

[\$3,00 PER THAR,] In Advance. XXII. VOL.

SATURDAY, MARCH 14, 1868. BOSTON,

[SINGLE COPIES,] Bight Conts.

NO. 26.

The Lecture Room, WHAT IS SPIRITUALISM?

AN ADDRESS DELIVERED BY THOMAS GALES FORSTER. At Music Mall, Boston, Mass., Sunday After-

noon, Oct. 27, 1867. tographically Reported for the Banner of Light.]

Some friend has placed upon the desk of my medium a very beautiful bouquet. This is a delicate evidence of kindness, and is fully appreciated. Flowers, my friends, have been eloquently termed God's undertones of consolation to humanity. Beautiful creatures of Divine heneficence-what eloquent orators they are |-gently bending beneath the shower and gratefully lifting their little petals up to the sunshine. Oh that the flowers in God's moral vinevard would imitate the beautiful little plants in the garden of Nature.

WHAT IS SPIRITUALISM?

I endeavored in the last two lectures to speak with regard to this question, from a scientific and friends, if there is any validity in the Christian a philosophical platform; that is, as well as I could do so, in two lectures. It has been suggested, and I propose to speak to-day with reference to the same question, from a Biblical standpoint; or, in other words. I propose to address myself to the Biblical objector to the phenomena of modern Spiritualism.

And in the outset, as pertinent to my theme, I can but exclaim, in the language of an inspired noet of the present day-

Is God asleen, that He should cease to be All that He was to Prophets of the Past! All that He was to Poets of old Time! All that he was to Hero-souls, who clad Their sun-bright minds in adamantine mail Of constancy, and walked the world with Him, And spake with His deep music on their tongue, And acted with His pulse within the heart, And died, or seemed to outward sense to die, Evanishing in light, as if the Sun Gathered its image back into itself? Is God less real now than when he sang And smote with his right hand the harp of space, And all the Stars from His electric breath, In golden galaxies of harmony, Went choiring out, heart-flushed with life from

Him "!

The Spiritualist believes that after the phenomenon termed Death has occurred, and you have niven to him through a medium in your National buried the body, man has an individualized, Capital. He would not so soon have stepped conscious existence beyond the grave. You know that all Spiritualists believe this, and that all who believe this are called Spiritualists, whatever else they believe. The Spiritualist believes, ican institutions. in addition, that these individualized spirits can, and under proper conditions do, communicate

Spiritualists to-day, who reverence the Bible more than they ever did before they were Spiritualists; because looking at the spirit and not the mere letter, they find in their own faith an extension of the views of the inspired minds of other days, together with a newer and brighter light thrown upon the obscuritles of the past, by the dawning brilliancy of the demonstrations of the

the Bible, I intend no disrespect to that book;

but on the contrary, I have no hesitation in aver-

ring that there are hundreds and thousands of

present. In the 16th chapter of Genesis, you who are Bible readers, perhans, will recollect (and I hone you all are) it is stated that an angel appeared to Hagar (Sarah's maid) in the wilderness, and comforted her. In the 18th chapter of Genesis, three angels in the form of men, so it is recorded, appeared to Abraham upon the plains of Mamre and Abraham fed these angels (in the form of men) with material food; and during the interview between the three and Abraham, the promise was made to him that through his seed all the nations of the earth should be blessed. Now, my plan of salvation, if there is any truth in the leclarations of the old theological school, that the system of religion to-day is based upon the fulfillment of that promise made to Abraham, then the Christian religion and all the good that is in it depends entirely upon the manifestation of the appearance of angels in the form of men, just as is claimed they have appeared to the mediums of Boston in the present day. And the objector upon Biblical ground will have to settle the difficulty with himself as to whether or not there is any reliance to be had in such manifesta-

tions. In the 19th chapter of Genesis, two angels in the form of men appear to Lot in the gate of Sodom, and through the warning which these angels give him, his family and himself are enabled to escape from impending evil. Now, my friends, it would be well if the warnings that are given through modern media-if the warnings that are given by the spirit in modern times were always attended to. Perhaps it would have been well for your nation (time alone must determine) If the true and pure-hearted Lincoln had listened to the manifestations and the warnings that were from the topmost round of the ladder of fame into the sky, but would have remained to carry out his own-ideas in regard to the perpetuity of Amer-

In the 21st chapter of Genesis, an angel again appears to Hagar and prophesies in behalf of the with the friends they have left in the form. But boy Ishmael, and comforteth the mother. In the there is a large body of mind in Christendom that 22d chapter of Genesis, the arm of Abraham is declare these two items of the spiritualistic faith arrested when he is about to commit murder to be erroneous, on the ground that they are on- upon the body of his son Isano, having been posed by the Bible, and that they are antagonistic i tempted to do so by what to-day would be called to the teachings of the Bible. With this declara- an undeveloped spirit, under the supposition that tion of Christendom, my friends, we are at issue; God had so ordered him by way of a temptation. In the 28th chapter of Genesis, Jacob is represented as having had a dream, wherein he saw a which rest these two items of faith, are not only ladder extending from earth to heaven, up and not antagonistic to the Bible, but that they are down which the angels of God were ascending strictly analogous to the facts of the Bible-in- and descending. Modern Spiritualism, by its deed, that there is such a striking analogy existing | various phenomenn, is proving that such a ladder exists-is proving that there is an intellectual, spiritual ladder, reaching from earth to heaven, 'bright with beckoning angels." You believe in the dream of Jacob, and scoff at the declarations of to-day. In the 30th and 31st chapters of Genesis, Jacob is represented as having had another dream, in which he receives the advice, which results in the curious proceedings, to say the least, by means of which the property of his Uncle Laban is transferred to himself. During this interview with the angel in his dream, he was also advised to leave his Uncle Laban. In the 32d chapter, after he had left his Uncle Laban, the angels of God met him, and when Jacob saw them, he said "This is God's host." And when Jacob was left alone, there wrestled a man with him until the breaking of the day. Now, all this seemed extremely absurd possible; and that if it were possible that a mira- to the Spiritualist before the manifestations of cle could take place in that sense, it would not modern Spiritualism, but corresponding manionly destroy the divinity of the Bible, but it festations have occurred in different parts of the would destroy divinity itself-and why? Thus: country where there has been actual physical no one will deny that God is infinite in his attri- force manifested in contests with media by an unseen power. Consequently the Spiritualist beperfection and divinity of those attributes, and lieves in this manifestation of the past, far more that, consequently, all things have been arranged than those do who deny the existence of conscious

order that he might curse the Igraelites, whose ento all the people at Bochim: ? St In the 6th chapter of Judges, a manifestation occurs wherein the party concerned gave indica-

tions of precisely just such conditions as too often prevail to-day among some Spiritualists, and to doubt perpetually, and to require conviction

recently been given, and manifesting an earnest itual medium, and that medium a woman! Now desire for a continued repetition, or for the pro- you believe that the book of Moses is importantduction of a similar one. In the 6th chapter of you believe that the book of Moses is invaluable-Judges, at the time that Israel was oppressed by you believe that the law of Moses should be obey-Midian, an angel of the Lord, it is stated, appeared ed. The book of the law of Moses, in all probato Gideon and appointed him to take command of billity, would not have been handed down to presthe Israelitish host against the Midianites. Gid- ent generations but for Huldah. You believe in eon was one of the doubting Spiritualists. He Huldah, and yet you have just as beautiful seerdoubted whether it was an angel who appeared to esses, just as beautiful prophetesses in your city, him in the form of a man, and he asked him for a on Elliot street, on Dwight street, on Harrison test. The test was this: that he might be al- Avenue, on Hanson street, in Cambridge, in Roxlowed to place a fleece of wool on the ground, and bury, in Dorchester, in Chelsea, in Charlestown that the angel should so manifest that the fleece all around in your vicinity. You ridicule these, of wool during the night should become wet you repudiate these, you denounce these, but you whilst the ground remained dry. The angel did accept the law of Moses given you through Hulthis, and so effectually, that a bowl of water was dah. wrung from the fleece of wool. Now Gideon was not satisfied with this, but he said, "Will the Lord It is the 22d verse. Read it and remember it. permit me that I again place the fleece of wool, David is represented as uttering a prayer in which and let the fleece of wool remain dry and the he makes use of this exclamation: "Let their ground become wet?" and the angel did that also. table become a snare before them: and that which Still Gideon was not satisfied, nor was he con- should have been for their welfare, let it become vinced until in the 7th chapter he received another a trap." It is difficult to tell what allusion this manifestation, that of the tumbling of a cake of has, but if it does have an allusion to the correbarley-bread into the Midianitish camp. All I sponding conditions of modern manifestations, can say in regard to this is, that when you next then only the experienced investigator in modern visit a medium, I trust you may meet with a Spiritualism can appreciate the deep malignity of spirit as complaisant as the one who met Gideon.

In the 13th chapter of Judges, an angel appeared to the wife of Manoah. Now the wife of Manoah was barren, and the angel promised her the birth of a child. He afterwards appeared to Manoah and his wife together in the form of a man, and they both conversed with this man, nor did they ed by the majority of the trance mediums of modknow he was an angel or a spirit until he disappeared in the fiame of their own burnt offering. In the sik chapter of Joabus, it is started that as Joshus approached the walls of Jericho, he saw dia, and see which has the advantage in morality a man standing by the wall with a drawn sword, and decency. Iu the 3d chapter of Daniel you He advanced to him and demanded of him on will remember that three men, Shadrach, Meshach which side he fought. The book which you call and Abednego, by the presence of the angel and infallible, says that the angel replied that he ap- by the influences of that presence, were saved peared there as the captain of the Lord's hosts, from injury by the devouring element. In the and that he fought upon the side of Joshun. In 5th chapter of Daniel, the finger of an angel wrote the 19th chapter of I. Kings, it is recorded that an upon the trembling walls of the reveling Belaugel appeared to Elijah more than once while shazzar, "Mene, Mene, Tekel, Upharsin," and a he was fleeing from the anger of Jezebel to spiritual medium interpreted the chirography. In Mount Horeb, and that Elijah was fed by the the 6th chapter of Daniel a manifestation occurs angel with material food. Through certain media illustrative of that wonderful magnetic power in Boston and vicinity, material things are some- | that can be brought to bear through the human times brought into circles; and doubtless, if bread | organism; indicative of the fact, that, when you were brought, such is the fanaticism of incredulity | shall have properly understood the laws of your to-day, that the modern investigator would not being, and more fully comprehend the occult believe that a spirit did it, unless he were informed | forces of Nature, you will find that men and woas to who grew the wheat and who made the men, the entire human family, stand upon the bread. Yet those who doubt the manifestations | anex of creation and must of necessity control all occurring to-day in Boston, with regard to the things below. In the 10th chapter of Daniel, after presentation of material substances at circles, Daniel had fasted, as is the custom with modern still believe in the presentation of material food to Elijah in his flight to Mount Horeb. Again, it is said that spirits through modern media, are disposed to faisify, that they tell falsehoods, in other words, that they will lie. Well, now, my friends, let us see if the analogy, even You believe in the former; you reject the latter. admitting for a moment that this be true, let us see if the analogy will not hold good still. In the 22d chapter of I. Kings, it is stated that God himself put a lying spirit into the months of the prophets of Ahab, in order that he might be deceived. With what bad grace, therefore, comes the charge in the present day, by Biblical objectors, against modern medla and the spirits controlling with respect to falsehood. Again, the Davenport media, and the Ellis medium and others throughout New England and other portions of the country, have been heralded all over the land as impostors because of the materialism of their manifestations. Let us see if the spirits in the olden time were not material, and if one, at least, of the brightest mediums spoken of in the ancient record was not willing that a material manifestation should come through his organism. In the 6th chapter of II. Kings occurs this manifestation: Elisha, by the power that was manifesting itself through him, caused a solid iron axe to swim upon the surface of the river Jordan. Is Johnnie King's trumpet more material than Elisha's axe? Again, in the 21st chapter of I. Chronicles you will recollect it is stated that David had angered God by numbering the people, and that God gave David the choice of three modes of punishment. Now, mark you, David was a man after God's own heart, and his means of communication with God were through the agency of Gad, the seer. Compare the manifestations of Gad, the seer, with the manifestations of Audrow Jackson Davis, the seer, together with those of the different male and female seers of Boston, and answer to yourselves and to the spirit of the age, whether or not there is not as much rationality and beauty in the manifestations of seers of modern times as in any of those presented in the past. In the 21st chapter of II. Chronicles is a remarkable verse. It is there stated that a hand-writing came from Elijah, the prophet, to Jehoram, King of Judah; whilst the Biblical chronology shows that Elijah had gone to heaven in a charlot of fire thirteen years prior to the date of the writing. What reference can this verse possibly have, if not to corresponding conditions in the present day? In the 34th chapter of II. Chronicles you will weinemiber that Josiah, then King of Israel, deter | worrying himself about him; but he was nevermined to rebuild the house of the Lord, and he theless to remain a day with him and he would sent Hikiah and others to attend to the moving of send him forth. 'He remained a day with Sam-

the Moabites, whose ruler invited him to come in house of the Lord. And Hilkiah found a book which he submitted to the scribe, and the scribe croachments he had begun to fear. In the 2d submitted it to the king, and the king directed chapter of Judges, it is stated that an angel spoke that it should be submitted to whom? To Huldab, the imphatess the medjum! Huldah's decision was deemed by the king to be the word of the Lord, and consequently final. Huldah's opinion was taken. This occurred about a thousand years after the date assigned to the existence among many investigators-that is, a disposition of Moses, and for that one thousand years the world knew nothing of the law of Moses, nor unevery morning; forgetting the test that has but til it was decided to have an existence, by a spir-

In the 69th Psalm there is a remarkable verse. any man's heart who could utter such a prayer.

In the 1st. 2d and 3d chapters of Ezekiel you have an account of visions presented to Ezekiel, and of his interviews with the spirits; and in the course of these interviews Ezekiel says distinctly, A spirit entered into me and enabled me to hear the voices from the sky,"-precisely what is claimern times. And I ask you to compare the manifestations of the Book of Ezekiel with the manifestations of modern limes through different memediums on all proper occasions, he was entranced. and a vision was presented to him: and that during the vision the spirit approached him in the form of a man, and spoke to him, and touched him-precisely what is occurring daily in Boston In the 9th chapter of Nehomiah it is said all the people praised God-because of what? He had sent a good spirit to speak to them. In the 9th chapter of I. Samuel there is a brief history to which I wish to call your attention. Before doing so, however, let me advert to a fact you are probably all conversant with in your own history, or in the history of some oue of your acquaintances. You doubtless have frequently left your domiciles with an intention of going in one direction and have found yourselves controlled to go in another; and that you have been controlled wisely and for good. My medium and a friend recently started to visit one of your cemeteries. They found themselves, however, after a ride of an hour, in the presence of some beautiful media, in your vicinity, where they participated in the pleasurable emotions of congenial minds, while drinking in the wisdom of the sky. The chapter to which I refer presents a case in point. In the 1st book of Samuel, 9th chapterby the way, if the friend of my medium is present, he will remember that while conversing of the incident narrated, both he and the modium cudgeled their brains to tell in what chapter it occurredin the 9th chapter I. Samuel, it is stated that Saul's father had lost some asses, and that he sent out Saul and one of his men to hant for them. After hunting for some days Saul became fatigued. (Of course, my friends, you know I am not giving you the exact phrascology.) Saul became tired and was disposed to give up the search, and so remarked to the man who accompanied him. The man said to Saul, "There is a man of God in this neighborhood; suppose we go and ask him about these lost asses." Saul said, " If we go, what shall we bring the man?" (It was the practice then to pay mediums; now it is the practice to condemn mediums for accepting money.) The man said he had a fourth part of a shekel of silver left, which he would give him to tell them their way. The record says that God had told Samuel the day before that he would send a man to him the following day, whom he was to anoint as ruler in Israel; and he told him also about the lost asses, and what had become of them. When Saul and the man met Samuel, he told them to be easy about the lost asses of his father, that they had been found, and now his father was

mise to be fully understood, that in adverting to | by the way, as he was proceeding to the camp of the rubbish preparatory to the building of the | uel, and Samuel anointed him and sont him forth consecrated as a ruler. But what else was the result of this anointing? Just precisely what has been the result of a thousand visits in your land to developing media. Saul wont away a medium, and in the ninetoenth chapter he passed through a similar experience to that of many modern media. An evil spirit took possession of him. How did he get rid of the evil spirit? By precisely just such means as are to-day recommended by advanced Spiritualists for creating harmonious relations around the medium-through the instrumentality of music, or by some other similar means. The servants of Saul procured David that the music of his harp might harmonize his own soul and counteract the inharmonious influences around him. Is there not a striking correspondence through this entire history with the incidents of modern times?

But again; when you go home I wish yon to read in the 28th chapter of I. Samuel, from the 1st to 19th verse inclusive. You have all heard of the witch of Endor. The Bible does not call her a witch; it is only the clergy who thus denominato her. She is not called a witch except in the headings of the chapter and page, which have been furnished by the translators. The chapter itself, from the beginning to the end, does not contain the word witch. She is called the woman of Endor. She was a very good, hospitable woman likewise. When Saul went there she set before him the best she had, although quite poor in this world's goods. She gave them a sitting, as it is called in modern times, with a striking manifestation. She proved herself a good woman, and a noble, true-hearted, God-gifted medium. All throughout the land, you have just such to-day. They are called witches by some. A hundred or two years ago they were called witches in this State, and suffered physical death as a consequenco.

In the 32d chapter of Job, 8th verse, one of the advisers of Job utters a declaration, which we commend to those of you who believe in the infallibility of the Bible. Elihu, the youngest adviser of Job, proposes to speak before two elder advisers, and he offers an apology to Job, if we may so term it, in this language: "But there is a spirit in man: and the faspiration of the Almighty giveth them understanding." Just the apology. if it be one, that all the media of the land would offer to the learned wisdom of the age. We would not assume to arrogate to ourselves a superabundance of wisdom; but whilst we are aiming to teach, we beg you to remember " there is a spirit in man, and the inspiration of the Almighty giveth them understanding." In the 33d chapter of the same book, "God speaketh once, yea," twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction." Every word of which the Spiritualists of his age believe. But not to be tedious, turn over a number of leaves until you come to the 1st chapter of the Book of Matthew. There you will find that an. augel appeared to Joseph in a dream, and explained to him the condition of Mary. You believe that. Suppose an angel was to annear today in Boston and attempt to explain away such a condition in some of the mediums of modern times. You would reject such a declaration as wholly absurd; but you accept the manifestation of two thousand years ago. In the 28th chapter of Matthew an angel appeared to the two Marys at the sepulchre. What is more, my friends, he performed a physical manifestation. He removed the stone from the door of the sepulchre; and what is more, in the present age of skepticism, it was done in the dark, just before the dawn of day. You believe that, but you reject, ay, you denounce, bitterly denounce the dark circles of modorn times; and utterly reject the manifestations occurring in such circles. Why should you do so? Why this universal distrust of media, men and women, whom you would recognize as honest upon any other platform-why should you charge them with charlatanry and fraud, because certain conditions are requisite for certain kinds of manifestation? Why such denunciation, even by some Spiritualists, of dark circles! Does not the great God of the universe hold awlark circle once in every twenty-four hours, and are not all the table-lands of the earth turned upside down thereby! Does not the Good Father, through the darkness that succeeds the day, render you moreappreciable of the twinkling divinity of the brighteyed stars, and of the brilliancy of the silver-faced moon, in her pathway of benevolenco and beauty! In the 1st chapter of Luke, it is said that an angel appeared to Zechariah and promised the birth of John. Now Zechariah and his wife were aged, and did not believe what the angel said, and told him as much. The angel said, "In proof of the truth of my mission, you shall remain dumb until the prophecy is fulfilled;" and he atonce becamedumb. The Spiritualist alone can readily believe this, and why? Because similar manifestations occur amid modern media. Some years. ago, whilst my medium was in the city of St. Louis, a lady there, a female medium, was struck dumb and remained dumb two weeks, owing to certain manifestations that had been given forthagainst her becoming a medium by her husbaud. At another time, when I was speaking through my medium in a distant island in the Gulf of Mexico, a lawyer in the audience was struck dumb, and remained so for some hours. The Spiritualist, from such facts as these, can believe that similar manifestations occurred in the olden time. In the same chapter it is declared that an angel appeared to Mary and promised the birth of Jesus. In the 2d chapter of Lake, the angels appeared to the shepherds, you will remember, and an electricglory shone around, and they gave forth that beautiful declaration," Glory to God in the high-

est, on earth peace to all good, willing men "-as

the sainted Parker always received this verse.

In the 9th chapter of Luke, as Jesus, John, James.

and I shall attempt this afternoon to show that the phenomena of modern Spiritualism, upon between the two as to be apparent to the most casual observer.

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A miracle, according to the Orthodox interpretation, is said to be constituted through a deviation from the course of Nature. But the intelligent inquirer at once suggests the inquiry, How shall man be enabled by this rule to determine when a miracle is performed? For, even in the present age of earnest inquiry, who shall decide as to the legitimate coarse of Nature? In the days of Moses and of Jesus, men were not so well informed as they are in the present day with regatd to such matters, and consequently were more liable to run into error in drawing their deductions from the phenomena by which they were surrounded. Upon this point, Spiritualism declares that a miracle, in the theological sense, is scientifically, philosophically and morally imbutes, and that natural law is the effect of the upon the wisest and best plan, for the wisest and individuality beyond the grave. best purposes. Any deviation, therefore, from this plan must be a detraction, because there can be no change in what is perfect, except for the worse. To base a system of religion, as is done in the Orthodox world, upon the performance of miracles with the theological interpretation of the word, is to base that system upon the inharmony of the divine attributes; and in doing so, you stopping to argue the question whether in the

necessarily deprive Deity of that which alone makes Him infinite.

The spiritual school, therefore, is entirely justified in declaring that a miracle so interpreted is utterly impossible. The legitimate corollary, the Past, as recorded in the Old and New Testaments, together with the analogous manifestations of the present day, were and are in accordance with the harmonious action of natural law; and that none of the powers that were exercised archs or scors, through Jesus or his Apostles, were drawn from without the domain of Nature. With these preliminary remarks, I shall now proceed to institute a comparison between the manifestations of the past and those of the presthe existence of the analogy to which I have allverted.

Now, let us begin, my friends, with the first

Again, one of the allegations brought against modern Spiritualism and heralded forth by the many-mouthed press, and by the pulpit, is this: that the tendency of modern Spiritualism is ovil: that the inculcations which come from the spiritworld, through modern media, are calculated to demoralize society. Now, my friends, without past or in the present they were or are immoral, let us see whether the analogy does not hold good

even in this respect. In the 3d chapter of Exodus, whilst Moses was watching the flocks of his father-in-law, Jethro, an angel of God appeared therefore, is, that all the various phenomena of to Moses and appointed him to take the captaincy of the Israelitish host in their contemplated exodus from Egypt. During the conversation held with Moses, the angel gave Moses the advice that the Israelitish women should fraudulently possess themselves of the jewels and the raiment of the in the past through any of the prophets, patri- Egyptian women-steal them. My friends, did over Dr. Kitridge give such advice? Did ever black Susan, did ever star Mary, did ever Sunlight. did over the beautiful Birdie, or any of the spirits that are controlling the media in different parts of your city or vicinity, give such advice? Yet the ent, in order that I may succeed in establishing (spirits controlling to day are immoral; and the spirits of former times should be listened to, acconding to the Biblical objectori

In the 14th chapter of Exodus, an angel prebook, the very first book of the Bible." And here, ceded the host of Israel in the final exodus, In perhaps, I ought to premise, and I wish the pro- the 221 chapter of Mumbers, an angel met Balaam

and a fill contraction

BANNER OF L'IGHT.

and Peter were on the Mount, whilst Jouns was transfigured, the Apostles saw Moses and Elias talking with Josus. Hundreds of years, had elapsed since Moses had died (speaking after the manner of man)-and in this connection permit me to call your attention to another denunclation that is hurled at the media of modern Sniritualism. You are called believers in necromancy. You are called necromancers. Let me inquire what does the word necromancy mean? It is derived from two Greek words, nekros (nespos), the dead, and manthano (pailarw), to learn. Was not Jesus learning from the dead when he was talking with Moses and Elias? I congratulate you, media of Boston, that you are in such good com-

nny. In the 3d chapter of Acts, Peter had a power manifested through him, precisely as it is done through Newton and others in New England and in different portions of your country-precisely through the same law, and through the same angelic agency. In the 12th chapter of the Acts, it will be remembered that Peter was imprisoned, and his friends hourly expected his execution. One evening the friends were assembled in the house of Mary, the mother of John, in an upper chamber. Perhaps if a modern writer should endeavor to give a description of this meeting, it would be said they were holding a circle in an upper chamber of sister Mary's house. While there, a rapping was heard at the gate, and the girl Rhoda, one of the circle, was sent down to see what occasioned the disturbance. Peter spoke, and when she heard his voice, it so rejoiced her that she ran back and told the friends that Peter was at the gate. They told her she was mad. In the meantime the rapping still continued, and she insisted she was not mad. Then said they, " It is his angel." Observe the point, my friends-if it were not possible for the angel of Peter to have rapped, would the Apostles have made such a declaration?

But one more manifestation. In the first chapter and first verse of that wonderful book, the Apocalypse, it is stated that information is about to be given by an angel. And in the last chapter, after John on the isle of Patmos had received the mysteries of the Book of Revelations, the angel, through whom they had been received, approached him. John, psychologized by the idea of the age. when he perceived the brilliant beauty of the angel, supposed God himself was before him, and " fell down to worship before the feet of the angel which showed him these things." But the angel said, " See thou do it not, for I am thy fellow-servant, and of thy brethren, the prophets-worship God." Precisely what the spirits through the various phenomena of modern Spiritualism are saying to-day. The spirits who communicate to-day, my friends, as in the past, are but your brethren, members of the same great human family. Our injunction likewise is-worship God. But our desire is, also, that you will listen to the advice of those who have journeyed across the silent river before you-whose affections are still warm toward you, and who seek to pilot you securely to the bright and beautiful shores of another and a better land.

Now, my friends, I have given but a few of these manifestations, in order to show the analogy existing between those of ancient days and those of modern times, and also to represent how utterly absurd it is, upon Biblical grounds, to object to the phenomenal phases of modern Spiritualism. The hypothesis assumed is this, and I beg of those of you who object upon Biblical grounds to the phenomena, to take home the declarationthe hypothesis of the spiritual school, summed up, is this: If in the past there was a law existing in the divine economy by means of which Moses and Elias could have conversed with Jesus-by means of which angels in the forms of men could converse with Abraham, or appear amid any of the conditions to which I have adverted-if there was a law by which one of his fellow-servants could appear to John on the Isle of Patmos-then. if God be eternal and his laws unalterable, that law must still be in existence; and you, my friends, can commune with your fellow-servants who have gone before you; you, too, commune with angels proportionately to the conditions and circumstances by which you may be surrounded. And I aver that this is a logical conclusion, a legitimate deduction from whence there is no escape. You will observe that there is a difference in the tenor and mauner of the communications to which I have adverted, corresponding to existing differences to day. There is a difference between those recounted in the Old Testament and those in the New. This is attributable to the conditions and circumstances of the age, and the conditions and circumstances of the channel through which the communications came. The pivotal point of the revelation of the Old Testament was an eye for an eye and a tooth for a tooth. The pivotal point of the revelation of the New Testament was, "Father, forgive them; they know not what they do!" so that the difference alleged to exist in the spiritual communications of to-day, and which are urged as an objection to modern Spiritualism, likewise have their analogies in the past. Consequently, if the latter Revelations are to be rejected on the ground of seeming contradictions, so must the former, by the same rule of reasoning. And, besides, let me ask, if Revelations were made by angels thousands of years ago, why may they not be made to day? Think you God permitted angels to visit the rebellious Jaws perpetually, and that he will deny the same blessing to you! Tpon what authority has Ecclesiasticism declared the canon of Revelation closed? No, my friends, the canon of Revelation has not closed. Inspiration is universal, and the angels are ever near, aiming to comfort, seeking to bless. A beautiful little spirit is now near me, who passed from the form just nine years ago, according to your calendar, to-day. Her parents are regular attendants at your hall, and she bids me say, adopting the rhythm of another:

parted from a brighter realm of beautyl Can you reject it on the score of the affections that is, do you find it in your hearts to shut out the rhythmical effasions of the sky, bowever of repeated when, with soothing cadences, they are borne upon the air like, the sweet sounds of distant music floating o'er the surface of a summer's lake!

