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The Lecture Room.

WHAT IS SPIRITUALISM?

AN ADDRESS DELIVERED BY
THOMAS GALES FORSTER,
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(Phonographically 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 beneficence—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 vineyard 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 a philosophical point of view; 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 poet of the present day—

"Is God asleep, 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,
Erewhile 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 hurrying out, heart-flushed with life from
His glowing orb?"

The Spiritualist believes that after the phenomenon termed Death has occurred, and you have buried the body, man has an individualized, 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, in addition, that these individualized spirits can, and under proper conditions do, communicate with the friends they have left in the form. But there is a large body of mind in Christendom that declare these two items of the spiritualistic faith to be erroneous, on the ground that they are opposed by the Bible, and that they are antagonistic to the teachings of the Bible. With this declaration of Christendom, my friends, we are at issue; and I shall attempt this afternoon to show that the phenomena of modern Spiritualism, upon which rest these two items of faith, are not only not antagonistic to the Bible, but that they are strictly analogous to the facts of the Bible—indeed, that there is such a striking analogy existing between the two as to be apparent to the most casual observer.

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 course of Nature? In the days of Moses and of Jesus, men were not so well informed as they are in the present day with regard 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 impossible; and that if it were possible that a miracle could take place in that sense, it would not only destroy the divinity of the Bible, but it would destroy divinity itself—and why? Thus: no one will deny that God is infinite in his attributes, and that natural law is the effect of the perfection and divinity of those attributes, and that, consequently, all things have been arranged upon the wisest and best plan, for the wisest and 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 inharmonious of the divine attributes; and in doing so, you 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, therefore, is, that all the various phenomena of 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 in the past through any of the prophets, patriarchs or seers, 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 present, in order that I may succeed in establishing the existence of the analogy to which I have adverted.

Now, let us begin, my friends, with the first book, the very first book of the Bible. And here, perhaps, I ought to premise, and I wish the pre-

mise to be fully understood, that in advertising to the Bible, I intend no disrespect to that book; but on the contrary, I have no hesitation in avowing that there are hundreds and thousands of 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 obscurities of the past, by the dawning brilliancy of the demonstrations of the present.

In the 18th chapter of Genesis, you who are Bible readers, perhaps, will recollect (and I hope 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 friends, if there is any validity in the Christian plan of salvation, if there is any truth in the declarations 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 manifestations.

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 given to him through a medium in your National Capital. He would not so soon have stepped 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 American institutions.

In the 21st chapter of Genesis, an angel again appears to Hagar and prophesies in behalf of the boy Ishmael, and comforteth the mother. In the 22d chapter of Genesis, the arm of Abraham is arrested when he is about to commit murder upon the body of his son Isaac, having been tempted to do so by what to-day would be called an undeveloped spirit, under the supposition that 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 ladder extending from earth to heaven, up and down which the angels of God were ascending and descending. Modern Spiritualism, by its various phenomena, is proving that such a ladder exists—is proving that there is an intellectual, spiritual ladder, reaching from earth to heaven, "bright with beaming 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 to the Spiritualist before the manifestations of modern Spiritualism, but corresponding manifestations have occurred in different parts of the country where there has been actual physical force manifested in contests with media by an unseen power. Consequently the Spiritualist believes in this manifestation of the past, far more than those who deny the existence of conscious individuality beyond the grave.

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 evil; that the incalculations which come from the spirit-world, through modern media, are calculated to demoralize society. Now, my friends, without stopping to argue the question whether in the 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 to Moses and appointed him to take the captivity of the Israelites out of their contemplated exodus from Egypt. During the conversation held with Moses, the angel gave Moses the advice that the Israelites should not be allowed to possess themselves of the jewels and the raiment of the Egyptian women—steal them. My friends, did ever Dr. Kirtledge give such advice? Did ever black Susan, did ever star Mary, did ever Sunlight, did ever 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 spirits controlling to-day are immoral; and the spirits of former times should be listened to, according to the Biblical objector!

In the 14th chapter of Exodus, an angel preceded the host of Israel in the final exodus. In the 22d chapter of Numbers, an angel met Balaam

by the way, as he was proceeding to the camp of the Moabites, whose ruler invited him to come in order that he might curse the Israelites, whose encroachments he had begun to fear. In the 2d chapter of Judges, it is stated that an angel spoke to all the people at Bethel.

In the 6th chapter of Judges, a manifestation occurs wherein the party concerned gave indications of precisely just such conditions as too often prevail to-day among some Spiritualists, and among many investigators—that is, a disposition to doubt perpetually, and to require conviction every morning; forgetting the test that has but recently been given, and manifesting an earnest desire for a continued repetition, or for the production of a similar one. In the 6th chapter of Judges, at the time that Israel was oppressed by Midian, an angel of the Lord, it is stated, appeared to Gideon and appointed him to take command of the Israelites host against the Midianites. Gideon was one of the doubting Spiritualists. He doubted whether it was an angel who appeared to him in the form of a man, and he asked him for a test. The test was this: that he might be allowed to place a fleece of wool on the ground, and that the angel should so manifest that the fleece of wool during the night should become wet whilst the ground remained dry. The angel did this, and so effectually, that a bowl of water was wrung from the fleece of wool. Now Gideon was not satisfied with this, but he said, "Will the Lord permit me that I again place the fleece of wool, and let the fleece of wool remain dry and the ground become wet?" and the angel did that also. Still Gideon was not satisfied, nor was he convinced until in the 7th chapter he received another manifestation, that of the tumbling of a cake of barley-bread into the Midianitish camp. All I can say in regard to this is, that when you next visit a medium, I trust you may meet with a 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 know he was an angel or a spirit until he disappeared in the flame of their own burnt offering. In the 13th chapter of Judges, it is stated that as Joshua approached the walls of Jericho, he saw a man standing by the wall with a drawn sword. He advanced to him and demanded of him on which side he fought. The book which you call infallible, says that the angel replied that he appeared as the captain of the Lord's hosts, and that he fought upon the side of Joshua. In the 19th chapter of I. Kings, it is recorded that an angel appeared to Elijah more than once while he was fleeing from the anger of Jezebel to Mount Horeb, and that Elijah was fed by the angel with material food. Through certain media in Boston and vicinity, material things are sometimes brought into circles; and doubtless, if I read were brought, such is the fanaticism of incredulity to-day, that the modern investigator would not believe that a spirit did it, unless he were informed as to who grew the wheat and who made the bread. Yet those who doubt the manifestations occurring to-day in Boston, with regard to the presentation of material substances at circles, 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 falsify, that they tell falsehoods, in other words, that they will lie. Well, now, my friends, let us see if the analogy, even 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 mouths 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 media 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 Andrew 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 Elisha, the prophet, to Jehoram, King of Judah; whilst the Biblical chronology shows that Elisha had gone to heaven in a chariot 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 remember that Josiah, then King of Israel, determined to rebuild the house of the Lord, and he sent Hilkiah and others to attend to the moving of

the rubbish preparatory to the building of the house of the Lord. And Hilkiah found a book which he submitted to the scribe, and the scribe submitted it to the king, and the king directed that it should be submitted to whom? To Huldah, the prophetess, the medium! 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 of Moses, and for that one thousand years the world knew nothing of the law of Moses, nor until it was decided to have an existence, by a spiritual medium, and that medium a woman! Now you believe that the book of Moses is invaluable—you believe that the law of Moses should be obeyed. The book of the law of Moses, in all probability, would not have been handed down to present generations but for Huldah. You believe in Huldah, and yet you have just as beautiful seances, just as beautiful prophecies in your city, on Elliot street, on Dwight street, on Harrison Avenue, on Hanson street, in Cambridge, in Roxbury, in Dorchester, in Chelsea, in Charlestown—all around in your vicinity. You ridicule these, you repudiate these, you denounce these, but you accept the law of Moses given you through Huldah.

