEALING MEDIUM, M 202 Washington street, Boston, Mrs. Latham is emisent-iy successful in treating flumory, "Betumatism, diseases of the Lungs, Richeyr, and all Billows Complaints. Parties at a dis-tance szamined by a lock of hair. Frice \$1,98. 13w-Jan. 4. LAURA HASTINGS HATCH, Inspirational Medium, will five Musical Mances every Monday, Tues-day, Thursday and Friday evenings, at 8 o'clock, at 5-Kit-tradge place, opposite 60 Friend street, Boston. Terms 25 cts. Feb. 81.-4w

NELLIE STARKWEATHER, Writing Test Medium, No. 6 Indiana street, Boston, Mass. Dec. 14.-13w

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite liarvard street.) 13w-Jan. 4. MRS. R. COLLINS still continues to heal the Jan. 6.-- 13w

A. S. HAYWARD heals by Spirit Magnet-ism, II Dix Place, Boston. Hours 10 to 4. Feb. 18. Me inm, it by Fisce, Boaton. Bours 10 to 4. Feb. 1a. MABY M. HABDY, Trance, Healing and Business Medium, No. 8J Poplar at., Boaton. Public sé-n. ver y Thursday evening. MISS BECKWITH, 28 Camden at., Boaton, Trance and Writing Medium. Hours \$ to 15 and 2 to 3; Boaton, Mass. MRS. FLINDERS, Medical and Romarkablo Healing Medium. Advice \$1,00. 41 Harrison Avenue, Boaton, Mass. MRS. EWELL, Medical and Spirit Medium, 11 Diz Place, Boston, Mass. Biance (1,00. Feb. 72.-4w*

Miscellaneous.

SOUL READING. Or Psychomotrical Dolineation of Character

Or Frychomotrical Dollacation of Character, M.R. AND MRS. A. B. SEVERANCE would respectfully manounce to the public that those who wish, and will visit them in person, or sculd their autograph or lock of hair, they will give an accurate description of their leading traits of char-acter and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical disease, with prescription of those in-tending marriage; and hints to the iniarmonionally married, whereby they can restors or perpetuate their former love. They will give instructions for self-impovement, by telling what incuities should be restrained and what cultivated. Seven years' experience warrants them in asying that they can do what they advertise without fail, as hundreds are will-ing to testify. Nkeptices are particularly invited to investigate. For Written Helinestion of Character, \$1.00 and red atamp. Hereafter all calls or letters will be promptly attended to by eliberone or the other.

Address. MR. AND MES. A. B. SEVERANCE, Jan. 4.-13w Milwaukee, Wisconsin.

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WILL Heat at Pulitski House, Savanash, Ga., Commencing Peb. 7th. If-Oct. 12. DR. WILLIAM B. WHITE, Clairvoyant and Medical Electrician, cures all diseases that are curable. Office, No. 4 Jefferson Place, ileading from Routh Bennett Avenue, Boston, Mass. Office hours from 9 A. M. till 4 P. M. Feb. 72. Feb. 22.

Neb. 22. M.R.S. MARY LEWIS, Psychometrical or Soul she header, would respectfully announce to the public that she is located in Morrison, Whileside Co., 111, where she is rendy to receive calls; or by sending their autograph, or lock of hair, will deliurate character, answer questions pertaining to the past, present and future. Having been thoroughly test ed, shis is confident she can give general satisfaction to the public. For written Delineation of Character, and Answering Question, 81,00 and red starpp. MRM. MARY LEWIS, Mor-rison, 11. 607-Peb. 28.

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ANNIE DENTON CRIDGE continues to A. make Psycholastelle Examinations as heretofure; letters.etc., 82.: mining specimens. 85. Address, 662 "N" street, between 6th and 7th, Washington, D. C. Feb. 22.-5w

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THE NEGATIVE POWDERS OURE PA-The of Palsy i American and Deafness from paraly-sis of the nerves of the sys and of the ear, or of their nervous centres; Double Vision, Catalepsy; all Lew Fovers, such as the Typheld and the Typhus; extreme Nervous er Muncular Frestration or Relaxation. For the cure of Challes and Fever, and for the prevention and cure of Challes and Fever, and for the prevention and cure of Challes and Fever, and Negative Fow ders are needed.

and cure of the Jerrs, both the Positive and Negative Pow ders are needed. The Pesitive and Negative Powders do no vio-lence to the system; they cause no purping, as mauses, ne vemiting, so marcottaing j yet, in the language of 8. W. Richmond of Chenoa, III., "They are a most wonder/ut medicine, so allerst and prise a facer (sust of a Family Medicine, here is not new, and never has been, aspihling equal to Mrs. Spence's Positive and Negative Newders. They are adapted to all age and hoth acces, and to every variety of sickness likely to occur in a family of adults and chikiren. In most cases, the Powder, figiven in time, will oursail ordinary attacks of dis sate before a physician can reach the patient. In these re-spects, as well as in all others, the Positive and Mega-tive Fowders are

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Cand Mervous Disorders, Eplicpay, Mt. Vitas' Dance, White Sweiling, Paralysis, Local and

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o'clock P. M. Patients unable to call, will be visited at

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Contense, Jan. 30.—Invocation; Questions and Anawers; Thursday, Jan. 30.—Invocation; Questions and Anawers; Mary Riratten, of Gloucester, Mass., to her friends; Horace Kimball, of New Bedford; Harriet Buck, of Montgumery, Ala., to her brother William. Monday. Feb. 3.—Invocation; Questions and Answers; William Hixon, of Missouri, to his brother Nathan; Edward L. Stevens, of Brighton, 1st Lieut. Co. H., 54th Mass; Glarn Popo; Frank Hannon, of Washington Village; Fierence Bureeter, of New York, to her mother. Taeteday, Feb. 4.—Invocation; Questions and Answers; Deborah Pendieton, of Boston, to her bers: Charlie Dear-born, of Boston, to his parents; Julia A. Hobson, to her bro-ther, in New Oricans; James K. Perry, of Harrisburg, Penn, to his friends.

born, of Bow Orleans; James K. Perry, of Harrisburg, Penn., to his friends.
TAwraday, Feb. 6.- Invocation; Questions and Answers; Nathan Lawrence, of Pepperell, to his friend Blake; Adele Lechere, of the household of Louis Napoleon; Capt. Ben Weeks, of the ship "Alice," lowt off Cape I isticras 23 years ago; Mary Perry, of San Francisco, to her mother.
Monday, Feb. 10. - Invocation; Questions and Answers; Nite N. Y., to his relative, in Utica, N. Y; Bagoyewaths; Daniel Gage, of 8L Paul, Minn., to his brother.
Margaret V. DeShane, or Montreal, Canada; Capt, William C. Margaret V. DeShane, of Montreal, Canada; Capt, William C. Margaret V. DeShane, or Montreal, Canada; Capt, William C. Margaret V. DeShane, or Montreal, Canada; Capt, William C. Margaret, F. J. La-Invocation; Questions and Answers; Julia Collins, of Moon street Court, Hoston; Philip Hodgdon, of Mon, stere; Court, Hoston; Philip Hodgdon, of Mon street Court, Hoston; Philip Hodgdon, of Mor, Feb. 1. Invocation; Questions and Answers; Julia Collins, of Moon street Court, Hoston; Philip Hodgdon, of Mo, of Lawas, to her parents.
Monday, Feb. 1.-Invocation; Questions and Answers; Julia Collins, of Moon street Court, Hoston; Philip Hodgdon, of Mo, the station is guestions and Answers; Richard A., Fianders, Flanders, Horence, Italy, died 55 hours previous to his coming, which was at about 3:20 P. M.; Anne Hiee, of Cleveland, O., to her mother; Abby Knox, of Pembroke, N. IL, to her children.

