

#### AS,00 PHE TEAR, In Advance. BOSTON, SATURDAY, MARCH 28, 1868. BIRGLE COPIES, }

Literary Beyartment. LEAVES FROM THE DIARY OF THE VICAR OF WILTSHIRE. Translated from the German of Zichokke, for the Banner of Light, by Cora Wilburn.

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[Conclusion.]

December 28th .- It is well to allow the storm to mass over without investigating too closely the ravages it occasions. We all slept calmly through the night, and we now speak of the Rector's letter and my loss of office as of things that happened long ago. We make all sorts of plans for the future. The worst of it is, we three shall have to part for a time. Pollg and Jenny must go into acrvice in some estimable families-nothing better can be done-and I must travel till I can flud another situation and bread for my leved ones.

Polly has resumed all her former gayety, and recalls her dream of the bishop's hat. She relies upon the promise of a New Year's gift with all too much credulity. I think of the dream sometimes, but have no faith in it.

As soon as my successor arrives in Creeklade. I will give into his charge the books and make over to him the affairs of the parsonage, and I will go on my way in the search for bread. Today I will write to Salisbury and Warminster to some old acquaintances, that they may do me the kindness of finding employment for my girls as cooks or seamstresses or house maids, with good families. Jeuny would make an excellent governess for little children. I will not leave my children in Creeklade. The place is poor; the people are unkind and proud, and assume a repelling air of city haughtiness. Nothing is so much spoken of as the new Vicar. Some regret that I must leave them. I do not know who is sincere at heart.

December 20th .- I have written to the Bishop of Salisbury, and have explained to him my sad and helpless condition, the forlorn state of my children, and how many years I have labored, humbly but zealously, in the vineyard of the Lord. It is said the bishop is a humane, traly pious man. May God incline his heart! Amid the three hundred and four churches in Wiltshire, there might surely be found a little corner for me. I do not ask for much.

December 30th .- The Bishop's hat in Polly's dream must make its appearance soon, or I shall be taken to prison. Yes, I see it clearly, the prison'is unavoidable.

I am in a half fainting condition, and exert myself in vain to regain my former composure and courage. I have not even strength for the fervent trust of God. The history of the world cannot

haps you will have better times) there, father, than here with us in our misery.' You will go without a feeling of guilt. There is no disgrace

in it for you. We two will become servants, and with our earnings buy for you every comfort we can obtain. I would not feel ashamed even to beg for you. To ask alms for one's father is to do something beautiful and holy. We will come and see you as often as we can. You shall be well taken care of, and we will have no fears."

"Jenny, you are right," cried Polly. "To be afraid is not to have faith in God. I have no fear; I will be as cheerful as I can, away from father and from you."

Such words strengthened my heart. Fleetman had told the truth when he said I had two angels of God by my side.

New Year's Eve.-The year is ended. I thank heavon it has been, with the exception of a few storms, a happy, glorious year! We have been pinched for food even, yet have we always had something. I have had bitter cares with my meagre salary, but those very cares were productive of lasting joys. I have barely enough to support life for myself and children for the next six months, yet how many have still less, and know not where to obtain the next mouthful of bread. I have lost my situation; in my declining years I am deprived of the means of earning my livelihood; I may have to spend the coming year in prison, separated from my dear and dutiful

girls. But Jenny is right: God dwells in the prison too. To a pure conscience hell is not a place of tor-

ment, and to wicked souls the glories of heaven would bring no sense of joy. I am content and happy. He who can deny himself is rich. The interior consciousness of right is above all the honors of the earth. Only when we can look with indifference on what the world, names shame or honor, are we truly exalted. He who can resign the world possesses heaven. I understand the teachings of Jesus better since I have lived in the school of adversity. The learned men of Oxford and Cambridge make commentaries on

the letter, never on the spirit. Nature is the best interpreter of Scripture. With these reflections I close the eventful year. I am glad that I have kent this diary for some

years. Every one should write in a like book. for we can learn more from ourselves than from the most learned writings of others. To note down one's daily thoughts, feelings and experiences, is to portray ourselves, and at the end of the year to see how many faces one has. We

change from one hour to another. Whoever says he knows himself speaks only for the moment; very few remember what they were yesterday; fewer know what they will be to-morrow.

The keeping of a journal strengthens in the utterance of prayer. The terror was too sudden teach it so well as the history of our own thoughts,

merciful, let him; God is in the prison too. Per- as well as its'cap; was adorned with the best of | blessed, and yet so unhappy. Remember me to | Mr. Withiel in the morning. I chad myself nicereal lace.

We stood for some moments in speechless silence. At last, Polly burst into a fit of uncontrollable merriment. "What shall we do with that? that is no Bish-

on's bat." she cried. Jenny touched the cheek of the sleeping infant,

and said in her gentle, pitying accente: "You poor little creature! have you no mother?

Or does your mother not dare to own you? Oh! good Providence! how could she forsake such a lovely, helploss little being? And do look, father; look, Polly, see how confidingly it sleeps; unconscious of its misfortune; as if it felt it lay in the hand of God! Sleep on, you poor, dear, foreaken little thing! Sleep on, we will not discard you. They have brought you to the right place; I will be your mother."

Large tears fell from her eyes as she spoke. I took the true and tender-licarted girl to my arms and said:

"Be a mother to this outcast little one! The step-children of destiny come to their kindred. God is proving our faith; no, not proving it, for he knows it. The little lielpless creature has been sent to us. We know not how we shall live in the coming days; but He knows who has ordered us to become the parents of this orphaned babb."

We soon determined what to do. The child slept healthfully on, while we exhausted our memories in conjectures with regard to its parents, who, we argued, must be known to us, as the box was directed to me. I looked over my sermon on the "Power of Eternal Providence," and the girls took counsel of each other about the care of the new inmate. Jenny was much affected; Polly was childishly delighted. It seemed to me as if I entered upon a time of fairy wonders with the New Year; and whether it be superstition or not; as if the child had been sent to us, a guardian spirit in time of need. I cannot describe the deep inner tranquility of my soul; how blasfully I breathed; how calmly cheerful were all my feelings.

The same day-Evening.-Very weary from the holy labors of the day I returned home. I had walked a long way on foot over very bad roads. But I was requited for all on beholding the bapay, beaming faces of my daughtere/ I found the table awaiting ma, with a bottle of with added to our humble fare; it was a gift from some generous, unknown hand.

I was delighted with the pretty crowing baby in Jenny's arms. Polly showed me the pretty

your lovely and estimable daughters, if they yet retain a recollection of me."

To judge from these lines, he contemplates a return to Creeklade. I would like to see him again, to return my thanks to him. I fear he may have deprived himself in his gratitude to me. I should be sorry if that were so. He seems a little thoughtless, but honest of heart and upright.

Little Alfred appears contented and happy. He smiled at Polly to day, as Jenny held him on her arm like a young mother. The girls find no trouble in caring for this little citizen of the world. He is, indeed, a beautiful babe. We have bought a pretty cradle for him, and it stands by the side of Jenny's bed. She watches over lier little charge like a guardian angel, by day and by night.

Junuary 3d.-To-day the new Vicar, Mr. Biething, and his young wife arrived at the village inn. I called on him at once; he is a very agreeable and polite man. He said, if convenient for me, he would like to enter upon the duties of his office soon; but that I could remain at the parsonage until Easter; he would occupy some rooms at Alderman Fieldson's in the meantime. I told him I preferred to give everything into his hands immeliately, as that would afford me the opportunity of seeking employment elsewhere. But I desired to give a farewell sermon to the people before I eït.

He promise 1 to come to see us this afternoon, to look at the house. He came with his wife and Alderman Fieldson. The lady appears somewhat haughty and scornful, for nothing in the house seemed good enough for her, and she did not condescend even to look at my daughters. When she saw little Alfred in his cradle, she said to Jenny, without looking at her, " Are you already matried?" Poor Jenny colored up to her brow and shook her head and stammered some unintelligible words. I had to help her out of her confusion. 'Mrs. Blething heard my story with a great deal of curfosity; when I had ended she drew her mouth down and turned her back on me. I thought that was very ungracious, but I made no remark. 'I invited them to take a cup of tes, but the lady positively declined. The Vicar scems obliged to obey every order of his wife, every sign she gives him. We were heartily re-

lieved and glad to be rid of our visitors. January filh .- Mr. Withiel must be an excellent man, to judge from his letter. He says I need not worry about the payment of the debt; I could pay it in ten years, or never; he would not trouble me about it. He seems acquainted with my condlrobes, night-dresses and caps that had been tion, for he very considerately bints at my affairs. found in baby's box, and a sealed package ad- He speaks of me as an honest man, and that dressed to me that had been found at the feet of pleases me best. I will go to Trawbridge as soon the ohlid when it awoke and was taken from its as I can, and will pay him Fleetman's twelve

bed. Very anxious to learn of the parentage of my little charge, I opened the package. In it were twenty guineas and a letter, the contents of the charge well, and that Alfred only wakes up once in the night, when she gives him milk to drink out of his china cup. She does not seem as lively as she used to be, though she appears well and happy. She will let her sowing fall from her hands, and will sit with open and dreaming eyes. her once industrious fingers idle; and if spoken to. she rouses herself and has to ask what has been said to her. Without doubt, all this is caused by broken rest, although she stoutly denies it. She will not take a nap in the day-time, and declares that nothing alls her. I did not think she could be so vain. Fleetman's praises did not displease her; for she asked me for his letter. She has not returned it to me, but keeps it in her work-basket. She may keep it-the vain little puss! January 8th .- My farewell serinon was listened to with tears. I see now that I was beloved of my congregation. Many pleasant words have been said to me, and I have received many presents. Never before have I had so large a quantity of provisions, of luxuries, of wine, in the house. If I had had the smallest portion of all this in the days of direst necessity I would have been relieved and happy. Now we swim in abundance. But a portion has been taken to the poor families we know, and they enjoy with us. My inmost soul was touched by my last sermon. I wrote it with tears, for it was parting from my world, my field of action. I am thrust out of the vineyard as a useless servant; and yet I have labored not as a hireling, and have planted many a noble vine, have cast out many tares. I am thrust out of my vineyard, in which by night and day I have watched, learned, exhorted, administored, consoled and prayed. I nover left the sickbed untended; I strengthened the dying soul, in its last struggle with mortality, with holy hopes, promises of the benign love of God. I strove to uplift the sinner, to help the needy; I called the erring and the lost ones back to the path of life. Alasi all these souls that were so closely linked to mine have been torn away from me; whyshould not my heart bleed? But God's will be donel I would offer to retain my place without a salary if my successor had not come so soon. I am accustomed to poverty from my earliest childhood, and I have known care ever since I cast off my boy's shoes. We can live upon the sum given for the little Alfred's board. We can lay aside something for future years, and be content with our former humble fare. I would no longer sigh over the bad roads and the weather, if I could only continue to distribute the bread of life to my flock. Be it so; I will not murmur. . The tear that fails upon this page is no tear of discontent. I ask not for riches and days of case; I have never supplicated for them. But, oh, Lord, do not cast me from thy service forever, even though my strength be weak i. Let me again labor in thy vineyard,

ly; I had not been so welt dressed since my wed-

ding day, daughter Jonay had arranged every article so neatly. I luft the ian, and went to Mr. Withiel's home; it is a large, imposing dwelling. He received me somewhat coldin; but when I gave my name he took me into his small, beautifully-arranged library. I told him of the adverse fortunes I had buffeted with; how I came to give my security; and as a first installment of nayment I laid Mr. Flectman's tweive pounds upon the table.

Mr. Withlel looked at me a long time in silence, and with a sinile and some sort of emotion. Then he reached out his hand, shook mine, and said:

"I know you well. I have informed myself particularly concerning you. You are a just and upright man. Take your twelve pounds; I cannot have the heart to rob a person of your circumstances of his New Year's present. I would rather add another, which you will have the goodness to accent in remembrance of me."

He left the room and returned with a document. 'You remember this paper, and your signature? give it to you and your children."

He tore the paper in two, and put it in my hand. I could find no words, I was so overwhelmed with joy and gratitude. My eyes filled; he saw that I wished to thank him, but could not. Ho said :

"No matter; not a syllable, I entreat you; that is all I require of you. I would have made a present of the debt to the unfortunate Brook if he had trusted to me openly."

I know of no more generous a man than Mr. Withlel. He was too kind! I had to tell him much of our past sorrows. He presented me to his wife and son; he sent for the little bundle containing my shabby traveling suit that I had left at the inn, and invited me to remain at his house. the hospitality was princely! The chamber in which I slept, the carpets, the bed-all was so splendid and costly I was almost afraid to tread upon or use these unaconstomed luxuries.

The next day Mr. Withiel sent me home in his comfortable carriage. I parted from my benefactor will a deeply stirred lieart. My children wept with me for joy when I showed them the security.

"Bee, this piece of paper was the heaviest burden of my life, and it is generously destroyed. Pray for the happiness of our noble deliverer!" January 16th .- Yesterday was the most remarkabla day of my life.

We were sitting in our cosy room together in the forenoon, and I was rocking little Alfred to sleep; Polly was reading aloud, and Jenny sat at the window with her sowing. Looking up suddenly, I saw all the color recede from Jenny's face; she sprang from her chair, then sank back into it again. Polly and I were alarmed, and asked what alled her. She tried to smile, and sail: "He is coming."

