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For the Banner of Light. "BELLA AND JOHNNIE." BY ISABEL N. JOICE.

Hand in hand, away they wandered From the city's crowded streets; Seeking for the wild-wood flowers, In those shady, cool retreats, Where the sunbeams fall so lightly, Glancing through o'er-arching boughs, And the brook, meand'ring softly, In the noontide seems to drowse

There they wandered in the "June-time," But they never more returned-All in vain I waited, listened, All in vain I sadly yearned For their voices in the doorway-For their footsteps on the stairs; Till the days to months have lengthened And the months have passed to years.

Have you seen them in the woodland? Have you met them on their way, As they wandered from the city, On that early summer day? Scarce had bloomed the sweet wild-roses, In those dewy woodland bowers, And the fresh young oak-leaves glistened, Radiant still with spring-time showers.

Saw ye not the little maiden, Tossing back her sunny hair, With a smile that sent the dimples Rippling o'er her face so fair? Heard ye not her joyous laughter, Waking silv'ry echoes round? While her fairy feet went dancing Gay and lightsome o'er the ground;

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16 iy, ar. eri With the blue eyed boy beside her, Caroling some merry lay-Flitting gaily hither, thither, With the early flowers at play. And with voices sweetly chiming-Full of wond'rous harmony, Chanting some sweet childish anthem In the pauses of their glee.

Or, when weary of their rambles, Seated on the leaf-strewn ground, In a strange, prophetic hour Building there a mossy mound; And with arms each other circling, Whispering of the Summer-Land-Of their angel sister, "Lillie," Passed beyond the pearly strand.

Soon their violet eyes grew dreamy. With a sad, mysterious light-Then an angel came and veiled them Lovingly from earthly sight-Softly faded out the sunlight, And the summer eve was dim When the spirit-band soared heavenward. Chanting a triumphant hymn.

Night with solemn shade closed gently Round the dim, enchanted wood,

Original Essays. ANCIENT MYSTERIES AND RELIGIOUS INSTITUTIONS.

BY LEON HYNEMAN.

It would be interesting, if not profitable, the investigation which had the precedence in the order of events, the institution of the ancient mysteries or a system of faith and religious rites, because if it could be ascertained which was antecedent in time, it would give a clue to the origin of the other, if indeed they were not originally one and the same.

It is a singular fact that every people from remotest time had their secret associations, the moral teachings of which corresponded to the ethics of their particular religion. It' is well known that the Hindoos, Chinese, Egyptians, Persians, and all of the ancient nations, were governed by the priests, who dispensed their religion and their mysteries to those who were accepted as neophytes, and the particular Bible of each contained the precepts of moral conduct of both systems. There can be no doubt that the two institutions were intimately connected, having their origin on the one hand in fear excited by crafty cunning, and on the other in curiosity, a laudable desire to attain knowledge.

Whether one was an outgrowth of the other, or not, it is certain that the two institutions have come down contemporaneously through the ages to the present time, each bearing the same relation to the other through all the advances of progressive intelligence. It is true that in the investigation of the past we are met with difficuities which render it almost impossible to form a correct judgment. Every sincere and earnest investigator meets at almost every page of past history with so many proofs of inconsistency and bias in favor of the particular views and opinions of the writers, that it is difficult for him to discriminate and come to conclusions satisfactory to his own mind. In illustration of this, and pertinent to the subject, there is scarcely a writer, lay or clerical, who has not in writing of the ancients considered them as Heathens, Idolaters, and their religions as compounds of fables and falsities, and their worship as the grossest superstitions. Again, the Romans always misrepresented and wrote disparagingly of the peoples whom they conquered. They represent the Druids as fine-worshipers, and as sacrificing human beings, for which they bring no proof, and which is inconsistent of a people who taught the highest morality, and whose lives were devoted to elevating and benefiting humanity. The Druids were highly inspirational, a peace-loving people, and cultivated the unfolding of their spiritual natures.

Notwithstanding the unfairness of history in regard to the institutions and peoples of the anlents, and notwithstanding the cry of Heathens

navian and Druidical rites, confined to the Gothic | of any kind in the world ever was founded upon | read him, but I mention his name upon strength of and Celtic tribes. In all these various mysteries such noble, comprehensive and just principles for we find a singular unity of design, clearly indicat- man's improvement, elevation and perfection in ing a common origin and a purity of doctrine as evi- the earth-life, and fitting him for companionship dently proving that this common origin was not with the good and true in the land of light. But to be sought for in the popular theology of the the Freemasonry of to-day, as taught and under-Pagan world." "The mysteries arose from a stool, imperfectly represents the ancient order. purer source than that which gave birth to the religion of the vulgar. That purer source was the not in their spiritual significance, whilst the ex-common eriginal of them and Freemanony." oteric are universally accepted according to the "They both (the mysteries and speculative Free" letter, and the principles which they illustrate are interesting and second and second and the second are universally accepted according to the letter, and the principles which they illustrate are interesting and second are universally accepted according to the letter, and the principles which they illustrate are interesting accepted according to the letter. masonry) emanated from one common source." almost entirely ignored. 'Since the year 1736 in-Freemasonry was in its origin closely connected novations have been multiplied, degrees have with the ancient mysteries."

The Rev. Dr. Oliver, of England, a clergyman with the most doubtful propriety terms Freema-sonry than any other writer, says: "Masonry existed before time was, and shall exist when time shall be no more." " Masonry was known and practiced under the name of LUX, or its equivalent in all languages used since the crea-"Ancient Masonic traditions say, and I think justly, that our science existed before the creation of this globe, and was diffused amidst the numerous systems with which the grand empyrean of universal space is furnished." "Speculative Masonry is nothing else but a system of ethics founded on the belief of a God, the creator, preserver and redcemer." "The principles of speculative Masonry which had been communicated to Adam in Paradise, were never forsaken even after having tasted the forbidden tree; and as his progeny increased he communicated to them the divine precepts and injunctions which were enfolded in that pure and sublime science." The great and prominent truth to be illustrated in these views of ancient Masonry is that religion, or the genuine worship of God, was the chief object of Masonic practice in the primitive ages of the world." "The mysteries were introduced into India by Brahma, into China and Japan by Buddha, into Egypt by Thoth, into Persia by Zeradushi, into Greece by Melampus or Cadmus, into Buotia by Prometheus, into Crete by Minos, into Samathrace by Eumolpus, or Dardanus, into Messene by Caucon, into Thebes by Methapus, into Athens by Erectheus, into Etruria by Philostratus, into the city of Arene by Lycus, into Thrace by Orpheus, into Italy by the Pelasgi, into Cyprus by Cluyras, into Gaul and Britain by Gomes or his immediate descendants, into Scandinavia by Sigge or Odin; Into, Muxico, by Vitzliputzli, and into Peru by Manco Capac and his wife. Hence it will follow by a clear induction that all the mysteries throughout the world were the same in substance, being derived from one source and celebrated in honor of the same deities, though acknowledged under different apellations."

aracter, but as the ol appears to be to make a great display of learning. and as the inferences drawn are not consistent with truth nor with the facts of history, but are made in order to make them harmonize with theories of their own, the above must suffice. The unbiased and intelligent investigator will not be led astray by the popularity or learning of theologians who disclaim against their particular religion having any relation to a preceding one, nor to those who rank high in the Masonic Order who attempt to show that the ancient mysteries were a "sourious order of Masoury." Neither will he, if he exercises a free judgment, be misled by the theological assumption that the ancient religions, which were taught by symbols expressive of their interior menning, were the absurd and inconsistent beliefs of perverted and wicked peoples. Nor will he believe the extravagant fancies of those far fetched interpretations and assumptions that Masonry existed "before" or was coeval with the creation," and that all the springing to meet. events recorded of Adam and Eve were typical of a redeemer, the sacrifice, innate depravity, atonement, &c., &c. There is not in the history of the world a greater mystery than that in this age of enlightenment should be entertained in those creeds upon which Christianity is founded, as per example, "in Adam's fall men sinned all," that because Adam was tempted to eat an apple, for this great offence he and all mankind throughout the eternal ages must be punished, as decreed by an infinitely wise and just God, whose chief attribute is love; that mankind having been under the ban of the creator some four thousand years, a man was born whom some believe to be God and others the Son of God, who was to suffer death and be a sacrifice for the sins of the world, and after a sojourn in the flesh about thirty-three years was condemned to death, and according to the Roman laws was crucified; that his death was an explation for the sins of mankind, and that all who believe in him as being the Saviour will enjoy a happy immortality in the presence of God. The simple and brief statement of the plan of salvation projected by an all wise and loving God is so supremely, ridiculously absurd, that there is not and cannot be anything comparable to it among all the foolish and silly things ever done by man. And to assert that Freemasonry was instituted by God for the purpose of typifying ceremonially the fall of man, the birth of a redeemer, the redemption, resurrection, &c., &c., is a perversion of truth that has no parallel in the world's history, and yet intelligent Freemasons accent, belleve and teach such dogmas as illustrative of the principles of the institution. Freemasonry is established upon the principle of a Universal Brotherhood. It recognizes that man is a dependent being, and is so constituted that he needs the friendship, sympathles and asa divine idea. We have reference, of course, to

cumulated, religious dogmas have been internolated, the true interpretation of its symbolisms of high standing in the church and in the Masonle perverted, its ancient teachings corrupted, until Order, a man of most extensive reading and great only a semblance now remains of the most beauresearch, who has written more upon what he tiful system and most beneficent ever constructed by man, a system which satisfied the divine nature of the accepted neophyte, and brought him, by originated with God; like that Eternal Being, it living in accordance with its benign precepts, into close communion with the divine architect of the universe and the angel-world.

THE SPIRITUAL WORLD AND SPIR-ITUAL THINGS. BY A. C. NICHOLS.

Ever since my acquaintance commenced with that particular class of facts underlying Spiritualism, so-called, I have, in spite of the general inferences drawn from them, been compelled to adopt a different class. I will try and set them forth with proper brevity and distinctness.

It will be necessary at first to define as nearly as possible what has been and is now the prevailing idea or ideas respecting the spiritual world or apiritual things.

In conversation in or outside the denominational churches of to-day, it is common to hear the thing or things spiritual spoken of as all those reflections or thoughts which do not bear upon matters temporal, temporal thoughts or things being all matters of worldly import, such as the accumulation of food, of fuel, of clothing, and so forth.

This, so far as it goes, seems healthful, and will, think, hear the strictest analysis. The next step in reflection upon the above definition of the spiritual in life, would result in scoing that every lepartment of mind, such as the affections, as distinguished from intellect and thence through the whole mind, has two estimates or planes of manifestation, to wit: the temporal, as pertaining to all that broad realm, the means of life, and the spiritual or ultimate. To be, brief, the phrenolo-gists say every organ of the mind is thus double, having a temporal and spiritual action.

To this extent has Christian culture marked an advance, or thus far in the right direction has Christian civilization come. But now, if we push for exhaustive definitions the best ecclesiastic We might fill volumes with quotations of the culture of the day, what will we find? Will it

second-hand, from those who seem to digest him. not Swedenborgians in the "New Church " sense. but his disciples among the world's men, or the Gentiles. I would refer the reader to the last (July) number of the North American Review, containing an article entitled "Swedenborg's Ontology." But to the proposition without further delay. It is that both spirit and nature be considered as elements entering, or in fact, jointly forming the human consciousness. Not that they ever part company anywhere, but to the human mind comes the necessity and is given the power to considereach for the analysis of life. Then, in some sense, these elements may be said to be the two equal halves of life, or consciousness; but in other respects it is assumed that the Nature element subserves-is even as the projected shadow of spirit. the spiritual being the goal, the object or aim as magisterial, while nature is as means or ministorial.

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A diagram may help to show the fact of Nature as element, and spirit as element, together forming life. Make a large letter A, with the cross line nearer the top than usual; write adown one har, "Spirit," and on the other bar, "Nature"; then above the cross line, MAN, or life, or human consciousness.

A numerical one may also be used. Suppose the reader with pencil put the figure 2 down on the right hand margin of a sheet of paper; also repeat same figure at left hand margin. Now to join them in the sense of addition, we find the product four, which, as product, may be set above and between the two figures, the figure four standing for human consciousness, owing its very beauty to the united twos.

The proposition continues, and states that either element, nature or spirit, taken by itself, amounts to nothing for human life, while it may be justly said on the spiritual side we know the All-Father, it still would not result for or as life, until we see and admit Nature the inherent All-Mother. The father giveth life, the mother existence; the mother being the letter, the father, spirit. To only know element Nature is to be but conscious, as the animals. To dwell but with the spiritual will bring to view-not persons, but principles. "Principalities and powers" characterize that realm. But, again, in all this we cannot know either element in its life realizing worth without the other. Nature is qualified by spirit, spirit pronounced by instrumental nature. This formula, f just, must and will place in our hands the key to life's every door. To suggest as best I can its force for life's analysis:

If, then, she central meaning of Nature be that it is relative of subserving, ministerial, then all matters or things or relations in life, which are as means, must fall to her side. Just here, regarding the term life, or human life, it must be seen to have two meanings, to wit: life, as society and its relations and varied activities, and, also, in a sense to mean the outcome of all these, or the ulof the writers not be something as follows-that the spiritual timate-the life of life, as we say the heart of hearts. Now, regarding the social relations in life as man, woman, husband, wife, brother, sister, parent, child, self, the neighbor, &c., are they not all posited on the nature side as helps or means to life-life consummate, life as ultimate on spirit? Is it that we shall simply be man or woman, as by sex considered, that we live? Is it that we shall be parents, as father or mother, that we live? Is it simply to pass into all these relations? Do not these relationships play distinctly, either as separate or in sum, the part of means to life, and not ends? Does even the human personality do else than introduce us to life-life consummate -which is nor can be distinguished as person or defined by sex, but is MAN-MAN which is manliness in manhood, womanliness in womanhood. is the beauty and innocence of childhood, and so on, for I can only suggest; but to complete the emphasis of, this analytic out or in look of life. I dare to distinctly state that the human person, with its self-consciousness, is so far from being the spirit and life as that it is mortal, as is always the means-mortal, that is, changing. That it may be distinctly understood what is here meant by self-consciousness. I simply mean that particular consciousness which will always. discompose when present with any high action or speech. It is one of our early lessons to put it off, as its presence marks the want or absence of power, that power which is every man's or woman's, not in the sense of a property personal, but inflows to us as its instrument.

Of the beautiful and good. Day came with her glorious sunlight Smiling on each heaven-turned face, Where the spirit, in departing, Left its last sweet ling'ring trace.

Thus the days and thus the nights came, Yet no tidings could be heard; But I waited and I listened For a footfall, or a word; Oh. in agony I waited Till my soul grew dark with fears, And the days that came, and vanished. Left an impress as of years.

Only seven the days had numbered. But the last sweet hope had fled. Oh, I knew my absent darlings Must be slumb'ring with the dead; For in dreams I saw their spirits Bending from the star-lit skies, With a look of angel pity Beaming in their loving eyes,

Soon the tidings came. Oh, Father! Why did not my crushed heart break, Ere from that deep trance of sorrow It should e'er to earth awake? Wake-to list again in anguish For those voices at the door, Voices sweet, that may not murmur " Mother," sweetly, evermore.

On the hill side, where the pine trees In the breeze their branches wave, Through them falls in playful chequers Shade and sunshine on a grave; There's a little grave beside it, Where sweet " Lillie's " form was laid-She who faded 'neath the home-roof, As the early roses fade.

But the wide grave-there, they tell me, "Resting sweetly "side by side, Are the two who "died " together, But whom death cannot dividel Alt, it is not there I seek them, Though their earth-forms there repose, For they come to me in visions, When my weary eyes I close.

Yes, they come with loving whispers, Bringing hope and joy to me, Banishing my bitter angulsh With their gentle ministry; I can feel their soft hands pressing Lightly on my aching brow, When, in weariness and sorrow, 'Neath the cares of earth I bow.

Oh! they come in light and beauty, Radiant in immortal life, And their fragrant breath floats round me, With the scent of roses rife-Come, where violets are blooming, Come where glitt'ring waters move, Singing softly, " Love these, mother, They our spirit-life will prove." Boston, Feb. 0, 1868.

Idolators and Pagans, the peoples of every age in the past were as true to their conceptions of right and justice as are those of the present time. Civilization, knowledge, the highest attainments of science and intelligence of the present, are all the progressive unfoldments of the earliest thoughts of the mind's activities. Every age is linked to its preceding in one continuous chain. The present is ever the future of the past. The beginning of a discovery in science, art, morals, religion, or in any expression of thought, has never yet been traced. The origin of every thought is lost in the inists of the distant past. The thought of to-day is a development of prior thoughts, a natural unfoldment of the mind's activities. There is no lapse in time, as there is no vacuum in space. The voice of the remotest past will ever be heard, and whether Heathen, Pagan or Idolater, if we compare their moral ethics with our advanced enlightenment, we will discover that their conceptions of a divine intelligence and man's responsibilities, the unfoldment of Nature and the uses of life, were germinal of the most progressive thoughts of the present day.

As every system of religion is an outgrowth of a preceding one based upon the primitive thought, so every secret institution is an outgrowth of a prior mystic association based upon the original idea. The moral systems of both religious and secret associations, the principles upon which they are based, have come down the stream of time without fundamental improvement, ever the same intrinsically, with the increase of light and knowledge, as in the undeveloped condition of the race. The Mahometan religion is founded upon the Hebrew and Christian, the Christian upon the Hebrew, the Hebrew upon the Egyptian, and thus we trace the religious systems as we trace the mystic associations all through written and monumental history, the fundamental principles of each being always and ever the same. And as the moral laws of every people embraced the fundamental principles of their particular mystic association, the neophyte at his entrance into the mysteries was obliged orally to acknowledge a belief in the established moral code, as, for instance, the Mahometan in the Koran, the Hebrew in the laws of Moses, and the Christian in the Old and New Testaments in their avowal of a belief in God.

In confirmation of the above, we introduce the following quotations from high authorities in the Church and the Masonic Institution, notwithstanding our aversion to using the "thoughts of other men" in corroboration of our own views: The Grand Secretary of the Grand Lodge of South Carolina, Dr. Albert G. Mackey, in speaking of the mysteries as having originated with the "Gymnosophists of India, from whom they passed through Egypt into Greece and Rome, and extended into the Northern part of Europe and Britain," adds: "The most important of these mysteries were those of Mythras, celebrated in Persia; of Osiris and Isis, celebrated in Egypt; of Eleusis, instituted in Greece; and the Scandi- | Freemasonry in its simple purity. No institution | reading of him, for I must confess I caunot, as yet,

world is another and entire world from this? that the only passage to it is through death, taken in its literal sense? that thus we enter it, inhabit it, and are spirits with and among that rast crowd, the dead of all time? that death being a laying off the body, therefore nature to that person is void? This idea or notion is not the product or outcome of the to day church. Ecclesiastic culture has not risen above it yet, excent only in mere sensibility or sentiment. It is probably older than history, entertaining alike all classes and races of men, the saint and sinner, the ignorant and educated, the wise and foolish, the enlightened nation, the savage tribe.

Is it not, then, the instinctive estimate, and therefore springing from mere personal concern or interest-the personal welfare as its root, the child idea? It so seems to me, and that nothing but prompt, full manhood can call it to accountthat manhood of the race the world is just now

Now, from what other notion of the spiritual world or realm than this came the inferred fact of spiritual communication over these mediumistic deliveries among Spiritualists or otherwheres, as observed in unwards of thirty differing manifests. and among the most civilized people a belief though of but one as class? None other than precisely this old and now prevailing idea would, I think, have said over these interesting facts. This is a message from our dead, and therefore a communication from the spirit or spiritual world."

> That these wonderful facts do manifest the presence of our dead as being as much with us as our visible neighbors-only to converse with them we have to use other means than those of voice and ear-may well be conceded, certainly, till otherwise proved; but that the unseen communicants are spirits, or their habitation the spiritual world, is by no means a necessary inference; rather it is very like rank absurdity,

> But now for the affirmation. That I be not misapprehended I will say that in setting forth the provailing ideas respecting the spiritual and its world, I would not for a moment be thought to assert that no one of the human family has had different ideas in this matter of spirit-definition. One can note faint indications (faint, I mean, as compared with the over-at-hand noise of the generally-accepted,) along the historic page of a different and healthlor idea, but again and again has it been submerged, as have most other divine or Christian ideas.

I use the term Christian not in any strict regard to what has been manifested under its name, but rather to make it servo as its real meaning tends in its now general use-a term which, as a banner, is borne over all thoughts or ideas which go toward enfranchising the race.

I will mention but one man who, more explicitly than any, has given us the key in this matter-who, it would seem, once for all, has deliversistance of his fellow man. It is a grand, exalted, | ed us from this sensuous or Pagan estimate, Emanuel Swedenborg. I do not state this from my own

A flute, by its construction, which is its organization, is fitted as an instrument of music; but can you point to it and say, "There is music"? No more than can a person be termed a snirit.

We may say by license poetical that such a nerson is a belligerent spirit such another is a dark or mean spirit, and so forth, on that line, and be in no danger of being misunderstood, for any one knows we intend representing the qual-ity of said person, as exhibited by the sum of his speech and acts.

speech and acts. But enough, lest the reader think I have lost sight of the declared object_of this article, as put at its opening. That different inference I am compelled to draw from these mediumistic de-liveries can be set forth in a few words, as likely the reader feels quite advised by all the foregone. Then why should I not regard these messages as definitely from human persons as they seem? Are they one whit less substantial in this show-ing of personality than our letters from our U. S. mail? Surely, unbelieving Thomas is met here.

mail? Surely, unbelieving Thomas is not here. Then the ball of these fast falling facts is but that

Then the bail of these fast failing facts is but that of Nature in extense, not nature alone, but as here it is with social converse-combined with spirit— or the spiritual. Therefore, no more are these facts specifically spiritual than specifically natu-ral. Both elements with these late found neigh-bors are confoined as with us, necessarily so. Then half this newly discovered continent, with its not altogether stranger inhabitants. Hall this extended field for the play of science, laden with its rich hurden of temporal informations, as also necessarily must come its spiritual alds. So ex-ceedingly rich is the prospect as to be well night blinding, yee, so laden has this world whole pros-pect always been to the open eyed. Lawenworth, Kan., Oct. 1, 1867.

BANNER OF LIGHT.

BY MRS. LOVE N. WILLIS, Address care of Dr. F. L. H. Willis, Post-office boz 39, Station D, New York City.

Children's Department.

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

(Original.) THE ROSE-TINTED DRESS. PART II.

As passed the first month of Mrs. Goodel's hopeful effort, so passed the second. Hester Prince had worn herself out in the care of her boy and in trying to do something to gain a support, and another dollar and a half went from the good widow's store to provide her some comforts. Old Mrs. Tuft did not gain very fast, and needed a little tea and sugar, some crackers and rice, and for these, and the paying of the milk for Ellen two dollars was necessary. There remained only a dollar and a half.

Mrs. Goodel took it in her hand, one evening, and looked at it with a pitying tenderness, as if it could speak to her and chide her for the wrong she had done. She turned it over and over in a hopeful way, half-dreaming that she might see the one change to a five ; but there only stared at her the same insignificant number. She thought of all she had done and tried to blame herself, and she got very angry for a moment while accusing herself of base wrong to the dear little one whose quiet breathing she could hear from the little room close by.

"The Festival is next week," she said to herself. " Margy told me that to-night, and I have told everybody that she was to go, and that she should appear as the attendant of morning, and wear a rose-tinted dress. Now there will be twenty promises broken, and a broken promise is as bad as a lie. What can I do? what can I do? To dis appoint that little one is as bad as going hungry a month. Oh Rachel Goodel, you are only a poor stick that fits no place. If I were very, very poor, then nobody would want me to do for them, and if I were very, very rich, then I could do for everybody and not wrong any one."

The good woman could sit in her easy chair no longer, and went to look upon her heart's darling, hoping to find some comfort in the quiet beauty of her sleeping form. She was indeed lovely. Her fair hair fell in curls on the white pillow, and her cheeks with their rose-tint made Mrs. Goodel think of the June roses that climbed by her window. She was smiling and moving her lips in her sleep. "Good child," said her mother, "she has never done anything wrong, not in all her life; how shall I tell her that she can't go to the Festival!"

She kneeled down beside the bed to take one of the warm hands in hers, and suddenly the loving eyes opened and rested on her.

" Oh mother, I 'm so glad that you are here, for I've had such a nice dream, and perhaps I should forget a part of it if you were not here, so that I could tell you at once. You know I dreamed that I went to the Festival. What are you crying for, mother?"

'Don't tell me about that; if you do I shan't have any courage to tell you what I ought." "What is it, mamma? I want to know."

"Why, you see, darling, I 'm afraid you can't go to the Festival, because-because I've broken my promise," said the widow.

"That's just what I dreamed you said, for you had given all the money to Hester Prince, and to Mrs. Tuft, and to the poor man; and just as you said that, some one came and showed me a picture. Oh, it was so pretty. It was the migels bringing in all the sick and poor and tired, and comforting them; and then a beautiful angel brought the other angels each a rosy dress. Oh, they were so pretty; and I thought, 'Oh, how I should like one. How I wish the angel would give me one.'

Then some one said to me, ' Your mother has a plenty of just such dresses." So I wanted to ask you if you had, but then I remembered every dress you had. There was your old brown silk, and that pretty white one trimmed with pink that you had before I was a baby, and the black ones you wear, and those are all. So I thought if my mother has them they are not in this house; and then I was just ready to cry, for thinking that I couldn't go to the Festival. And then I saw another picture; and there was Clara Dean who is to be morning, with her dress that looks just like light, it 's so snowy and shiny; and there was I in a white dress trimmed with pink, and it looked just like your dress, only the white was whiter. Was n't that a funny dream?" "Some angel has been whispering to you, it must be, and now I know just what to do. That dollar and a half will buy a plenty of white tarlaton, and I bought a bottle of dye of a poor old man that came along, and it will color all that pretty trimming on my dress to look just like new. I'll have it done to-morrow, and the dress shall be made next day. Oh, Margy, I'm so glad. Now go to sleep, darling." "But, mamma, I did n't tell you that just as I was going to sleep I kept thinking about the dress, and I knew you could n't get it, because I knew I carried some of the money to Hester Prince, and some to Mrs. Tuft, and I cried a little, and then I made up my mind that I was glad you sent it, and I thought of giving old Mrs. Tuft's Ellen my silver dollar to get her some shoes."

nice rugs woven by her own hand, and the tall secretary, to one of whose drawers she had now come.

She drew forth the dress that Margy had seen in her dream. It had been her great admiration, and was made soon after she was married, for the express purpose of being worn to the great Mrs. Turnbull's party. It had once been spotless white, but was now of a creamy yellow, and the pink trimming was rich in material, but like a faded June rose-leaf in color. As Mrs. Goodel remembered its loveliness in the days when she was a happy, merry, young woman, her eyes brightened, for she saw the faded color restored, and her darling fresh and beautiful in it as she longed to see her. She shook out its folds, smiled happily as it re-

vealed itself by the light of her candle, and carried it into the sitting-room. She was not long in removing the faded trimming, and took down from her cupboard the bottle of dye and calculated precisely the proportions necessary. This was a very trifling thing to do, but it was of greater moment to her than the election of the Governor, for in it her heart was learning a lesson of trust in Providence.

"Do right and leave the rest to God," she repeated to herself over and over again as she worked.

The next morning everything prospered, and the silk trimming did full credit to the dye, and appeared as lovely a pink as ever was seen. Mrs. Goodel went to the store for the tarlatan, fearing she should not keep the money beyond the close of the day. But the good shopkeeper's daughter had received some kindness from Margy, and insisted on sending her the dress. In the fullness of her gratitude Mrs. Goodel stopped on her way home and gave Hester a half dollar, and sent Margy with another to Mrs. Tuft, and with the remaining one she felt rich indeed.

So Margy went to the Festival, and her costume was lovely. No one looked more beautiful or felt more happy, and Mrs. Goodel's joy knew no bounds. As she looked at the beautiful tableaux in which her good child took part, it seemed like a glimpse of heaven, and-was it fancy?-the good woman saw the rose-tint on everything, and she said to herself:

"Those must be the garments woven for me in heaven. I bless the Lord and will never fear to do right."