Married.

In North Yarmouth, Mc., Feb. 12th, at the residence of the aride's father, Dr. C. Lord, by Rev. E. S. Jordan, William K. Webb, of Portland, and Miss Jennie Lord, of North Yarmouth. [Accompanying the above notice were soveral slices of excellent wodding cake, for which remembrance of the "nor printer" we return thanks, and have no doubt that the Webb the Lord has salted will continue forever.]

Obituaries.

Passed to the higher life at 3% A. M., from Vaucluse, South

Oblight Strand Control of the Auge of the Strand Strand

NA STOL

and the second second

OB, THE DIVINE GUEST. CONTAINING

A New Collection of Gospels. BY ANDREW JACKSON DAVIS,

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NOTICE.

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TESTIMONIALS.

Hon. George W. Woodward, Chief Justice of the Supreme Court of Pennsylvania, writes

PHILADRLPHIA, March 16, 1867. I find HOOFLAND'S GREMAN TONIC is a good remedy, usefu in diseases of the digositive organs, and of great benefit in cases of Debility and want of nervous action in the system. GEORGE W. WOODWARD. Yours truly,

A Hon. James Thompson,

Judge of the Supreme Court of Pennsylvania.

PHILADELPHIA, April 28, 1866. I consider HOOPLAND'S GERMAN TONIO & valuable medicine in cases of attacks of Indigestion or Dyspepsia. I certify this from my experience of IL.

JANES THOMPSON. Yours truly, From Rev. Jos. II. Konnard, D. D., Pastor of the Tenth Baptist Church, Philadelphia.

Dr. Jackson-DEAR SIR: I have been frequently requested to connect my name with recommendations of different kinds of medicines, but regarding the practice as out of my appropriate aphere, I have in all of of cases declined; but with a elear proof in various in-my own family, of the use- of faines of DR. HOOPLAND's Gunaxa Tonio, I depart for once from my usual course, to express my full conviction that, for General Debility of the System, and especially for Liver Complaint, it is a safe and raisedle preparation. In some cases it may fail; but usually, I doubt not, it will be very beneficial to those who suffer from the above causes.

Yours very respectfully, J. H. KENNARD, Eighth, below Coates street.

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If you cannot call, send stamp for Circular, and read what the data for others. The medicine can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D., No. 670 Washington street, Boston, Mass. \$w-Feb. 1.

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THE GREAT CLAIRVOYANT MEDICAL DIRCOVERT. These Fowders are a newly discovered VROBTABLE LIVER Itangov, having a natural and specific affinity for the liver and billary functions. They rouse to vigorous, healing action a torpid, discaacd liver; stimulate the kidneys, and correct all billous derangements. Rent to any address by mail with full directions her use. Price per package, 60 cents and two red stamps. Bend for Circular. Address, LEO MILLER, Ap-jeton, Wis.

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Feb 3L.-iw 310 Washington street, Botton, Mass. THE EARLY PHYSICAL DEGENERACY OF THE AMERICAN FEORLE, and the carly melan-choly decline of childhood and youth, just published by Dr. Stone, Vipsician to the Toy Ling and Hysichic Institute. A freatise on the above subject, the cause of mervoss debili-ty, maramus, and consumption, wasting of the vital sides, the mysterious and hidden causes of papitation, impaired muti-tion and digeation. Fail not to send two red stamps, and obtain this book. DE ANDERW STUNE, No. 90 Fifth street, Troy, N, Y. Feb, 2L.-3wf

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(Meturned from californin,) Will healthe sick at his residence, BOS WEAT 341H ST., (near 8ih avc.) NEW YORX. Invalida will Bod this piace easy of access by the street cars and ptage, and but a short distance from the Iludaon fliver, Harlem, and New York and Boston; Railroads. if-Dec. 21.

DR. CHASE'S BALSAM OF LUNGWORT, son unfelling remedy for Cor and, Astinia, BRONCHITIS, NOR THEOAT, Dirring La C., For sale by Dr. Chase, 221 Routh 8th street, Philadelphia, and at our office, M4 Bruadway, N.Y.; pilce 60 cents per bottle. (W-Feh, 22.

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NEW JERSEY AND WEST VIRGINIA FARMS, for sale on easy terms, or exchange. Farms in West Virginia to lease, to good men, with some capital. B FRANKLIN CLARK, I Park Place, New York city. Feb. 8.-13w

MRS. H. S. SEYMOUR, Business and Test Me-dium, Ko. I Carroll Flace, corner Bleecker and Laurens streets, third floor, New York. Hours from 2 to 6 and from 7 to 8 r. M. Circles Tuesday and Thursday evenings. Feb. 72.-6w

Peb. 22.-6w^{*} M. Clairvoyant Physician, No. 313 East 33d street, between lat and 24 avenues, New York, magnetizes and cure acute and chronic diseases, in the trance state. 25w^{*}-Dec. 14.

MRS. COLES, Medical and Business Clairvoy-reb. 8.-4w

DR. WM. L. FLEMING possesses remarkable healing power. Treats Insanity. 34 West 64th st. N. Y Feb. 8.-3w

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Miscellaneous.

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Feb. 11.-3w AGENTI'S WANTEDD. WE want first class Agents in Introduce our NEW WE want first class Agents in Introduce our NEW Extraordinary inducements to good salesmen. Further par-ficulars and Sample work furnished on application to W. 0. WILSION & CO., Clevaland, Ohio; Boston, Mass.; or St. Louis, Mo. A. 13. OHILD, M. D., DEDN TIGT.

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MRS. H. M. W. MINARD, trance speaker, Oswego, Ill. DR. JOHN MAYIRW, Washington, D. C., P. O. box f07. DR. JOHN MAYIRW, Washington, D. C., P. O. box f07. DR. G. W. MORRIL, JR., trance and inspirational speaker, will lecture and attent funcrial. Address, Boston, Bass, MRS, HANNAR MORRE, trance speaker, Jollet, Will Co., Ill. MRS, ARMA M. MIDDIKRBOOK, box 776, Birdfepoort, Conn. MRS, ARMA M. MIDDIKRBOOK, box 776, Birdfepoort, Conn. MRS, ARRAH HELEN MATTHEWS, East Westmoreland, N. II, DR. W. H. C. MARTIE, 173 Windsor street, Hartford, Conn. PROOF, R. M. M'COND, Centralia, Ill. DR JAMES MOREBOX, Iccturer, McHenry, Ill. CHARLES, B. MARSH, semi-trance speaker, Address, Wone-wood, Juneau Co., Wis.