In the 69th Psalm there is a remarkable verse. It is the 22d verse. Read it and remember it. David is represented as uttering a prayer in which he makes use of this exclamation: "Let their table become a snare before them; and that which should have been for their welfare, let it become a trap." It is difficult to tell what allusion this has, but if it does have an allusion to the corresponding conditions of modern manifestations, then only the experienced investigator in modern Spiritualism can appreciate the deep malignity of 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 claimed by the majority of the trance mediums of modern times. And ask you to compare the manifestations of the Book of Ezekiel with the manifestations of modern times through different media, and see which has the advantage in morality and decency. In the 3d chapter of Daniel you will remember that three men, Shadrach, Meshach and Abednego, by the presence of the angel and by the influences of that presence, were saved from injury by the devouring element. In the 5th chapter of Daniel, the finger of an angel wrote upon the trembling walls of the revelling Belshazzar, "Mene, Mene, Tekel, Upharzin," and a spiritual medium interpreted the chirography. In the 6th chapter of Daniel a manifestation occurs illustrative of that wonderful magnetic power that can be brought to bear through the human organism; indicative of the fact, that, when you shall have properly understood the laws of your being, and more fully comprehend the occult forces of Nature, you will find that men and women, the entire human family, stand upon the apex of creation and must of necessity control all things below. In the 10th chapter of Daniel, after Daniel had fasted, as is the custom with modern mediums 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. You believe in the former; you reject the latter. In the 9th chapter of Nehemiah 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 one of your acquaintances. You doubtless have frequently left your dwellings 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 chapter—by the way, if the friend of my medium is present, he will remember that while conversing of the incident narrated, both he and the medium culminated their brains to tell in what chapter it occurred—in 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 hunt for them. After hunting for some days Saul became fatigued. (Of course, my friends, you know I am not giving you the exact phraseology.) 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 worrying himself about him; but he was nevertheless to remain a day with him and he would send him forth. He remained a day with Sam-

uel, and Samuel anointed him and sent 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 went away a medium, and in the nineteenth 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 you 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 denominate 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 consequence.

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. Elisha, 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 inspiration 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 this 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 angel appeared to Joseph in a dream, and explained to him the condition of Mary. You believe that. Suppose an angel was to appear to-day 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 modern 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 charlatanism 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 a dark 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 more appreciable of the twinkling divinity of the bright-eyed stars, and of the brilliancy of the silver-faced moon, in her pathway of benevolence and beauty?

In the 1st chapter of Luke, it is said that an angel appeared to Zachariah and promised the birth of John. Now Zachariah 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 at once became dumb. 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 forth against her becoming a medium by her husband. 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 Luke, the angels appeared to the shepherds, you will remember, and an electrifying shone around, and they gave forth that beautiful declaration, "Glory to God in the highest, on earth peace to all good, willing men"—as the sainted Parker always rendered this verse. In the 9th chapter of Luke, as Jesus, John, James

and Peter were on the Mount, whilst Jesus was transfigured, the Apostles saw Moses and Elias talking with Jesus. Hundreds of years, had elapsed since Moses had died (speaking after the manner of men)—and in this connection permit me to call your attention to another denunciation that is hurled at the media of modern Spiritualism. 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* (dead), and *mantano* (to learn), 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 company.

In the 31 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—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 declaration—the 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 alluded—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, 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 manner of the communications to which I have alluded, 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 Jews perpetually, and that he will deny the same blessing to you? Upon 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 also bid me say, adopting the rhythm of another:

"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 here, 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 this;
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, oh ye jeering skeptics, 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-

parted from a brighter realm of beauty! Can you reject it on the score of the affection—that is, do you find it in your hearts to shut out the rhythmic effusions of the sky, however oft 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 utter in language heretofore given through another medium, but still coming from their hearts—

"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 tapers 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 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 wearied you; and I trust I shall be pardoned for speaking plainly the words of advice, through a comparative stranger. I find, my friends, that you have here in Boston and its vicinity, a broad field in which you might operate beautifully and beneficially; but I fear you are too much divided for the exercise of that practical usefulness which might otherwise be brought into operation. Perhaps this disintegration may have been necessary thus far; but now, a large portion of you Spiritualists of Boston have reached that intellectual standpoint which enables you to discriminate between the true and the false in ethics, and which should enable you to stand forth upon a broad philosophical platform in the advocacy of the glorious cause in which you are intrusted, and which is so eminently worthy of your warmest affections and your most devoted efforts, and, as a primary step to a consummation so beatifying, and so much to be desired, permit me to enjoin upon you the cultivation of more of that brotherly love among yourselves, and more of that sympathy that was so eminently characteristic of the beautiful medium of Nazareth. Cultivate kindly feelings for each other, and for all your fellow travelers along the tortuous pathway of this earthly existence. 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."

Let all your aims be high and holy. Lift your aspirations toward loftier points, and struggle for more elevated positions in the realm of thought. And believe me, as thus you aspire, there is not an angel bending from the snowy clouds that roll as an ocean of drapery on the blue depths of the sky, but will smile with exceeding beauty upon all such efforts—whilst images of unfading beauty shall forever be thine, coming to thee in quick succession from the heaven of brighter minds above thee. Thus, too, you will become more united. Thus you will be enabled to move forward as a glorious brotherhood along the pathway of progress that lies before you. And thus, through the magnetism of unity, of sympathy and of love, you shall preach louder in behalf of truth than all the media you can place upon your rostrum—as trumpet-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 a pulpit, I could not superinduce better results by 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 much love. And in your social and business relations, in your conversations one with the other, and of each other, endeavor to imitate the example of the painter who is said to have been employed to sketch the portrait of Alexander the Great. Alexander had a scar on his forehead, and the painter was perplexed to find a way to avoid showing the defect in the portrait. He at length adopted the expedient of representing the monarch as sitting in a chair, his head leaning upon his right hand, and his forehead covering the scar on his brow. When, in a business or social relation, you attempt a sketch of your neighbor, oh my brother and sister Spiritualist, with the right hand of brotherly love 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 surface. But the affinities of the quicksilver are not destroyed. Use a little care and gentleness, and you can very soon collect the globules into a bright mass, reflecting your countenance as you behold it. So with Spiritualists—it is your earthly surroundings that originate your differences—it 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. Oh, remember these things. Cultivate at all times—"In essential things, unity; in doubtful things, liberty; and in all things, charity; and then, indeed, will have dawned for you the glorious millennial morn, when Ephraim shall no longer envy Judah, and Judah no more vex Ephraim."

BENEDICTION.

May the bright-eyed angels of our common 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

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

Children's Department.

BY MRS. LOVE M. WILLIS,
Addressed by Dr. F. L. H. Willis, Post-office box 28,
Station D, New York City.

"We think not that we dwell in
this world of things, which are to be,
but that we are in the world of things,
which are to be, and we prepare
ourselves to meet in happy life."
(LUCAS HUNT.)

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 talked 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 in any sense.

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 budding on some other stock, and I bought some trees and hoped to enjoy the luxury of that favorite fruit. Perhaps you can think just how I watched 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 them tightened.

They grew finely, their leaves were dark and glossy, and their fresh shoots asped toward the sun in a glad, exultant way, as if quite thankful for the mere gift of life. The bark looked strong and healthy to my eyes; they grew in comely shape, and were in every way pear trees to be proud of.

The fourth year I felt the glad reward of my trouble, when I saw the fair white blossoms opening to the sunlight one spring morning. Nature is so bountiful in bestowing beauty that she gives a dozen blossoms that wither and drop to one that bears fruit, and so I had fifty blossoms on one tree, and could calculate on two or three pears, and I was not disappointed. There rounded out into the tiny babyhood of pears three specimens of growth, and I believed that two at least would remain; and they did, and grew till early autumn.

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 *Lucius Bartlett*, whose flavor was familiar and not to be mistaken. When the pears were fit to be eaten, they were cut with a silver knife that nothing might impair their sweetness.

My expectations, they had no flavor; they were like tasteless pulp. The tree has continued to bear for many years with the same result; its fruit has always the same lifeless taste.

I remember also that I was very anxious to raise *Asters*, some fine varieties of which I had seen and admired. So I had my pet bed, and cared for my little tender plants, raised from seed that promised well; but when my *Asters* bloomed, they were as unlike the flower I wanted as a sunflower is to a Dahlia. I had only my little fringe of petals, instead of a great blushing head, as in the specimens I had seen.

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 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 beauty 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 elegant 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 lovely. From this mistake we are quite likely to make some distinctions between those that look humble and those that look lofty. I believe almost all children would run to the prettily dressed child sooner than to the one in dull, homely garments.

But there is something within all this outside appearance that will reveal the real beauty. The very moment that the little form in the velvet cloak shrugs its shoulders in disdain, or the little feet in satin slippers stamp in anger, then the fruit is showing just what the tree is. There is 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 that nobody will find it out if only we look pretty; but the fruit-bearing time is sure to come, and then we reveal just what we are. Some little 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 everybody have as fine a time as possible. So she called about her a great many little princes and princesses, and she entertained them in her beautiful castle. She gave them *fees*, and pleasures, 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 please. At first she was quite indignant 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 she was wholly unable to devise any means to accomplish her purpose.

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

"Ah," said the little princess, "how beautiful 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 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."

"Ah, 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 willingly began the labor, since the princess declared 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 passed.

"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 in awe before the revelation that the warp and 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 answered 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 ever 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.

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

It would make me happy throughout life,
While I might be my lot,
Wealth 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 pleasant country-seat.