[Original.]

THE LITTLE ONE'S CALL.

'T was a starry evening, clear and cold, The moon shone bright like burnished gold, And the earth, all silent, had sunk to rest With snow-drifts sleeping upon her breast.

The tall trees waved in the frosty air Their branches lately so brown and bare, But sheltered now from winter's frown By a snow white covering soft as down.

Afar o'er field and hill and dale, The moonlight shone with radiance pale, And the earth was seen in the misty light All dressed in garments of purest white.

In a little cottage 'neath a hill, In sight of the graveyard, lone and still, A child was sobbing at every breath For one who was sleeping the sleep of death.

' Lie still, my darling," the sister said, ' For you know that our dear mamma is dead; Be still and quiet, and do not weep, And sister will sing till you go to sleep."

'Oh mamma, mamma," was the plaintive cry. ' I did n't want dear mamma to die. What made them let her sleep so sound, And put her away in the cold, cold ground?

I wish I could go and call her home-And if she heard me I know she'd come.

I want her to sing me a pretty song: What makes her stay in the ground so long?" The sister's tears were falling fast,

But she sung the child to sleep at last And then by her side in the lonely bed She lay and pillowed her weary head.

The Vecture Boom.

Music Hall Meetings.

On Sunday afternoon, February 16th, Mrs. Alcinda Wilhelm closed her engagement at Music Hall, in this city, with a lecture on the mission of Spiritualism, as applied to the question of marringe. A large audience was in attendance. We give below some of the principal ideas advanced. give below some of the principal ideas advanced. She announced her subject to be: "The Minis-try of Spiritualism to the Physically, Mentally and Morally Diseased." Truth had no sex, and needed no apology. All reforms that had ever brought forth good to the race were the product of gradual development; there never was one which was the result of a mere accident—a sud-den outburst of activity. The healing ministry of Spiritualism came to all—the high and the lowly—because all needed it alike. In the palace of the millionaire as well as in the hut of poverty, disease reigned through-out the land. We found victims bound by chains of suffering everywhere; yast Lumbers going

out the land. We found victims bound by chains of suffering everywhere; vast numbers going down to the grave not in old age; men and wo-men struggling and praying through years for health and breath; none of us were perfectly well, but were held down by bodily conditions in the forming of which we had no voice. Our bod-les were rather prison-holds than habitations to the spirit. These derangements were showing themselves, and coming up from ante-natal cir-cumstances and in many cases we had been

themselves, and coming up from ante-natal cir-cumstances, and in many cases we had been "more sinned against than sinning." Thousands of spirits bound in the prison of the body, spent years in combating its evil propensities, but ow-ing to inherited appetites and passions continued to "resolve and re-resolve, but died the same." There were plenty of asylums in our land for the physically diseased, crippled and malformed; we had plenty of asylums for the morally dis-cased—those crowding churches whose spires

we had plenty of asylums for the morally dis-eased—those crowding churches whose spires reached toward heaven; but where could be found the resting-place for the mentally mis-shapen and misdirected, and the really morally diseased? The penitentiary and the jail were declared by man to be fit places for their abode. These misguided ones still held their place in the bely of humanity, generation after share in the body of humanity, generation after generation, in spite of the host of M. D.s on the one side and D. D.s on the other—one with their Latin named med-icaments and the other with the outward appli-cation of the atoning blood of the Nazarene—who profered their assistance to heal the sin-sick soul. Spiritualism came not only to bring us into closer communion with the Author of our being-to impress a knowledge of divine law-to remove to impress a knowledge of divine haw-to remove the terrors of the grave-but to deal with tangi-bie, physical, living facts, and while it pointed out the errors of our social and religious life, to un-fold also the remedy; it demonstrated that regeneration was not the result of any outward appli-

cation, but from an inner, re-creating power. There were those in the land who prowled the streets at inidight, ready to destroy human life for paltry gain; those bound by the chains of inherited appetites and desires; those down in the valley of bigotry, with great heaps of useless valley of bigotry, with great heaps of useless knowledge piled up around them-those whose knowledge piled up around them—those whose creeds repelled the little children instead of at-tracting them; those who would, if they could, bring back the Inquisition, the rack, the thumb-screw to torture their fellow-men. Such social existences needed reformation, and Spiritualism unveiled the fact that reformation must start with formation, and pointed out a true understanding of the institution of marine as solution of the of the institution of marriage as a solution of the difficulty.

Much censure had been visited upon Spiritual-Auch consure and been visited upon Spiritual-ism by its opponents, respecting this subject; peo-plo had declared that its teachings led its follow-ers to seek to annul the great and holy bond of matrimony, and sweep away the landmarks of the fathers. But this declaration was untrue. Spiritualism taught the pure, congenial marriage of sool with soul-that true union which was trui of soul with soul-that true union which was typified in all the domain of Nature, from the hydrogen and oxygen in water to the grandest develop-ments of her secret agencies. And our sons and our daughters ought to be better instructed as to what marriage was, and not be ushered into it in darkness to find out everything by their individ-nal experience. Those who had ignorantly entered the state of matrimony could tell the evils of this course.

Course. The marriage state, if properly understood, gave forth blessings to all, but there was yet to be dis-covered the science underlying this blessed insti-tution, which when abused expressed so much un-happiness. Woman had not been properly edu-cated; she had been made a doll, a flippant toy to while away the massing moment: but the time while away the passing moment; hut the time must come when her entire nature should be un-folded to the fulfilling of a higher destiny. On her health depended the health of the world. In-stead of hoping for help in the atoning blood of the Nazarene, we must look for it in pure condi-tions at the period of formation.

The true i was not to l any-not in affinity-hunting. Away with affin-ity-hunting! It was but the base pretext of those who, with small concentrativeness, roamed about through society being constantly impressed by this one and that, but finally unattached and un true to all! Why was there so much affinity dur-ing courtship? Because each strove then to please the other; and if people in married life would only endeavor still to please each other, an attachment would spring up between them that no power on earth could separate. There were those who were so weak as to ask the spirits to tell them if they had found their Waite and work or earth or and the spirits and weak affinity; and such questioners would always find spirits out of the form-who were no better than the mortal-ready to tell them they had not. If these people would only take half the pains to appreciate and prize the one they already pos-sessed they would not be troubled with looking abroad-they would find their affinity in the home-circle. The sunlight falling on earth brought forth the ragrance of the flower, and the efflucion the carcass, but did not put them there ! So the sun-light of Spiritualism, falling on each mentality as it was organized, revealed the secret powers and springs of action at work; it unveiled to view the mind steeped in avarice, but it did not put it (the margice) there ! it displayed the inherited possibure avarice) there ! it displayed the inherited passions and lusts of humanity in their terrible workings, but it did not put them there! Spiritualism, com-ing as a revealing spirit, had yet a power of emancipation that was to be felt all through the social world. How many women were tolling in the needle-market, through starvation and little remunera-tion; those of whom Anna Dickinson had said; "I do not would a that they go astray, but I do would how they live!" those who had held up before them the final choice-death or prostitu-tion; those whose beautiful spirits bound in prison, were forced into the paths of error, instead of holy communings with the unseen world ! Was and the unblamed man"? Were these poor ones always to be downtrodden? would women always draw her skirts aside from the touch of her fallen ister, and measure her own virtue by the amount of her scorn for the heart-weary one? The true of her scorn for the heart-weary one? The true idea of coming years was embodied in the words of the noble Jesus, when he said, "Go, and sin no more!" In the reformation to go on in this matter also, we must strike at the cause, not at the effects; we must base the future on pure founda-tions laid at the present hour. How many things there were which produced unhappiness in the marriage state, which if fully understood would be banished by general con-sent. The man, who with his whole idea bent on gaining wealth, penuriously denied to his partner the paltry sum she asked or submitted her sensi-tive nature to the keen scrutiny of inquisitiveness whenever she desired a portion of his earnings, (which, to a certain extent, were hers also) did not fully appreciate that he was making her feel no longer as a partner, but only as a gailing slave. And when driven to retaliation she arose in the night and abstracted from his pockets the amount abs remired abstracted from his pockets the amount she required, she committed a theft, but he was not wholly blameless. How soon would this state of things disappear, could such a man and wife-realize the truth that this same propensity forced on the mother would be entailed on their unborn on the mother would be entailed on their unborn offspring. Many had by these practices ignorantly brought their own "gray hairs in sorrow to the gravel" as they wept over the wayward path of their children. The man who dealt out the deadly poison, and the partner who aided him, or failed to exert her influence to prevent it, entailed the deaire upon their young; but if are could not consent to his idea, she was not so likely to hand down the desires to her offspring. On the subject of marriage and its relations

there had been much mock modesty and morbid delicacy expressed. Every effort was put forth to gain a knowledge of the best methods of improving farming stock, but such ideas as applied to the hu-mon stock, the grandest of all, were left to be shroud-ed in ignorance. Was it strange that the children of her who had marined but a forward found mantal her who had married, but afterward found mental powers and moral faculties developing in her, powers and moral inclutes developing in her, while her partner remained on a coarser. plane, should come up filled with a feeling that they were unappreciated—should go down to the grave in youth, enigmas to themselves and the world! Verily the saying was true that those who eat sour grapes would set their children's teeth on edge!

edgef How great would be the revolution in social life could those to whom the idea of maternity was repulsive, realize that the desire of child-murder would be inherited by the infant at its birth, and nourished as a part of its being, till it consum-mated the deed its parent strove unsuccessfully to accomplish—not in the mother's breast, but on another's—and reaped the fruit of it on the gal-lows. We might preach Christ, and him crucified, for eighteen hundred years longer, but it would be all in vain till the laws of maternity were fully un-derstood and obeyed. The time must come when there would be fewer children and better ones. there would be fewer children and better ones, not because of child-murder, but because woman

would have command of her own person. We might plead for justice for woman from the deepest springs of Nature; we might entreat it of her brother man, but he could not grant it if he her brother man, but he could not grant it in he would. All honor to the brave men who, defying popular clamor, had opened the college doors and led woman therein, that she might expand to ful-fill her higher destiny! but her hope of final jus-tice must be based on her own works; in her hands rested the hope of the world; in a certain sense she was a redeemer, for as the true principles con-cerning her become understood bigher and high cerning her became understood, higher and high-er should woman ascend, till humanity recognized its inner Christ resurrected in forms of health and grace and beauty.

Lecture by J. G. Fish.

On Sunday afternoon, February 23d, Mr. J. G. Fish addressed a full audience at Music Hall. His delivery was rapid and energetic, and his hearers followed the enunciation of his ideas with evident interest. Below will be found a brief synopsis of his remarks:

Spiritualism was a fact, and if men could only escape from the secret prejudice against it which early education had entailed on them, they would perceive its grand workings in the highest achieve-ments, the finest labors either of the author or the orator. There were those yet bound by theologic opinions, who in moments of exaltation composed poetry which could not have had its origin save in the domain of spirit, and yet who, in their daily lives, proclaimed Spiritualism and its teachings

to be sacrilegious humbugs? Standing where we did to-day, and looking back through the mighty vista of by-gono years— marked and measured by centuries on the historic had struggled in its onward march. All men had sought for an evidence of immortality; for that evidence which should prove that when their earthly troubles, were over they should rest from their labors and bathe in the fountain of Arethusa. Some had roamed the uatural world in search of this fountain of immortal youth; some had re-garded the idea as a spiritual fact typifying the fountain of light; and some believed that man was once admitted to its presence and might have bathed always in its waters but for a moment of unguarded sin.

It was strange that man should have always It was strange that man should have always mistaken the voice of inspiration in his own soul; that he heeded not the word of prophecy. It was strange that man always put the good he longed for in the past—that which was gone by—rather than in the future which was to come; that he believed constantly that he had fallen from a good estate, rather than that he was to inherit one in the future; that he should refuse to see in hinself the bud which had all the possibilities of flower and fruit within, to be unfolded in the lapse of time.

Man was ever looking for evidences of his eternal happiness, and observing things around him was led to investigate the causes which produced was led to investigate the causes which produced these results; and in so doing he had been the author of many systems in the past, the object of which was to bring the race back to the position from whence it was believed to have fallen. Thinking that he had offended the gods—feeling the record made by the soul on his sensitive na-ture, when he sinced—he had endeavored to pro-pitate them be giving them caused by the soul on the sensitive repitiate them by giving them some advantage in return—some part of the spoll, as in the days of the early patriarchs. Here was a conviction of wrong; here was a necessity for man to make a settlement with some outside intelligence; here was the feeling that all accusation came from outside, not from the monitor within. On this ground stood the Christian Church of to day, pro-

sure consequence; on earth the blast of the tor-nado and the swift stroke of the blast of the tor-seemed to presage the relar of chaos; but to the eye of the scientific man all these things were but the clear working of laws; he saw that though Venus moved in one way and Herschel in an-other, yet each was in harmony, and the convul-sions of Nature were but in accordance with the Divine plan. So Spiritualism taught that no fac-ulty of the soul warred with any other faculty of soni, but that all seeming inharmonies were work-ing together for good.

what was the mission of Spiritualism to the world to day? It was to bring forth a mightler revelation in the nature of man than had yet been displayed; an unfoldment of his nature so pe-cullar and subtle in its character that it had hith-erto been overlooked. The feeling of sympathy which led the North to pour out its best blood to remove the sufferings of slavery at the South; which led the North to pour out its best blood to remove the sufferings of slavery at the South; which was enunciated by Paul, when he said "If one member suffer, all the other members suffer with it"—was the same feeling that drew spirits again to the darkness of earth, that they might minister to weary mortality. People sometimes deemed the happiness of their departed friends owing to the fact that they were goue far away, and thought that if they could see the troubles of those on earth they would be very unhappy; but the suffering of those left behind was the very reason why the spirits did not go away! the soul's highest happiness was always to be found in help-ing its afflicted fellow—in going down into the "valley of the shadow of death," and beating the waves of affliction, and bringing its suffering vic-tim safe to shore. Spiritualism was to fully de-velop this principle, and bring and keep the man-dane and spiritual worlds in *rapport*. Spiritual-ism taught us no partial sympathy for those who believed as we did, as did the Christian Church, but an enbirncing of all in an universal brother-hood; that no abnormal condition was necessary that man might receive its blessings, but that naturally the soul should absorb its benefits. It taught us that its volume of theology was unfold-ed in that of Nature, where in the heavens we beheld the work of the great Astronomer, and learned more of God from the stars than from Moses; where in the petrified centuries we read the mighty changes of the prat-as the crow-bar ing together for good. What was the mission of Spiritualism to the Moses; where in the petrified centuries we read the mighty changes of the past—as the crow-bar the mighty changes of the past—as the crow-har turned the stony leaves—and learned the eternity of God; that God was in rock, in tree, flower, volcano, storm—everywhere God / Thus we would find more in this volume than in the records of theology, which man in the past had considered to be the teachings of God. Man held that he should see God by-and-by. Where? Only in his unfolded self—this was the only God he should ever know. Spiritualism did not come to unfold the mysteries of God to man.

hut to unfold to him the mysteries of God to man, hut to unfold to him the mysteries of himself. God was infinity-his duration was eternity, his intelligence the sum of all, his power the infinite plane whatever the plane, but man was on a finite plane, possessed of only a finite view, and a finite intelligence, and must take in one truth after apother, as an observer climbing up from the plain to the mountain-top sees a wider expanse before him. He might ascend, but still God was beyond -was the Infinite. With this beacon light of Spiritualism, this key

With this beacon light of Spiritualism, this key to unlock the store-house of truth, and unveil the mysteries of the future life, what momentous responsibility rested on its adherents. This light must not go out in darkness, inspiration never had the power it did now—it came to explain on natural principles those physical phenomena which more so exciting to the current of manhad the power it did now-it came to explain on natural principles those physical phenomena which were so exciting to the curlosity of man-kind-to explain those occurrences which the past had considered as the freaks of a partial Provi-dence, such as the visions of Paul and John, Eze-kiel and others. It would do this scientifically. Science never recanted when she made an asser-tion. The discoveries of Copernicus and Galileo were net overcome by priestly connection. Nelwere not overcome by priestly opposition. Nei-ther should Spiritualism be! If the Christian Church could have controlled it fifteen years ago it would have done so. When these phenomena-were explained scientifically, then Spiritualism were explained scientifically, then Spiritualism would be safe, and not till then; and it was the duty of all to endeavor to perfect the ulterances of this prophetic singer which should carol on till the time came and the laws were explained. It would come, not when man clamored for it, but when the Infinite Father saw that his children were prepared to receive it. When man would walk by the light of revealed philosophy instead of the terrible glare of his own sinful experiences, then should dawn the "good time coming." and then should dawn the "good time coming," and roses without thorns would bloom around his nathway.

Mercautile Hall Meetings.

Edward S. Wheeler lectured in this city before the Mercantile Hall Society of Spiritualists, Sunday evening, Feb. 22d. The following is a synopsis of his remarks:

Subject-"The Gospel of Beauty, or Spiritualism, as related to Art, to Poetry and Music, to Culture and Character." The speaker commenced by saying: "Art is

" Did you truly, darling?" said Mrs. Goodel with a triumphant smile. "Then you do not blame me?"

"Why no, mamma. I was just trying to think when I went to sleep if I should tell you in the morning that I did n't care if you did n't get me the dress. I'm sure I didn't want you to save the money from poor old Mrs. Tuft for me."

"No wonder," said Mrs. Goodel, kissing her, "that the angels came and talked to so good a child, and showed her pictures in her dreams. Go to sleep now, darling, and in the morning we shall see what we shall see."

It was a quiet refreshing time that Mrs. Goodel had as she sat in her chair thinking of what Margy had told her. The room seemed filled with sweet harmonies, and rose-tinted glory seemed to light up every object about her. She wondered if indeed it were true, or all a fancy, that she seemed to see the delicate, blushing folds of garments waving about her. She almost fancied that the fair garments were indeed hers that Margy had seen in her dream. But she was a woman of such practical good sense that she feared to indulge berself in fancies, and so she rose, rubbed her eyes, and took her candle and went into the cold, closed spare-room

This was a very sacred place in Mrs. Goodel's house. Here hung the portrait of her late husband, in stiff, high collared coat, and with eyes that had a terrible glare, little Margy thought, for she could just remember the tender, loving look of her father's face. But Mrs. Goodel was proud of her portrait, and of the little pictures in frames that hung on the wall, and she was proud of the | naum.

The mourning ones forgot to weep, And the household was sunk in silent sleep, When the child awoke, and in sudden pain Remembered her bitter loss again.

"Oh mamma, mamma," she sadly cried. Then the starry eyes flew open wide, And the child slid softly from her bed, And in frightened, whispering tone she said:

'I am going to find my dear mamma, I know where she is-it is n't far. I'll go and wake her and bring her home, For she's sleeping now and cannot come."

So she pattered softly across the floor, And softly she opened the outer door. With uncovered feet and garments light, The child went out in the chilly night.

Toward the graveyard dim her steps she bent. Cold, shivering, frightened-on she went. Till she saw where the moon's pale beams were thrown

O'er a new made grave and a marble stone.

Then down by that grave in a snowy bank The weary child in a moment sank, Calling, in faint but enger tone, 'Mamma, mamma, come and take me home.

Oh, mamma, I 'm cold, and I 'm weary too, I want to go home and sleep with you. Why don't you wake from your sleep so sound? What makes you stay in the dark, cold ground?

From her home in the beautiful realms of light Came a lovely angel, robed in white; And as she drew near to the weary child, The little one reached out her hauds and smiled.

"Oh, dear mamma, I knew you'd come. I 'm cold and tired-please take me home." Then the sweet blue eyes in slumber closed, And in death's last sleep the child reposed.

The mother went back to her home of rest With her darling babe to her bosom pressed; And the child unclosed her starry eyes In the beautiful realms of paradise,

When the morning came, its form was found All cold and stiff on the snowy ground, Close to the grave so newly made, Where its mother's lifeless form was laid.

And side by side in the gravevard lone Are two new graves with a marble stone; And in heaven above, all free from pain, The mother her child is tending again. C. W.

A clergyman was so averse to a certain creed, that he would not read it. His ecclesiastical superior having heard of his refusal, sent to ask him his reason. " I do not believe it." " But your metropolitan does." "It may be so, and he can well afford it. He believes at the rate of seven thousand a year, and I only at that of A/ty."-Athe-

uay, claiming the fact that the consciousness of sin came not from the inner powers of man but from God; and that every effort must be put forth to appease his wrath.

This idea of the ancients that the gods were offended and must be propitized, had been handed down from age to age, but had proved a failure in them all. Man had not succeeded by it in In them will during the new provide the second seco me nearer the mark, it did not wholly meet the requirement; its unfoldment of the intellectual nature produced mental giants who might be moral pigmies, when the needs of man required that the one should be the blossom, the other the

The Stoical Philosophy declared that the imag-The Stoical Finlosophy declared that the imag-inations of the soul brought all his troubles to man; that if he would imagine himself well he would be so, and the reverse. This was true to a certain extent, and applicable to certain natures. but as it did not cure all, it was a failure. The Epicurean philosophy taught that the satisfaction of the bodily wants and desires was all that was necessary to render perfect the happiness of man; necessary to render perfect the happiness of man; but Solomon, the fittest type of this class, had, after tasting all, declared them to be worse than "vanity and vexation of spirit." The Religionists tanght the presenting of bodies "holy and accept-able, in the sight of the Lord," and the singing of hymns of praise to God, and on these conditions offered perfect happiness to man—but had they succeeded? for eighteen hundred years they had worked in vain! If the people of New England should see an experiment tried, in any other de-partment than that of morals, for ten years, and all that time failure constantly attending it, they would say it was worthless, and call for something hetter; but here was an experiment which had better; but here was an experiment which had been going on for eighteen hundred years, and yet, by the acknowledgment of its highest disciples, not one soul had ever been raised above the level

of total depravity! Where then rested the hope of the world? In Spiritualism! This was the gospel on which the world-and the Church, unconsciously - based their hopes of the future! Spiritualism, which looked not back through space to an Adamic state of purity—a state from which man had failen— but traced through the flight of time, too mighty to be measured by years, the upward path of the race from primitive conditions. The inspiration it brought to us tod us that the conjunctions of more race from primitive conditions. The inspiration is brought to us told us that the aspirations of man were but the promises of that which should be re-alized in the future-told us that we should find our Garden of Eden-our state of happiness-in our Garden of Eden—our state of happiness—in the future! turned us about in our search and bade us look forward for that place from which theology taught us we fell in the past. The fail-ures of past philosophies and religious beliefs had been owing to the idea that there was one attri-bute of man which if it could be cultivated, to the exclusion of all else, would bring him to perfec-tion. Spiritualism taught that man was not com-posed of one element as acquisitiveness—a desire posed of one element, as acquisitiveness-a desire to worship the Divinity — a prompting to intellec-tual effort—but of an harmonious blending of all his faculties.

Bpiritualism gathered all the fragmentary teach-ings of the past, and denied our right to pronounce anything imperfect, unless we understood the laws governing it. A person unacquainted with its mechanism, looking upon the machinery of a clock, and seeing one wheel moving in an entirely clock, and seeing one wheel moving in an entirely opposite direction to another, might say there was inharmony there, when in reality every part was fuffilling the purpose for which it was made. The individual looking through the lidless eye of sci-ence to the havens and seeing the maxy path-way of the stars as they rolled in opposing courses through the sky, might declare there was discord there, and believe that destruction was to be the

Marine Marine Standard in

The long." long." The spirit is infinite, and art is long, be-cause it is the expression of Eternal Life. Contion, and the everlasting will of all intelligence is to manifest and express itself. To the high and sublime emotions of being, "language is an impertinence," but the wonder-working mind throws itself upon the canvas in line and color, or models the idea in unyielding marble. A lifetime to an art! A life to a single instru-

ment! Twenty years to begin to learn the violin. "Tis hard to live and learn; to live and learn,

and die and forget all." Oh, mole-eyed atheism! oh, gross stupidity! oh, death in life! that fails to see the unities of life, and catch through the dust and din of the actual, the truth of the Real, the fact of the Hereafter.

Every system or form of belief, every civilization, has tion, has always its central thought, having de-veloped and elaborated this, having popularized this, until it is common property; they die and pass away, leaving their thought as the germ from which more noble forms proceed, alike to

serve and disappear. It is said, "Let the world tremble, when God lets loose a thinker upon the planet." Let the thinkers tremble when God ordains the discovery of an idea! Spiritualism is the grand idea of the nineteenth century, and as a system, like all others, has its central thought, "its core idea." What do the mighty piled ruins of Egypt insinuate? They are the voice of its Art / speaking by long, straight lines, the lesson of everlasting endurance, the " core idea " of its civilization. The Hebraic idea was Unitarian Godhead, the

Lord of Lords, the King of Kings, and of obedi-ence to legitimate authority. The Christianity of Jesus taught, "call no man master; one is your master, even your Father in Heaven." And Jesus of Nazareth becomes the world's Republican Democrat, teaching his idea-..." The Father-hood of God and the Brotherhood of Man." The central thought of Ciristianity is this if it be of Jesus. The Democratic idea becoming popular-ized and actualized, Christianity as a form passes near and actualized, Unristianity as a form passes away. Away with the creeds and sects, the churches and the priests. Away with institutions and the forms of a civilization whose use is so-complished.

compliabed. Ohristianity, as a system, will pass, and forever, but not yet; but the principles of truth it has elab-orated and taught are to be motive powers to the progress of the world. They shall remain com-mon property, because of the form of Christianity which shall have been. Thus every form or sys-tem conforms to the universal law, from which account is introstible. The time will cover which tem conforms to the universal law, from which escape is impossible. The time will come when Spiritualism, as a system, a form of revelation, will pass, its paraphernalia all forgotten, its pecu-liarities no more remarkable; and because its idea will have become common property, the world will come into possession of its legacy, and Spiritualism will no more have an excuse to be. What new and grander unfolding awaits the ages, God only knows. But the present and the future must mass, suplanted by the new crop of still

God only knows. But the present and the future must pass, supplanted by the new crop of still other seasons, of more glowing fruitage... But what is the central thought, the grand idea of Spiritualism? "The unity, harmony and eter-nity of life, common origin, common wealth, com-mon destiny for all humanity. God the common Father; Nature the inheritance, and progressive happiness sure as fate."

MARCH 7, 1868.

\mathbf{OF} BANNER LIGHT.

heaven which is life-this life, not another; the same powers and faculties, the same loves and af-fections, the same laws, and the same undying progress-to live and learn, to die and lose noth-Oh, happinessi (ng.

"Art is long, and life is flecting, And our hearts, though stout and brave, Bill like mumed drams are beating Funeral marches to the grave."