CHARLES S. MARSH, semi-trance speaker. Journey, J. L. Woc, Juneau Co., Wis. A. L. E. Nass, lecturer. Rochester, N. Y. O. Noswood. Ottawa. Ill., inspirational speaker. J. Wa. Van Naakes, Mourco, Nich. W. M. Open, Balem, Ill. L. Jrod PARDER, Philadelphia, Fa. J. H. Powell, (of England,) will answer calls to lecture. Atdress, Vineland, N. J. MES. J. Pirrra, irance speaker, South Hanover, Mass. Lydia Ann Parsaal, inspirational speaker, Disco, Mich. Mass. E. N. Palamak, trance speake, Big Flats, Cherung Co., N.Y.

Co., N. Y. Mas. Axwa M. L. Posts, M. D., lecturer, Adrian, Mich. J. L. Portzz, trance speaker, La Crosse, Wis., care of E. A.

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Wison. Mison. MES. PIER locinges before Spiritualistic and Scientific As-

arch. Address, 56 Pleasant street. Boston, Mass. MRS. L. A. F. SWAIN, inspirational speaker, Union Lakes,

Banner of Light WESTERN DEPARTMENTIN J. M. PEEBLES.

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WP receive subscriptions, forward advertisements, and ansact all other business connected with this Department the Dansks of Blogs, Satters and safers included for e should be directed to J. N. Presum. Local marters if, should be differed to a. M. FREEDER. Some unsur-from the West requiring funneliate attention, and long arti-cles intended for publication, should be emit directly to the lixexe offset Metwork. Persons writing is this month, will direct to Philadelphia, Pa., care M. B. Dyott, 26 Nouth Third and the second and the second as

Loves of the Liberal Sects.

If our memory is not becoming over-treacherous upon Biblical texts, there is a passage reading-"Behold, how these brethren love one another!" The author of this utterance, however gifted in genius or prophecy, could certainly have liad not the remotest reference to Universalists and Unitarians-the modern denominational synonyms of envys and jealousles. The Unitarian " Liberal Christian (" announces the following as the creed of the Universalist "New Covenant":

1. No one who is not a member of the Univer-a. All one while is the instance of the convertence of th

Bro. Livermore, after hinting in his reply at the "left wing "-the " Christless Christianity " portion of the Unitarians-tells Bro. Clark what he thinks of the "Liberal Christian" in this style:

"An arrogant, supercilious, inflated sheet-full of good things, but unfortunately, alas! very much like the specimen of Young America that lives across the way from us, who comes out in his first new trougers and boots, and feeling im-mensely elated, struts round and swaggers, de-claring of every fine dwelling, 'that's my pa's house!' and of every fleet horse, 'that's my pa's pony!

These sectarian dogmatists, sensitive and envious, are continually disputing about periodlcals, ministers, meeting-houses; and all in Christ's name. Each slyly depreciates the other. They scold like petted children, and exhausting the rhetoric of complaint and anger, whine like hysterical old women. Each having exactly the fault of which the other is most impatient, they seem like the incompatibly wedded, exquisitely fitted to plague each other. Both considered "Infidels" by Evangelical Christians, make up mouths at Spiritualists, put on airs, and try to be considered " respectable."

Each denomination willing to take donations from Spiritualists; willing to rent pews to Spiritunlists; willing to say pretty priestly liberal things to Spiritualists, tickling their approbation the better to adjust the trap, is not so willing, however, to open its church doors for Spiritualist lecturers, or contribute to the support of our missionary movements. Sorry to pen it-there are Spiritualists either so verdant, or so devoid of principle, as to be caught by this sectarian chaff, because denominated "liberal." Jesuitism is certainly gaining ground among Protestants-the end justifies the means, the motto.

Almost any Universalist or Unitarian may teach Spiritualism-a present spirit-communion, and find it redound to his credit, providing he call it the Ministry of Angels, and preach it as an emotional sentiment, or as a Scriptural truth in the name of his sect. It is the old Pauline doctrine of catching men by "guile." Give us honesty, and the calling of things by their right names. Individuals who have received the baptism of a gennine Spiritualism, will sustain and support it, cherish and live it by practicing its holy principles.

Spiritual Items and Etchings West.

The Spiritualists, St. Louis, Mo., publish a very neat paper called the ." Monthly Record." It is both an aid and ornament to the Children's Progressive Lyceum. The February number is a gem. Miss Elvira Wheelock, one of the finest in-pirational lectures in the field, spends the month of March with the St. Louis friends. The Hon Robert Dale Owen occupies their rostrum during April.

Amasa Paine, the physical medium of South

in a zoulogical garden, like two overgrown children in the woods, whom the robins did m's cover with icaves; Moses smilling a huge boulder; David shouldering an overgrown harp, and caperfig Ukolan Indandinah; anil what is worse, Jesus and his disciples in a comfield on the Sabbathday, where the artist presents the whole company gnmeing ears of Indian corn.

Miss Carrie, S. Burnham, 1616, Filbert street, Philadelphia, is teaching an English and Frenchi school for young ladies. She is liberal, progressive, and one of the finest teachers in the country. The Institution is worthy of the patronage of all such as desire to give their children a thorough physical, mental and moral education.

Mrs. E. C. Crane, writing from Adrian, Mich., says, "The Progressive Lyceum in this place, though young, is in a flue condition, surpassing some that have been much longer established. Mr. Loomis is Conductor; Mrs. Hunt, Guardian, and the order during the exercises perfect. Most of the leaders are young men, and they fill their offices with a true manly dignity." It pleases us to learn that the good people of Adrian are meeting with such excellent success. We further learn that Mrs. Crane has spoken for them several Sundays to great acceptance.

At a "Peace Meeting," held last month at Woodard Hall, Washington, D. C., n memorial was adopted to be sent to Congress, praying that the "Universal Pence Society" be authorized to nominate, and the President of the United States to confirm the appointment of three commissioners to go to Alaska to look after the present and future interests of the Indians in that country. The document was drawn by Father Beeson.

Address to the Ohlo Spiritualists.

We take pleasure in presenting our renders a portion of the address put forth by the Executive Board of the Ohio State Association of Spiritualists. It is terse, vigorous in style, rich in ideas, clear in statement, and distinctive in utterances, touching Spiritualism both in its inductive and deductive methods of research. A. B. French is President, and Hudson Tuttle Secretary of the Board.

"Man is an epitome of creation. His development and perfection is the end and aim of creative nature. The purpose of his development is the elimination of an immortal apirit. On the suppositional existence of spirit after the death of the body, all systems of religion in the past of present are based. They have never demon-strated their faith. The spirit has yearned in all ages to fully know that it exists hey ond the grave, and to learn the form of that existence.

Spiritualism furnishes the absolute, incontestiblo proofs it requires. The departed return and communicate. They have not changed. They are identically the same in thought, emotion and culture, as while clothed with the physical body. They only change by growth or development as here.

This communication of the departed with earth is the first and all-embracing definition of Spirit-ualism, and those who embrace its belief are Spiritnalists.

Ascending to higher grounds, it comprehends all things. As man is the flower of creation, and spirit its ripening fruit; as he is the grand centerstance of Nature, all things are involved in him, atance of Nature, all things are involved in him, and the perfect knowledge of the spirit is the knowledge of the universe: Hence all sacred tra-dition, all revelation, all philosophy and science, are integral parts in its grand eclective system. It is as broad as the realms of space, as deep as the foundations of the material universe, as high as the animations of the material universe.

as the aspirations of the innortal spirit. It claims that there is nothing supernatural; that everything comes to pass in the spiritual as in the physical domain, by fixed, innutable laws, framed in the adamantine constitution of matter.