"The door opened, and in elegant traveling clothes appeared Mr. Fleetman. We were all glafi to see him, and under such favorable circumstances. He embraced me, kissed Polly, and bowed to Jenny, who had not recovered from her surprise. He noticed her pallor, and inquired sympathizingly after her health. Polly explained. He then kissed Jenny's hand, as if to ask her pardon for the alarm he had occasioned. There was no harm done, for she soon bloomed again like a new-blown rose. I ordered wine and cake for our friend and benefactor's refreshment. But he declined taking any; he had company with him at the inn, and could not remain long. But Jenny's entreatles provailed. I thought he had some play-actor companions with him, and asked him if they intended to give any theatricals in Creekinde. In my opinion the place was too poor. He laughed loud, and said they were going to play a comedy, but not for pay. Polly was beside herself with delight, she had so long desired to see a play. "Have you many actors with you, sir?" she inquired.

and is too great.

Yes, I must go to prison! I will repeat it again experiences of one human being within a twelveand again, that I may grow familiar with the month. thought. The All-Merciful have pity on my limbs are numb; there is a deathly chill in my veins. I cannot write-I tremble so. \* • • A few hours later .- I am much calmer. I wanted as in the distance. to cast myself into the arms of God to pray. But have covered my feet with pillows. My body is

occurred, all I have heard, seems like a dream. It is too true. Brook has hung himself. Alderings. And I am called upon to pay the hundred hopes is to follow the dancing Will-o'-the-wisp pounds I went security for. Mr. Fieldson had lights into the swamps of disappointment. indeed reason to sympathize with me at this most unexpected misfortune. Great and good Father in heaven! how can I obtain a hundred pounds? | morning early, about six o'clock, as I lay in bed If all I and my children possess were taken from us it would not bring a hundred shillings. I knocking at the house door. Polly was already never thought Brook would end so badly. Now in the kitchen. She ran to see what was wanted, gar! I must go to prison if Mr. Withiel is not possibility.

The same day-Evening .-- I am ashamed of myself. To faint away-to despair-to give up so | take good care of the contents." completely! Fle upon thee! And yet to believe in a Providence; to be a preacher of God's truth! For shame. Thomas!

But now I have made all things right again; have sent the letter to Mr. Withiel at Trawbridge. I have told him my circumstances, and appealed to his heart. If he has human feeling he will The promised Bishop's hat has come!" have mercy upon me; if not, they may drag me where they will.

When I came back from the post-office I put the courage of my children to the proof. I prepared them for the worst. The girls astonished me. They were far better prepared than I was, deny I was filled with curiosity. For heretofore in their fortitude and resignation; they were far the New Year's gifts for the parson had been as more exalted in their Christian meekness than few as they were insignificant. I thought it must was I, the minister of God.

folding me in her arms. "Oh you poor, good present before daybreak. father! You have committed no wrong and must suffer so much! I will go to Trawbridge; I will throw myself at Withiel's feet, and will not move from there till he promises your freedom."

" Do n't do it," sobbed Polly. . " Merchants have stony hearts; they won't take a faithing less for 11d two rounded holes were out. all your tears. I will go to the cloth-dealers, and will hire myself to him as a slave for my lifetime, help; I took off a fine white handkerchief that with bread and water at my meals, till I have | covered it-and beheld! no, I cannot describe our paid father's debt with the work of my two astonishmenti We all cried aloud: hands."

Such loving plans restored their tranquility, but they saw at last how hopeless all such pro-fects ware. Said Jenny:

and the second second

feelings, struggles and judgments; as can the

I have verified within the year the truth of the dear. dear children! I cannot, I dare not tell old adage: "Misfortunes never come single," and I them! Perhaps a speedy death will save me | wait for what follows: " when the night is darkest from the shame. I feel myself powerless; my the brightness of the dawn is nigh." It is also true that the apprehension of an evil is greater than its realization. Thunder clouds are never so black

I have made the resolution, under all strokes of I felt too ill. I laid down on the bed; I believe I misfortune, to think and act at once with the slept, or I may have fallen into a swoon. Three | rapidity of lightning. I prepare myself for the hours have passed since then. My daughters worst, and it seldom comes to pass. Sometimes I play with illusive hopes, but I do not permit weak, but my spirit feels refreshed. All that has them to make sport of me. To keep hope in check, I think how rarely fortune has favored mo. Then the dreams creep away, as if abashed man Fieldson sent for me and gave me the tid- | before me. To become the votary of flattering

New Year's Day, 1765. - In the morning. - I strange and sad occurrence opened the year. This thinking over my sermon for the day, I heard a I am a beggar. Oh, if I could only be a free beg- | for such early visits are unusual with us. In the darkness of the hour, a man appreached and magnanimous. To pay the sum is an utter im- | handed a large box to her with the words: " Mr. -" (Polly could not understand the name,)

"sends the box to the Vicar, and hopes he will

Polly took the box with joyful surprise, and the bearer of it departed. The child knocked at my door to know if I was awake; and when she came in she wished me "a happy New Year' with her good morning, and said, laughing:

"See, father dear! Polly has prophetic dreams. I felt vexed, when she told me of the mysterious

box, that she had not ascertained the name of the sender.

While she went out to light the lamp and call Jenny, I hastily dressed myself, for I will not be a box of cakes from the country friends, and I

"To prison?" said Jenny, weeping softly, and admired the delicate kindness that would send a

When I came into the altting-room Jenny and Polly were standing before the table regarding the box with eager and curious eyes. It, was of uncommon size, well sealed, and directed to me. I lifted it and found it somewhat heavy. In the

I opened the box very carefully with Jenny's "Good Heavens!"

There lay a babe of some six or eight weeks old, alcoping sweetly, and wrapped in the finest Jects were. Said Jenny: "What is the use of all this idle talk? Let us on a soft pillow of blue allk, and it was guarded give them for a thousand guiness. I may soon old fashioned, friendly little town, and had to rea

which I copy here:

"Confiding in your well-known plety and benevolence, reverend sir, unhappy parents entrust to you their beloved child. Do not forsake it When we can discover ourselves to you, we will be grateful. And what you do for our child we shall watch from afar. The dear boy's name is Alfred, Ho has been christened, We enclose the payment for the care of him for the first quarter. We shall remit a like sum to you, punctually, every three months. Take good care of our child; we commend it to the tenderness of your noble Jenny."

Polly gave a jump and cried:

"There is the Bishop's hat!" Kind Heaven! how rich we had become at once! Good-by my poor place as Vicar of Creeklade! But I think the letter might have made mention of my noble Polly, too.

We read the letter about ten times; we could scarcely believe the evidence of our eyes at the sight of so much money. What a New Year's gift! All the burden of my great cares for the future taken away so suddenly!

The ways of Providence are truly wonderful. January 2d .- Fortune showers her favors upon me. This morning I received another package with money, twelve pounds, and a letter from Mr. Fleetman. It is too much. He returns a pound for every shilling. He must have been very fortunate. I cannot return my thanks to him, as he has forgotten to send his direction. Heaven forbid that I should grow arrogant over my present wealth; now I hope, from time to time, to be enabled to pay off Brook's indebtedness to Mr. Withiel.

When I told my daughters that Mr. Fleetman had written to me, there was fresh rejoicing. I cannot understand what they have to do with it so much. Jenny turned red, and Polly ran to her laughing, and held both hands before her sister's face. Then Jenny was, or pretended to be, very angry with the teasing child. .

I read Fleetman's letter aloud. I hardly knew what to make of his expressions.. The young man is an enthusiast, and pays me a homage that I do not deserve. So, too, with what he says of Jenny. The poor, modestly diffident girli I could not look at her, and I pitled her as I read. The words regarding her are remarkable, as follows:

When I left your house, noblest of men! I felt as if again I were leaving my father's home, and entering upon the wastes of life without. I never shall forget my happiness with you. I see you constantly before me in your diguified poverty; your Christian humility; your patriarchal elevation of soul. And the loving, winning, sunny-tempered, coaxing Polly; and-but for your Jenpy, what fitting word shall I find? What name do we give to the Saint beneath whose influence all earthly things are exalted?. I shall forever remember the moment when you gave me | and bestow thy blessings upon souls! the twelve shillings; forever remember and re-spect your fatbarly advice. Do not be surprised

January 13th .- My journey to Trawbridge has, resulted beyond my most sanguine expectations. 

He answered:

'A lady and a gentleman, but excellent players.'

Jenny was very thoughtful. She looked at Mr. Fleetman with a serious expression, and said, in her neculiarly low tone of sadness:

Will you, too, make your appearance?" There. was that in her voice that always dwolt in it when a decision for weal or woe was to be given.

Mr. Fleetman seemed deeply moved by her question, as if it were that of a judging angel. He looked at her with an earnest, inquiring glance, memoil to hesitate for the answer, approached her and said: "Miss, it is for you.only. to decide." Jenny cast down her eyes. He went on talking. I could not understand what they said. He snoke, and she answered; Polly and I listened attentively; but heard only words withont meaning. But they seemed to understand reach other, and Fleetman to be affected by Jenny's words, though I could find nothing in them but commonplace.

Polly could stand it no longer; with a mocking courtesy to each she cried, " I verily believe you have commenced the play already?"

Heclaspid Polly's hand and replied, " Oh, that it wero true!"

, I put an out to all the nonsonse, and we drank to' Mr. Fleetman's health. He said to Jenny:

" Miss, to my weal, in earnest?"

She cast down her eyes, put her hand to her heart, and drank his health.

He became all at once cheerful again. He walked to the cradle and looked at the child; and Polly told him of the strange manner in which it had been sent. He said with a smile; "You did not recognize me as I delivered the New Year's gift?".

We all exclaimed in incredulous as onishment, "Ilow! You!"

# BANNER OF LIGHT.

from all blame. The President se was a plem face of a few minutes, and then suit

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ileve i lie. Allen was recalled and Carlton went home though he was not expelled. And we all had learned a great lesson, and I felt as if those words

"You would say," said Uncle Oliver, " that truth is a long time, often, in shining through a lie. So it is; but the truth keeps shining all the time, whether it be the truth of the human spirit, or the great truths of the universe, and by-andby the blackness of a lie or the darkness of error fade away. So don't be afraid, little ones, just as long as truth is on your side. And now to your fun for half an hour, and then to your homes."

# ANGEL-OHILDREN.

BY MRS. A. M. WELLS.

80.17

Once I took a picture fair To my heart, and kept it there, And I blessed the artist's thought, Who that lovely picture wrought. Even as I asw it then, Now it comes to me again.

Three small children on their knees, Under drooping willow-trees; Pleased and shy, they bend to look In the mirror of the brook. Not a flower upon the brink, Bending gracefully to drink, Not a bird that skims the lake, Softer shadowing could make, Nor behold reflected there, Form more innocent and fair.

What beside those faces three In that mirror do they see? All the blue depths of the sky In its waters they descry; And, not theirs alone, but near, Other faces three appear-Angel-faces, dimly seen, Serious, tender and serene; Bending meekly, bearing trace Of the Heavenly Father's face, This is why the children look Pleased, yet thoughtful, in the brook.

Unto little children here Seraph forms are always near. Messages of heavenly things Angel-child to earth-child brings; So I blessed the hand that wrought Into form the shadowy thought [Our Young Folks for March.

## THE HEALTH---A WARNING TO STU DENTS.

First pardon a personal allusion. About twenty years ago, having purchased a scholarship, and being armed with energy, high hopes, and noble aspirations, I repaired to Delaware. Ohio, at which place was located one of the most flourishing institutions of learning in the country, determined to guit myself like a man, and qualify myself for some responsible, useful and perhaps lucrative business in life. But alast how quickly were my high hopes doomed to disappointment. My little bark was wrecked upon the same rock that had proved the ruin of thousands before, and will prove the ruin of thousands more, in days to come. It makes me sad to think of those days, and to contrast the actual history of my life with what were then my hopes and expectations-expectations that might have been realized, and I think would have been, had I then known what I now know in regard to the laws that govern health.

The loss of health was the rock to which I have referred as having ruined, in a great degree, my prospects in life. Young people, listen to the story of my mistake-the great mistake of my life-and see to it that you commit not like folly. In company with another young man, I shut myself up in a close little room, warmed by a close stove, took no exercise, or next to none, ate a great deal more food than my system required, studied very hard eight or ten hours every day. marked consumptive diathesis, and only one son Our room was never properly ventilated. The remains to perpetuate the name of our country's result of all these violations of Nature's laws was, great statesman.

is not Fleetman; I am Baronet Cecil Fayrford. Through an unfortunate lawsuit, that dragged its length through many years, my father's brother kept from myself and slater the fortune that was rightfully ours, willed to us by our deceased father. We lived upon the straitened means left to us by our lamented mother; and my dater suffered much persecution at the hands of our uncle, who was her guardian. He had demined her hand to the son of one of his most infinential riends, but my sister had promised herself socretly to young Lord Bandom, whose father was also opposed to their marriage. Unknown to father and uncle, they were privately married. The fruit of this union is our little Alfred. I succeeded, under pretext that my sister's health required a residence on the sea-shore, for a while to remove her from uncle's house, and take her under my care and protection. After her child was born, I was to place it in the charge of good, conscientious people in a safe retreat. I heard by chance, in a very moving story, a trait of the character of the Vicar of Creeklade, whose poverty and bepavolence weighed evenly. I came here to satisfy myself. The manner with which you received and aided me, decided. My sister did not return to our uncle's house. Four months ago I won the lawsuit, and entered in possession of my paternal estates. Uncle entered a new complaint against me for the delivery of my sister to his continued guardianship; but a few days ago the old Lord, stricken with paralysis, departed this life. My brother-in-law now openly announces his marriage, and the suit is at an end, and there is no further necessity for concealing the child. The parents are with me in the village, and have come for the boy; and I have come for you and your family, if you will not refuse my offer. During the process of the law-suit, the parsonage of which my family have the control remained untenanted. It is for me to give the benefice, which brings about two hundred pounds per year to whoever I may appoint. You, sir, have lost your place as Vicar. I offer you the situation I have mentioned, and shall be too happy to have you live near me."