Oh, sad if true! but "art is long" and life IM MORTAL! On past the grave, the soul revels to intoxication in the beautiful, and pictures the house of life with the shadow glories of the illu-

house of life with the snadow glories of the ind-minated spirit. A year to a theme, a lifetime to an art, an age to an idea. "Art is long," but nothing is lost. Spiritualism makes your life, and mine, signifi-cant. It crowds to the front, and insists on pre-cedence. It is the religion of artists, of all sons and daughters of genius. Go to the theatre. Listen to actors who are Spiritualiste. The legitimate drama teaches more of truth and life in a week than the pulpit falminates in a year. Painting, sculpture, music, poetry—we may hopefully cul-tivate all these. Our cultured tastes are to be an eternal possession, only enlarged, expanded, to de-light and satisfy more and more; earth-life only the morning session of the primary school of ex-istence; yonder the sages, the artists, the univer-

sity. We may "live and learn!" We shall use our learning forever. Even gymnastics and muscle, growing industry, win for us our way to heaven. We may not ask the "Holy Ghost" to descend on us, while stomach and brain reek with tobacco and whiskey, gross food in our mouths and im-purity in every vein. Oh noi to such, a single ray, directly sent, of the true ethereal fire, means but combustion, dissolution, from the contact of incompatibles

All our life here a training, a growth for the to come! Lean, hungry spirits, half fed of things of earth-souls which half lived, scarcely lived at all, come back to pick and pilfer as best they may shreds and threads, to clothe the immortal. Let me touch life reverently, but firmly and fully, me touch life reverently, but firmly and fully, that I may freely go hence, and so swing clear at last, dying to live. Somewhat must be the means, as an excuse of "our taking off," but that last alckness infects not the soul-elements. 'T is that lifelong nothingness, the "chronic weakness," the "general debility" and aterility, which dwarfs the life that never has been well. To build the House of Life, the Temple of the Body, is the grandest architecture. "Architecture is frozen music," says the French woman. Poetry is the universal hymn, set to "the authem of the ages." the world of spirits still repeats. It may not be in marble, it may not be in bronze,

nor yet upon the glowing canvas that we are artists, but in the formation of character, the development of the true and heautiful within our-selves, we may incarnate our dream of resthetic glory, and picture upon the walls of the house of life the hieroglyphics of the immortal spirit. So Spiritualism reveals itself, the gospel of beauty, the religion of taste, the genus of culture, the in-spiration of art, and the force of character. We will begin with the body, and do the needful and the obvious duty-artists if artisans; work and culture chiming with each other. Then on to the innermost, up to the uppermost, making our life an art, our art a life, and both the eloquent discourse of the divine truth revealed to us, in the beauty of order in eternal progress.

Spiritual Phenomena. AN EVENING WITH THE SPIRITS.

BY H. L. THOMPSON.

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I thought the readers of the Banner of Light might be interested in the following facts. I am not at liberty to mention names of persons or places, as they happened in a private family circle. It came to my mind, last Sunday evening, that I had not visited, for a considerable time, a certain friend of mine who lives in Boston. So off I went, and reached the house about seven P. M. places, as they happened in a private family I went, and reached the house about seven P. M. I knocked at the door, which was opened by a iady. I inquired if Miss --- was within. She said yes. Presently my friend made her appear-follows:

enjoying the good things of this life. Having been

voice. The moment the song was ended a perfect shower of raps came upon the table by way of approval.

One of the ladies mentioned the fact that she had recently been reading Burns's poems, and asked me if I was much acquainted with them. I said that I was, and proposed to give them the poet's "Address to the De'll," "Tam O'Shanter," and two or three more. At the end of each performance, especially at the conclusion of the "Address to the De'il," the spirits drummed out their approbation on the table in a most bolsterous manner, and finally I thought I heard a voice say, " That's good /" but could not catch the words distinctly. The conversation then turned on Biblical subjects. I said that the Bible should be treated as any other book should be treated: examined carefully and candidly; take the true and leave the false, for I believed that both would be found there. Mrs. Mott spoke the whole truth with respect to the Bible, when she said, in a lecture delivered to the Twenty-Eighth Congregational Church of Boston, laying her hand upon the book, "Here are the words of God, of man

and of the devil." A great knocking then commenced on the table

We inquired what the spirit-friends wanted. They signified, partly by raps and partly by voice, that they wished me to read the eleventh and twelfth verses of the fourth chapter of Mark. The verses ran thus: "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that, seeing, they may see and not perceive; and, hearing, they may hear and not understand; lest at any time they should be converted, and their sins should be forgiven them."

The room in which we sat was divided into two parts by curtains. The gas-light, which had been bright up to this moment, was now put down, so as to make, as it were, darkness visible. Two of the ladies pulled the said curtains aside and entered the other apartment. The moment they entered, a bright, phosphorescent light appeared above their heads, which seemed to radiate from a centre. In about five minutes the same phenomenon made its appearance and continued for the space of about a second.

Thus ended my evening with both my earthfriends and spirit-friends. I had never before witnessed such manifestations of spirit-power. I have stated the facts just as they occurred, having neither added thereto nor taken therefrom. If you think them worthy of a corner of your Banner, put them in; if not, cast them aside, and I shall be none the less your friend. 22 Congress street, Boston.

ANSWERING SEALED LETTERS.

We have repeatedly received evidence of the eliability and truthfulness of J. V. Mansfield, the well-known medium for answering sealed letters, and also published what was furnished us by others to the same effect. Below will be found

additional testimony, which no doubt our readers will thank us for making public: COMMUNICATION OF N. P. WILLIS, THROUGH J. V. MANSFIELD.

FRANKLIN, N. H., Nov. 18, 1867. WARREN CHASE, ESQ.: Dear Sir-A few days since it occurred to me that I would address a few carefully arranged, so as to preclude all possible chance to open it without detection. I enclosed it without any superscription in another envelope addressed to Mr. Mansfield. The note runs as

ance. She besitated to admit me. I saw that she was a little embarrassed. I said that if it were not convenient for her to admit me that evening I would call again. She replied that there were a few friends with her, but— She then left me for a moment. In the meantime I heard the sound of cups and glasses making a confused, jingling noise. With a smile on her face she returned, saying I might a smile on her face she returned, saying I might thousands in this life the works of Nature and all the productions of the Great Master, even man, come in. So in I went, and found four ladies, be- his master work. Canst thou answer, through Mr. eide my friend, sicting round a table, apparently Mansfield, the few following questions, for the subscience the good thing soft he line. Having heap proof of future life to thousands of anxious souls

I am worth, and no more-I mean morally and

1 am worth, and no more-i mean morally and spiritually. 10. Indeed it is, past any description of spirits, or even mortals to imagine. All that ever had life, either in the animal or vegetable creation, will live on eternally-mothing lost. Yes, you will see your horse and dog; yea, those pet canaries I find

Ob, my Idlewild home! and yet I have one more beautiful here. As ever, N. P. WILLIS.

LOS ANGRLOS CITY, CAL. July 9, 1807. To the Editors of the Banner of Light: DEAB FRIENDS AND BROTHERS - Feeling prompted by my spirit friends to add my mite to the already voluminous evidence of the reality of an existence beyond the grave, I herewith enclose a copy of a sealed letter to our dear brother and co-laborer in this great and holy truth of spirit communion, together with the answer. If you in your good judgment find it of sufficient merit to your good judgment find U of sufficient merit to admit of a place in the Banner, you can insert it, or such part or parts of it as you deem proper. You will observe that there are but two names in the copy of the sealed letter, viz. "Almyra Free-man" and "Louisa Garey." Now my wife's name is Louisa J. Garey; but in signing the sealed letter the J. was purposely omitted, and in the answer the letter or communication was address answer the letter or communication was address-

answer the jetter or communication was address-ed to Thomas A. and Louiss J. Garey. The names of "Louisa and Wilbur" were the names of our dear children gone on before. Their full names were Louisa Nieves and John Wilbur. The name were Louisa Nieves and John Wilbur. The name of A. P. Ringer is correct. He was an uncle of mine on my mother's side. The names Thomas and Mary undoubtedly have reference to myself and a sister of mine residing in Illinois, whose name is Mary Anna. Where "faith in Browster" is spoken of, has reference to a certain religious leader whose doctrines I once believed, and this A. P. Ringer spoken of in the communication was an able expounder of the Brewsterite faith. Now in reference to the test spoken of: the name is cor-rect, while it is written in the eleventh line in-stead of the thirteenth. Now, dear Banner, I can truly say I do not know that "my Redeemer" lives, but I do know that "Louisa and Wilbur" live, and surely if they live, I and the whole human family live also, for

ive, I and the whole human family live also, for it is truly written, "The dead shall live again." Yours truly, THOMAS A. GAREY.

COPY OF SEALED LETTER,

Containing a lock of Almyra Freeman's hair.

LOS ANGELOS CITY, April 26, 1867. MY DEAR AND RESPECTED MOTHER-For many long years of my life have I desired to com-mune with you, not having the privilege of bail mune with you, not having the privilege of being the wontderful inspirational powers of Mrs. F. O. Hyzer, who has ministered to the spiritual wants with you long in earth-life. I now approach you of one congregation between three and four in your splrit-home. Please answer a few ques-tions through this medium, James V. Mansfield. 1. Dear mother, how many brothers did I have? 2. What were their names? 3. If they are living on earth at present, what is

4. Please give me the names and address of some of my relatives on your or my father's side. 6. Please tell me whose hair this is enclosed in this letter.

From your affectionate daughter, LOUISA GAREY.

COPY OF ANSWER TO SEALED LETTER.

MY DEAR MRS. GAREY-Yours of the 26th April has at last reached its destined port, via New York City, the present home of the medium

Correspondence in Brief.

E. CRAIG, GIRARD, MICH., writes favorably of the labors there of Dr. G. R. T. Howes, as a healer and lecturer.

MYSTIC BRIDGE, CONN., FEB. 17.—A corre-apondent says: Mrs. C. Fannie Allyn has been lecturing here during the past week to crowded audiences, and with wonderful power and success.

J. K. BAILEY, OF ADBIAN, MICH., in a note says: In my preface to the proceedings of our County meeting, sublished in No. 21, current vol-ume, the types make me say: "You will readily perceive the advantage of its publication as an incentive and mayhap imperfect formula, for the work hearing in the fitter and in care for the work begun in this State, and, in one form, to be established throughout the country "--where-as it should read " and, in some form, to be establiabed," &c. I very much dislike to appear so ridiculously egotistical as to suppose that a for-mula which I might devise is to be adopted by the entire spiritualistic public.

A. E. TURNER, LA PORTE, IND., FEB. 11th .-A. E. TUINER, LA POITE, IND., FED. 11th.-Please insert the name of Mrs. Esther N. Tal-madge, of Westville, Ind., among the list of lec-turers, as trance speaker. It has been my pleas-ure to listen to several of her lectures at different places the past six or eight months, and I must say they have been highly interesting. Her lec-tures are of a refined, practical character. She is not only a speaking medium, but one of our true, live Spiritualists. She has been lecturing here once in two weeks for the few past months. She first commenced speaking in a private dwelling.

bread of life dealt out to them in whole loaves, continually, would it not seem more charitable and Christian-like to give up one slice in twelve to their poor, hungry, starving neighbors, who are only able to pick a few crumbs now and then, that fall from the table of their more favored brethren? This idea suggested itself to me when reading the letter of W. A. Danskin, of Baltimore, in your issue of Jan. 18th, in which he speaks of the wonderful inspirational powers of Mrs. F. O. Hyzer, who has ministered to the spintant write of one congregation between three and four years, and now said congregation says unani-mously, "We cannot spare hor from our rostrum even for a single month." Why, I should think, after feasting with glorified spirits for that length of time, their souls would be so filled to overflowing with love and gratitude to God and his ministering spirits, and good will to their fellow mortals, that they would want all the world to participate with them, if it were possible or practicable.

S. H. WALLS, GREENVILLE, ILL., writes as fol lows: I take a great deal of pleasure in being able to inform you that the science of progression and spiritual truth is forcing its way into Egypt, as well as all other parts of our country. We may be rather late, but we are none the less earnest. April has at last reached its destined port, via New York City, the present home of the medium through whom you solicit information touching the whereabouts of your blod relatives. Now, Louisa, as your angel mother is not present, or even within my call. I have thought you would pardon me if I attempted to say a word. Your dear mother, whose mortal remains are in part enclosed in your sealed package—rather indge so from the magnetism it contains—she is with me now and then, and so are your darling children, Louisa and Wilbur. But I seldon ever heard her say much aboutearthly matters. From her long sejourn in spirit-land she has lost many of the landmarks of earth, and would not be very likely to be able to trace the whereabouts of her relatives. She may, through the affectional, yet able to judge of their conditions spiritually, yet beyond that I feel she could not advise you had toons. That would be out of the power of spirits to give you. We do not take into the account the innutike of earth matters to that nicety. I feel minutike of earth matters to that nicety. I feel most confident that your brothers are living, for I mever heard her spirk of them as spiritually, yet beyond that I feel she could not advise you had toons. That would be out of the power of spirits to give you. We do not take into the account the innutike of earth matters to that nicety. I feel most confident that your brothers are living, for I mever heard her spirk of them as spirite. Thee body. Was it in my power to follow or trace their mage. fore the conclusion is they yet tarry in the body. Was it in my power to follow or trace their may not bring our minds to believe you at all times recognize our peculiar and particular pressonce; yet, Thomas and Louisa, we are with you. Have recognize our peculiar and particular pressonce; yet, Thomas and Louisa, we are with you. Have recognize our peculiar and particular pressonce; yet, Thomas and Louisa, we are with you. Have recognize our peculiar and particular pressonce; yet, Thomas and Louisa,

yet, Thomas and Louisa, we are with you. Have you given up your faith in Brewster yet? Now, Thomas and Mary, that was a remarkable per-sonage. He was devout and truthful; no fault or guile could be found in him. We are pleased to know you have so much faith in the soul's im-mortality, youchasfed through spirit communion. Be foitful to the light diagram of the truth bas ever penetrated the fors of theology at home. H. C. GREENLEAF, YARMOUTH, ME .- Often

A LAWYER'S OPINION OF SPIRIT-UALISM.

MEMPHIS, TENN., DEC. 81, 1867. EDITORS BANNER OF LIGHT-It was my fortune to spend some six or eight months of this and the past year in a beautiful little town in Mississippi, and to dwell in the house of one of the most eminent lawyers of that State. This lawyer and ex-Judge is some fifty years of age, and has practiced his profession some twenty-five years. During my sojourn with him, the subject of Spiritualism was one of frequent conversation, The Judge desired to investigate the matter as he would that of any other subject; and being a profound render and thinker, he very soon exhausted what little information I had on the subject-then took to books; and being an expert in sifting evidence and other matters that came before him, whether pertaining to law, science or religion, he formed his Thesis, as he terms it, and has favored me with its outlines, which I take the liberty to copy and send you, as follows:

When the Pope of Rome imprisoned Galileo for announcing the rotary motion of the earth and compelled him to retract the announcement, he whispered to a friend as he passed from the presence of the Pope, 'still the earth moves.'"

The uninvestigating portion of humanity may prate as they please against spiritual manifestations, "still" there is a supra-mundane intelligence which can and does communicate with material bodies in the flesh. These communications cannot be explained upon any other than a spiritual hypothesis, although it has often been attempted, by referring all to the physiological laws of Nature acting on the mind of the medium, but without any specification as to modus operandl.

Among the physiological laws of Nature as a basis and foundation to build upon stands phrenology an admitted science; secondly, biology, the nervesaura, mesmerism, animal magnetism and clairvoyance, all concomitants and kindrod sciences to phrenology, now admitted by the literati of the world; thirdly, polarity, polar currents, odic force, and electricity. All of which physiological laws can be made manifest on the human organism in the flesh; but all these manifestations are inanimate and have no intrinsic intelligence of themselves, and have to supply these physiological agencies with the intelligence and logic of a Lord Bacon, or of a St. Paul, and with the powers of composition that belong to a Webster, with the graphic descriptions of a topographer, all of which are manifest in these spiritual communications, are questions which cannot be answered upon any other than a spiritual hypothesis.

My own hypothesis is this: when the spirit leaves the body in articular mortis, and enters a new body in the spirit-world, where the spirits can, through the love of God, improve and progress to a final perfection, then the soul, after the death of the body, takes the first step in that final perfection, by the resurrection of the spirit into the spheres; that upon the resurrection of the spirits into the spheres, they are so vastly improved and increased in that final perfection and the attributes of God that they can control, to some extent, the physiological laws above quoted, and through these laws put themselves en rapport with the mind of the medium, and thus communicate with material bodies in the flesh; all of which material bodies are more or less subject to these physiological laws.

These views, I think, are sustained by the teachings of the Bible and New Testament, and by acknowledged science. At all events, this hypothesis satisfies me; and although these spirit communications did not formerly take place except under peculiar circumstances, yet I think that in these latter days God has thought proper to reveal to some extent the mysteries of the spirit-world, by permitting departed spirits to communicate with material bodies in the flesh: which, if true, we are bound to believe is for wise purposes.

At all events, having been bred a lawyer and accustomed to weighing evidence, I have come to the conclusion that the weight of evidence prove the fact that departed spirits can and do communicate with material bodies in the flesh.

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introduced to the company, I ensconced myself introduced to the company, I ensconced myself longing and waiting in doubt, and also as a token on the sofa not far from the table. I ventured to of remembrance and affection to your numerous ask my friend what had caused the cups and dear friends yet in this lower sphere? glasses to dance so furiously as I stood outside the door. She shid that she had left the decision of whether I was to be admitted that evening to her spirit-friends, who had signified their willingness to have me present by pounding the tea table, which caused the noise to which I had referred.

No sooner was this sentence finished than ten little hammers apparently were set to work on the bottom of the table, that made all the crockery and glass ware dance and hum. It seemed to me a little doubtful whether this demonstration was for or against me. I requested my friend to ask the spirit-friends whether I should not leave, and I would abide by their decision. She nut the question; and I expected to receive my answer in the usual way of rapping. But what was my sur-prise to hear, from under the table apparently, a volce distinctly say. "No!" This startled me a voice distinctly say, "No!" This startled me a little, for I was sitting close to the spot from whence the voice came. I felt at ease then in the company, having come to the conclusion that I had brought no inharmony into the circle.

good fire and enjoying a friendly chat. In the from Mr. Mansfield: Presently we were sitting comfortably round a course of conversation I inquired whether any of the ladies present had read a work entitled, "What ever Is, is Right." They replied they had not read it, although they had heard of it. I said that I had read the book and believed that it was, un-questionably, a good production; that the leading the the source of the normal spheres? I was with you, to be sure, on the 10th inst., yet I had no design of impressing you to make this attempt until I found I possessed the power of doing so. The Count was with me at that moment, and with our united control we set doctrine inculcated in that book, rightly understood, was true, and calculated to accomplish much good: that there was no such thing as "evil"; what ! people call by that name I denominated undevel. people call by that name I denominated undevel. people call by that name I denominated undevel. prothe high compliment you have paid me in your message touching my life and writings, ac-cept my soul-thanks. I ever, while on earth, fol-lowed the highest light within me, radical as I might have been on many points, yet I never have regretted my course of life. But to your ques-tions: 1. Lat mas much so as any one of my analysis none of the ladies present. I know it was not my own, nor did it come from that quarter of the room where the ladies were sitting, but, as near this time I had never heard a spirit-voice, al-though I had often heard that spirits had frequent-ly spoken. In the course of the evening the ladies requested In the course of the evening the ladies requested been had it tarried on earth until the present

me to sing a song, which seemed to meet with the time. approbation of the spirits, for they made the table dance and hop considerably. I excused myself by saying that I really could not sing; but if they with them. The Count I am with nearly all the would permit me to rear out some old ditty, like time. Noble souled fellow indeed is he. "Auld Lang Syne," I would do my best to oblige them, and should I succeed in pleasing them by the should I succeed in pleasing the should be sh singing, I should do more for them than I had ten, but place herself receptive to my influence, I ever done for myself. I commenced. The spirits will, with the assistance of my friend, E. A. Poe, -some four or five apparently—beat perfect time the thir of the people's delight. 7. You have rightly expressed it. This is the on the table to the song. When I reached the substance of that life-the essence of it. If I am

Interest Hills In Mary

4. Have you seen Lady Blessington, Mrs. He-mans. or Count D'Orsay?

5. Have you seen the lately deceased author of the Irish lament, viz: "I am sitting on the stile, Mary, 'formerly Mrs. Blackwood? 6. Do you give any attention to the Muses now?

and if so, can you not control Lizzie Doten and give to the world a real Willis poem through her organism?

7. Does that life seem to you to be the real, sub-

7. Does that life seem to you to be the rcat, suc-stantial life, as this does to us? 8. Is it desirable that we should know all we can of the nature of the next life while here? 9. Does the name and fame which you earned

higher plane of existence? Yours, &c.,

D. GILCHRIST. On the fifth day from the date of this note I re-ceived the sealed envelope back by mail, in pre-cisely the condition in which I sent it, with the nicely prepared network and seals untouched.

DEAR GILCHRIST-How can I sufficiently thank you scribbling. Oh my dear Gilchrist, could you but see the modus operandi of spirit control, you would more than ever wonder at the mysterious and yet natural workings of Providence.

I am as much so as any one of my sphere.
 I have met the darling one, and our cherub child; their spheres are in advance of mine, yet

4. Yes, yes, I have; I met her and Mrs. Hemans, Hannah More and Hannah Adams not long since, and passed a pleasant hour (as you measure time)

Be faithful to the light given you, and you will yet both see the desires of your souls. Now as a test to you that I am with you and it

BY HENRY C. WRIGHT.

God bless thee, dear Banner, for the light thou art shedding on souls that are sitting in darkness. Theology, as sustained by the church and clergy of Christendom, insists that to doubt, on certain each month, and as might be expected considera subjects, exposes us to "the wrath of God and ble interest is manifested. I had the pleasure of the pains of hell forever"! The following are some of these subjects:

infallible rule of faith and practice for the human race, in all ages and nations.

of gold.

out a human father.

with him for thus hating him.

(6.) That God's "hot wrath" can be appeased by the blood of man or beast.

in a sense in which others are not.

has ever penetrated the fogs of theology at home, and if so, what progress it has made. To such, I Be faithful to the hight given you, and you will have to the see the desires of your souls.
 Now as a test to you that I am with you and it is no what progress it has made. To such, I would say, in returning to Yarmouth, my native place, I found a few scarred veterans, who with the thirteenth line of your sealed letter to me of Sept. their minds' eye had received the sunbeam and then me of "Margaret Merwin." Look it up; you have it.
 Now come the children, and they send love to dear father and mother. Dear Wilbur says, "Tell dear father to write me; let me tell my own story." Your spirit friend, MARGARET MERWIN. To Thomas A. and Louisa J. Garey.
 DOUBT AND BE DAMNED.
 BY HENRY C, WRIGHT. mouth—an inspirational speaker, who resides in -Fortland. She very kindly gave a few lectures on the phenomena of Spiritualism. The influences, doubtless seeing there was material to work upon susceptible of spirit influence, have hearing her lecture last Sunday upon the differ ent states of existence, material, spirit and soul for instead of speaking to a few, there should be thousands.

(2.) That the whole human race is exposed to an eternal hell, because Adam sinned.
(3.) That God ever commanded children to be stoned to death because their fathers stole a wedge (4) That a child was ever born of woman with-out a human father.
(5) That man hates God and that God is angry with him for thus hating him.
(6) That God's "hot wrath" can be appeased
(7) that man hates in a child was the pro-tection of my unseen guides to cheer me on the way. The first place I was directed to after en-toring the field was Thompson, Genuga Co., O., where I found the cause in a very flourishing con-tiction. (6.) That God's "hot wrath" can be appeased dition. The Spiritualists purchased an old church last summer and rebuilt it, and have procured the services of Bro. Kellogg, one-fourth of the time, for (a) That the pains of hell " by the merits of another, i. e., of Christ.
(b) That Christ is " God manifest in the flesh,"
(c) That Christ is " God manifest in the flesh,"
(c) The pains of th (a) That Corrise is "God maintest in the field, in a sense in which others are not.
(b) That God exists as one God in three persons, (10.) That our bodies, after we have thrown them aside and they are returned to their original elements, are to be resurrected.
(11.) That after he leaves the body, there is no more progress for man from evil to good.
(12.) That our heaven or hell, in and out of the body, depends on the feelings and actions of another (Unrist) rather than on our own.
(13.) That hell is to be eternal, to all who take hell with them as they leave the body.
To doubt any or all of these propositions, is to be damned, as the theology of Ohristendom courts damnation. There is nothing in the mythology of Heatheu Greece and Rome, nor in the Religion of Hindoostan, more utterly absurd and opposed domas; yet we must swallow them all without choking or nausea, or be cast into hell-fire. To doubt them is to be damned by the Church and Priesthood.
To doubt them is to be damned by the Ghurch and Priesthood.
To doubt them is to be damned by the Ghurch and Priesthood.
To doubt them is to be damned by the Ghurch and Priesthood.
To doubt them is to be damned by the Ghurch and Priesthood.
To doubt them is to be damned by the Ghurch and Priesthood.
To doubt them is, in my view, the first stop to ward the kingdom of God, which is made up of the mask the lington of God, which is made up of the facts of Nature: of Love, of Justice, Truth, Honesty, Good Will, Pesce, Self-Abnegation and Good for Evil.
Dear Banner, cry aloud. Spare not. Call all appearance before an audience as a trance speak-

Spirit Communication on Magnetism.

RECEIVED THROUGH ALFRED CRIDGE, FOR THE "PLATONIC SCHOOL," WASHING-

TON, D. C.

Magnetism may be defined as the attractive principle which holds stars and planets in their revolutions around their centres, as the balancing, imponderable, harmonizing and unitizing agency which blends and harmonizes centripetal and centrifugal forces. There are no worlds, no universes in which this element does not play an equally important part. It is the hinge on which the universe turns; the quintessence of the matorial or physical world which reaches out to the spiritual, and, as it were, cements the two with a bond as indissoluble as itself.

The age is permeated by the elements of progress no more than is the universe by magnetism. Element of elements, force of forces, power of powers, materially all present, physically pervading, chemically universal, spiritually omnipotent, allke the vehicle of thunder and of thought, of quiet growth and instant destruction, the knowledge of its principles and modes of action, its comprehension and control-the extent to which these are progressed constitutes the degree in which omnipotence is approximated.

Threads of life are traceable by its means. throughout the most embryotic universes. To it is due their gradual formation from an apparent chaos; it shapes contending elements with its purpose, and unhurt glides through convulsions of world-making, as well as removes by its all-healing power the fell influences of disease in worlds. decrepit ere they are grown. It evolves from death, life; from corruption, glory; from conser-vation, progress. Magnetically thought answers to thought, and re-born hearts echo with glad tidings of a world's salvation, not purchased by blood, but developed by science. It forms the link between the seen and the unseen, the worlds of spirit and the worlds of sense. It supplies to the imperfect and disordered present a thread which connects with the completed and harmonic fature .. Reaching back with its left hand into the uncounted and uncountable ages of the past, it reaches forward with its right and unfolds the scroll of far futurity.

Evolved by science from a few of its numberless combinations, it but begins to be understood by the most arduous and careful experimenters. The results of its limited cultivation, great as they have been, constitute but the commencement of a control of the material by the mental, which will hereafter place the present state of existence on the most intimate footing with the next. From builders men will become by its means (as spirits, ou me table to the song. When I reached the second verse a voice at my right hand joined in singing to the end of the song. It was the voice of this. Without that this life never would have none of the ladies present; it was certainly not mine. Whose was it? We could only come to one conclusion: It was the voice of some one of the spirit-friends present. It was a manly, base b. Not a whit. I am known here for just what

Matters in Portland, Me.

Not having seen anything of late in your excellent paper from Portland, I thought perhaps you and your readers might be interested to hear from the once "Forest City." Although the fire of July, 1868, made and havoc amongst us, the place is fast building up again. Our citizens went to work with an iron will, and at the present

time very few marks of the element can be seen. The "Spiritualist Association" with the other Societies had to bear their share of the trial. We have been struggling along, holding meetings at "Temperance Hall." By the exertions of our past President, Mr. Asa Hanson, and others, we have been enabled to interest inquirers after spiritual knowledge.