The clear blue sky looked down upon the soft, green fields and tinkling brooks, with a sunny smile; and sunny skies make sunny faces at such times. It was something to enjoy—that long good-bye 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 seventeen; 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 blossomed in a great, noisome, smoky city, is a mystery 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 Mapleisle, 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 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 awayed softly, and meek-eyed blossoms bent their tiny heads like penitents at 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 too far away to be a reality. The calm stillness 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 guess so," returned Dora, "for mamma read about its being all glory and pearls. But this is lovely. Let's get dressed for a run before breakfast."

"But we mustn't forget to say our prayers first," said Nora, "for God is here just as near us as in our other home."

Then they both knelt down with clasped hands, their little heads nodding above them like a cloud, and the clear, bird-like voices arose from heavenward like purest incense. Surely, "Of such is the kingdom of heaven."

Katy, the maid, peeped at the door in silent

awe. Dora espied how they rose to their feet, and ran to meet her, with a call for dresses and help. First each took a bath, then the smoothing of the tangled curls. They were soon in fresh muslin, looking as bright and fair as the morning itself.

Then with a glad cry of freedom, they ran off down the broad walks, feeling like caged birds set free.

By this time the sun had commenced his journey, and looked in at them through the tall tops, gathering up the bright jewels that glistened everywhere. Nora had not forgotten the little basket papa had given her the day before, and finding Mike, the gardener, they begged some roses.

"Shure, an' it's yer selves shall have hapies of roses, bless yer awate hearts; and the great pruning knife severed rose after rose, until the pretty basket was filled to overflowing.

Nora busied herself looking among the folded leaves of a half-blown York and Lancaster.

"Is it here the angels sleep, Mike?" she said, rousing up at last from reverie.

"An' is it angel yer searchin' for? Sure niver a bit of an angel have I seen, barrin' yerseives."

"But they do come, Mike, and I would so like to see one," she returned slowly.

"They'll be after wantin' the likes o' yees soon, I'm thinkin'," said Mike, shaking his head ominously, as the little one followed slowly after her while awake sister.

"Oh! here's a soft carpet; let's sit down 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 and out among the shily curls.

She was giving it the last finishing touch when a loud call startled them, and Kate appeared all in a hurry.

"Oh, you roughish pussies, to steal off into the wet grass! Shure, an' it'll be the death o' yees! With wet shoes and limp muslins the children followed the indignant Katy like culprits.

"I'm sure that's nothing—is it, Nora? We've got heaps of dresses, and Kate needn't make such a fuss."

"But it makes trouble," returned Nora, "and mamma doesn't like us to do that. I didn't think."

"Well, I guess Kate will manage to survive it, anyhow," said Dora independently.

Mamma looked unusually sober when the little wet feet came to view, and Charlie laughingly declared they were a couple of nalds from Lily 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 flushed," 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 untiring devotion, till the stars came and paled again; yet still the fever aged, and the life-light burned 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.

"Going to Jesus now, mamma," she whispered softly. "See! 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 eyes could not see. Nora had her wish—she saw the angels.—*The Nation.*

THE CONSTRUCTIVE WORK.

BY DR. J. K. BAILEY.

It is evident that the development of modern Spiritualism has reached a stage which demands organic system, as a practical element of continued growth and the means of concentrating its mighty power for the further work before it. The widely diffused spontaneity of action in this direction, exhibited in the highest of this century, and even in Europe, in face of the fact of a general apathy among Spiritualists of the bugbear "organization," so long swaying the efforts of the past, is sufficient confirmation of the above postulate. Yet it may be well to state a few of the reasons of the necessity for organic construction.

Preparations of attack usually incite preparations of defence upon the part of those likely to be assailed; and the defence works "should be as well 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 of Spiritualism and all elements opposing its "sanctified" schemes. We think no one will deny the superior efficiency of the 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 general good to humanity involved thereby; all the divine ultimates to unfold, therefore, which in any wise bear upon the highest of this century, and even in Europe, in face of the fact of a general apathy among Spiritualists of the bugbear "organization," so long swaying the efforts of the past, is sufficient confirmation of the above postulate. Yet it may be well to state a few of the reasons of the necessity for organic construction.

Is in the past of modern Spiritualism, so with its present and 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 direction. And this as well—even better—with the simple forms of collective action, under system and responsibility to the general rights and interests, as with the chaos of disintegration and centrifugal impulses, the widest mingling of importance 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 perspicuity 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 accountability 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, compatible with the objects and necessities of organization. In doing this, executive officers will find it best to submit, so far as practicable, all questions of importance—especially that of the speaker to be employed at 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 opinion.

In the past we have not, in my judgment, given sufficient importance and attention to the very best means of attaining what I deem one of the most important results of our meetings and efforts, viz: individual culture and development of mind, thought, ideas and the expression thereof, in the most concise, intelligently plain and yet artistic manner: the "CONFERENCE," in which all shall be permitted and expected to participate under proper and definite rules, limiting time, which should be established in by-laws or articles. This, with the Lyceum and an evening lecture, would seem the very best arrangement of means to insure the maximum of use of the aggregated elements of unfoldment of the mental, moral, religious and spiritual attributes.

In exercise, use or action, only can healthy growth be attained. Continuous "stiffing" without the necessary sources of digestion, obfuscation, absorption of the useful and rejection of that which cannot be assimilated, without the desired result. Therefore secure, as possible, the desired result, by the best means, to wit: the maximum of use of the aggregated elements of unfoldment of the mental, moral, religious and spiritual attributes.

This may be attained only by beautiful Philosophy.

Spiritual Phenomena.

AN EVENING WITH THE SPIRITS.

BY H. L. THOMPSON.

Since I submitted to you my last communication, dear Banner, under the above caption, I have had another great spiritual treat, or rather a great musical treat, given through spirit influence. Hitherto I had serious doubts respecting 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, apart 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 piano in the spiritual meetings, and regarded her as a very common-place player. I believe Mrs. Hatch herself would endorse this judgment on her former musical ability. The contrast in this particular between now and then was truly astonishing.

The entertainment commenced by the medium giving the names and describing the appearance of the spirit friends of those who had come to the séance. Mrs. Hatch then sat down to the piano and played the "Zephyr Waltz" and "Love Not," arranged as a march with variations. These two pieces, I was informed, are always played at every séance, 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 vocal powers are not to be compared to her instrumental talents. She then sang and played "Shades of Eve," a fantasia. 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 over the pebbly shore to join the great ocean 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, said 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 embodiment.

The séance was then concluded with the song "Lost at Sea"; "The Battle of the Wilderness," descriptive; "Home Melody," containing the air "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 "Banner 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 read, I learn that some of your numerous correspondents give their experience in the investigation of the so-called spiritual manifestations. To, 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 investigation of this phenomenon when it first made its appearance through the mediumship of the Fox girls. Until November, 1851, my investigation 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 manifestation was by raps, but the spirit would communicate with those present, except the lady of the house, and she was the only confirmed believer in the spirit-world as the Bible represented heaven to be.

ANS.—No.
Q.—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 a 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.
Her last inquiry was, How did you die?
A.—The Indians confined me and left me to starve to death.

This deeply afflicted sister felt very bad and went bitterly. Who would not? In the midst of this general excitement of sorrow and sympathy a rap was heard at the outside door, when one of the company arose and opened it; and, to the utter amazement of all present, in came that absent brother, alive and well. It may be asked what effect his appearance had upon those present under such circumstances? I am not prepared to answer 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.

A few evenings after this I was present at a tipping manifestation. Two men were the mediums. A wood-bottom chair was placed in the middle of the room, and in it a brass candle-holder, perhaps ten inches or a foot high, about two and a half inches square at the bottom. A newly lighted tallow-candle was in the stick, and the

mediums—one on each side—placed their fingers on the edge of the stool, or bottom of the chair, when it tipped over and struck the front edge of the stool to the floor, then the other way, and struck the back in the same manner, and was done many times, and very rapidly, yet the candle remained stationary and burning, going back and forward with the motion of the chair.

The mediums removed their fingers, the chair stood still, and I took up the candle and wiped the bottom of the stick, also the stool of the chair, to be sure that there was no substance that fastened the two together. I then replaced the candle, and the mediums their fingers, and the chair with the candle performed as before.

My next adventure with the so-called spirits was through the mediumship of a young lady, some sixteen years old. She was an unusually bright appearing girl. This manifestation was by writing. She placed her fingers on a table and immediately there were raps. I inquired if the spirit present would communicate with me? The answer was written by the medium, "On religious matters, but nothing else." The medium held a lead pencil as any person would to write. I asked her if she would hold the pencil some other way, as I wished to be sure that she did not do the writing herself. She replied that she would if the spirit was willing. I made inquiry, and the answer was written, "Any way the gentleman chooses."

I then requested her to hold the pencil between her thumb and forefinger, taking hold of the pencil at the top, and hold her arm clear from the table. This was done, and she wrote as before. She then held the pencil by the top between her fore and middle fingers, then between the ball of her thumb and hand, without resting her hand or elbow. The writing was as plain as at first.