Two other spirits, (whose parents are now in the hall) who left the form in early life, and in the early womanhood of their mother, are bidding me ntter in language heretofore given through another medium, but still coming from their licarts-

"Tell us, parents, where is death?

We do not find it here; We only find still more of life Each moment in this sphere; We're here, parents, where the flowers Pour forth their fragrant breath;

And no one in these heavenly bowers Can tell us aught of death.

We saw your burning teardrops fall

Upon our pallid brow; We heard you cry in agony 'We have no darlings now;' But could you've seen the angel throng

That bore your pets away, You'd not have shed another tear Upon our pulseless clay."

Oh, is there not comfort in modern Spiritualism, found by the mourner in no other system of faith? Oh, is there not emanating from the phenomena of modern Spiritualism a brilliant joy, shooting out far above the hill-tops of superstition and fanaticism, illuminating the soul, and bidding it upward and onward move toward in any sense. higher and holier and more beautiful relations? Oh, is not this glorious system, which appeals to the heart while it convinces the judgment, worthy] of the most cordial reception, and of the most earnest vindication?

But a few words to the Spiritualists, and I shall close-for I fear I have already wearled you; and the words of advice, through a comparative stranyou might operate beautifully and beneficially; but I fear you are too much divided for the exercise of that practical usefulness which might them tightened. otherwise be brought into operation. Perhaps enable you to stand forth upon a broad philosoph. proud of. ical platform in the advocacy of the glorious the tortuous pathway of this earthly existence. early autumn. Cultivate a love for the beautiful in all things-

remembering that: "Your world is as full of beauty As other worlds above; And if man but did his duty, It might be as full of Love."

thought. And believe me, as thus you aspire, might impair their sweetness. there is not an angel bending from the onews clouds that foll as an ocean of drapery on the blue depths of the sky, but will smile with ex- has continued to bear for many years with the ceeding beauty upon all such efforts - whilst same result; its fruit has always the same lifeless images of unfading beauty shall forever be thine, taste. coming to thee in quick succession from the heaven of brighter minds above thee. Thus, too, enabled to move forward as a glorious brotherlouder in behalf of truth than all the media you of petals, instead of a great blushing head, as in

Children's Department.

BY MRS. LOVE M. WILLIS, Address cars of Dr. F. L. H. Willis, Post-office boz 39, Exation D, New York City,

"We think not that we dally ace About fur hearths, angels that are to be, Or may be if they will, and we prepare Their seals and ours to meet in happy ar." Lixium HUNT.

(Original.) LETTER TO THE CHILDREN OF THE TROY LYCEUM.

DEAR CHILDREN-There was once a company of children who used to listen to my words while I familiarly falked to them about what they wished to know. Their faces were very dear to me, and I used to think that through their smiles and glad looks I could catch a glimpse of heaven. Ever since then, when I imagine myself telling my little stories, or preaching my little sermons to children, I see before me those dear familiar faces, and thus I feel as if I was always addressing old friends who would allow me to say just what I liked best.

So now, as I sit in the quiet of my room, I seem to have gathered about me the same company of loving ones, and it is because of their love and my own that I speak to you just as if I had always known you, and we will not be strangers

The little text I wish to take, to introduce what I have to say, I presume you have heard so often that you will think it quite dull, yet I will venture to repeat it, and ask you to remember it: By their fruits ye shall know them." I remember many years ago that I was delighted in hearing of a method of producing fine pear trees by bud-I trust I shall be pardoned for speaking plainly ding on some other stock, and I bought some trees and hoped to enjoy the luxury of that favorite ger. I flud, my friends, that you have here in fruit. Perhaps you can think just how I watched Boston and its vicinity, a broad field in which my pear trees. If there came a dry season, I caused them to be watered; if the wind blew harshly, I had the strong stakes that supported

They grew finely, their leaves were dark and this disintegration may have been necessary thus glossy, and their fresh shoots sped toward the far; but now, a large portion of you Spiritualists | sun in a glad, exultant way, as if quite thankful of Boston have reached that intellectual stand- for the mere gift of life. The bark looked strong point which enables you to discriminate between and healthy to my trees; they grew in comely the true and the false in ethics, and which should shape, and were in every way pear trees to be

The fourth year I felt the glad reward of my cause in which you are intrusted, and which is so trouble, when I saw the fair white blossoms openeminently worthy of your warmest affections and ing to the sunlight one spring morning. Nature your most devoted efforts, and, as a primary step is so bountiful in bestowing beauty that she gives to a consummation so beatifying, and so much a dozen blossoms that wither and drop to one to be desired, permit me to enjoin upon you the that bears fruit, and so I had fifty blossoms on cultivation of more of that brotherly love among one tree, and could calculate on two or three yourselves, and more of that sympathy that was pears, and I was not disappointed. There roundso eminently characteristic of the beautiful me. ed out into the tiny babyhood of pears three dium of Nazareth. Cultivate kindly feelings for specimens of growth, and I believed that two at each other, and for all your fellow travelers along least would remain; and they did, and grew till

And then my pears were gathered. It was a memorable day. But pears, like many other good things, improve by keeping, and so these were laid away according to wisest directions in a drawer to grow mellow. I forgot to say that the variety of pear I had chosen was the luscius Let all your aims be high and holy. Lift your Bartlett, whose flavor was familiar and not to be aspirations toward loftier points, and struggle | mistaken. When the pears were fit to be eaten, for more elevated positions in the realm of they were cut with a silver knife that nothing

> -all our expectations! they had no flavor; they were like tasteless pulp. The tree

I remember also that I was very anxious to raise Asters, some fine varieties of which I had you will become more united. Thus you will be seen and admired. So I had my pet bed, and cared for my little tender plants, raised from seed hood along the pathway of progress that lies be- that promised well; but when my Asters bloomed fore you. And thus, through the magnetism of they were as unlike the flower I wanted as a sununity, of sympathy and of love, you shall preach flower is to a Dahlia. I had only my little fringe

She was riding by herself one day, and came to the cot of an humble weaver. She entered, and was delighted with his labor. The smooth, beau-tiful fabric he was weaving seemed to be a rich re-ward for the time bestowed upon it.

"Ah," said the little princess, " how, heautiful it would be if we could thus weave the fabric of our lives,"

"Your wish compels me to reveal myself," said the old weaver. "I am a magician living here in obscurity. If you will, I can reveal to you how

obscurity. If you will, I can reveal to you how your wish can be gratified." "I want to show to my friends just what they are, that they may grow wise and good," said the princess. "I have," said the magician, "some wonderful threads. He who weaves with them will weave his daily life." "Ab, I see," said the princess, "we must all learn to weave. I will set the example, and all will follow." So the princess ordered a'great number of looms which she had placed in the large castle hall, and the magician sent her the threads, which seemed only of common flax. They all very wil-lingly began the labor, since the princess declared it the greatest sport in the world. The shuttles it the greatest sport in the world. The shuttles flew merrily in the great hall, and the weavers wove with hearty zeal. They hardly noted the passage of time. They had promised to work faithfully for a month, at which time the princess promised them a grand festival. And so they wove and wove, day by day, until the time had nassed.

"Let us not unroll our fabric in the presence of each other," said the princess. " I will take mine to my own chamber, that I may inspect it by myself. You shall all do the same."

So each one started to his own private room with the fabric in his arms. The whole castle was as silent as the chamber of death, for each one stood "But it makes trouble," returned Nora, "and in awe before the revelation that the warp and mamma doesn't like us to do that. I did n't silent as the chamber of death, for each one stood woof gave him. In events that stood out like pictures each saw himself. Some beheld their envy, some their hate, some their jealousy, some their deceit. They could not mistake the history woven there. Each one was filled with humiliation, and resolved to keep the tell-tale fabric in some secret place.

So they all came out from their chambers after a time, and all were silent concerning their woven fabric, yet each one knew that the others had an untold history, for some eyes were dull with weeping, and some downcast with shame. The good princess was the first to speak.

"I am sure, my friends," she said, " that we are all glad of the high and wise power that has been given us. We will weave our own garments henceforth, for it is better than idleness or mere pleasure, and we will willingly let them tell just what we are, for we will weave only characters of love and beauty. And I have offered this prayer, that all the children in all the world may do as we have done forever, and wear garments of their own making, that shall reveal just what they are."

Whether the little princess's prayer was an swered or not, who shall tell? but that very night a dear little girl down in the valley came running to her mother, saying: "What makes my dress so like gold, and who put these pretty flowers all over me?" And a little boy said, " Just look at the cap I wear; it is covered all over with gold and with silver stars!"

One thing is very certain: the sweet, loving child seems over clothed in garments as radiant as the sunlight, and the beauty of the inner life shines through the roughest and coarsest material, and makes the homely face full of beauty. Do not forget one thing: We cannot conceal our real selves long. The blossom will come to tell of the stock; the fruit to tell of the tree; the garment will be woven that will reveal the wearer.

(Original.) THE BLESSING OF CONTENT.

BY MISS E. Adult Liberty Group, Philadelphia Lyceum.

tiself. Then with a glad cry of freedom, they ran off down the broad walks, feeling like caged birds By this time the sun had commenced his journey,

and looked in at them through the tall tops, gath. ering up the bright jewels that glistened every-where. Nora had not forgotten the little basket papa had given her the day before, and finding

and make a bouquet for mamma, and I'll put some among your curls," said Nora. Seating herself with becoming gravity, Dora folded her hands and tried to keep still; while Nora, young artist that she was, arranged the floral crown, her usually sunny face taking on a shade of care as the little chubby hands passed in ard out a mong the abing curls She was giving it the last finishing touch when

a loud call startled them, and Kate appeared all

"Oh, you roguish pussies, to steal off into the wet grass! Shure, an' it'll be the death o' yees!" With wet shoes and limp muslims the children

followed the indignant Katy like culpris. "I'm sure that's nothing—is it, Nora? We've got heaps of dresses, and Kate need n't make such a fuss

think."

"Well, I guess Kate will manage to survive it, anybow," said Dora independently. Mamma looked unusually soler when the little wet feet came to view, and Charlie laughingly declared they were a couple of naiads from Lily Dord Pond.

But Katy hurried them away, and they were soon at the breakfast table, brighter and rosier than ever. "Please, ma'am, I think Nora is very sick; she

is tossing about restless-like, and looks so flash-ed," said Kate, appearing very early at Mrs. Ford's door the next morning. Slipping on a dressing gown hastily, Mrs. Ford

hurried in finding her worst fears confirmed-Nora was sick. A physician was sent for, and the anxious parents watched beside her with untir-ing devotion, till the stars came and paled again; yet still the fever raged, and the life-light burned dimmer and dimmer.

dimmer and dimmer. Near the close of the third day the gentle blue eyes unclosed, and a heavenly smile lit up the lovely face, like a flash of heaven's own brightness

ness. "Going to Jesus now, mamma," she whispered softly. "Seel they are coming!" and she raised her hands as if to grasp unseen forms. The pure spirit, plumed for its upward flight, beheld what mortal eye could not. Nora had her wish—she saw the angels.—The Nation.

THE CONSTRUCTIVE WORK.

BY DR. J. R. BAILEY.

It is evident that the development of modern It is evident that the development of modern Spiritualism has reached a stage which demands organic system, as a practical element of con-tinued growth and the means of concentrating its mighty power for the further work before it. The widely diffused spontaneity of action in this direc-tion, exhibited in all parts of this country, and even in Europe, in face of the fact of a general shy-ness among Spiritualists of the bugbear "organi-zation," so long swaying the efforts of the past, is sufficient confirmation of the above postulate. sufficient confirmation of the above postulate Yet it may be well to state a few of the reasons of the necessity for organic construction.

of the necessity for organic construction. Preparations of attack usually incite prepara-tions of defence upon the part of those likely to be assailed; and the "defensive works" should be such as will likely resist the efforts of "the enemy." The unanimous voice of "Orthodoxy" praying the recognition, in the organic law of the government of its pet dogmas, and the efforts put forth in that behalf, points to the battery which is intended as a means of demolishing the fortress itualism and all elements sanctified " schemes. We think no one will deny the superior efficiency of legalized organic system, in concentrating and wielding the forces of the liberal army, which will be necessary to work the defensive batteries and hold the noble old fortress of untrammeled religious opinion, expression and worship. Every interest of the spiritualistic movement of this nineteenth century; every grand idea of gen-eral good to humanity involved thereby; all the divine ultimates to unfold therefrom, which in any wise bear upon the highest considerations of universal use, point directly to the superior po-tency of legalized organization, collective system and concentration of all the forces to be employed in the great battle before us. And to secure all this no individual right, worthy of the name, need be surrendered. Only the concentration and sys-tematization of the physical, financial and intellectual forces, the unition of the social and religious elements, need be sought or realized by organization. ganization. As in the past of modern Spiritualism, so with its present aud future will all persons needing individualization, to the end of independence of thought, judgment, interpretation and action, upon all principles of life, be unfolded in that di-rection. And this as well—even better—with the simple forms of collective action, under system and responsibility to the general rights and in-terests, as with the chaos of disintegration and centrifugal impetus. Then, while nothing of im-portance is to be lost, very much is to be gained by organization. In the constructive work already upon us, and which, in my humble judgment, is inevitable, "let us see to it" that such perspiculty and comprehensiveness of detail, on the points necessary to encompass, be observed in the organic law of each Society, as will secure the fullest freedom to each and every individual member, upon matters of belief or membership; the strictest accounta-bility in the exercise of official power and duty, and the broadest scope of the use of means of individual and collective unfoldment, in knowledge, wisdom, love, charity and tolerance, com-patible with the objects and necessities of organization. In doing this, executive officers will find it best to submit, so far as practicable, all ques-It best to submit, so far as practicale, all ques-tions of importance—especially that of the speak-ers to be employed—to the Society before final action. The will of the Society, expressed by a majority vote, will usually estop all clamor or denunciation upon the part of all; because, by the exercise of so reasonable a rule as this, all will be willing to abide as a fair means of determining differences of couples lifferences of opinion. In the past we have not, in my judgment, given Bieer, the clang and clatter and whirl of city life seemed too far away to be a reality. The calm atiliness was unbroken, save by sweet bird-music and the distant crowing of cocks at neighboring farmhouses. "Oh," said Nora, the thoughtful one, with a long-drawn sigh, "I wonder if heaven is nicer than this?" "I wonder if heaven is nicer than the being all glory and pearls. But this is lovely. Let's get dressed for a run before break-fast." "But we must n't forget to say our prayrer first," said Nora, "for God is here just as near us as in our other home." Then they both kneit down with clasped hands, their little white nightdresses floating above them like a cloud, and the clear, bird-like volces ascend-like a cloud, and the clear, bird-like volces ascend-ing heaven ward like purest incense. Burely, "Of Katy, the maid, peused as the door in silent "Katy, the maid, peused as the door in silent the kingdem of heaven." Katy, the maid, peused as the door in silent the kingdem of heaven."

- " I am happy now, dear parents; My home's amid the flowers, Where zephyrs from the throne of God Are born in fragrant showers.
- Would I come back, dear mother, And leave my glorious home? Ah, though I love thee dearly, mother, From heaven I would not roam.

I am happy liere, dear father, And I can watch you, too; And I can guard your steps, father, As you did mine, so true.

I bask within the sunlight, mother, Of a brighter world than thine; As the soft perfume which angels breathe Is borne on the evening wind.

Your world is very fair, father. With its sunny hills and dales; But ours is fairer far, father, And its beauty never pales.

Then rejoice with me, dear ones, Though on earth I 've closed my eyes; For I will guide your steps, dear ones, To my home beyond the skies."

Tell me, ob ye jeering skeptic, what do you find in this language of the dear spirit which you can object to on Biblical grounds! Is there any proposition in philosophy or science that warrants the rejection of love when proffered by the de-

can place upon your rostrum — as trumpet- the specimens I had seen. tongued your acts proclaim to the community:

See how these Spiritualists love one another! Oh, if I had lungs of brass, and a mountain for speaking, than you can, yourselves, by learning to love one another, and by aiming to discard whatever is calculated to retard your advance in this direction. Oh, let your common faith in the immortality of spiritual truth be written as with the diamond's point upon the living rock; and let your diversities of opinion with regard to the various manifestations of this truth, be inscribed on the shifting sand. Cast aside the microscope of prejudice and bigotry, which too much magnifies the points of difference between you, and use the telescope of charity and reason, which will bring within the horizon of your view the manifold and mingling beauties of the glorious cause you all so mucholove. And in your social and business relations, in your conversations one

Alexander the Great. Alexander had a scar on find a way to avoid showing the defect in the porments. trait. He at length adopted the expedient of representing the monarch as sitting in a chair, his

cover up any scar that might otherwise create a deformity.

In conclusion, permit me to borrow an illustration. Cast a quantity of quicksilver upon the

ground, and it breaks into a thousand globules, on account of the unevenness of the earth's suryou can very soon collect the globules into a behold it. So with Spiritualists-it is your earthly surroundings that originate your differencesit is the selfishness of materialism that severs. A little charity, a little brotherly love, would soon collect you into one common mass of spiritual development, reflecting the glory of your common Father, the righteousness of your common cause, and the brilliant beauty of your future home. longer envy Judah, and Judah no more vex Ephraim."

Father's love so impress your minds, each and every one of you, that you may be enabled to realize that they are perpetually aiming to guide you to

BENEDICTION.

That land of beauty, home of joy, Where mingles naught of Earth's alloy.

Now the fruits of my pear tree and the blooming of my Asters revealed the tree and plant. I could not tell from the branch, or form of the a pulpit, I could not superinduce better results by fruits, from the stalk or green leaf, the richness of my tree or beauty of my plant.

Now it is precisely so with men and women and children, only with them there is no time necessary for the full development of fruit. Every day and hour and moment we are revealing the fruit of our lives. I know little children that send out buds and blossoms of heauty so fast that one can gather something every moment from their sweet winning ways.

I believe that almost all children are pleased with rich and plegant garments, and that is all right, because every flower teaches us to love beauty, and every sunrise and sunset is full of richness and elegance. The mistake we are all apt to make, is in supposing that fine dress, or a fine appearance, represents something grand or with the other, and of each other, endeavor to im- lovely. From this mistake we are quite likely to itate the example of the painter who is said to make some distinctions between those that look have been employed to sketch the portrait of humble and those that look lofty. I believe almost all children would run to the prettily dressed his forchead, and the painter was perplexed to child sooner than to the one in dull, homely gar-

But there is something within all this outside appearance that will reveal the real beauty. The head leaning upon his right hand, and his fore very moment that the little form in the velvet finger covering the scar on his brow. When, in a | cloak shrugs its shoulders in disdain, or the little business or social relation, you attempt a sketch feet in satin slippers stamp in anger, then the of your neighbor, oh my brother and sister Spirit- fruit is showing just what the tree is. There is unlists, with the right hand of brotherly love no interior sweetness, or it would show itself in loving expression. The moment a harsh word or unkind look comes to the pretty face, then we

know that the fruit is sour that we hoped to find sweet.

We think sometimes that it is easy to cover up our sourness or bitterness or tastelessness, and face. But the affinities of the quicksilver are not that nobody will flud it out if only we look pretty; destroyed. Use a little care and gentlevess, and but the fruit-hearing time is sure to come, and then we reveal just what we are. Some little bright mass, reflecting your countenance as you word, some little act, shows very soon the real temper and spirit that no fine garments can cover up. I can never write much without telling a story, as you well know. So to illustrate my subject. I will tell you of a little princess, who lived up among the mountains in the olden time. She was a very wise, discreet little body, and very anxious to make the world better in some way. She thought that one of the best ways was to let Oh, remember these things. Cultivate at all everybody have as fine a time as possible. So times-"in essential things, unity; in doubtful she called about her a great many little princes things, liberty; and in all things, charity; and and princesses, and she entertained them in her then, indeed, will have dawned for you the glori- beautiful castle. She gave them fetes, and pleasous millennial morn, when "Ephraim shall no ures, and lavished all sorts of elegancies on them. Her surprise and mortification were great on finding herself in a little nest of hornets, because of the envy and jealousy of those she had tried to May the bright-eyed angels of our common please. At first she was quite indiguant and discouraged at finding all her generous efforts useless. but she soon began to desire to show to her guests their real condition of selfishness, in order that they might improve themselves. But she felt how

difficult was her task, and abe was wholly unable to devise any means to accomplish her purpose.

There's but one blessing that I wish, On which my heart is bent; It is not beauty, wealth or power-'I is sweet and calm content.

It would make me happy throughout life, Whate'er might be my lot. Were I to be a rich man's wife, Or grace a poor man's cot.

Were I by sorrows ever tried, They'd never cause a frown; My eyes would from all tears be dried, For smiles would chase them down.

Ah! then with patience would I bear All trials God had sent, And gratefully I'd breathe a prayer, For sweet and calm content.

SEEING ANGELS. A STORY FOR LITTLE FOLKS. BY EULA LEE.

June's sweet roses were shedding their rich fragrance on the clear summer air, when the Ford family left the dusty, heated city, for their pleas ant country-seat.

The clear blue sky looked down upon the soft, green fields and tinkling brooks, with a sunny suile; and sunny skies make sunny faces at such imes. It was something to enjoy — that long good-by to dust and noise and crowds, and then

to find themselves amid God's handiwork. There was just a pleasant family party; Mr. and Mrs. Ford, Alice, the eldest, a girl of seven-teen; Charlie, next younger, and last, but not least, Dora and Nora, the twins, two fat little

dumplings of six years. How two such perfect little Hebes ever blos-somed in a great, noisome, smoky city, is a mys-tery to me; it may have been owing in part to daily airing in the Park, and partly to having a sensible mother, one that did not consider confectionery a necessary part of family government. They were taught perfect obedience; so there was no fretting themselves thin over impossibilities. It was late in the evening when they arrived at Mapleside, and the two little ones were far too tired and sleepy to look about them. But the robins in the great maple tree near their window But the had scarcely commenced their morning hymn before two little curly heads were peeping at them through the blinds and two sweet voices chimed in the chorus.

The dewy leaves swayed softly, and meek-eyed blossoms bent their tiny heads like penicents at morning devotions; great crimson and golden bars morning devotions; great crimson and golden bars across the eastern sky heralded the sun's rising, gilding the far-off hills, and giving a deeper tinge to the roses. The very air seemed hushed to sleep; the clang and clatter and whirl of city life seemed to far and the expression thereof,

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BANNER OF LIGHT.

Spiritual Obernamenta. MN EVENING WITH THE SPIRITS. BY H. L. THOMPSON. Since I submitted to you my last communica-tion, dear Banner, under the above caption, I have had another great spiritual treat, or rather a great musical treat, given through spirit influ-ence. Hitherto I had bad serious doubts respect-ing the genuineness of such musical phenomena. But in this instance I must confess doubt could find no place in my mind. As a musical treat, a part from the wonderful source from whence it came, it was to me full of interest and pleasure. I had often heard Mrs. Hatch perform on the plano in the spiritual meetings, and regarded her as a very common-place player. I believe Mrs. Hatch herself would indorse this judgment on her former musical ability. The contrast in this particular between now and then was truly aston-lebing.

her former muscar atomy. The contrast in this particular between now and then was truly aston-ishing. The entertainment commenced by the medium giving the names and describing the appearance of the spirit friends of those who had come to the scance. Mrs. Hatch then sat down to the piano and played the "Zephyr Waltz" and "Love Not," arranged as a march with variations. These Not," arranged as a march with variations. These two pleces, I was informed, are always played at every scance, by request of the invisibles. Then followed "Come unto me," which was performed with great taste and expression. The medium sings well, but in my judgment her yocal powers A = Ncsings well, but in my judgment her vocal powers are not to be compared to her instrumental talents. She then sang and played "Shades of Eve," a fantasie. This is one of the sweetest pieces I think I ever heard. "Variations on Auld Lang Syne" came in due course. It was admitted by all present to be a superb performance. I saw several present who are known to be judges of music. The medium then turned from the piano, and said that the spirit friends would be glad if any persons present would propose some subject for them to play-something that could be described by music. A paper was handed to the medium, on which was written, "Will the spirit friends please to play the 'Meeting of the Waters' with variations, 'Hope' with variations, and 'The Way of Life'?" The invisibles, through the medium, remarked that the three subjects just given might be said to be substantially one with variations, and as such they would perform it. It was truly a brilliant performance. I never saw such execution, pathos, sweetness, expression and taste combined in one piece. The variety and vicissitudes of life were portrayed to the life. Now the stream of life ran smoothly on by flowery banks, so gently that not even a rippling sound could be heard; now it began to dash wildly onward with great fury, and in a little while it was heard to boil and roar like a perfect Niagara; anon it swelled and rushed along with deep, majestic sweep; and finally all was hushed save the sweet, calm, silvery music made as it winds its way o'er the pebbly shore to join the great ocean There's a beautiful land by the spoller untrod, of eternity. The spirit friends then said that they had a few

remarks to make on the piece they had performed. Beethoven, who, it appeared, had performed the first part of the piece, saw that the way of life should be "harmonious," but that it often met with obstacles by which its course was disturbed, but the ultimate of life should be and would be harmonious. Mozart, who had performed the second part of the piece, said that the way of life should be replete with grand and lofty actions, but that too often it became degraded and despicable by overmastering surroundings, but that the ultimate would be greatness and goodness. Then came George Hamilton, who in earth life had been a celebrated bugler in Philadelphia. He said that the way of life should be bright and joyful, but, alas, it was too often filled with gloom and sadness, but the ultimate would be sunshine and gladness. Lastly came Cherubini, who had played the last part of the piece. He said that the way of life should be natural, but that too often it was perverted and unnatural, but that the ultimate would be natural in its fullest em-

A.—No. Q.—Is there such a place in the spirit-world as the Bible represents heaven to be?

A.—There is. Q.—Who inhabits heaven? A.—God, Christ, the angels and the spirits of good men and women who have lived on the

earth. Q.—Is there such a place in the spirit-world as the Bible represents hell to be?

the Bible represents hell to be? A.—There is. Q.—Who inhabits hell?· A.—The devil, his angels and the spirits of bad men and women who have lived on the earth. Q.—Are they miserable in hell? A.—They are. Q.—Will they be forever miserable? A.—We know no more of the future here than you do an earth but we expect they will

you do on earth, but we expect they will. This spirit claimed to be the spirit of a Dr. Wil-This spirit claimed to be the spirit of a Dr. Wil-liams. At this juncture his brother came into the room, and inquired if the spirit would communi-cate with him. The answer was in the affirmative. This brother had been sent for, and he inquired what was wanted of him. The answer was, "Re-pent of your sins; live faithful to God, and you will meet me in heaven." Mr. Williams said that it was his brother's handwriting. Having occupied more space than I designed, I will close for the present; and if it receives the at-tention that will warrant it, you may hear more

which is good." Yours for the meant in the test of the which earliers will "Prove all things, and hold fast that which is good." Yours for the Truth, Z. S. VAIL,

Minister of the Gospel of Christ.

THE BEAUTIFUL LAND.

Unclouded by sorrow or care; It is lighted alone by the presence of God, Whose throne and whose tomple are there Its crystalline streams with a murmurous flow Meander through valleys of green, And its mountains of jasper are bright in the

glow Of a splendor no mortal hath seon.