It claims that the fundamental principle of im-It claims that the fundamental principle of im-mortality is eternal progress. The Promethean story is actualized by the spirits to day, who have kindled their fires on our hearts' altars. Death is only a change in the conditions of life; an en-trance into a higher state, where the life begun on earth, under higher and norse enrobiling influ-onces will improve and advance forever. The

only a change in the conditions of life; an en-trance into a higher state, where the life begun on earth, under higher and more ennobling influ-ences, will improve and advance forover. The spirit is the sum of influite possibilities, and com-mencing at the exact point at which it left the ortal life, passes on in a glorious course of cense-less unfolding. This beautiful truth, only alluded to in the older systems of philosophy, is its corner stone. It is a religion and a philosophy; a philosophy inasmuch as it judges and receives all things by reason; a religion in the value it attaches to the intuitive and moral perceptions, in their natural and unprevented action. The truths of all time are its possession. It utterly ignores all creeds, dogmas and sectarian forms which enslave the mind, asking man to walk out into the sunlight of truth, free from the tranmels of supersition and bigotry born of ignorance. It plants itself on this unchanging hase, scorning nothing, fearing or this unchanging base, scorning and bigotry born of ignorance. It plants itself on this unchanging base, scorning nothing, fearing nothing, unabashed by high places—shrinking not from contact with labor. If the past has a truth it receives it; not because old, not because said to be thundered by Jehovah from Sinal, or Juniter from high Olympus, but because true. It treats the revelations of Peter, or Paul, or John, as it does

SPIRITUALIST MEETINGS.

12 Howard street, up two ingines, in tail. County set rices, by Mrs. 8. L. Chappell lectures every Runday afternoon and ovening, and Tr. M. Bars. 9. L. Chappell lectures every Runday afternoon street. Cincus every Runday evening at 425 Washington street, op-posite Every. Mrs. M. F. B. als, inclum. East Bostox. — Meetings are held in Temperance Hall. No. 8 Mavericasquare, overy Runday, at 2 and 74 P. M. L. P. Free-man, Cor. Sec. Children's Progressive Lyccum meets at 104 A. M. John T. Freeman, Conductor: Mrs. Martha S. Jenkins, Guardian. Speakers encyced - Mis. Mortha S. Jenkins, fuardian. Boschers encyced - Mis. Augusta. A. Chrrier, Martu R. 13, 22 and 20; Mrs. C. Fannie Alfyn, Sunday after-noons of April; Miss Julia J. Hubbard, Bunday evenings of April.

April. SOTTR BOSTON.—Spiritual Conference Meeting at 10 A. M. Lecture at 216 r. M., in Franklin Hall (formerly the South Baptist Church), corner of C street and Broadway, every Sunday. All are cordially invited. C. H. Rines.

Sunday. All are cordially invited. C. H. Rines. . CH as the root of the property of the second of the second seco

Wednesday evening for the benefit of the Lyceum. CHRLSRA.-The Children's Progressive Lyceum meets ev-ery Sunday at 2 o'clock, in Fredreisit Hall. L. Dustin, Con-ductor: J. H. Crandon, Asistant Conductor; E. S. Dodge, funarilism; Mrs. Salsbury, Assistant Guardian. Meetings dis-continued for the present. The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmer Division Hall, at 3 and 7 F. M. Mrs. M. A. Ricker, regular speaker. The public are in-invited. Seats free. D. J. Ricker, Sup't. CAMBRIDGFPORT, MASS.-The Spiritualists hold meetings every Sunday in Williams Hall, at 10 A. M. and 73 F. M. Speaker engaged:-J. M. Peebles, March 1. LOWELL, MASS.-The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 24 and 7 o'clock. Lyceum seasion at 103 A. M. E. B. Carter, Conduc-tor, Mrs. J. F. Wright, Guardian; J. S. Willing, Correspond-ing Secretary.

Ing Secretary. PLYNOUTE, MASS. -- Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month, Children's rrogressive Lyceum meets as 11 o'clock A. M. Sprakern ongaged:--I. P. Greenleaf, March I and F: Miss Filza H. Fuller, April 5 and 12; Dr. J. H. Currier, May 3; Dr. J. N. Hodges, may 10.

Dr. J. N. Hodges, hay 10. Wokczarzk, Mass.-Meetingsareheld in Horticultural Hall overy Sunday atternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyccum meets at 12 o'clock every Sunday at the same place. E. R. Fuller. Corresponding Sec-relary and Conductor of the Lyccum; Mrs. M. A. Stearna, Guardian. Speaker engaged:-II. B. Storre during March Newswerth Mass.

Guardian. Speaker engaged:-II. B. Storer during March SPRINGFIELD, MAGG.-The Fraternal Society of Spiritual-iats hold meetings every Sunday at Failon's Hall. Progress-ive Lyceum meets at 2 p. M.; Conductor, II. S. Williams; Quardian, Mrs. Mary A. Lyman. Lectures at 7 P. M. Speak-er engaged:-J. G. Fish during March. NYONKHAM, MAGS.-The Spiritualist Association hold meet-ings at liarmony Hall two Sundays in cach month, at 23 and 7 P. M. Aftermona lectures, free. Evenings, 10 cents. Wm. 11. Orne, President. The Unildren's Progressive Lyceum meets every Sunday at 163 A. M. E. T. Whittler, Conduct-or; Mrs. A. M. Kempton, Guardian.

Firchers, M. M. Kempton, Guannan. Firchers, M. M. S. The Splittualista hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hail, The Children's Progressive Lycecum meets at same place at 10 A, M. Dr. IL, IL. Brigham, Conductor; Mrs. Wm. H. Simonda, timanlian: N. A. Abbott, Screttery, "prakers engaged: -Mirs. M. Wood, March 1; N. S. Greener, March B.

FOXEORU'. MASS.—Meetings in Town Hall. Progressive Lyceum meets overy Bunday at 11 A. M.

QUINCT, MASS.-Meetings at 2% and 7 o'clock P. M. Pro-gressive Lyccum meets at 1% r. M. LTNN, MasS.-The Spiritualits of Lynn hold meetings ev-ery Sunday, afternoon and evening, at Cadet Hall.

Batbouronst, Const. - Children's Progressive Lyceum meets every Sunday at 114 a. X., at Lamyette Hall. Dr. H. H. Cran-dall, Conductor: Mrs. Anna M. Middlebrook, Guardian.

dali, Conductori Mira, Anna M. Middlebrook, Guardian.
PUTNAN, CONK.—Meetings are held at Central Hall every
Bundny at J. F. M. Progressive Lyceum at 104 A. M.
HARTFORD, CONK.—Mpiritual meetings every Sunday even-ing for conference or lecture at 75 o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.
CONCORD, N. H.—The Children's Lyceum Association of Progressive Spiritualists hold meetings every Sunday. In Cen-tral Hall, Main at reet, at 7 o'clock P. M. The Progressive Ly-ceum meets in same hall at 2 P. M. Dr. French Webster, Conductori Mira, Molimon Hatch, Guardian; Mirs. J. L. T. Brown, Scerciary.
MANCHENTER, N. H.—The Sniritualist Association bold

Brown, Secretary. MAXCUSTER, N. H. — The Spiritualist Association hold meetings overy Sunday at the City Hail, at 2 and 64 o'clock r. M. R. A. Seaver, i'resident; C. E. Freeman, Secretary. BANGON, ME.—Spiritualists hold meetings in Pioneer Chape overy Sunday, Afternoon and evening. Children's Progressive Lyceum meets in the same placent 37 m. Adolphus G. Uhap-man, Conductor; Miss M. S. Curtiss, Guardian.