Q.—Is the Bible true?
A.—True, all true.
Q.—Are there any spheres or degrees in the spirit-world?
A.—No.
Q.—Is there such a place in the spirit-world as the Bible represents hell 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?
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 on earth, but we expect they will.

This spirit claimed to be the spirit of a Dr. Williams. At this juncture his brother came into the room, and inquired if the spirit would communicate 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, "Repent of your sins; live faithful to God, and you will meet me in heaven." Dr. Williams said that it was his brother's hand writing.

Having occupied more space than I designed, I will close for the present; and if it receives the attention that will warrant it, you may hear more of my experience. In the meantime I hope your readers will "Prove all things, and hold fast that which is good."

Yours for the Truth,
Z. S. VALL,
Minister of the Gospel of Christ.

THE BEAUTIFUL LAND.

There's a beautiful land by the spoiler untrod,
Unclouded by sorrow and untroubled by gloom,
It is lighted alone by the presence of God,
Whose throne and whose temple 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 seen.

And throngs of glad spirits with jubilant breath
Make the air with their melodies rise;
And one known on earth as the angel of death,
Shines here as an angel of life!
And infinite tenderness beams from his eyes,
On his brow is a heavenly calm,
And his voice, as it thrills through the depth of the skies,
Is as sweet as the seraphim's psalm.

Through the musical groves of this beautiful land
Walk the souls which were faithful in this,
And their pure white foreheads by zephyrs are fanned
And their eyes are bright with the light of the sun.
That evermore murmur of bliss;
They taste the rich fragrance that hangs from the trees,
And breathe the sweet odor of flowers
More fragrant than ever were kissed by the breeze
In Araby's loveliest bowers.

Old prophets, whose words were a spirit of flame
Blazing out o'er the darkness of time,
And martyrs, whose courage no torture could tame,
Nor turn from their purpose sublime;
And saints and confessors, a numberless throng,
Who were loyal to truth and to right,
And left as they walked through the darkness of wrong
Their foot-prints encircled with light.

And the dear little children who went to their rest
Ere their lives had been sullied by sin,
While the angels of mercy tarried a guest
Their spirit's pure temple within.
All are there, all are there—in the beautiful land,
The land by the spoiler 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 I 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 enlightened minds of all shades of sects and parties. It is a remarkable phase of the war problem—that where sectional prejudice 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 intelligence to aid in 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. 20th, I said: "I know that good mediums, and, in fact, most of the people of the Northern States, fear 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 fear 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 spiritual and all other subjects, I respectfully request you to publish the following declaration of principles 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:

Resolved, That representing, as we believe and know we do, the true feeling and sentiment of the masses of the people in this name and on their behalf we return our profound acknowledgments to the large majority of the Conservative people of the Northern States, for the late manifestations of their devotion to constitutional liberty, their sympathy for the South, and their restoration to equal political rights with themselves, and in the name and on behalf of all Texas, we do hereby extend to all citizens, and to all who are desirous to do so, the assurance of a cordial welcome, and that full freedom of speech and sentiment, and protection of person and property, are and will be as securely guaranteed to all citizens, whether colored or white, as to our own people. And we further acknowledge to our Northern Conservative friends, that we have heartily accepted the results of the war, with the exception of African domination; and that from dire national calamity we appeal to the men of peace and kindred hearts in Texas, in whose hands rest the issue, to save us and themselves and our common posterity.

Resolved, That while we are unalterably opposed to negro domination, we are equally opposed to the full protection of all their rights of person and of property, under just laws bearing equally on all.

It is due to Texas, which has been so much misrepresented and so little known abroad, to give a

wide circulation to the announcement by its representative men of the liberal sentiments and feelings of its white intelligent population.

I will aid, in conclusion, the good excellent paper is sought for by all our News Stores.

Yours for the truth,
JOHN W. McDONALD.

Houston, Texas, Feb. 3, 1868.

Meeting of Missionary Board.

The Missionary Board of the Illinois State Association of Spiritualists held their first meeting in Chicago, February 21st, 1868; Harvey A. Jones, Milton T. Peters, and Julia N. Marsh, present.

Mr. Jones, Chairman, called the meeting to order; 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 to methods of procedure, &c., the following resolutions were passed by the Board:

Resolved, That the Secretary be authorized to prepare a seal, book for records, and stationery, for the use of the Board.

Resolved, That this Board will issue to applicants, upon being satisfied of their integrity, worth and ability, credentials, under the seal of the Board, for use in their lectures, or in giving circles, lyceums, &c., make collections to defray expenses, and to do whatever else may devolve upon a missionary in the discharge of his duties.

Resolved, That this Board will not be responsible for expenses incurred by speakers, &c., beyond what they may collect, except as provided by the Board.

Resolved, That the Secretary publish forthwith, in the Religious-Philosophical Journal and Banner of Light, a notice to the subscribers of the fund for the purchase of a new edition of the book of the organization of the Board.

Resolved, That the Secretary likewise publish in the above-named papers an urgent call upon all Spiritualists in the State, to forward subscriptions and money to the Secretary, to aid in carrying into effect the objects of the organization of said Board.

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 Syracuse, by the direction of the President or Secretary.

Resolved, That the proceedings of each meeting be published in the Religious-Philosophical Journal and Banner of Light.

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

Correspondence in Brief.

DR. EZRA B. E. WINNEBOCK, OTTAWA, ILL., is doing a good work in healing suffering humanity, and diffusing spiritual literature.

EBEN V. SQUIRES, OXFORD, ISANTA CO., MINN., says that place is a good locality for a harmonious 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 Children's Lyceum is in good condition, and our regular Wednesday evening circles are well attended and interesting.

J. K. DEARTH, POTSDAM, N. Y.—We have just taken steps to raise a fund to carry on spiritual 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.

J. C. BALLOU, WOODSOKET—Man has just commenced in this nineteenth century to give to the God-given elements of his nature. I 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 subject.

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 Lennox county; in April his address will be Hillsdale, Branch county; in May, Coldwater.

FORT DODGE, IOWA.—The Spiritualists of this place want some able lecturer—one who is not afraid to meet the masses, but who will engage and Spiritualists to visit them. Mr. G. W. Henry has built a fine hall expressly for the use of Spiritualists. 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 gentlemen: G. W. Henry, C. Crosby, I. Theistle.

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 to the cold, dark, dreary, and lonely hours of the winter months. It is a blessing to the poor, and a comfort to the afflicted. It is a light to the blind, and a life to the dying. It is a comfort to the sorrowing, and a joy to the cheerful. It is a comfort to the old, and a joy to the young. It is a comfort to the rich, and a joy to the poor. It is a comfort to the wise, and a joy to the foolish. It is a comfort to the good, and a joy to the bad. It is a comfort to the living, and a joy to the dead. It is a comfort to the whole world, and a joy to all who read it."

GEORGE F. EMERSON, writing from Fort C. F. Smith, Montana Territory, Jan. 7th, says: On arriving 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 in investigating the philosophy of Spiritualism, and we have received many manifestations of its sublime truth. We have formed ourselves into a circle, designated the First Spiritual Lodge of Montana, with a President, Secretary 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 advocates of progressive and liberal thought. The association has prospered, and its members have considerably increased. An interesting and useful Lyceum has been established, which numbers seventy scholars, and the result has been a shaking amongst the dry bones of Old Theology.

SALEM, MASS.—G. W. writes as follows: As your paper has a good circulation in Salem and vicinity, I feel it my duty to let its patrons know that there is a reliable "text" medium in the above named city, for I well know there must be many who would often like to communicate with their spirit friends, could they do so near home. The medium referred to is Mrs. Lizzie 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 many have been comforted by the mourners than anything they would have received from a sectarian pulpit.

ROBERT PARK, DEBOTO, MO., JAN. 24th, 1868.—When I see in the Banner of Light notices of a 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 here in the West who are in need of such gifts. I am suffering for the want of them. I think there ought to be more of a missionary spirit among them that would extend outside of Massachusetts. There are a few of us in DeBoto striving hard to prepare a place for one who would like to settle, become a permanent citizen with us, and help to build up a society on the true principles of Spiritualism. About one year ago, A. J. Fishback, having some business in this section of the country, consented to lecture for us a few times. He was very pleasant speaker, and his lectures produced 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 Wilhelm, M. D., (who possesses the true spirit of our beautiful philosophy,) while lecturing last summer in St. Louis, consented to come down and give us a few lectures, trusting 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 saying to me, "Your principles and philosophy are beautiful; all I ask is the proof, which you say 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 horticulture, and at the same time practice his or her mediatorial powers, I would like to open a correspondence with them relative to settling in this neighborhood, and would be willing to assist them by all the means in my power. DeBoto is a thriving little town of about one thousand inhabitants, situated on the Iron Mountain Railroad, forty-three miles from the city of St. Louis.