And throngs of glad singers with jubilant breath Make the air with their melodies rife; And one known on earth as the angel of death, Blines here as an angel of ife! And influite tenderness beams from his eyes, On his brow is a heavenly calm, And his voice, as it thrills through the depth of the skies.

the skies, Is as sweet as the seraphim's psalm.

Through the musical groves of this beautiful

Ind Walk the souls which were faithful in this, And their pure white foreheads by zephyrs are fanned

That evermore murmur of bliss; They taste the rich fruitage that hangs from the

trees

And breathe the sweet odor of flowers More fragrant than ever were klosed by the breeze Iu Araby's loveliest bowers.

wide circulation to the announcement by its rep-resentative men of the liberal sentiments and feelings of its white intelligent population. I will add, in conclusion, that your excellent

I will add, in conclusion, that your excellent paper is sought for eagely at all our News Stores. Yours for the truth, John W. McDonald. Houston, Tergs, Feb. 3, 1868.

Meeting of Missionary Board.

Meeting of Minstomary Board. The Missionary Board of the Illionia State As-sociation of Spiritualists held, their first meeting in Chicago, February 21at, 1868: Harvey A. Jones, Milton T. Peters, and Julia N. Marsh, present. Mr. Jones, Chairman, called the meeting to or-der; after which officers were elected, as follows: Harvey A. Jones, President; Milton T. Peters, Vice President and Treasurer; Julia N. Marsh, Recording and Corresponding Secretary. Upon further consultation, as tomethods of pro-cedure, &c., the following resolutions were passed by the Board:

by the Board:

by the Board: Resolved, That the Secretary be authorized to procure a seal, a book for records, and stationery, for the accord the Board. Resolved, That the Board will issue to Applicants, upon being satisfied of the Jureau, which will entitle tien to lecture, or-ganize circles, Lyceums, &c., make collections to defray ex-penses, and to do whatever eise may devolve upon a mission-ary engred in the proagation of Spiritualism. Resolved That this Bureau will not be responsible for ex-penses incurred by speakers, &c., boyond what they may col-lect, except expressly atipulated by the Bureau. Resolved, That the Secretary publish forthwith, in the Re-higo-Philosophical Journal and Banner of Light, a notice to the subscribers of the faud for said Bureau, to remit without Board. Resolved, That the Secretary likewise publish in the Secretary of this Board.

Board. Resolved. That the Secretary likewise publish in the above-amed papers an urgent call upon all Spiritualists in the State. to forward subscriptions and money to the Secretary, to ald in Bureau. Bureau. Beroired. That the regular meetings of this Board be held on For about nineteen years I have been pursuing

Bureau. Resolved. That the regular meetings of this Board be held on the first Tuesday in each month, in Chicago: special meetings to be called at any time, either at Chicago or Sycamore, by direction of the President or Recretary. Resolved. That the proceedings of this meeting be published in the Religio-Philosophical Journal and Banner of Light.

J. N. MARSH, Rec. Sec'y.

Correspondence in Brief.

DR. EZRA S. E. WINNEMORE, OTTAWA, JLL., is doing a good work in healing suffering humanity, and diffusing spiritual literature.

EBEN W. SQUIRES, OXFORD, ISANTA CO., MINN., says that place is a good locality for a barmonial settlement.

H. J. NOYES, ATKINSON, N. H., narrates a good test given through the mediumship of James B. Morrison, of Haverhill, Mass.

E. B. AVERILL, DOVER, ME, SAYS: Our Chil-dren's Lyceum is in good condition, and our regu-lar Wednesday evening circles are well attended and interesting.

J. C. BALLOU, WOONSOCKET.—Man has just commenced in this nineteenth century to give vent to the God-given elements of his nature. 1 thank God and the angel-world for the spiritual enlightenment of this age. From the beautiful philosophy of Spiritualism much has been gained, and more is in store for us. I meet many who are suffering, and desiring more light on this sub-ject

ELIJAH WOODWORTH, engaged in missionary work in Michigan, writes an encouraging account of his labors since last October. He has assisted in organizing some fourteen Societies, and is still zealously at work. During March he will be in Lenawee county; in April his P.O. address will be Hillsdale, Branch county; in May, Coldwater.

FORT DODGE, IOWA .- The Spiritualists of this Fort DODGE, IOWA.—The Spiritualists of this place want some able lecturer—one who is not afraid to meet the issues between theology and Spiritualism—to visit them. Mr. G. W. Henry has built a fine hall expressly for the use of liber-alists. A good lecturer would be well received, says our correspondent, and find plenty to do there and in the surrounding towns. Speakers can address either of the following named gentle-ment G. W. Hanry, C. Crosby, I. Theatle. men: G. W. Henry, C. Crosby, I. Thestle.

MRS. A. WILLARD, CROOKED CREEK, IND., in MRS. A. WILLARD, CROOKED CREEK, IND., in renewing her subscription, gives expression to her grateful feelings thus: "The blessed Banner' how it brings light and warmth while it bids hope plume its wings for an airy flight toward the sure truition of joys to come. Weary indeed would be this dull plodding through earth's sorrow laden course uncheered by the weekly visits of the Ban-ner of Light. Long may it live to bless earth's children." children."

GEORGE F. EMERSON, writing from Fort C.F. Smith, Montana Territory, Jan. 7th, says: On ar-riving here I found several minds who closely I. Then the courted to make the several will. riving here I found several minds who closely questioned the authority and erroneous teachings of the priesthood, and with them I have passed many happy hours investigating the philosophy of Spiritualism, and we have received many man-ifestitions of its sublime truth. We have formed ourselves into a circle, designated the First Spirit-ual Lodge of Montana, with a President, Secre-tary and Door keeper. tary and Door keeper. tary and Door keeper. MAZO MANIE, WIS.—A spiritual association has been organized in Mazo Manie, Wis, for more than a year past, composed partly of some who were educated in the Orthodox faith, and others who have long been prominent as zealous advo-cates of progressive and liberal ideas. The asso-ciation has prospered, and its members have con-siderably increased. An interesting and useful Lyceum has been established, which numbers seventy scholars, and the result has been a shak-ing amongst the dry bones of Old Theology. ing amongst the dry bones of Old Theology. SALEM, MASS .- W. writes as follows: As your SALEM, MASS. —W. writes as follows: As your paper has a good circulation in Salem and vicin-ity, I feel it my duty to let its patrons know that there is a reliable "test" medium in the above named city, for I well know there must be many who would often like to commune with their spirit friends, could they do so near home. The medium referred to is Mrs. Lizzle Woods, and did space permit I could give some interesting and convincing tests that have been received through her. She is to be found at No. 143 Federal street, Salem, Mass. Mrs. S. A. Horton has lectured very acceptably for our Spiritualist Society the Sundays of February. One evening she gave a funeral discourse, which was very beautiful, and must have been more comforting to the mourners must have been more comforting to the mourners than anything they would have received from a sectarian pulpit. ROBERT PARK, DESOTO, MO., JAN, 24th, 1868.— When I see in the Banner of Light notices of a large number of clairyoyants and test mediums, large number of clairvoyants and test mediums. living in Boston and vicinity, I sometimes feel that it is not right that those possessing such gifts should (so many of them) confine themselves to so small a sphere of action, when there are so many places in the West where the cause and humanity are suffering for the want of them. I think there ought to be more of a missionary spirit there are so there are so the dedication of the first Swedenborgian Church, I think, at Manchester, England; the same length of time, perhaps adding one year, before the or-ganization of the elements of the French Revolu-tion, &c., &c. think there ought to be more of a missionary spirit among them that would extend outside of Massa-chusetts. There are a few of us in DeSoto striv-ing hard to prepare a place for one who would like to settle, become a permanent clizen with us, and help to build up a society on the true princi-ples of Spiritualism. About one year ago, A. J. Fishback, having some business in this section of The was a very plensant speaker, and his lectures roduced a good effect, but the field not being large enough for his talent he left for other parts, where he is doing much good. Mrs. Alcinda Wil-heautiful philosophy, while lecturing last sum-mer in St. Louis, consented to come down and give us a few lectures, trusing to the generosity of the people to remunerate her for her services. She delivered her eloquent discourses to good audiences, and aroused a spirit of inquiry, many anying to me, "Your principles and philosophy ary you have had; then I would believe." What we need is a good test medium. Now if there is a family in which there is a good test medium, who would like to settle in a healthy and good fruit-growing country, follow the business of horticul-ture, and at the same time practice his or her spondence, with them relative to a setting in this therw by all the means in my power. DeBoto is a thriving little town of about and volus of St. Louis.

WILLIAMSBURG, N. Y., June 20, 1867. F. W. EVANS-Dear Friend and Brother : Reading yesterday in the Tribune a communication from a person who, it seems, recently visited your community, and who has given a general account of your order in other places, an impulse came upon me to write you some thoughts which said communication awakened. If memory serves me years ago you and I occasionally met and talked over matters pertaining to Shakerlam. I never actually opposed the order, but regarded it as one of those special institutions of the Divine Providence that are intended to meet special cases ; that, like the Swedenborgian Church, it is a peaceful side-eddy or bayou formed by the great stream of universal progress in its onward flow, where weary voyagers may quietly repose and find shelter from the storms and the strife of conflicting currents, as the stream itself dashes forward to the remote and indefinite realms beyond. Rest there who can, and may God's blessing be upon them; nor would I say one word that would be calculated to unsettle their true foundations or bring a ripple of disquiet. And I purpose now to offer something which possibly you may appro-

For about nineteen years I have been pursuing a course of investigations relative to the order and harmony of creation and Providence, in the light of a law which was first suggested to me in a night vision. That law I have sometimes called the law of the seven-fold series. That law is familiarly exemplified in seven colors of the rainbow and in the seven notes of the diatonic scale in music, which latter, when carried though all the transpositions of which it is susceptible, becomes a chromatic scale of 12, thus also explaining the rationale of the perfect number 12, which, also, like the 7, as you know, figures very largely in Scripture. My investigations have resulted in proof, to my own satisfaction, that the great central number 7 runs through all Nature, expressing the essential divisions of each complete system; also the numbers 12 and 3, in other and important relations. Also, in grander systems, made up of groups of small ones, the multiples of these numbers. I cannot now begin to give you illustrative J. K. DEARTH, POTTSDAM, N. Y.-We have just taken steps to raise a fund to carry on splrit-ual meetings, and have good prospects. We are circulating paper for subscription, by the month, for one year, or we say on paper we will pay one dollar a month for one year, and pay it every month. In this way we expect to raise funds enough to carry on meetings for one year.

third and fifth members of the scale. Applying this law in the classification and correspondential exposition of a great many systems and sub-systems in the grand scale of Nature (as you may find partly exemplified in my book, the "Macrocosm and Microcosm," published in 1852,) I for a long time felt assured that the same law, in some way or other, applied to history and chronology. I soon saw that the numbers 12 and 7 applied to the history of our own Republic, (1776, 1788, 1800, 1812, 1824, 1836, 1848 and 1860,) each of these periods exhibiting a distinct stratification of our natural experience, as you will see by carefully noting the political, moral, social and religious developments that occurred within them, and the last ending with the commencement of seconsion or the dcath of the Union, but for a long time I could go no further, until more lately it occurred. to me to apply this same law to our colonial history, as well as to our history as an independent nation.

To my surprise, I found that commencing with the year 1608, as the date of the first successful settlement at Jamestown, Va., (for though the first immigrants arrived the year before, it was only by the arrivals of that year that the colony received the elements of possible success.) commencing at 1608, I say, I found that there were from then to 1860, precisely three periods of 12 times 7 years, or 252 years. The intermediate endings of these periods, and their sub-periods, I found

the 3d inst. It was an unexpected treat. I well remember our former acquaintance, and how kind you were, as editor of the Spiritual Tele-graph, in inserting articles respecting Shakerism; and how I wished you might be one of the ploneers of the intellectual, truth-seeking men who will yet come into this order, as Bush, and Owen, and Edmonds, and others, took hold of Spiritualism.

Your idea of its being a place of rest for worldweary voyagers is incorrect. The Shaker Church is the very focus of radical ideas; activity is inherent in it, for it must keep ahead of all truthful development in principles.

Thank you for the feeling of blessing. They who bless will be blessed in this instance, I am certain.

There is a law of Prophecy as sure as of gravitation; a science of Numbers, Dispensations. Eras, Epochs, Cycles, as well as of Astronomy; for God " hath ordered all things in measure and number and weight." "By measure hath he measured the times; and by number hath he numbered the times; and he doth not move nor stir them, until the said measure be fulfilled."

Jesus was well versed in this law, and he marveled greatly at the sniritual ignorance of the worldly-wise Pharisees, who could foretell the physical phenomena of the material world, but had no " spirit of prophecy " to direct them to intelligent conclusions touching the spiritual phonomena of the new heavens that were just then being created.

Faith in the Christ Order, or Heavens, the Resurrection Order-would give you a key with which to unlock the mysteries of Shakerism-of godliness-as they have never yet been unlocked. You could organize the facts of history, just as Howitt has organized the spiritualistic facts-the supernatural phenomena of the ages-causing them to cluster around Shakerism, just as he has arranged those facts around Spiritualism.

Swedenborg is the angel of Spiritualism, as was Jesus of the first Christian Church, and Ann Lee of the second Christian Church.

When once you shall understand the true ideas belonging to the words Christ, Resurrection, &c., &c., all the remainder will be easy to your comprehension. I will send you a little tract to look over.

We hold that Jesus was but an "imperfect lens"; ditto, Ann Lee.

In every man and woman there is born a double germinal life: the first, of the natural man, culminating in generation, (a union of the sexes for the purpose of deriving pleasure from their diverse physical organisms)-the natural design, Reproduction. The second, a germ of the spiritual man: a union of the sexes consequent upon the death of the first germ and its developments, father, mother, brother, sister, son, daughter, husband, wife. The Divine design, redemption from all the relations and effects of the fall of man; and the resurrection of souls into the Christ Order, Sphere, Heavens, or Heaven of Heavens. Because, as the first, second and third heavens are inhabited by spirits who minister the Law of true generation, free from lust, and by men and women who have obeyed that law, copulating only for reproduction, so is the fourth heaven inhabited by spirits who minister fire to the generative nature of men and women, when redeemed from lust, and by men and women who have been baptized with that fire, and have thus become children of the Resurrection Order.

The following items may perhaps suffice, as an answer to your request concerning Ann Lee:

- In or about the year-1690. A great revival of religion in France.
- 1700. Some of its subjects visit England.
- 1747. A small number, endowed with the Spirit of the French Prophets, form a Society in England. The operation of the Spirit upon them shook their bodies; hence they were called Shakers.
- 1736. Ann Lee was born.
- 1770. She received the Revelation in which the Shaker Church now stands.
- 1774. Ann Lee arrived at New York. 1779. A great revival of religion in New Lebanon and environs. Its subjects testify that the

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bodiment.

The seance was then concluded with the song "Lost at Sea": "The Battle of the Wilderness." descriptive; "Home Medley," containing the airs "Home, sweet Home," "Do they think of me at Home?" "Home Again," &c., and song of "Twilight Hours." Let me advise the readers of the Banner to go and visit 8 Kittredge Place. They will be well paid.

22 Congress street. Boston.

Spiritual Manifestations.

Some months since, a paper with the title of "Bauner of Light" came to my address, marked "Rev." Z. S. Vall, 21-7. I do not know who has sent it, but by perusing the several numbers which I have received, I learn that some of your which I have received, I learn that some of your numerous correspondents give their experience in the investigation of the so-called spiritual mani-festations. This, by your permission, I would be pleased to do, in a very brief manner. My motto has ever been, "Prove all things; hold fast that which is good." I therefore commenced the in-vestigation of this phenomenon when it first made its appearance through the mediumabin of the vestigation of this phenomenon when it first made its appearance through the mediumship of the Fox girls. Until November, 1851, my investiga-tion was exclusively by reading. At that time I enjoyed the first opportunity of being present at what was called a sitting. The medium was a girl about eleven years of age. Some six or eight persons were present, and we formed a circle by placing our fingers on a table. The manifesta-tion was by raps, but the spirit would communi-cate with none present excent the lady of the ton was by raps, but the spirit would commun-cate with none present except the lady of the house, and she was the only confirmed believer in the room. She inquired if there was such a place in the spirit-world as the Bible represented heav-

en to be

ANS.-No. QUES.-Is there such a place as the Bible represents hell to be?

A.---No

Q.-What is the condition of things in the spirit-world?

A .- There are seven spheres or degrees.

Q.—Is there as God? A.—There is a vitalizing power or principle in Nature, which is called God. Q.—Is there a devil? A.—No.

The woman then inquired whose spirit it was. A.—The spirit of her brother, who, as she said, had been gone two years, Q.-Where have you been?

A.—Out West among the Indians. Q.—Did you die a natural death? A.—No.

Old prophets, whose words were a spirit of flame Blazing out o'er the darkness of time. Aud martyrs, whose courage no torture could

And manyse, tame, tame, Nor turn from their purpose sublime; And saints and confessors, a numberless throng, Who were loyal to truth and to right,

wrong

Their foot-prints encircled with light.

And the dear little children who went to their

Ere their lives had been sullied by sin, While the angel of morning still tarried a guest Their spirit's pure temple within— All are there, all are there—in the beautiful land, The land by the spoler untrod, And their radiant foreheads by breezes are fanned

That blow from the gardens of God.

My soul hath looked in through the gateway of dreams

On the city all paved with pure gold, And heard the sweet flow of its murmurous

streams. As through the green valleys they rolled: And though it still waits on this desolate strand,

A pilgrim and stranger on earth, Yet it knew, in that glimpse of the beautiful land, That it gazed on the home of its birth.

Letter from Texas.

The cause of spiritual truth is finding many inquirers among our most culightened minds of all shades of sentiment. It is a remarkable phase of the war problem—that where sectional preju-dice here once rejected the Spiritual Philosophy as a creature of Northern growth, men of culture and thought are everywhere embracing it in Texas, and we should accept the fact as evidence of the power of superior intelligences to aid in restoring fraternal relations among brothers, peace on earth and growthill a all men

restoring fraternal relations among brothers, peace on earth and good will to all men. In my letter to you published in your issue of Oct. 26th, I said: I know that good mediums, and, in fact, most of the people of the Northern States, fcar to come here because their persons are not safe in the South. Now, I can safely say such is not the fact. I would not fcar personal insult or injury here because of opinion, as much as I would in BOSTON. Now, as this statement may have been doubted in regard to freedom of opinion in Texas on spir-itual and all other subjects, I raspectfully request you to publish the following declaration of prin-clples of a Conservative Convention representing the whole State, which was held in this city last month, and published in the Houston Telegraph, Feb. 23, 1868: Feb. 23, 1868:

Q.-Diu you die a natural death?
A.-No.
Her hast inquiry was, How did you dio?
A.-The Indians confined me and left me to starve to death.
This deeply afflicted sister felt very bad and wept bitterly. Who wold not? In the indiator of the starve to death.
This deeply afflicted sister felt very bad and wept bitterly. Who wold not? In the indiator of the starve to death.
This deeply afflicted sister felt very bad and wept bitterly. Who wold not? In the indiator of the starve to death.
This deeply afflicted sister felt very bad and wept bitterly. Who wold not? In the indiator of the constitutional liberty is the issurances of our the company arose and opened it; and, to the utter at mazement of all present, in came that absent brother, alive and well. It may be asked what effect his appearance had upon those present under store for the others, but it caused me to believe without a remaining doubt. What I believed I
Will leave you and the reader to judge!
Morth, in whose hands rest the size, to save as and there at the full remainer at the modifiest to believe is and the results of the way. Will the ender to judge!
Morth, in whose hands rest in the store, we are in favor of according to the model is the the modifiest to believe is and the results of the way. Will the ender to judge!
Morth, in whose hands rest is to issue, to asse as and thermation of all the rest is the issue, to asse as and thermation of all the rest and in the store start will be an according to the store of percent and sinder of the store, and the rest in the store, and the rest index of according to the store of a secord to the store and the store and the store of acc

Then it occurred to me to apply this longer period of three times seven times twelve years, or 252 years, as a divisor of the Christian era. The result is this:

A. D. $1 \ge 252 = 252$.

 $2 \ge 252 = 504$.

 $3 \ge 252 = 756$. (Temporal power of the Pope commenced this very year, viz., 756.)

 $4 \ge 252 = 1008$.

5 x 252 == 1260.

6 x 252 = 1512. (Reformation Luther-1517. $7 \ge 252 = 1764$.

In the gamut, the eighth note is always the first reduplicated ; so that, according to this reasoning, the year 1764, being the close of the seventh period of $3 \ge 7 \ge 12 = 252$ years, marks the close of one era and the commencement of a new.

I found, also, that in a liberal interpretation, these several periods of 252 years do actually each mark a distinct and grand step in the progress of society and the church, as I think I could convince you if I had time and room.

The year 1764, therefore, stands marked as a period when great changes might be expected to begin to be inaugurated. This was seven years after the last judgment in the world of spirits, as described by Swedenborg; the very year on which commenced that series of oppressive acts on the part of England which resulted in our independence; twelve years before the declaration of independence itself; twice twelve years before the adoption of the Constitution of the United

Now I believe it is stated that it was in 1774 that Ann Lee came to America. When was it that she experienced the new birth, and received the visitation of Christ? How near the year 1764? and thus how near do the facts alleged concerning

welcome letter of the 29th ult, came to hand on .

second advent of Christ is at hand,

- 1780. Ann Lee is visited, and tidings of her testimony conveyed to New Lebanon, and is cordially received.
- 1787. The Shaker Church began to form, and was fully organized and established in the year 1792.

About the time of these last two dates, the civil government of these United States began to form, and became established,

Human history presents many important epochs. But, to the analytic eye, germinally, only two, or rather four. First, the manifestation of Adam. Second, the manifestation of Eve. Third, the manifestation of the Divine man, Jesus Christ. Fourth, the manifestation of the Divine woman, Ann Lec.

We hold that all other human beings have inhering in them the germ of the Divine man and woman. Those of them who are prepared to be unfolded, as was Jesus and Ann, will find their way to the Shaker Church. Those who are not now prepared will finally develop, and will also find their way to the Shaker Church.

The Shaker, or Second Christian Church, stands in the same relation to the Churches of Christendom that Jesus stood in to the Jews in Judea. "I am," said he, "the Resurrection. It is the Resurrection Order, toward which they are all growing. The Law and the Prophets were until John; since that time the kingdom of God is preached, and every man presseth into it;" most of them unconsciously.

Your friend, F. W. EVANS. P. S.-"No man lighteth a candle, and puttethit under a bushel." How would it suit to let me have your letter and my answer published, in either the Banner of Light or in the Phrenological Journal? We have so many writing for information, I should like it. F. W. E.

The Missionary Work in Michigan-EDITORS BANNER OF LIGHT-In consequence EDITORS BANNER OF LIGHT—In consequence of the resignation of Rev. J. O. Barrett as mission-ary of the "Michigan State Spiritual Association." the Missionary Board have engaged Mrs. S. A. Horton and Mr. Dean Clark, of Massachusetts, to act as general missionarios in this State, who are expected to enter upon their duites about the first of March next. Spiritualism was never in so prosperous a condition as now in this State, and the prospect of the work of organization bids fait to place Spiritualism on as permanent and sub-stantial a basis as any other religious body in the State. Stale.

We have now actively at work in different with the State, some eight local missionaries, who, together with the two general missionaries, will be able to canvass the State pretty thoroughly before the next semi-annual Convention of the State Society in June next.

All regularly appointed agents hold certificates from the 'State Missionary Board.' No others are empowered to collect moneys for the mission-ary cause. L. B. BROWN, Sec. Mich. State Spiritualist Association. ' DeWitt, Mich., Feb. 28, 1863.

A New York paper raises the puerile query whether bakers on a strike can be considered loafers. Information kneaded.

GRAND JUBILEE!

THE SPIRITUALISTS

Of Boston and vicinity will celebrate the

TWENTIETH ANNIVERSARY

Of the advent of

MODERN SPIRITUALISM IN

MUSIC HALL,

Tuesday, March 31st, 1868, AFTERNOON AND EVENING, Commencing at two and seven o'clock.

Children's Exhibition and Festival.

The afternoon will be devoted to an

EXHIBITION BY THE PROGRESSIVE LYCEUHS.

Numbering about fice hundred children.

The Exercises will consist of

RECITATIONS,

SINGING.

GYMNASTIC EXERCISES,

MARCHING WITH BANNERS, &c., Under the direction of

Mr. and Mrs. ANDREW JACKSON DAVIS,

The Founders of this System of Sunday Schools. DP Parents and all others who feel an interest in the Moral and Physical Development of children are earnestly invited to be present and witness these interesting Exercises.

The Collation.

At the close of the Exhibition a

Collation will be served to the Children

IN BUMSTEAD HALL.

Order of Exercises.

The Order of Exercises for the Evening from seven until ten o'clock will consist of

Music,

Short Addresses,

AND AN

Original Inspirational Poem,

Appropriate to the occasion, by MISS LIZZIE DOTEN. To be followed by

Dancing and Social Enjoyment,

Until one o'clock.

Hall's Full Band

Will furnish the music afternoon and evening.

The Speakers.

IT The Banner of Light is issued and on sale very Monday Morning preceding date. Banner of Light. BOSTON, SATURDAY, MAROH 14, 1868. OFFICE 158 WASHINGTON STREET. BOOM NO. 3, UP STAIRS. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS. WILLIAM WRITE. CHARLES H. CROWELL.

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

The Decay of Marriage.

People who undertake to laugh down theories are compelled to soberly admit the facts which lie under and within them. For years it has been argued and urged, with such general statements as would serve to illustrate the subject, that Marriage is, as an institution, running to decay; that its inspiring motive was not strong enough and elevated enough to stand the strain and excitement of the new modes of living and the temptations of modern life; and that its bonds were rapidly relaxing from being mainly the creation of legal artifice, and kept in place by legal penalties, so that in time they would hold less firmly than many others whose strength lay in a simple word of promise.

On the other hand, it has been maintained with a blind and unintelligent persistency that unless Law binds parties in Marriage there can be no confidence in the bond: that there must be such a restraining power ever at work as will make man and wife afraid to test it, or certainly disinclined to risk the trouble, expense, and social notorlety; and that it would be far better to hold discordant parties together by the force of a feeling of shame and fear, than to have so venerable, if not valuable, an institution broken up by the whims of persons who would, if they could, only get out of one marriage pickle to get into another. This is the lowest view to take of the subject, and yet we are constrained to say that it is the view commonly taken. And it is because no higher sentiment is, or can be, appealed to by the law, than that of shame or fear, that Marriage is the thoroughly unsatisfactory and uncertain affair it is. Hence we find that, in our larger towns and cities certainly, the custom of marrying, and particularly of marrying early, is falling into desuetude. Young men plead inability to meet the expense. Some of them say girls are not what they were in their mothers' day. Others affirm that they are altogether too flippant and heartless. There is a wide-spread conviction that love and affection have little or nothing to do with the relation. There is scarcely any thought of attraction and affinity. The question on each side is-How much money goes with it? It is fast becoming a matter of mere traffic, a mercenary, calculating, and wholly hypocritical matter, in which both sides are certain to find themselves cheated at the last, and this produces a lamentable state of things socially, tending to the rapid corruption and decay of the social state. Marriage is the corner-stone of society. Take that out, and the structure falls to the ground. Let it crumble under the influence of calculation and a deceitful selfishness, and it is sure to fall away from its blace and let everything else down. That social state is already in a condition of

rapid decay, where, on the one hand, the marriage relation is made the creature of compulsion, whether by law or custom-and, on the other hand, is too expensive to enter iuto. Trade and the money market almost wholly control this relation at the present time. Once, it was quite him, even impetuously, and with little or no wise

BANNER OF LIGHT. Ausie Lord Chamberlain's Medium-

ship.