2

God only knows how I felt as he said those words. My eyes grew dim with tears of joy. I stretched out my hands toward the man who was to me a messenger from Heaven. To be thus reinstated in my Master's vineyard! I fell upon his breast. Polly clasped her arms around him with cries of joy. Jenny kissed the hand of the Baronet in her graceful and grateful humility. He tore himself away, deeply moved as the rest of us, and left the house.

My happy children still held me in their close embrace; we were yet mingling our tears and congratulations, when the Baronet returned; with him, Lord and Lady Sandom. The young lady, without looking at any one, walked straight to the cradle, and kneeling before it kissed the child, and wept in the complete abandonment of her maternal sorrow and bliss. The Lord, her husband, lifted her from the floor, and after many efforts succeeded in tranquilizing her.

When she had composed herself, and had asked pardon of us all for her behavior, she thanked me first, in the sweetest and most touching manner; then she thanked Polly. The child, pointing to Jenny, who had returned to the window, said:

" My sister over there is the mother; I deserve no thanks, my lady."

Lady Sandom walked to the window and regarded Jenny in silent surprise and admiration for a while, then turned to her brother with an arch smile, and folded Jenny in her arms. Poor little daughter! she scarcely ventured to look up in her deep humility.

"I am stornally your debtor," said my lady: "for I can never return to you the good you have done my mother heart. Let me be your sister, lovely girl; for sisters cannot feel under obligations to each other."

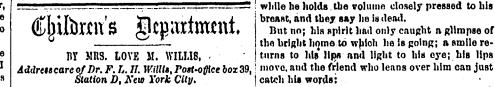
As Jenny returned shyly the lady's caresses, the Baronet approached.

"There stands my poor brother," said my lady. "If you are now really my sister, he may be near to your heart, too. Dear Jenny, may he not?"

attracting attention for the second time; nover is it supposed to be the third time. And this delusion course only then the mind has been extantisted by exclusion and taught for a thousand years. But as lass covernation, The persuasion of the scene being a tepetition, comes on when the attention has been roused by Bome accidental circumstance. • I believe the explanation to be this; only one brain has been used in the immediately preceding part believe the explanation to be this: only one brain has been used in the immediately preceding part of the scene; the other brain has been asleen, or is, an analogous state approaching it. When the at-tention of both brains is roused to the topic, there is the same rague consciousness that the **Scene** have passed through the mind before, which takes, place on re-perusing the page we had read while thinking on some other subject. The ideas have passed through the mind before; and as there was not a sufficient consciousness to fix them in the mind, without a renewal, we have no means of mind, without a renewal, we have no means of knowing the length of time that had elapsed between the faint impression received by the single brain, and the distinct impression by the double brain. It may seem to have been years. - • • Often did I discuss this matter with my talented friend, the late Dr. Gooch, who always

batable region between physics and metaphysics, factory to either of us. I cannot but think that the theory of two brains affords a sufficient solution of this otherwise inexplicable phenomenon."

Dr. Wigan falls into the same error that many matter is it that he dies? he says to himself; the others do, in confounding a momentary lucidity or clairvoyance with a "flash of reminiscence;" and, therefore. I think his "solution" absolutely fails it in the rays of the sun that shine in at the gothic when applied to either case. Granted there are window, that they may illuminate the precious two brains, the action of both must be absolutely volume, and that his eyes may rest upon it. He necessary in order to present before the mind a gazes at it and his eye kindles; he seems to see perfect picture: and yet any one who has felt these, the truth even as he sees the sunlight. Then he impressions of a previous existence, knows that they takes the volume in his hands and presses it to are neither faint, nor are they accompanied by any his breast. What hours of patient study are prophetic intuition as to what will follow ; they are there; what weeks of close calculation; what simply efforts of the soul to throw off those influences that narrow its existence to the present little book; all for those few pages. And yet he moment, and to prove by the past its immortality knows that the truths are eternal, and that his in the future. Fort Warren, Jan. 31.



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



sight to make one forget the cold air, the tingling ume and feel sure of what it should reveal. cheeks and aching fingers, and to feel the warm glow of thankfulness that comes with all beautiful things to hearts that love beauty. And Uncle Oliver, as he stood on the large flat stone that book of our lives, not in a real volume, but in the beyond the valley to the clear, still light that the revery by the merry voices of his friends.

"I say, Uncle Oliver, it's dreadfully cold. We were going to have a coast, but please let us come in and see you instead," said Frank.

"Cold is it? I was dreaming of a summer, and looked right into the eyes of a thousand flowers and heard the singing of the birds. Did n't you know that things are just what we make them?" "But I can't make my fingers warm anyway," said Mary.

"Then we'll try the fire," said Uncle Oliver. "But you have started me on a track that I can't get off until I have driven my wheels a space."

There was such a bustling and whirling of uny wrapping; such a smoothing of tumbled hair; such a pulling of jackets and brushing of aprons, that it was guite a wonder how all at last subsided into a few chairs and a settee and became only a little murmur of expectation. There was something about Uncle Oliver's calm manner that seemed to hold the children in a kind of spellnot of fear but of loving respect—so that the fun

trated suddenly on a bed of sickness. -Itis almost sunset, and be feels that the light of his life is fading away, as soon will fade the light from the sky. About him are gathered his disciples, who have already socepted his truth; near his bedside are his astronomical instruments, and above his

bed is his picture, painted by himself in his early YCATE. He feels his strength failing and sighs that his life's work seems not quite done, when suddenly the door of the apartment opens, and a friend brings to him the first printed copy of his great work. He knows what it will be in the world; that it will be called false, and that it will be said to contradict the religious truth of the day. But within his spirit be feels confident that one truth cannot contradict another, and that the world will yet say he has revealed the truth. What

truth lives. He bids the friend who brought the book place years of anxious thought. All of them in that years of toil are but the beginning of his triumph. And so he closes his eyes and ceases to breathe, while he holds, the volume closely pressed to his breast, and they say he is dead.

But no; his spirit had only caught a glimpse of the bright home to which he is going; a smile returns to his lips and light to his eye; his lips catch his words;

'Farewell, ye lights of day; farewell to sun and moon, and golden lamps of eve. I close my eye to these, but open them to see the glory of the eternal heavens. There shines the never-fading light of God; there glows the splendor of the eternal day."

His eyes close again, and he speaks no more. Oh how beautiful has the thought of that death ever been to me, and I often dwell upon it as I look at the going down of the sun. It was glori-The clear sunset of a cold winter night is a ous that the old man could hold his precious vol-

But I was thinking as I stood there, when you saw me, that we all, when we come to look on our last sunset, should thus hold in our hands the served as a step to his door, knew no chill, and lacts we had committed and the truth that we had thought not of the ice or snow as his eye looked revealed. It will seem to us then as if we held the written record of all the days and hours we setting sun had left. He was aroused from his had spent. Happy will it be for us if we can put them in the light, and desire to look at them; for if the volume be full of impure thought or unholy wishes, we shall not ask that it may be' revealed, but rather seek to cover it.

> The truths that Copernicus taught, established by the great Galileo, and made piain and certain by other discoverers, are now taught to every child. No one thinks of doubting them. If he, as he lay there in that May sunset light; could have seen how, in three hundred years, the glimpses of the truths that he gained would become as clear as the shining of the sun, with what triumph must he have put aside his tired earthly body, feeling sure that it had served him well, in helping him to serve the world."

"But, Uncle Oliver," said Reuben, "I think I should much rather have people believe me while I lived than after I died; it always makes me so angry if anybody tells me I lie."

"I dare say it is very disagreeable to any wise, good person, to have their ideas contradicted or that usually bubbled up like the foam on the right it makes but little difference, for it is very certain that by-and-by his right will be right to terest you. When I was in college there was a young man there who was so quiet in his manner, and so very studious, that he attracted the attention of all kis fellow students and teachers. It was because the teachers trusted him so much that the students became jealous of him, and de termined to see him humiliated in some way. He was a brave, courageous fellow, and underneath his pale, thin face, and his slight form glowed a spirit full of true nobility. We knew that he was toiling almost unaided, and had to spend a part of his time in earning money for his meagre support. But so strong is the passion of jealousy when it is allowed to govern the mind, it overmastered all pity and love, and led the students into real unkindness. We all made it a point of honor not to tell of the misdemeanors of others, and we knew Allen, for that was the young man's name, would never reveal anything to our injury. So we planned pear just as it will. I have been thinking what a what we called mischief-I say we, for though I glorious thing it is to have pleasant recollections did not have anything to do with it, I did not turn my face against it-and by our tricks and plans, Allen was made to bear the blame. I shall never forget his noble countenance, he seemed to grow tall too, he looked so grand, as he told us his condemnation. It was to be disgraced by a suspension. His only reply was," God never lets a lie seem to be the truth or the truth a lie forever." And thus he went away. I believe we would any of us have taken his place, but we had done the thing and had not the courage to undo it, and he went away; but it was many a day before there was any hearty fun in our class. But the words sounded in my ears, " God never lets a lie seem to be the truth and the truth a lie forever." and I wondered if they would prove true. A terrible storm was raging one November night, when I was awakened by a rap at my door louder than the roar of the wind and the beating of the rain against the window panes. I was sent for by a fellow student by the name of Carlton, who had been ill for some days. I was struck by the look of terror and distress that was on his face. As soon as we were alone, he said:

sitution, and well deserve to be conspicuously hamed among the mans that are to usher in that good time coming when health shall be the rule and sickness the exception

Ap Indian was once asked what he considered original sin. He replied laziness. I believe that Indian Was not far wrongs A great deal of sick-Jearned a great lesson, and 1 leit as it tures works i thread the as a form a from the critice. A young lady called have never forgotten them, and I know they are thread to be bein her and said the was very much true." fying for want of exercise. He told her so. "Why, lal doctor, that cannot be, for I take several bours exercise every day." The doctor, very much surprised, asked her what kind of exercise the referred to: "Why, doctor," said she, "I do the," and suiting the action to the word, she commenced revolving one thumb around the other. The doctor of course was highly edified by this exhibition of the young lady's idea of exercise, and inquired, "What do you do when you get tired of such vigorous exertion? You don't do that all the time, do you?" " Oh no, doctor; indeed, when I get tired of doing that, I do this," which was merely a reversal of the revolving movement of the thumbs.

> We do not think that the beneficial effects of this kind of exercise are very perceptible, and yet it is about as good as the exercise-and the only exercise-of hundreds of Boston people, viz., riding an hour or two every day in closed and curtained carriages or sleighs.

> But this kind of exercise will not do for students, or for anybody who wants life and health and brains. You must walk, you must run, you must attend the gymnasium. Your blood must be sent tingling and shouting and leaning through every part of your body, from the crown of your head to the sole of your feet, for at least one hour in every twenty-four.

> Washington Irving once said, "I am convinced that he who will spend two hours every day in active vigorous exercise, will eventually gain those two hours back, and a couple more into the J. W. M. bargain." 1.111 1.12 Boston, Mass.

> PHYSIOLOGICAL" INCEST---HLLUSTRA-TIVE FACTS. .

> > NUMBER ONE.

#### BY J. P. COWLES, M. D.

In this article we shall refer to those known to history and the public.

Napoleon I. was sanguine-bilious-encephalolymphatic; his first wife was bilious-encephalic. rendering them physiologically the same; that is, each were one-half vital and one-half non-vital. This alliance was the highest grade of incompatibility, resulting in sterility. That there might be an heir to the throne of France, the beautiful, lovely Josephine, at great sacrifice of personal feelings in both parties, was divorced, and Maria Louise made the wife of the Emperor. She was of the sanguine-billous-encephalic temperament. In this alliance there was sufficient dissimilarity to admit of offspring-one son was the result; but each having a vital and non-vital element, rendered the union physiologically incompatible, as the result proved, the son entering spirit-life at about the age of eighteen years.

We have publicly declared, since the early part of 1866, that if the portraits of the present Emperor and Empress of France are correct, their son will depart this life at about the same age. Henry Clay was sanguine-billous-encephalic,

and his wife was billous encephalic. By reference to the law of physiological compatibility, it will be observed that this alliance is productive of evil to the children; these numbered eleven, some of whom died in infancy, two daughters were nipped in the bloom of youth by consumption, one son has been a wild lunatic for twenty-two years past, one son was killed in the Mexican war, but would have died ere this of consumption if he had not been thus killed, for he was of a

Jenny crimsoned and said: " He is my father's benefactor."

The lady replied:

"Will you not be my poor brother's benefactress? Look at him, I pray you. If you knew how much he loves you!"