At the yearly meeting, held in January, the following named persons were elected officers: President, Januas Furbish: Vice-President, Daniel Winslow; Treasurer, N. M. Woolman; Cor-responding Secretary, R. I. Hull; Recording Sec-retary, John B. Thorndike; Executive Commit-tee, N. A. Foster, M. A. Blauchard, Mrs. J. K.

tee, N. A. Foster, M. A. Blauchard, Mrs. J. K. King, Miss Phorbe Simonton. The "Children's Lyceum" lost all of their effects by the fire; but the fire of determination still burned, and they ralled around the flags again. The officers are as follows, viz: Conductor, Wm. F. Smith; Guardian, Mrs. H. R. A. Humph-rey; Conductor of Marching, Capit, Thos. P. Beals; Musical Conductor, Miss Ella Bonney; Libratian, Mrs. M. M. Bonney: Assistant Libra-Heals; Musical Conductor, and Link Johnson, Librarian, Mrs. M. M. Bonney; Assistant Libra-rian, S. B. Baunsdell; Guard, Chas. L. Dow. Al-though laboring under some difficulties, the school numbers something over sixty, and the children go through the different exercises with great progo through the different exercises with great plo-ficiency. The officers, leaders and scholars are putting forth every effort to make it a success. We meet at half-past ten o'clock A. M., Sunday. The hall is generally filled with spectators. Feb. The name is generally filled with spectrators. Feb., 16th, a very line address was given by the Con-ductor. Subject, "The Actual and Possible." It is in contemplation to give an exhibition for the benefit of the scholars some time in March. There is ono stumbling-block the Spiritualists of

There is one stumbling-block the Spiritualists of Portland have to encounter. A large class who call themselves such prefer to aid pecuniarily Old Theology, rather than the former. On how long will, it take them to realize the fact that it costs something to run "spiritual meetings" as well as other meetings? "Spiritualismiss beautiful belief, but we can't afford to pay for it." There are a few of the "Old Guard," who have ever remained true to their post, one of whom 1 will mention — our President, James Furbish, East. May be remain in the form many years

East. May he remain in the form many years more. His ever radiant face gives joy to all who come in contact with him. One hundred such earnest sculs would make Old Theology tremble, and we should have a large and prosperous So ciety. The leaven is working, and we must be content to abide our time.

content to abide our time. March 8th and 15th, Mrs. Alcinda Wilhelm lec-tures here; March 20th, Selden J. Finney. We expect a rich treat from both of them. C. P. L. Portland, Mc., Feb., 1868.

Letter from Dr. Henry T. Child.

I am very glad to see that our friends have taken the start in regard to the anniversary of Modern Spiritualism. I was pleased when the proposition was brought before the last National Convection by our old friend, James Lawrence, who read his communication and was so earnes about it, but I did not then think that we should know exactly how to fix that date, but I find in the" History of the Mysterions Communion with

the "History of the Mysterions Communion with Spirits," published by "E. W. Capron and Henry D. Barron," in 1850, the following account: The fanily of Mr. Fox, who lived in a place called Hydesvillo, near Rochester, New York, were much disturbed by various noises. "On the evening of the 3187 OF MARCH, 1848, they retired much used to say they be the bend disturbed and nucommonly early, as they had been disturbed and broken of their rest for several nights, in the vain attempt to discover from whence the sounds pro They thought that this night they would not be disturbed by it, whatever it was.

Mr. Fox had not retired when the usual sounds commenced. The girls, who occupied another bed in the same room, heard the sounds and enbed in the same room, heard the sounds and en-deavored to initiate them by snapping their fingers. The attempt was first made by the youngest girl, Kate, then about nine years old. When she made the noise with her fingers the sounds were repeatthe noise with her fingers the sounds were repeat-ed just as many times. The sound was not like that which she made, only the number of raps. When she stopped snapping her fingers the sound stopped for a short time. One of the other girls said then in sport, 'Now do what I do: countone, two, three, four, five, six,' Sc., at the same time striking one hand in the other. The same num-ber of blows were anneated as in the other come her of blows were repeated as in the other case. her of blows were repeated as in the other case. As this slight manifestation of intelligence was displayed, Mrs. Fox said, 'Count ten,' and there were ten distinct strokes or sounds." Here then was the first intelligent communication. Mr. Owen "That was the very commencement. Who says: "That was the very com can tell where the end will be?

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BANNER

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS. WILLIAM WHITE. CHARLES H. CROWELL.

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The Twentieth Anniversary of Modern Spiritualism.

On the 31st of March occurs the twentleth birthday of Modern Spiritualism. It is a day to be remembered through the whole future of the world's history. On the little sounds which attracted the curiosity of the inhabitants of the humble cottage at Hydesville, in Western New York, depended results more momentous than any mortal at that day could have dreamed of. The discovery of gold in California was cotemporary with this discovery of the power of disembodied intelligences to communicate to mortals; and both have been working with a potent influence on the destiny of the continent and the human race. As we are accustomed to point to the fact that the invention of gunpowder, and of the art of printing, as well as the discovery of the same era, and all together wrought so decisively on the destiny of its inhabitants, so we shall in future years couple these two events as give the ninetcenth century a character truly memorable.

It is not necessary for us to recite the details of the event which has rapidly broadened into such vast and still increasing proportions. There are wholly familiar. All are able to recall the story of the raps on the walls of the Fox cottage in that little hamlet not far from Rochester, on the historic night of the 31st of March, 1848; how the inmates were first amused, then made curious, then astonished, and finally induced to believe in the intelligent character of these very simple manifestations; how the strange tidings spread from

mouth to mouth, from house to house, from city to city, until Hydesville became a sort of magnet for the curiosity of the country to go and satisfy itself; how at first the uneducated people, and afterwards the men of science, and finally the clergy and teachers "looked into" the thing, as they thought, and came away from it to report it a delusion; how, as time wore on, the people became profoundly interested in these new and strange phenomena, little thinking that they were not so very new in the world's history, or that beneath them slumbered mysteries which were destined to shake and throw down all the old systems of theology and all the rules and theories of the creeds; how the light was to grow brighter and broader as the new developments became bruited abroad, and a beautiful harmonial philosophy was to be built upon it, and the human race was to set out on the road to human fraternity under the lead of its pure and exalted light. Little enough of all this grand result, now only in process of consummation, was thought of by those who first became interested in the different phases of the new phenomena. They could not throw their glance forward into the future even twenty years, as they studied the have begun to realize what has transpired in the interval, they would have paused in the whirl of the thoughts which would have set

around them. It so happens that none of us Not less interesting will be the scene in the

viduals whom it has so signally blessed. It is the very opportunity we all want to show the unbellevers and the would be persecutors the numerical strength of a faith which is rapidly superseding that of the churches. Spiritualists in every city and considerable town throughout the land, should come up to the Festival Celebration of this birthday of their souls' salvation. No event of modern times parallels this one in its importance thus far, and in its vast promise for the future. From it is to be dated a long line of changes and blessings for the human race. At this anniversary begins a series of progressive impulses by whose active agency the human heart and the whole social system are yet to achieve a perfect regeneration.

 \mathbf{OF}

We hear with profound pleasure of the preparations that are making in the various cities of the country to observe this great occasion worthily. In New York and Philadelphia, and in many of the larger cities West, the true and stanch believers in spirit-influence and spirit-communion are to assemble and be joyful over the event which ushered them out of the darkness of the past into the light of the present and the approaching future. The exchange of congratulations cannot fail to be as sincere as is the gratitude of which they are born. There are to be such open manifestations of delight as accompany the recurring anniversaries of such beneficent events. The richness of the blessings dispensed will show itself on this occasion, and the world will see what is the new happiness of souls that have indeed been born again. Music and dancing are fitting modes of testifying the pleasure that bubbles and stirs in every heart. Old and young will on that day be of one age. The individual who has made his escape from the stocks of the hard-America dawned on the notice of the world in ening creeds, will join with the youthful spirit that, happily, never felt the pressure of their cramping bonds. The anniversary of the birth of a country is not so important or interesting an the most important of all that have conspired to event as this twentieth auniversary of the day that ushered in universal freedom and joy for the uman spirit.

The Spiritualists of Boston and of all-the-region round-about are completing their preparations for such a celebration of this anniversary-day as befew, if any, Spiritualists with whom they are not fits its character. Music Hall will be filled with believers, happy and contented in the faith and communion which makes them whole. The sight will be worth looking upon by outsiders. They will find our reformers to be scientific and practical every day men and women, whose countenances speak the character of the permanent influence which truth, as newly discovered and applied exercises over them. It would be well for all who would themselves believe, to mingle with us in the clevating and expanding atmosphere in which such festivals are alone possible. Arrangements are not fully completed, but are being advanced as fast as possible by the following

Committee of Arrangements. - H. F. Gardner, William White, John Wetherbee, (Treasurer.) M. T. Dole, (Secretary,) Lizzle Doten, G. W. Smith, Mrs. G. W. Smith, Phineas E. Gay, Daniel Farrar, Mrs. D. Farrar, G. W. Morrill, Mrs. Lucy E. Weston, John Woods, Mrs. J. Woods, Miss Emma Stearns, L. B. Wilson, Mrs. L. B. Wilson, Wm. D. Crockett, and George W. Lane.

As we have before mentioned, Music Hall and Bumstead Hall have been secured for the afternoon and evening. The exhibition in the afternoon will be given by the Children's Progressive Lyceums, under the direction of Andrew Jackson Davis and Mrs. Davis, closing with a collation in Bumstead Hall for the children. The Lyceum is a germ of the spiritualistic idea. It originated in the spirit-world. The eminent seer, Davis, beheld its workings, and became so impressed with its beauty and use, that he inaugurated the system in a practical form for our children. The success which has crowned the effort proves its wisdom. events then occurring around them. Could they Such a convocation of the young life of the nation, under systematic discipline, led by its organizer, will be a sight worth seeing and long to be remembered.

understand at the time what deed or event is evening. It is in the programme to have short likely to become of wide and even historical speeches, from seven o'clock till ten, from those who will interest the audience. The Committee expect, among others who will take part, Prof. Wm. Denton, Mrs. Emma J. Bullene, the first lady that ever addressed an audience in Boston in the trance state, Mrs. Cora L. V. Daniels, and Selden J. Finney, all well known to the public for their ability as speakers. Then there is to be an original poem by Miss Doten. Several other prominent speakers will be present, and if time permits may be induced to give us some of their brilliant thoughts. Good music will be interspersed. After ten, the floor will be cleared for those who wish to revel in the Terpsichorean art, which will be kept up till one o'clock. Thus it will be seen that a varied programme, and one seeing and handling. Nature loves nothing so that will be likely to suit all, is in preparation, much as perfect privacy in her more important | and we extend a welcome in advance to all who may be inclined to lend their presence to an occasion so full of satisfaction to the soul.

The Suicide of Society.

LIGHT.

If a man fall, there are plenty to hold him ence how much unhappy persons suffer, so long Coleman, Esq.: as malice is allowed its customary indulgence, and "There are now, I am told, several circles held slander and scandal feed themselves full. It is what in London and the neighborhood where the spirits is styled "the way of the world," and a dreadfully mean, unjust, and wicked way it is. To make one false step will generally call down on an individual the condemnations of dozens not onehalf as pure and true at heart as himself. To be guilty of a slip, merely inconsiderately, will fasten a score of wolfish tongues on a person of whom nothing at all would be said if he held on his course of right by the year. There is no real reason for this, because there is no reason in it. We account for it only by remembering that as society (so called) is now constructed, hypocrisy supplants open virtue, and it is considered to he all right if a man only manages to keep his sinful practices under cover.

Now we undertake to say that there can be no health in any society that builds on such false foundations as these. No social state can be a desirable one that undertakes to keep itself sound by the application of fear as its chief agency. The inspiration necessary to keep it sweet must be drawn from a higher motive than that. Unless love and sympathy and charity enter in as ingredients in the system, all is false, unreal, and with-out foundation. Society will find in good time that it must retrace its steps in this regard. The them subsequently, with a remorse of soul that suggests no tears but tears of blood, are the ones of all others whom society can most poorly afford to cast down and cast away. To regret an error to the matter and the source are dients in the system, all is false, unreal, and withto cast down and cast away. To regret an error could get the necessary conditions. They down is prima facie proof of the existence of a power in the scance with singing and prayer, in which the solution of the existence of a power in the scance with singing and prayer, in which the solution of the existence of a power in solution of the scance with singing and prayer. In which the solution of the existence of a power in the scance with singing and prayer. In which the solution of the existence of a power in the scance with singing and prayer. In which the solution of the existence of a power in the solution of the existence of a power in the scance with singing and prayer. In which the solution of the existence of a power in the solution of the existence of a power in the scance with singing and prayer. In which the solution of the existence of a power in the solution of the existence of a power in the scance with singing and prayer. In which the solution of the existence of a power in the solution of the existence of a power in the solution of the existence of a power in the solution of the existence of a power in the solution of the existence of a power in the solution of the existence of a power in the solution of the existence of a power is a power in the solution of the existence of a power is a power in the solution of the existence of a power is a power in the solution of the existence of a power is a power in the solution of the existence of a power is a power is a power in the solution of the existence of a power is a power in the solution of the existence of a power is a power in the solution of the existence of a power is a power in the solution of the existence of a power is a power in the power in the power is a power in the power is a po ual remorse, therefore, be added the scowls and taunts of those around him, the chances are that such remorse will be turned into a very different channel, and in time become hate, revengeful-channel, and in time become hate, revengefulness, and desperation. Society commits suicide when it denounces those who occasionally fall, but would instantly rise again with renewed strength if they had the sympathy and love of those around them.

Movements of Lecturers and Mediums. Cephas B. Lynn lectures in Clyde, Ohio, during

March, Mrs. Mary A. Mitchell, lecturer, clairvoyant and healer, who has been meeting with good success in the West the past two years, has returned to New York, and her address is Apulia, N.Y.

Dr. H. P. Fairfield has made Blue Anchor, N. I., his permanent residence. He will answer calls to lecture, as usual.

J. H. Powell, late editor of the London Spiritual Times, will visit Boston about the middle of of EVIDENCES of the immediate connection ex-March, and accept engagements to lecture. Address him care of this office. Till the 12th inst, he and shows the readiness with which the newcan be addressed care of 544 Broadway, N. Y. J. M. Peebles speaks in Providence during March.

Mrs. Alcinda Wilhelm speaks in Portland, Me., March 8th and 15th.

Mrs. Abby N. Burnbam's lectures in Natick, Mass., during the last four weeks created quite a sensation. The people crowded the hall to overflowing after her first lecture.

S. J. Finney speaks in Portland, Me., March 29th.

The Co-operative Principle.

The idea of uniting small savings for the purpose of creating capital, with which to stock stores and other places of business is steadily making headwhy in this country, and so far as it has been acted out it proves successful. We have sage may meet with a reception by her friends in said before, and we repeat it here, that Labor will somewhat of the hearty spirit of recognition which

MARCH 7, 1868.

Spirit Voices.

Evidence of this phase of the spiritual phenomdown and keep him down, the most of whom ena is constantly accumulating. Soon the fact would not perhaps have been seen taking any will be so clearly established that no reasonable notice of him as long as he pursued his way of mind will doubt it. On our third page will be right and truth unobtrusively. Sensitive souls found an account of a scance held in this city, feel this knavishly inconsistent treatment very where spirit voices were heard. Below we give keenly, and are forced to cry out against its an extract from the London Spiritual Magazine injustice and tyranny. But it makes no differ-on the same subject, from the pen of Benjamin

bing and speak. Mr. Howitt gave an interesting and graphic ac-

Mr. Howitt gave an inferesting and graphic ac-count of one in the December number of this Mag-nazine; and a very intelligent lady, Mrs. R., informs me that at a recent séance with Miss Nicholl, with only herself and another present, they were addressed by a spirit, who gave his uame as .fohn Bunyan. Mrs. R., asked if he were really the author of the 'Pilgrim's Progress'? He replied, 'I am the spirit of that unworthy per-son.' Several other questions of a serious nature were asked, and answered in a strictly religious were asked, and answered in a strictly religious tone and very characteristic of the once profane, but afterwards truly Christian man, John Bunyan. Mr. E---, who resides in London, called upon me and gave me an account of some of the mani-festations obtained in his family circle through the mediumship of his wife. He stated that they have been accustomed to hold scances once a week for several years, at which they have had the usual phenomena of the spirit-circle; but that recently, on two occasions, spirits have spoken to them, and have said that when Mrs. E., who them, and have said that when Mrs. E. —, who is very nervous, became more calm they would be able to speak more freely. On the second oc-casion the spirits entered into a conversation, which lasted two hours; 'there was no equivoca-tion, no frivolity, no jesting, but a straightforward intelligent answer was given to every question put. One of the oldest Spiritualists present de-clared he had near hearth on which hafters'

also informed me that on one occasion the invisisides two miles from them, the ring was unex-pectedly restored to Mrs. E — by the invisibles

during a scance. Since the above was written I have been pres-state scance with Mr. E and his party. At ent at a scance with Mr. E— and his party. At the meetings they have held, a different spirit, it appears, has spoken to them. On this occasion the voice was that of a calm, thoughtful person, who answered questions in a distinct and some-what melancholy tone. An intelligent member of this circle has arranged to take down in future questions and answers so that we may avnet questions and answers, so that we may expect some very interesting results from their investigations.

Verification of a Message.

The communication from Mrs. Paulina Bickford, given at the Banner of Light Circle Room, Dec. 3d, and published in the Banner of Feb. 15th, but adds another link to the ever lengthening chain isting between the spiritual and mundane worlds, born spirit may telegraph the most private and cherished thoughts to friends left on the earth.

Mrs. Bickford passed to the spirit-world, just as she affirms in her message, less than four days prior to her manifestation at the Banner Circle Room. The facts of her residence and sickness. as well as the intimation of her husband's profession, are correct. She was a member of the

'Orthodox" church in Charlestown, and a highly estimable woman. The native frankness of her nature, it would seem, impelled her freed spirit to the earliest announcement of herself possible, consequent upon the meagre knowledge she had gained shortly previous to her death-by her own confession-of the practicability of spirit communication through the medium of the Banner Circle. It is to be hoped that her simple mes-

Will you be kind enough to urge all the Spirit-ualists that your paper reaches to make arrange-ments for a general celebration of Tuesday, the Sist of March? We are preparing for a grand meeting in this city, and I would suggest that the other papers, the Banner of Progress, the Religio-Philosophical Journal and our new ally at New Other papers, the Banner of Progress is the the Orleans, Le Salut, and all other papers in the country friendly to the cause, be invited to pub-lish a notice of this. Yours truly, HESRY T. CHILD, M. D.

634 Race street, Philadelphia.

A Spiritual Genesis Necessary:

(Its accuit process in those direlling in the flesh is likened not to a blast of the wind, but to the aplatus of a spirit breathing its essence upon a person, by which it is enabled to reincarnate itself, by its in-visible entrance into the body of such person, and to nake manifestation of its presence in the use of speech, etc., as witnessed in mediumship everywhere in these days.) COMMON VERSION.

That which is born of the flesh, is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be

born again. born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Nicodemus answered and said unto him, How can these things be?-John iii. 6-9.

GREEK TEXT.

To jes cranisor le rie concest, capi les rai ro sesternal-su ie rob retinaroc, retina ieri. Min derniecs ver eiror en Ari inas strendinat arweter. To retina orno viske retir al rie contre avros deciete, all'oir of rollen lagtrat, rai rob braser ofrus leri rus internet en fordantes. b jisternutros le tot totiuatas.

Ατίκριθη Νικόσημος, και είτεν σύτζη Πώς δέγαται ταυτα γενίσθαι, John III, C-9.

SAME SCRIPTURE.

That which is begotten of the flesh, is fleshand that which is become of the Spirit is spirit. Think it not strange that I said to thee, It is necesrary that ye be begotten from on high. A spirit inspires wheresoever it pleases, and thou hear-est its language, (out of the mouth of the one thus inspired,) but thou canst not perceive how it takes possession, nor whither it departs—so is (the case of) every one who is begotten of the Spirit (of the Father). Nicodemus deliberated and said to him, How is it possible that these things can be? — Trandation by DR. HORACE DRESSER.

Dean' Clark-Great Falls, N. H.

MR. EDITOR-We have just given a reluctant good by to our energetic and successful lecturer, Bean Clark. He has been with us the past three Weak, and has won golden opinions of our people. He is purposing to take a missionary field in the Weat. Augl if our Western brethren need, as we Wast. Abil if our western brethren need, as we do here, an earnest and truthful laborer, they have called the right one. Not only does he simplify the philosophical truth so that any reasoning juind can graan the theory at once, but with soul-thrilling eloguence leads the mind from the theo-rotical to the practical, elucidating the most beau-ciful phases of Spiritualism with aptness. May he he reason of the theory fail of labor with soulhe be received in his new field of labor with good cheer, and much good be accomplished. Great Fails, Feb. 24, 1968. M. H. HILL.

Great Falls, Feb. 24, 1968.

Sait is that one thing that all men agree in thinking good; it is necessary for men, for cattle, for all. In England it is said that a large ox meeds six ounces a day, a milch cow four and a sheep two. One half the askes of human blood is asit,

importance. What we imagine to be somehow grand itself and immense in its consequences, is more likely to be forgotten very soon, while the occurrences, the deeds, or the words to which we attach no importance, most usually prove to be the hinges on which destiny chooses to turn. Nature loves to have her own way in these matters. Neither great men nor great events, as a rule, proceed from palaces: the hovels, or at least the humble homes, produce the men and women, or give birth to the events by which the fate of the world is sealed. It is a wise provision that it is so; for otherwise the innate force and beauty of characteristic, and shaping persons or occurrences, would in great part be destroyed by the world's operations. She does not require to be announced

and advertised. Hence the wise part of the world, after regarding these spiritual phenomena sufficiently to seem to pay deference to the awakened popular curiosity, turned away in affected ridicule, and pronounced the whole thing a folly and a delusion. No phrase was too hard to apply to the persons who were summoned forward to introduce the new truths to the world for which it had unconsciously been so long waiting. Harvard College in due time sent out its scientific teachers to investigate the phenomena, to see if fraud could not he proved. who retired from the interview because they saw that they were not likely to be able to report what their prejudices dictated. And elsewhere, clergymen and others affected to give the matter a candid examination, but dared go no further than to that point at which they found they must, if they reported the truth, destroy the theories on which their creeds were built up. All these proceedings, while they did not serve to shake in the least the evidences of the new revelation, had the effect to attract public with like faithfulness. The fundamental laws attention even more widely than ever, and naturally to increase and intensify the spirit of search and inquiry.

But we could not pretend to follow along the wonderful history of Modern Spiritualism even in outline. It has made the march of America and of Europe in these twenty years, entering palaces as well as cottages, and forming alliances with crowned heads as well as with plain and humble citizens. There is no place or person free from its approach. The Church felt the power of its invading spirit, or rather saw the advancing light in our next issue the lecture delivered by Prof. of its approach, and sought to shut it out by barring the shutters over the windows; but where a single golden ray of its illumination has found engagement last October. The phonographic reits heavenly way in the crevices, it seems to have performed its appointed office better than if the whole flood of light had been suffered to pour it- ing business engagement prevented him from self in. The very efforts to thwart and oppose giving it his attention till now. At the time of its and negative its power have been turned in the opposite direction, and made to do the work intended to be prevented.

The approach of this beneficence to the life and spirit of man deterves, as an event which we can those who wish to circulate it among friends. It locate on the map and in the calendar, to be re- is one of those spiritual productions that should ligously commemorated by the host of those indi. I have a wide circulation, for it will do good.

The Turkish Treatment of Diseases.

A writer from Constantinople in one of our daily papers, speaking of the methods of cure followed among the Turks, says that among the women "Spirits and genil bave a larger place in their thoughts and lives than human beings have. If one of the Sultan's wives, for example, is sick, it is true that a European physician is sent for to attend her body, but he is allowed to do nothing untll a spiritual doctor has dealt with the genii whom she has offended, or with the evil spirit who has been wreaking his spite upon her. The Turkish Spiritualists not only deal with the sick in this way, but many of them profess to be able to raise the dead by simply breathing upon them." And so on to the same effect for much more of his letter. Thus it appears that the work of exorcism is performed as faithfully by Turkish spiritual physicians as it was five hundred years ago; and the other spiritual modes of treatment are followed were discovered and made familiar to people long before a few creedist newspapers began to fire their pop-guns, and it is likely they will retain their force until long after such partisan followers of current prejudices are numbered among forgotten things.

Thomas Gales Forster's Lecture. "WHAT IS SPIRITUALISM?"

We are happy to announce that we shall print Dayton through Mr. Forster's mediumship, in Music Hall in this city, at the close of Mr. Forster's port of the lecture has been in the hands of Mr. Forster, for revision, for some time, but his pressdelivery this lecture created a great sensation among an audience that completely filled Music Hall

We shall print an extra edition to accommodate

and strikes do not. Money is lost by the latter, and positive suffering entailed; but no losses are the result of combining savings for the purpose of buying what workingmen want, at prices that cut off the cankering profits of middlemen. Cooperative stores are to be in especial favor, because the plan is so simple and the results are so immediate. We should be glad to see every workingman in the land purchase his commodities at the same figure which the wholesale dealer is called to pay, thus saving immense profits in the aggregate, which may be turfied over again by those who would thrive.

Triumph of American Genius.

The Secretary of State at Washington has re-Paris, which shows that with all the drawbacks like merif. and obstacles which the United States' representative labored under, they are "number one" in France in general proportion of awards to exhibitors, and in proportion of gold and silver medals and honorable invention, Austria, Prussia and North Germany slightly exceed in their proportion of bronze medals to their numbers of exdouble the rate of Great Britain and her colonies. Taking all things into consideration, this is considered a most marvelous triumph at a competitive trial of results of the inventive and industrial energies of the American people. Yet we were far from being fully or fairly represented.

Prof. Denton at Music Hall.

Next Sunday afternoon, March 8th, we are pleased to announce, the services of Prof. Wm. Denton, the scientific scholar, and one of the pleasantest speakers of the day, have been secured for another of his able and convincing discourses on Spiritualism, in the regular Music Hall course. drew together nearly the largest audiences of tics were astonished at the sound reasoning de-We wish he could be heard in a series of lectures, but he cannot, as the time is all taken up.

A New York correspondent inquires if his ole and communicate, should their names be sent spirit, and therefore do not need their names. Any one (without informing us) can request their spirit friends to visit the circle and communicate, which they will probably do if they can. Thouas fast as they and their friends desire.

soonest find its way out of the difficulties which characterizes her own earnest appeal to them to have so long environed it, by forming an union of | lay aside their prejudices, and take occasion to its savings. That will at once effect something, avail themselves of the fuller demonstration she proposes to afford them of the grand reality of life after death. . .

"No Sects in Heaven."

This poem, written by some of our spiritual artists, has received the highest compliments since given to the public by the elocutionist of the Pacific Coast known as Lisle Lester. For some months this poem has formed a part of her programme, and as her entertainments are patronized by the elite, who claim to be judges and critics, it is worth notice that this poem elicits the loudest applause, and is often called "the very hest poem of the programme." Its author is justly flattered, when compared, as it is, to Lisle Lester's selections, which are, "The Raven," ceived from Commissioner Beckwith a table care- " Maud Müller," "The Bells," Read's "Dream of fully calculated and verified from official data at Paradise," "Prisoner of Chillon," and others of

"No Sect in Heaven" has been recited frequently at different Lyceums on this Coast; but when grand prizes, and exceeded every nation except read by a professional reader, it is warmly cheered and frequently encored. Peter McGuire, a poem by Lizzie Doten, is also one of Mrs. Lester's selections; having a beautiful voice, and finished elocutionary style, it assumes an almost new finish in her rendering. The bigots wince hibitors. In the general average we are just under the truths uttered through these poems, and many a minister looks very thoughtful as she proceeds to give the dream of " No Sects in Heaven."

We believe the public reading of such poems is calculated to assist the work very materially.

Children's Lyceum, East Boston.

Sunday, Feb. 9th, I had the pleasure of visiting this institution, and cannot speak too highly of the great and rapid progress it has made in the short space of six months. When organized it numbered only twenty-three scholars. Its ranks now swell to one hundred members, and every week one or more are added to its membership. The three lectures he gave there some weeks since. The good work is progressing, and a more competent body of officers for the Lyceum could not the season. Believers were made happier; skep- have been selected in that locality. The pleasant, smiling and intelligent faces of the children who duced from scientific facts-not being aware that greet them every Sabbath morning, bespeak joy Spiritualism was based on so firm a foundation. and success. The Lyceum is fully equipped with a choice selection of flags, targets, banners, &c. It has given four excellent entertainments this season, at one of which the Conductor, Guardian and Musical Director were each presented with spirit friends could come to the Bauner Free Cir- a beautiful shell-work basket, made by Mrs. David Adams, and presented by her little daughto us. We answer: all spirits are free to come ter, Maria, in a graceful manner. Spiritualism who wish. We do not call for any particular has gained a strong hold in this place and is on VIBITOR. the increase.