This lady is one of the very best mediums for physical manifestations of spirit-power we have ever been acquainted with, accounts of whose scances have appeared from time to time in this paper. For a year or two past Mrs. C. has been an invalid, and is still one, from ulcerations on the lange; yet, notwithstanding this, wonderful spirit-manifestations continue to be given through her instrumentality. For example, we publish the following statement, from reliable ladies, written at our suggestion:

BOSTON, March 4th, 1868." DEAR BANNER-Reading an account in your valuable paper of spirit voices being heard at scances in London, it occurred to me that you might feel interested in the very remarkable phase of the same power which it has been our happiness to witness constantly for several weeks the past season,

It has been our good fortune to have in our family the well known musical medium, Annie Lord Chamberlain. She is, as you are aware, an invalid, and at times requires the greatest care and watchfulness; yet we know we should not have been able to keep her in our midst had it not been for the loving and constant attention bestowed upon her by the powerful band of spirits who guide and control her. It has been daily our great pleasure and relief to receive directions and advice from a physician in spirit-life, and these directions, let me assure you, are given wholly independent of the medium; they are delivered in a clear voice, every intonation of which betrays the cultivated gentleman. Not only has this beloved attendant been constantly in our midst when the lady has been suffering, but often when all was quiet, and before retiring, has the doctor suddenly made himself known by addressing us in his friendly voice, "Good evening, ladies, I want to have a chat with you"; and has often prolonged his visits for a considerable length of time. Not only is he remarkable for speaking, but snow water has been constantly converted into medicine, into wine, and into aromatic liniments, through this power; and wonderful as this may seem to you, it is a fact, upon which we can bring to bear any amount of testimony.

Not alone, however, is the doctor's voice heard. Belle Wide-Awake, a very laughter-loving, bright Indy, is a constant visitor to the family circle, and with her we have passed very many pleasant hours. A few days ago Mrs. Chamberlain lost an opal ring; Belle came to us and said she had found the ring; would bring it to the circlewhich she did, and placed it on the lady's finger. At another time, while sleeping with the lady, Mrs. Cushman had the nightmare. A trumpet lying on a chair near the bed, was dashed to the other side of the room, and she was of course awakened. The next night Belle said to her alluding to her dream, "Your friend did not get his lemonade after all." thus proving conclusively-to her, at least-that she was in attendance the night before.

Dear little Mayflower-so well known to those who have attended the musical scances-with many others, frequently and repeatedly speaks; and we have also, on several occasions, heard voices singing in our midst, while an accompaniment with a harp was distinctly heard, although no instrument of music was in our room but a very indifferent harmonicon.

Flowers have also been received, in circle as well as after the ladies had retired-bouquets of lllios, roses, rose-buds, mignonnette, &c., all bright, fresh and sweet, received at night through an open window on the second story, with the ther mometer at a low point.

Spirit hands, tangible as your own, Messrs. Editors, have handled us all, and continually, when the lady was so ill that she could not move without great exertion, the doctor's hands have been heard rubbing her lungs onergetically-and this not in enough for a young man to have his heart tell the dark alone, but with light sufficient to prove to all present the utter impossibility of decepcare for the future, that it was in love; now love tion. The hands of several spirits have been has become a sentiment rarely named, because around her and raised her up in bed, when such

The Sinte of Europe.

The general European mind is greatly agitated at the present time, by questions of reform, of government, of the raising of armies, and of the balance of power. From London to Constantinople, and from Madrid to St. Petersburg, the restlessness of the popular thoughts is notorious. The Czar looks with distrust on the universal arming of France. Prussia is concerned for a more perfect | treasures of Bacon's superb mind. These oft consolidation of the German States and Provinces. Italy is bankrupt in her treasury, with Rome for a tantalizing issue, and Victor Emanuel ready at any time to resign in favor of Prince Humbert. Napoleon is heart-sick and weary, and turns his eyes longingly to the little hamlet in Switzerland where he passed so many of his pleasant boyhood's days. In England there is a change in the Cabinet, and a man of the people, though only measurally a reformer, has been called to the head of affairs. There is the Irish question, in all its forms, to come up and be settled, and there is style belongs naturally to the compactness of the question of suffrage, and the other one of edu- their thought. Probably no book was ever more cation. England, in short, is on the threshold of a new era, and we may expect to witness such of the civilized world to the other, without a perevents in her renovated career as have nowhere been written down in the history of the past. is a positive refreshment to an appreciative mind There is a seething of public sentiment on all sides. The French nation is opposed, from centre | Montaigne, taught the art of essay writing, preto circumference, to the new Army Bill, which converts the entire country into a camp; while invites the eyes to its fair field, over which they her National Legislature is profoundly exercised over the Government orders restricting even the comparative freedom of the press. The great powers are all in a state of excitement over one thing and another, but the immediate threatening trouble is between the East and the West, over the long vexed Eastern Question. The peace may be kept for a time, but it is doubtful if it can be for long.

Science and Religion.

Rev. Dr. Bushnell, an Orthodox clergyman of wide repute, has a late magazine article treating of the above themes, in which, while he announces and affirms the remarkable strides of science in modern times, he insists that they are in no true sense inconsistent with the claims of religion. So far as he means that profound religious feeling which has a residence in all human breasts, he is right beyond a question; but he illustrates his meaning relative to the tenets of old creedism, by confessing outright that those tenets have had to yield. In that sense, we confess we see no further conflict. For one example, he admits that the old superstition about a literal reunion of body and spirit on the morning of some far-off resurrection is fairly worn out and gone by-which to us is no concession at all, but to his form of faith is an innovation equivalent to's revolution. So with regard to many another old ecclesiastical theory; in his confessed judgment they are no longer tenable. Science has, in its progress, shattered them in pieces. Even a notion so long and tenaciously held as the mystery of the Trinity is admitted to be an absurdity in point of possibility. The atonement is called merely a "ransom to the devil." The work of creation is conceded to have been an impossibility within six days. The story of the flood is allowed to be a puerile exaggeration. Physiology and anatomy have exploded the notion of the literal resurrection. And so on to the end of the chapter, The cause of liberality, through the agency of science, is making rapid progress, and will drive out all these ancient bugbears from the minds of men. When it is universally believed that there is a spiritual body as well as a natural body, science will teach the rost of the alphabet for Spiritualism.

Another New Book.

Wm. White & Co. have in press, and will issue in a short time, a new work by that popular writer on the spiritual philosophy, Andrew Jackson Davis, entitled, "Memoranda of Persons, Places, and Events; embracing Authentic Facts, Visions, Impressions, Discoveries in Magnetism, Clairvoyance, Spiritualism. Also quotations from the opposition. By Andrew Jackson Davis, With an Appendix, containing Zschokke's great story of 'Hortensia,' vividly portraying the wide difference between the ordinary state and that of clairvovance." The great sale which Mr. Davis's other works have had, gives assurance that this will meet with like success. The price will be the same as "Arabula."

MARCH 14, 1868.

New Publications.

BACON'S ESSATS, with Annotations by Bichard Whately, D. D., and Notes and a Glossarial Index by Franklin Fiske Heard, is published by Lee & Shepard, Boston. A more appropriate presentation of the prince of philosophers was never furnished to an appreciative and studious public of readers for its perusal. The book contains the quoted and universally referred to Essays furnish the germ and pith of the great man's mental riches and spiritual experience. No collection of similar size contains such a store of wise sayings and stimulating thoughts. However great the renowned author may have been in the field of philosophy, it is by these Essays that the world best knows him, or in fact knows him at all. His "Navum Organon" may be alluded to, but it is not read; whereas the Essays are a library of practical wisdom and insight. Their pithiness of commonly quoted, in diluted form, from one end sonal knowledge of its author, than this one. It to have its favorite Essayist, who, along with old sented in such a truly sumptuous form. 'The page run and gambol, up and down, backward and forward, while the thought is held fast and en-

joyed. The editorial service has been performed with striking conscientiousness, and the collating work adds much to the permanent value of the volume in the eyes of the scholarly and studious reader. Archbishop Whately said that "Bacon's wisdom is like the seven-league boots, which would fit the giant or the dwarf, except only that the dwarf cannot take the same stride in them." Old Thomas Fuller says, in his "Church History"-His (Bacon's) books will ever survive; in the reading whereof modest men commend him in what they do, condemn themselves in what they do not understand, as believing the fault in their own eves, and not in the object." Macaulay says that "it is in the Essays alone that the mind of Bacon is brought into immediate contact with the minds of ordinary readers. There he opens an exoteric school, and talks to plain men, in language which everybody understands, about things in which everybody is interested."

Such an author, younger as he becomes older, deserves the best form and accompaniments of presentation to the reader. The intellect that sets other minds to growing should be dressed, in its products, in the fairest and most attractive garb. In this important respect the publishers have performed their duty with marked faithfulness, and all lovers of Bacon will hold them in gratitude accordingly. An accurate and valuable index accompanies the volume, and a glossary which readers will be glad to have at hand.

BUTLER'S PHYSICAL TRAINING is the result, so far as statement in book form certifies, to the theorizing of the author through ten years, and his practical experimenting for ten more, on the subject of exercise for health and cure. His principles of bygiene are few and simple, and all canreadily comprehend and master them. The theory of curing is stated in a form which will not admit of its being shaken; instead of addressing his attention to the sumntoms of disease, such as acute and chronic pains, which are but the struggles of positive health with invading disease, he seeks to remove the cause of the pains and struggles, which he claims is done only by building up power in the vital centres, so as to guarantee to the system that it can expel such causes alto-

gether. On the subject of exercise, he holds that mechanical applications and machinery should be freely called into cooperative service for the development and accumulation of physical strength and health; while his theory that the vital centres should be supplied with power before the muscular, and the latter not at all except in harmony ith the other, must commend itself, to the set and reason of intelligent readers, while scientific inquirers will be compelled to admit its soundness in practice and theory both. Proceeding, therefore, on his idea that what people need is health rather than mere muscular strength, he secures it by a general and uniform increase of the strength of the system-brain, spine, and all. He does not exhaust by overworking the extremities, but strengthens by laying up fresh stores of power in the vital centres, and causing these to distribute themselves throughout the system. The system of Prof. Butler he styles the Lifting Cure; and he demonstrates its superiority over every other method to bring back health, mental vigor, and tranquility. His system has been in full and successful operation in Boston for ten years past, and large numbers of both sexes are ready to testify to its blessings. This handsome book is but a clear exposition of his method of cure, of his making the human body positive to disease, and of the accumulation and refinement of physical power. It deserves a very wide and thoughtful perusal. PUTNAM'S MONTHLY for March has been accidentally delayed in receiving our prompt attention, as it richly deserved. Its table of articles is so fresh and full of variety as to awaken the liveliest satisfaction in the magazine render. "Science and Religion," the leading article, is a thoughtful and eloquent tribute, cast in the mold of philosophic thought, by Rev. Dr. Bushnell, and, all things considered, a production to be particularly remarked. We name some of the papers which follow: Jewels of the Deep, Pearls; American Traits as seen from Abroad; Imagination and Language; Too True, a Novel; Maternity; Juan Fernandez and Robinson Crusoe; What a Newspaper should be; City Postal Service in the United States; Mr. Thomas White's Little Sermon; Out of the way Books and Authors; and Our Artists, with a sketch and frontispiece portrait of Mr. D. Huntington, President of the Academy. Putnam is both vigorous and vivacious, of a truly literary spirit, with the genuine magazine bouquet to its several contributions, and alive to the sympathetic movements of the time. It has risen out of its long silence with a new life, which cannot. but be a long and notable one. It promises to be even a more general favorite than it was before. er," possessing what so few do-perfect health, which enables her to bear the fatigues of an itin-erant with cheerfulness. We bid her God-speed in her labors of love. The Sicilian Bush or Tree. This bush or tree grows to the height of air-teen feet, and is perfectly hardy in any of the New England States. Levi Jenney, Jr., of Fair-haven, Mass, has grown them for the last nine years, without any protection whatever from the frost. They bear a nut about one inch in length, of great excellence and delicacy of favor, free

It is expected that

Mrs. CORA L. V. DANIELS,

Prof. WILLIAM DENTON, SELDEN J. FINNEY.

And other prominent speakers will be present and address the assembly.

Spiritualists and all friends of Progress are cordially and carnestly invited to be present and participate in the festivities of this interesting occasion. The net proceeds will be devoted to charitable and educational purposes.

Tickets of Admission.

To the Lyceum only	
Single Ticket for the Evening, including	
Dancing	ŀ
/For a Gentleman and Lady 1,50	'
Package of 10 Tickets 7,50	
For sale at the BANNER OF LIGHT Office, No.	1
158 Washington street; by BELA MARSH, No. 14	1
Bromfield street; at MUSIC HALL every Sunday	
afternoon: and by the Conductors of the several	1
Lyceums of Boston, East Boston, Charlestown	
and Chelsea; also by the Committee of Arrange-	1

ments,

Parties out of the city can procure their Tickets by addressing the Secretary, No. 11 Phœnix Building, care John Wetherbee.

Committee of Arrangements.

H. F. GARDNER, JOHN WETHERBEE, WILLIAM WHITE, M. T. DOLE. LIZZIE DOTEN. DANIEL FARRAR. MRS. DANIEL FARRAR, GEORGE W. MORBILL, L. S. RICHARDS, JOHN WOODS. MRS. JOHN WOODS. EMILY F. STEARNS. GEORGE W. LANE, GEORGE W. SMITH, MRS. G. W. SMITH, PHINEAS E. GAY, LUCY E. WESTON, L B. WILSON, MRS. L. B. WILSON, W. D. CROOKETT.

M. T. DOLE, See'y. JOHN WETHERBEE, Treas.

the face while they mention it. Sentiment has been turned into a cold calculating policy, which chills the better feelings of the nature. Dr. Franklin advocated early marriages for the very reason that they are incurred before the days of cold calculation set in-" when the evil days come not.' It is then that the heart, immature as it may be, is surer of its instincts than it afterwards is of its prudence.

Then there is another reason why Marriage is more and more becoming blasted as a social institution. There is such a wide-spread addiction to the abominable practice of freticido. That demoralizes the nature of every mother who once consents to engage in it. We allow that it is hard for her to continue bearing children unwillingly, but surely a human being can discover some other way of relief than that of outright murder of her own offspring. Look at the houses where facilities are advertised for carrying on this practice. See the fortunes in which their guilty occupants roll from their professional pursuit. One such was not long since legally indicted in New York, which involved a disclosure of facts before which a civilized community should stand apnalled.

A dally journal of that city takes the occasion to remark on this state of facts, that "the worst enemies of the institution (Marriage), which more than any other merits being called divine, are ihose who have taken on its vows. * * The present age ought to excel past ages in virtue; if t does not, its immorality is of deeper dye. We ought to surpass in virtue our foreign contemporaries; if we do not, we fall behind them in the use we make of our nobler opportunities. We have few institutions left that command reverence. It is our tendency to set institutions aside; but to set aside this institution of Marriage would be to destroy the foundations of social life." The pulpit had better drop its creeds, and preach on this more living subject.

Music Hall Meetings.

A fine audience greeted Mr. J. M. Peebles at Music Hall in this city, Sunday afternoon, March 1st. His lecture just suited the audience. It was clear, comprehensive and sound. All seemed to be in rapport with the speaker, and appreciate every word he uttered. We shall print the lecture in due time.

Selden J. Finney at Music Hall.

Next Sunday, March 15th, the renowned and eloquent speaker, S. J. Finney, will deliver the next lecture in the course. As a philosophical reasoner and powerful debater, Mr. Finney has few equals. We hope all who can will avail themselves of this opportunity to hear him. We know they will be highly gratified.

Mr. Peebles had crowded audiences to Children's Lyceum there. 99 (A. 1997) A 1997 (A. 1997)

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cople are fairly ashamed to look one another in an exertion could not have been thought of for a moment.

> Could we have kent a record of the transactions at these medical circles, I assure you the earnest investigators after facts would have had a large accumulation of valuable evidence, but time fails us, and we can send you no more to-day. If, however, you wish to hear from us again, gladly will we send you still more interesting matter.

Joy be with you all. MRS. WM. H. W. CUSHMAN. MRS. F. O. ELDREDGE.

Father Beeson's Memorial.

True to his self-appointed mission in the interest of the red men, Father Beeson presented to the Senate of the United States, through Senator Doolittle of Wisconsin, on the 22d of February, a brief Memorial on the subject of the Indian Wars, setting forth that the Indian wars of 1854-5 sprung from outrages committed by men whom the Superintendent of Indian Affairs declared to be 'unworthy of the names of men," and who were reported at the time by Gen. Wool to be "disturbers of the peace and a disgrace to the coun-The volunteers in this war took their pay try." in Oregon war scrip, which speculators bought up from ten to thirty cents on the dollar, upon which they have already received some three millions in Government currency, as a final settlement for the expense of those wars. These speculators now have the effrontery to appear hefore Congress for the rest of their claim, which they place at three millions more. Father Beeson prays Congress that not another penny be paid to speculators in Indian Wars; but instead of that, that honest and capable Commissioners be sent to Oregon, "to take the testimony of innocent sufferers from Indian retribution, and from those persons who furnished necessary subsistence for the immigrants to Oregon in 1854, and to give them credit for what is justly due."

Dr. Slade, the Physical Medium.

learn by a note from S. H. Wortman, has recently been holding scances in Buffalo, N. Y. The manifestations were given in the light, and were of a most remarkable character, but similar to those narrated in our paper two weeks since. At the close of Dr. Slade's scances he gave an entertainment for the benefit of the Children's Lyceum, consisting of short addresses, dances and dramatic scenes in appropriate costumes, much to the

Dr. Persons in Texas.

From the Houston Telegraph of Feb. 21, we learn that Dr. W. Persons is in that city, healing the sick with success at the Hutchins House. It is the intention of the Doctor to visit San Antonio, and remain there during April and May. Those who desire his services must see him at that hear his loctures, in Cambridgeport, on Sunday place. An earnest interest is felt in Texas in forenoon and evening, March 1st. He gave splen- | regard to the Spiritual Philosophy, and we trust did addresses, and donated the proceeds to the a new impetus will be awakened through the efforts of the Docter.

Mercautile Mall.

The exercises of the Children's Lyceum Sunday forenoon, March 1st, were unusually interesting. The children are making rapid progress in all their studies and exercises. The beneficial effects of this system of teaching are becoming more apparent every week. In the afternoon the children marched to Music Hall, occupied seats on the platform, and took part in the exercises by singing a hymn. A collection was taken up for the benefit of the Lyceum.

E. S. Wheeler gave an address in the evening, in verse, from subjects selected by the audience. It gave general satisfaction.

Beautiful and Artistic.

Visitors to our Circle Room will not fail to study with admiration the marvelous flower-piece from the inspired pencil of Mrs. Hazeltine, No. 38 Charter street, Boston-a lady who had no theoretical or practical knowledge of drawing until the invisibles guided her hand by their own artistic power. The amount of intricate and involved detail in this piece will strike all beholders with astonishment and admiration. After seeing such productions, all cavil ought to be silent on the score of there being no practical results, visibly, to Spiritualism .. We bespeak for this remarkable production universal notice.

Going to California.

We learn that Miss Eliza Howe Fuller, one of our most efficient lecturers, anticipates starting for California the last of April. She is to be accompanied by her father's family, who design making a permanent home there. We congratulate our friends in the "Golden State" on this accession to their corps of workers. Miss Fuller sustains an enviable reputation in private life as well as a public speaker. She is also an excellent "healer," possessing what so few do-perfect health,

from any olly taste. The bush bears after the third year of transplanting; the fruit ripens the last of September.

from any oily taste. The bush bears after the hird year of transplanting; the fruit ripens the sat of September. The blow of a friend pains more than any other.

Dr. Henry Slade, of Jackson, Michigan, as we gratification of the audience.

MARCH 14, 1868.

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ALL SORTS OF PARAGRAPHS.

The spirit messages on our sixth page are interesting and worthy of study. The incident mentioned by the spirit of Dr. Redman in regard to the question concerning the removal of the bones of "Cornelius Winne" from Hartford to New York, is true to the letter. When the propounder of the question was writing it he remarked: "The spirits of Winne and Redman are round here now. I feel them." After he had fin-ished the question he said: "I know Redman wants me to ask this question, as it will give him a chance to tell us what he has since learned about the singular transaction." The medium was entirely ignorant of the above remarks, or even that such a question had been propounded. We make mention of this merely as another illustration of the fact that the inhabitants of the spiritworld take cognizance of and have an interest in what is going on in the earth-life-can even read our very thoughts.

In our next issue we shall print the first part of an interesting translation from the eminent German writer, Zschokke.

Don't fail to read the grand lecture on our first page by Thomas Gales Forster, and then send a copy to your skeptical friend. It should be scattered all over the land.

G. Arthur Vinton will give another of his very interesting musical and dramatic entertainments before "Nalad Temple of Honor," at Lurline Hall, 3 Winter Street, on Monday evening, March 16th.

A lecturer suggests that, in the notice of Spiritual Meetings, the name of the Chairman or Secretary should be attached, so lecturers would know who to correspond with.

The cold has been so intense in Paris the past winter that many of the most valuable animals in the Garden of Plants have died.

Three things to govern-temper, tongue and conduct.

G. SWAN, M. D., a physician of large practice in Gouverneur, New York, and vicinity, has recently become developed as a healing medium. and by the laying on of hands has effected such wonderful cures as to astonish every one.

It is proposed to establish a society in Boston for the prevention of cruelty to animals.

There are 170,000 children in London alone who ought to be in school but are not; and there are eight London parishes, with a population of above (so far as we know). Whether they were warned, 7,000, where there is no school at all, yet the Arch- or giving warning to others, whether their apbishop of Canterbury, at an educational meeting | proaching fate cast its shadow before, we cannot at Tunbridge Wells, said the denominational system must be maintained, and the Bishop of Ox- the warning voices of the dead animals. One ford argued against the compulsory attendance of children.

Mrs. Abby M. Lafin Ferree, the psychometrist, of Washington, D. C., generously offers to write from one to two letters per week, giving directions for development to persons having no means to pay for them.

A step in advance has been made in London. The court of assistants of the Apothecarles' Com- the engines are still pouring water on the smokpany decided that women should not be excluded from their examinations in arts; and it is probable that this important concession will be followed by admitting them unreservedly to the medical examinations.

The Queen is coming forth from her long seclusion. She has given notice that she will hold a Court on March 3d, at Buckingham Palace, to receive the diplomatic corps, and three Drawingrooms later in the spring.

Shirtmaking at one penny each; the seamstress finding needles and thread. Such was the pay received by Mary Yems, the wife of a Wapping costermonger, who went and drowned herself recently in London.

William Gilmore Simms, the novelist and poet,

BANNER OF LIGHT.

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WARREN CHASE LOCAL EDITOR AND AGENT. FOR NEW YORK ADVERTISENENTS SEE SEVENTE PAGE.

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Complete works of Thomas Paine, in three volumes, price 8c; postage 80 cis. Persons sending na \$10 in one order can order the full amount, and we will pay the postage where it does not ex-ceed book rates. Nend post-office orders when convenient. They are always safe, as are registered letters under the new law.

Popular Medicines.

Bpence's Positive and Negative Pawders, Dr. H. B. Storer's preparation of Dodd's Nervine. (61 per britile.) Nourapathic Italsam, (50 cents and \$1.) Ring's Ambroals for the hair. (\$1.) and an invaluable medicine for coughs and sore lungs, Dr. Chase's Balsam of Longwort. (30 cents per bottle.)

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

Burning of Wild Animals.

A terrible night was the 2d of March, when Van Amburgh's collection of animals met their awful fate in fire, with the large collection of natural and unnatural curiosities in the American Museum, opposite our office on Broadway, the thermometer trembling about zero, and the streets so obstructed with snow that the engines were delayed in reaching the scene of action, and man and machinery so stiffened with cold it seemed almost impossible to work successfully; and yet those old experienced hands knew just where to

strike and just what to do. A little after midnight the alarm was given, and about one hour later our office was illuminated as it had never been before, the windows heated and roof covered with burning fragments, and all hands in

the block, with some help, busy driving off the threatening element. The poor animals, which the testimony of persons in the Museum declare howled piteously and very uncommonly before

the fire commenced and before they retired, had now ceased all complaints, and settled down in the agony of a death that knows no resurrection sny, but we cannot deny the living testimony to poor blind and skin-burned creature had outlived

his cage, and came staggering down the front steps in the midst of the fire and falling timbers, and as he staggered and fell was shot to death by officers. We hope to be spared witnessing another such scene of destruction, and having the painful duty of trying to record it; and yet our office was not at all injured, nor the block in which it is

located, but even at the hour of writing (4 P. M.) ing ruins.

The Coming Man has Come.

A very honest, and no doubt sincere brother, writes us from Niles, Mich., and sends a short namphlet from the paper and press at Niles, in which he gives the certificate of himself and one other man, taken before a magistrate, to a statement which we have no doubt is true-that a certain medium by the name of J. C. Mann gave several notices, (prophecies, he calls them), of events of which he could have no knowledge that lay hidden in causes for future developments, and they were literally fulfilled, in the war and other events; and on this he claims that Mr.

Mann is the "Coming Man." We think he has come, and hundreds of others. is said to be living in South Carolina, in very des- | who have, some of them, to our knowledge, fore-

nor any other to confine her as that did. We are reported as cures, of course.

The Doctrines of Obristianity,

Enclosing a year's subscription for the Banner, young, sensitive and inexperienced soul writes from the midst of a raging revival of religion, which, with its psychologic power, shakes timid souls as the earthquake does the ground, and often results in insaulty. Trusting the Banner to give the light and truth required, we give his letter as a warning to those who teach the fearful doctrines of endless misery:

"I must speak-yes, sir, I must. I feel that it would be a sin for me to remain silent. Although I am not a church-member, I have a soul, a soul that is a production of God, a soul that, if I am to live with the bright and beautiful spirits for-ever. But this day I have been told differently. I have been told that if I die in my present belief, my soul will descend to hell. Great (ind) did he mean it? Did he mean that my soul, God's own mean iff Did he mean that my soul, God's own work, is to be consigned to everlasting angulah and torment? Does he mean-does he think that if I join the church it will appease the wrath of the all-merciful God? My soul is troubled! I feel that my friend is wrong. I did not know before that if a man did not belong to the church he must go to hell at death. It cannot be-lt must not be! I will not below that the great node while the created this world, and that conceived and brought Into existence the worlds upon worlds that re-volve through space, ever was the author of such a cruel docirine. He told me, too, that the re-pentant nurderer would ancend to heaven, while an honest, upright, noble-hearted man, one who and spont a whole life in allocating the suffer-ings of his fellow men, if he died discarding the doctrine of the church, would go to hell. Is it possible such is the doctrine of the church? Is it what has been tangkt since the death of Christ? It is too horrid, too dreadful to think upon, that the great, immortal soul, the greatest and most beautiful production of God, is to be destroyed. Mr. Editor, can you give me more light upon the subject?"

First Spiritualist Society of New York, at Dodworth Hall.

Hon. Warren Chase favored this Society with an able and eloquent discourse on the 1st inst., and gave an elaborate review of Spiritualism and religious progress. The most marked era of spiritual advancement was the advent of Jesus. The Catholic Church has always made strenuous efforts to discourage religious investigation, to restrain liberal minds, and yet it is the strongest and largest church, because it is nearer the Pagan world, and the least advanced, morally, socially and intellectually. Science and reason have forced the Christian world to adopt reforms, and endless misery and monotonous psalm-singing are now less frequently taught by the clergy than formerly, as our future state and employment. The ignorance of the people would not allow the introduction of Spiritualism at an earlier time, and the best educated parts of the country indicate the most rapid progress in Spiritualism.

Dr. Hallock in the evening addressed this Society on the subject of Shams. There was a sham religion and a sham democracy. Sham religion kept building hospitals and alms-houses, as well as Gothicedifices, to carry on its flummery. Hospitals were the shame of religion, the out croppings of its age of sham, and in the days of pure religion there was no need of hospitals. In those days every man bound up the wounds of his brother, like the good Samaritan.