The Baronet took Jenny's hand and kissed it, and said, as Jenny sought to withdraw it from his clasp:

"Miss, will you render me unhappy? I am so without this hand,"

Jenny in her confusion left him the hand. The Baronet led my daughter to me, and begged I would bless him as my son.

"Jenny," said I, "it is with you as with me; are we dreaming? Can you love him? It is for you to decide."

She raised her eyes to the face of her lover, who stood before her pale and agitated, and cast one grandly inquiring look upon him; then she took his hand in both of hers, and glancing up to Heaven, said in a low tone,

"God has decided !"

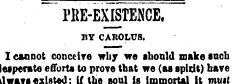
I gave my blessing to my son and daughter. There ensued a solemn stillness; all eyes overiflowed in tears.

.Suddenly my merry Polly threw herself upon my neck, and cried, laughing through the moisture yet in her eves:

'There you have it! All a New Year's gift, you see! Bishop's hats, and Bishop's hats in abundance!"

Just then Alfred awoke.

It is in vain-I cannot describe that day. My happy heart is too full. And I am interrupted so often.



desperate efforts to prove that we (as spirit) have always existed; if the soul is immortal it must have always been.

Pythagoras asserted that he had formerly lived as a herald named Æthalides; as Euphorbus, a Trojan; as Hermotimus, of Clazomenæ; and he pointed out in the temple of Juno, at Argos, the shield he used when he attacked Patroclus, Milton, in " Comus," says:

"The soul grows clotted by contagion.

- Imbodies and embrutes, till abe quite loss The dirine property of Aer first being. Such are those thick and gloomy shadows damp.
- Of seen Iti bharmei vanita and sepulchers, -

Lingering and sitting by a nav-made mave, As loth to leave the body that it loved)" Bee, also, on this subject, Scott's "Christian Life," chapter iii: section 1; Dr. H. More's "Inmortality of the Soul," Book IL: chapter xvi; Bir Kenelm Digby's " Religio Medici, p. 01, and Sir T. Browne's Works, Fol. 1686.

Dr. Wigan, in his very able work on the " Duality of the Mind," (London, 1844,) gives a description of what he terms these flashes of reminiscence, and offers the following solution:

"All seems to be remembered, and to be now

eddles of a babbling brook whenever there was a pause from exercise, was shut up in the fingers others. I remember a little incident that will inand toes, and kept within the tongue and eyes, from which it only broke out in thumps on the rounds of the chair, or in little twitches at a sleeve or an apron, or in sparkles and glances and occasional words.

Uncle Oliver's room, with its shelves covered with books, its tables with papers and maps, seemed like an enchanted place, where every one was expected to be very good and thoughtful but very happy. Therefore it was not five minutes from the time the good man stood looking at the western light, before the group of children were all warmed and quieted, and waiting for the thoughts to be spoken that had been gleaming in the eye and resting in the smile of the kindly old man.

"I said this world is what we make it, did n't 1?"

"You said things were what we made them,' said the precise Mary.

"Well, that is it. The mind makes things apof men and of things, because then there is a continued feast of beauty.

Now I will tell you what I was thinking of as I looked out upon that clear sky. It was this: that all truth is sure to live; and my mind went back over three hundred years, to a beautiful May day. I could feel the fresh air, as I felt it coming over the hills in my native home when I was a boy. I could catch the scent of blooming flowers and hear the call of the mating birds.

Do you not remember just such May days? and cannot you see their glowing light in the firelight, and trace their images in place of the smoke and

blackened bricks? I know you do all of you, and would tell me of the bunches of Arbutus that you gathered, and the little sprigs of fragrant budding wood that you plucked. I know many of the fair spots that your feet have visited, and if you live to be as old as I you will never forget them, but bring up their sunny pictures wherever you may be."

"I wonder if they'd do instead of fur mittens in the Polar Sea," said Frank.

" They 'll keep the heart warm, and that 'll send the blood tingling into the fingers anywhere.

It was the twenty-fourth of May, in the year 1543-over three hundred years ago-when the great Copernicus looked out on such a sunset as that. You know how he had bent all the faculties of his great mind to understand the solar

system. The world was full of errors, and was not willing to believe the truth concerning the movement of the heavenly bodies and their revo-Aution about the sun. Copernicus was a man of till the thing is made right

mild temper and timid in compating the opinions of others, and he had never published a work declaring his opinions to the world, or rather we should say his discoveries.

Before him Pythagoras had taught the idea | went; and the good hearted man came; and Catlthat the earth revolved around the sun, but the ton took all the wrong on himself and freed Allen

'Tell me truly, for I can trust you: are there demons and hobgoblins that are raging, or is it my fancy, and am I wild?"

I assured him it was only the wind and the effects of his fever, but he made me bend over him, and whispered:

I believe it will drive me mad-the thought of that trick I served on Allen !' T'have n't been myself since. I can't study, "I shall never get well

"He compelled me to go out in the storm and bire w carriage and bring the Freatdent of the college to him. "I urged a delay, but he said he should grow mad if I waited mother hour, so I

as might have been expected, the foundation of a chronic invalidism was laid, that has followed me all my life.

There are thousands and thousands of people of both sexes whose history in this regard is identical with my own.

It is often said that young people will have their own way; that they will never learn anything from the experience of others. I do not believe this. If I did, I should have no hope for the future of our race. No, I believe that the world is growing better and wiser-wiser even upon that subject, which of all others is least understood, viz., the laws that govern health. I am glad to know that more attention is being paid to this subject than ever before. It is, however, a fact, as the 'croakers" say, that the people of this country have not as good health as they had fifty or one hundred years ago. But there is a reason for it; and it is not because our ancestors were either better or wiser than we, but simply because they were surrounded by different circumstances. Our ancestors breathed better air than we do.. Their houses were open and well ventilated, not because they desired them to be so, or understood better than we the importance of their being so, but simply because they could not afford the comfortable and elegant mansions of our day. They ate plainer and better food than we do, not because they preferred it, or knew it was best for them, but because they did not have and did not know how to make the ples, cakes, confectionery and knick-knacks of our time. They took more exercise than we do, simply because they could not afford to live without work. They did not know how, as many people do now-a days. Steam-cars and horse cars had not been invented. Neighbors lived further apart. The fields were not fenced, and consequently the cows wandered far from home; the men were busy in the field, and the women and children had to go after them

These and many other circumstances account

counts for the rapid formation of base ball accounts for the rapid formation of base ball for the fact that gymnastics have been fatroduced for the fact that gymnastics have been fatroduced into thousands of our schools and colleges. I re-gard this as one of the chosting signs of the times. Gymnastics are destined to become a national ingard this as one of the cheering signs of the times.

LICHIA IN COLORAD

George Washington and wife were both sanguine, and they were childless. Gen. Andrew Jackson and wife were both sanguine-billous, and they died without children. Prince Albert was sanguine-billous, and Queen Victoria is sanguineencephalo-lymphatic. These conditions are physiologically legal, and all are acquainted with the results.

We will close this article by quoting from our own observation.

own observation. In a lecture before the Cleveland Academy of Medicine, at the close of which we invited the most scatheing criticism, a professor in a lead-ing Western Medical College gave us a descrip-tion of his wife, and desired our opinion of his children. We replied: "If we get a correct idea of your wife's class-type, you have been unfortu-nate in them, in that you have lost most of your children in early life, of some form of brain d's-ease, likely to be tubercular miningitis, or inflan-mation of the brain." He replied: "We have had five children; three are under the sod, one of tubercular miningitis, and two from inflanmation of the brain; a fourth can survive but a short time, and we can only hope to save one."

of the prain; a fourth can survive but a short time, and we can only hope to save one." Dr. O— is billous-hymphatic, and his first wife was billous-encephalic; they had five chli-dren, two of whom died young; two daughters foll victims to that monster disease, consumption, at about the age of sixteen; one son was living about one war from but is such chole health that about one year ago, but in such feeble health that he could do no business, and entertained only feeble hopes of sustaining this life but a short time

A Mr. 8----- was very highly lymphatic: his wife was a small, feeble, bilious woman, hut these physiological conditions were all right. They had nine children, all healthy and smart.

#### Omaha, Nebraska.

As the numerous readers of the Banner are always pleased to hear of the progressive move-ments of the day, I write to inform you of the inments of the day, I write to inform you of the in-terest taken in the spiritualistic cause. In our Western city. The first Sinday of March we held our first public meetings; and considering the inclemency of the weather, the lectures were well attended. On the following Sunday, we or-ganized a Children's Progressive Lycoum, and elected as officers Dr. S. C. Case, Conductor; Mirs. D. R. Fuller, Guardian of the Groups; Mr. B. Foller, Guardian of the Groups; Mr. R. Fuller, Musical Director; Dr. D. V. Bowen,

These and many other circumstances account for the superior health of our ancestors, and it was not because they were better or wiser than we. Tenfold more thought is given to the subject of physical culture and health now than ever be-fore. The result in 'a few years will be, our houses will be as well ventilated as the log cabins of former days; our people will have learned from science and experience what our ancestors did from necessity, viz, that plain, substantial food is what our bodies need to give them Health and atrength, and that if we are not colliged to "drive up the cows," " take the horses to the sary to health, and that if we are not colliged to "drive up the cows," " take the horses to the pasture," or " to the spiriting for water," some other kind of exercises must be devised; "aid this accounts for the rapid formation' of bise bolt would also sate that any isotumer, who con-directed to your, correspondent, whill, be forwarded to him.

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# BANNER OF LIGHT.

# The Lecture Boom.

# Mercantile Hall Diebtings.

Mercantillo Hall processes E. S. Wheeler lectured in Mercantile Hall, in this city, Sunday evening, March Sth, on "The Force of Evil the Becret of Power." The follow-force a supening: Start of Power." The follow-force a supening: ing is a synopsis:

Force of Evil the Secret of Fower. The tokow ing is a synopsis: Spiritualism, as we comprehend it, is at once a fact, a science, a philosophy and a religion. A knowledge of facts is the result of our observation of phenomena. Science is method and classifica-tion in knowledge. Philosophy is inferential rea-soning, from known facts and scientific conclu-sions, to universal principles, the discovery of natural law. Religion, if it exist as a natural, positive and real unfolding, is firmly based upon scientific fact, is in accord, with eternal and uni-versal principles, and absolute in its own nature. Religion, as a word, has fallen into disgrace with many who, disgusted with the shame of creeds and systems, have come to discard a word which to millions signifies all that is good and true. Age after age we pit meaning into words, and though we may not be able to go back to the root of words, and prove, by analysis of their original meaning, that we fity apply them, still we may and must accept them at their popular valuation, and seek to put a new, a higher and more spiritu-al significance into them. Religion signifies, when analyzed, a renewal of our allegiance to God, a bond an oath as of a new covenant. We have

al significance into them. Religion signifies, when analyzed, a renewal of our allegiance to God, a bond, an oath, as of a new covenant. We have no use for such an idea, or for a word to express it. Let those who are conscious of a quarrel he-tween themselves and God, settle their own diffi-culties. We have had no failing out with the di-vine method. But Religion is more, and other, in significance and character, than this. We may, in our light, define religion to be a perception of the divinely good, pure and beautiful in the universe, and an appreciation of our relationship thereunto. To perceive is not to appreciate always. We may know, perceive, we are husbands, wives, children, an oppreciation of our relationship theremato. To perceive via not to appreciate always. We may know, perceive, we are husbands, wives, children, clitzens, and yet fall to appreciate our relationship to our surroundings. Consequently, falling short of our duy in the conditions, when we realize our connection with goodnass, with truth, with beauty, we have become religions; for out of such recogni-tion and appreciation are born all possible concep-tions of duty and morality. It is assorted that re-ligion and science are in antagonism. This is a mistake. Dogmatic assumptions, at war with fact, unsupported by the law of the universe, are not religion. They are superstition, cant and sham. Because there has been no scientific religion there is no absolute law of morality; no " standard of morals" based on scientific fact and logical deduction. The iden of "good and bad," " moral and immoral," varies with each parallel aud meridian. Good and moral in Boston is not good and moral to the mind of Constantinople. The morals of Constantinople are State-prison crimesin Boston. Boston is right, Constantinople is right, London is right, and Pekin and Utah and Timbuctoo — all right, all moral! each in their own estimate, though all unlike. Artificial religion, artificial morality, artificial enactments to preserve artificial forms of civilization and gov-ernment. Spiritualism is natural, and has its mission. "To ernment. Spiritualism is natural, and has its mission, "To

raise hell on earth." That is what needs raising, and, raised high enough, it becomes the golden floor of heaven. Political hells, secial hells and personal hells all environ us. So sings Shelly:

" And this is hell ! And in this smother We all are dammable and damned. We, being damned, damn one another.

We are damned by none other. It is a life to say God Jamma. Where was Heaven's Attorney General When they first gave out such flums?

Let us have an end of shams ; They are mines of poisonous mineral."