THE LAW OF SEVEN-FOLD SERIES.

INTERESTING CORRESPONDENCE.

WILLIAMSBURG, N. Y., June 29, 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 Shakerism. 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-sally or bayonet 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 dissension. And I purpose now to offer something which possibly you may appropriate as a supernal sanction, or at least explanation, of your movement.

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 through 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 examples, as I should not know where to stop. Suffice it to say that the numbers 7, 3 and 12 are found in the same relations in every system, as they are in the diatonic scale in music—7 as the main scale itself, 12 as the chromatic scale, including all flats, sharps and naturals, and 3 the number of concord, which always fall on the first, third and fifth members of the scale.

Applying this law in the classification and corresponding 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 national 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 secession or the death 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 also to conform to the law remarkably well.

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 x 252 = 252.
2 x 252 = 504.
3 x 252 = 756. (Temporal power of the Pope commenced this very year, viz., 756.)

4 x 252 = 1008.
5 x 252 = 1260.
6 x 252 = 1512. (Reformation Luther—1517.)
7 x 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 x 7 x 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 States by the States; same length of time before the dedication of the first Swedenborgian Church, I think, at Manchester, England; the same length of time, perhaps adding one year, before the organization of the elements of the French Revolution, &c., &c.

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 Christ's new advent in her, suit my theory? I am at least curious to know, and I think have a higher motive than mere curiosity; and if you will inform me, I shall feel obliged to you. Without being prepared to admit that the all of Christ came through Ann Lee, I can readily conceive that she may have been one of the imperfect lenses or prisms through which the broken and refracted rays of his divine light may, in special descent, have come down to our dark world. I think, however, that he comes in other ways—many others, and that we would do well to have our eyes open, that we may recognize him in whatever form, or variety of forms, he may come.

Of course I have given you a mere outline, necessarily obscure, of my idea. Please write me, if you feel like it, and oblige.

Yours truly, WILLIAM FISHBOUGH.

MOUNT LEBANON, N. Y., July 4, 1867.

WM. FISHBOUGH—Esteemed Friend: Your very welcome letter of the 29th ult., came to hand on

the 31st inst. It was an unexpected treat. I well remember our former acquaintance, and how kind you were, as editor of the Spiritual Telegraph, in inserting articles respecting Shakerism; and how I wished you might be one of the pioneers of the intellectual, truth-seeking men who will yet come into this order, as Bush, and Owen, and Almonds, and others, took hold of Spiritualism.

Your idea of its being a place of rest for world-weary 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 numbered 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 marvelled greatly at the spiritual 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 phenomena 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 goldlines—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 organism)—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.
1706. 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 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 Lee.

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 putteth it 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 Phenological 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 of the resignation of Rev. J. O. Barrett as missionary of the "Michigan State Spiritualist Association," the Missionary Board have engaged Mrs. S. A. Horton and Mr. Deann Clark of Massachusetts, to act as general missionaries in this State, who are expected to enter upon their duties 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 fair to place Spiritualism on as permanent and substantial a basis as any other religious body in the State.

We have now actively at work in different parts of the State, some eight local missionaries, will, together with the two general missionaries, 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 "

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 LYCEUMS,
 Numbering about five 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.
 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 BUNSTEAD 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
 DOTEY.
 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 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 earnestly 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 25 cents.
 Single Ticket for the Evening, including
 Dancing \$1.00
 For a Gentleman and Lady 1.50
 Package of 10 Tickets 7.50

For sale at the BANNER OF LIGHT Office, No. 14
 Bromfield street; at MUSIC HALL every Sunday
 afternoon; and by the Conductors of the several
 Lyceums of Boston, East Boston, Charlestown
 and Chelsea; also by the Committee of Arrangements.

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

Committee of Arrangements.
H. F. GARDNER,
JOHN WETHERBEE,
WILLIAM WHITE,
M. T. DOLE,
LIZZIE DOTEY,
DANIEL FARRAR,
Mrs. DANIEL FARRAR,
GEORGE W. MORRILL,
L. S. RICHARDS,
JOHN WOODS,
Mrs. JOHN WOODS,
EMILY F. STEARNS,
GEORGE W. LANE,
GEORGE W. SMITH,
Mrs. G. W. SMITH,
PHINEAS E. GAY,
LUCEY E. WESTON,
M. B. WILSON,
L. B. WILSON,
W. D. CROCKETT.
M. T. DOLE, Sec'y.
JOHN WETHERBEE, Treas.

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

Banner of Light.

BOSTON, SATURDAY, MARCH 14, 1868.
 OFFICE 158 WASHINGTON STREET,
 ROOM No. 2, UP STAIRS.
WILLIAM WHITE & CO.,
 PUBLISHERS AND PROPRIETORS.
 WILLIAM WHITE. CHARLES H. CROWELL.

LUTHER COLBY, EDITOR.
 LEWIS B. WILSON, ASSISTANT EDITOR.
 All letters and communications forwarded to this
 Office for publication must, in order to receive attention, be
 addressed to Luther Colby.

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 over it as will make man
 and wife afraid to test it, or certainly disinclined
 to risk the trouble, expense, and social notoriety;
 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 flippancy 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
 place 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 into. Trade and
 the money market almost wholly control this relation
 at the present time. Once, it was quite
 enough for a young man to have his heart tell
 him, even impetuously, and with little or no wise
 care for the future, that it was in love; now love
 has become a sentiment rarely named, because
 people are fairly ashamed to look one another in
 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 infanticide. 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 profligacy. One
 such was not long since legally indicted in New
 York, which involved a disclosure of facts before
 which a civilized community should stand appalled.

A daily 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 those
 who have taken on its vows." The present age
 ought to excel past ages in virtue; if it 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 on Sunday
 forenoon and evening, March 1st. He gave splendid
 addresses, and donated the proceeds to the
 Children's Lyceum there.

Annie Lord Chamberlain's Mediumship.

This lady is one of the very best mediums for
 physical manifestations of spirit-power we have
 ever been acquainted with, accounts of whose
 seances 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 lungs; 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
 seances 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 *knows 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 White-Awake, a very laughter-loving, bright
 lady, 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 circle—
 which she did; and placed it on the lady's finger.
 At another time, while sleeping with the lady,
 Mrs. Chamberlain 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 seances—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
 lilies, roses, rose-buds, mignonette, &c., all bright,
 fresh and sweet, received at night through an
 open window on the second story, with the thermometer
 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 energetically—and this not in
 the dark alone, but with light sufficient to prove
 to all present the utter impossibility of deception.
 The hands of several spirits have been
 around her and raised her up in bed, when such
 an exertion could not have been thought of for a
 moment.

Could we have kept 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. ELDERIDGE.

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
 Doak of Wisconsin, on the 22d of February, a
 brief Memorial on the subject of the Indian Wars,
 setting forth that the Indian wars of 1854-55 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 country." The
 volunteers in this war took their pay 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 before 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.

Dr. Henry Slade, of Jackson, Michigan, as we
 learn by a note from S. H. Wortman, has recently
 been holding seances 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
 seances 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 gratification of the audience.

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 place.
 An earnest interest is felt in Texas in regard to
 the Spiritual Philosophy, and we trust a new impetus
 will be awakened through the efforts of the Doctor.

The State 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
 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
 measurably 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
 the question of suffrage, and the other one of education.
 England, in short, is on the threshold of a
 new era, and we may expect to witness such
 events in her renovated career as have nowhere
 been written down in the history of the past. There
 is a seething of public sentiment on all sides.
 The French nation is opposed, from centre to
 circumference, to the new Army Bill, which
 converts the entire country into a camp; while
 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
 creeds, 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 re-
 union of body and spirit on the morning of some
 far-off resurrection is fairly worn out and gone
 by—whereas to us is no question at all, but to his
 form of faith is an innovation equivalent to a
 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 places. 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 buggaboo 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 rest 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 Appendix,
 containing Zschokke's great story of 'Hortensia,'
 vividly portraying the wide difference between the
 ordinary state and that of clairvoyance."

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."

Mercantile Hall.

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,
 which enables her to bear the fatigues of an itinerant
 with cheerfulness. We bid her God-speed in
 her labors of love.

The Scilian Bush or Tree.

This bush or tree grows to the height of sixteen
 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 flavor, free
 from any oily taste. The bush bears after the
 third year of transplanting; the fruit ripens the
 last of September.

The blow of a friend's palm more than any other.

New Publications.

BACON'S ESSAYS, with Annotations by Richard
 Whately, D. D., and Notes and a Glossarial Index
 by Franklin Blake Head, 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
 treasures of Bacon's superb mind. These oft
 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
 style belongs naturally to the compactness of
 their thought. Probably no book was ever more
 commonly quoted, in diluted form, from one end
 of the civilized world to the other, without a
 personal knowledge of its author, than this one. It
 is a positive refreshment to an appreciative mind
 to have its favorite Essayist, who, along with old
 Montaigne, taught the art of essay writing, presented
 in such a truly sumptuous form. The page
 invites the eyes to its fair field, over which they
 run and gambol, up and down, backward and
 forward, while the thought is held fast and enjoyed.