A cable dispatch dated London, Feb. 25, states that the Earl of Derby had resigned the Premiersands are present at each circle who would gladly ship, that his resignation had been accepted send messages to their earth friends; but where by the Queen, and that Hon, Benjamin Disraell there are so many, all cannot be accommodated had been requested to form a new Cabinet. Ill I health was the cause of the resignation.

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MARCH 7, 1868.

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ALL SORTS OF PARAGRAPHS.

The Tickets to the Grand Festival in observe vance of the Twentieth Anniversary of Modern Spiritualism, to take place in Music Hall in this city on the afternoon and evening of March 31st, are for sale at the following places: Banner of Light office, 158 Washington street; of Bela Marsh, 14 Bromfield street; at Music Hall, and of members of the Committee of Arrangements. Also in Charlestown, at the meetings in Central Hall and Machinists' Hall; at Temperance Hall, East Bos- eral lengthy and well written editorials on the ton, and Fremont Hall, Chelsea. The prices are: subject of Marriage; assuming, we think, without for single tickets to the Children's Lyceum exhi- evidence, a conspiracy against the institution. bition in the afternoon, 25 cents; to the evening Except the conspiracy, we have no doubt its stateentertainment, single ticket, \$1; ticket admitting ments are mainly correct; that marriages are degentleman and lady, \$1,50; package of ten, to ac- creasing proportionately to the nopulation and its commodate families, \$7,50. Tickets should be se- increase, and that they are less in hard times cured as early as possible, for the number will be than in good times for business, &c.; that there limited, and the domand will be greater than the is a fearful decrease in the number of children supply.

Wednesday evening, March 4th, the first of the second course of Sociables will take place at Nassau Hall. These parties are well attended and very pleasant.

The New York Weekly has commenced a new and thrilling tale, entitled "The Witch-Find- Church and State, until the proper remedies are er," as will be seen by the advertisement in an- applied, by making woman equal with man, soother column.

A Canadian paper says there is really no difficulty in the settlement of the Irish Church Establishment question in the simplest and most satisfactory manner; the Church of Eugland and Ireland is rather more than half way over to Rome: let it go the rest of the distance, and there is an end of the Irish Church Establishment question.

The salary of Theodore Tilton, of the New York destitution and needing public charities, the Independent, has been increased from \$5000 to largest number in proportion to the whole are \$7000, which is the next highest salary paid any from those born in wedlock, or legally and reli-New York editor, Mr. Greeley of the Tribune giously born. receiving \$10,000 a year. should couple the destitution of those born with a

The Banner of Light is a well conducted jour-nal, devoted mainly to Spiritualism and kindred causes .- Revolution.

A young lady near Columbus, Mississippi, mot her death very suddenly a few nights since from eating snow. She complained of a headache when she retired, and was found cold and stiff in her hed about midnight.

The Kansas House of Representatives has just chosen Miss Emma Hunt enrolling clerk; and the Senate has also chosen Miss Holman assistant of and kept that institution up with the progress enrolling clerk.

Why is a bald head like heaven? Because there is no parting there.

DARK AGES .- Pennsylvania hung seven men and one woman last year for murder. It is the worst use that can be made of men and women; besides it keeps human life cheap, and invites murder upon murder.

ny to woman and unbearable expense to many What is it we all frequently say we will do and men, and hence the causes of complaint. no one has ever yet done? Stop a minute.

Every Sunday in Edinburgh, Scotland, there are four hundred shops open, chiefly in the confectionery line, and on one Sabbath morning recently there were seen to enter one only of these places, 2637 persons, chiefly children.

Why will the emblems of America outlive those of England, France, Ireland and Scotland? Because the rose will fade, the lily droop, the shamrock wither and the thistle die, but the stars are eternal.

A famous judge came late to court one day in an equal of the husband, and no good reason busy season, whereat his clerk, in great surprise, why the parties that make a civil contract (as inquired of him the reason. "A child was born," his honor said, "and I'm the happy sire." "An -at least if they make both acts equally public, infant judge?" "Oh no," said he, "as yet he's and secure the public against damage and exbut a crier."

When has a man four hands? When he doubles his fists.

There is one gentleman in Troy who, during all the winter, despite the extent of snow and ice, has managed by dint of relentless industry to keep his sidewalk perfectly clean. In the last

BANNER OF LIGHT.

Rew York Department. and stand aloof shivering with fear or scolding with anger at the perversity of their hearers in looking after Spiritualism.

First Society of Spiritualists of New York.

Mrs. Maynard, on the 23d inst., addressed this Society-subject: "Resurrection" and "Atonement

She very conclusively proved that Nature truth and reason, as well as science, deny the idea of a resurrection of the physical body. The clergy were deceiving the people by falsely as serting that the Bible taught that the natural body was raised, while the Scriptures declare that flesh and blood cannot inherit the kingdom of

unnecessary for the vilest sinner to make any effort to secure his salvation.

The pretended exemplars of Christ, finding it too difficult to love their neighbor and exercise charity toward all, wholly rely upon the shedding of His blood for salvation. Of old the question was, where goeth the spirit? but through Spiritualism we are assured that there is no such thing as annihilation.

Hon. Robert Dale Owen will address this Soclety on the eve of the 8th of March, inst., and there seems to be a great inquiry after spiritual truths on the part of the people of this city.

Many are losing interest in the churches, and frequently attend our meetings for spiritual instruction.

Light Dawning.

A brother writing for books, from Meigs County, Ohio, says:

"For the last few years I have stood alone here as a Spiritualist, and have been the target at which Orthodoxy and bigotry have aimed their envenomed shafts, but all the while there has been an under current in favor of our glorious cause, and now streaks of morning light begin to gild the mountain heights, presaging the usher-ing in of that day so long foretold by the seer of old, when 'all shall know the Lord.' A good test medium could work apparent wonders in this remedium could work apparent wonders in this region. May our angel-friends send or prompt some one to come here."

Our worthy brother, Lyman C. Howe, writing from Dunkirk, N. Y., says: "The Eddy expose has given a new impetus to the cause here, and every day adds to the number of investigators." So it foes both advance the cause.

Now Publications.

which belong an array of author's names fully the equal of any which the most fastidious picking could collect between two covers. The number opens with an account, and a very racy one, of the Chinese modes of healing, by Dr. J. W. Palmer, who is cognizant of what he writes. all parts of the United States. CF Send for circular. This is followed by a "Conversation on the Stage," by Miss Kato Field, which discusses pro and con, the question of the drama and dramatic criticism. Charles Dickens's "George Silverman's Explanation" is concluded. Bayard Taylor discourses pleasantly on certain bridle-roads which he threaded among the "By-Ways of Europe." John M. Read, Jr., describes most agreeably "The Old Philadelphia Library," The story of "Flotsam and Jetsam" is continued. "Crotan Days," 'The Sequel to an Old English State Trial," " Free Missouri," and other papers come on in due course, to help perfect a number than which we have seen not one more interesting. The Atlantic is vigorous and able, fresh and decisive, and nobly

To Correspondents.

[Wecannot engage to return rejected manuscripts.] J. B. F., MEMPHIS, TERN.-Document received and filed for publication.

Business Matters.

JAMES V. MANSFIELD, TEST MEDIUM, answers caled lotters, at 102 West 15th street, New York. Terms, 85 and four three-cent stamps.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, between 27th and 28th streets, New York. F20.4w.

MISS M. K. CASSIRN will sit for spirit answers to sealed letters. Inclose \$2 and 4 red stamps. 248 Plane street, Newark, N. J. F1.

heaven. The doctrine of the Atonement, as taught by the so-called Orthodox Churches, is a very easy method of getting rid of one's sins, rendering it method of getting rid of one's sins, rendering it streets, New York. M7. CONSUMPTION AND ITS CAUSES can be cured, by E. F. Garvin, M. D., the discoverer of the first Solution, and also Volatilizing Tar. Send for cir-streets, New York. M7.

MRS. R. L. MOORE will send examination and prescription on receipt of lock of hair, \$1 and 2 stamps. Address care Warren Chase, 54 Broad-way, New York. F22,6w.

Dr. L. P. GRIGGS, Healer and Lecturer, will answer calls to lecture and heal the sick by "Iny-ing on of hands," in Ohio and Indiana. Address, box 1225, Fort Wayne, Ind. 2w*,M7.

THE BEST PLACE—The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. C. D. & I. H. PRESHO, Proprietors.

THE SYSTEM STRENGTHENED and invigorated by the occasional use of DR. TURNER'S TIC-DOULby the occasional use of DR. TURNERS TIC-DOUL-OUREUN or UNIVERSAL NEURALGIA PILL, which ioncs and stimulates to a healthy action the nerve-fluid, is prepared to counteract the ills arising from NEURALGIA, nerve-ache and every disease of a nervous character. A pothecaries have this medi-cine. Principal Depot, 120 TREMONT STREET, BOSTON, MASS. PHICE S1 per package; by mail two notators stamps extra two postage stamps extra.

Special Notices.

Every town, city and village in the UNITED NTATEN, (including CALIFORNIA, the PACIFIC MTATEN and TERRITORIEM,) CANADA and ENG-LAND, should have an agent male or fende, for the safe of Mrs. Apencies Positive and Negative Powders, Note Agencies of one or more townships, or of a County, given. Terms to Agents, Druggistand Physicians end free. Prices reduced, and in all cases Prof. Mpence prepays the postage, expressage or cost of transportation. Se advertisement in another column. Address PROF. PAYTON NPENOE, M. D., BOX 5517, NEW YORK CITY, Feb. 8.

THE MAIR AND SCALP .- Dr. George W. Babcock, Scientific Dermatologist, 28 Winter street, Boston, succonfully treats all diseases of the Hair and Scalp, Loss of Hair, does in every like expose; and if our enemies do Premature Greyness, Babluess, etc. Dr. Babcock treats the not stop exposing Spiritualism, soon the whole | Hair and Scalp as a physician-not upon any "One Remedy country will be overrun with it. Friends and System "-but solapts the remedies to the special requirements of each case. He devotes his attention exclusively to diseases of the Hair and Scalp, treating them in the most advanced European methods, and not in the imperfect manner litherto THE ATLANTIC MONTHLY for March presents generally adopted in the United States. No charge for consula list of articles of great variety and interest, to tation. A pamphlet with the State Assayer's report upon Dr. Babcock's thirteen remedies free.

TO PERSONS AT A DISTANCE .- Dr. Babcock is treating parties in all parts of the United States, Canada, etc., personally, when they visit him, otherwise by correspondence. No charge for consultation by letter. Remedies sent carriage prepaid to

DR. BABCOCK'S HAIR DRESSING.-The State Assaver recommendalt. No other preparation so safe, so good or so cheap. Price One Dollar. Bold by Druggists everywhere, and by Dr. George W. Babcock, Scientific Dermatologist, 28 Winterstreet. Boston.

WILL not soil a ribbon worn upon the hair-Dr. Babcook's Hair Dressing, Try it. Gteow,M7.

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A DESCRIPTIVE WORK of 140 pages, fully illustrated with

A thoroughly authentic history of Salem Witchersti has the atrochics that were perpendicular to this subject, the atrochics that were perpendicular the Witchersti the atrochics that were perpendicular the Witchersten the during the delivation that the victums were gifted with su-permatural powers, and could at will affict any person with the most direful physical and mential afficted molecular be delivation and deniy became ill, at once proclaimed that he was betwitch-inst looked, and who, it was thought, and prostrated him by the most direful physical and mential afficted with sub-eddeniy became ill, at once proclaimed that he was betwitch-inst looked, and who, it was thought, and prostrated him by the power of Witcheraft. Thesuspected party, as was hained, the hower of Witcheraft. Thesuspected party, as was hained, the high had long histored a spirit of untit-militers. The histing is the screen were at once summous after witcheraft, they would proceed in a boly to the dwelling of the story of the size period were forth, publicly accuse her of musible the story of the individual supposed to be her witcheraft, her would proceed in a boly to the dwelling of the story and the to THE WITCH-FINDER'S TEST. These tests were as numerous as they were atrocious and di-abolical, and frequently resulted in the death of the victim. The Selemites followed that it was emperately to drown a witch -that if theown boto a river, she would certainly be able to make her way to the shore. Acting upon this bellef, when a woman was suspected of Witcheraft, she would be compelled to undergo the

WITCH-FINDER'S DROWNING TEST.

She would be dragged to the nearest river, and plunged in at a considerable distance from the shore. In case, the woman succeeded for a time in keeping her head above the surface of the water, that was considered positive entirement the water with the removes. In this test the only proof of the woman's innocence of Witcheratt was when she could not stime and therefore stank for one name? I innocent or guilty, it was death in either case. By drowning, she proved herself innocent is of the attender of the action was been in the sheet of the more case. In this test, it was death in either case? By drowning, she proved herself innocent is of the action with the action of the action with the deated? Even crucity more attrocous than this was put in practice by

THE WITCH-FINDER.

Private quarrels and ancient gritiges were averged by ac-rising innecent people of Witcheraft – Young wives were rathlessly form from loving husbands, accused before the gap-ing, ignorant and superstitious populace.

BRANDED AS WITCHES,

and after being marched, through the town, that everybody might might look their last upon the FEMALE DEMONS,

the terrified women were, given over to the villanous wretch-es who had achieved notoriety as

WITCH-FINDERS.

------The remarkable story which is now appearing in the

NEW YORK WEEKLY. s a reliable expose of the atrocities enacted in the

DAYS OF BALEM WITCHCRAFT. The fale is founded on authentic records and data. And is entitled

THE WITCH-FINDER;

THE HUNTED MAID OF SALEM.

The plot of the story is original, although it has for its basis an accurate account of the crucifies that were perpetrated during the period of

SALEM WITCHCRAFT.

------Among the principal characters portrayed in this exciting story is

THE WITCH-HUNTER.

The most disreputable person in Salem, at the time of the Witcheratt exclorment, wava man named Boymont sil, who

illustrates the thought, culture, and intellectual activity of the country.

set aside most of the unhappy marriages, and yet HARPER'S MONTHLY for March offers fully the usual table of interesting and instructive articles. Rev. J. M. Tuttle furnishes an illustrated paper on "The Minnesota Pineries"; "The Restignucho" sketches life very graphically in New Brunswick, and is illustrated; "The New Timothy" is the title of the first chapter of a new story, "Beef Tea" and "Out at Sea," make very agreeable sketches, like what Harper is always cheerfully sketches, like what Harper is always cheerfully relieved with, the latter being from the pen of Harriett Prescott Spofford. Then we have an article of a thoughtful tendency, entitled, "Survivors of Civilization," by Prof. Frost. M. L. Conway contributes a paper on the battle of Labor in English Sheffield, and of the articles which follow, we mention "A Broker's Love Affair," "Highland Life of Victoria and Albert," 'Kid Gloves," "Lent," and "The Great Gruffham Robbery." Miss Muloch (that was) begins a story in her own vein, called "A Woman's Kingdom." The poetry is good, and the editorial department is excellent. For sale by A. Williams & Co. THE LADY'S FRIEND for March is, as usual, filled full with good things, attractive things, use ful things, and instructive and entertaining things. After the frontispiece engraving comes the ever reliable fashion plate, which all the ladies invariably study. Then follows the long list of natterns, in embroidery and other kinds of work, which at the close of the number are matched with a whole treasury of receipts and domestic gossin on everyday themes. The tales and poems are fresh and from popular pens, and worth the full price of each number. The Lady's Friend is a general favorite among the magazines taken by the ladies. For sale by Williams & Co.

5

A GREAT ANNOUNCEMENT !

NOW READY, IN NO. 16 ----

NEW YORK WEEKLY,

ENTITLIO

THE WITCH-FINDER:

on

THE HUNTED MAID OF SALEM.

BY LEON LEWIS.

Author of "The Silver Ship," "The Water Wolf," etc.

(The Best Story and Sketch Paper of the Age,)

A THRILLING TALE

instance he did it though he had but lately broken his leg, and had not fully recovered. Such a man deserves recognition. We give to Troy the honor of possessing him. We have no such in Albany. His name is J. C. Blair, and he resides in Waverly Place.-Albany Journal.

Our friend Blair is a good Spiritualist, and has some regard for the comfort of his fellowmen. More of such men would be a blessing to every community.

The following little gem was written by Gertrude M. Hazard, of Newport, R. I., and addressed " to Anna" a few days before the latter passed to the spirit-land-(whose obituary appeared in our last issue):

Lol the Healer is here for thy soul: Silently, grandly, the earthly mists roll Away from the eyes which a touch hath made whole.

Bursts on thy vision the infinite day, Night with its shadows hath vanished away, This is the moment for which thou didst pray.

Awed and amazed in the glory of sound, Music of splft-land thrilling around, Hark to the burden, "The lost one is found!"

Lo! stream, and forest, and meadow are here, As on earth, and the faces familiar and dear Throng around thee, till joy makes thee tremble like tear.

Stand in thy strength; thou art helpless no more; Pain and infirmity now are of yore; Health, with its limitless power, before.

Death gave it, most generous of donors; oh then Forget not his bounty—bear earthward again In truest thanksgiving the tidings to men.

Frederick Gerhard, of New York, publishes a beautiful engraving entitled "THE LORD'S PRAY-ER," which is a truly artistic and impressive rendering of its subject. It is conceived and executed in the spirit of prayer. It is very handsomely printed, with a tinted ground, on heavy white paper, size 24 by 30 inches, and agents for its sale are solicited by the publisher. It ought to become widely popular, for it is a truly beautiful production, and sold at two dollars only.

"The life I live in the flesh," says the apostle. "The life 1 live in the itesh," says the apostle. Look at him busy at his tent-making. What an apostle making tents? What say you, brethren, to the Archbishop of Canterbury stitching away for his living? It is too low for a State bishop, certainly, but not too low for Paul. I do not think the apostle was ever more apostolic than when he picked up sticks. When Paul and his companions were shipwrecked at Melita the apostle was of more service than all the Pan-Anglican Synod with their silk aprons, for he set to work like other people to gather fuel for the fire; he wantad to warm himself as other men, and therefore he took his share at the toll.—Rev. O. II. Spurgeon,

To our Subscribers.

close, we earnestly solicit those who intend to re-Please remit as soon as possible.

and the second state of the second second

civil and political rights in or out of marriage. Several important facts which the Tribune en

BANNER OF LIGHT BRANCH OFFICE,

544 BROADWAY, (Opposite the American Museum.)

FOR NEW TORE ADVERTISEMENTS SEE SEVENTE PAGE.

Sounding the Alarm.

born (alive) in families.

as out of it.

The New York Tribune has recently had sev-

The "Why Not" of Dr. Storer, and other books

and articles, showing the alarming amount of

abortions, in and out of wedlock, has no effect to

check it, because they do not ask for or apply the

proper remedies. It increases under all their pro-

tests and scathing articles, and will, in spite of

cially and politically, in and out of marriage, and

as much the controller of her person in marriage

The Tribune also comments largely on the

increasing number of children born out of wed-

lock, which of course, to some extent, make up for

those not born in it. But the editor does not

make this allowance, he rather deplores both

facts, and fails to state a fact, that of those in

It seems somewhat strange that any writer

complaint of the deficiency in numbers, but the

complaint seems mostly that not enough are legally born, and not enough people legally mar-

ried. In this view we agree with the Tribune, and

lay the charge at its own door, for no paper in

the country has so persistently and willfully ex-

erted its influence (and it had enough to accom-

plish its purpose) to prevent such modification of

the laws of marriage and divorce, as would have

mainly prevented the difficulties it now complains

of the age in other departments. It is justly

alarmed at its own doings, and sees the con-

spiracy which we do not see, now being brought

to bear on this institution, that could have been

averted by proper legislation at the proper time.

and saved the institution and removed the evils

complained of. Marriage is of course unlike chat-

tel slavery, but as it now is, with the ridiculous

bars to divorce, it becomes an unbearable tyran-

We have often and for a long time as a friend

and defender of true marriage, warned such wri-

ters as those of the Tribune that if they persisted

in maintaining the laws of marriage and divorce,

as they are in this and many other States, the

effect would be a reaction that would set aside the

whole institution and cause worse confusion and

crime. Hundreds of instances in history could be

referred to, among them slavery and the French

There is no reason in this age and country

why the wife should not be in every respect

marriage is) should not have power to dissolve it

-at least if they make both acts equally public,

These changes would soon put a stop to a large

part of the abortions and illegal births, and also

Revolution. ·

pense.

tirely overlooks, should induce it to change its policy and join the Revolution and other papers in bringing about such changes as will avert the

evils which it so plainly sees approaching under the present policy. First, the large proportion of marriages that are unhappy, from causes the parties cannot remove without separation, and which they did not know enough to avoid before marrying. This cause alone is a greater obstacle to marriage than all others put together, and can only be removed by a radical change in the marriage and divorce laws. Second, that the children illegally horn (out of wedlock) are, on an average, mentally and morally fully equal, if not superior, to those born under both law and religion, and this fact, with others, has secured them the first chance in the charities of individuals, and on the whole they are better provided for than the children of unhappy marriages, and make at least as good citizens, and in our country carry no Cain mark or stamp of infamy, if they behave well in society. All births should be legal and all children legitimate by law, and the sin of parents should never be visited on the children; and in this respect our public opinion and charity is far ahead of Church and State. Third, of the whole number of children born in marriage, and notwithstanding the vast amount of abortions, a majority are still uncalled for and unwelcome, nearly or quite as much so as those born out of marriage bonds-and many of them would have been prevented by abortions, if the parents could have done it safely or knew how to do it, even at some risk of health and life of the mother; and this is also a leading cause of the small number of marriages. It is well known that many young people of both sexes will not marry until they have acquired a knowledge on the subject by which they can prevent unwelcome children being born; and many parties enter into agreement not to have children before they marry. Many persons attend medical loctures and study on purpose to use the knowledge for themselves and friends on this subject. And however much leading physicians may condemn and deplore it. there is and will be a supply for the demand of medical skill and knowledge on the subject.

For many years we have regretted the stubborn opposition of the Tribune on this subject to all efforts of progressive minds, while it has done so much in the cause of temperance and some other reforms.

City Matters.

Meetings and circles in New York are well attended, usually satisfactory, and the cause generally prosperous and progressing amid the whiri-Volume 22 of the Banner of Light being near its ing commotion of the great metropolis. Mediums well known, in good standing and attentive to new their subscriptions to do so before the time their business, are well patronized and give good expires, as it will save us much trouble in chang- satisfaction generally. The press is becoming ing the names in our mailing machine, and also more respectable in its notices of Spiritualiam, prevent the loss of any numbers to the subscribers. and the public mind generally leaning toward the subject. The churches are yet out in the cold, \ ing of January 20th.

OUR YOUNG FOLKS continues "A Holiday Romance," by Dickens, offers a touching story about a little Southern girl and her " black mammy," shows in "Molly Gair's New Dress" how little girls may do lots for themselves when their fathers have failed, furnishes a delightful story for the wee young things about little Rover and his hunt all around for "Chestnut Square," continues "Round-the-World-Joe" and "Cast Away in the Cold," and furnishes several other stories and sketches of equal interest to the juveniles. This monthly for young folks is a model, and enjoys an almost unbounded popularity.

THE NURSERY for March is the fifteenth number of Volume Three of a growing little monthly for the younger people, which is conducted with remarkable tact and skill by Fanny P. Seaverns, It is published by John L. Shorey, and is truly handsome in all its features. Its illustrations are particularly fine.

THE SEVENTH ANNUAL REPORT of the Home for Aged Men, No. 17 South street, Boston, has been issued from Eastburn's press, and is filled with information of great interest to those who are at all familiar with this valuable institution.

THE LABOR PARTY is the title of an address by E. H. Heywood, delivered before the Labor Reform League of Worcester, Mass., on the even-

and the second state of the se

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Les Bres Schutzen Ballines

I ever snw." From Mrs. E. Fitzgerald, East Sanbornton, Bellnap Co., N. II. "It is with great satisfaction and pleasure I have studied your AMATELIN GUIDE. I have esteemed it highly He pages are full of valuable information, reliable, plain and practical, and attractively conveyed; just what every new beginner wants."

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any one " From Mr. B. F. Stanley, Greenville, S. C., March 17th, 1867, "Thanks for your AMATRUE (FILDS. It is indeed pleasant, useful and instructive." Tastefully bound in cloth, 3 colored plates, price post-pabl 60 cfs.; in paper covers, post-pabl, 25 cfs. Address, WASHE-BURN & CO., Horticultural Hall, Boston, Mass. Mar. 7.-2w

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WILLIAM E. ROUERS, M. D. References-Rov. William M. Thayer, Serielary State Tem perance Alliance; Dr. J. H. Hero, (School for Young Ladles Westboro', Mass. 2w-Mar. 7.

NEURAPATHIC BALSAM

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had achieved a devillah notoriety as a Volunteer Accuser, a Witch-fester, or Witch-Discoverer. This hearthes misercant practiced various juggleries, under pretence of distinguishing a witch from an innocent person, such as drawing blood, saying the Lord's Frayer backwards, etc.

THE HUNTED MAIDEN.

Another interesting personage of those times was Hz-ran Way neoros, the daughter of a colonial merchant -a beautiful and unde-heatted girl, whom the villain Roannouth perso-cuted with his attentions, and attenward hunted as a Witch.

THE WHITE ANGEL OF SALEM.

A third and most remarkable personage of those dark days was a mysterious being who appeared in Salem when the delu-sion was deepest. She possessed the aspect of a young lady; but a strange peculiarity was noticed in her appearance—she was strangely white, and her skin shone so britinnity that many supposed her to be an angel. She welt should doing good, op posing the Witch-Hunters, releasing prisoners, helping widows and orphans, etc. Whoever would have full particulars concerning these and a score of other inhabitants of Salem, in the days of Witch-rati, must read the thrilling and besulfal narrolion just drawn from the historical collections of Massachusetts, and entitled

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LIGHT. BANNER OF

Message Department.

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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. M. Connut,

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

eventually progress into a higher condition. The questions propounded at these circles by mortals, are answered by spirits who do not announce their names.

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

The Bannor of Light Free Circles.

These Circles are held at No. 158 WASHING-TON STREET, ROOM NO. 4, (up stalts.) on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; af services commence at precisely three o'clock, af-ter which time no one will be admitted. Donations solicited.

MRS. CONANT receives no visitors on Mondays, Tuesdaya, Weinesdaya or Thursdaya, until after six o'clock P. M. She gives no private sittings.

Invocation.

Oh thon Spirit, in whose infinite love the saint and the sinner alike repose, thou to whom every soul instinctively turns in time of trouble, and in time of joy also; thou to whom the murderer looks for hope; thou to whom the little child lisps its evening prayers; thou who art at once father and mother and friend-to thee we turn this hour with our mingled prayers and praises. We pray not for blessings, for they are everywhere around us, but we pray that we may understand them, that we may know more concerning thy ways, that we may better appreciate the love with which thou art constantly crowning us. We praise thes for all the favors that we have received throughout all past eternity; we praise thee for all that which we have in the present, for the glory with which thou hast crowned the sphere of mind, the magnificence with which thou hast blessed the sphere of matter; we praise thee, oh our Father and our God, for all the beauty of Nature, for that wondrous power that seems everywhere to speak unto our souls, reminding us of thee. Oh grant that we may not forget that we are all members of thy family, that thou art one God, one Father and one Mother over all, and that wherever there is a mind, there we have a brother or a sister. Oh grant that this may be so engraven upon our souls that we shall seek no longer our own especial happiness, but that we shall seek the happiness of all thy children. Oh grant that our prayers no longer ascend for ourselves alone, but that we may pray for all that thou hast made. Oh grant that we may appreciate more fully thy love, thy wisdom, and the infinite power with which thou art constantly protecting us. Now that we know that our life is a gift from thee and will never be taken from us. now that we fully understand this, oh, grant that we may never rest till we shall spread this Gospel of truth over all the earth; grant that we may be enabled to cause all the desert places of mind to blossom. Oh grant that holy fruits may hang from the tree of life by our endeavors, and when we shall pass on to another sphere of action, may we find cause to say of ourselves, "We have occupied the talents with which our God has crowned us." Oh grant that thy angels may continue to sing the song of peace and good will over all the earth, till thy kingdom shall come in the hearts of all thy children, and thy will be done through holy deeds on earth. Amen. Dec. 16.