DOVER AND FORCEOFT, ME...The Children's Progressive Lyceum holds its Sunday seasion in Merrick Hall, in Dover, at 103 A. M. E. B. Averil, Conductor: Mrs. A. K. P. Gray, Guardian. A conference is held at 14 F. M. HOULTON, MR .-- Meetings are held in Liberty Hall (owned by the Spiritualist Nociety) Sunday afternoons and evenings.

B. M. LAWERRON, M. D., and wife, independent mission-arice, will sorver calls to speak, attend Conventions and aing original sories on all questions of reform, inclu-ing Chris-tianily and Spiritualian, satisfient and modeling. Address, care of Dr. McCall's Hysican Home, Galepburg, II. Mar E. L. W. Lirch, trance speaker, 14 Knetiand at., Boston. Mart E. Loxonox, inspirational speaker, 68 Menigomery streer, Jersy City, N.J. Soft A. Lows, lecturer, box 17, Sution, Mars. Mart M. Lycos, inspirational speaker, 96 East Jeffer-soit afreet, Arracuse, N. 1. H. T. INCONARD, trance speaker, New Ipswich, M. H. Mins Mart A. Mitcurl, inspirational speaker, 90 221, Chicago, II. gressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine strets, where they hold regular numings Bundays, at 165 A. M. and 13 F. M. The Frogreated Lyccum meets immediately before the moralpg lecture: A. W. Froght, Conductor.

s ugu, Conductor. MILAN, O.-Ripiritaelists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 19 at st. Hudson Futtle, Conductor Limina Tattle, Onardian, CLYDS, O.-Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at 10 A. H. A. B. French, Conductor, Mrs. C. Whipple, Guardian. By Lister M.

Guardian. Br. Lógis, Mo.-The "Society of Spiritualists and Pro-gressive Lyceum" of St. Louis hold three scalions each Sun-day, in the Polytechnic Institute, corner of Seventh and Chest-nut streets. Loctures at 104 A. M. and 74 P. M.; Lyceum 94 P. M. Charles A. Fenn, President: Mrs. M. A. McCond, Wee President: Henry Stagg, Corresponding Secretary; I homas Allen, Secretary and Treasurer; W. II. Nudolph, Liberatan; Miss Mary J. Partham, Assistant Libratian; Myron Coloney, Conductor of Lyceum; Miss Marah F. Cook, Guardian of Groups Mrs. J. A. Coloney, Jusical Director. First-class aspeakers requested to open correspondence with Henry Stagg, Esq., with m view of tecturing for the Notley. ...CARTACK, No.-The Index of progress hold their mombre

speakers requested to open correspondence with Henry Stagg, Esq., with m view of lecturing for the Bolity. C.4.prack, NO.-Theo,fielade of progress hold sheir regular imeetings on Kunday anternoons. U. C. Colby, President; A. W. Pickenlug, Bagenetary, a statistic constraints are held by the First Bociety of Spiritualists in Chicago, every Sunday, at Crouby's Opera House Hall, entrance on State atreet. Hours of meeting 193 A. M. and 13 F. M. Sprancorst and the constraint of the state of the state atreet. Hours of meeting 193 A. M. and 13 F. M. Sprancorst LD. LL. — Regular Mouse Hall, entrance on State atreet. Hours of meeting 193 A. M. and 13 F. M. Sprancorst LD. LL. — Texplane Mpiritualists im consting every Sunday foremoon at 16 o'clock. .Mr. Wm. II. Planck, Conduc tor; Mr. E. O. Planck, Guardian. Strancors, ILL. — The Children's Progressive Lyceum every Bunday foremoon at 16 o'clock. .Mr. Wilkin's New Hall. Harvey A. Jones, Conductor: Mrs. Horatio James, Guardian. The Free Conference meets at the same place on Studey states o'clock r session one hour: essays and spectrs limited to ten minutes each. Chauncey Eliwood, K.a., President of Noclety; Mrs. Barab D. P. Jones, Corresponding and Recording Bee'y. Rockroup, LLL. — The First Society of Spiritualists meet in frowirs Hall every Bunday evening at 1 o'clock. Lyceum meets at 10 A. M. Dr. E. C. Dunn, Conductor. YATES Cirror, ILL. — The First Society of Spiritualists and Friends of Progress meet for conference Sunday at 21 r. M. Richmorn, Ind. — The First Bociety of Spiritualists and Friends of Irogress meet for conference Sunday at 21 r. M. Richmorn, Ind. — The First Bociety of Spiritualists and Friends of Irogress meet for conference Sunday at 21 r. M. ADRIAS, MICR. — Regular Bunday meetings at 10 A. M. Children's Progressive Lyceum meets in the same hall at 2 r. M. ADRIAS, MICR. — Regular Bunday meetings at 10 K. A. Ma and 14 r. M., in City Hail, Main street. Children's Progressive Lyceum

Wilson.
MES. PIKE lockness before Spirituallatic and Acientific Associations on the following subjects: "Christ;" "The Boly (inos;" "Spirituallami," "Demonology;" "Prophecy;"
"Noon and Night of Time;" "The Kingdom of Heaven;"
"Progress and Perfection;" "Soli and Sense;" "Introversion, or Abnormal Inspiration;" "The Boven Spheres;" "The World and the Earth." Address, Mirs. Pike, St. Louis, Mo. Miss NETTE M. FRASE, transce speaker, Detroit, Mick. A. A. POSD, Impirational spraker, North West, Ohio, Dr. W. R. BIFLEY, Foxboro', Mass.
A. C. ROMINSON, III Fuliou street, Brooklyn, N. T. Dr. P. B. RANDOLFR. lecture, care box 3302, Hoston, Mass.
J. T. ROTSE, normal speaker, box 281, Heaver Darm, Wis.
MRS. JEWINS S. KUDD, 412 High attreet, Providence, R. J. WW HOSE, M. D., Inspirational speaker, Replanded, O. J. H. RANDALL, Appleton, Wis.
MRE. SHANE AK, Dispirational speaker, Kalamazoo, Mich. Actorem K. Himmork, Wisodotock, Vi. Dr. H. Stower, Will construction, Mass., Address, 50, Fleasant street, Boston, Mass., Mars., Address, Kondisock, Vi. Dr. H. Stower, Will Charles, Songaro, Mich., Address, 56 Pleasant street, Boston, Mass., Mass., Mars., Jawawa, Boston, Kans, Stower, Mass., Mars., Mars., Stawa, Barter, Boston, Mass., Mars., Address, 56 Pleasant street, Boston, Mass. ADRIAN, MICH.-Regular Sunday meatings at 10% A. M. and 74 F. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M.