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 eyes, 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 hygiene are few and simple, and all can
 readily 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 symptoms 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 altogether.

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
 with the other, must commend itself to the sense
 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 Dr. 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 is richly deserved. Its table of articles is
 so fresh and full of variety as to awaken the liveliest
 satisfaction in the magazine reader. "Science
 and Religion," the leading article, is a thoughtful
 and eloquent tribute, cast in the mold of philosophical
 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 slumber 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.

Washburn & Co., of Horticultural Hall, Boston,
 have just issued their elegantly illustrated "Amateur
 Cultivator's Guide to the Flower and Kitchen
 Garden." It contains a descriptive list of two
 thousand varieties of flower and vegetable seeds—also
 a list of French Hybrid Gladioli. The profuseness
 of the illustrations greatly increases its value as a guide
 to the amateur. It is a perfect repository of suggestions
 of very great value to those who are addicted to gardening
 and its numerous delightful associations. We direct
 the reader to the advertisement of this valuable
 and handsome catalogue in another column of
 this week's Banner.

Lee & Shepard have the continuation of the
 Peterson series of novels, by Scott and Dickson,
 issued for the million in paper covers. The titles
 of these are, "LYONS," and "DR. O'BRYEN'S
 SHOE." They are in the style of this popular series
 from Peterson's pen.

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 proponent of the question was writing it he remarked: "The spirits of Winne and Redman are round here now. I feel them." After he had finished 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 spirit-world 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 Foster, 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 7,000, where there is no school at all, yet the Archbishop of Canterbury, at an educational meeting at Tunbridge Wells, said the denominational system must be maintained, and the Bishop of Oxford argued against the compulsory attendance of children.

Mrs. Abby M. Laffin 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 Apothecaries' Company 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 31, at Buckingham Palace, to receive the diplomatic corps, and three Drawing-rooms later in the spring.

Shirtmaking at one penny each; the seamstresses 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, is said to be living in South Carolina, in very destitute 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 in "Good Words."

Two young women of Vienna lately waited on a waiter 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 reunion 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 harmonious action of the constituted powers. The wife represents the *Corps Legislatif*, which discusses and votes; and the husband is the Senate, which never offers any opposition."

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 wonder 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. Louis.

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 pounded ice and salt. In about half an hour the bombshell was burst into fragments by the mere freezing of the confined water.

Ridicule is powerless when leveled against a strong man, but fearful when pointed toward the weak.

It is easier to be good than great, yet most persons seek the latter rather than the former.

New York Department.

BANNER OF LIGHT BRANCH OFFICE,
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WARREN CHASE,.....LOCAL EDITOR AND AGENT.
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Four books by Warren Chase—Life Line; Fugitive Wife; American Crisis, and Gift of Spiritualism. Sent by mail for \$5; postage 50 cts.
Persons sending us \$10 in one order can order the full amount, and we will pay the postage where it does not exceed book rates. Send post-office orders when convenient. We are always safe, as we are registered letters under the new law.

Popular Medicines.
Spence's Positive and Negative Powders, Dr. R. B. Storer's preparation of Dodd's Nerve, (61 per bottle), Nourishing Balm, (50 cents and 61), Ring's Ambrosia for the hair, (61), and an invaluable medicine for coughs and sore lungs, Dr. Chase's Balm of Longwort, (50 cents per bottle).

Our assortment of books has been greatly enlarged and our office newly fitted up. Please call and see it and we will be glad to serve you to the city.

Burning of Wild Animals.

A terrible night was the 21 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 uncommunally 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 (so far as we know). Whether they were warned, or giving warning to others, whether their approaching fate cast its shadow before, we cannot say, but we cannot deny the living testimony to the warning voices of the dead animals. One 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.) the engines are still pouring water on the smoking ruins.

The Coming Man has Come.

A very honest, and no doubt sincere brother, writes us from Niles, Mich., and sends a short pamphlet 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, who have, some of them, to our knowledge, foretold as accurately events that were fulfilled; and 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 the 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, Ohio, who was in the employ of the Railroad Company as their agent at that place, was one of the victims of the Angola Railroad disaster. The Painesville (Ohio) Advertiser gives an account of a strange dream—of the correctness of which it vouches.—Mr. H. had just six months before he lost his life. It was: 'He dreamed that he was away from home, in a desert, when suddenly he heard a terrific crash, saw a bright light which seemed to reach to the heavens, and heard screams and yells of the most frightful character. On looking about him he saw a personage—a Monk, he 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 die!" Mr. H. then told the Monk that he was not prepared to die, and begged for further time. The Monk finally said, "Your prayer is granted; you may live upon earth six months longer; at the expiration of that time you shall die!" Just then Mr. Hayward was awakened by his wife, who was alarmed at her husband's actions; he was sitting up in bed and seemed greatly agitated. The dream made a great impression upon his mind, and was the subject of frequent conversation with his friends for a time, but at length it passed from his mind. On precisely the last day of the six months he purchased a life insurance ticket for \$3,000, took passage on the ill-fated train for Buffalo, and was numbered among the victims at Angola."

Dr. J. B. Newton.

Volunteer testimony from strangers, uncalculated for, is constantly coming to our ears, as people come in our office and see Dr. Newton's picture hanging on the wall. The last story just told was by a stranger, whose name we did not inquire, who exclaimed as he saw the picture, "Ah, Dr. Newton." "Do you know him?" we asked, and then he related that his sister had been an invalid from thirteen years of age till over twenty, not seeing a well day, and in five minutes was cured by Dr. Newton several years ago, and had

not been sick a day since with the old complaint, nor any other to confine her as that did. We have heard many such testimonials, but not all are reported as cures, of course.

The Doctrines of Christianity.

Enclosing a year's subscription for the Banner, a young, sensitive and inexperienced soul writes from the midst of a raging revival of religion, which, with its psychological power, shakes timid souls as the earthquake does the ground, and often results in insanity. 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 wrong, is yet to be saved from everlasting destruction. I do not belong to any religious denomination. My mother, the dearest friend that I ever had on earth, taught me to be honest and upright in heart, and to do to others as I would that they should do unto me, that by so doing the angels of God would smile on me, and when my stay here was ended I would be taken to heaven, there to live with the bright and beautiful spirits forever. 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 God! did he mean it? Did he mean that my soul, God's own work, is to be consigned to everlasting anguish and torment? Does he mean—does he think that if I join the church it will appear the wrath of the all-mighty 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—it must not be! I will not believe that the great, noble mind that created this world, and that conceived and brought into existence the worlds upon worlds that re-velate through space, ever was the author of such a cruel doctrine. He told me, too, that the repentant murderer would ascend to heaven, while an honest, upright, noble-hearted man, one who had spent a whole life in alleviating the sufferings 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 possible that the great, noble mind that conceived this world, and that brought into existence the worlds upon worlds, 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 Shamms. There was a sham religion and a sham democracy. Sham religion kept building hospitals and almshouses, as well as Gothic edifices, to carry on its humbug. Hospitals were the shame of religion, the outcroppings 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 hopeful indication of the conversion of the Herald to our beautiful faith. We trust the Herald will hereafter better comprehend spiritual truths, and give fair reports of our discourses, rather than resort to ridicule.

Dr. Hallock.

We are pleased to learn and glad to announce that this talented and faithful pioneer 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 enlighten his audiences. For sound logical argument and well established philosophy, Spiritualism has no able 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 next 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 lithograph pictures, and, as the plate is destroyed, those who want copies should apply soon. Price, one dollar and twenty-five 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 40th street, between 21 and 31 Avenue, on Friday evening, March 13th, 1868, at 8 o'clock precisely. Admission ONE DOLLAR. On this occasion Mr. Anderson's spirit portrait gallery will be open for inspection.

A Rare 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 Hall, 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 Henry Turner, Louisville, Ky.....\$1.00
A Friend, Burlington, N. J.....2.00
All subscriptions received by the Editors of the Banner of Light will be duly acknowledged and forwarded to the Committee or the purpose explained in our paper of Feb. 22.

Movements of Lecturers and Mediums.

Moses Hull called on us last week. He is looking 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. Lela Walbrook 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 McMinnville, 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; Amesbury, 12th and 13th; Haverhill, Sunday, 12th; Methuen, 10th; Lawrence, 17th; North Andover, 18th; Tyngsboro', 10th; Billerica, Sunday, 22d; Bedford, 23d; Medford, 24th; South Easton, Sunday, March 29th. Should anything occur to prevent arrangements being made for these appointments, the friends will please inform Mr. Carpenter at once.