The New York Herald alleges that the members of the First Society of Spiritualists are heroes of reform, and it is very gratifying to witness such a honeful indication of the conversion of the Herald to our heautiful faith. We trust the Herald will hereafter better comprehend spiritual truths, and give fair reports of our discourses, rather than resort to ridicule.

not been sick a day since with the old complaint, Movements of Lecturers and Mediums. Moses Hull called on us last week. He is lookhave heard many such testimonials, but not all ing hale and vigorous as ever. During this month he lectures in Portsmouth, N. H., and will remain in New England till July. He will accept engagements for June and July.

> Mrs. Lois Walsbrooker desires to inform the friends in East Tennessee and Georgia, that she proposes to spend the months of April and May in that vicinity, and those desiring her services as a speaker will'address her at McMinuville, Warren Co., Tennessee, care of Mr. Spaulding.

Dr. H. B. Storer lectures in Worcester during this month.

A. E. Carpenter, State Agent, proposes to lecture in the following places: Lexington, March 9th; Beverly Farms, 10th; North Danvers, 11th; that is a production of God, a soul that, if I am wrong, is yet to be saved from everlasting de-struction. I do not belong to any religious de-comination. My mother, the dearest friend that I ever had on earth, taught me to be honest and upright in heart, and do to others as I would that I they should do unto me, that by so doing the an-gels of God would smile on me, and when my stay bere was ended I would be taken to heaven, there to line with the bright and heavilful any time for to line with the bright and heavilful any time for to line with the bright and heavilful any time for the bright in the to be taken to heaven, there to line with the bright and heavilful any time for to line with the bright and heavilful any time for the bright is the state to heaven the taken to heaven the friende will please inform the form ments, the friends will please inform Mr. Carpenter at once.

Mrs. L. K. Coonley is spoken of very highly in the Viueland paper as a lecturer.

To Correspondents.

[We cannot engage to return rejected manuscripts.] W. F. J .- Should be happy to do so, but have already too nuch on hand.

Business Matters.

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

COUSIN BENJA'S POEMS are for sale at this ofice. Price \$1,50.

THE LONDON SPIRITUAL MAGAZINE is re-ceived regularly at this office, and sent to any address upon the receipt of 30 cts.

DR. L. K. COONLEY, healing medium. Will exnmine by letter or lock of hair from persons at a distance. Address, Vineland, N. J.

MR. & MRS. HOLMES, Inspirational, Healing and Developing Mediums, No. 7636th Ave., New York. M14,4w.

JAMES V. MANSFIELD, TEST MEDIUM, ANSWERS ealed letters, at 102 West 15th street, New York, Terms, \$5 and four three-cent stamps.

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MISS M. K. CASSIEN will sit for spirit answers to sealed letters. Inclose \$2 and 4 red stamps. 248 Plane street, Newark, N. J. M14.

CONSUMPTION AND ITS CAUSES can be cured, by E. F. Garvin, M. D., the cheoverer of the first Solution, and also Volatilizing Tar. Send for circular, &c., 462 fill Avenue, between 28th and 29th streets, New York.

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 heat the sick by " lay-ing on of hands," in Ohio aud 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. M7. C. D. & I. H. PRESHO, Proprietors.

MR4. ABBY M. LAFLIN FERREE gives Psychometric Readings for \$2,00; Directions for Develop-ment for \$3.00. Address, enclosing two red stamps, P. O. Box 455, Washington, D. C.

A SAFE AND SATISFACTORY REMEDY for the cure of Nervous Debility is DR. TURNER'S TIC-DOULOUREUX OF UNIVERSAL NEURALGIA PILL. By its aid the tone of the nerve fluid is excited to a healthy action, and NEURALGIA, nervo-ache, or nuy description of nervous diseases are positively and permanently driven out of the system. Apothe-caries have this medicine. Principal Depot, 120 TREMONT STREET, BOSTON, MASS. PRICE SI per package; by mail two postage stamps

A MIRACULOUS CURE A SACRED RELIC. MEETING OF THE TWO EXTREMES, SPIRITUALISM AND

CATHOLICISM.

THE following is clipped from the Charleston Courier, of Nov. 9, 1957, published in Charleston, Mo. The letter first appeared in the Democrat, one of the leading papers published in the city of St. Louis, where the remarkable facts marrated occurred.

" Robert A. Bakewell, Esq., the writer of the following letter, is well known in St. Louis as a very sound and hard-harded lawyer. Outside of his profession, also, and especially as a Catholic, he is far too thoroughly instructed to be in danger of running after marvelous stories.

MR. BAKEWELL'S LETTER.

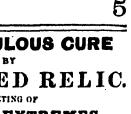
Br. Louis, Mo., SEPT. 20, 1867. My eldest child, eleven years old, whom we will call Clusey, has for some time suffered from a pain in her right leg. About four weeks ago she took to her bed, and has not since left it, nor had her clothes on, except as herein stated. My brother-in-law, Dr. Hornsby, of Caroudelet, and my family physician, Dr. Bolslinlere, (one of our oldest and most successful practidoners.) feared that the child had the hip disease-a complaint that attacked her first cousin in her early childhood, and from the consequences of which that poor child has been a cripple for ten years. A consultation of physicians was held last week -Dr. Oregory, of this city, one of our leading surgeons, being called into consultation at the request of the other two. The unanimous opinion of all was that the child had the hlp discase. On Thursday week she was measured for an apparatus by the surgical instrument maker. The leg affected was already percentibly longer than the other limb. For weeks also could not have touched her toe to the ground, much less have attempted to walk. On Tuesday afternoon, 17th of this month. my wife, who was almost worn out with broken sleep and anxiety, paid a visit to the ladies of the Sacred Heart at this place. One of these ladies told her that steps were now being taken to commence proceedings at Rome for an examination of the virtues, etc., of Madama Barrat, the foundress of the order, who died some time since in the odor of sancilty : that fourteen miracles had already been worked by her relics, and cave my wife a relie which she advised her to apply. Of all this I knew nothing at the time. My wife applied the relic on her return home that evening, and the child shortly after fell asleep, as did her mother also, whose bed she shared, and they both passed the first quiet night that they had had for some time. Next morning I was reading in my room when my wife came in, pale, with an expression that stattled me. She could not at first speak, and when she tried to do so burst into trars. At last I understood her to say, " Closey is cured by a miracle." I did not believe a word offi, and when I heard the story of the relic, etc., etc., I told my wife not to allow herself to give way to a false impression, which could only only in increased misery to all concerned. The chances, I said, are ten millions to one that you have mistaken some natural symptom of the disease, which causes this temporary cessation of pain, for a cure. In about twenty minutes I went down stairs; sat upon the child's bed, and resumed my lecture, adding many sage re-flections certainly with the most charitable intentions. The little girl heard me patiently, and when 1 was quile through merely said, "But, paps, I am cured." Her assurance surprised me. I told her to get up and walk then, which shedld at once, standing, for some seconds, at my request, on the right leg tione. In the evening I began to nimest expect to find poor Closey suffering worse than ever. On reaching the house J found no one but a servant at home. My wife and all the children. Cissey included, had gone to the Sacred Heart. Conent, a distance of three-quarters of a mile each way, to return thanks. They soon returned in the best of spirits. The octor had not seen the child yet, and my wife had permitted her to get up and go out at three o'clock. To make a long story short, the child is now, (Friday.) after the impactor was whole days, and has meanwhile, been as well as she ever was in her flfe. She was playing foot-ball in the garden with her brothers when I left home this morning. Dr. Gregory ex-amined the child last night, and pronounced her entirely cured, and said to me on leaving the house; 'You have my authority for saying that Classey's was the most clearly de-

weloped case of incluent high leave that in the input clearly de-veloped case of incluent high leave that I ever saw in my whole practice.' I forgot to stats in its place that on the morning of the cure the first word the child spake on waking was, 'Mamma, I am cured.' The above are the slimple facts of the case. Myself, my wife, my child, her grandparents, uncles and sunts, the servants, the instrument-man, and the loctors, are all prepared, if called upon, to corroborate them, and will, if required, do so upon onth; each one as to the fact a within his or her personal knowledge, of course.

Yours very truly, B. A. BAKEWELL."

In commenting upon the above extraordinary case, the edi-tor of the Courier uses the following language: "Whence -to them it appears no mystery-but how will those who laugh at such superstition and creduilty, as they call it, account for the result ? They protend to be wise-let them give a solution

To the Catholic and the Spiritualist such cases are familiar and admitted facts. The latter however are beginning to reognize them as something more than simple facts. The Spirit-ualist recognizes them as exponents of a principle, which, for the first time in the history of the world, is now assuming a elentific value, and through a clear and well-defined scientific formula for the preparation of the Positive and Negative Powders, is daily receiving a systematic and reliable application to the healing of diseases of all kinds, at all times, and among all classes, whether Spiritualists, Catholics, Protestants, Jews or Infidels. To this principle I have already, on a former oc caston, alluded in the columns of the Bauner. On that occasion, I endeavored to show that inanimate substances, solid, liquid and gaseous, can be permanently charged, or napregin the healing of diseases so far transcends all our medical and scientific knowledge, that we are almost induced to return to our old belief in miracles, were it not that the very privelple for which we are contending takes them at once out of the sphere of miracles, and brings them within the domain of science. By this principle we are enabled to explain the healing of Closey, of Hip Disease, by means of Madam Blar-rat's sacred relie, as recorded in the St. Louis Democrat, and the healing of Mrs. Saily Morris, of Hip Disease f21 years' standing, by Mrs. Spence's Positive Powders, as recorded in the Banner of Light of October 13th. 1866; the healing of the billed man, by means of desus's mixture of city and spittle as narrated in the Bible, and the healing of the blipd girl (daughter of W. P. Cowman,) by Mrs. Spence's Negative Powders, as narrated in the lianner of Light of November 10th, 1881; the case of the woman with "an issue of blood," "the fountain of whose blood was dried up " by touching Jesus's garment, as featified to by Mark, and the case of the woman with "an issue of blood," " the fountains of whose blood was dried up" by the Positive Powders, at tottified to by Dr. Jone Crane, in the Banner of January 13th, 1866; the history of the pool of Bethesdn, of which John says that " an angel went down at a certain season into the pool and troubled the water; whosever then first after the troubling of the water stepped in, was made whole of whatever discase be bad," and the mexampled history of the Great Aptritual Remedy, the Positive and Negative Powders, potentialized and impregnated with a spiritual healing, visiting the sick and the discased throughout the land, "and they are made whole of whatever discase they hud." I have republished the above case of healing by means of the sacred relic, because it is so well authenticated as to leave no question of its genuineness, and because it enabled me to recall to the readers of the Banner, and enforce upon their minds the important principle which it illustrates, and about which I have written at some length in the Banner on & former occasion ; and because, furthermore, it gives me additional sourage in the faithful discharge of my duty toward the Great Spiritual Remedy with which I have been intrnated, and which is daily working cures that are as valuable and as important St. Louis case which I have republished. Many of those cures have already appeared in the Banner of Light during the past three years, and many more I still have on hand to be presented to the readers of the Banner in the future. We relierate, therefore, with more confidence thanever, our former claims for Mes. Spence's Positive and Neg. ative Powders, namely, that they are a Spiritual Remedy, not only for the reason that the formula for their preparation was given through Mrs. Spence's mediumship, but for the still greater reason that, like the pool of Bethesda, they are "troubled" by descending "angels," and are thus made vehicles and carriers of a healing power far transcending all mere medical agencies and human copabilities. For further information the reader is referred to the advertisement of the Great Apiritual Remedy, Mrs. Spence's Posttive and Negative Powders, in another column of the Banner PATTON SPENCE. of Light Mar. 14.



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told as accurately events that were fulfilled; and titute circumstances. He is near eighty years old.

California, while producing \$45,000,000 in gold, produces \$60,000,000 in farm products, and \$50,-000,000 in manufactured goods.

Dr. Holland, of Springfield, is going to Europe with his family.

Jo Cose says that the reason he is not making money is because it is contrary to law to do so, the government having that all in its own hands.

The Jews of Hungary are now emancipated; a bill for that purpose, passed by the two houses of Parliament, being one of the measures to which Francis Joseph gave his royal assent at the appropriate season of Christmas.

Mr. Tennyson is to have \$10,000 for twelve poems iu "Good Words."

Two young women of Vienna lately waltzed on a wager until each fell exhausted on the floor, and died of heart disease.

Why is the strap to an omnibus like a man's conscience? Because it is the inward check on the outer man.

At a rounion in Paris, at the residence of a member of the Chamber, a gentleman asked "What constituted the secret of happiness in married life?" A lady wrote in a very neat hand: "The happiness of domestic life consists in the harmonlous action of the constituted, powers. The wife represents the Corps Legislatif, which discusses and votes; and the husband is the Sen-ate, which never offers any opposition." married life?" A lady wrote in a very neat hand:

When is a plant like a pig? When it begins to root.

The total cost of the armaments of Europe, including the forced abstinence from labor, is over \$1,500,000,000 each year. No woulder there is such

A false friend and a shadow attend only when the sun shines.

The power of frozen water is singularly illustrated in a lecture on heat and cold, delivered by Professor Tyndall before the Royal Institution of Great Britain. Among his experiments, an ordinary bombshell was filled with water, securely plugged, and then placed in a bucket filled with for, is constantly coming to our cars, as people pounded ice and shit. In about half an hour the come in our office and see Dr. Newton's picture bombshell was burst into fragments by the mere | hanging on the wali. The last story just told freezing of the confined water.

Weak my pour parties and the

It is easier to be good than great, yet most per-

what of it? Why, only that they are mediums, through whom spirits, who see causes working to ends, can and do relate the effect before it is reached; but this by no means implies that all

events can be predicted, or that this MANN can expound, as our friend claims, the Scripture. Much of the Scripture needs no expounding, as it is fulfilled, and much is nonsense, and has no meaning, and never had, and other parts are, as

it states, so plain that a man (or woman) "though a fool, need not err therein." Samson and the foxes, Daniel and ithe lions, and scores of such stories-who could expound them, and who would know if right or not? The devil with Jesus on a

mountain, or on the pinnacle of the temple-what of it? "Great are the mysteries of" Scripture, and never to be expounded.

"Warned by a Dream."

What is "the stuff that dreams are made of"? We are constantly meeting with facts, but the mystery is still unsolved, except so far as Spiritualism does it.

We clip the following from a Cincinnati paper, that would not like to be accused of favoring Spiritualism:

WARNED BY A DREAM .- Mr. J. P. Hayward, of State Line, Ohlo, who was in the employ of the Railroad Company as their agent at that place, was one of the victims of the Angola Railroad

bright light which seemed to feach to the heavens, and heard screams and yells of the most frightful character. On looking about bim he saw a per-sonage-a Monk, be thought-and inquired where all that noise came from. "From hell," answered the Monk. The dreamer asked, "What does it mean?" The Monk replied, "It means that you must instantly diel" Mr. H. then told the Monk that he was not meanered to die and hered for S1,500,000,000 each year. No wouder there is such a prevailing dearth of food.
In another column will be found a highly interesting and well-authenticated account, taken from the St. Louis Democrat, of a miraculous cure wrought by a relic of Madam Barrat, the foundress of the Sacred Heart Convent in the city of St.
A false friend and a shadow attend only when

On precisely the last day of the six months he purchased a life insurance ticket for \$3,000, took passage on the ill fited train for Buffalo, and was numbered among the victims at Angola.""

Dr. J. R. Newton.

Volunteer testimony from strangers, uncalled was by a stranger, whose name we did not inquire, who exclaimed as he saw the picture, "Ab, strong man, but fearful when pointed toward the Dr. Newton." "Do you know him?" we asked, invalid from thirteen years of age till over twenty,

not seeing a well day, and in five minutes was

Dr. Hallock.

We are pleased to learn and glad to announce that this talented and faithful ploneer in the cause of Spiritualism is preparing his business so that he can take a wider range and give more time to lecturing, and we can assure our friends who have not heard him that he will interest, instruct, and calighten his audiences. For sound logical argument and well established philosophy, Spiritualism has no abler exponent. His long experience in the conference discussions, in this city, has enabled him to become acquainted with the subject in all its various phases. The friends in selecting speakers for pext fall and winter, will do well to secure Dr. R. T. Hallock if they can.

Picture of A. J. Davis.

We can furnish those who wish to get an excellent and large likeness of the most remarkable man of our age, Andrew Jackson Davis, with excellent copies, fourteen by sixteen inches, which, in an oval frame, will make an excellent and elegant ornament, as well as record of the time in which we live. These are lithograph pictures, and, as the plate is destroyed, those who want copies should apply soon. Price, one dollar and twentyfive cents at the office; one dollar and fifty cents by mail.

A Night with Myself.

J. H. POWELL, of England, late editor of the Spiritual Times," by request, will give a subscription entertainment, (original,) consisting of recitations and readings from his own works, interspersed with anecdotes, at W. P. Anderson's, (spirit artist.) 204 East 46th street, between 24 and 3d Avenues, on Friday evening, March 13th, 1868, at 8 o'clock precisely. Admission ONE DOLLAR. On this occasion Mr. Auderson's spirit portrait gallery will be open for inspection.

A Hare Book.

We have just received one copy of a rare book from England, of which very few were printed, entitled, "Mary Jane; or Spiritualism Chemically Explained, with Spirit-drawings and Essays by a child at school; printed in London, 1863." The drawings are very fine, and the work interesting. It is a second-hand copy, not damaged, and can be had for its cost, five dollars; postage, forty cents.

N. Frank White at Masonic Hall.

The cheerful countenance and inspired voice of N. Frank White have again greeted us at Masonic Tall, and we hope all who can will embrace the opportunity during this month, which many lost before, of hearing him, as he is one of our best inspirational speakers.

Testimonial to Mr. Shorter, of England.

Received from All subscriptions received by the Editors, of the Banner of It is chaler to be good than great, yet most per not seeing a well day, and in five minutes was Light will be duly acknowledged and forwarded to the Com-sons seek the latter rather than the former. there outed by Dr. Newton, several years ago, and had mittee or the purpose explained in our paper of Feb. 22.

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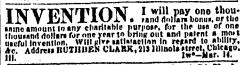
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BANNER LIGHT. OF

MARCH 14, 1868.

Message Department.

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

Mrs. J. M. Conant,

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

mortals, are answered by spirits who do not annonnee their names. We ask the reader to receive no doctrine put

forth by Spirita in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more.

The Banner of Light Free Circles.

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

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

Invocation.

Our Father, we would bind upon the brow of this handsome day our offering of prayers and praises, not that we may add to the glory of the day, but that we may add to the stature of our own souls. We would come before thee forever and forever with our prayers, with our song of thanksgiving, yet we are deeply conscious that thou hast no need that we pray unto thee or that we offer our praises, for thou art finished in power, thou art full of mercy and love toward us, and thy great wisdom is sufficient for all our needs. Thou hast crowned this glorious winter day with beauty, and thou wilt also crown our souls with beauty. Thou will take away all the shadows, we know, and thou wilt lead us out into the sunlight. Thou wilt fold us about with the mantle of thy great heart of mercy. We know, oh Spirit holy and perfect, that thou art near unto us at all times, and we recognize also that thou art here breathing through the glory of this day. Thou art everywhere, and everywhere to bless; even when the shadows fall darkly before us thy light is not hid, and thy face we are able to perceive. Though thou dost sometimes lead us through dark places, we know that thou art sufficiently wise and strong and perfect to guide us safely and bring us into morning light. Though crime with its attendant seeming evils stalk the earth to day, though men seem to forget thee, yet within the inner consciousness of every soul thou art recognized and thou art worshiped. Oh Spirit Eternal, thou knowest the soul, and we believe that thou wilt educate the soul to a knowledge of thyself, that thou wilt finally bestow a sufficient amount of thy wisdom upon all souls, as to cause them to cease to murmur against thee, and to recognize thy law of love throughout all the action of being. Oh grant that the hearts of thy children on earth may open to receive thy love, and open also to dispense thy love to all thy children. Oh grant that benevolence that opens the hand and heart may find a place in every household. May charity, with its fair white mantle, find a resting-place in the hearts of all thy children; so shall thy kingdom come, so shall thy will be done on earth even as it is done in heaven. Dec. 19. Amon.

Questions and Answers.

CONTROLLING SPIRIT .-- Now, Mr. Chairman, we are ready to hear your propositions.

QUES .- I was speaking to a friend concerning what A. J. Davis said of the spirits going out of this sphere at the North Pole. He asked me how they come back, or what way? He wished me to get information from the spirits what way they come back.

ASS-The question is asked in a very indefinite and unsatisfactory manner, therefore in all probability our answer may partake somewhat

was one of the most unselfish men the world ever knew, notwithstanding he has been styled by some the Corsican robber; notwithstanding many believe that he worked in his military line solely to gratify his own ambition, we again declare that Napoleon was one of the most unselfish men that the world ever knew. His deep, reverent love for his country, caused him to commit many acts which would seem to be outrages upon human nature at first sight. But I believe that all the great steps that he ever took in life were

taken in full view of his own acute judge, with a deep conscientiousness. When he separated himself from his fair companion, no one but his own inner angel of communion knew the heart-agony that he experienced. But he believed in all honesty of soul that the greatest good of France needed this sacrifice. He know that when he made it he should lay upon the altar his dearest social hopes. He tore from his brow and his heart these enduring flowers of affection, that were the only things he ever howed down to. The loves of this world he seldom adored, though it might have seemed otherwise. But his affection for his wife was exceedingly great, and when he separated from her, he did it through a Gethsemane most terribly severe; but he believed that the sacrifice was needed that France might livenot in the present alone, but that she might be prosperous in the future. Though many of his ideas were in some respects unsound to others, they were not so to him-he went to war because he believed that he was doing right, and he ever recognized the power that was around him, and paid solemn and silent allegiance to it. He had no fear, simply because he had the utmost faith in God-his God; not yours or mine, but his own God. When his soldiers feared most for his safety, he always said, "I shall live my appointed time, and when it is for me to die I shall, though surrounded by a legion of loyal souls." Here was faith worthy of the adoration of the world. He may have robbed his own and other countries of their rights, but he was nevertheless true to his own inner consciousness of right, and was therefore an honest man, paying homage to his own God, and to the God of nobody else. There are but few souls on the earth that understand Nanoleon. He was a sealed book in almost every respect: but those who are able to penetrate beyond the material, who are able to enter the inner life are able to understand what a man or woman is in reality. They are the best judges. Dec. 19.

Hannah Thorpe.

It is twenty-three years since I died. I do not like the word, but I suppose I must use it. Now. at the time of my death nothing was known about this beautiful returning process of those who die, and whoever was wild enough to speak of such a thing was set down as an idle dreamer and an insane person; but I knew then that spirits could return, and that they did. I believed it, though I did not understand it. Now let me tell you why. About six years before my death my husband died, and about six months before my death he came to me and told me of his spirit home, and told me when I was going to him, and how.

First, I thought I never would tell of it, but I did, for it troubled me so I could not keep it to myself. And what was the result? Why, they said I was insane. Hannah Thorpe-that is my name. But I was just the same then as I ever was in my life, and I told my friends that some day they would know that I was not insane; that it was true, and spirits could return. They pitied me, and did all they could for my comfort, but poor Aunt Hannah was insane! Well, now, after twenty-three years absence I come back, insane still, for I still have to tell them that the spirit can return, and, what is more, demonstrate it myself. My son Nathaniel was old enough to know

all about what was said to have been the cause of his mother's death, and Martha-she must remember it, and Mary, too. But I think if they

How do you send? [We print your message in the paper.] In what? [In the Banner of Light.] I know that; I've seen that. [Do your father and mother have it?] Yes. [Then they will get your message.] Oh, yes, I should n't have come if they would n't. Good-night. Dec. 19.

Charlie Phelps.

A merry Christmas to you! It's a little ahead of time, but for fear I should n't come here at that time, I thought I'd say it while I was here. You will hardly believe I've only been here about twenty-four hours. Well, that's the case. My name was Phelns-Charlie Phelps. I do n't know whether to call Indiana or Pennsylvania my home, or whether to say I was at home in Louisiana, for there I died-in New Orleans. I was not a slow liver. I was never known to do anything very slow. I always drove a fast team, and I told the boys I'd he back in less than twenty-four hours. I am inside of time. You see you make no mistake in my record. I said, "So sure as any spirit ever came back, I will be there communicating twenty-four hours after death." They did n't believe it, always made fun of what I believed. I hadn't much spirituality. I believed in this thing because I knew it. I got developed myself by sitting with Colchester. He is on this side, and he just run me into the ring here just as easy, without any trouble at all. Some say they have to wait for years, months, most always; but here I.am. Sick? No, not sick at all-not a bit of it. Do you suppose I am fool enough to drag the aches and pains of that dead body here? No; though that body is hardly cold yet. But I am here. [Do you know the hour you left the body?] Yes, I can trace it back. I do n't know your time now. [It is ten minutes to four.] And I was to get here before four o'clock to make it all right. I am inside of time.

Now I want first of all that William Benner should believe that I come, and never, as long as God lives, never say again, "Charlie, it's all bosh! it's nonsense! Don't talk to me about that!" Now I knew I was going to come back here, else I should n't have made the promise. I have n't had the slightest chance to look at the spirit-world. I took a straight line for this place-can't tell them anything about it. I suppose when I get further ahead I shall see its beauties, but I have n't seen much of it now.' There is a kind of attraction yet to the body, a wavering between the two, but I am smart enough not to let that affect me-not a hit of it. The old adage, "Where there is a will there's a way," is perfectly true in my case. I

had a will to come here, and that will made the way. Now I want Benner to tell my friends I am back here inside of time; and I have won. It was like this: "If you come back I will give three hundred dollars-not less than that, and as much over as I can-not less than three hundred dollars-to advance your cause." Well, shell outany way you please. Give it to some poor medium who has need of it, or send it here. Send it here-that's it. Make a track for me to come ou. If he has n't the least objection in the world, I would like for him to fork over this way. Now do n't say the mind of the folks here had something to do with it, because that's a lie. But shell out in some direction. I do n't care, as long as you shell out for the cause.

I am going now on the wings of the wind. I do n't mean to stand still in this life, any more than I did here. They used to tell me I'd never find time to die. But I did. I went out in a hurry at last. They didn't think I was going, but it's all right; perfectly satisfactory to the one most concerned, and that's myself. Now they will understand that.