LOUISVILLE, KY. -- Spiritualists hold meetingsevery Sunday at 11 a. x. and 74 F. x. in Temperance Hall, Market street, between (th and 5th.

GROBARTOWN, COLORADO.-The Spiritualists meet three evenings each week at the residence of H. Toft. Mirs. Toft, clairvoyant speaking modium.

LIST OF LECTUREBS. PUBLISHED GRATUITOUELT SVERT WEEK.

[To be useful, this list should be reliable. It therefore be-hooves Societies and Lecturers to prompily notify us of ap-pointme-is, or changes of appointments, whenever they ccur. Should any name appoar in this list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for *Lecturers only*.]

 MIRS, L. A. F. SWAIN, inspirational speaker, Union Lakes, Rice Co., Minn.
 MIRS, H. T. STRARKS will lecture in Newark. N. J., till fur-ther notice. Fermanent address, Vinciand, N. J.
 Dz. E. SPRAGUE, inspirational speaker, Relicincetady, N. Y.
 MRS, PANNER DAVIS SMITH, Millord, Mass.
 J. W. SEAVER, inspirational speaker, Ryron, N. Y., will an-swer calls to fecture or attend functional speaker, Siurgia, Mich.
 MRS, E. W. SIDNEY, trance speaker, Fluchburg, Mich.
 MRS, E. W. SIDNEY, trance speaker, Fluchburg, Mich.
 J. W. SOWENEN, Birldgewater, Vt.
 J. H. W. TOOHENT, 62 Cambridge street, lieston.
 Mass., P. O. Dox 392.
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 MIRS, MIRAH M. THOMEND, inspiritonal speaker, 35 Each street, Clavelaid d. Intended for Lecturers only.] J. MADISON ALLYN, Principal "Blue-Anchor Industrial Institute," Blue Anchor, N.J., lectures Bundays at the in sittuie and at places within easy reach. C. FANIX ALLYN will speak in Ceutral Hall, Charles-town, Mass., during March; in East Hoston the Bunday af-ternoons of April, and in Mercantile Hall, Boston, the Bun day evenings of April; in Masonic Hall, New York, during May; in Billford, N. H., during Jane; in Stafford Spring; Conn., during July. Address as above, or 6 Gloucester place, Boston, Mass.

Cannden, C. M. Olifo, Junitaria Juriatri Moriet. Address, 504, 50, Cannot, F. O., Mich.
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 A DUR L. KALLOV, Inspirational speaker, Mankato, Minn.
 J. H. BICKFORD, Inspirational speaker, Mankato, Minn.
 J. H. BICKFORD, Inspirational speaker, Michmond, Iowa, REW. DB. BANKARD, Lansing, Mich.
 WAREN CHASE, 644 Broadway, New York.
 MES. ATQUETA A. CORRIEN will answer calls to speak in New England. Address, box 518. Lowell, Mass.
 A LEERT E. CARFAFTER will answer calls to lecture and establish Lyccume. Is engared for the present by the Massa-chusetts Bpiritualist Association. Those desiring the services of the Agent about descind their calls early. Address, Care Of Sunner of Light, Boston, Mass.
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 MES. HETTE CLAEE, trance speaker, East Harwich, Mass.
 MES. HETTE C. COURTENENT, Inspirational speaker, would like to make, correr of Broadway and Windsor street, Sambridgenort, Mass.
 DEAS (COURTENENT, Inspirational speaker, would like to Washington street, Boston, Mass.
 D. H. CURRER, correr of Broadway and Windsor street, Cambridgeport, Mass.
 J. C. CUMES, M. D., will answer calls to lecture. Address 140 Courts in the construction of the Agent should be and the set of the Agent street in the state.

calls to lecture. Adarcs, blurgs, and under the second drawer 35. MARS. N. L. CHAFFELL, II Routh street, Boston, Mass. MRB. LAURA CUPFY, Nan Francisco. Cal. J. B. CAMPBELL, M. D., Cincinnati, O., will lecture and take subscriptions for the liammer of Light. MRB. MANISTTAF, CROSS, trance speaker, will answer calls to lecture. Address, liampstead, N. H., care of N. P. Cross. IRA II. CUERTS, Hartford, Conn. THOMAS C. CONSTATURE, lecturer, Lowell. Mass. MRS. D. CHADWICK, trance speaker, Vincland, M. J., box 272. THOS. CONF. Berlin Heights, O., lecturer to organization. JUDOX A. G. W. CARTER, Chonnati, O., and C. C. CONSTATURE, lecturer to organization.

Doston, Mass.
Mika. M. MACONBER WOOD will speak in Leominster, Mass. M. MACONBER WOOD will speak in Leominster, Mass., March 1; in Flichburg, March 5. Address, II Dewey street, Worcester, Mass.
F. L. H. WILLIS, M. D., 29 West Feurth street, New York. MBS, S. E. WABKER will lecture in Rock Island, Ill., during March. Will answer calls to lecture week evenings in the vicinity of that place. Permanent address, bux 329, Daven-port, Iowa.
M. S. J. WILLIS, 3 Tremont Row, Room 15, Bloston, Mass.
F. L. WAPSWORTH'S address, Bloem 11, Fellerton Block, 52 Dearborn street, Chicago, Ill.
HERNY, C. WRICHT will speak in St. Louis, Mo., during April. Permanent address, care Hela Marsh, Hosten, bass.
MBS, E. M. Woltcott will make engagements for the ensu-ing spring and summer months. Address, Hat by, Vt.
MBS, E. M. Woltcott will make on pagements for the ensu-ing spring and summer months. Address, Hat by, Vt.
MIS, MART J. WILCOX50 will speak in Washington, D. C., during March. Address as above, or Hammoottan, N. J. Mits. HATTIE E. WILSON (colored), Isance speaker, will lec-ture in East Bridgewater, Mass. Misrch 1; in Kondoli, A. Ard farts, 70 Tremont street, Bosten, March, 1 in Kondoli, A. Ard farts, 70 Tremonts are of Wm. Maxen, ulti further holice.
ELIJAN WOODWORTH can be addressed at West Liberty, Mus-catine Co., Iowa, enre of Wm. Maxen, Ulti further holice.
ELIJAN WOODWORTH can be addressed at West Liberty, Mus-catine Co., Hurptick, Bechrester, N. Y., Irance speaker. DR. R. G. WELLS, Bochester, N. Y., Irance speaker. DR. R. G. WILLS, Rochester, N. Y., Irance speaker. DR. R. G. WILLS, Bochester, N. Y., Irance speaker. DR. R. G. WILLS, Bochester, N. Y., Irance speaker. DR. R. G. WILLS, Bochester, N. Y., Irance speaker. DR. M. B. WINFLOCK, Journal speaker, will lecture In Rt. Louis, Mo., during March. Permanent address, Janesville, Wis.
A. M. WREELOCK, Toledo, O.
Bey Vis, Wy KMACCK, hairfational speaker, S

Rt. Louis, Mo., during March. Permanent address, Jancavane, Wis.
A. A. WREELOCK, Toledo, O.
REY, DR. WBERLOCK, inspirational speaker, State Center, Is.
WAREN WOOLSON, irance speaker, Hastings, N. Y.
Mins L. T. WHITTIER, organizer of Progressive Lycenns, can be addressed at 492 bycsmore, court of Fourit street.
Mins, A. WILLIS, Lawrence, Mass., F. O. box 473.
Mins, MART E. WHITE, inspirational speaker, will lecture in Manchester, N. H. March 1 and 8-addressed 40 Herrimack street; permanent address, 162 Elm street, Newark, N. J.
A. C. WOORNETF, Battle Creck, Mich.
S. H. WORMAR, Conductor of the Busfialo Lycenm, will secent to the inter in the transmitted hold to the straight of the constitution of the factor of the factor of the factor of child of the street of the factor of the f

and April 5; in Cambridgeport, Bir II, Spiem, March 1 and April 5; in Cambridgeport, Mass., April 2, 19 and 26. Ad dress, Northboro', Mass. Min. & Mus. W. J. Youxo will answer cells to lecture in the vicinity of likelr home, Bolse City, Idaho Territory. Mrs. FANNE T. YOUNG, Hampshire, Ill., care Capt. W. A. Whiting.