Mrs. L. K. Cooney is spoken of very highly in the Vineland paper as a lecturer.

To Correspondents.

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

Business Matters.

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

COURT BENJA'S POEMS are for sale at this office. Price \$1.50.

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

DR. L. K. COONEY, healing medium. Will examine by letter or look of hair from persons at a distance. Address, Vineland, N. J.

MR. & MRS. HOLMES, Inspiration, Healing and Developing Mediums, No. 763 1/2 Ave., New York, M14, 3w.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York, Terms, 25 and four three-cent stamps.

MRS. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1102 Broadway, between 27th and 28th streets, New York. T29, 4w.

MISS M. K. CASSEIN will sit for spirit answers to sealed letters. Enclose 25 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 discoverer of the First Solution, and also Volubilizing Tar. Send for circular, No. 463 1/2 Avenue, between 28th and 29th streets, New York. T29, 6w.

MRS. R. L. MOORE will send examination and prescription on receipt of look of hair, \$1 and 2 stamps. Address care Warren Chase, 544 Broadway, New York. T29, 6w.

DR. I. P. GUNDS, Healer and Lecturer, will answer calls to lecture and heal the sick by "laying on of hands," in Ohio and Indiana. Address, box 1225, Fort Wayne, Ind. 2w, M7.

THE BEST PLACE—THE CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. C. D. & H. H. PRESTON, Proprietors. M7.

MRS. ANDY M. LAFIN FERRER gives Psychometric Readings for \$2.00; Directions for Development 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, Dr. THOMAS'S TIC-DOULOUREUX or UNIVERSAL NEURALGIA PILL. By its aid the tone of the nerve fluid is excited to a healthy action, and NEURALGIA, nerve-ache, or any description of nervous diseases are positively and permanently driven out of the system. Apothecaries have this medicine. Principal Depot, 120 TREMONT STREET, BOSTON, MASS. PRICE \$1 per package; by mail two postage stamps extra.

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Every town, city and village in the UNITED STATES, (including CALIFORNIA, the PACIFIC STATES and TERRITORIES, CANADA and ENGLAND), should have an agent male or female, for the sale of Mrs. Spence's Positive and Negative Powders. Agents of one or more townships, or of a County, given in a manner that he cannot conscientiously refuse to make it known, as it has cured everybody who has used it for Rheumatism, neuralgia, or any ailment. Agents may be obtained from any druggist. Send free to all on receipt of their name and address, by DIT. O. PHILIP BROWN, No. 19 Grand street, New York City, N. Y. Feb. 14.

ADVERTISEMENTS.

Our terms are, for each line in Agent type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment invariably in advance.
Letter Postage required on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Utah.

For New Advertisements see Eighth page.

EMERY N. MOORE & CO.,
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No. 9 Water street,
(First door from Washington street.) BOSTON, MASS.
Fine Job Printing promptly and neatly executed.
Mar. 14.—13w

EPILEPSY, OR FITS.

A SURE CURE for this distressing complaint is now made known in a Treatise (of 40 pages), on Foreign and Native Hereditary Preparations, published by DIT. O. PHILIP BROWN. The prescription was discovered by him in such a providential manner that he cannot conscientiously refuse to make it known, as it has cured everybody who has used it for Fits, never having failed in a single case. The ingredients may be obtained from any druggist. Send free to all on receipt of their name and address, by DIT. O. PHILIP BROWN, No. 19 Grand street, New York City, N. Y. Feb. 14.

AGENTS WANTED.

FOUNTAIN PEN, very durable, non-corrosive. New, Desirable. Runs smooth. Writes three pages with one drop. Refills quick. 25¢ per day. Sample box, 2 cents. For 3 cents, 12 boxes of 25¢ post-paid. MOTT'S FOUNTAIN PEN CO., No. 412 Chestnut street, Philadelphia, Pa. Mar. 14.—1w

RELIEF FOR AFFLICTED PERSONS.
SUFFERING from extreme pain. Can be cured by laying on of hands by A. J. VANDER SALLER, Principal of Institute, TOLLANDTON, IND. Mar. 14.—1w

MRS. ALICE JEPSON, the great Clairvoyant, Healing, Test and Developing Medium, has taken rooms, No. 140 Cedar street, Boston, Mass. Circle Wednesday, No. 6 P. M. Would lecture if applied to at Room No. 8. Mar. 14.—1w

MRS. MITCH, Trance and Healing Medium, and Clairvoyant. In cases of sickness she is consulted. Her services always given in spirit tests. Circle Wednesdays, No. 11 Kueckland street, Boston, Mass. Mar. 14.—1w

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DAWN

THIS remarkable novel, of over four hundred pages, is for sale at this office. Price, postage free, 25¢. Feb. 22.

A MIRACULOUS CURE

BY A SACRED RELIC.

MEETING OF THE TWO EXTREMES, SPIRITUALISM AND CATHOLICISM.

THE following is clipped from the Charleston Courier, of Nov. 9, 1867, 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 narrated occurred.

"Robert A. Hakewell, Esq., the writer of the following letter, is well known in St. Louis as a very sound and hard-headed 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. HAKEWELL'S LETTER.

St. Louis, Mo., Sept. 20, 1867.
My eldest child, eleven years old, whom we will call Clacey, 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. Hakewell, of Canbyville, and my family physician, Dr. Hollister, (one of our oldest and most successful practitioners), 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. Gregory, 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 hip disease. On Thursday week she was operated for an abscess, by the surgical instrument maker. The leg affected was already perceptibly longer than the other limb. For weeks she could not have touched her toe to the ground, much less have attempted to walk. On Tuesday afternoon, 15th 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 Madame Barrat, the foundress of the order, who died some time since in the odor of sanctity; that fourteen miracles had already been worked by her relics, and gave my wife a relic 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 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 excited me. She could not at first speak, and when she tried to do so burst into tears. At last I understood her to say, "Clacey is cured by a miracle." I did not believe a word of it, until 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 end 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 kind of complaint, for a cure. In about twenty minutes I went down stairs; sat upon the child's bed, and resumed my lecture, adding many sage reflections concerning the most charitable intentions. The little girl heard me patiently, and when I was quite through merely said, "But, papa, I am cured." Her assurance surprised me. I told her to get up and walk, and then she did so, standing, for some seconds, at my request, on the right leg. In the evening I began to doubt the cure, as the poor Clacey suffering worse than ever. On reaching the house I found no one but a servant at home. My wife and all the children, Clacey included, had gone to the Sacred Heart Convent, a distance of three-quarters of a mile each way, to return thanks. They soon returned in the heat of spirits. The doctor 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 lapse of two whole days, and has means to be as well as the ever was in her life. She was playing football in the garden with her brothers when I left home this morning. Dr. Gregory examined the child last night, and pronounced her entirely cured, and said to me on leaving the house: "You have my authority for saying that Clacey's was the most clearly developed case of incipient hip-disease that I ever saw in my whole practice." I forgot to state in its place that on the evening of the cure the first words she said were, "Mamma, I am cured." The above are the simple facts of the case. Myself, my wife, my child, her grandparents, uncles and aunts, the servants, the instrument-maker, and the doctors, are all prepared, if called upon, to corroborate them, and will, if required, do so upon oath, each one as to the facts within his or her personal knowledge, of course.

Yours very truly,

R. A. HAKEWELL.

In commenting upon the above extraordinary cure, the editor of the Courier says the following: "Clacey's cure came the cure? The Catholic and Spiritualist answer really—to them it appears no mystery—how will those who laugh at such superstition and credulity, as they call it, account for the result? They pretend 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 recognize them as something more than simple facts. The Spiritualist recognizes them as evidence of a principle, which, for the first time in the history of the world, is now assuming a scientific 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 occasion, alluded in the columns of the Banner. On that occasion, I endeavored to show that inanimate substances, solid, liquid and gaseous, can be permanently charged, or impregnated, as it were, with a spiritual power of some kind, which, in 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 principle for which we are contending takes form at once out of the sphere of miracles, and becomes a scientific fact. The cure of Clacey, in this principle we are enabled to explain the healing of Clacey, of Hipp Disease, by means of Madam Barrat's sacred relic, as recorded in the St. Louis Democrat, and the healing of Mrs. Emily Morris, of Hipp Disease of 22 years' standing, by Mrs. Spence's Positive Powders, as recorded in the Banner of Light of October 12th, 1867; the healing of the blind man by means of Jesus' mixture of clay and spit, as recorded in the Bible; the cure of the woman with "an issue of blood," by touching Jesus' garment, as testified to by Mark, and the case of the woman with "an issue of blood," by the fountain of whose blood was dried up, by the Positive Powders, as testified to by Dr. Jane Cruise, in the Banner of Light, 1867. The history of the point of Bethesda, of which John says that "an angel went down at a certain season into the pool and troubled the water; whosoever then first after the troubling of the water stepped in, was made whole of whatever disease he had," and the unexplained history of the Great Spiritualist

Banner of Light.