To which every religious soul, every Christian, responds, "Amen and amen! God speed it! An end to sham religion, sham patriotism and sham morality!"

morality!" The old has done its best; our fathers were not fools; we may learn from that which has been evermore, but life accumulates and power en-larges. It has been the function of the old to announce rules, unsupported by rhyme or reason, backed up only by authority, enforced by fear. Men and women are careless of the old bugaboos, and finding no "standard of morality "recognized in fact and law as natural, there is danger. Spir-iunalism gives the facts, by analysis of which we discover principles; finding" the law of life" written on the very nature of things, a natural rewritten on the very nature of things, a natural re-ligion, a natural moralism, scientific, positive, ab-solute, universal. No cringing to enactments or threats, legislative or occlesiastical, but a recogni-tion of the good, true and beautifal, and apprecia-tion of our relationship to each and all. Spiritualism is the water cure of social condi-tions; it hastens the moral crisis, and brings the

cnronic hells to the surface—" a splendid crop of boils." Who knew what he was, until the light revealed his dark places, as the sun shone aliko on Mount Olive and Golgotha? Spiritualism has been called "the gospel of adultery, the religion of indecency." A little while ago there was an effort to stigmatize Spiritualism by publish-ing the scandals of a score of veers as related chronic hells to the surface-" a splendid crop of ing the scandals of a score of years, as related of Spiritualists, but suddenly the movement stop-Why was this? It was discovered that God had indeed made of one blood all nations of men, and, whatever the creed, the same passions and weak-nesses were the common lot. The misconduct of the clergyman could not be charged to Christiani-ty. Thus was discovered the weakness of such a movement against Spiritualism. It is useless merely to say," Bemoral." We must unfold the law of harmony, answering the queries of Why? and What for? proving the right to be right, not because Bible says so, church says so, or custom says so, but because we see that aught else Custom says so, our because worse time and and the best of the spheres, breaks the harmony of being. We shall disown the jargon of positive good and absolute evil. Let those harbor devils who own hells to put them in! We see evil only in misuse or perversion, excess or lack. The wrong way, the wrong manner, too little, too much, underfed, overfed, too fat, too lean! Wrong in this, and evil, but all of evil good misplaced. Soup in the stomach is good, and through digestion and assimilation fills the veins, becomes life. Soup injected into the blood is death ! Whatever may be the truth as to the spirit, bad diet ruins saintship! Good cookery is a religious rice. Shattered nerres and unstrung muscles are no signs of the kingdom. 'Give the earth men and toomen.'' Splendid animals'' let them be. Away with the abortions, the consumptions, the dyseptics! But all vitality tends to sexuality. Have a care! Man, the splendid animal, must be a magnificent angelas well, to govern and keep himself. The torrent of the mountain is useless, destructive, until checkel emanked animal is rust. jars the music of the spheres, breaks the harmony until checked, embanked, governed, then it rises, flows back upon itself, becomes clarified, over-brins the fluine, and turns the wheel; twice ten thousand spindles hum the refrain "work," and a hundred hammers beat the "auvil chorns" of **civilization**1 The torrent of passion rushes from the springs of life, and its reckless force is the destroyer of the race. Three fourths of all diseases are the effect of distorted, perverted, over-active amativeness. It is no longer a question of living well or ill, but of *living at all !* The facts of social life, in matriage and out, would turn the stomach of a **camel**! Moral and sexual reform must come, or the race. cease to be! Restrain the torrent and it serves you; but if the water waste away through the bottom of the dam, the power is lost. Confine the steam and the train will move; but let the the steam and the train will move; but let the safety valve be always open, and the engine stands a useless mass of iron! The softheries; the prostitutions and debauch-eries of the race consume and dissipate the very force which is the "secret of nover" Once under, control, these same energies, rising to a higher plane of manifectation, shall fill the earth with orations months the before some country and orations, noems, 'minimize, music, sculpture, and the forms of noble architecture. We may neither mourn over, or demonroe all this disorderly and reokless manifestation of force, but set ourselves to divert it to its higher and true mission. to divert is to its higher and true mission. It. One of two courses is before us: we must either apoetatize, slogether from Spiritualism, as to its philosophy, A. d. religion, which are based upon its science and phenomena, or we must stop up-ward upon a platform of scientific; physicfogical, biptrinadistic, religions thorality, higher model more truth-with a "reason why," and possible how feit if us the inevita biores of ustarial law. Unas-truth-with a "reason why," and possible how of the snow fity perpetual, if you please, and are privilegod;

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but always and everywhere the gospel of divine use taught as the law of life and vital waste and perversion, no matter how bleased with bell, hook and candle infamous and immoral by the natural istandard; discoverable by the light of Spiritualiam is the immonian of believe the internal finate of

Such are not born of luss and sensualism, nor of unphysiological unions, false to the laws of temperamental adaptation. How little we know! But we gain still, We need not always and for-ever blunder through hell to reach some corner of arable land in the heaven which awaits us even here on earth. There is a scientific religion, a scientific mar-

riage law, and a scientific morality, yet to be recognized and established, and Spiritualism is the index finger of God pointing the highway of progress by the ways of science through the groves of philosophy to the temples of natural religion, there to worship in the ritual of a life in harmony with scientific morals. The force of evil thus becomes the power of good.

# Correspondence in Brief.

WM. W. BELLMIRE, MICHIGAN CITY, IND. wh. w. BELLMIRE, MICHIGAN CITY, IND., says: The spiritual cause is growing in this place. We design renting a hall, and then extending an invitation to lecturers who will give us spiritual food for a liberal compensation. We are but few food for a liberal compensation. We are but few in number, and consequently are not able to give a large salary. If there be any who are willing to accept an invitation for the sole purpose of giv-ing us more light and truth, and not for the love of money alone, we shall be happy to have them among us. There are many here who are very desirous of learning something of our beautiful philosophy. Now is the time to sow good seed in this place, for the old is fast passing away, to give place to that which is new.

W. CANDILL, MAQUORITA, JOWA, MARCH 2d, W. CANDILL, MAQUORITA, IOWA, MARCH 2d, says: Through the circulation of some old num-bers of your paper in our midst by G. A. Gray, who came to live in our town last year, a commit-tee of one was started by a great many of us to try to find out something about Spiritualism, which has brought about the fact that we have had a greater amount of spiritual and mental ex-citament in our town during the part weak theo citement in our town during the past week than has been known at any time previous, railroads and elections to boot. We were successful in get-ting the presence of Mrs. S. E. Warner, who gave us five powerful inspirational lectures, drawing many from the old faith in creeds and sectarian-isms, and linking many to the new light of Spir-itualism, the result of which is the formation of the "First Spiritual Circle of Maquokita, Jackson County, Iowa," W. Candill, Secretary. We also are favared with the visits of Dr. A. J. Grover, of Rock Island, the great magnetic healer, who is performing some wonderful cures for the affilted of our section.

J. ALLAN CUNNINGHAM, M. D., No. 20 South Chirz street, Memphis, Tenn., in a private note says: I am a frequent reader of the Banner, and on looking over its columns find that lecturers on looking over its columns find that lectifiers and trance speakers appear in nearly all parts of the country but this. Why do n't some enterpris-ing medium come down this way and locate? I doubt not a medium of good powers could do will in this city from the outside patronage he or she might receive. I am led to these reflections while looking over your paper and seeing the number of advantements of writing and tranea puches. advervisments of writing and trance media, more, I should judge, than could more than make a bare support for themselves where there is so much competition. I have been here but a few weeks, and find, as I believe, that only about twenty-five copies of the Banner are taken here. Hence I judge that there are not many Spiritualists. But Judge that there are not many spiritualists. But that probably would not operate against the me-dium, for curiosity would attract many, and the fow believers who could be got together might give a new impulse, to be followed by beneficial effects. If there are any who think they would like to come, I will be happy to correspond with them and give such information as I am able.

B. M. LAWRENCE, M. D., ONEIDA, ILL., MARCH 10.-On the 1st inst. we spoke to the liberal peo-ple in the enterprising village of Galva, Ili., in the new Liberal Hall, and again on Tuesday evening to a large audience. The best of feelings pre-val at this location, and a highly commendable spirit has been manifested. Jacob Emery, Mr. spirit has been manifested. Jacob Emery, Mr. Spencer, Mr. Bigelow, and some half a score more of liberal-minded citizens have erected a spacious edifice for free meetings, and have given it the appropriate name of "Liberal Hall," and design it for the special use of liberal Ohristians, Univer-salists, Spiritualists, Sc. It is indeed refreshing to unite with such spiritual workers as are found at Galva. If all the reformers who are blessed with an abundance of this world's goods would follow the example of Father Emery, and spend thirty or forty dollars yearly in sending the Bancease to be so uniopular as they now are in the minds of many people. Last Sunday, and again on last night, we spoke to large and deeply inter-ested audiences in Oneida, Ill., in the new Universalist church. We are engaged to spend the month of April in New Boston, Ill. From this place we go to Altona, and from there we return to Galesburg, at which place the progressive spiritual believers are working with more or less of success and harmony. Dr. Rouse occupies Dr. Fairfield's office, and speaks in adjoining places, with good results. Lois Walsbrooker spoke for the Society on the 1st inst., giving great satisfac-tion, and a lawyer Hammond, though still a member of Dr. Beecher's church, has filled the desk in the absence of other speakers in a pleasing style, logical and scientific.

Written for the Banner of Light. LET THEM REST.

## BY S. B. KEACH.

At a hospital in Dole, France, a soldler of a regiment mear by, and a young girl of sixteen, chanced to die upon the same day, and the burnals were appointed for the same time. By a singular accident the collars ware achanged, and while the girl was escorted to her grave by soldlers, and buried with maintary honora, the soldler was porme to he last yet by a company of maidens in while, chanting pasime. — Foreign Paper. They have lain them to rest; come away; come

away,

Let the daisies spring o'er them, the summer winds play,

The happy birds warble sweet songs, that shall be So soothing and soft in their wild melody,

That soldier and maiden may peacefully rest. For their soft bed of earth is the safest and best.

Stay not by their graves; come away, come away; The angels receive them, and why should you

stav? The soldier, forgetful of war's rade alarms. Is laid to his rest by soft, womanly arms, As after the thunder and tempest are done. The clouds fade away in the beams of the sun.

Sigh not for the maid; come away, come away, Though strange was the pageant and martial

array. So soldiers once guarded the gates of a tomb,

But the bright one, enfranchised, stayed not in its gloom:

While muskets salute her and dirges are played. The angels of heaven have charge of the maid.

Say quickly adieu; come away, come away,

been in vain. Far from it. They have brought before the public mind facts which otherwise would have remained in abeyance. Even the most educated and enlightened classes are forced to acknowledge the existence of the phenomena. Works on mesmerism and abinal ungnetism have been whilely circulated during the last fifty years, and these have opened the minds of the reading public to the nature of clairvoyance and other mesmerio phenomena. But while much in-telligence prevails respecting these psychological telligence prevails respecting these psychological have been widely circulated during the last fifty years, and these have opened the minds of the reading public to the nature of clairvoyance and other mesmeric phenomena. But while much in-telligence prevails respecting these psychological facts, our countrymen are loth to accept the spir-titual hypothesis. They even believe that spirits walk the earth at all times and exercise a mighty influence over human destiny, but they are loth to acknowledge that the spiritual manifestations, either physical or intellectual, have any connec-tion with spiritual being. They refer the whole subject to some unexplored law of Nature; some od or other force; some psculiar cerebration, let these things mean what they will. Now is the crisis. In the March number of "Human Nature" will appear a paper by J. W. Jackson, Esq. F. A. S. L., a gentleman of great ripeness of mind and intelligence, especially on matters connected with human nature subjects. He has been an author and lecturer for many years, and has devoted his talents almost ex-clusively to mesmerism, clairvoyance, phrenol-ogy, ecstacles, religious superstitions and ancient myths.

clusively to mesmerism, clairvoyance, phrenol-ogy, ecstacles, religious suporstilions and ancient mytha. The Spiritual Association in Glasgow invited him to give them a lecture on the subject of Spir-itualism. He consented to do so, on the under-itualism. Jackson came forward with an essay in which he acknowledges the verity of all the multitudinous phases of spiritual phenomena, levitation, permeation, elongation, as well as the intellectual aspects of the question. He however doubts their spiritual origin, and goes into lengthy arguments to controvert that idea. This essay we consider of so much importance that we have circulated far and wide, both amongst Spiritual ists and anti-Spiritualists, and will call much at tention to the subject. tention to the subject. Here, then, exists an excellent opportunity for tention to the subject. Here, then, exists an excellent opportunity for answering Mr. Jackson's objections, by all avail-able facts and arguments and we respectfully solicit the assistance of our American brethren to help us in the matter, as they have more experi-ence and inspiration than we have on this side. We will indeed feel oblight if you can transfer Mr. Jackson's paper to your columns, or our Mag-azine containing it may behad at your office. We shall be glad to see reples from some of your earnest and accomplished investigators, either in the Banner of Light or sent direct to our office. In either case they shall by received with thanks and attention, as we pripose to devote much space to the subject till it feelves full elucidation. The reason why we attach so much importance to this event is that Mr. fackson's objections are representative ones, and they can be satisfacto-rily met a great point will be gained in the pro-greas of Spiritualiam in tils country. With many fraternal sympathies and good wishes, we beg to subscrbe onraelves your affec-tionate brother, London, Feb. 21, 1808.