Once we were talking about these things, and they remarked like this: " Charlie, if your theory is true, in consideration of the life you are living here--a fast one, you know--you will naturally go below." "No," said I," that is a mistake. You do n't understand my theory at all. Now, I want have n't it in mind, I can call it up by my coming you to understand I shall go to just as good a as I do, and that is my purpose. They hope that place as I make, and it will be perfectly satisfacthe spirit can return. They have heard a great | tory to the one most concerned." Now they know deal about it, but they have n't faith enough and I said that; you do n't know it; nobody else knows it: consequently whoever repeats it here must

Invocation. Our Father, grant that thy kingdom may come so near unto the consciousness of every soul present that they shall no longer seek thee in the heavens, that they shall no longer call upon thee as dwelling apart from their own lives. Oh grant that our own understandings may be so unfolded that we may understand that we are ever in thy presence, that thy love is an all-sufficient shield presence, that hy love is an all-sumcent sheld from all our sorrows. Grant, oh Spirit who brood-eth over the nations, that every soul may learn that thou art as near unto it as the pulsations of its own natural life. On grant that thy children everywhere may feel that thy kingdom is with them, and that thy presence is an eternal near-ness. Oh our Father, we world remember in our provers all those who mourn. Grant that their in the prayers all those who mourn. Grant that their sadness may be unto them but the harbinger of joy; grant that their despair may be but the valley that leads unto the mountain of joy. We would remember those who are compelled to toil from early morning until late at night for their daily bread, that the wants of their human nature may be satisfied. Oh give them patience and perseverance and strength sufficient for all their needs; and we would remember also those for whom they toil. Grant that their hearts may be softened and that their pockets may be opened, that they may feel that they are in thy presence. and whatsoever they do unto the least of one of thy children they do unto thee. Oh grant that benevolence with kindly hand may find admit-tance to every heart. Oh grant that thy love may be shed abroad so bountifully that all shall feel here they are then they all shall feel the a love for each other; that all shall feel the bond that unites all souls and weds all souls bond that unites all sound and weak all sound to thee. Oh may thy children know that so long as one soul is in sadness all others must feel the darkening influence. So long as one soul is bowed down with its weight of sorrows, so long every other soul, whether it be in the highest heaven or the lowest hell, must feel the shadow. Oh Spirit Eternal, teach us to understand thy way And teach us ob Fether of Justice that Oh Spirit Eternal, teach us to understand thy way. And teach us, oh Father of Justice, that justice that thou hast with thee. May we take it and bind it like an amulet to our souls, praying earnestly that we may ever be guided by its light. Oh may we find strength to say anto all the weary, weak onces of earth, "Arise and follow in the light of truth. I have seen thy frailties, but I do not condemn." Oh grant that thy loving kind-ness may fall everywhere, so that all thy children shall recornize in thy love the one God, the one thou art God over all, we know thou wilt care for us. Upon the altar of this hour, oh Holy Spirit, we would lay our gifts. They are our prayers, our praises, the sighs and tears of thy children, that are scattered throughout all the earth. They are a mixture of shade and sunlight, and thou wilt own them all and bless them all, we believe; and as we lay them upon this human altar, thou wilt hallow it with thy love; and thy holy spirit, will hallow it with thy love; and thy holy spirit, like fresh morning dews, will enter every solitary heart, and cause it to put forth its petals toward thy kingdom of peace. We know that darkness is abroad in the land, yet thou caust say unto every heart, "Peace, be still, for I, thy Father, thy God, thine eternal friend, am ever with thee, and strong to save." Unto thy keeping we con-mend all souls proving that all may seek to mend all souls, praying that all may seek to know thee, and in knowing thee to love and serve thee, so that thy kingdom may come and thy will be done on earth as in heaven. Amen. Dec. 23.

Questions and Answers.

QUES .- Is it a scientific fact that no two parti cles of matter touch each other?

Ans.-Every particle possesses its own distinct individuality, and lives in its own sphere. It is distinct and apart from every other particle; yet so far as external observation goes, one particle can and does touch another particle, but at the same time the law of individuality, so far as the particles are concerned, is not infringed upon; in this sense they do not touch, but in no other Q.—Are the primary particles of matter com-posing the human body globular in form?

A .--- Yes, they are.

-Is it a fact that the spirit body, while in the form, occupies the interstices between those particles, hence corresponding precisely to the form or shape of the natural or earthly body?

A.—That is true. The spiritual body is a fine, ethereal substance—a substance—but so en-tirely different from that which constitutes exter-nal life, that it is not to be perceived by the natural eye; and that fine ethereal body plays upon the

denly backed down. I enlisted with the full de-termination to do all I could toward crushing the rebellion, and I did so. I was among the first to lay my life upon the altar for my country's sake, and I would like that the friends I have left here should feel that I died an honorable death, and also that it hat honorable death, and should feel that I died an honorable death, and also that it bath pleased a wise Providence to in-stitute a way of return. I am satisfied with this life. But when I look back on the earth, I am not satisfied with many things which I am able to see. But I presume all wrong things will finally be changed to right. They tell us so. For, as everything is in the great scale of progress, so it must finally lose its darkness and become clothed with light. If my friends who want to know con-cerning me will take the trouble to investigate cerning me will take the trouble to investigate the matter, through the Company's roll, they will learn all that is necessary for them to know. Charles A. Taylor, aged twenty-six. Dec. 23.

Robert S. Forbes.

Well, stranger, by some very queer turning of the crank I am on earth again. I don't know who is at the wheel, but I suppose whoever is

who is at the wheel, but I suppose whoever is knows what they are about. I had a queer experience here on earth. I am from Missouri. You see, it's like this: I had a brother in Ohlo, and I started to join him. We were going to talk about going into the army to-gether. He had got a pretty-good show, and I started to join him. Well, I don't know how it was, stranger, but by some unaccountable mis-hap I got gobbled up by a party of guerrillas, and was toted off down South. I brought up in Texas, and I was put through a sort of straight jacket process, and I was coolly informed that all I'd got to do to save my life was to enter their ranks got to do to save my life was to enter their ranks and fight on their side. Well, I come to the conclusion that there would n't be much fighting about it, and I'd go in. So I went in. In our first action I got wounded in the ankle, and was relieved from duty and sent into the hospital got pretty smart in the course of a few days, and had to help take care of the sick. There was some Union boys brought in there, and it was kinder reckoned I was pretty much taken up with them; did all I could for them, as a matter of course. So I was very quickly relieved. Well I was considered worthy of being placed on Mr. the light of truth. I have seen thy frailties, but I do not condemn." Oh grant that thy loving kind-ness may fall everywhere, so that all thy children shall recognize in thy love the one God, the one Father, the one supreme intelligence that gov-erns all and blesses all. We do not doubt thy love. We know it is from everlasting to everlast-ing. We do not doubt thy justice or thy power-ing. We do not doubt thy justice or thy power-ing ask that we may so far comprehend thy greatness that we shall be satisfied with our own. Oh grant that we may own that we are but whether we will or not, we shall forevor and forwhether we will or not, we shall forever and for-ever recieve strength from that tree. We shall forever and forever be guided by the light of truth, though it would seem sometimes that error did encompass us around like a mighty wall; yet as thou art God over all we know thou will case for bretty hot for me and I see I was soing to but we have not see and the source of the sou to see what I could do to "skedaddle" from the Union lines then. So when things were getting pretty hot for me, and I see I was going to be put through a pretty tight course, I scratched my head to see what to do, and I scratched so hard I got up an idea, so I waited for my chance, and the chance come up. I "skedaddled" again, went across, got there, and there was hot water for me there, and I was put into the frying-pan and fried, and put into the oven and roasted, and I come out done brown. I can't begin to tell you half the things that were done to me. I was nearly four days without anything to eat but leaves and roots, and whatever I could pick up in that line. I got pretty weak, I tell you, though I was in pretty good muscle when I went in. That was pretty tough. Well, I took it into my head I'd go around through Texas and get into Missouri again some way. I did n't clearly lay out the plan, but was going to get round some way. And, stranger, just as I was getting along finely, and was all ready to get out of the trap, suddenly I was brought up with a round turn. Who do you think confronted me? Nobody else but the same squad that took me in the first place. Stranger if I did n't think that God had gone to sleep and the devil had got into his chair! But somehow I the devil had got into his chair! But somehow I had a sort of a something around me that kept me alive. Well, I told a good story, and I saved my life by it. I. traveled with that squad for about two months, I should think. I got thrown from a horse and I got badly damaged. I was left one night on the road, given up to die before morning, and I was put into an old black wo-man's hut to die, of course. She took care of me. I picked up, and in a very short time I was on my legs again, netty nich rich indwidistanding

I picked up, and in a very nort time I was on my legs again, pretty nigh right, notwithstanding the hard grub I got, for the poor old woman had n't much to give. Well, I thought I'd try it again. I made for the Union lines, and got in, and I'll be blessed if I did n't get in pretty nigh where I got before. Then I was going to be hung up, any way. I was one of Mochy's gries I was one of Mosby's spies. I was one of Mosby's spice. I was court-martialed and was n't going to have but a very short time to live. I scratched fast then: Thinks I, "I don't know, but I reckon my time aint come yet." There come up an all-fired storm that night. Oh it was a terrible thunder-storm—served as a good chance for me. I can't begin to tall you—it would take to long—hor I.

of the quality of the question. I infer that your correspondent has made a mistake with regard to the spiritual meaning of the article from the pen of A. J. Davis. He does not seem to have arrived at his proper meaning, and is therefore floundering iu a sea of vagary, and knows not how to extricate himself. All returning spirits must become subservient to the laws governing mind and matter, and the laws governing in the particular case of return. And if they do not, or if they make attempts to infringe upon the law, they do not hurt or break the law, but they are very liable to be hurt and perhaps broken themselves. No natural or spiritual law can by any possibility be violated. You may suppose that you have broken the law, and that your own will, or action, have bidden defiance to it, but you are mistaken. The law is greater than you are, and will, under all circumstances, control the individual. Every individual spirit possesses, of course, an individuality that belongs to itself. But around and within that individuality there is a law over in action, never silent. And whoever would act upon or through that individuality, must do so in consonance with the law-it cannot by any possibility in any other way. The spirit dies by virtue of natural law, and it returns again by the same law; although there are as many different phases and conditions and degrees of the law as there are circumstances to require it-to require variety -yet the law itself is ever the same, immutable and invincible. All spirits act naturally, and they never break or infringe upon any natural law in order to return. Nature's laws are unbroken at death, and equally unbroken when the spirit returns. If your correspondent will pursue the subject which he has stepped upon, a little further, giving his questions in a little clearer manner, we shall be very glad to walk further in this spiritnal and material school with him, hoping to gain something ourselves, and to give also. The following letter was read:

"WASHINGTON, D. C. MR. WM. WHITE—Will the controlling spirit or spirits please to answer for me the following questions:

It is generally believed that Napoleon I, was a low, worldly character, intensely selfish, with small moral and spiritual sentiments, and that he had no poetry or music in his nature, and as a young man once poetically expressed it, 'he had no more conscience than a dog.' Now I believe otherwise. I believe him to have been a man of the sensibilities, large sublimity, ideality and spirituality, and that the sentiment of poetry was a very prominent trait in his character, and that he had large moral sentiments, and was extremely tender-hearted and conscientious! Who does not remember the anecdote which Gen. Rapp relates of him-when the sound of church bells near Brienne caused him to burst into tears? Could this have happened to a man who loved nothing but money, and was governed wholly by self interest? Neverl If there was anything stern in Napoleon's character it was the world and cir-cumstances that made him so. His large secret-iveness enabled him to appear different from what his true character was. Will the controlling spirit please tell me which of these versions of Mapoleon's character is the correct one?

A .- Your correspondent says it is generally believed that he was a selfish man, &c. Napoleon I. | there.

enough to investigate. They think spirits return, why can't they come to them as well as anybody else? Why need they come to this person, or that, or the other? Well, now, I

am ashamed of their ignorance, I am! But everybody is ignorant upon new points at first, you know, and I would suggest the propriety of their finding out why we spirits are obliged to come somewhere else; for instance, why I am obliged to come here, instead of coming to them. Find out. If they do not, it seems to me by-and-by they will condemn themselves for not doing it. There are means all over the country by which everybody may learn something about our coming back, and I advise my children and my friends, all of them, to investigate for themselves. I used to tell them I did n't blame them for not taking my word, but I did n't want them to doubt that I believed it, and I used to pray that God would give them some manifestation, as I had. My prayers were not answered-not to suit me, you see; but God knew best. I see it now. But now I have very strong faith that the time has come when they must begin to see. Coming events throw their shadows before them. They say so, and I believe it. And I see certain indications in the way of hopes thrown out that folks can come back. But don't let the world know that we are at all interested. Ah, that is denying Jesus in good earnest. Do n't let the world know.

Jesus said," Whoever is ashamed of me before mon. him will I be ashamed of before God and his holv angels." That means, whoever is ashamed of the truth, him the truth will be ashamed of when he goes yonder. Now I advise everybody that is in that predicament to get out of it as soon as possible.

I called Providence my home. Don't forget my name-Hannah Thorpe; died twenty-three years ago yesterday. Now I must be known. Good-day. Dec. 19,

Luna Flint

I been away from home three months, most, and I want to go home. [Where was your home?] With my father and mother. [Where was that?] Where is this place? [This is Boston.] I lived in Ipswich. I been home, only I can't go this way. I am seven years old, most eight now. Won't you send word to mother how I want to go home? Say I've got a good many things to show her. I don't want to come back to live, but I want to speak to mother sometimes. Say I liked the flowers I had, will you? [You mean when they laid away your body?] Yes; that is when I was dead. I shan't die now any more. You will have flowers when you die, I suppose. [I cannot tell.] Oh dear me! I can't go home to-day, can I? [No, not to-day. You have n't given me your name.] My name is Luna Flint. What is yours? [Mine is William White. Have you any brothers or sisters?] Yes, I have some sisters and one brother. They did n't die. I did. They did n't have all the folks come to see them. I did; and I know what they said. They said I was a bud, and by and-by I should be a flower. I saw it. I was

have either been there in spirit, or else I have come back and say it over again, which is the real truth.

Hold on, old body! I'll be there in the twinkling of an eye. [It calls for you, does it?] Yes; do you want to know how? Well, there is a sort of a connection between that and me, and they are moving it some way. Dec. 19.

George A. Redman.

It is hardly possible for an outside observer to know anything of the intense friction that was gotten up here by the friend who preceded me. The lightning forces of his very potent will had almost the effect to scorch the wires pretty sensibly. But thanks to the nature of the subject, [the me lium.] no great harm has been done, for that menum. I no great harm has been done, for that nature is one that is able to recuperate very easily through surrounding forces, and however great the tax may be, and however severe the loss, it is very soon made up. I am here, Mr. White, to answer a question which I see has been rounding itself into shape in the mind of our good friend and follow-haborer, Cobr. He wile to know if he indeed a truth

Colby. He wishes to know if it is indeed a truth that my negro friend, Cornelius Winne, did really bring his set of bones from Hartford to New York to me when I was in the body. He is some-what inclined to doubt the truth of the demonstration. Now I can only affirm, as I have before, publicly and otherwise, that all the facts given in my volume of "Mystic Hours," are perfectly cor-rect. I was very careful not to overstate in any case, but to rather come somewhat short of the whole truth. Every case there narrated is abso-Intely true, and can be vouched for by parties still remaining ou the earth. I know it is a very singular and unheard of manifestation, but it was to me as perfect a demonstration of spirit power as I ever saw or heard of. It was absolutely legitimate. The bones did come, and I have not the slightest doubt but they belonged to the man who purported to own them when in the body-indeed, I have had every evidence in proof of that since I have entered the spirit-land. I know now,

as well as any one can know anything, that it was his human magnetism, and I know also con-cerning the law by which he removed the bones and played such strange antics with them. Re-member me kindly to Mr. Colby, although I had no accuration with him when here Tell him

inember me kindly to Mr. Colby, although I had no acquaintance with him when here. Tell him he need not fear to found any kind of faith upon that demonstration—it was absolutely true. I would also he remembered to my good friend, Mr. Bruce, of Cambridgeport. Tell him I have never forgotten him during my pilgrimage in the spirit-world. I often come to him, and shall be very glad to welcome him here. I now see more of the modus operand of anirit unanifestations than of the modus operandi of spirit manifestations than I could here. I was somewhat fearful of them here, as he will remember, but that is all gone, and they are reduced to simplicity. All the gloss-ly vagary has been taken away, and they stand out in their real beauty. I would to God I could impart my knowledge to the friends I have here. That I cannot do. Every one must see and hear and understand for themselves. George Redman. [MR. WHITE.-How did you get this question of Mr. Colby?] I have seen it in his mind, and have seen him

[MR. WHITE.—It was sent down to me to day, and I placed it on file to ask at some future time.] I saw it just as well, and have answered it, I think, satisfactorily. Dec. 10.

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

The second s

berous system, and it is the power by which there is a constant sympathy and intelligence kept up between the brain and all parts of the body. If the spirit is absent from any part of the body, then there is no connection between that and the brain, none whatever, because of the absence of the messenger between the office and the base. Yes, the spirit body does corre-spond in appearance with the natural body.

Q.-Whence proceeds the petroleum oil that is found in such abundance in Pennsylvania?

A.-Geologists inform us that there are im-mense coal beds in that locality, and that by certain convulsions in Nature, beneath the crust of the earth, the slate-rock which is found in that locality has become so thoroughly split up that locality has become so thoroughly split up that this petroleum or coal oil sifts through it and comes down, forming wherever it can into large basins or pools, and in some instances, they in-form us, this coal oil is found in great lakes, and that at no far distant period, it is believed by some, that the gases generated by the existence of this petroleum will finally produce, in the local-ities where it is found erritounkee more torthlo titles where it is found, earthquakes more terrible than have ever been experienced in that locality for thousands of years. However, that remains to be proved. We do not know. They tell us it must result from present conditions, and if we are to credit them from past experience, we

should give them a very large amount of credit, and perhaps enough to believe that they are true in theory, at least Q.-Is this information derived from geologists

on your side?

A .- Yes, from geologists on our side. Dec. 23.

Charles A. Taylor.

They tell me the war is ended, and peace is again your guest. I hope it may prove a lasting peace, but I hear strange rumors to the effect that it is only a peace that has been brought about by the strength of arms, and not by the good common sense of the people.

When I heard that my country was in need, that the Capital was threatened, I felt it my duty to go and see what I might be able to do toward killing the rebellion. I was in Boston at the time Ariting the redention. I was in Boston at the time -a fancy painter by trade. I threw down my brush, I went up to Boylston Hall, I enlisted in the 6th Mass., Company D. We soon received marching orders, and went to Baltimore. There, before I had time to render my country any ser-vice whatever, except what I might render by my good wishes, I was killed. I was first shot, and then literally hammered to places. and then literally hammered to pieces. When I became free from the body-and I assure you I made a speedy exit-I was able to witness what was going on, and I think if all the bad feelings of the fiends in hell had been thrown into that one little cone of existence, it would hardly have

begin to tell you-it would take too long-how I got clear. But the chief instrument in the business was a woman. She come there to hunt for her son, and had n't found him. I told her my story, and she believed me. She was kind of a mother to those that were sick, you know. Itold her, and she believed me. "Yes," she said, "I'll do all I can for you," and by thunder! if she did n't do it, too! She helped me off, and I never knew what became of her, but I'd just give the world to know [Did the class reaching].

world to know. [Did she give you her name?] No. I did n't ask it. Bat I tell you what she did give me. My feet were terrible sore, and she give me a pair of socks she'd brought for her sonand cried when she did it. I took 'em, and I was rich as a king. Well, I' skedaddled " again; got back into the rebel lines. I told a good story-had had an awful hard time with the Yankeestold how they were ranged, and what move they would make next, and I was promoted right off. But you see the devil seemed to follow me. I could n't keep the inside from coming outside. The Union in me would poke its head out first I'd know. Well, in a very short time--not more than fifteen days-I got into trouble again--into a pretix good heap of trouble and did n't get out a pretty good heap of trouble, and did n't get out of it only on this side.

My name is Robert S. Forbes. I want to find my brother, Samuel Forbes. Now, you see, stran-ger, if I had time to show you just what I've been through, it would make just as good a story-book as you ever read. There was some pretty tight as you ever read. There was some pretty tight places, you'd hardly think a rat could get through, but I went through 'em; and I don't see why I did n't get clear through on this side, but I did n't. I am told it is all right—that everything is—and I suppose it is; but it won't be right to me till I let my folks knew what I 've been through and how hard I tried to come here. Then I will recognize it as right. [What was your last trouble] I twas just this: I had to swear on my honor as a man —I thought considerable of that—that I was true to the Confederate cause, and that I would ever be true to it as long as there was need for any fighting. They took me before without it, you see. When it come to that I got kinder raving. I was n't going to sell my honor to save my life—I'd hean through too much.

see. When it come to that I got kinder riv, you see. When it come to that I got kinder riv, you was n't going to sell my howor to save my life-I'd been through too much. Then it came ont who I was and what I was. I did n't stay long after that. I sold out, stranger, to the highest bidder! Yes, I sold out, But it's just as well. Now if any of the folks down South have any wish to renew the acquaintance — particularly those who were with me the last few hours of my life-I should be very hap by to do all I can thelp it along. But I do n't hardly think they will? My hope is to get omy brother Sam, and through him to all the rest. I do n't like the idea of, not having them know anything about me. It is too much like annihilation. Why, good gracious! I'd just as lief be annihilated as to be so shut out from all my friends as I have been since I've been dead-since I sold out. I'll tell you why that one little come of existence, it would hardly have been more terrible. Why, it seemed as if the smoke of their hatred reached the world of souls. Their feeling was terribly intense against us. The spirit of war was holding high carnival there. So I died; and those I left have no distinct knowi-edge to this day of how I died. Tam told that there was a rumor that I abandoned my company, on arriving at Baltimore. It was faise. I aban-doned it only because compelled to by death. [What did they do with your body?] It was buried there. I have heard the earnest heart wish of some I have left to know concerning my fate, so I have turn, so I waited; but I have advanced beyond that now, and there is no reason why I should not return. I would not like to be branded as a coward; I would not like to be branded as a to your my the solution of the size. So I have turn, so I waited; but I have advanced beyond that now, and there is no reason why I should not return. I would not like to be branded as a coward; I would not like to be branded as a to do apy kind act and then sud-have solut of the solution of the size. We want of a bave to your my should be and the sud-this side, unless he carried so much truck with have scaped his acquainting to file to be branded as a coward; I would not like to be though of as hav-ing volunteered to do apy kind act and then sud-

MARCH 14, 1868.

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BANNER OF LIGHT.

given my story in a disconnected way, but I'll venture to say, stranger, there are more than fifty people on the earth that will recognize some parts

people on the carth that will recognize some parts of it. [Did you always keep the same name?] Yes; never took anything but my own name. I'll tell you, though, what they used to call me when I was with the guerilla band. I don't know why -not because I merited the title, but somehow I pot it. That was "Wild Bob." One of their sol-diers was named Robert, and he was called Bob, and I do n't know whether it was taken to drawa line between him and me or not. I got it after the ride I took the second day after I got gobbled up. I won't begin to tell you how fast I did go, but if there had n't been a kind of affinity between that nag and me he'd have gone ahead and I should have been left behind. The wind was nowhere. Well, I had sort of a wild appearance, and I sup-pose, on the whole, I might have given them some occasion to give me that name. They will know me by that. But I never changed it myself; I was Forhes every where I went. Good-by. Dec. 23. Dec. 23.

Janet Graham.

Janet Graham. He is gone, and I'm ever so glad. [Were you in a hurry to come?] Yes; and I thought he never would go. He was a great big red-headed man, and I never liked 'em. I lived here eight years, and I been dead two years. That makes ten, does n't it? [Yes.] Oh dear! I had such a cough and such a sore throat, and I got it now, but I shan't mind it. [It won't last long.] I am thinking all the time about how I shall go to my mother and little Eddle. I am Janet Graham, and my mother's name is Margaret Graham. Be-fore I was born alle was an actress. She was often on the stage, but I never saw her go. Do you tell what folks do here? [Sometimes.] I was born in Philadelphia, but I dla n't live there. I lived in New York. My father is a cigar-maker. Do

what initial of herer [Bolnemics] I will don't in Philadelphia, but I did n't live there. I lived in New York. My father is a cigar-maker. Do you smoke? [No.] Well, he did. My mother hopes that spirits come back, so she can know whether there is another world or not. [Did she want you to come back?] She did n't say so before I died, but she thinks now there is no other world, because if there was, and if any-body come back, I should, and her brother Ed. would, He was shot in the war, at Getrysburg. Was yon there? [No.] Well, he was, and he was killed there, and mother says nothing would keep him, she knows, from coming back to her if there was another world. But she has never been where he could come and where I can. I don't want to come here; there's overybody here; there's black folks, and Indians, and there's Turks and Chiness folks here, and everybody-good folks and bad folks—and I'd rather go where I can have my mother alone. And my father, too; but he need hit being no cigar. I'von don't ilke I can have my mother alone. And my father, too; but he need n't bring no cigar. [You don't like cigars?] No, I did n't when I was here; and somecigars?] No, I didn't when I was here; and some-times he used to throw it away to please me. He did when I was sick. He never smoked then, not when I see him; and I don't want him to. I heard him tell mother he couldn't make cigars and not smoke them. He is a cigar-maker. You aint, are you? Tell mother my throat is well, and my cough is well, when I don't come here, and tell her that I am dead, but I—I am living, too. [You mean your hody is laid away, but your spirit is alive.] Yes, that's what I want to say. [Do you go to your mother often?] Yes, but I can do hetter, they say, after I 'vo been this way. [Un-doubtedly you will.] Tell my father that man that was here just be-fore I was, looks just like that man he brought

Tell my father that man that was here just be-fore I was, looks just like that man he brought home one day, and mother asked if he got him out of the insane house. He did n't like it, and they went down to Park Row to dinner. That man looks just like him, but it is n't, 'cause he was in New York, and this man was from Missouri. [Are you going home to Christmas?] Yes, but I shau't get anything, shall 1?. I wish I could carry some-thing to Eddie-oh I wish I could [Perhaps you cau be there and make them happy.] Is it Christ-mas now? [Not till day after to morrow.] And it's New Year's pretty soon, is n't it? [Yes.] Tell Eddie I send him a kiss, and mother too. Good-by. Dec. 23.

Scance conducted by Theodore Parker; letters answered by " Sextus."

MESBAGES TO BE PUBLISHED.

Taesday, Dec. 24. -- Invocation: Questions and Answers; Julia K. Bridgeman, to friends in New York; Eugene Tyler, of Norfolk, Va., to his mother; Tom Alken, to his friend Dr.

Smith. Thursday, Dec. 26.—Invocation; Questions and Answers: Enoch Davis, of Troy, N. Y.; Janct Josepha, of New Bedford, to her mother: William Temple, of Springfield, 111., to his another: "Birdio" Willion, to her parents. Monday, Dec. 30.—Invocation; Questions and Answers; Herbert Fenniman, of Louisland; Patrick Mooney, to his sis-ter Mary; Katle Murray, of Fairhaven, Mass., to her Aunt Nellie.

her in her stateroom, she told her husband we, she wanted to see none but mother. Her greatest desire was to reach home and mother, but the form roturned insantless to the place of her nativity, and a large concourse of relatives and sympathia-ing friends gathered at the Town Hall to pay their ist tribute of affection to the once beautiful and dearly belowed liatue.

of affection to the once beautiful and dearly beloved liattie. "None knew her but to love her, None named her but to praise!" At the solicitation of the friends, your humble servant ad-ministered the consolation so abundanuy afforded in the Rpiritual Fhilosophy, by defining the free religion and prepar-tion for death to be the daily and hourly action of a noble life; that the dear one had not gone far away, but was present, a self-invited guest, it soothe and cheer, and lift the cloud of sorrow from those bereft, whispering. "Not lost, but gone a little in advance, that the way may be made brighterand clear-er for you who are se soon to fullow." Rhe will still be'a mother to her aweet babe, and her genite influence will be felt in the home circle where her mirmory is sacredly enshrined. *Foxboro', Mass., Feb.* 24th, 1863. W. K. R. Pasad on to her ancid home.

Passed on to her spirit home, Feb. 15th, of consumption, Passed on to her spirit home, Feb. 18th, of consumption, Anna 8., daugiter of Lewis and Eliza Cobb, in her 19th year. Our sistor's bright and gentic spirit was rapidly unfolding for the bigher life, while disease was slowly but surely leaving its impress of decay and prostration upon the body. Illuminated witterbe clear conseliounces of immortality, through the an-rel ministry, sho realized its value, advocated its philosophy, was identified with its interests as a worker in the Progressive tyreeum, while its inspiration nobly sustained her in the last hour, and abe calmly resigned her spirit. "Drawn by Lovo's celestial magnet Uyward, onward through the skies, To that land of light and beauty Where no bud of promise dies!" The funeral services were conducted by the writer, aided by vocal and instrumental music, from the chir. The words of comfort, hased upon the positive demonstration of spirit com-munion, were attentively iltered to by the many fiends of the deceased, who in accepting the solace of sorrow, the com-forter of athiction, ad the conqueror of death. In the fact of her spiritual resurrection, could only feel that "Sho is not dead, but livett." Charlestore, Mass., Feb. 20th, 1863. Passed on, from Freeport, 11., Feb. 13th, James B. Childs,

Passed on, from Freeport, Ill., Feb. 13th, James B. Childs,

Passed on, from Freeport, Ill., Feb. 13th, James B. Childs, aged 52 years 10 months and 11 days. Mr. Childs was born in Bucks County. Penn., and removed to Freeport in the year 1843, where he has realised ever since. Ile was a very energetic, saving Aquiet citizen, and did much to build up that city. He had many warm friends, who regret to learn of his departure. Mr. C. leaves a wife and child, and brother, to indurn his desth. Ile was devoted to his family, aud they to him, and his departure will be a severe affliction to them. He was a believer in Spritualism, and advocated our beautiful faith bc th publicity and privately. S. A.