WESTERN DEPARTMENT.

J. M. PEENLES, Editor.

Letters and papers intended for us should be directed to J. M. PEENLES, at the Western Department, 134 Washington street, Boston, Mass. Persons writing us this month, will direct to Providence, R. I., care of J. M. Peenles.

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, 134 Washington street. If sent to us near the close of a month, they may fall 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 1835 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 lodge. 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. To any man relying upon them for safety."

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 Piutes, 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 Shoshones—light-of-foot. 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 'tis 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, porches 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. Spiritualist lecturers, with some show of propriety, might, however, render it, "home is where our hearts are"; for though not wandering Jews exactly, we are journeying pilgrims, dispensing 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 Hammon, only about an hour-and-a-half ride from the city, we could not resist the temptation of spending week-days at home, thus depriving ourselves of the pleasure of attending the "socials," the "Penetration," &c. The audiences in Philadelphia are not only intelligent and cultured, but exceedingly large. Not a Sunday 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 our 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.

Letter from H. P. Fairfield.

FRIEND PEENLES—It may be gratifying to you, and other Spiritualists, to know that our principles are healthfully and steadily moving on in 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 ministry.

In April I spoke for the live society of Spiritualists in Rock Island, Ill. 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 present 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 Lord" in New Boston.

June's roses and heaven's blessings found me in Quincy, Ill.—beautiful, flourishing place—but a world people. A few noble souls save the city, and among them Mrs. Belle Scougal 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 Spiritualism struggling under a mass of theological superstitions and popular ecclesiastical dogmas. The first two months I devoted my time exclusively to healing. The first of September I commenced a regular engagement with the Society, and continuing the speaker four months, they were disincarnated, even then, as give me up, saying we were the friends, as faithful and zealous is the truth. Several medi-

ums here are in process of a high spiritual development.

During my engagement in Galesburg, I was invited by Mr. DeGood to visit Omaha, Ill., and give a course of lectures. The Universalist gave us the use of their church, the Rev. Mr. Gorton, 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 Lombard Institution. My lecture closed, I gave liberty for the discourse to be criticised, or questioned, by the Rev. Mr. Miller, and high in tone, he opened the theological hall. In our discourse, the controlling influence traced the intimate relations between Jewish Christians and modern Spiritualism, dwelling upon the signs that Jesus said should "follow believers." He asked, "Will any of you spirit mediums submit to a trial of the signs and tests like the apostles of old?"

"Certainly, I will for one. The signs were promised 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 anxious to administer to you as a test."

I then accepted the poison proposition, and demanded immediate action on his part. This resolution of mine was too much for the clerical coward. Backing down, he said "I wanted to get him to 'COMMIT SUICIDE.'"

"No," was the answer, "I only accept your proposition, and now you fly 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, and discuss with me, told him plainly he was the greatest Universalist coward I had met in a long time, and he hastened 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?

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. Conley and J. H. Powell are in Vineland; Rev. J. G. Fish is our neighbor here in Hammon; Dr. Fairfield near by at Blue Anchor, as well as Bro. J. Madison Allen; Dr. L. L. Farnsworth at Waterford, and friend Hacker, with his brave, outspoken reform sheet, the "Pleasure Boat," (long may it sail, the cork 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 super-sensuous creations, and blurring over at times with music and the rarest poetic effusions. This "Isle of the Blest" is a fine specimen of idealizing.

Let critics sneer, and in the cold formalisms of the schools denounce it as "spasmodic poetry"—a term imported from England, where enthusiasm has always been voted vulgar, and her best poetry spasmodic; but to recognize in it a great soul in mortal chains, striving to translate its divine 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 balmy breezes blow,
Where mountains loom, and landscapes bloom,
In God's eternal glow.

Give me my lyre! I feel the fire,
Unborn by mortal sight;
Oh! vision grand, of the Summer-Land,
I'm fainting in delight!

I see an Isle, like woman's smile,
That blooms on a silver sea;
And from its groves of angel-loves
Swell music wild and free.

Oh! gods! those strains—those grand refrains—
What harmony divine—
And hark! I hear, in accents dear,
The voices of *lang syne*.

'Tis 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 a concord sweet in all we meet,
With no discordant jar;
There all things move in perfect love,
Like the grand march of the stars.

Prefigured here, in the marriage sphere,
We catch faint gleams of bliss—
Oh! sweet control of soul o'er soul,
When sealed by God's own kiss.

Al! all the thrill that drugs insell
But bodies of that state,
Where 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—
Oh, earth, so cold, has lost its hold—
Oh, let me die in bliss!

A Discussion.

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

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

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,
W. F. JAMIESON.

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.
S. Loveland, who lectured in this city during Feb-
ruary. 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-
verse systems of ethics and religions, and his
masterly and sublime defense of our Spiritual
Philosophy, make him what he is, a representa-
tive man and hero in the cause of Spiritualism.

Like Paul before Felix, he reasons of righteousness,
of temperance and good will to men, with such
honesty 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.

SPIRITUALIST MEETINGS.

Boston.—The First Spiritualist Association hold regular
meetings at Mercantile Hall, Summer street, every Sunday
evening, at 7 o'clock. Admission free. Speakers: T. F. Towle,
President; Daniel N. Ford, Vice President and Treasurer.
The Boston Spiritualist Association hold meetings at 19, N. W. Main
street, every Sunday afternoon, at 3 o'clock. Speakers: Mrs. M. A. Sanborn, Conductor; Mrs. M. A. Sanborn, Secretary.

Brooklyn, N. Y.—The Brooklyn Spiritualist Association hold
meetings at 19, N. W. Main street, every Sunday afternoon, at 3
o'clock. A half-hour concert on the Great Organ, at 2 o'clock.
Speakers: Mrs. M. A. Sanborn, Conductor; Mrs. M. A. Sanborn,
Secretary.

Cambridge, Mass.—The Cambridge Spiritualist Association hold
meetings at 19, N. W. Main street, every Sunday afternoon, at 3
o'clock. A half-hour concert on the Great Organ, at 2 o'clock.
Speakers: Mrs. M. A. Sanborn, Conductor; Mrs. M. A. Sanborn,
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East Boston.—The East Boston Spiritualist Association hold
meetings at 19, N. W. Main street, every Sunday afternoon, at 3
o'clock. A half-hour concert on the Great Organ, at 2 o'clock.
Speakers: Mrs. M. A. Sanborn, Conductor; Mrs. M. A. Sanborn,
Secretary.

North Boston.—The North Boston Spiritualist Association hold
meetings at 19, N. W. Main street, every Sunday afternoon, at 3
o'clock. A half-hour concert on the Great Organ, at 2 o'clock.
Speakers: Mrs. M. A. Sanborn, Conductor; Mrs. M. A. Sanborn,
Secretary.

South Boston.—The South Boston Spiritualist Association hold
meetings at 19, N. W. Main street, every Sunday afternoon, at 3
o'clock. A half-hour concert on the Great Organ, at 2 o'clock.
Speakers: Mrs. M. A. Sanborn, Conductor; Mrs. M. A. Sanborn,
Secretary.

West Boston.—The West Boston Spiritualist Association hold
meetings at 19, N. W. Main street, every Sunday afternoon, at 3
o'clock. A half-hour concert on the Great Organ, at 2 o'clock.
Speakers: Mrs. M. A. Sanborn, Conductor; Mrs. M. A. Sanborn,
Secretary.

Northampton, Mass.—The Northampton Spiritualist Association
hold meetings at 19, N. W. Main street, every Sunday afternoon, at 3
o'clock. A half-hour concert on the Great Organ, at 2 o'clock.
Speakers: Mrs. M. A. Sanborn, Conductor; Mrs. M. A. Sanborn,
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at 12 M. George B. Davis, Conductor; A. D. Cridge,
Guardian. Speakers engaged: Mrs. M. J. Wilcox during
March; Mrs. Alcinda Wilcox during April. Conference,
at 7 P. M. John Mayhew, President.

CINCINNATI, O.—The Spiritualists have organized themselves
under the laws of Ohio as a religious society of friends of
the cause of Spiritualism. Meetings are held at 10 A. M. in
corner of Sixth and Vine streets, where they hold regular
meetings Sundays, at 10 A. M. and 7 P. M. The Progressive
Lectures immediately before the morning lecture. A. W.
Lynch, Conductor.

MILWAUKEE, Wis.—The Milwaukee Association and
Children's Progressive Lyceum meet at 10 A. M. in
corner of Sixth and Vine streets, where they hold regular
meetings Sundays, at 10 A. M. and 7 P. M. The Progressive
Lectures immediately before the morning lecture. A. W.
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ST. LOUIS, Mo.—The St. Louis Association and
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