practiced for many years. I scrutinized her keenly, and I have that her eyes ware firmly closed during the whole time. Thus the kind spirite seek to amuse her and help to wear away the wear hours in this pleasing pasting, at unce so convincing to the picture that I away breaked to show to my friends who would know more of this surprising (cut), which is I have in may pos-session; and shall he pleased to show to my friends who would know more of this surprising (cut), which is these that serve to encourage me, and teach in living language the pre-ence of the starts are, and teach in living language the pre-tant of the start of the to be and the serve to the start of the start is the serve to the start of the start of the start ence of the start of the start of the start of the start of the serve to encourage me, and teach in living language the pre-ence of the start of the start of the start of the start ence of the start of the present and qualified to judge, was most faittering the the lectures she delivered giving the hest of satisfaction, which was sublantially appressed by contributing something over \$12,00 in ald of the Association. Desations to the Association thave been made to me this month in the following sums:

onth in the following sums :	t mare been mane to mit this
ontribution, Coldbrook, 8 9,M	E. A. Gay, Marlboro'
Friend, East Princeton, 65	L. Bullard. " 1.0
corgu Haskell, Harvard, 1,00	8. Barney, " 1.0
na, " " 1,00	William Vedle, Cohassett, 1.0
D. Wheeler, Acton 1.00	N. Leonard, Nharon 1,9
rs. J. D. Wheeler," 1,60	William rettigrew. West
. Leonard, Nharon 1,00	Sewton 1.0
L. Maynard, Hudson, . 1,00	Joseph Roby, S. Dedham, 1.0
Priend	Geo Kingsbury, 1,0
neon J. Hlone, Bouton., 10,00	M. C. Hoyle " 1,0
Indsor Maynard, Berlin, 1.00	Mrs. 11. A. Metcalf." 1,0
irnel Sawyer, " 2,00	Miss Hattle E. Hill, North
. L. Wheeler, " 1.00	. Wrentham 1.00
fisha Bausett, " 1,00	Mrs. E. Barrows, North
lley Smith, 1.00	Wrentham 1.00
rs. L. Carter, " 1,00	H. P. Baker, E. Walpole, 7
Irs. B. Wheeler, " 1,00	J. W. Cohurn, " 1.00
. M. Whitney, " 1.00	L. H. Hildreth, Groton
. W. Maynard, " ),00	Junction 1,00
wa Balanda Balaan 🤅 an	

Two Friends, Bolton ..... 2,00 The properts of the Association are growing more encour-aging, and the provide are rapidly gaining confidence in its power for good as they become better acquainted with its real designs. Come, friends, let us unite fearlessly and make or ganization our servant, for it is truly the wheel-horse of the car of progress. Fraternally yours. A. E. CAMPENTER, Agent M. S. A.

#### Genesce Association of Spiritualists.

ABSTRACT OF PECRETARY'S INFORT OF THE PENI-ANNUAL MEETING OF THE ORPERE APPOCIATION OF PERITUALIATA, HELD FER. IBTH AND IUTH, IN LYCKUM HALL, BEFFALU, N. Y.

#### [Reported for the Banner of Light.]

In a light of neuron away, come away,
 Say quickly adleu; come away, come away,
 And leave them in earth's kind embrace where they lay.
 The turf will be green and the daisies thick spread.
 Kept moist from the skies by the tears they will shed;
 Bright birds love to sing o'er the brave and the fair,
 And Nature will keep all in harmony there.
 Letter from London, England.
 EDS, BANNER OF LIGHT-We beg to call your attention, and that of your numerous renders, to the crisis which the discussion of Spiritualism has assumed in this country.
 The public mind has become imbued with a knowledge of the spiritual phenomena, and this phase of the various public mediums who have demonstrated these facts in our midst have not been in vain. Far from it, They have brought before the public mind facts which otherwise was the and count the sending of a constitue of the present conversation would be subled with a knowledge of the spiritual phenomena, and this phase of the various public mediums who have demonstrated these facts in our midst have nort been in vain. Far from it, They have brought before the public mind facts which otherwise was the and to continue laborers in the inviting the dense facts in our midst have nort been in vain. Far from it, They have brought before the public mind facts which otherwise was the continue aborers in the inviting theorem and the date of the research was made to continue in the resport was unanimously a crepted.

the age, viz. Spiritualism. After which illerity was accorded in addresses of ten boluttes for the capresion of centiment in general conference. Br. Havens, of Bufalo, related experience, and his interest-ing remarks occupie bits full time. G. W. Taylor much liberalizing remarks, and from the limi-ness Committee gave invitation to the ladies to take an active part in conference, discussions, &c., advocating homan rishts in general and woman's tights in particular fills remarks were received with much applanse. Warren Clark, of Gasport, formerly a clergyman of the Christian persuasion, gave many interesting these relating to his religious and material experience, and of the implness in the discussion of Bufalo, pake in the confidence of per-sonal knowledge, a rich experience, and of the implness in the given many and the will continue to be one of the "Wing brooks " in the field of trath and progress, eliciting much be responsed in opercelation. Wm. Tilling gave an interesting loss own conver-sion from Methodism, through tests given by a deceased rela-tive in writings inversely executed, the provide, and alor the evidences through its own mediumship. On a suggestion for a song, it. A. Beels gave, with musican accompaniment, the favorite stanzas of Mr. Lineoin, entitled, "On with spoke of a circumstance in which this song had a

Resolved. That reliance upon emotional experience and feel-ings of the mind as a guide to truth is deluaive, and in the light of psychologic, anthropological science and measure facts, it is evident that those persons who subscribe to religious formu-les because they feel that they are true, exhibit a lamentable is procause and superficiality, as is evident by the prevaient de-clemations and backsliding after seasons of religious excite-ment.

clensions and backaliding after seasons of religious excite-ment. Mesolred, That the unchristian conduct of pseudo-religion-lists and others in their treatment of Molitualists and a hirfunal-listic phenomena indiscriminately as delusions or diabolical per-formances, while they decline all invitations and challenges to examine abd discussifies subject, as arking imitation of those non-subjeprulotypes of old who attributed the heatings and minacies of the Narserne to the same diabolical agent. Messized, That in view of the lajustice and dishonor which for a score of years has been wroughtly heaped upon Spirit-nalism and cognute principles, by many religious and accular journalist, we would make a dincers pricet against such a courter, dynaming a fair add rational irratement hereafter; and we recommend a platronage and counternarce of those journalist only which are guided by tolerant principles and a complacent regard to the progravice developments of the aga. The first of these resolutions was briefly discussed and laid on the table, and the outers, from lack of time, are to be con-sidered partags as a future secolut. Atternoor Seasion.—The Convention was called to order at

on the table, and the others, from take of time, are to be con-eidered perhaps at a future sense. Adjournment until two o'clock. Affersoon Scasion.—The Convention was called to order at two o'clock r. M., by the freshelut asnouncing the order of proceeding. A song was given, after which Sirs, E. C. Clark, of Esgle listfoor, read, by the freshelut asnouncing the order of proceeding. A song was given, after which Sirs, E. C. Clark, of Esgle listfoor, read a poen milited "Our Work," and then proceeding to deliver an address. Her remarks were mainly discriminations, suggestions and practical lices archaing to the old and the new order of things. An important difference be-tween them is, the new is heiter than the old. In the old, men are and were better than the old. In the old, men are and were better than the old. In the old, men are and were better than the old not attain to them. Trinth is wond in attitude. It is ever aggressive on the onn hand and defensive on the other. We must of necessity brunk away some of the rubbish of the old to make room for the new. The writings and formulas of the libbe have served their times, and had their adaptions. In the newer and yerpetual libble of the day and in the simpler and more perfect forms of the new of the old. Our work is adapted to our day. In our round of labor we are to tak the children and properly train to the modern instead of the ancient styles of thought, yet ever on-ward in the simpler and more tigdity—more fexibility, more variety in the new. If to inquire is introverent, then all the inquiries of children are irreverence. It is true there is not so much reverence in the new, for there is certainly inquiry and more gratification of the new for there is not so much reverence in the new, for there is not so much reverence in the new, for there sorting of new sond as reverent as it will be. When youth has matured to manhood, when the old basities of Theology are broken up and the framework of anequate cause operating in acconsance with iter readof as afting

tion, While we cittlelie principles let us be charitable to persons. Let us lop off excressences, for they need to be cut off, but let it is done kindly. Let us be zealous and yet be patient. Let us regard all men as men and inheriting more or less of the circumstances of frailty and perfection. The Parlian blood was blood, and not water; it was human blood, nowith the and-ing the iron in it. Let us not be too free in our condemnation of it, for it had its adaptation and use. Let the blood of our times contain the iron, the silver and the fine gold in beautiful proportions gualing from true hearts. At the close of her address, the report of the Committee on Organization was called for, and in the absence of Mr. Havens, J. W. Sever presented a dratt of a Constitution containing twelve articles. The mene is "The Geneme Spiritual Association," and em-braces the ten western counties. The officers are to consist of President, two Vice Presidents, Secretary, Tresourer, and an Executive Committee to consist of the officers and two mem-bars from each County, one usis and one female.) who shall also be a Board of Trusters to take charge of all moneys and property.

property. Article tenth provides that any person may become a mem-ber by paying one dollar annually. The remainder of the document is devoted to the duties of

ile oncers, acc. Mr. Seaver then spoke in favor of the adoption of the articles f the Association, and was followed by Mr. Taylor in the same

drit." Dr. Havens moved that the constitution be unanimously louted. It was essential to have a constitution for members

f the Society to sign. Capt. Barnes objected to the admission fee, as it would shut

of the society to sign. Capt. Barnes objected to the admission fee, as it would shut him out. Juo, Sybrant also spoke against the admission fee for mem-briship. Mr. Clark thought if brothers were worthy, a dollar could be donated to them. The work could only be accomplished by association. In which little sums could be collected as means of accomplishing good. He wanted harmony among the "Harmony isse." Mr. Post add she should have to vote in the negative, on account of the restraint it would impose upon mediums who might define to meet with them. Tapt. Barnes came to the support of Mrs. Post. He would have a platform broad enough for all mankind. The fee would be a shackle upon the freedom of man. Mr. Cark though the object of the Association had been misunderstood. It was a financial movement to raise tunus to add in the extension of Spiritualism. Mrs. E. C. Clark add there was danger in organization, but there was first and of the wanted halls, media, &c., money must be haft, and the only question was how to got it. He beck lieved that if anything is to be done, itheral people would have to ally on the visuation was how to got it. He benefit of others. C. Barnes, claimed to have been speaking under the influ-

others, C. Barnes claimed to have been speaking under the influ-ence of his father's spirit. He told how the first society was organized in Buffalo. He warned his hearers agoinst adopting

the article wanted the benefits of the new light to be free. Mrs. Scitt wanted the benefits of the new light to be free. She wanted the men, who had got into the halt of carrying the money, to give all they could, and then give twice as much for their wives. Mr, Gregory was opposed to organization, but he thought if lecturers were to be sent out it was necessary to raise the funds.

Mr. Dargert was in favor of the dollar fee. Mr. Barnes would not be bought, sold or hired. The President stated that he had had a great deal of experi-ence in the matter, and he felt the necessity of having some basis on which the missionary could rely for support. His re-marks were well received. Mr. Tillon would go around no more with the hat; the dol-lar was a triffe.

Mr. Tilion would go around no more with the hat; the not-lar was a trifle. The vole was then taken, being confined to the inhabitants of the ten counties. It required a unanhuous vote. All voted "av" excepting Mrs. Post, who voted "no," Mr. Reaver then gave notice that he should call for the amendment at the next conference.

C. NORWOOD, an inspirational lecturer, writing from Ottawa, Ill., says: Will you allow us to say a few words in relation to what we are doing in this part of God's vineyard? Truly,

"The morning light is breaking, The darkness disappears, The sons of earth are waking," To the light that shines so clear;

not only in the Banner of Light, but awaking to the light of the spiritualistic banner wherever the light of the spiritualistic banner wherever unfuried. As we went to fill an engagement at Lasalle City, we found our good Orthodox friends had very industriously circulated the report that we charged fifty cents admittance to the lecture. It had the effect of keeping many away, but the house was full of true friends and earnest seekers. We there met Madam Sanford, a powerfal healer, and one of her patients mon whom was here We there met hindam Sandord, it powerful heater, and one of her patients, upon whom was per-formed as great a cure as that wrought by Christ —an aged man, pronounced totally blind and in-curable by the Medical Faculty. After three treatments by the Madam's magic hands, he left his cane aftid the little boy who led him to follow. after, and he went forth praising God. His sight, was restored and he is now able to attend to his was restored, and he is now able to attend to his business. I also met Mrs. Wicks, a powerful test medium, and through her I received a test I have medium, and through her I received a test I have been seeking for over thirty years. She described a besutiful female approaching, and while I was trying to fix in my mind who it could be, the me-dium (a perfect stranger to me) put her finger upon the side of her neck and said, " Died with a cancer." I could but exclaim, "My mother"! Over thirty years since, she passed to spirit-life from the effects of a cancer upon her neck. Many other good tests were given, which for want of apace I leave untold. A young spirit artist is being developed at Lasalle, who bids fair to equal any yet in the field. As I returned to Ottawa, I made my way into the office of Dr. Brown, (a marnetic healer,) and found many waiting for their turn to step into the pool and be made whole. The doctor and his worthy assistants are convincing many skeptics of the reality of the healing art. healing art.

The Penobscot Indians are a distinct Catholio people, living on the Penobscot river, numbering 461, and under the rule of Gov. Atteau are somewhat prosperous. The Passamaquoddy tribe. who number 500, are-located on the St. Croix. under Goy. John Fransis, and are inferior in comfort and civilization.