MIR NALAM M. THOMSON, Inspirational speaker, 26 Dank street, Clavelai d, O Mis, NALAM M. THOMSON, Inspirational speaker, Isporte, Ind. Dr. J. VOLLAND, Ann Arbor, Mich. N. FRANK WHITE Will lecture in Masonic Hall. New York, during March; in Willimanite, Conn., during June. Applica-tions for week-evenings promptly responded to. Address as above. E. V. Wilson's address will be Hamibal, Mo., for the mrath of March. Persons wishing lectures under the direction of the State Organization will address care N. O. Archer, Esq., Hage Co., Ill. Nay; in Millord, N. H., during Jone; in Riefford Spring, in Conn., during Juty. Address as above, or 6 Gioucester place, Boston, Mass.
J. G. ALLER, Chicopee, Mass.
MES. N. K. ANDENSS, trance speaker, Delton, Wis.
MES. N. K. ANDENSS, trance speaker, Delton, Wis.
MES. M. K. ANDENSS, trance speaker, Jeil River, Mass., box 36.
DE. J. T. AMOS will answer calls to lecture upon Physiology and Splritualism. Address, box 2001, Rochester, N. Y. Rev. 4. O. HARESTR, Sycamore, Ill.
MRS. BALAH A. BURNES will speak in Philadelphia during March; in New York during April and June: In Nishford, Conn., during Marce further engagements for the tall. Address, 67 Spring street, Fast Cambridge, Muss.
MES. A. P. BERNES Will street Cambridge, Muss.
MES. A. P. BERNES WILL Street Cambridge, Muss.
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 Mins, A. WILHELW, M. D., inspirational speaker, can be ad- drange Aduring March cane isomer of Light office, Boston; during April at Washington, D. C., hox 607; doring May, No. 3422 Lancaster avenue, West Filiadelphia, Fa. E. N. WILELER, inspirational speaker, will answer calls in New England for a time. Address, care of Banner of Light, Boston, Mass. Mus. M. MACOMENE WOOD will speak in Lrominster, Mass, March 1; in Filchburg, March 5. Address, 11 Dewey street. Worcester, Mass.

Hardwick, Vt., has returned home for a little rest. Both Mr. Paine and Horatio Eddy are genuine mediums. The manifestations of spirit power through them, are as remarkable as convincing to skentics.

The St. Louis papers, reporting, speak in high terms of E. V. Wilson's recent lectures and of the tests he cave of snirit presence.

Miss Amanda T. Jones, the eminent noetess. writing us of A. J. Davis and the "Arabula," says he reminds her of the "crown-flower in the choicest of God's gardens."

Mrs. M. A. McCord, 933 Brooklyn street, St. Louis, is the inspiring power of a noble movement for the gratuitous distribution of papers, pamphlets, and all literature relating to Spiritualism and progress. With others, she spends two days each week in this evangelizing work. Friends from a distance can aid in this enterprise by sending them papers, periodicals and books. Such efforts to spread the light are truly commendable.

Dr. E. C. Dunn recently replied to the Rev. Mr. Baum's lecture in Rockford, Ill., against Spiritualism, to a delighted and densely crowded audience. Brother Dunn, ever able and shrewd, wields a sharp-edged sword in the defence of truth.

Rev. G. Collins, writing to the "Ambassador" of New York, gives a most hideous picture of the Indians on the Plains. A little knowledge of the Indians' character, like "a fittle learning, is a dangerous thing." Deeper draughts of knowledge relative to the genins and customs of these Aborigines, will doubtless clarify this clergyman's perceptions and, we trust, widen his obsrities.

J. H. White, Port Huron, Mich., writes: "Our beautiful religion, Spiritualism, seems to be growing toward system, order and usefulness. It must soon be felt as a mighty power in the land, demanding the respect of all thinkers. We have procured a ball for the coming year, and expect to support lectures regularly. The work goes on; let God be praised "!

D. A. Eddy has a pithy article in a recent Cleveland Herald, entitled " Spiritualism-what is it?" It is keen, and the points are well put, and the influence must be exceedingly favorable to the broad and growing principles of Spiritualism. The following is a specimen; ,,,

"Spiritualism, in awaeping over the land, embraces all classes, and draws alike from churches as well as those outside, and, of course, there is the usual percentage of crudities and undeveloped ignorant types of humanity, but that insanity, lewdness, free love and other debasing 'isma' are any more prominent features in the ranks of are any more prominent features in the ranks of Spiritualism than are to be found in the so-called Obtisfiad chdreides, 'I deby,' and that anyeal to your own files for years past to sustain me in this assertion. Then why this continual effort to throw odium upon a great and mighty truth that is striv-ing to be understood, shd must sooner or later be acknowledged and received? Is it right, is it gen-erous or becoming the dignity and good sense of above which catter for and least the public septi-ment?' A the first of the float the fublic septi-

A writer, in the Boston Congregationslist severely witicises the pictures in our illustrated Bibles - such as Adam and Eye waadering naked to exclusive expectites Based I and Market Really Could be

and a second second

these of Swedenborg, or Newton, or Kepler. It acknowledges no revelation transcending Nature, no criterion of truth superior to reason, no salva-tion except through the expansive growth of the spirit.

it condemns not. Its charity is universal. The fountains of inspiration are not closed. We have a living revelation with us. Not to the past only, but to the present, are we to look for light from the world of anirit.

Spiritualism binds no one to its belief, for it teaches belief comes from conviction of knowl-odge, and hence cannot be forced. It trusts to the natural growth of the people for its reception. So far in its wonderful career, from a tiny rap in an obscure cottage, to its present status of millions of believers, it has been leaderless. Every one who has attempted to guide it has been cast down. Yet it rushes on, for beneath all manifestations and phenomena rests the unseen but potent power of the angel world. It is intensely democratic. Though much depends on the slow growth of the masses, effort in the right direction can accelerate that growth. We have stood alone until we have strongly felt the need of associative effort. Alone, we can accomplish little; aggre-gated, everything is possible. By this association we lose noue of our individuality; we rather gain

the united strength of all members. The Old is banded in one serviced phalanx againat us, and only through free, untratorneled eddstion, can is a prosper, against its apposition. Against its darkness we must bring the light."