From Rockingham, Feb. 4th, 1863, the aptrit of Peter Willard was released from the form that had served him 74 years.

The was one of the first to embrace the Spiritian Philosophy, and was ever its carnest supporter. Ills worthy life will long live in the memory of those that knew him. May his lone companion realize his presence, though his form may not ho visible. A very large concourse of people gathered at his resi-dence, when the form was laid away. Rockingham, V., Feb. 23d, 1868.

Passed on to higher life, from Sturgis, Mich., Feb. 15th, 1869, Mrs. Nancy Gardner, in the Sith year of her ago, wife of Mr. Bairer Gardner.

Balrer Ganiner. Bister Ganiner lad been for many years a firm bellever in the gospel of Spiritualism, and when the Angel of the Resur-rection drew near calmly awaited him, and quietly fill asleep, to awake mid scenes of eternal venture. She leaves a hus-hand, sons and daughters, who mourn her loss, not as those without hope, for they know she has gone before, to prepare a place for them, and that she will come again unto them, com-jorting them with her angel presence, her mother's love. X, S:

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OR WEIGHT IN THE STOMACH, SOUR ERUCTATIONS, SINK-ING OR FLUTTRING AT THE PIT OF THE STOMACH, SWIMMING OF THE HEAD, HURRIRD OR DIFFICULT BREATHING, FLUTTERING AT THE HEART, CHOKING OR SUFFOCATING SENSATIONS WHEN IN A LYING POSTURE, DIMNESS OF VISION, DOTS OF WEBS BEFORE THE SIGHT, DUTL PAIN IN THE HEAD DEFL.

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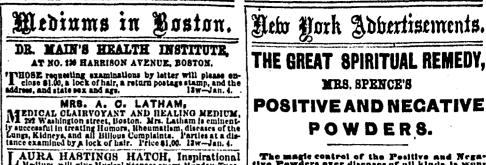
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ANNUE DENTON CRIDGE continues to make Paychometerle Examinations as heretofore: letters, etc., 62: mining specimens, 65. Address, 602 "N" street, between 6th and 7th, Washington, D. C. Feb. 22.-5w"

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VOLTAIC on ARMOR, Magnetic Bands and Soles.

GREAT SCIENTIFIC REMEDY

PARALYSIS,

ALL NERVOUS DISORDERS.

NERVOUS HEADACHE

DYSPEPSIA, SCIATIOA, and

FOR COLD FEET. RHEUMATISM, NEURALGIA, 8w -Feb. 29.

icon, Ill.

The magic control of the Positive and Nega-tive Pewders over discasses of all kinds, is won-derfai beyond all precedent. THE FOMTAVE FOWDERS OURE New-ratgia, Headache, Earache, Tooliache, Eheumatiam, Gout, Colic, Pains of all kinds; Cholera, Diarrhea, How el Complaint, Dysentery, Nausa and Yomiting, Dys-pepsis, Indigesion, Fistulence, Worms Huppressed Men-struation, Painsul Menstruation, Falling of the Womb, all Female Weaknesses and Derangements; Cramps Pits, Hydrophobla, Locklaw, BL, Vitas' Dameer; In-termiticat Fever, Billous Fever, Yellow Fever, the Fever of Small Fox Measics, Reartains, Eryshpelas, Phue-monia, Pieurisy; all Inflammations, acute orchronic, arch as Inflammation of the Lunge, Kidneys, Womb, Bind-der, Stomach, Prostate Glanad; Catarrh, Consum-tion, Bronchills, Coughs, Colds; Scrofula, Nervaness, Birchick and Accieve Fourthers Office Pa-

tion, Bronchills, Coughs, Colds; Berofula, Nervousness, "Biespiessness, &c. "THE NEGATIVE POWDERS OURE Pa-ralysis, of Falsy; A manuroals and Desfness from paraly-sis of the nerves of the eye and of the easy or of their nervous centres; Double Vision, Catalepsy; all Low Fevers, such as the Typhoid and the Typhus; extreme Nervous er-Muscular Prostration or Relaxation. For the curs of Chills and Fever, suf for the prevention and curs of Cholers, both the Positive and Negative Pow ders are needed.

ders are needed. The Positive and Negutive Powders do no vio-lence to the system; they cause no purglug, no numers.

The Positive and Negative Powders do no vio-lence to the system; they cause no purplug, no mannes, no vomiting, no marcofixing ; yet, in the ingust of k. W. lickmond, of Chenos, ill., "They are a most wonderful medicue, so sized and yet so effectives." As a Family Medicine, there is not not, and never has been, anything equal to Mrs. Mpence's Positive and Negative Powders. They are adapted to all ages and both seves, and to every variety of sickness likely to occur in a family of adults and children. In most cases, the Powders, figiven in time, will cure all ordinary attacks of dis case before a physician can reach the patient. In these re-spects, as well as in all others, the Positive and Nega-tive Fowders are

THE GREATEST FAMILY MEDI-CINE OF THE AGE:

In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such thing as fail. To A GENTS, male and ismale, we give the Sole Agency of townships and counties, and large and liberal products.

profits. **PHTNECIANN** of all schools of medicine are now using the Positive and Negutive Powders extensively in their practice, and with the most gratifying success. There-fors we say, confidently, to the entire Medical Profession, The therefore Try the Forders." Frinted terms to Agents, Physicians and Druggists, sent

free. Circulars with fuller lists of diseases, and complete explana-tions and directions sent free postpaid. Those who prefer special writin directions as to which kind of the Powders to use, and how to use them, will please and usa Drive descrip-tion of their disease when they send for the Powders.

Mailed, postpaid, on receipt of price.

PRICE { 1 Box, 44 Pas, Powders, \$1.06 1 0 44 Neg. 100 1 22 Pos.d. 22 Neg. 1.00 6 Boxes, 5.00 1 0 9 0.00

Rums of \$5 or over, sent by mail, should be either in the form of Post Office Money Orders, or Dratis on New York, or lise the letters should be registered. Money mailed to us is at our risk.

OFFICE, 37] ST. MARKS PLACE, NEW YORK.

Address, PHOF. PAYTON SPENCE, M. D., Box 5817, New York City.

For sale also at the Banner of Light Office No. 158 Washington St., Boston, Mass., and by Druggists generally. Feb. 15.

FRED. L. H. WILLIS, M. D., No. 29 West Fourth Street, New York,

(NEAR BROADWAY,)

CLAIMS marked success in the treatment of all Chronic and Nervous Disorders, Epilepsy, St. Vitus' Dance, White Swelling, Paralysis, Local and General Debility, Pulmonary Consumption, &c. and in a word, all Morbid Conditions affecting the Vital or Functional Action of the System. The office light of Examination of the System. The Office lights, for Examination, Consultation and Treatment, from 8 to 11 o'clock A. N., and from 4 to To'clock r. M. l'atients unable to call, will be visited at

EF Fee for Examination, \$5; for office treatment, 62; or visits, according to distances, 63 to 65, including advice. enclosing the fee of Five Dollars. Reasonable reductions made for the poor. Sept. 28.-1f

DR. J. P. BRYANT, (Returned from Catifornia,)

WILL heal the sick at his residence, 308 WEST 3410 St., (near 8th ave.) NEW YORK. Invalids will find this place cases of access by the street cars and stages, and but a short distance from the Hudson River, Harlem, and New York and Boston Railroads. U-Dec. 21. DR, CHASE'S BALSAM OF LUNGWORT, and nailing remedy for Congue, Autora, Report 15.

D an untailing remedy for Cot cits, Astinka, likowenitis, Sone Thirdar, Dirthekia, &c. For sale by Dr. Chase, 22 Sonth kin street, Philadelphia, and at our office, M4 Broadway, N. Y.; price 50 cents per hottle.



References-Roy, William J. Thayer, Secretary State Tem-perance Allisnce; Dr. J. II. Hero, (School for Young Ladics) Westboro', Mass. 2w-Mar. 7.

1 112

NEURAPATHIC BALSAM

CURES PILES. CATAREN, HENOES and all SEX Distances. CURES PILES. CATAREN, HENOES and all SEX Distances. Bronchiad Tutos. For sale at the Offices of the Danner of Light in Boston and New York; by Dr. J. Cooper, Bellefou-taine, Ohio I; B.II. Buikley, Norwich, Comi, in Boston by M. L. Burra Co., J. T. Brown, J. I. Brown & Bon. Naivia & Badger, T. Restaux, E. B. W. Restaux, F. T. Church, H. A. Chosts and F. W. Simmons, Druggisis. Mar. 7.-Ibw E. HAYNES & CO., PROFRIETORS, Boston.

On the steamer homeward bound from California, off the coast of Charleston, S. C., the spirit of Harriet B. Thompson, wile of Henry Thompson, and daughter of Bradish Banner, of WE want first class Agents to introduce our MEW Yorksory, Mass, took its upward flight, Feb. 1sth, after a long to stender/devided husband. She dwelt in the form all year, was a firm Fpiritualist, and when a minister desired to visit VILSON & O., Cleveland, Ohio; Boston, Mass., too H.

644 WASHINGTON STREET, BOSTOM. DOTS, Herbs, Extracts, Olis, Thochures, Concentrated R. Medicines, Pure Wines and Liquors, Proprietory and Pop-ular Medicines, sorrankes pure and genuine. The Asit-Scrof-via Pasacea, Molicines prepared by Mimiely, and unsurpassed by any other preparations. N. B.-Varitouiar attaction paid to putting ng Briartuat. and other Prescriptions. Jan.4.

PRICES.

HOOPLAND's GERMAN TOxie is ; ut up in quart bottles, at \$1,59 per bottle, or a half dozen for \$1,50.

Ito not forget to examine well the article you buy, in order to get the genuine.

For sale by Druggists, Storekcepers and Dealers everywhere, or sent by aspress on receipt of the money.

and the second secon

L and Holder, and with me I have a field I am going to in-troduce to you-Bostock's Self-Acting Tuck Creaser and Guide. We are going to get acqualited with were one that has a suw-ing machine, and bring sumshine and cheerfulness wherever we gr. We are simple, therefore easily understood, durable, do all we claim. Come and see for yourselves, at the Arcade Building, Room 16. Agents wanted. Address, with stemp for circulars, G. E. MANSFIELD & CO., 28 Winter street, Boston. Feb. 29 -4w

Feb. 19-4W WANTED, A PAHTNER, (active or silent,) with allow to \$2000, to develop lead mines in Missouri. I am able, by pasting over the land, to locate Lead, Zinc, Iron, Bilivor or Gold, unerringly, but want the means to make it of profit. Address Feb. 28.-3W FREE STENCIL DIEN. MORE THAN \$200 A MONTH is being made with them. 5. M. BY HOLER & CO., Braildeboro, Vi. 13W-Feb. 8.

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KITCHEN AND FLOWER GARDEN.

OXYGEN INHALATION

BANNER OF LIGHT.

MARCH 14, 1868.



8

Letters and papers intended for us should be directed to J. W. PERSLES. Local matters from the West requiring im-polaric attention, and Iong articles intended for publication, chould be sent direct to the LixSysta office, Boston. Persons writing us this month, will direct to Providence, R. I., care of I Nearles. at and the second second

Take Notice.

Individuals subscribing for the BANNER OF LIGHT by mail, or ordering books, should send their letters containing remittances direct to the Boston office, 158 Washington street. If sent to us near the close of a month, they may fail of reaching us ere our departure for another locality. By heeding this suggestion, delay and trouble may be avoided.

Col. Kit Carson in Washington.

This celebrated traveler and mountaineer scout is now, writes a Washington correspondent, " one of the lions of the city." Though firmly built, and a keen observer of men and things, he is modest and unassuming. In 1826 he emigrated from Missouri to the Rocky Mountains, where he has since resided. In some directions he has had more to do with the wild mountain Indians of the West for the past forty years than any other man.

In giving in his evidence a few days, since, before one of the "Peace Commissioners" appointed by Congress, he expressed decided convictions that the "Indians desired peace instead of war; that they were the wronged party in past times, and that under the right influences they were capable of civilization," He further said: "I never knew an Indian to violate the rites of hospitality. Generous, they will divide their last crust. Both in person and property, a guest is sacred in their lolge. I have known an Indian kill his own brother for taking without permission, (and perhaps in ignorance,) the property of a guest. They will die before they will betray a guest, or any man relying upon them for safety." To the same import is the correspondence of Hon. B. F. Prince, addressed to the editor of the New York Tribune. He resided five years among the tribes occupying what Fremont denominates the Great Basin. Speaking of the Piotes, he writes: "They differ from the other tribes in using no paint upon their persons. I lived with them a year, receiving only uniform kindness and hospitality. The Utah Indians are generally fine looking; but as they are in closer contact with the Mormons, they are losing much of the primitive purity of their manners and customs. • • • I

passed three years among the Shoshonees-lightof-feet. Thousands of them had never seen a white man before. Strong and well-proportioned, they are probably the most pure and uncorrupted Aborigines upon the continent. They have no incentive but for peace. • • • They are scrupulously clean in their persons and chaste in their habits. Prostitution and illegitimacy are unknown among them, • • • and so jealous is this people of the purity of blood, that 't is a capital offence to marry with another tribe without special sanction from their head Chief. I saw but one cripple among them. They have neither prisons, poorhouses nor lawyers, for what one needs, another imparts."

Heaven grant that Christians, with their habits and evangelical doctrines, be kept away from these Pagan Indians.

We are in receipt of a Congressional Bill, presented by Senator Henderson, to create an Indian Department providing for the government and civilization of the Indians. May it speedily pass.

Philadelphia.

Some singer of songs tells us "home is where the heart is." It sounds sweetly, and is true. S-iritualist lecturers, with some show of propriety, might, however, render it, " home is where our trunks are"; for though not wandering Jews exactly, we are journeying pilgrims, dispensing

During my engagement in Galeaburg, I was inwheed by Mr. Oregood to visit Onekia, ill., and give a course of lectures. The Universalists gave us the use of their church, the Rey. Mr. Gorton, the the use of their church, the Key, Mr. Gorion, the clergyman, attending, and assisting in singing. The audiences were large, and among the number was a Rev. Mr. Miller, a Universalist Missionary for the Northwest Conference, and perhaps Lou-bard Institution. My lecture closed, I gave lib-erty for the discourse to be criticised, or ques-tions to be asked. Rev. Mr. Miller, head high in the second the theoletic ball. In our discourse the controlling influence traced the influence rela-

tions between Jewish Christians and modern Spiritgalism, dwelling upon the signs that Jesus said should "follow believers." He asked, "Will any of you spirit mellums submit to a trial of the signs and tests like the apostles of old?"

"Certainly, I will for one. The signs were prom-ised to believers, and I am a believer." "Well," said he, "I want to mix a dose of arsenic and pour it down your throat! Will you submit like the apostles to this test?"

"I was not aware that it had ever been tried upon them," was my reply. "Nevertheless, if you insist, I will submit; and, moreover, I now publicly challenge you to discuss with me the merits of Spiritualism." He replied, "I do not wish to debate, but am surface to administer the assault as a test."

anyious to administer the arsenic as a test. I then accepted the polson proposition, and de-manded immediate action on his part. This readand a mine was too much for the clorical cow-ard. Backing down, he said I wanted to get him to COMMIT MURDER." "No," was the an

was the answer, "I only accept your

"No." was the answer, "I only accept your proposition, and now you ify the track." His high head dropped, and the audience cheered, seeing him caught in his own trap. I continued to press him to carry out his plan or discuss with me. I told him plainly he was the greatest Universalist coward I had met in a long time, and he instemed away from the church, I trust a wiser man. Why are a large portion of the Universalist clergy such bitter opposers of Spiritualism? and why do they manifest such consummate cowardice when challenged to discuss its principles?

cuss its principles? I have moved my family and located in Blue Anchor, Camden Co, N. J. Will prescribe for the sick and answer calls to lecture as heretofore, wherever my services are required. Address me as above, Truly thine, H. P. FAIRFIELD.

REMARKS.

Thus they flock into New Jersey-speakers, healers, media, reformers. Dr. Coonley and J. H. Powell are in Vineland; Rev. J. G. Fish is our neighbor here in Hammonton; Dr. Fairfield near by at Blue Anchor, as well as Bro. J. Madison Allyn; Dr. L. L. Farnsworth at Waterford, and friend Hacker, with his brave, outspoken reform sheet, the "Pleasure Boat," (long may it sail, the crew increasing.) in Berlin, N. J. Why do so many come? Because of the mild, bracing climate, the fine facilities for fruit-raising, the progressive tendencies of the people in these comparatively new, yet thriving settlements, and the easy access to Philadelphia, New York and all the Eastern cities.

A Splendid Poem.

The author of the following-H. Clay Preuss, Esq., an avowed Spiritualist-is a truly gifted genius, living much in the dream-lands of supersensuous creations, and brimming over at times with music and the rarest poetic effusions. This "Isle of the Blest" is a fine specimen of ideapainting.

Let critics sneer, and in the cold formalisms of the schools denounce it as "spasmodic poetry "a term imported from England, where enthusiasin has always been voted vulgar, and her best poetry spasmodic; but we recognize in it a great soul in mortal chains, striving to translate its di-

vine ideals into the vernacular of the stars. ISLE OF THE BLEST.

WRITTEN EXPRESSLY FOR THE BANNER OF LIGHT BY H. CLAY PREUSS,

A dream sublime of a sunny clime, Where the balmiest breezes blow: Where mountains loom, and landscapes bloom, In God's eternal glow.

Give me my lyre! I feel the fire, Unseen by mortal sight: Oh! vision graud, of the Summer-Land,

I'm fainting in delight!

I see an Isle, like woman's smile,

ums here are in process of a high spiritual devel- Like Paul before Felix, he reasons of righteousness, of temperance and good will to men, with such honest but earnest and persuasive conviction, that unbelievers are almost persuaded to be Spiritualists,

His review of the late Christian Convention in this city was regarded a complete refutation, at the close of which he challenged to discussion any clergyman of ability and standing.

L. U. REAVIS. - **#**

SPIBITUALIST MEETINGS.

Bosros.-The First Ridriuslist Association hold regular meetings at Mercantile Hall, summer street, every Sanday reserved, at 14 o'clock Admission Boents, Santaet P. Towle, Presidents i namiel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10 A. M. John W McGuiner, Conductor: Miss Mary A. Sanhorn, Guardian. All letters should be ablreased to Miss Susan M. Fitz, Secre-tary, 68 Warron attent.

An reflect another the annual sector balance and the structure of the start of the

iele during April. Mrs. S. L. Chappell lectures every Runday afternoon and evening, at 2% and 7% o'clock, in hall 544 Washington street. ClicCut every Runday coording at 4254 Washington street, op-positor Essex. Mrs. M. E. livela, medium.

posito Essez. Mrs. M.E. Beals, incidium. East Bostow.-Meetings are held in Temperance Hall, No. 5 Mavericksquare, every Sunday, at 3 and 75 r. M. D. P. Free-man, Cor. Sec. Children's Progravive Lyceum meets at 104 A. M. John T. Freeman, Conductor: Mrs. Martha S. Jenkins, Guardian. Rpeakers engaged :-Mirs. Augusta A. Currier, March 15, 22 and 79; Mrs. C. Fannie Allyn. Sunday after-noons of April; Miss Julia J. Hubbard, Sunday evenings of April.

SOUTH BOSTON .-- Spiritual Conference Meeting at 10 A. M. at 24 F. M., in Franklin Hall (formerly the South Church), corner of C street and Broadway, every All are condially invited. C. H. Rines.

Sunday. All are cordially invited. C. H. Rines. CHARLESTOWN.-TheFirstSpiritualistAssociation of Charles town hold regular meetings at Central Hall, No. 25 Elm street.every Sunday at 24 and 74 F. M. Speaker engaged:-Mrs. C. F. Allyn during March. Children's Lyceum meets at 104 A. M. A. H. Richarlson, Conductor; Mrs. M. J. Mayo, Uuardian. The Children's Record Progressive Lyceum meets every Sunday at 104 A. M., in Machinist' and Black-hulths' Hall, corner of City Square and Chelses street, Charlestown. Dr. C. C. York, Conductor: Mrs. C. A. Foor, Guardian. CHELESA.-The Children's Lyceum meets event

C. C. YOFK, CONDUCTOF: MNS. C. A. FOOF, GUATUIAL. CHELBRA...The Children's Progressive Lycoum meets ev-ery Nunday at 2 o'clock, in Fremont Hall. L. Dustin, Con-ductor; J. H. Crandon, Asistant Conductor; E. S. Dodge, Uuscilant Mrs. Baisbury, Asistant Guardian. Meetings dis-continued for the present. The Bible Christian Spiritualista bold meetings every Sunday in Winnisimmet Division Hall, at 3 and 7 F. M. Mys. M. A. Bicker, regular speaker. The public are in-invited. Seats iree. D.J.Ricker, Sup'L.

Invited. Bears iree. D. J. Ricker, Sup'L CAMBRIDGEPORT, MASS.—The Spiritualist Association hold meetings every Banday in Williams Hail, at 3 and 73 r. M. J. E. Hail, President. Spickers ensaged :-Mirs. M. M. Wood, March 18 and 22 t. P. Greenheaf, March 29 and April 5; Mirs. Juliette Yeaw, April 12, 19 and 26.

LowsLL, MASS. — The Children's Progrèssive Lycenim hold meetings every Bunday atternoon and evening, at 24 and 7 oclock. Lyceum seasion at 104 A. M. E. B. Carter, Conduc-tor; Mrs. J. F. Wright, Guardian; J. S. Whiting, Correspond-

Ing Secretary. PLTMOUTH, 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. Spiakers engaged: - Miss Eliza II. Fuller, April 5 and 12; Dr.J. H. Currier, MASS. - Meetings are held in Horticultural Hall, every Sunday, at 2M and 7 F. M. E. D. Weatherhee, President ; Mrs. E. P. Spiring, Corresponding Secretary: Speakers engaged: --H. B. Storer during March; J. M. Poe-Heet March, M. D. Storer during March; J. M. Poe-Heet March, M. S. March, M. D., June 14, 21 and 28.

an 177. STRINGVILLD, MASS.—The Fraternal Society of Spiritual-ists hold meetings every Sunday at Fallon's Hall. Progress ive Lyccum meets at 2 p. M.; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 p. M. Speak er engaged :-J. G. Fish during March.

er engaged -- J. G. Fish during startel. STONELAM, MASS -- The Spiritualist Association hold meet-ings at Harmony Hall two Sundays in each month, at 24 and T. M. Afternoon lectures, free. Evenings, 10 cents. Wm. H. Orne, President. The Children's Progressive Lyceum meets every Sunday at 104 A.M. E. T. Wilttier, Conduct-or; Mrs. A. M. Kempton, Guardian.

or; Mrs. A. M. Kempton, Güarilian. FITCHAFER, MASS.—The Spiritualists hold meetings every Sunday Afternion and evening in Belding. & Dicktnoon's Hall. The Children's Progressive Lyceum meets at same place at 104 A. M. Dr. II. H. Brieham, Conductor; Mrs. Wm. H. Simonds, Guardian; N. A. Abbott, Sceretary. FoxBoRo', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

Dyceum meets every Sunday at 11 A.M.
 Qutkor, MASS.-Meetings at 2¹⁴ and 7 o'clock P.M. Pro^{*} cressive Lyceum meets at 1¹⁴ r.M.
 LTSX, MASS.-The Spiritualists of Lynn hold meetings ev-erv funday, afternoon and evening, at Cadet Hall.
 CONCORD, N. H.-The Children's Lyceum Association of Progressive Spiritualists hold meetings every Sunday, in Cen trailiali, Main street, at 7 o'clock P.M. The Progressive Ly-ceum meets in same hall at 2 P.M. Dr. French Webster, Conductor; Mrs. Kobinson Hatch, Guardian; Mrs. J. L. T. Brown, Secretary.
 MANCHESTER, N. H. -The Spiritualist Association hold meetings every Sunday at the City Hall, at 2 and 64 o'clock Progressive, Prosident; C. E. Freeman, Secretary.
 HARGOR, MR.-Spiritualists hold meetings in Pioneer Chapti every Sunday, afternoon and evening. Children's Progressive Lyceum meets in the same piece at 3P. M. Adolphus G, Chap-man, Conductor; Miss. M.S. Curtiss, Guardian;

Dovar AND FOXCROFT, M. The Children's Progressive Lyceum holds its Sunday session in Merrick Hall, in Dover, at 103 A. M. E. B. Averill, Conductort Mss. A. K. P. Gray, Guardian. A conference is held at 13 P. M.

HOULTON, ME.-Mictings are held in Liberty Hall (owned by the Npiritualist Nociety) Sunday afternoons and ovenings. PostLAND, ME.-Meetings are held every Sunday in Tem-perance Hall, at 103 and 3 o'clock. perance ital, at log and so clock. PUTNAM, CONN.-Mitclings are held at Central Hall every Sunday at 13 r. M. Progressive Lyceum at 103 A. M.

HARTFOND, CONN. -Spiritual meetings every Sunday even-ing for conference or lecture at 74 o'clock. Children's Pro gressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.

BAIDORFORT, CONS. - Children's Progressive Lyceum meets every Sunday at 114 A. M., at Latayette Itall. Dr. II. H. Cran-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

at 13% o'clock. George B. Davis, Conductor: A. D. Cridge, Guardian. Speakers engaged - Mrs. M. J. Wilcoxeon during March; Mrs. Alcinda Wilhelm during April. Conference, Tuesday, at 7 r. M.; Platonic School, Thursday, at 7 r. M.; John Mayhew, Freadent.

sonn Maynew, President. CIECINEAT, O. — The Spiritualisis, have erganized them-selves under the laws of Ohio as a "Religious bosicity of Pro greasive Spiritualisis," and have secured Greenwood Hall, corner of Sixth and Yine streets, where they hold regular meetings Rundays, at 109 A. M. and if P. M. The Progressiva Lyceum meets immediately before the morning lecture. A. W. Fugh, Conductors.

Fugh, Conductors
MILAN, O.-Spiritualisis' and Liberalisis' Association and Children's Progressive Lyceum. Lyceum meets at 10g A.M. Hudson Tattle, Conductor; Emma Tuttle, Guardian. CLYDB, O.-Frogressive Association hold meetings every Sunday in Willis liall. Children's Progressive Lyceum meets at 10 A.M. A. B. French, Conductor; Mrs. C. Whipple, (inandian.

at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple, Guardian. Sr. Louis, Mo.—The "Society of Spiritualista and Pro-gressive Lyceum" of Nt. Louis hold three assions each Sun-day, in the Polytechnic institute, corner of Seventh and Chest-nut streets. Lectures at 103 A. M. and 73 r. M.; Lyreum 23 r. Charles A. Fenn, President; Mrs. M. A. McCord, Vice President; Henry Stage, Corresponding Necretary; Thomas Allen, Sceretary and Treasurer; W. H. Rudolph, Librarian; Miss Mary J. Parnham, Assistant Libratian; Myron Coloney, Conductor of Lyceum; Miss Natah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director. First-class speakers requested to open correspondence with Henry Stage, Esq., with a view of lecturing for the Society. Caurnace, Mo.—The filends of progress hold their regular meetings on Sundy a sfernooms. C. C. Colby, President; A. W. Pickering, Secretary. StcAwonz, LL.—The Children's Progressive Lyceum meets every Sunday alternoon at 2 o'clock, in Wilkin's New Hall.