A torrent of bolling water burst up through the bliaft of an Arteelan woll, which was being aunk at La Crosse, Wis., scalding is vital then, melsing off the snow for some six scree and tiolling things :

are contra

#### Massachusetts Massionary Work.

GEORGE A. BACON, Secretar Massachusetts Spiritualist Association : Buring the month of Februar I have delivered from one to

three lectures in each of thefollowing places: Coldb.ook Springs, East Princeton, Northoro', Harvard, Acton, Hudson, Berlin, Bolton, Boxboro', Maribro', Framingliam, West New

three lectures in each of thefollowing places: Coldb.ook Springs, East Princeton, Northbro', Harvard, Acton, Hudson, Berlin, Bolton, Bosboro', Markbro', Framingiaam. West New ton, South Dedham, East Walpie, Groton Junction and East Pepperell. My reception in alliaces visued has been marked by the same unvarying kindings on the part of the people that I have spoken of m previous reports: In fact, the history of one month is repeated in the fuer, with the exercise and changeril life of the arent. Hue of these experiences are pleasant, and others not so. Fr instance, riding twenty or thirty miles in a size-coach they they and riding the the ther-mometer at zero, is not the mod agreeable thing in the world, especially when you find, on a dying at your journey's end, that through some misunderstading there have been no ar-rangements male for the lectul. A gain, changing been - ome-quires a vigorous consitution a supply. I have been - ome-what prepared for this by a carse of training which I had years past. In teaching school ad " boarding round." "But all these little trains yeak to welcome that greet me-everywhere. And which is they are the pleasant smile and listen to the kindly fords or welcome that greet me-everywhere. And which is a your on the pople and in my humble way endeavoredo present the beautiful isens and cheering truths of split dy shallow birding round." "But alling from the glitening the greet the present the tear failing from the glitening the solute of Joy unspeakable ina rolled in upony soul as I have seen the agent. We ought to have at a dower good lecturers and medium will not write the show and the subow bridge to the other acle." Suit, thing any me a thousand times for all my lakors, and if will that I could multiply myself into severel, that i mill be able to answore the numer-tous calls which are constantlyoming in for the service of the agent. We ought to have at the admeng of a Banner readers. How for the subset is a done good Ecturers and medium wells month will i must meantiou. W

esce Co.; Mrs. Scott, Alleghany Co.; Edgar Gregory, Wyoming Co.
On Resolutions-S. H. Wortman, Buffalo; Mrs. Amy Post, Rochester: Francel Rice, Gregoville.
B. A. Beals, entranced, rising from his seat upon the rostrol, congratulated the friends on the occasion, and enforced the exercise of fraternal feelings and the necessity of organization, predicting that the time would soon arrive when all prejudic avaluat apprint of the former skepticism, of the coversion, and of the prominent lead of Spiritualism in the ranks of reform.
Mrs. Amy Post spoke of the former skepticism, of his coversion, and of the prominent lead of Spiritualism in the ranks of reform.
Mrs. Amy Post spoke of Wrn. L. Garrison in terms of praise for this leadership in the reforms in human rights. Remarks were also made by Mrs. Whilcomb, Mrs. Hazen and others, J. W. Saver concluding the conference in remarks relating to the rise. Increase, present status and prospects of Spiritualism in the limits of the Association.
The same "There" a good time coming" was most effectively rendered by Prof. Beals, and adjournment was made to half-past seven o'clock.

ly rendered by Prof. Scals, and adjournment was made to half-past accord or clock. Eccentra Session.—The hall was well filled with spectators. A. B. Whiting made a lengthy address, the burlen of which was the necessity of effecting an organization in each town, county and State: to form associations, obtain charters like other religious associations, employ spiritual lecturers—men and women—and proceed to disseminate the doctrine under the same advantages as enjoyed by other denominations. Then the National Conference could meet and make arrange-ments for sending missionaries to different pars of the word. He alloaded to the wonderful increase of the Methodist, who now number two inflitons in the United States, but the Spirit-ualists had increased to ten millions in twenty years. An or-ganization in the ten counties of Western New York could be made to include thirty thousand Spiritualists, and their com-bined influence would be powerful. Test mediams could be went out who would not be compelled to charge admission fees to those who desired to investigate the subject. F. Locke, of Maine, then gave the song. "Heaven is my Horne," same who made a full chorma. On call by the andlence, G. W. Taylor took the stand and gave a brief address, repleto with wisdom and pertinent re-marks. "Be a Man," was sung by Prof. Besis, after which, Mrs.

marks. "Be a Man," was sung by Prof. Beals, after which Mrs. Scott related an interesting vision seen by her during the ad-

Scott related an interesting vision seen by her during the ad-dress: *Xision or Symbolic Representation related by Mrs. Scott.*— A group of birds appeared, with their wings cluped, each having a banner grasped in its taions, with a motto on it, which could not be read because so much crumpled and furled. They commenced pecking each other, which action exposed the words on their banners. The cagle had "Wisdom "; some had "Enry"; others "late," dc. Freently a while dowe appeared, searing over them, bearing a banner useribed "Truth." Soon after this the crippied pholons and plumage of those below began to grow to beautiful proportions, and they all spread their wings and rose aloft, companions of the dove...

dove. . Second Day.—Called to order by the President. After a brief conference the report of the Committee on Resolutions was called for, and S. H. Wortman, Chairman, read the follow-ing resolutions:

ing resolutions: Resolved, That we as Spiritualists base our knowledge of truths upon the evidences of our own senses, as well as the collateral evidence of other minds that have existed in by-gone

truits upon the evidence of our own senses, as well as the cultateral evidence of other minds that have existed in by some ages. Resolved, T hat in the phenomena of spiritual manifestations, as given itrough the mediums of the present time, we have the indiputable evidence of man's immortality, and that those sometimes un een winnesset that teality of the bright here after are worthy of our confidence, for to impeach their evi-dence is to impeach the testimony of the failers and mothers and husbands and wives, brothers and alsters of us all. Resolved, That we recognize all mes, of whatever condition of the, as children of a common Pather, allke entitled to life and all that goes to make life beneficial and desirable. Resolved, That as no man can fully unfold his field of given fac alies and fulfill his duties to himself and desirable. Resolved, That we have but little hope for the elevation of man, and the dawn of a millemidum day on his carth, till wo-man has opened to her every avenue of advancement that is opened to her brother makin. Resolved, That all our efforts as a body of Spiritualists we will they open dours for the admittance and discussion of all subjects relating to human welfare. Resolved, That in all our efforts as a body of Spiritualists we will they open dours for the admittance and discussion of all subjects relating to human welfare. Resolved, That the net successfully and battle the errors that have and are now being tangit by the adherent of what is denominated the "Orthodox Religion." we should use our sciusmess of every community. These resolutions were after brief discussion adopted, with the understanding that the word "man" includes both man and woman. F. Rice offreed another series, as follows:

rd woman. F. Rice offered another series, as fullows:

F. Hice offered another series, as to to how in Resolved. That the practice of pursualling and psycholo-sizing the inhose of children and adults into the belief that they are rendered safe from the contengencies of their trans-treasions through it by a fancied change of heart; and the suf-ferings of an innocent period pin their steadils elected by ferings of an innocent period for the true, principle that human happiness depends directly goon the true, principle that human happiness depends directly goon the true, principle that human happiness depends directly goon the true principle that human happiness depends directly goon the true principle that human happiness depends directly goon the true principle that human happiness depends directly goon the true principle that human happiness depends directly goon the true principle that human happiness depends directly goon the true principle that human happiness depends directly goon the true principle that human here rity to truth and virtue.

The vole was then taken, being confined to the inhelitants of the tro countile. It required a manimum view. All voled "w' excepting Mrs. Post, who voted "no." Mr. Garet then gave notice that he should call for the amendment at the next conference. Mr. Gartes, of Labana, Chautauque Co., regretted that the Constitution had not been adopted. He had aren the useful-dent has to spinitualists who were worth \$22,00, and they are the has to spinitualists who were worth \$22,00, and they are the has to spinitualists who were worth \$22,00, and they are the has to spinitualists who were worth \$22,00, and they are the has to spinitualists who were worth \$22,00, and they are the hare to have a spinituality of subset here that where of the spirits, on account of the difficulty of subset here that the hour had arrived for organization. She was now en-arged in discovering mineral beda, under the guidance of spirits, in order to develop funds for carrying out the work. Mr. Hours and the wink of the brother who had spoken abort the spirits having him in care, was in heaven. Ho wanted the dollar. C. Barne shall be eas in heaven alleradin. of the vote, allon twaine shall be real in heaven alleradin. The was not en-spirits, in order that the truth might be given freely. Mr. Whiteomb suggested a reconsideration of the vote, allon the show and give free dollars. Mr. Boot moved that all those who would have signed the organization of the organization hand in the dollars for the use of the Association as now formed. Mr. Root moved that all those who would have signed the organization of the organization hand in the dollars. Fest as a field of humanity, who could not be creatification; but there were many present who were evidently annoyed at the firmness of Mrs. Fost. A large number of those present then came to the speakers' stand and hid down the desired dollar. A doluted till seven P. & A large number of those present then came to the speakers' stand shifts are a speak in the speakers' stand shifts are a speak in the speakers' the

After a song, a liberal contribution was made in aid of the

After a song, a liberal contribution was made in aid of the treasury of the Association; A resolution was presented by N. M. Wright, of Burfalo; which was adopted, recommending the Children's Progressive Lyceums, and their establishmeat wherever practicable, and pledging aid for the purpose. A vote of thanks was given to the friends in the city who so generously entertained the guests from abroad. Also a vote of thanks to the Lyceum for the free due of their hall, and another unanimous vote in commendation of the courtesy and liberal reports of those connected with the secular presses of the lyceum for the courte of the secular presses of the lyceum for the courte of the secular presses

Closing music by F. Lock, of Portland, Me., and the Con-

Closing music by F. Lock. of Porland. Mc., and the Con-vention was adjourned unit sgint called by the President. The whole session was characterized by great harmony, and although a reignalization was not secured, the feeling is strong in its favor, and those who were present will teally that an onward limbule was piven (o the cause of human pregress. Many truths were uttered, human rights defended, it winnam's afghts i' findicates, reising the and bondying essen-tial doctrines adopted, radical these provided for considera-tion, and a consciousness of strength attained which must tell. for good is time to compression of the Association.

# **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 fice hundred children.

The Exercises will consist of

RECITATIONS,

SINGING,

GYMNASTIC EXERCISES,

MARCHING WITH BANNERS, &c.,

Under the direction of

#### Mr. and Mrs. ANDREW JACKSON DAVIS,

The Founders of this System of Sunday Schools.

52 Parents and all others who feel an interest in the Moral and Physical Development of children are earnestly invited to be present and witness these interesting Exercises.

### The Collation.

At the close of the Exhibition a

Collation will be served to the Children

## IN BUMSTEAD HALL.

#### **Order of Exercises.**

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

### Music,

Short Addresses, AND AN

### Original Inspirational Poem,

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

Dancing and Social Enjoyment, Until one o'clock.

#### Hall's Full Band

Will furnish the music afternoon and evening.

### The Speakers.

Mrs. CORA L. V. DANIELS, Prof. WILLIAM DENTON, SELDEN J. FINNEY, EMMA F. JAY BULLENE,

overy Monday Morning preceding date. Light. Banner of BOSTON, SATURDAY, MARCH 28, 1868. OFFICE 158 WASHINGTON STREET, . ROOM NO. 3, UP STAIRS. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS. WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH. CHARLES H. CROWELL. 

IP The Banner of Light is issued and on sale

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

Horace Greeley on Spiritualism. In his "Recollections of a Busy Life," contributed to the New York Ledger, Mr. Greeley devotes a chapter to his so-called "spiritual" experiences. His testimony is on the whole quite favorable to the genuineness of the phenomena; but he does not, in his comments, give us a very lofty idea of his philosophical ability or of his intellectual earnestness and courage in the direction of psychological inquiry. For example, after mentioning some facts that awakened his interest and could not be explained on the theory of trick or collusion, he says: "Not long afterward I witnessed what I strongly suspected to be a juggle or trick on the part of a medium, which gave me a disrelish for the whole business, and I have seen very little of it since." Now one would think that a sincere inquirer after the truth, after having got so far as to admit that "the jugglery hypothesis utterly fails to account for occurrences which I have personally

witnessed," and after confessing that " certain developments strongly indicate that they do" proceed from departed spirits-would patiently proceed in his investigations, notwithstanding the fact that "to sit two dreary, mortal hours in a darkened room, in a mixed company," might be "dull music," as Mr. Greeley says, and notwithstanding the occasional "disgust" that might be inspired by much that might seem frivolous or duil.

There is a good deal that is "disgusting" as well as dangerous in the dissecting work of the student of anatomy: but if his heart be in his vocation, he keeps on in spite of the shrinking of his nerves and the rising of his gorge.

But, says Mr. Greeley (and we beg our readers will lend their particular attention to this passage from his confession), "All that we have learned of them (the spirits) has added little or nothing to our knowledge, UNLESS it be enabling us to answer with more confidence that old, momentous question, If a man die, shall he live again!" Only that, and nothing more! That's all! just

that little trifling circumstance of the soul's immortality! As Mercutio says of his wound, "It is not so deep as a well, nor so wide as a church door, but it will do." All that we have learned of the spirits is the insignificant fact that in this infinite universe there really is such a thing as a spirit; that these amazing phenomena of Nature do not merely point (as Moleschott and other contemporary atheists contend) to an indefinite circulation of matter, passing on unceasingly from the world of life to the world of death, and vice versa, (so that the only all-mightiness they admit is that of the transmutations of matter)-but that from them emerges an immortal soul, in a spiritual body, "unburt amid the war of elements, the wreck of matter, and the crush of worlds!"