Questions and Answers.

CONTROLLING SPIRIT .- Now, Mr. Chairman, if you have propositions for our consideration we millennium will dawn. will hear them.

QUES .- When and where did civilization commence?

with them as I see fit. Q .- In the same way that the mesmerizer oper

ates upon his subjects?

A .- Precisely, only to a larger extent. A disbody; first, because they have a larger understanding of the laws controlling in the case; sec-Q.-What constitutes a person a medium?

A.-A medium is simply a body that is sensitive to the od forces in the universe-forces which you do not thoroughly understand-those that have not come within the sphere of human scl-

ence; those with which human science has not yet dealt. A medium possesses a peculiar quality of magnetism and electricity. The nervous system is generally very finely attuned, and it is constantly receiving from the external world, and as constantly throwing out. There is a peculiar atmosphere, mental and physical, surrounding every well-developed medium, and whose can enter that atmospere, becomes at once in rapport with the medium, and whose cannot enter it, cannot by any possibility come into rapport, and are shut out as virtually as if there were a wall of fire between them. Mediums are, in other words,

in the body, but to mind out of the body; and particularly sensitive to mind out of the body. Q.-Is there any natural connection between

the butchery of animals for food and the slaughter of human beings in war? Will they not both cease to exist together? A .- There is a natural connection between the

two incidents of life. But while one is endowed with intelligence, the other has only instinct. One has a clear consciousness of itself and its surroundings, the other has a very limited consciousness of itself and its surroundings. One stretches out almost into infinity, the other is bound about by form.

Q.-I think the spirit hardly understands my question. I had reference to the slaughter of animals by man for food. Will not wars probably continue as long as the use of animal food continues?

A.-I believe that there is at present an abso lute necessity for animal food. Human bodies, at the present stage of existence, require animal food. But I believe when you have passed beyond that necessity, then you will stand upon a higher human plane. Then I believe you will not war with each other as you do now-not simply because you have done eating animal food, but because the necessity for animal food has ceased and you have gone humanly beyond it; and if humanly, spiritually also. These bodies grow just as fast as Nature will allow them, and all the exhibitions of your animal nature are in perfect consonance with Nature.. You go to war because you have not grown beyond that condition. The earth produces poisonous fruits, plants and reptiles, because it has not grown beyond them. By-and-by I believe it will. But I believe that these human bodies will grow no faster than the planet grows. They will pass beyond a condition of warfare, as this planet passes beyond many of its inharmonious conditions. Naturally you are children of the earth, earthy. And throughout all the lower strata of mind we find the same exhibitions upon a mental plane which correspond to certain exhibitions of Nature. There are tempests; the earth opens and belches forth fire, and these wild, erratic manifestations of Nature find a counterpart in humanity. But I do not believe it will always be so. I believe you go to war with each other to-day because you have not grown beyond that condition; but I know you will, or those will that come after you. But thousands of years will doubtless roll away ere this

Dexter Fields.

Dec. 16.

gize them upon one special point, or I can vary Good-day. I have gone on, but I shall take the Dec. 16. Banner still.

John Hall

I am here to add one more degree of assurance embodied spirit has more power than one in the if it is possible for me, to what little faith my good old mother has in modern Spiritualism. I told her it was true before I died, but she could ondly, they are free from bodily diseases, and not understand it. So she said to me, "John, if through the atmosphere and through the peculiar you are killed in battle, I shall expect to hear condition of the sensitive subject, can come in from you very soon, if your faith is what it should more direct and positive rapport with them than be-if there is a reality in it. If your Spiritualism they could by any possibility do through the flesh. is true, of course you will come back." Well, I have done so, but rather imperfectly, heretofore. But I am here to-day, as I said before, to add a little, if it is possible, to my mother's faith. Her last words to me were these: "John, I don't want to bid you good-by," and she turned away. I felt then that I should never see her again while I was in the body, but I did not tell her so. A great many times before I went away, after it was a settled thing that I was going, mother would say to me, "John, I wish you had some fixed kind of religion. I wish you did n't believe as you do. Then if anything happened to you I should feel better about you." My reply always was: "Mother, for God's sake don't send me to any Orthodox heaven or hell. If I believed in your religion I should have to be satisfied with the Orthodox heaven; but I don't, and I never shall. I believe in Spiritualism. It is everything sensitive subjects, not only to the action of mind to me. If I die, all right. I shall come back. And if I can't make a heaven it is my own fault. If I happen to go to hell, do n't be in desnair about me. I shall get out of it. I never was known to stay in a bad place any great length of time, if there was any door to get out. So wherever I go on the other side, be happy about me."

My name is John Hall, and here I am, happy and satisfied, and in the full hope of redeeming some of my friends from the darkness of old theology before they come to me. Don't know as l shall be able to, but I have the full hope that I shall-at any rate I shall work hard for it. I am now where I can work without so many obstacles. There are some, to be sure, but not so many as there were here. Here I found it very hard, because I had to be looking out for the things of the body, for I had n't much of the things of this world, while I was at the same time looking out for the things of the soul. Sometimes one would win and sometimes the other-they were hardly ever both satisfied at the same time. Here it is different; I have got rid of the one, and can pay all attention to the other. I want my dear mother to get along as well as she can with the troubles of this world-they will soon be over-and she will be satisfied with the heaven that awaits her. It will be just what she deserves, and she will be satisfied with it. And if she sees fit to come across on the Orthodox plank, all right; if it suits her better than the one I throw over for her. all right: she can come on that.

I expect my message will reach my mother, in Cambridgeport. Good-day, sir. Dec. 16.

Nellie Fogg.

I am Nellie Fogg. I was born in Fall River, but I died in Chicago. I am thirteen years old. I was eleven when I died. I did n't know any other way to come back to my mother and father without coming this way. I've tried a great many times to make them go somewhere where I could come, but I never could. I did n't speak at all after the second day I was taken sick. I had inflammation of the lungs, and I lost my voice, and when I come here I wondered if I could speak. I want my father and mother to know that I have met little Nathan. He is my brother. He died when I was a baby, and I have met him, and don't you think! he knew me right away! I did n't know him. He did n't look as he used to, but he knew me. He said he had always been back and forth; he had been dead ever since I was a little bit of a thing. I did n't know him, of course. He is a great big boy. Tell mother so, won't you?

[Is he larger than you?] Yes; I am like my mother. I should n't have been large if I had lived here, but he is like my father. My mother says, " It is all delusion; none of my friends ever come! I have lost children; why do n't they come? thing happened to delay it, I missed it as I would | I know they would try, if any children could come," I reckon they won't say so any more, because I've come now. And I've seen somebody else here, too-she never told me about him. What do you suppose his name is? [I don't know.] His name is Wilbur. He was my mother's husband before she married my father, and I did n't know it. And he says for me to tell my mother he would like to talk, too. He is real good; I like him. He was killed on the railroad. Wasn't it funny mother never said anything about him? I never knew she ever had any other husband. Was n't it queer? And I could n't think who he was. I asked him if he was my uncle, and he said, " No:" and then I asked him who he was, and he says, Well, my dear, before your father married your mother, she was to me what she is to your father." And I said my mother never had another husband, and then he told me all about it. And I 've just been dying to come back here and tell my mother. I wonder if father knowsit? I do n't believe he does. [I rather think he does.] Perhaps he does, but mother never told me, and I never heard anybody say anything about it. Was n't it queer? Well, I reckon I've found out quick here. He says for me to tell my mother, from him, that if she pleases he will meet her when the first train comes in. She will know what it means. He hopes she will be to the depot. I will be there, too, to see what mother says. I tell you that will be fun, won't it? Mother used to say she never could keep anything from me. That she kept from me, but I've got it all now. Tell her I'm real glad I found him here, because I've got a father on the earth and a father here. That 's nice, aint it? He has been very kind to me. He is laughing like fun at menow, and I do n't see what for.

them in their proper places; thon who art ever the Now suppose it retained all its magnetic vitality same, yesterday, to-day and forever-to thee we to the last moment of its earthly life, what would pray, sending out our prayers from the deep valleys of human life, pouring ont our sonis' aspira- between the magnetic and electric forces, consetions through the dark mantle of mortality. We know thou wilt hear our prayers, and we know that wherever we are, there thou art also. Though we dwell in shadows, thou art with us. Though darkness encompasseth us around, though all about us there may be clouds, yet thou art with us, and thy presence shall sustain us and bring us nearer and still nearer unto a comprehension of thee, and of our relations unto thee. Oh spirit of infinite love, we do not pray that thou wilt baptize us with love, for that we have already. We do not pray for the outpouring of thy holy spirit, for thy holy spirit is continually outpoured upon all thy children. We do not ask that thou wilt remove from our pathway the crosses and disturbances of life, for these are the powers in thine infinite hand that shall lift us nearer to thee. We do not ask that sin and sorrow may be driven from the earth, for we know as the earth marches on toward perfection they will disappear. We do not ask that all men and all women may understand thee alike. No, for thou hast fashioned each according to thy desire, and thou wilt lead each and every one through a different channel unto thy heaven and to an understanding of thee. Thou wilt draw all souls unto the kingdom of heaven, each in their own way. We thank thee that thou hast blessed the earth with variety, that everywhere we meet with something which differs from what we have already seen: whether we wander through the spheres of glory in the upper life, or whether we wander over the shores of mortality, still thon art constantly changing forms, bringing out new beauties, saying unto the old, "Pass away!" and unto the new, "Come forth!" Oh our Father, we thank thee that thy wisdom is displayed above our ignorance: that thy light shineth above our darkness; that thy truth will finally overcome all our errors: that the hearts of thy children everywhere are being opened to receive thy glory; that men and women are beginning to understand that they are all thy children, and that thou art their father, the one God over all. Oh Spirit divine, we thank thee for all thy blessings, and we know that thy kingdom will come, and thy will surely be done, on earth even as it is in heaven. Amen. Dec. 17.

Questions and Answers.

QUES .- Man, after making many mistakes, and reaching the point of self-distrust, becomes inclined to apply to spirits for advice. To what extent, if any, is it proper to indulge this feeling? May not spirits, though honestly, be as apt to direct us astray as mortals?

ANS .- No returning spirit that I ever heard of now what I always longed for, a mother's love. I claims perfection. On the contrary, they all claim had it, to be sure, for she watched over me tenderto be students in the great school of life, learners | y and carefully, she said; but I did not know at the great fountain of wisdom. Now, this being of it, and felt lost because I thought I did not true, they are quite as liable to make mistakes as have it. Now I have it, I am satisfied, I am they were when here. You should not expect that happy, and shall do all in my power to aid they are endowed with all wisdom; you should those I have left. And to my father, should not expect that they will return always giving this reach him, I want to say, "Turn your beart you the highest wisdom. Each one is capable of from the things of this world once in a while; look giving just so much, and no more. One may give a certain part of truth; somebody else may finish it. One may give what they deem to be true, and to somebody else it may be error. Every soul name of God and your own soul, do not bow has its own legitimate conception of truth. One sees it in one way, another in another-all differ- you feel that they are stronger than you are. Rest ing, yet all tending to the same end. Some are ever prone, in times of trouble, to look to those and do justice to all. It matters not who cries to beings they deem superior to themselves for aid. you, 'Do justice to only a few.'" I do not know It matters not whether it be God or the angel Ga- as this will reach my father, nor do I care. I briel or their spirit-friends. In time of trouble they feel their weakness, their dependence, and | Jennie L. Judd. Farewell, sir. they call upon those whom they deem to be stronger than themselves for strength, whom they deem wiser than themselves for wisdom, for guidance. This is very natural. They all turn to God for aid. We all feel our dependence upon God. This is well. If it were otherwise, we should not be was wounded, and died of my wounds. I was the worshipful beings that we are; we should not carried into Washington to the hospital; my arm appreciate good, or understand the reverse. We

be the result? Why, the most terrible straggle quently a very hard death. See how wise and humane Nature is to make the body part gradually with its magnetic forces, that it may pass easily through the change called death. And in your ignorance you ask to retain it. It would be

Jennie L. Judd.

the greatest of curses if you could.

I was born in Bellair, Maryland. I was sixteen years old, four months and about three days at the time of my death. I was a passenger on board the "Evening Star." I don't know whether it was an ill fate or a good fortune that caused me to think of going that journey at that time and in that way, but I certainly am very glad of the change, for the world here, at best, is very rough. My mother died in my infancy. My father married again, and removed from Maryland to Virginia, where his wife belonged. I found it very difficult to live with the woman he had selected for his wife, and so when I was thirteen years of age I left my home and those who should have been my friends. I went to New York, to St. Louis, to Chicago, and once to New Orleans, and I was going to New Orleans again.

I came here to day because I felt a strange drawing to some friends I have left. They request, if it be possible for spirits to return-and they think they can-that I should come and give directions with regard to what I left. It seems they are in trouble about the disposition of the faw effects I left. I carried with me from home some valuable jewelry belonging to my mother, and I suppose it is to that they refer more than to anything else. They wish to know what they shall do with it. They say they should be sorry to dispose of it and have me feel in my spirithome that I would rather it had been disposed of in some different way. My wish in the matter is this: that the three who have talked the matter over and have wished I would come and speak with regard to the subject here or elsewhere-my wish is that all I left shall be equally divided between the three; then I shall be satisfied. They have need of it; there are many hard places for them to pass through here in earth-life. I wish to do all I can to assist them, and all I ask in return is that they will, from time to time, seek ont some good medium through whom I can come to them. I will give them all the good advice I have received in this new home of mine, and will aid them all it is possible for me to. I can do much

for them, and they can do much for me. I am satisfied with this new home-have no desire to return. I have met my mother, and have beyond it. There is another world, and by-andby you will reach it. Be satisfied with yourself and with your own doings, and do not-in the down to the opinions of others, simply because in your own strength; try what little you have, come only for those I loved while here. I am Dec. 17.

Lemuel Foster

I come back, sir, to reach my mother, if I can. I died in the hospital at Washington. I was in the army with my father. He was killed, and I was taken off; I lived some days, and died. My ever sought to impress this idea upon your | mother and sister are alone-everything is very minds, namely, that you should receive all that much changed, and mother is very unhappy. I my fourteenth year. My mother thinks I had no telling you that which you cannot receive as care, and if I had not been taken prisoner, if I truth, by all means reject it. You can reject in had fell into our own lines, I should have lived. love, you can lay aside till the time shall come But I should n't have lived. I had everything when you will understand better. God does not done for me. One day there was some one comdemand that you shall swallow everything, either | ing through the wards-it was the morning after from the world of Nature or the world of Mind. I was brought in-and I noticed there was a great Each one should do enough to strengthen and aid stir about it, and then I heard a Union soldier in the cot next me say it was Mr. Lincoln. When Q.-If the spirit of the mortal dwells outside of he came to me he stopped and talked with me, the body, why do not clairvoyants perceive the and he told the nurse to do everything for me, to spirit or double of man before death as well as see that I had everything I needed. He talked with me some minutes, and then he spoke of hav-A.-Certain phases or degrees of clairvoyance ing a little son that might have been as bad off as have reached that point in science. Certain clair- I was if he had been spared to live long enough. voyants are able to perceive the spirit as well as He said I was a brave little fellow, if I was in the rebel army, and he hoped I should live to re-Q .- Do you mean to say the spirit is outside of turn to my mother. So I don't like to have my mother think so hard of him and the people of the North, because they did very well for me. My father, Major Alexander Foster, is here with me, and he wishes my mother to know he can rerelative to spirit-control. I was questioned as to turn; thinks she had better accept the proposiwhether I entered the body of the medium, or tions that have been made to her with regard to whether I controlled by psychology. My answer | leaving her old home. It is no longer what it was, was that, in my case, there was what I saw fit to and she can never be happy there. He wishes to term an overshadowing. I overshadow the sub. | talk with her, and so do I. So, if you please, say ject and act upon it, instead of acting through it. that I am Lemuel Foster, and all that I want to This is not always the case. The spirit that be- make me happy here, is the privilege of talking I have the promise of having two arms next time I come, and of suffering less. I think it is worse than it was when I was here. I know you will publish for me, just as for others, so I shan't it is an acting upon the instrument, giving forth give myself any uneasiness. It was Mr. Lincoln's son who showed me the way here. [Ah! little Willie? He has often been here.] Yes, sir. Dec. 17. Good-day. I thank you.

Dec. 17.

ANS .- That is a very hard point to determine. It is very possible it may have commenced in this locality. We cannot tell, however-there have been so many degrees of civilization, so many mountains, so many valleys in this one condition of mind, that it is very hard to determine where the first mountain or valley began. Ancient history-it has been called sacred-has determined. to the satisfaction of some minds, that civilization began a little more than six thousand years ago, that a man and woman were spoken into existence by the power and will of God, and that they were at once civilized and perfect. Many religionists believe that they were created perfect. Now, if we are to understand anything at all by the term, we are to understand that they were perfect in all the departments of mind and matter: that they had attained the highest degree of excellence. But the march of intellect has determined to the contrary. Our Adam and Eve have dwindled away so very far from our sight that it is almost impossible now to distinguish them, even with the most powerful glass of credulity. To give a straightforward, honest answer to the question, we must say we do not know when or where civilization first began.

O .- is the New Testament a revealed history from the Supreme Being?

A .- All the revealments of mind and matter are in one sense revelations from the Supreme Being, but not in the distinct and absolute sense that many suppose. There are certain minds which believe that God did inspire certain ancients that they might write for the people, not only of that time, but of all coming time; that an eternal and fixed inspiration was given unto them and withheld from all others. This is a monstrous libel on God, I believe-so monstrous, that I conceive it to be almost a crime. We have been charged with blasphemy, because we ignored a certain portion or nearly all of the books called the New Testament, and we may say also of the Old. Others have been charged with blasphemy before us. But they have lived, nevertheless, and have gone on, marching in their own straight line toward truth, despite of the cry of the people, " Crucify them, crucify them." The Jews crucified only the body of Jesus, while the spirit-Christ went on rejoicing, even through the crucifixion of the body. And so it ever has been: the souls who attempt to question any long-established, holy and religious rite, are sure to bring down upon themselves the anathemas of the ignorant, of the bigoted, of those who have not been fortunate enough to receive the highest. But it matters not. All the censure that any soul can receive, because it eschews error and clings to what it knows to be true, will only serve to lift it higher and bear it out over the turbulent waves of opposition triumphantly. Were they inspired of God? Our answer is, they were as other works were: no more.

Q .- Can different individuals on earth be influenced by the same person or power in the spiritland at one and the same time?

A .-- Yes; for instance, I can, through the power of psychology, psychologize any number of susceptible bodies at the same time. I can psycholo-

We are strangers, but I feel a certain acquaintance with you by reading the Banner. It was my weekly guest, and always welcome. If anythe coming of a friend. And what is strange, but very satisfactory to me, is the fact that the Banner finds entrance to the spirit-world, as well as to the homes we had here. [How do you explain that?] I don't know how to explain it, but there seems to be a perfect file kept in the spirit-world. and it is as general there as the alphabet is here. I was surprised. I thought I would have to come hack here to know what was going on with the Banner; but no, the Banner is there as here, and sometimes, when you make mistakes, it is most

severely criticised. I have seen the severest criticisms passed upon some articles you ever heard upon anything. But it was criticised in love, and those who criticised it set themselves to work to see that nothing like it appeared again. [That is excellent.] Yes, I thought so. It is glorious to be criticised by God's angels, because they always do it in love and for good. Our best friends are those who tell us of our faults and help us to pass beyond them. There is so much of this disposition to shield even when we know we ought not to; so little courage is manifested in regard to our divine duties, that it seems to me we ought to pray earnestly, all of us-me, too; I am as much

in the dark as anybody-to have more courage to tell our friends, and enemies, too, of all their faults, in love. It is only a little time since I journeyed heaven-

ward. I have not had much experience in the things of the spirit-world, but what I've had has been glorious. I know now that I live, that I can come back, that this glorious philosophy is trueno vagary, but a divine and blessed reality. That is worth everything. And if I could bring what knowledge I have now attained to my dear family that I left, it seems to me my cup of happiness would be fall. But they must seek for themselves-open the door that leads to knowledge themselves. We all have to do it. No one can die for us. No one can be happy or miserable for us. These are things that belong to our own experience. But I want my family and all my friends to know that I am reiolcing in the blessed knowledge that I was not deceived. Although in many things the spirit-world differs from what I had been led to suppose, yet in the main it is all correct; and I am so happy in my freedom, that I want to share it with everybody.

I lived here fifty-five years. Of course I saw many clouds, and a good many sunbeams, too; and now to be free from the body, that has its pains and that needs so much attention, is indeed a glorious freedom, and you will all appreciate it, I know. You will instinctively ignore the old resurrectionist's idea. Why, you would not one of you come back and take the body you have thrown off, if you could, for all the wealth

of the world. I judge you all by myself.

Tell my dear family it is well with me. I shall the good of all, just as fast as I can. I am from

I am going now. [Come again sometime.] Yes, if I do n't go to my mother another way, I will. [Will she get this message?] Oh yes, he has looked out for that; got the rails all laid, he says. Oh dear me, it's nice to come back, is n't it? But I should n't want to stay. Good-day. Dec. 16.

Henry Pevere.

Monsieur, I want my son to send a letter to Mr. Mansfield, and I will answer him there. My son says in his heart, if it be true, this Spiritualism, let my father come back and say how he shall come to me-what I shall do. I wish my son, Henry Pevere-that was my name, too-I want him to go, or send through Mr. Mansfield, to me. I will answer him. That is it. Dec. 16.

Séance opened by Theodore Parker; letters answered by Henry Wright.

Invocation.

Infinite presence; father and mother; thou spirit work with them and for them, for their good and | who changeth not because of the prayers of men or nations; thou whose sternal love keepsth Mariboro', N. H. My name, Dexter Fields. You watch over all thy children; thou whose power

seems to bear upon its face the record of truth to have tried very hard to come to her. I was in you, and no more. If I or any spirit comes to you, the soul, but no more.

after?

the natural body.

the body?

A .- No; I did not say so.

QR.-That was the question.

A.-A short time since I answered a question longs by nature to the body acts through it al- with my mother and Hattie. That is all. ways; but the foreign spirit, who comes to use the body as a borrowed instrument, acts guite as often upon it as through it. You may call it psychology, or distinguish it by any other term you please; my ideas from the external to the external. I overshadow and act upon the subject to those who may constitute my audience. The control is quite as perfect, sometimes more so-indeed, I think I am better able to control in this way than by absorption. I could control in that way, but I do not think I could do as well. Do not understand for they certainly do not.

in the body, in the case of this overshadowing?

that there will be more or less jarring between she retires, taking that as the better course.

Q .-- It was said, at a late scance in this hall, that aged people require less sleep than the young is it-how and where is it to be found?

A .- No, there is no remedy, except such as would go counter to Nature. Nature has marked Yes, I heard about it, but I was lame and sick, out her course for human life, and it is a very and my children were not inclined that way, and exact and wise course. As the body grows old or I had n't the privilege of knowing much about it. becomes burdened by years, it parts with its mag- I wanted to, but I had n't the chance. have my name on your books. God bless you, and wisdom calleth worlds into life and holdeth | netic life that it may the easier pass through death. | Well, I ought to be a good deal further ad-

Polly Flint.

I want to go to my children, if I can. I want you to tell them Polly Flint has come. I am me to declare that all spirits act in the same way, from Manchester, N. H. I did n't know anything about these things before I come here. I trusted Q .- Does the spirit of the medium still remain in the Lord Jesus Christ for salvation. [Did you come short?] No, no, oh no! His grace was suf-A .- Sometimes, not generally. The spirit had ficient for me, as for everybody else. There is generally rather retire, for there is an instinctive something very strange about this coming back. consciousness on the part of the indwelling spirit | I don't know-I don't know about it. But I want my children to know that I have come. I my spirit and her own, and, in order to avoid that, know very well what they will say: "Mother has got a hand in that, as in most every other new thing." I used to talk a good deal about the anti-slavery movement, years ago, and then I was er, because of a loss of magnetic force or life. Will interested in the temperance movement; I used to the intelligence inform us whether there is any have a good deal to say about that. Well, my remedy for this loss, or any means by which an children got to saying that every new "ism" that increased magnetic force can be had? If so, what turned up, I wanted to have a hand in. I had n't much to do with this Spiritualism, but it is n't too late. [Did n't you know about it before you died?]

MARCH 7, 1868.

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17.

BANNER OF LIGHT.

vanced in knowledge than I am, for I've been here nine years. I used to tell my children that

by-and-by the slave question would make war. Oh mother," they said, "It never can be. Folks aint such fools as to go to war over a nigger." But you see I was right-I was right! The war has come, has n't it? It aint all gone yet, no. [You don't mean to say we are going to have more.] Why, bless you, the spirit is just as much alive now as it ever was-just as much. Did you suppose it was going to be killed so quick? No, A.

suppose it was going to be killed so quick? No, it's got more lives than a cat ever had. Well, it do n't matter much to me whether any-body believes as I do or not. I felt it was right for me to come to my children if I could, and I asked the privilege of coming, and have been promised for some time that I should as soon as things were right. If they receive me, it is all right; if they do n't, it is all right. I am happy, and I only hope they will be as happy as I am. Teil them I am just as much interested in all the new "isms" as I ever was, and I shan't soll my hands with them when they come as ever they were. This being afraid to look into a new idea that is presented to you for fear of being contamthat is presented to you for fear of being contaminated by it-what nonsense! Do you suppose any good thing would ever grow to manhood if nobody had anything to do with it? No indeed. If the anti-slavery folks had n't fought and fought and fought, and gone through sea after sea of fire, do you suppose that slavery would have received its death blow? Why, I do n't know but it would have lived to all eternity. But they persisted in time. doing what they thought was right, and God blessed them, as I knew he would.

Don't forget my name, will you? and don't go to calling me Mary, either, because that is n't my name. [Do you wish to give me your children's names?] Why, yes, if you want me to. There's Thomas and Joseph and Mary and Sally. There! Good-by. Oh, I forgot to tell you how old I was, didn't I? I was eighty-three, and if I hadn't been fame should have been smarter than some folks are at twenty-three. Dec. 17.

Séance opened by Theodore Parker; letters answored by H. Marion Stephens.

MESSAGES TO BE PUBLISHED.

Thursday, Dec. 19.—Invocation; Questions and Answers; Hannah Thorpe, of Providence, R. I.; Luna Filnt, of Ipswich, Mass. to her parents; Charlie Pholps, to friends in New Or-teans; Georgu A. Redunan, to Mr. Colby. *Monday, Dec.* 23.—Invocation; Questions and Answers; Charles A. Taylor, 5th Mass., Co. D.; Robert S. Forbes, of Missouri, to his brother Bamuel; Janet Graham, of New York, to her parents. Tassiag, *Dec.* 24.—Invocation; Questions and Answers; Julia K. Bridgeman, to friends in New York; Engree Tyler, of Norfolk, Va., to his mother; Tom Aiken, to his friend Dr. Smith.

Notiona, v.a., to instantier; for Alken, to instread pr. Thusraday, Dec. 26.-Invocation; Questions and Answers; Enoch Davis, of Troys, N. Y.; Janct Josephs, of New Bedford, to her mother; William Temple, of Springfield, Ill., to his mother; "Birdie" Wilson, to her parents. Mandag, Dec. 30.-Invocation; Questions and Answers; Herbert Fenniman, of Louisiana; Patrick Mooney, to his sis-ter Mary; Katio Murray, of Fairhaven, Mass., to her Aunt Nelle.