STCAMORE, ILL.-The Children's Progressive Lyceum meets every Sunday atternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor: Nrs. Horatilo James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock; session one hour; essays and speechs a limited to ten minutes cach. Chauncey Eliwood, Esq., Fresident of Society; Mrs. Starta D. P. Jones, Corresponding and Recording Sec Y. GRIGAGO, ILL.-Regular morning and evening meeting sars held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 103 A. M. and 73 F. M. ROCKPOID, ILL.-The First Society of Spiritualists meet in Brown's Hall every Sunday evening at T o'clock. Lyceum meets at High A. M. Dr. E. C. Dunn, Conductor. YATES CITY, ILL.-The First Society of Spiritualists and Frience of Progress meet for conference Sundays at 23 F. M. SPRINGRIELD, ILL.-Regular Spiritualists 'meetings eveny

SPRINGTING, LL., — Feyular Spiritualists' meetings every Sunday in the hall, Children's Progressive Lyceum every Sunday in the hall, Children's Progressive Lyceum every tor; Mrs. E. G. Planck, Guardian. RICHNOND, IND.—The Friends of Progress hold meetings ev-ery Sunday morning in Henry Hall, at 109 A. M. Children's Progressive Lyceum meets in the same hall at 2 r. M. Applich Wich — Perular Sunday meetings at 104 . M. Schildren's

ADRIAN, MICH.—Regular Sunday meetings at 10% A. M. and J. r. M., in City Hall, Main street. Children's Progressive syccum meets at same place at 12 M.

LOUISVILLE, KY.-Spiritualists hold meetings every Sunday at 11 A. M. and 7 M. m. in Temperance Hall, Market street, between 4th and 5th.

LIST OF LECTURERS.

PUBLISHED GRATUITOUSLY RVERT WERE.

tions for week-evenlogs promptly responded to. Address as above.
E. 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. Archer, Eaq., Hannibal, Mo.; permanent address, Babcock's Grove, Bu Page Co., Ill.
MES. A. WILIELW, M. D., Inspirational speaker, will lectures in lowing March. Science and Science [To be useful, this list should be reliable. It therefore be-

PUBLISHED GRATUITOUSLI XVERT WERE.
[To be useful, this list should be reliable. It therefore behoves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they eccur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.]
J. MADSON ALLYS, Principal "Industrial Institute," Ancora, N. J., lectures Sandays at the Institute and at places within easy reach.
MES. C. FANNE ALLYS will speak in Central Hall, Charlestown, Mass., during March; in East Boston the Sunday afternoous of April, and in Mercantile Hall, Boston, the Sunday's svenings of April: in Massonic Hall, New York, during May; in Millori, N. H., during June; in Rtafford Spring, Conn., during July. Address as above, or 6 Gloucester place, Boston, Mass.
REV. J. O. BARBETT, Sycamore, Ill.
Mis. S. A. P. BROWN will attend functula signal. Address, 81 April: and June; in Stafford, Coun., during street, East Cambridge, Stat.
MES. A. P. BROWN will attend functual and speak week-evenings. If. F. M. INKOWN, P. O. Garwer 5636, Chicago, Ill.
MES. A. P. BROWN will attend functual and speak week-evening. Address, 81 Johnsbury Centre, V.
MIS. H. F. M. IKOWN, P. O. Grawer 5636, Chicago, Ill.
MES. A. P. BROWN, Will attend functual and speak week-evening. Address, 51 Johnsbury Centre, V.
MIS. H. S. MICK, Star St. Johnsbury Centre, V.
MIS. M. A. C. BROWN, Will attend functual and speak week-evening. Address, box 816, Lowell, Mass.
MIS. M. A. C. BROWN, West Randolph, Vt. Wathers Chass. 514 Brondway, New York.
MIS. M. A. C. BROWN, West Randolph, Vt. Wathers, Address, Lowell, Mass.
MIS. M. A. C. BROWN, West Randolph, Vt.
WARKEN CHASE, 514 Brondway, New York.
MIS. M. A. C. BROWN, West Randolph, Vt.
WARKEN CHASE, 514 Brondway, New York.
MIS. M. A. C. BROWN, West Randolph,

Washington street, Boston, Mass.
Dit, J. H. CURHER, corner of Broadway and Windsor street, Cambridgeport, Mass.
Miss Lizzik Dorek, Pavillen, 57 Tremont street, Boston, HERRY J. DURGIN, Inspirational speaker, Cardington, O. GEORGE DUTTON, M. D., Rutland, VI.
ANDIEW J.CKSON DAVIS can be addressed at Orange, N. J. Mus. E. DELAMAR, trance speaker, Quincy, Mass.
Din, E. C. DUXN, Icclurer, Rockford, Jl.
Mus. A. DERSEN, Innoce speaker, Cambridgeport, Ms. HERRY VAN DORN, Innoce speaker, Sandon & Wabash ave-nue, Chicago, Ill.
Mas. AGMES M. DAVIS, 341 Main street, Cambridgeport, Ms. HERRY VAN DORN, trance speaker, 48 and 50 Wabash ave-nue, Chicago, Ill.
Mas. AGMES M. DEVERR, trance speaker, Newport, Me. Da. H. E. EMERY, lecturer, South Coventry, Conn.
A. T. FOSS is engaged for the present by the Connecticut Spiritualis Association: speaks in Hamburg, March 15 and 22.
Address, Hartford, Conn., care J. S. Dow, II Pearl street.
S. J. FINKEY, Troy, N. Y.
Miss ELIZA HOWE FULLER, inspirati nal speaker, will lec-ture in Lynn, Mass., March 15; in Loweil, March 22 and 29; in Flymouth, April 5 and 12. Address, 67 Purchase street, Boston, Mass.
Miss. FANNE B. FELTON, South Maiden, Mass.
Mas. FANNE B. FELTON, South Maiden, Mass., during March: in Philadelphia, Pa., daring April, Mar, June, July and An-gust, local; in Battle Creek, Mich., during Spetember, and thence 'Westward ho !'' for the next six months. Address, Hemmonton, N.J.

Hemmonton, N. J. Mas. M. L. FRENCH, inspirational speaker, will receive calls to lecture. Address, Ellery street, Washington Village, Couth oston, Mass. DE. H. P. FAIRFIELD will answer calls to lecture. Address

to this. Blue Miss Alustria B. FOWLER, impressional and inspirational speaker, hevada, Story Co., lowa

fizz, Pirk lecture before Spiritalistic and Scirnitio As-sociations on the following spiritalistic and Scirnitio As-sociations on the following spiritalistic and Scirnition of The Top Ghotti, "Spiritualismi," "Demonitory,", "Proparty i "Noon and Misht of Timer," "The Europan," alterrative "Progress and Perfections," "Seal and Science," "Alterra-ion, or Abnormal Inspiration, ""The Science," "The World and the Earth." Address, Mrs. Pite, Ed. Louis, Mo. Mids. P. N. FALMER, trance speake, Big Fiats, Chemang Co. N.

World and the Earli." Address, Mrs. Pike, 8f. Lorgi, Mo. Mrs. Mrs. N. Frankurs, france speake, Big Flais, Chemany Co., N. Y.
Mass. N. K. KIPLET, FOXDoro', Mass.
A. C. ROBIRSON, Ill Fulton street, Brooklyn, N. T.
DR. W. K. RIPLET, FOXDoro', Mass.
A. C. ROBIRSON, Ill Fulton street, Brooklyn, N. T.
DL. P. B. HABBOLTR, lecturer, Care Lox 3432, Boston, Mass.
J. T. ROUSE, normal speaker, fox 230, Reaver Dam, Wia.
Jirs. JERNES S. RUDD, 412 High street, Frovidence, R. I.
Ausersk E. Higmons, Will feutrers in Worcester, Biast. duting
March. Address, 50 Plessant street: Boston, Mass.
Mics. L. A. P. SWAIM, inspirational speaker, Union Lakes,
Rice Co., Minn.
Mike L. A. P. SWAIM, inspirational speaker, Nicheland, N. J.
Mike L. A. P. SWAIM, inspirational speaker, Riceland, N. J.
Mike B. Borakers of the addressed at Vineland, N. J.
Mike L. Strakers of attend functional speaker, Schemeetady, R. T.
Mrs. H. T. BYLANK or attend functional speaker, Schemetid, N. J.
M. W. RAYER, Inspirational speaker, Byron, N. T., will answer calls to lecture or attend functional speaker, Storpia, Mich.
Mike. W. SIDNKI, trance speaker, Fichburg, Masch.
Mrs. M. KLUE SMITH, Schemetin, Dox 1313, Portsmouth, N. H.
Mrs. M. SINTH, Schemetin, Schemetier, Forland, Mich.
Mike, M. E. B. SAWIK, Sandokinaville, Mass.
ANRAW BANTH, E. Genehunsh, Mich.
Mike, M. E. B. SAWIKE, Greenbunsh, Mich.
Mike, M. E. B. SAWIKE, Greenbunsh, Mich.
Mike, M. E. B. SAWIKE, Birdfe street, Forland, Mice.
Mike, M. K. TOWKER, Schemetinge street, Boston, Mich.
Mike, M. K. TOWKER, Schemetinge street, Storpia, Mich.
Mike, M. S. H. SAWIKE, Birdfe street, Jioston, Mass.
A. W. TOMBARY, E. Comberdinge street, Jioston, Mass. Charlos Strint, trance speaker, Nicedo, O.
Mikes. Charlos Treet, Schemetinge street, Jioston, M

MIRS. CHARLOWTH F. TABER, ITANCS SPEAKET, New Bedford, Mass., P.O. box 392, JAWRS TRANK, lecturer on Spiritualism, Kenduskeag, Me. HitDeoN TUTLE, Beilin Heights, O. BERJAHIN TOOD, San Francisco, Cal. MER. MARAH M. THOMPSON, inspirational speaker, 36 Bank street, Chereland, O. MES, ESTHER N. TALMADOR, france speaker, Laporte, Ind. Dr. J. VOLLAND, Ann Arbor, Mich. N. FRAK WHITZ will lecture in Masonic Hall. New York, during March; in Williamatic, Conn., during. June. Applica-tions for week-evenings promptly responded to. Address as above.

bove. E. V. WILSON'S address will be Hannibal, Mo., for the menth

words of truth and life.

During the last month, when in the city of Philadelphia, we were privileged to share the hospitalities and genuine home comforts of M.B. Dyott and lady. And noble, faithful workers are they in this great spiritual movement, yet destined to shake the kingdoms of the earth. Blessed, say the angels, are they, with all sincere, unselfish souls that sow thus wisely for humanity.

The pastor-part of duty, or, rather, our social influence, availed little toward benefiting the society; for residing now in Hammonton, only about an hour-and-a-half's ride from the city, we could not well resist the temptation of spendings week-days at home, thus depriving ourself the pleasure of attending the "socials," the " Penetrallum," "leaders' meetings," sessions of the "sanctuary," &c. The audiences in Philadelphia are not only intelligent and cultured, but exceedingly large. Not a Bunday evening, the weather pleasant, will the hall suffice to seat the congregations attending. The friends should take measures at once to build an edifice, or, as in Washington, Baltimore, and other localities, lease a hall for a term of years, and, controlling, then elegantly furnish the same. The walls of onr lecture-rooms should be hung with paintings, spirit-pictures, and everything attractive, while choicest music, vocal and instrumental, should blend with the inspiration of the speakers.

And from its groves of angel-loves Swells music wild and free.

Oh God! those strains-those grand refrains-What harmony divine-And hark! I hear, in acconts dear,

The voices of lang syne. T is this that wakes, and almost breaks, My yearning, mortal heart; To think that there our friends so dear Shall meet no more to part.

There 's concord sweet in all we meet, With no discord sweet in all we meet, With no discordant jars; · There all things move in perfect love, Like the grand march of the stars,

Prefigured here, in the marriage aphere. We catch faint gleams of bliss-Of the sweet control of soul o'er soul, When sealed by God's own kiss

Ah! all the thrill that drugs instill But bables of that state, W¹ere the yearning soul, as star to pole, Is drawn to its spirit-mate.

But hark! again I hear that strain. That fills my soul with light: Whose music rare doth thrill the air With a strange and wild delight!

I fear, I fear, I cannot bear The thrill of joy like this; But earth, so cold, has lost its hold— Oh, let me die in bliss!

A Discussion.

W. F. Jamieson and Rev. Isaac Sheen, at Marengo, Ill., will commence on Saturday evening, March 7th, at Lansing's Hall, on the following

" Is modern Spiritualism the system of Religion which the New Testament represents was taught by Jeaus Christ and his apostles?" W. F. Jamie-son, Affirmative; Isaac Sheen, Negative.

"Can it be shown that there is a better system of Religion, which is now taught on the earth, than that which is called Spiritualiam?" Isaac Sheen,

Affirmative; W.F. Jamieson, Negative. "Do the spirits of wicked men. after the death of their bodies, communicate with men in the flesh?" W.F. Jamieson, Afirmative; Isaac Sheen,

Not for victory, but for truth and victory should we contend in the spirit of brotherly love. I trust that the discussion between Rev. Mr. Sheen and myself may result in great good to the cause of truth, and benefit the people, as I have reason to believe it will. Yours for progress,

J. S. Loveland in St. Louis.

It is but just that a word should be said in favor of the distinguished and able speaker, J. 8. Loveland, who lectured in this city during February. No man since Joel Tiffany has been so eloquent, so philosophical, so comprehensive, so unpretending and so able before our audiences. as Mr. Loveland. His majestic thought, his cool, calculating and philosophical analysis of di-Philosophy, make him what he is, a reprint of livered in Harmonial Hall, Woodward's Block, 318 Pennsyl tive man and here in the name of Spiritual Su. Standay, at 11 A. R. and J. W. Frostenive Lyceum meets verse systems of ethics and religious, and his

PROVIDENCE, R. I.- Meetings are held in Prat's Hall, Wey-bosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive flyccum meetsat 12% o'clock. J. Sceum Conductor, L. K. Joslin; Musical Director, Mrs. Wm. M. Rob-inson. Npeakers engaged: -James M. Peebles during March; Moses Hull during May.

More I liuli during Nav.
 More I liuli during Nav.
 New YORK CITT.—The Society of Progressive Spiritualist hold meetings every Runday, in Masonic Hall, No. 114 East 13th street, between 3d and 4th avenues, at 10% A. M. and 7% P. M. Conference at 12 M. Children's Progressive Loceum at 24 P. M. P. E. Farnsworth, Conductor; Mrs. II. W. Farns worth, Guardian.
 The First Society of Spiritualists hold meetings every Sun-day morning and evening in Dodworth's Hall, 806 Broade ay. Conference every Sunday at same place, at 2 P.M. Nests free. The Spiritualists hold meetings every Sunday at Lannarine Hall, corner of 8th avenue and West 20th street. Lectures at 10% o'clock A. M. and 7 P. M. Conference at 3 P. M.

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

and friends. BROOKLTN, N. T.—The Spiritua'ista hold meetings at Cum-perland street Lecture Room . coar, DeKalb avenue, every sunday, at 3 and Ti P. M. Uhildren's Progressive Lyceum meets at 104 A. M. J. A. Bartiett, Conductor; Mrs. E. A. Bradford, Guardian of Groups. Spiritual Meetings for Inspirational and Trance Speaking and Spirit Test Manifestations, every Sunday at 3 P. M., and Thursday evening at 74 o'clock, in Graunda Hail (Upper room), No. 113 Myrtle avenue, Brooklyn. Also, Sunday and Friday evening: At 74 o'clock, in Continental Hail, corner Fourth and South Ninth streets, Williamsburg. Also, Sun-tial, Franklin street, opposite Post-office, Green Point. Con-tribution 10 cents.

Oswago, N. Y.-The Spiritualists hold meetings every Sul-day at 2% and 7% P. M., in Lyceum Hall, West Second, near firidge street. The Children's Progressive Lyceum meets at 12% P. M. J. L. Pool, Conductor; Mrs. S. Doolittie, Guardian.

Bridge street. The Children's Progressive Lyceum meets at 12% F. M. J. L.'Ool. Conductor; Mrs. S. Doolittle, Guardian, Morginamia, N. Y.-First Society of Progressive Spiritnai-sta-Assembly Rooms, corner Washington avonue and Fifth (treet, Services at 3% F. M. BuyraLo, N. Y.-Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10% A. M. and 13 F. M. Children's Lyceum meets at 28 F. M. N. M. Wright, Conductor; Mirs. Mary Lane, Guardian. Theor, N. Y.-Progressive Spiritualits hold meetings in Har mony Hall, corner of Third and Riverstreets, at 10% A. M. and 13 F. M. Children's Lyceum at 23 F. M. Monroe J. Keith, Conductor; Mirs. Lyceum at 23 F. M. Monroe J. Keith, Conductor; Mirs. Lyceum at 23 F. M. Monroe J. Keith, Conductor; Mirs. L. Watson, Conductor; Mirs. Multicer's Hall Sunday and Thursday evenings of each week. Children's Progressive Spiritualist meet in Scilicer's Hall Sunday and Thursday evenings of each week. Children's Progressive Sciety of Progressive Spiritualist. Gordian, With Scientific experiments and Hustrations with Science 130 Conductor; Mirs. Amy Post, Guardian. Boomstrar, N. J.-Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the basio to a grenuine Theolog, with scientific experiments and Hilustrations with Science of Spiritual Philosophy as speakers, upon the Science of Spiritual Philosophy as pastars. Lyccum in the aftermoon. Lectur in the synthmy. J.-Spiritualists and Friends of Progress hold meetings in Mude Talls. No. 4 Mank Aireet, at 24 And 76 r. M.

speakers, upon the Science of Spiritual Philosophy. NEWARE, N. J.-Spiritualists and Friends of Progress hold meetings in Music Hail, No. 4 Bank street, at 24 and 75 p. m. The attornoon is devoted wholly to the Uhildren's Progressive Lyrcenm. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups. VINELAND, N.J.-Friends of Progress meetingsare held in Plum-street Hail every Sunday at 164 A. M., and evening. President, C. B. Campbell; Vice Presidents, Mrs. Barah Coonloy and Mrs. O. F. Stevens; Corresponding Necretary and Treasurer, S. G. Sylvester; Excording Secretary, H. H. Ladd. Children's Progressive Lyceum at 124 p. M. Hosen Allen, Conductor; Mrs. Portis Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Usardians; Must Julia HAMMONTON, N. J.-Meetings held every Sunday at 104

Dirgum and arts. I anner, Assistant Guardians, HAMNONTON, N. J.-Meetings held every Sunday at 104 A.M., at the Spiritualiat Hall on Third street. J. B. Holt, President; Mrs. C. A. K. Pooro, Secretary, Lyceum at Ir. M. J.O. Bansom, Conductor; Miss Liste Randall, Guardian of Groups.

BALTINORE, Mp.-The "First Spiritualist Congregation of Baltimore" hold meetings on Sundays, at Saratoga Hall, southeast corner Calvert and Saratoga streets, at the usual hours of worship. Mrs. F.O. Hygerspeaks till further notice.

nours of woramp. Mrs. r. o. hyperspace third refnotice. PartLaburgai, A. - Meetingsare Beld in the new hall in Phomix street every Sunday afternoon at 3 o'clock. Chil-dren's Progressive Lyceum every Sunday forenoon at 16 o'clock. Prof. I. Rein, Gonductor. The meetings formerly held at Samsom-street Hall, are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morping locture is preceded by the Children's Lyceum meeting, which is beld at 10 o'clock, the lecture commencing at 115 A.M. Evening lecture at 71. CORRT, PA .-- The Children's Progressive Lyceum meets in the Academy of Music every Sunday at 19 A. M. Charles Holt, Conductor; Miss Holen Martin, Guardian of Groups. Locture commences at 11 A. M.

speaker, Nevada, Story Co., Iowa.
A. B FRESCH, Iccuirer, Cityde, O.,
liczv. J. FRANCIA, PARISIVILIO, N. Y.
MRS. CLARA A. FIELD, Icclurer, Newport, Me.
IBAAC P. GHEENLEAF will speak in New Hedford, Mass.,
Barch 15 and 22; in Cambridgeport, March 29 and April %.
Would like to make further enragements. Address for the present, R2 Washington avenue, Chelsea, Mass., or as above.
N. S. GHEENLEAF, Lowell, Mass.
DR. L. P. GHIGGS, Inspirational speaker, will answer calls to lecture. Address, hox l225, Port Wayne, Ind.
Mies, LAUKA DE FORCE GOEDON San Francisco, Cal.
Dh. M. HENRT HOUGHTON will speak in East Boston, Mass., on March 10, HUTBALD will speak in East Boston, Mass.
Munes JULIA J. HUTBALD will speak in East Boston, Mass.
Munes, Hurz, Hobort Lake Co. Ind. will speak in East.

Miss JULIA J. HUBBARD Will speak in East isoston, Mass., Sunday evenings of April. Address, 3 Cumston street, Bos-ton, Blass. MOSES HULL, Hobart, Lake Co., Ind., will speak in Ports-mouth, N. H., during March; in Stoncham, Mass., April 19 and 26; in Providence, R. I., during May. Would like even-ing engagements in the vicinity of Sunday appointments. Ad-dress during March, Portemouth, N. 11.; during April, care Banner of Light; during May. Providence, R. I. Muss, R. A. Horrox, 24 Wamesit street, Lowell, Mass. Miss, A. Horrox, 24 Wamesit street, Lowell, Mass. Miss, A. NaDER, 20 Wilmot street, Worcester, Mass. Miss, ANXA E. Hill, Inspirational speaker, Whitesboro', Oneda Co., N. Y. Mixs, F. O. HYZER, 60 South Green street, Baltimore, Md. J. D. HASCALL, M. D., Waterloo, Wis. Dir, E. B. HOLDEX, tancker, No. Clarendon, Yt. CHARLES HOLT, Corry, Erie Co., Fa., hox 247. Dir, J. N. HODRSK, trance speaker, will arswer cells to lec-ture. Address, 121 Maverick street, East Boston, Mass. Miss, EMMA HARDINGE can be addressed, (postpaid.), care of Mrs. Wikinon, St. George's Hall, Langiam Place, W., Lon-don, England. Miss Store M. JOBNZON will speak in Battle Creek, Mich., during March; in Sturgis during April; in Oswego, N. Y.

don, England.
Miss STETE M. JOENZON will speak in Battle Creek, Mich., Miss STETE M. JOENZON will speak in Battle Creek, Mich., during March in Stursis during April: in Owego, N. Y.
during March in Stursis during April: in Owego, N. Y.
during November. Address accordingly; permanent address, Milloid, Mass.
WM. H. JOHNSTON, Corry, Pa.
Die, P. T. JOHNSON, locturer, Ypsilanti, Mich.
W. F. JAMISGON, inspirational speaker, Belvidere, III.
A BRAHAN JAMES, Picssuntville, Venango Co., Pa., box 34.
S. C. JONEZ, Zau, Chicago, III.
O. P. KELLOGG, lecturer, Fast Trumbull, Ashtabula Co., O. speaks in Mooreo Centre the first, in Andover the second, and in Thompson the third Sunday of every month.
GEORGE F. KITRHDER, Buildao, N. Y.
HARVEY A. JOKES, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, III., on the Spirit-ual Philosophy and reform movements of the day.
CEFHAS B. LOVELAND will lecture in Monmouth, III., during March. Address as above.
W. K. A. LOVELAND, 25 Biromfeld street, Boston, will answer calls to lecture. Subject: integral Education, or the Era of our New Relations to Science.
Mas, F. A. LOGAN will answer calls to awaken an interest in and in Science.

March. Address as above.
 Ww. A. LOVELAND, 25 Biromfield street, Boston, will answer calls to lecture. Subject: Integral Education, or the Era of our New Relations to Science.
 MRS. F. A. LOGAN will answer calls to awaken an interest in and to aid in catabilishing Children's Progressive Lyceums. Address, Kaition D., New York. care of Walter Hyde.
 B. M. LAWRENGR, M. D., and wife independent mission-aries, will answer calls to speak, attend Conventions and sing original songs on all questions of reform, including Christianity and Science, Science, Science, Science, and Science, Sc

State Assayer's Office, 20 State street. Boston. October 11, 1867. Dr. George W. Babcock : Sir-I have analyzed and tested the Hair Dressing received from you, with the following results: It is free from silver, lead, sulphur, acids, alkalles or injurious substances of any kind.

Rt. Louis, Mo., during March. Permaient address, Janceville,
A. A. WHERLOCK, Toledo, O.
REV. Dr. WHERLOCK, Inspirational speaker, State Center, Ia.
WAREN WOOLSON, trance speaker. Hastinge, N. Y.
Mins L. T. WHITTIER, organizer of Progressive Lycenma,
can 'be addressed at 452 Eycamore, corner of Fourth street,
Mika M. W. WILLIS, Lawrence, Mass., P. O. box 473.
MES, M. A. WILLIS, Lawrence, Mass., P. O. box 473.
MES, M. A. WILLIS, Lawrence, Mass., P. O. box 473.
MES, M. A. WILLIS, Lawrence, Mass., P. O. box 473.
MES, M. A. WILLIS, Lawrence, Mass., P. O. box 473.
MES, M. A. WILLIS, Lawrence, Mass., P. O. box 473.
MES, MARY E. WITHER, Inspirational speaker, hig Elm street,
Newark, N. J.
A. C. WOODDERF, Battle Creek, Milch.
H. WORTMAN, Conductor of the Buffalo Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Buffalo, N. Y., box 164.
Mas. JULETTE YEAW will speak in Nalem. Mass., March 18; in Lynn, March 22 and 29, April 5, and May 10; in Cambridgeport, April 12, 19 and 26; in Lowell, May Yi and 31. Address, March 18: A MES. WM. J. YOUNG will answer calls to lecture In the vicinity of their frome, Blocke City, Idaho Territory.
MRS. FANNE T. YOUNG, Hampshire, Ill., care Capt. W. A. Whiting.

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Line will see all us had be reall your dream drawing the

W. F. JAMIESON,

Negative.

FRIEND PEEBLES-It may be gratifying to you, and other Spiritualists, to know that our princi-ples are healthfully and steadily moving on in questions:

the great West. Speaking in Iowa City last March, the Rev. Mr. Kenney, a Universalist clergyman, freely offered me the use of his church, he himself attending. He is a progressive and liberally inclined man. Having several social chats with him, he spoke kindly of you, saying you aided him in his early In April I spoke for that live society of Spirit-

Letter from H. P. Fairfield.

ualists in Rock Island, 111. Large audiences greeted me. The Lyceum was in fine condition. The people are workers. May, with its warm western winds and prairie

flowers, found me preaching the gospel of a pres-ent inspiration and revelation in New Boston, Ill.

These people are earnest and far advanced, with none of the old religious superstitions clinging to them. The opposition consists of a broken down

clergyman and small fragments of "decaying conditions." Spiritualism is the "word of the

June's roses and heaven's blessings found me in

Quincy, III.—beautiful, flourishing place—but a sordid people. A few noble souls save the city, and among them Mrs. Belle Scongal Brown, one of

our former most successful speakers. She is still a great help to the cause, but Spiritualism to a good degree runs in the wake of Unitarianism. In Galesburg, the city of learning, I found

In Galesburg, the city of fearning, I found Spiritualism struggling under a mass of theologic superstitions and popular ecclesissical dogmas. The first two months I devoted my time exclusive-ly to heshing. The first of September I com-menced a regular engagement with the Society, and continuing their speaker *fully* months, they were disinclined, even then, to give me up. Strong was my attachmine to these friends, so faithful and zealous in the truth. Several medi-

AND ALL AND A CARD A CARD

Lord " in New Boston.