Bev. T. J. Carney Versus Theodore Parker.

This straight-laced Universalist clergyman of the West is writing communications for the New Covenant, to show that Theodore Parker was an out and out " Infidel."

"In matters of faith," says he, "Mr. Parker's works teach the rankest infidelity, and no amount of whitewashing can possibly cover up the rotten-ness of his doctrines. Mark these words: 'Every book of the Old Testament bears distinct marks of its human origin, some of human folly and sin; all of human weakness and imperfection. These words are proof positive of Mr. Parker's infideli-

Who is T. J. Carney, it is asked? The birds And larger insects propounded. A similar inquiry in Æsop's time: "Where is the fly that so rudely lit upon the elephant's proboscis?" None knewand then 't was only a fly! But all knew of the elephant that, moving with majestic tread, left his foot-prints in the soil.

Quoting largely from Parker's works, his afti-

Claswill do good. Thus the "wrath of man is cleswill do good. Thus the "wrath of man is rev made to praise the Lord." Jeuss was more of an infidel in the eyes of the Pharisees and Luther in the eyes of the possible, than Theodors Parker in the eetimation of Universalists—a sect, by the way, themselves ponsidered Infidel by all the Evenogelical Chris-tians of the world. Substance of the sector of the sec

and friends.
Birret, supported by the voluntary contributions of memoers and friends.
BigougLTN, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room rear DeKalb avenue, every Sunday, at 3 and 74 P. M. Children's Progressive Lyceum meets at 104 A. M. J. A. Bartlett, Conductor; Mrs. B. A. Bradford, (luardian of Groups, Conductor; Mrs. B. A. Bradford, (luardian of Groups, Sunday, at 3 and 74 P. M. Children's Progressive Lyceum meets at 104 A. M. J. A. Bartlett, Conductor; Mrs. B. A. Bradford, (luardian of Groups, Sunday, at 7 m. Children's Progressive Lyceum meets at 104 A. M. J. A. Bartlett, Conductor; Mrs. B. A. Bradford, (luardian of Groups, Section, Sector, Sunday, at 7 m. Continental Hall, Corner Poorth And South Ninth streets, Williamsburg, Also, Sunday and Friday evenings, at 74 o'clock, in Continental Hall, corner Poorth and South Ninth streets, Williamsburg, Also, Sunday and Hall, Pranklin street, oppoilte Post-office, Green Point. Contribution 10 cents.

Oswao, N. Y.-The Spiritualists hold meetings every Sun-day at 28 and 74 F. M. in Lyceum Hall, West Becond, near Bridge street. The Children's Prograssive Lyceum meets at 124 F. M. J. L. Pool, Conductor: Mrs. S. Dobititie, Guardian, MORBIBARIA, N. Y.-First Society of Progressive Spiritual-ists-Assembly Rooms, corner Washington avenue and Fifth street. Services at 34 p. M.

street. Services at JA P. M. BUFFALO, N. Y. - Meetings are held in Lyceum Hall, cor-ner of Court and Pearl streets, every Sunday at 103 A. M. and 73 P. M. Children's Lyceum meets at 23 F. M. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

TROT, N. Y. -- Progressive Apiritualists hold meetings in Har mony Hall, comer of Thini and River streets, at 10% A. M. and 7% r. M. Children's Lyceum at 2% r. M. Moaros J. Keith, Con-ductor; Mrs. Louisa Keith, Guardian.

ductor; Mrs. Louiss Kelth, Guardian. Bochestaz, N. Y.-Rellatious Society of Progressive Spirit-ualists meet in Schizer's Hall Sunday and Thursday eveninga of each work. Unifier a Progressive Lycoum at 24 p. M. Sundays. Mrs. E. L. Watton, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Society.

Guardian; C. W. Hebard, President Society, JRRSET CITT, N J.-Spiritual meetings are holden at the Church of the Holy Apirit, 244 York street. Lecture in the morning at 109 A. M., upon Natural Belence and Philosophy as basic to a grudine Theology, with aclentific experiments and illustrations with philosophical apparatus. Lyccum in the aftermoon. Lectur in the evening, at 74 o'clock, by volunteer appeakers, upon the Science of Spiritual Philosophy. NEWARE, N. J.-Spiritualists and Friends of Progress hold meetings in Music lital, No. 4 Bank street, at 24 and 74 pr. M. The attornoon is devoted wholly to the Children's Progressive Lyceum. O. T. Lecach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

Guardian of Groups. Guardian of Groups. VizzLAND, N.J.-Priends of Progress meetingsare held in Plum-street Hall every Hunday at 10% A. M., and evening. President, C. B. Campbell: Vice Presidents, Birs, Sarah Coonicy and Birs. O. F. Stevens: Corresponding Sceretary and Treasurer, S. G. Hylvester; Ecording Sceretary, H. H. Ladd. Children's Progressive Lyceum at 12% F. M. Hones Affen, Conductor; Mrs. Portia Gage, Guardian, Birs, Julia Brigham and Mrs. Tanner Aslatant Guardians. HAMONTON, N. J.-Meetings held every Sunday at 10% A. M. at the Spiritaniat Hall of Bhird street, J. B. Holt, President; Mrs. Conductor; Miss Lizzte Bandail, Guardian of Groups.

ar of C. Relief, Countrief & Also Little Randall, Guardian of Groups. Battimers' hold meetings on Sendays, at Saratoga Hail southeast corner Caivert and Baratoga streets, at the usual hours of worship. Mrs. F. O. Hygerspeakstill furthernotice. PHILADRIFHIA, PL--Meetingsars held in the new hall in Phonix street every Sunday afternoon at 3 o'clock. Chil-dren's Frogressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rehn, Conductor. The meetings formerly held at Hansom-street Hail, are now held at Washington Lisil, corner of 6th and Spring Garden streets, very Runday. The morping lecture is preaced by the Children's Lyceum meeting, which is held at 10 o'clock. the lecture commencing at 11g A.M. Evening lecture at 75.

the lecture commencing at 113 A.M. Evening lecture at 73. CORRT, PA.-The Ohildren's Progressive Lyreum mosts in the Mosterny of Music every Bunday at 10 A. M. Charles Holt, Conductor; Miss Helen Martin, Guardian of Groups. Lecture compences at 11 A.M. Arg. 74 A. 27. WASHINGTON, D.C.-Meetings are held and addresses de-livered in Harmonial Hall, Woodward's Block, 318 Pennayl vania avoue, belween Tenth and Elaventh streets, every Sunday, at 11 A.M. and 717. M. Fragtward's Diok, 318 Dennayl Wardian. Speakers enraged :-Mira. M.J. Wilcoxson during Marchi, Mr. Alcinda Wilbelm during April. Conference, John Mayhew, President. CLAYNEAND, O.-Boidtualista meet in Temperance Hall av

John Maynew, Freident, CLUWLAND, O. - Apiditalisis. most in Temperance Hall ev-ery Hunday, at 164 ... M. and 75 br. M. Children's Progressive Lyceem regular Sunday session as 1 o'clock P. M. Gerge Ross, Conductory Miss Clana Cartis, Quardian.

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A Journal of Romance, Literature and General Intelligence : also an Exponent of the Spiritual Philosophy of the Ninetcenth Century.

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