Rethert Penniman, of Louisiana; Patrick Mooney, to his sister Mary; Katio Murray, of Fairhaven, Mass., to her Aunt Nelle.
 Taesday, Drc. 31.-Invocation; Questions and Answers; John McDougal, to his friends in Glasgow and Dunkirk; Olive Taylor, to her parents in Orange, N. J.; Annio Dyke, to her mother, in Chicago; Patrick Nurphy, of Dover, N. II
 Tharzády, Jan. 2.-Invocation; Questions and Answers; Pierce Beaularnals, of Boston, to his friends.
 Monday, Jan. 6.-Invocation; Questions and Answers; John McDougal, to ther mother and sister; Hiram Wood-Urder, of New Bedford, to his friends.
 Monday, Jan. 6.-Invocation; Questions and Answers; Joe Barrows, Sid V. Cavairy, St. Alkana; Martha Niles Stacy, died in Paris; Peter L Denny, St. Paul, Minu.
 Fuerday, Jan. .-Invocation; Questions and Answers; Alee Hill, to her Aunt Catharine Piol, in New Orleans; Ella Mayo, of doston, to her mother; Willie J. Hendricks, of Brook-Yonia Jones, Jan. 6.-Invocation; Questions and Answers; Alee Hill, to her Aunt Catharine Piol, in New Orleans; Ella Mayo, of doston, to her mother; Wille J. Hendricks, of Brook-Yyn, N. Y., to his taher and mother.
 Tharsday, Jan. 3.-Invocation; Questions and Answers; Annia Jones Brooke; Matthew Fagan, ot New York, to his family: Johnnie Joice.
 Tharsday, Jan. 20.-Invocation; Questions and Answers; Mathan Clarke, of St. Paul, Minn.; Alice Louisa Bow-dite, New Mork, and York, to his friend. S. Morday, Jan. 20.-Invocation; Questions and Answers; Edward Holley, son of Lieut. Col. Nathariet Holey, to his son; Nathan Clarke, of New York, to his friends; Josen, S. Mulley, First Colorado Cavairy, to his friend Col. S. F. Tappan; Edward Holley, son of Lieut. Col. Nathariet Holley, to his children.
 Tweeday, Jan. 21.-Invocation; Questions and Answers; Sunday, Jan. 20.-Invocation; Questions and Answers; Son Nathan Clarke, of K. Paul, Minn.; Alice Louisa Bow-dilich, of Somervilie, Mass., to her mother.

of Epping, N. II. *Thursday, Jan.* 23 – Invocation; Questions and Answers; Nathaniel Angel, of Cincinnati; Ellen Read Waale; George Clarke, of Gloucester, to his wife; Josephine Jones, of New Orleans.

Clarke, of Gloucester, to his wife; Josephine Jones, of New Orleans. Tharsday, Jan. 30.-Invocation; Questions and Answers; Mary Stratien, of Gloucester, Mass., to her friends; Horaco Kimbali, of New Bedlord; Harriet Buck, of Montgomery, Ala., to her brother William. Menday, Fcb. 3.-Invocation; Questions and Answers; William Hixon, of Missouri, to his brother Natuan; Edward L. Stevens, of Brighton, lst Lleut. Co. II., 54th Mass.; Clara Fope; Frank Hannen, of Washington Villago; Florenco Streeter, of New York, to her mother. Testay, Fcb. 3.-Invocation; Questions and Answers; Deborah Feindleton, of Boston, to her heirs; Charlie Dear-born, of Boston, to his parents; Julia A. Hobson, to her bro-ther, in New Uricans; James K. Perry, of Harrisburg, Fenn., to his friends.

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Send only Post-Office Orders or National Currency.

Obituaries.

Richard Pratt, of Chagrin Falls, O., passed into the spiritworld, February 12th, after a brief liness of five days, aged 69 years and 6 months.

years and 6 months. Mr. Pratt belonged for many years to the school of Metho-dists, officiating for a considerable time as a minister of that denomination; but possessing a vigorous intellect and a fine-ily organized spirit, he emerged from the chrysalis condition of religious development, and became one of the carly converts to the beautiful philosophy of Spiritualism He lived in the full fruition of spiritual consciousness, recog-nizing the supremacy of the law of progress as applied to per-sonal culture and perfection of character, and entertaining not a doubt of a future existence During his brief but painful sickness he converse cheerfully about death and the after life, confiding with perfect trust in the divine order of things, see-ing spirits at different times around his bedside, and finative which prophecy was exactly fulfiled by his quiet exit from earth-life.

which prophecy was exactly fulfilled by his quiet exit from earth-life. His experience furnished additional confirmation of the ai-roady well-established fact that Spiritualism affords the true philosophy of life, and the sweetext hope and consolation in ibs hour of death; thus giving a perfect refutation to the myths of the darker creeds. The funeral was attended by Mr. A. B. French, an inspira-tional speaker of great power of thought and beauty of diction. Ile delivered a strong and forcible argument in support of the soul's immortality, based upon the evidences of Nature and the demostrations of spirit-life, thus ably contesting, as did also the life and departure of our brother, the allegation of the religious world, that without an acceptance of their faith man can neither live well nor die happy. II. B. VINCENT, *Chagrin Falls, O., Feb.* 17th, 1858

At Grosvenor Dale, Conn., February 13th, the spirit of Mrs. Barah E. Anderson, aged 30 years 5 months and 23 days, was released from the body to join the angels in that home where sickness is never known.

sickness is never known. Called away with only four weeks notice, leaving a little babe that can never know here in this earthly lite a mother's love; taken from her companion with whom she has passed seven years only—but hoping for a continuation of life here below, where they together might continue to hold commun-ton with the spirit-world, as they both were made happy by this truth. She can now watch over him and her little son till they are once more united. By her kindness and sympa-thetic nature she won the esteem of a large circle of friends who now miss her, but will in time meet with her again. May the instruction and support which truth alone and a firm rel-ance on (iod's promises can give, be the guide and consola-tion of her companion. By the kind offer of the Methodist No-clety the services were held at the church at Fisherville, the writer officiating—being the first service of that kind in that part of the State. Sch. late, less part of the State. Somerville, Mass., Feb. 18th, 1869. SAMUEL GROVER.

Passed on to a higher life, trom Leon, Ashtabula Co., O.

Passed on to a higher life, from Leon, Ashtabula Co., O., February 5th, Merriman Barber, aged 73 years. Ile was an early settler in this county, had lived in Leon over thirty years and has been known for many years to be a firm believer in Spiritarian, was wealthy, and many stick-en with poverty have received a helping hand by his open and benevolent soul. He could never turn away the poor empty, but would give freely to the needy. He died in full failth of spirit-life, caim And composed, willing and ready to go and dwell with loved ones gone before. He leaves a wile and one daughter, and many sympathizing friends. Bro, O. P. Kellogg i delivered his funeral address, and spoke words of comfort and couselation to the bereaved filends and acquaintances and a large audience, many of whom never before listened to a ser-mon on progression, but had been kept under the hammer of dot theology. I was, present at the funeral, and wish that every soul who believes in Orthodoxy could have hered those truths delivered through Bro, Kellogg on that occasion. A Spinurualist.

The spirit of Mr. D. Bullard, of Albia, Iowa, has departed from his mortal body, and it was interred in this place on the aftermoon of February 7th, 1663, with Masonic ceremonies, as Mr. B. was an honored member of that fraternity. He was of a philosophical, orderly, unobtrusive and quict turn of mind, did not profess to be a Spiritualist, not deny that he was on but highly appreciated the Banner of Light, for which he was a subsoriter, and almost invariably gave it to bis friends after reading it himself. Ilis disease was consumption.

ANDREW C. BARNES.

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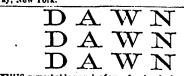
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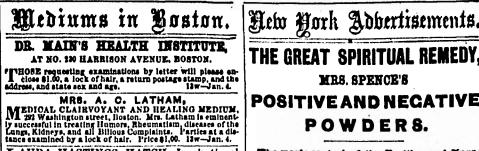
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Feb. 22.
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tion, Bronchitis, Coughs, Colds; Berofula, Nervousness, Miceplesencess, &c. THE NEGATIVE POWDERS OURE Pa-ralysis, or Palys; A maurosis and Deafhers from paraly-sis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalenay; all Low Fevers, such as the Typhoid and the Typhus; extreme Nervous ar Muscula Prostration or Reinantion. For the cure of Chills and Fever, and for the prevention and cure of Cholers, both the Positive and Negative Pow dern are needed.

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The Work in Michigan.

County Circle of Spiritualists, will convene in City Hall, Adrian, on Saturday and Sunday the 28th and 29th days of March, 1868. Good speakers -among whom will be either Mrs. S. A. Horton or Dean Clark, our State Missionary Agents-

will be in attendance. We earnestly hope all Socleties and individual Spiritualists of this county will respond to this call. Let us second the ef-

structed, for the great work before us; and by laying aside personal considerations, of whateve import, that in the least retard action, the only means of healthy growth. Questions of vital-im-

forts of the State Association by earnest, practical work. This can best be done by commingling together in fraternal spirit and consultation; by putting in motion the machinery, so recently con-



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We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the BANAR of LIGHT. Letters and papers intended for its, should be directed to J. M. PERSLES. Local matters from the West requiring immediate attention, and long arti-cles intended for publication, should be sent directly to the HANNER office, Boston. Persons writing us this month, will direct to Providence, R. I.

Wisdom of the Ancients.

Swelled with an exorbitant, "Young Americ" self-conceit, we imagine that it is in our time only that humanity has reached a beautiful bloom; but stumbling upon some old buried relic of a past civilization, we stand humbled and abashed at its woudrous revelations of art, literature, wisdom. Civilization, commencing under the sunny skies of prolific Asla, was squeezed through diminutive Europe, and then expanded like meteorlights over this large continent. Beginning in tropical lands, it traveled into the temperate zones, and, in consonance with all historic cycles, it is now returning into the tropics again. India, China, Japan open their long-folded arms. Poets will soon sing, "Eastward the Star of Empire." Ascensions, descensions-yet over onward, upward, spirally. Such is the law of careers.

"A spiral winds from the worlds to the suns, And every star that shines.

In the path of degree forever runs, And the spiral octave climbs

The dainty opinion that progressive movements are always onward in a direct line from the lowest to the highest existing types, deserves not a moment's attention. Its position is false, and should be classed among the thousand opinions of flippant and comfortable, yet harmless thinkers. Progress moves as sea waves. Beautiful its curves. In its widening cycles it bends around to its initial point; but, as a whole, ever above it. Hence poets breathed immortal truths in singing of golden ages past-of paradises lost.

No historian will dispute that Homer considered his contemporaries a degenerate race of men. Hesiod termed his own age, iron. Aristotle turned his mind backward for the highest models, Socrates frequently spoke of the "ancients, and the wisdom of their books." Plato described the New Atlantis Isle, containing millions, propelling ships by the power of electricity, that sank about nine thousand years before his time, and made all absolute good the reminiscence of the souls now fallen from a higher state. Zeno, speaking from a portico fronting a Grecian garden, said, recognizing the fact of the ascent and descent of the old Asiatic civilizations:

"The golden and the iron ages are born; youth and manhood are departing Persian luxury, fol-lowed by vice and effeminacy, has come with strides upon us, and the weakness of old age is stealing upon the world. But, oh son of Neocles! in this gloomy project a proud comfort is mine. I have raised the last bulwark to the fainting virtue of done more. When the virtue and glory of nations shall be dead, and when, in their depraved generations, some solitary souls, born for better things, shall see and mourn the vices around them, here in the abandoned Portico shall they find a here in the ananconed Portico shall they had a refoge; here, shutting their eyes upon a world, shall they learn to find a world in themselves. Here, steeled in fortitude, shall they look down in high, unruffled majesty on the cowards and ty-rants of earth. Epiceurus, when thou canst say this • • then, and not till then, call thyself a sage and a man of virtue!"

Certain egotistic Greeks, quite as boastful as Americans, deriding the ceremonies connected with the religion of ancient Egypt, the learned Titus Flavius, Clemens, of Alexandria, justly remarked: "The baser Greeks had little reason to criticise the religion of Egypt; for in the Pantheon of Greece a greater number of deified men were admitted than into any of the ancient people; while their philosophy was borrowed from nations much older than the Egyptians." The stinging remarks of the Egyptians themselves, to Herodotus and Hecataus, show how utterly ignorant they considered the boastful Greeks upon every subject connected with science and metaphys-

ics.

of mankind.

This Max Muller, M. A. (of All Soul's College, that Hebrew was the source of all language, was There is as much reason," he said, " for suppos-1580, to prove that Dutch was the language spoken

use! Writings of authors and manuscripts in the than a Jew." world, long before Moses and the Hebraic age, call to mind the testimony of the Sweedish seer, Swedenborg, upon this point. He says, " there was an ancient word, consisting of histories and prophecies, long prior to the Hebrew Scriptures, or the 'Israelitish word,'" as he denominates it. He says, (W. White's Swedenborg, Vol. I, p. 339,) "concerning this ancient Word which existed in Asia before the Israelitish word, it is worth while to mention that it is still preserved among the inhabitants of Great Tartary. I have conversed with spirits and angels, who came from Tartary, who said they possess a Word, and have from ancient times-that their worship is governed by it, and that consists of mere correspondences. They said that it contains ' the Book of Jasher,' the 'Wars of Jehovah' and 'The Enunciations.' When I read to them the words quoted from thence by Moses, they examined whether they were extant in their Word, and they found them, from which circumstance it is very clear to me that the Old Word is still in existence among them. • • • Seek for the Ancient Word in

China, and peradventure you may find it there among the Tartars." Expect extracts from those very ancient manu-

scripts, histories and Bibles in a future article.

Refreshing Preaching.

The clergy frequently announce their subjects these days, as a sort of stool-nigeon'enticement to draw in the fluttering, floating crowd. A late Washington "Sunday Morning Chronicle"-a paper, by the way, that refuses to publish notices of Spiritualist meetings, under the head of "religious meetings"-contained the following notice under the head of " religious intelligence":

"Subject of discourse at Dr. Gray's church (E. street Baptist) to-night will be: 'The Incidents of the Flood: The Ark; the Builder; Description of the Ark itself—Its Stormy Passage; the Place where it Anchored; the First Morning of a New Daw." Day.'

Important "religious intelligence," truly !-- incidents of the flood; the Ark; the builders of the Ark, and its stormy passage! This and similar evangelical intelligence the Washington Chronicle generously publishes.

With all due deference, we seriously inquire what the people of this country care about Noah's Ark, or other of those old myths and legends that characterized the Jews. Is it not more legitimate to deal and do with American steamers, their passages, the accidents accruing, loss of life and causes of the same?

No matter how the Israelites were fed; are the poor of this country-each city, hamlet, neighborhood-all fed? No matter about the number of horns on John's mystic beast, or the mechanism of Paul's tents. We have to do with the living present; the lessons of this day; the necessities of this age. Oh for living men and women to occupy the pulpits and rostrums of this hour. speaking words that flame with holy fire; words that convince; words that touch the heart's deepest affections, moving the masses up on to that broad humanitarian plane of toleration and justice, sympathy and fraternity.

A. A. Wheelock's Appeal to Ohio.

In solid, sensible Anglo-Saxon, this earnest brother talks to the Spiritualists of Ohio, thus:

"We want no 'creed,' but we do need business organization for the purpose of combining individual effort, for the unfoldment and better illustration of the great principles, the far reaching

language was the oldest-the primitive language | didst curse under the law, bless this pig." The recent discoveries of living, breeding "trichina ' in pork, often causing sickness and death, taken Oxford,) most emphatically denies, and adds: in connection with the well established philoso-The first who really conquered the prejudice phy that men "grow to be like what they feed on," should dissuade all reformers from the use Libniz, the cotemporary and rival of Newton." of such diet. The pronouncing against swine and other unclean beasts, though sensible in Moses, ing Hebrow to have been the primitive language was not original with him. He borrowed it, as of mankind, as there is for adopting the view of he did all of his better laws and teachings, from Goropius, who published a work at Antwerp, in Egypt. To this end, Professor Wilkinson says: "Though large flocks of sheep appear in the in Paradise," (Muller's Sci. Lang., Vol. I, p. 135.) Egyptian Hieroglyphical paintings, nevertheless Pithy language truly, for an Oxford Professor to | beef seems to have been their principal meat diet. Pork they eschewed with even more abhorrence

Cleveland Society and Lyccum.

The Society and Lyceum of this city have uni-ted, and solved into one, and are now legally organized under the charter of the State Associaganized under the charter of the State Associa-tion, are now auxiliary thereto, and are known as "The First Society and Progressive Lyceum of Spiritualists and Liberalists of Cleveland, Ohio." The first election for officers (under the new charter.) took place Feb. 24, and resulted as fol-lows: President, D. U. Pratt; Conductor, George Rose; Vice President, Louis King; Guardian, Clara Curtis; Trensurer. Charles Russell; Record-ing Secretary, Thomas Lees; Librarian, Dr. Par-ker; Corresponding Secretary, Sarah M. Thomp-son; Musical Director, George Holmes, making a total of nine officers, which constitute the Executotal of nine officers, which constitute the Execu-tive Board. The Constitution of this Society is similar to the one Mr. A. A. Wheelock, "State Missionary," is now organizing societies by, thus gaining a very desirable end, in making all the loraining a very desirable end, in marries to the Stat cal organizations of Ohio auxiliary to the Stat T. LEES, Sec. to the State Association. Cleveland, O.

SPIRITUALIST MEETINGS.

BPIRITUALIST MEETINGS. BOSTON.—The First Spiritualist Association hold regular meetings at Mercanille itall, Summer street, every Sunday ercomy, at 73 o'clock. Samuel F. Towle, President: Daniel N. Ford, Vice President and Treasurer. The Children's Pro-gressive Lyceum meets at 103 A. M. John W. McGuire, Con-ductor; Miss Mary A. Sanborn, Guardian. All letters should be aidressed to Miss Susan M. Fitz, Becretary, 66 Warren street. Admission 15 cents. Mivric Hatt.— Lecture every Runday afternoon at 23 o'clock. A half-bour concert on the Great Organ, by Prof. Eugene Thayer, precedes each lecture. L. S. Richards, Chair-man, Speakers engaged:—Win. Denton, March 8; S. J. Fin my, March 15; Mirs, Emma Jay Bultene, March 22 and 23; Mirs, Ora L. V. Daniels during April. Mirs, Nat. L. Chappell lectures every Sunday afternoon and evening, at 2x and 74 o'clock. In hall M4 Washington street, op-pointe Essex. Mirs, M. E. Beats, mediam. EAST BOSTOS.—Meetings are held in Temperance Hall, No. S Mavericksquare, every Sunday, at 3 and 74 F. M. L. P. Free-man, Orgenessing Conductor; Mirs, Martha S. Jenkins, Guardian. Hypeakers engaged:—Mirs, Augusta A. Currier, March 8, 15, 22 and 29; Mirs, C. Fannie Airyn, Sunday after-mony of April; Miss Julia J. Hubbard, Sunday evenings of April. Sott Th Bostox.—Spiritual Conference Meeting at 10 A. M.

Sort TH Bostor.-Spiritual Conference Meeting at 10 A. M. Lecture at 24 P. M., in Franklin Hall (formerly the South Baptist Church), corner of C street and Broadway, every Sunday. All are cordially invited. C. H. Rimts.

Sunday. All are cordially invited. C. H. Rines. CHARLEATOWN.—The First Spiritualist Association of Charles town hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 24 and 75 P. M. Speaker engaged:— Mrs. C. F. Allyn during March. Children's Lyceum meets at 103 A. M. A. H. Hienardson, Conductor; Mrs. M. J. Mayo, Guardian. The Children's Progressive Lyceum meets every Runday at 103 A. M., in the Machinists' and Blacksmiths' Hall, corner of City Square and Chelaeastreet, Charlestown. Dr. C. York, Conductor; Mrs. L. A. York, Guardian. Social Lovee every Wednesday evening for the benefit of the Lyceum. CHELSKA.—The, Children's Progressive Lyceum meets er-

we can easily evening for the benefit of the Lyceum. CHELSKA.-Tha, Children's Progressive Lyceum meets ev-ery stunday at 2 o'clock, in Fremont Hall. L. Dustin, Con-ductor; J. H. Crandon, Asistant Conductor; E. S. Dodge, Guardian; Mrs. Salsbury, Asistant Guardian. Meetings dis-continued for the present. The Hible Christian Spiritualists hold meetings every Sunday in Winnisinmet Division Hall, at 3 and 7 r. M. Mrs. M. A. Ricker, regular speaker. The public are in-tinvited. Seats free. D.J.Ricker, Sup't.

Invited. Seats iree. D. J. Ricker, Sup't. CAMBRIDEFORT, MASS.—The Spiritualist Association hold meetings every Sunday in Williams Hall, at 3 and 7½ P. M. J. E. Hall, President. Speakers engaged:—A. E Carpenter, March 43 Mrs. M. M. Wood, March 15 and 22; 1. P. Greenleaf, March 29 and April 5; Mrs. Juliette Yeaw, April 12; 19 and 26. LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 24 and 7 o'clock. Lyceum seasion at 104 A.M. E. B. Carter, Conduc-tor, Mrs. J. F. Wright, Guardiau; J. S. Whiting, Correspond-

Nor a state of a right Guadata, of the mining, contespond-ing Secretary. PLTNOUTE, MASS. - Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:-I. P. Greenleaf, March 1 and 5; Miss Eliza II. Fuller, April 5 and 12; Dr. J. H. Currier, May 3; Dr. J. N. Hodges, May 10.

Filza II. Fuller, April 5 and 12; Dr. J. H. Currier, May 3;
Dr. J. N. Hodges, May 10.
WORCESTER, J. ASS. - Meetingsare held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock.
Childreis Progressive Lyccum meets at 12 o'clock every Sunday at the same place. E. R. Fuller. Corresponding Sc-retary and Conductor of the Lyccum; Mrs. M. A. Stearn, Guardian. Speaker engaged:-II. B. Storer during March SpringrizLb, Mass.-The Fraternal Society of Spiritual-ists hold meetings every Sunday at Fallon's Hall. Progress-ive Lyccum meets at 2P. M.: Conductor, II. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7r. K. Speak-er engaged:-J. G. Fish during March.
STONSWAM, MASS.-The Spiritualist Association hold meet-ings at Harmony Hall two Sundays in Fachmonth, at 24 and 7 F. M. Afternoon lectures, free. Evenings, 10 cents. Wm. H. Orne, President. The Children's Progressive Lyccum meets every Sunday at 104 A. M. E. T. Whittler, Conduct-or; Mrs. A. M. Kempton, Guardian.
FirchBURG, MASS.-The Spiritualists hold meetings every Sunday afternoon and evening in Bielding & Dickinson's Hall.

WASHINGTON, D. C.-Meetings are beid and addressesde livered in Harmonial Hall, Woodward's Block, 318 Pennsyl vania avanue, between Tenth and Eleventh streets, every Sunday, at 11 A. M. and 7 P. W. Frogressive Lyccum meets at 13% o'clock. George B. Bavis, Conductor; A. D. Cridge, Guardian. Speakers engaged:-Mrs. M. J. Wilcoxaon during March; Mrs. Alcinda Wilhelm during April. Conference, Tuesday, at 7 P. M.; Flatonic School, Thursday, at 7 P. M. John Maynew, President.

Curvitano, O.-Bolitiaalists meet in Temperance Hall ev-curvitano, O.-Bolitiaalists meet in Temperance Hall ev-sy Sunday, at 104 J. M. and 74 r. M. Children's Progressive Lyceam regular Sunday session at 1 o'clock p. M. George Rose, Conductor; Miss Clara Curtis, Guardian.

Nose, Conductor; and Curin, Guardian. ToLEDO, O.—Meetings are held and regularspeaking in Old Masonic Hall, Suminit street, at 37 r. M. All are invited free. Children's Progressive Lycum in same place every Sunday at 19A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

n nectors, Guardian. CINCINXATI, O. — The Spiritualists have organized them-selves ander the laws of Ohio as a "Religious Society of Pro greasive Spiritualists," and have secured Greenwood Hall, comer of Sixth and Vino streets, where they hold regular meetings Sundays, at 101 A. M. and 73 F. M. The Progressive Lyceum meets immediately before the morning lecture. A. W. Pugla, Conductor.

Puga, Conductor. MILAN, O.—Spiritualisis' and Liberalisis' Association and Children's Progressive Lyceum. Lyceum meets at 10f A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

Hudson Tuttle, Conductor; Enima Tuttle, Guardian. SrcAwork, ILL.—The Children's Progressive Lyceum meets every Sunday atternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor: Mirs. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock; session one hour; essays and speeches limited to ten minutes each. Chasucey Ellwood, Esq., President of Society; Mrs. Barah D. P. Jones, Corresponding and Recording Sec'y. Curvesco, U.S. — Remises merimeend availness measitures act. Bits Sarah D. 1. Solits, Corresponding and incoding the form Chicago, ILL. -Regular morning and evening meetings are held by the First Society of Apirtualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10⁴/₂ A. M. and 7⁴/₂ P. M. ROCXFORD, ILL. -The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o'clock. Lyceum meets at 10⁴/₂ A. M. Dr. E. C. Dunn, Conductor.

meets at 10j A. M. Dr. E. C. Dunn, Conductor. YATES CITI, ILL.-The First Society of Spiritualists and Frienc's of Progress meet for conference Sundays at 2j P. M. GRORGETOWN, COLORADO.-The Spiritualists meet three evenings each week at the residence of 11. Toft. Mrs. Toft, Clairvoyant speaking medium. SACRAMENTO, CAL.-Meetings are held in Turn Verein Hall, on K street, every Sunday at 11 A. M. and T. P. M. Mrs. Laura Cuppy, regular apeaker. J. H. Lewis, Cor. Sec. Children's Progressive Lyceum meets at 2 P. M. Henry Bowman, Con-ductor; Miss G. A. Brewster, Guardian.

LIST OF LECTUREES. PUBLISHED GRATUITOUSLY RVERY WEEK.

(To be useful, this list should be reliable. It therefore be-

[To be useful, this list should be reliable. It therefore be-houves Societies and Lecturers to promptly notify us of ap-pointment is, or changes of appointments, whenever they recur. Should any name appear in this list of a party known not to be a lecturer, we desire to be ao informed, as this column is intended for *Lecturers only*.] J. MADISON ALLTN, Principal "Blue-Anchor Industrial Institute," Blue Anchor, N.J., lectures Sundays at the in silitute and at places within easy reach. C. FAWIS ALLTN Will speak in Central Hall, Charles-town, Mass., during March; in East Boston the Sunday af-ternoons of April, and in Mercantile Hall, Boston, the Sun day evenings of April; in Masonic Hall, New York, during May; in Millord, N. H., during June; in Stafford Springs, Conn., during July. Address as above, or 6 Gioncester place, Boston, Mass. J. G. ALLER, Chicopee, Mass. MES. N. K. ANDROSS, trance speaker, Delton, Wis. Max, M. K. ANDROSS, trance speaker, Fail River, Mass.,

13. N. K. ANDROBS, trance speaker, Delton, Wis. 18. M. K. ANDROBS, trance speaker, Fail River, Mass.,

Itions for week-evenings prompily responded to. Address as above.
 T. V. WILSON's address will be Hannibal, Mo., for the menth of March. Persons wishing lectures under the direction of the State Organization will address care N. O. Archen, Esq., Hannibal, Mo.; permanent address, Babcock's Grove, Du Page Co., Ill.
 MRS. A. WILHELW, M. D., inspirational speaker, will lecture on the Vision of the State Stat

J. G. ALLER, Chicopec, Mass. MES. N. K. ANDORS, trance speaker, Delton, Wis. MES. M. K. ANDERSON, trance speaker, Fail River, Mass., box 35. DR. J. T. ANOS Will answer calls to lecture upon Physiolo-gy and Splictualism. Address, box 2001. Rochester, N. Y. MEN. J. O. HARRETT, Sycamore, Ill. MEN. SARAU A. BYENES WILL speak in Philadelphia during March; in New York during April and June; in Stafford, Conn., during May; in Cambridgeport, Mass., during July Would like to make further engagements for the fail. Ad-dress, 67 Bpring street, East Cambridge, Mass. MES. A. P. BROWN WIL attend functions and speak weck-eveninga. Address, St. Johnsbury Centre, V. MES. M. P. M. BROWN, P. O. drawer 3556. Chicago. J11. MES. ABRT N. BUENNAM, inspirational speaker, Weston, MS. MES. M. P. M. BROWN, P. O. drawer 3556. Chicago. J11. MES. ABRT N. BUENNAM, inspirational speaker, Weston, MS. MES. M. A. C. BEGWN, West Randolph, Vt. MES. M. A. C. BEGWN, West Randolph, Vt. MES. M. A. C. BEGNA Stick and Lyccums, officiate at functials, southfurd, New Haven Co., Conn. WAS. B. BURN, Bay Harve Mill scient, Sofaras is practicable. Address, boz 366, Adrian, Mick. MES. F. BURR, Inspirational speaker, Mans. Address, box 33, Camden P. O., Mich. M. C. BEXTM, Inspirational speaker, Almond, Wis. Sundays tungged for the present. ADDIE L. BALLOT, Inspirational speaker, Almond, Wis. Sundays AURING, New Haven Co., Sist, Korder, Charlestown, Mass. A. P. BOWAN, Inspirational speaker, Almond, Wis. Sundays tungged for the present. ADDIE L. BALLOT, Inspirational speaker, Mankato, Minn. J. H. BUCKYORD, inspirational speaker, Charlestown, Mass. A. P. BOWAN, Inspirational speaker, Mankato, Minn. M. B. BALED, Inspirational speaker, Mankato, Minn. M. BURTAW Will answer calls to becture and establish Lyceums. Is engaged for the present by the Massa-chusetts Splittalist Association. Those desiring the services of Banner of Light, Booton, Sis, Low Vil, Mass. A. DERENTE, CLARENTER Will answer calls to speak in New England. A

N. H., April 12, 19 and 28. Address, 10 Fremont street, Bos-ton, Mass. Lois WAISBROOKEE can be addressed at West Liberty, Mus-catine Co., howa, care of Wm. Maxwn, till further notice. ELIJAH WOODWOHTH, inspirational speaker, Leside, Mich. GILMAN R. WASHBURN, Woodstock, Vt., inspirational speaker. Dz. R. G. WELLS, Rochester, N. Y., trace speaker, -PROF. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Clyde, O. A. B. WHITIG, Albion, Mich. Miss ELVIER, WHELLOCK, normal speaker, will lecture in St. Louis, Mo., during March. Permanent address, Janesville, Wis.

P. CLARK, M. D., will answer calls to lecture. Address, 149 Court street. Boston. MBS. HETTIS CLARK, trance speaker, East Harwich, Mass. MBS. ELIZA C. CLARK, Eagle Harbor, Orleans Co., N. Y. H. L. CLARK, trance speaker, Welchfield, O. MBS. TILLE A. COURTENAY, Inspirational speaker, would like to make tugsgreenents to speak in New England. Address 605 Washington street, Boston, Mass. DR. J. H. CTRHER, cornor of Broadway and Windsor street, Cambridgeport, Mass. J. P. COWLES, M. D., will answer calls to lecture. Address, Hillsdale, Mich., care of drawer 53. Miss. ELIZA C. CRANE, Inspirational speaker, will answer calls to lecture. Address, Sturgis, Mich., care J. W. Elliott, drawer 36.

calls to lecture. Address, Sturgis, Mich., care J. W. Elliott, drawer 36. Mis*, N. L. CHAPPELL, 11 South street, Boston, Mass. Mis*, LAUBA CUPPT, Ran Francisco, Cal. J. B. CAMPELL, M. D., Cincinnati, O. DR. JAMES COOPER, Bellefontaine. O., will lecture and take subscriptions for the Blanner of Lipht. MRS. MARISTA F. CROSS, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross. Ira H. CUEIRS, Hartford, Conn. THOMAN C. CONSTANTINE, lecturer, Lowell, Mass. MRS. D. CHADWICK, trance speaker, Vineland, N. J., box 272. THOMAN COOK, Berlin Hielghts, O., lecturer on organization. JUDGE A. O. W. CARTER, Cheinnati, O. CHARLES P. CROCKER, Inspirational speaker, Iredonia, N. Y. MIS. ANNELA H. COLT, trance speaker, Lowell, Ind

MARY E. LONGDON, inspirational speaker, 69 Montgomery MARY E. LUROUDER, M.J. ifreet, Jersey City, N.J. JOIR A. LOWE, lecturer, box 17, Sutton, Mass. Miss MARY M. LYOKS, juspirational speaker, 88 East Jeffer-son street, Syncuss, N.Y. temper speaker, New Ipswich, N. H.

Jonk A. Lowe, Jecturer, box 17, Sutton, Mass.
 Mins MARY M. LYONS, juspiralioual speaker, 88 East Jefferson street, Syracuse, N.Y.
 H. T. LEOKARD, trance speaker, New Ipswich, N. H.
 Mus. MARY A. MITCHELL, Chirvoyant impirational speaker, 80 East Jefferson street, Syracuse, N.Y.
 M. T. LEOKARD, trance speaker, New Jork Biate. Address soon, and week day evenings, in New York Biate. Address soon, Apula. Onondega Co. N. Y.
 Mr. & Mus, H. M. MitLER, Elmira, N.Y., care W. B. Hatch.
 EMMA M. MARTIN, inspirational speaker, Birningham. Mich.
 JAS. B. MORDBOY, Inspirational speaker, Owegoo III.
 DR. JORD MATHEW, Washington, D. C., P. O. box (07.
 DR. JORD MATTER, Washington, D. C., P. O. box (07.
 DR. G. W. MORDLER MONK, LOX 778. Birdscport, Conn.
 MBS. BARAH HELEY MATTIKWS, East Westmoreland, N. H.
 DANE MONDON, Chentralia, Address, Boston, Jeas.
 MIR. MAREM MORES, Inspirational speaker. Address, Wone-woo, Junean Co., Wis.
 A. L. E. NASHI, Jecturer, McHenry, III.
 CHARLES MARH, Schlerter, N. Y.
 C. NOR WOOD, Ottawa, III., inspirational speaker.
 J. W. VAN NAKER, Monroe Silch.
 W. M. ODEX, Railer, Bild.
 MRS, J. PUFER, Itance speaker, South Hanover, Mass.
 L. DOND, Ottawa, JU., Inspirational speaker.
 J. W. VAN NAKER, MONROE Silch.
 W. M. ODEX, Railer, Bild.
 M. ODEN, Railer, Hill, L. JUED PARDER, Philadelphia, Ta.
 J. H. POWELL, (of England.) will answer calls to lecture.</li

MER. J. FUFFER, trance speaker, South Hanover, Mass. LIDIA ANN FEARMALL, Implifiational speaker, Disco, Mich.
 J. L. FOTTER, trance speaker, La Crosse, Wis., care of E. A.
 Wison.
 MUR. PIKE lectures before Spiritualistic and Reientific Associations on the following surjects: "Christ," "The Bioly (Ghost;" "Spiritualism;" "Demonology:" "Prophecy;"
 "Noon and Night of Time:" "The Kingdom of Heaver," "Progress and Perfection;" "Soul and Sense;" "The World and the Earth." Address, Mir. Pite, St. Louis, Mo. Miss NETTIE M. PEASE, trance speaker, Detroit, Mich. A. A. POND, inspirational speaker, North West, Ohio, DR. W. K. RIPLEY, FORDoro', Mass.
 A. C. RODINKON, 111 Fulton street, Brooklyn, N. Y.
 D. R. HANDLUP, Iccurrer, care hox 352, Boaton. Mass.
 J. T. ROTSE, normal speaker, Lox 281, Beaver Dam, Wis.
 MRS. JENYER S. R. VID. 412 High street, Providence, R. J.
 W. ROSE, M. D., inspirational speaker, Eprindicid, O. J. H. RANDALT, Iccurrer, care hox 352, Boaton. Mass.
 J. R. RANDALL, Appleton, Wis.
 MRS. JENYER S. R. VID. 412 High street, Providence, R. J.
 W. ROSE, M. D., inspirational speaker, Kalamazoo, Mich. Actores, M. Phase will lecture in Worceiter, Mass., during March. Address, Me Floasant street. Boaton, Mass.
 MES, F. SWAMN, B. Will lecture in Newark, N. J., till fur-ther notice. Termanent address, Vinciand, N. J.
 Dr. R. NEAKER SMITH, Millord, Mass.
 J. W. RANCE, Inspirational speaker, Schemetady, N. Y.
 MES, NELLE SMITH, impersional speaker, Schemetady, N. Y.
 MES, M. T. SHARNS BUIT, Schem street, Portland, M. J.
 MER, H. T. STARNS WIll lecture in Newark, N. J., till fur-ther notice. Termanent address, Vinciand, N. J.
 MER, M. T. SHARNS BAITH, Millord, Mass.
 J. W. RANCE, KANTH, Imperesional speaker, Schemetady, N. Y.
 MES, C. M. STOTK, SMITH,

MRS. NARAH M. THORTSON, INSPIRATIONAL Speaker, or Johns street, Cleveland, O. MRS. ESTIER N. TALMADGR, trance speaker, Laporte, Ind. Dr. J. VOLLAND, Ann Arbor, Mich. N. FRANK WHITE will lecture in Masonic Hall. New York, during March; in Willimantic, Conn., during June. Applica-tions for week-evenings promptly responded to. Address as show

vicinity of that place. Fermanent aduress, Dox 328, Davenport, Iowa
Miss. N. J. WILLIS, 3 Tremont Row, Room 15, Boston, Mass.
F. L. WADSWORTH'S address, Room 11, Fullerton Block, 92
Dearborn street, Chicaco, Ill.
HENAT C. WEIGHT will speak in St. Louis, Mo., during April.
Permanent address, care Hela Marsh, Boston, Mass.
MAS. E. M. WOLCOTT will make engagements for the ensuing apping and summer months. Address, Danby, Vt.
Mas. MARY J. WILCOXSON will speak in Washington, D. C., during March. Address as above, or Hammoston, N. J.
Mis. HATTIE E. WILSON (colored), trance speaker, will fecture in Randolph, Mass. April 5 and May 3; in Portsmouth, N. H., April 12, 19 and 28. Address, 10 Tremont street, Boston, Mass.

The great Origen said: "Many, listening to ac- | blessings, and wise teachings of Spiritualism counts they do not understand, relative to the among the masses. How shall this be done? I sacred doctrines of the Egyptian philosophers, answer, by Money, Talent, and Labor. These comfancy that they are acquainted with all the wisdom of Egypt, though they have never conversed with any of the Priests nor received any information from those sages initiated into their profound mysteries." And the scholarly Niebuhr, with his accustomed candor rendered more authoritative from deep research, says: "The further we look back into antiquity, the more distinct, the richer, and the more broadly marked do we find the dialects of great languages."

Speaking of dialects reminds me of that eminent Russian linguist, Chwolsow, who a few years since announced the discovery of a Chaldean work on the Agriculture of the Nabateans, by a certain ancient Kuthami, (that is, according to Chwolsow) a Chaldean author who relates historic facts and glimpses of things that occurred in the world of a much earlier date than the chronology of Moses." So Sanchoniathon, a Phoenician author older than Moses, wrote nine historic books upon art, science, philosophy and religion, refering to things far more ancient than the mosaic account of creation. He dedicated his works to Ablbalus, King of Berytus. Portions of these works are preserved in Eusebius. The natural philosophy of Sanchoniathon is said by that celebrated English scholar, Godfrey Higgins, to have "been brought into Greece from Phoenicia by Thales, the founder of the Ionic school of philosonhy."

The Pentateuch of Moses was nearly all made up from the Brahminical Vedas and Phoenician manuscripts. In Sanchoniathon, says Higgins, "we have in substance the same cosmogony for the Phonicians as is found in Genesis. On this account the genuineness of his books has been doubted, but I think without sufficient reason (Anac. B. 8, C. l. p. 391.) Father Georgius, who was master of the Tibetlan language, quotes the story of Anobret from Sanchoniathon, and shows that the Jend of this forerunner of Moses, is the Jid of the Tibetians. Both Alexander Polyhlstor and Abydene, the one a learned compiler in Scylla's time, the other referred to for his wisdom by Eusebius, agree to Sanchoniathon's antedating Moses, and to the account of the deluge, and other portions of Geneals, being purely Chaldean, taken from "manuscripts of an almost infinitely remote period of time."

The philosopher Porphyry, student of Origen and Longinus, writes (Lib. IV, Adv. Christianos) " that Sanchoniathon and Moses gave the like accounts of persons and places, and that Sanchoniathon extracts his account partly out of the

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bined, and properly directed, move the world, As business men and women, you cannot fail to recognize the importance and even the necessity of a sound financial basis. You are earnestly called upon, therefore, not only with heart and hand and zealous soul, but with and from the depths of your POCKETS, to aid in advancing the glorious work of enlightening those who are ignorant of the wondrous truths that a scientific, pure, and truly Natural Religion is unfolding-not particularly ' delivered to the Saints' alone, but the free gift of Nature to all-and especially the evangelizing of the 'Christian,' creed-bound bigots, to whom the Gospel of Spiritualism comes, not only with 'healing on its wings,' but with the matchless glory of that Divinest Revelation of the Infinite, only born of Knowledge! Spiritualists and Reformers, will you aid in this work? The means

for prosecuting it, and realizing the most glorious triumphs, are abundant. The Spiritualists, Reformers, and Free Thinkers of Ohio, all bound by the same hopes and interests in the future, are not paupers! Intelligent, industrious, and in many instances possessing wealth, there can be no good reason why the means necessary to carry forward the 'missionary work 'shall not be forthcoming."

H. W. Beecher on the Universalists.

This celebrated American clergyman, preaching recently in Plymouth Church upon toleration, from the text, "Let us not therefore judge one another any more," hit the Unitarians genteelly, and then gave the Universalists a general hotshell charge in this style:

"Do you find toleration in the Universalist Church? No! Go, read their papers in New York. There is not a paper in the whole United States that is so intolerant of other Christians under the name of orthodoxy, as the Universalist paper in New York. They are the most pugnacious, and have the most intense dislike for men that do not believe as they do, of any men that are at present living in this or any other commu-nity. Is this owing to their creed?"

Right-exactly right, friend Beecher! Universalists have a "creed" with a Baltimore interpretation of the same, textually fitted to the narrowest soul. Their intolerance has already become proverbial. But there are certainly two Universalist papers more sectarian and intolerant than the "New York Ambassador." Either Rev. Mr. Connor, of Boston, or Rev. Mr. Blanchard, of M. J. O. R New York, can give full particulars.

Dr. Clarke and Swine's Fiesh.

nlathon extracts his account partly out of the annals of the cities, and partly out of the book reserved in the tample, which he received from Jerombalus, Priest of the God, Jeno, is Jao or Jehovah." With these historie facts in view, American clergy, as impudent as ignorant, will preach and teach to their Sunday Schools that Moses was the first authentic historian, and that the Hebrew

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Sunday afternoon and evenlig in Belding & Dickinson's Hail. The Children's Progressive Lyceum meets at same place at 10 A. M. Dr. H. H. Brighan, Conductor; Mrs. Vm. H. Nmonds, Guardian; N. Abbott, Sceretary. Bpeaker engaged :--X. S. Greenleaf, March 8.

FoxBoRo', MASS.-Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M. QUINCY, MASS.-Meetings at 24 and 7 o'clock P. M. Pro-gressive Lyceum meets at 14 P. M.

LYNN, MASS. - The Spiritualists of Lynn hold meetings ev-ery Sunday, afternoon and evening, at Cadet Hall.

BRIDORFORT, CONN. - Children's Progressive Lyceum meets every Sunday at 11 A. X., at Lafayette Hall. Dr. H. H. Cran-fail, Conductor; Mrs. Anna M. Middlebrook, Guardian.

fall, Conductor; Mrs. Anna M. Middlebrook, Guardian. CoxcoRD, N. H.—The Children's Lyceum Association of Progressive Spirit ualista hold meetings every Sunday, in Cen trai Hall, Main street, at 7 o'clock r. M. The Progressive Ly-ceum meets in same hall at 2 r. M. Dr. French Webster, Conductor; Mrs. Hobluson Hatch, Guardian; Mrs. J. L. T.

Brown, Secretary. Brown, Secretary. MANCHESTER, N. II. - The Splritualist Association hold meetings every Sunday at the City Hall, at 2 and 64 o clock r. M. R. A. Scaver, Freident; C. E. Freeman, Secretary.

P. M. R. A. Scaver, I. Meetings of the second secretary, PROVIDENCER, R. I. Meetings are held in Prat's Hall, Wey-boaset street, Bundays, afternoons at 3 and evenings at 7% o'clock. Progressive Uyccum meets at 12% o'clock. Jyccum Conductor, L. N. Joelin; Busical Director, Mrs. Wm. M. Rob-Inson. Speakers eugued: -James M. Peebles during March; Mones Hull during May.

Mores Hull during May. Mores Hull during May. Naw YORK CITT.-The Society of Progressive Spiritualist hold meetings every Sunday, in Masonic Hall, No. 114 East 13th street, between 3d and 4th avenues, at 10M A. M. and 7M P. M. Conference at 12 M. Children's Progressive Lyceum at 24 r. M. P. E. Farnsworth, Conductor; Mrs. H. W. Farra-worth, Guardian. The First Society of Spiritualists hold meetings every Sun-day morning and evening in Dodworth's Hall; 506 Broadway. Conference every Sunday at same place, at 2 - M. Seats free. The Spiritualists hold meetings every Sunday at Lamarine Hall, corner of 8th avenue and West 24th street. Lectures at 10j o'clock A. M. and 7j r. M. Conference at 3 r. M.

WILLIAMBERG, N. Y. - The Spiritualist Society held meet-ings every Wednesday evening, at Continental Hall, Fourth atreet, supported by the voluntary contributions of members and friends.

attreet, supported by the countary contribution of memoers and friends. BROOKLYN, N. Y.-The Spiritualysts hold meetings at Cum-beriand street Lecture Room rear DeKalb avenue, every Sunday, at 3 and 74 r. N. Children's Progressive Lyceum meets at 104 A. M. J. A. Bartiett, Conductor; Mrs. B. A. Bradford, Guardian of Groups. Bradford, Guardian of Groups. Briftual Meetings for Impirational and Trance Speaking and Spiritual Meetings for Impirational and Trance Speaking and Spirit Test Manifestations, every Sunday at 3 r. M. and Thursday evening at 74 o'clock, in Granada Hall (Upper room), No. 112 Myrtle avenue, Broklyn. Also, Sunday and Friday evenings, at 74 o'clock, in Continental Hall, corner Foorth and South Ninth streets, Williamsburg, Also, Sun-day at 3, and Tuesday at 74 o'clock, in McCartie's Temperance Hall, Franklin street, opposite l'ost-office, Green Point. Con-tribution 10 cents. ibution 10 cents.

iribution 10 cents. Jansay Civr, N. J.-Rpiritual meetings are holden at the Church of the Holy Spirit, 244 York atceet. Lecture in the morning at 104 A. M., upon Natural Belence and Philosophy as basic to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyccum in the afternoon. Lectur in the evening, at 74 o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy. New ark N. J. -Spiritualize and Friends of Demonstrations

Nawark, N. J. - Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 24 and 74 r. x. The atternoou is devoted wholly to the Children's Progressive Lycesm. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

Guardian of Groups. VINELAND.N.J.-Friends of Progress meetingsars held in Plum-tirect Hall every Sunday at 10g A. M., and evening. President, C. B. Camphell; Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Sitevens: Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12g F. M. Hosea Allen, Conductor; Mrs. Fortis Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner Assistant Guardian; Mrs. Julia

HAMMONTON, N. J.-Meetings held every Sunday at 108 A.M., at the Spiritualist Hall on Third street. J.B. Holt, President: Mrs. C. A. K. Poore, Secretary. Lyceum at 1 r. M. J. O. Bansom, Conductor; Miss Lizze Bandall, Guardian of Groups

BALTINGER, MD. -- The" First Spiritualist Congregation of Baltimore" hold meetings on Sundays, at Baratoga Hall, southeast corner Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyserspeaks till further motice.

JUDGE A. G. W. CARTER, Chicknail, O., lecturer on organization. JUDGE A. G. W. CARTER, Chichnail, O. CHARLES P. CHOCKER, inspirational speaker, Fredonia, N. Y. Musa Ameria H. Colar, trance speaker, Lowell, Ind Miss Lizzis DOTEN, Favilien, 57 Tremont street, Boston. HENRY J. DURGIN, Inspirational speaker, Cardington, O. GRONGE DETTON, M. D., Butland, VI. ANDERW JACKSON DAVIS can be addressed at Orange, N. J. Musa, E. DELAWAR, trance speaker, Quincy, Mass. DR. E. C. DUNN, lecturer, Rockford, ill. MISS, CARES, M. DAVIS, 547 Main street, Cambridgeport, Ms. HENRY VAN DORN, trance speaker, 48 and 50 Wabesh ave-nue, Chicago, Ill. Miss. CLANA R. DEEVER, trance speaker, Newport, Me. DR. H. E. EMERN, lecturer, South Coventry, Conn. A. T. Foss is engaged for the present by the Connecticut Spiritualist Association; speaks in Hamburg, March 15 and 22. Address, Hartford, Conn., care J. S. Dow, 11 Pearl istreet. S. J. FINNEY, Troy, N. Y.

Austess, Hainout, Contractor S. Bon, H Fearl Street. S. J. FINNET, Troy. N. Y. Miss ELIZA HOWE FULLER, inspirational speaker, 67 Por-chase atroct. Boston, Mass. Mus. FANNE B. FELTON, South Malden, Mass. J. G. FISH will speak in Springield, Mass., during March: in Thiladelphia, Ta., during April: May, June, July and Au-gust, local; in Battle Creek, Mich., during September, and thence "Westward hol" for the next six months. Address, Hammonton, N. J.

immonton, A. J. Mas. M. L. PRENCH, inspirational speaker, will receive calls o lecture. Address, Ellery street, Washington Village, South

Min, M. L. PHENCH, Inspirational speaker, will receive calls to lecture. Address, Ellery street, Washington Village, South Boston, Mass.
 The, H. P. FARTIELD will answer calls to lecture. Address, Bine Anchor, N. J.
 Miss ALMEDIA B. FOWLER, impressional and inspirational speaker, Nevada, Story Co., lowa.
 A. B. FRENCH, lecturer, Clyde, O., REV. J. FARNER, Parishville, N. Y.
 Miss. CLAHA A. FIELD, lecturer, Newport, Me., 18A, C. B. Parker, J. Parishville, N. Y.
 Miss. CLAHA A. FIELD, lecturer, Newport, Me., 18A, C. B. Parker, Parishville, N. Y.
 Miss. CLAHA A. FIELD, lecturer, Newport, Me., 18A, C. B. Garthard, Will speake in 197mouth, Mass., March 8; In New Bieffort, March 18 and 22; in Cambridgeport, March 8; In New Bieffort, March 18 and 22; in Cambridgeport, March 8; Notex 10, Novel, Mass., March 18, Novel, Mass., Or as above.
 N. S. OHERNEAR, I. Jowell, Mass.
 Dh. L. P. OHIGES, Inspirational speaker, will answer calls to lecture. Address, inspirational speaker, Tierlin, Mich., UNIGE, Inspirational speaker, Tierlin, Mich.
 Mass. C. L. GADE, trance speaker, T. Cedar st., New York: Stant GHAYES, Inspirational speaker, Laona, N. Y.
 Du. M. D. HUME, Inspirational speaker, Laona, N. Y.
 Du. M. HEREF HOUGHTON will lecture in Lyon, Mich., during March; in Battle Creek during April. Will lecture Mess, Justa J. HUESAND will speaker, Mill lecture week-evening. Address as above.
 Mins JULIAJ. HUESAND will speake in East Boston, Mass., Sunday evenings of April. Address, 3 Cumston Street, Boston, Mass.

Sunday evenings of April." Address, & Cumston street, Boston, Mass.
Mosze HULL, Hobart, Lake Co., Ind., will speak in Portsmouth, N. H., during March; in Stoncham. Mass., April 19 rand 26; in Providence, R. I., during May. Would like evening engagements in the vicinity of Sunday appointments. Address of Uning May, Providence, R. I., during May, Providence, R. I., Muss. R. A. HORTON, 24 Walnosit street, Lowell, Mass.
MISS NELLE HATDEN, 20 Wilmot street, Worcester, Mass., MRA. ANNA E. HILL, inspirational speaker, Whitesbory, Oneida Co., N. Y.
MRS. F. O. HTZER, 60 South Green street, Baltimore, Md. J. D. HASCALL, M. D., Waterlou, Wis.
DR. E. B. HOLDEN, Inspirational speaker, No. Clarendon, Yt. CHAERS HOLT, Corry, Erie Co., Fa., hox 247.
Du, J. N. HODUES, trance speaker, will answer calls to lecture. Address, 121 Maverick Street, Zand Hoston, Stans.
MRS. EMAS HANDES treet, South Botte, Work, Stans, Mass.
MRS. EMA HANDER Conv. Factore, Stans, Mass.
MRS. EMAS HANDER Can be addressed, (postpaid.), care of Mrs. Wilkinson, St. George's Hall, Langham Place, W., London, England.

MBS. EMMA HANDINGE CAU he addressed, (postpaid.) care of Mrs. Wilkinson, St. George's Hall, Langham Place, W., Lon-don, England.
 Mirs Starz M. JORNSON WIL speak in Battle Creek, Mich., during March: in Sturgis during April; in Oswego, N. Y. during November. Address accordingly; permanent address, Millord, Mass.
 MWB. H. JOUNSON, COTY, Pa. DR. P. T. JOHNSON, COTY, Pa. D. P. KELLOOG, Iccurer, East Trumbull, Ashtabula Co., O. speaks in Monroe Centre lie first, in Andover the second, and in Thompson the third Bunday of every month. GEOROG F, KITTHIDOK, Buffalo, N. Y. HANER J. JOKE, EAG., Can occasionally speak on Sundays for the friends in the vicinity of Bycsmore. III., on the Bpirit-mal Philosophy and reform morements of the day. CRFHAS B. LTNN, semi-consolous trance speaker, will lec-ture in Clyde, O., during March. Permanent address, 667 Main street, Charlestown, Mass. J. B. LOYELAND WIL lecture In Monmouth, Ill., during March. Address as above.

J. B. LOVELAND WILL JECTURE IN ACCOUNTS IN ADDRESS ADDRESS AND ADDRESS AS ADDRESS ADDR

our New Relations to Belence. MAR. F. A. LOGAN will answer calls to swaken an interest in and to aid in cetablishing Children's Progressive Lyceuma. Address, Station D, New York, care of Waller Hyde. B. M. LAWERECH. M. D., and wife, independent mission-aries, will answer calls to speak, sitend Conventions and ing original songe on all questions of reform, including Chris-tianity and Spiritualism, ancient and modern. Address, care of Dr. McCall's Hygican Home, Galesburg, Ill. Mas. L. W. LITCE, trance speaker, il Kneeland st., Boston.

Rt. Louis, Mo., during March. Permanent address, Janceville, Wis.
A. A. WBERLOCK, Toledo, O.
RT. Du. WBERLOCK, Inspirational speaker, State Center, Ia.
Wawks, Woolson, irance apeaker. Hastings, N. Y.
Miss L. T. WHITTIER, organizer of Progressive Lyceums, each be addressed at 492 Systemere, corner of Fourth street, Milwaukee, Wis.
MRS. R. WILLIS, Lawrence, Mass., P. O. box 473.
Muss. MAUT E. WITTIER, inspirational speaker, will lecture in Manchester, N. H., March 1 and 8-address 145 Brerimack street; permanent address, 182 Elm street, Newark, N. J.
A. C. Woodburg, Battle Creek, Mich.
S. H. WORTMAN, Conductor of the Buffalo Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Idunalo, N. Y. box 1434.
Mass, Maur E. Warch 15; in Lynn, March 22 and 29, April 5, and Nay 16; in Cambridgeport, April 12, 19 and 26; in Lowell, May 16; the former, Self City, Janes 20, Amerika, Mass.
MR & Mus W. J. YOUNG will answer calls to lecture in the vicinity of their home, Boise City, Idaho Territory.
MR & Mus, Mass, L. YOUNG, Hampshire, III., care Capt. W. A. Witting.

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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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