That is all that those poor little "disgusting" rappings, which were heard at Hydesville in 1848. have resulted in! The enabling us to answer with more confidence the question, If a man die, shall he live again!

Now it seems to us that Mr. Greeley, in undervaluing such a result as this, shows himself a very heedless observer of human nature and a shallow thinker on a subject of supreme importance. The rappings, he complains, "did not help fish up the Atlantic Cable, nor find Sir John the doomed steamship President"-all that they have done, forsooth, is to "enable us to answer with more confidence" the question, If a man die, shall he live again ! And this (Mr. Greeley would have us suppose) is an inconsiderable result-a lame and impotent conclusion! We do not agree with him in this. We think if modern Spiritualism had done nothing more than that question of questions, it would have done more for humanity than all philosophical and any one of the sect that profess Christianity. religious systems whatever, except so far as they themselves have been vitalized by facts or beliefs in harmony with those deduced from the phenomena and teachings offered and enforced by Spiritualism. When a man asks, What has Spiritualism done? let the reply be. It has affirmed ITSELF. It has proved the fact of spiritual forces and spiritual intelligences. And if the questioner then inquires, like Mr. Greeley, why it has not fished up the Atlantic cable, we will judge of the character of his intellect and heart by his reply to the interrogatory, "Shall we shut our eyes to what it has done and docs, simply because it may not do all that we, in our ignorance and folly, would have it do?"

utter a sentiment to which all experience gives the lie. It is to throw contempt upon the highest faculty of our nature-that without which the universe itself would be a vain, unmeaning show -the faculty of thought. To say that ignorance is less liable than knowledge to lapse into immorality, is to put forth a warning which might have frightened simpletons in the dark ages, but will hardly lave an effect on true men in the nineteenth century.

Here is the manner in which Mr. Greeley undertakes to belittle the investigations that have led to the evolution of the great body of momentous facts in Spiritualism-facts which are the most enduring and sufficient bulwark against the encroachments of that soute and remorseless materialism which is at this present time plunging so many minds into the darkness of unbellef. He says:

"Those who discharge promptly and faithfully all their duties to those who still live in the flesh, can have little time for poking and peering into the life beyond the grave. Better attend to each world in its proper order."

Divested of its vulgarity, and translated into the language of reason and good taste, all this simply means as follows: "You can do no good to yourself or to others by accumulating facts and arguments to prove that man's real life does not end with the grave. You should live in the present world as if there were no other. Your duties to your fellow-beings are strictly and exclusively of the earth earthy. You cannot discharge those duties as you ought if you trouble yourself about proving that we should shape our lives and characters here in view of their being projected into another and a spiritual world,"

What does Mr. Greeley's coarsely phrased objection amount to, if not to an encouragement to the sepaualist to ignore the future life, and to centre all his hopes and plans on the present? "Now give the pulse full empire! Live the brute,

Since as the brute we die!"

That is the logical corollary to Mr. Greeley's objection, and, if he knew what ke was writing about, that is what he meant.

Mr. Greeley finds his comfort as well as lucrative occupation in attending to the political affairs of the State and city of New York and of the country. His life, as he himself informs us, has been and is a "busy" one; hardly an interiorly busy one, however. Plato and Swedenborg and Kant were busy men, but not in Mr. Greeley's sense. He can tell you how the elections have gone in certain counties in Michigan, Ohio, or Pennsylvania, any time during the last ten years. His forte is in political statistics. His political knowledge qualifies him to point a newspaper paragraph, or to call up unpleasant bygones to confound the claims of some political opponent; and there are few men who can do these things better than Mr. Greeley. But when he undertakes to philosophize on matters pertaining to Spiritualism and the wants of human souls-at least of souls, all whose energies are not concentrated on the compilation of Tribune Almanacshe is shallow, inconsistent, crude, and (though unintentionally and ignorantly) immoral.

Some one has wittily said of him, that "he is a self-made man, and worships his Maker." The complacency with which he puts forth his platitudes on so vast a subject as Spiritualism would seem to verify the bon mot. He is of opinion that the aggregate of both Insanity and Suicide has been increased by Spiritualism." At the same time he admits that insanity is usually owing to purely physical causes. Thus, it will be seen, he plays fast and loose with both schools of thought: that of the Materialists and that of their opponents. So that we cannot very well see where he stands. He may say to the readers of the Ledger, in the language of the showman, "You pays your money, and you takes your choice."

Mr. Greeley seems to be aware that the old notion of the causation of insanity by any simple moral agency is generally exploded. (Spiritualists have theories of their own on the subject.) "The germs of insanity," says Maudsley, " are sometimes latent in the foundations of the character, and the final outbreak is perhaps the explosion of a long train of antecedent prepara tions." In many cases where the cause has been pronounced moral, there has been something in Franklin, nor dispel the mystery which still the physical constitution by the cooperation of shrouds the fate of the crew and passengers of which the result has been brought about. The insane propensity seeks a subject about which to form, and finds it, if not in avarice or in love, then in religion or in science, in politics or in Spiritualism. Can those then be called causes? Mr. Greeley, while he charges Spiritualism with making lunatics, seens to be conscious (if we may judge from his language) that he is merely giving utterance to a vilgar prejudice, unfounded in enable us to answer with increased confidence | reason, and which night, with equal force, charge the production of insanity upon the teachings of

philosophical inquirer will deny. With increased opportunities and patient reflection, we see, in the very littlenesses and inconsistencies that disaffect such shallow and preoccupied seekers as Mr. Greeley, the operation of barmonious law. We see that the gulf between this material world and the great invisible world of causes is not so wide as most people imagine. We see that the inner man, when he leaves his mortal body, preserves his identity; and that changes in his moral nature are not wrought by mere change of place, but must be gradually and slowly effected by steady organic changes in his very spiritual substance and structure, just as the diseased material of our natural bodies is slowly altered or replaced by, new tissues. What facts more essentially moral, more calculated to make a man shrink with awe from defiling his own body or soul, than these? That some men admit the facts of Spiritualism and yet do not realize its full significance. and do not act up to its subline suggestions, is surely no argument against the truth itself.

Said Dr. Johnson once to a disputant, who complained that he was unintelligible, "I can find you arguments, sir; I cannot find you brains."

And so might Spiritualism say to men like Mr. Greeley, who, while admitting its wonderful phenomena, thoughtlessly decry the conclusions to which they lead as unprofitable or contrary to a pure morality, thus falling in with the slang of sects or the prejudices of the lazy and the bigoted -"I can find you arguments, gentlemen; I cannot find you brains."

Spiritualism addresses itself preëminently to men of thought; to men who will give it a primary and not a subordinate place in their meditations; who can afford to devote quife as much time to its consideration as to any political question of the day; as to the New Hampshire and Connecticut elections; and who are not so grossly merged in matters of sense as to wish to suppress or ignore those, intuitions of the practical reason, and those aspirations of the soul, and those psychological phenomena, which point to realities transcending our mortal experiences in space and time. That we can look for such a man in Mr. of any commercial or industrial enterprise which Horace Greeley, estimable as he is in many respects, we never for one moment supposed. His testimony to the substantial truth of Spiritualism is all that we could have expected from him; and | be justified, and we do not hesitate to call upon it shall be rated at its worth.

#### The Coming Anniversary.

The preparations are nearly completed for the proper observance of the twentieth anniversary of Modern Sniritualism, and the occasion promises to draw together in this city as glorious a company as ever participated in a spiritual feast. We have assurances of the presence of a large number of the best speakers in our ranks, from almost every section of our country. Music Hall will be filled, to its utmost capacity, with men, women and children - brothers and sisters all. Few who participate in the events of this welcome anniversary will ever forget the impressions which t will leave. The children's joyous exhibition, the speeches, the music, the dancing, the social communing, the prayers that well up from each soul-all will fitly celebrate this epoch or landmark in our history as Spiritualists.

The following original hymn, composed in spiritlife by Miss A. W. Sprague and given inspirationally through Miss Lizzie Doten, is dedicated to the Spiritualists of America. It is to be sung by the audience, accompanied by the full band, to the tune of "Auld Lang Syne," on the above occasiox:

#### JUBILATE.

The world hath felt a quickening breath From Heaven's eternal shore, And souls triumphant over Death

Return to earth once more.

For this we hold our jubilee,

For this with joy we sing-Oh Grave, where is thy victory?

Oh Death, where is thy sting?" Our cypress wreaths are laid aside

For amaranthine flowers.

- For Death's cold wave does not divide The souls we love from ours.
- From pain and death and sorrow free,
- They join with us to sing-"Oh Grave, where is thy victory?
- Oh Death, where is thy sting?"

MARCH 28, 1868. Taxation of Government Bonds.

We have received from our esteemed friend, Horave H Day, Esq., an article on the subject of taxation, now so universally interesting, and should give it a place in our columns but for want of space.

He assumes that the holders of government bonds are comparatively few in number, and that they are unduly favored by exemption from taxation, while their income, owing to the low cost of the bonds in gold, is much greater than can be realized by the producing classes, who are all taxed.

He claims that these last make ninety-five per cent of our population, and that this large proportion will not consent quietly to labor under the disadvantages which our present funding system imposes upon them, and therefore that Congress should avoid the threatened danger, by adopting a more just and liberal policy.

He expresses the opinion that our legal tenders . are a desirable currenty; and would have more of these, and also large a 360, bord, as proposed by Mr. Silas M. Stillwell, into which any occasional redundancy of the legal tenders could be readily converted.

Our friend asks pertinently why we should not inaugurate an American policy, adapted to our country and form of government, and thus encourage as we ought the development of our resources at a rate which, will be impossible while we are bound by the traditions of the old world,

He closes by the assertion that "the question now to be settled is between capital and labor, and that we must mget this upon the platform of substantial justice, or it will require no far-seeing prophet to predict the consequences."

We agree with our correspondent, that the financial question has become one of the utmost importance, and that unless it is speedly and equitably settled the consequences will be disastrous not only to the party which has the management of our affairs, but to the whole country, which is hept, as it has been ever since the close of the war, in a state of suspense as to the result might be undertaken.

This condition of affairs, in a country so full of energetic people and boundless resources, cannot all our readers to ponder well upon what course shall be adopted to secure a permanent relief from our difficulties.

Without undertaking to decide upon all the questions which arise in connection with this subject, we may be permitted to suggest that our first step should be to return to the specie standard of measurement in our financial transactions, so that all parties may know, at least approximately, what a promise to pay money really means.

It has been proposed by George S. Coe, Esq., President of the American National Exchange Bank in New York, that Congress should legalize contracts payable in gold hereafter, with a view to a gradual return to the old standard, and there is some probability that this proposition may become a law.

If, instead of this, Congress should declare that Il contracts hereafter must be made by the specie standard, and that all now existing made payable in currency since the rise in prices caused by our legalization of the suspension, should be valued by the same standard, we should be able, as some think, to resume at once, without danger of a crisis, or doing injustice to either debtor or creditor, who would each sustain the same relation to the other as before,

The creditor would receive a less number of dollars than had been agreed, though their value or purchasing power would remain unchanged, as would also the assets or property of the debtor. A provision of this character certainly might be applied to all private contracts, including the debis due to and from our banking institutions, and equally to the government legal tenders, compounds and 7.30s, and the creditor would sustain no loss, though, as has just been said, he would receive not so many dollars as had been stipulated.

Whether the 5.20s, on which the interest at least is payable in gold, should be subject to this condition. we do not for the present undertake to decide, as there is something to be said on both the question. We suppose our correspondent would be satisfied if funds were provided sufficient to purchase all these bonds at their present gold price, and this coarse has been already suggested in some well informed quarters, and a proposition made to raise the means by an issue of new bonds, payable abroad at specific dates, interest and principal in gold, or its equivalent. But we must, whatever it may cost, preserve our faith with the holders of our bonds, and do by them as we would that others in a change of circumstances should do by us. This is finally the only rule by which we can afford to be governed, and it is to this rule that we beg our representatives at Washington to pay attention.

# BANNER OF LIGHT.

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

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

#### Tickets of Admission.

To the Lyceum only ..... 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. 1258 Washington street; by BELA MARSH, 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 secure their Tickets by addressing the Secretary, No. 11 Phœnix Building, care John Wetherbee.

#### Committee of Arrangements.

H. F. GARDNER, JOHN WETHERBEE, WILLIAM WHITE, M. T. DOLE, LIZZIE DOTEN, DANIEL FARRAR, MES. DANIEL FARRAR, LUTHER COLBY. GEORGE W. MORRILL, L. S. RICHARDS, JOHN WOODS, MR.JOHN WOODS. EMILY F. STEARNS, GEORGE W. LANE, GEORGE W. SMITH, Mas. G. W. SMITH, PHINEAS E. GAY. LUOY E. WESTON. L B. WILSON. MDS. L. B. WILSON. W, D. CROOKETT. Pr. H. P. GARDNER, Chm's.

M. T. DOLE, Sec'r. JOHN WETHERBER, Treas.

We find the following among Mr. Greeley's remarks:

"On the whole (though I say it with regret) it seems to me that the great body of the Spiritual-ists have not been rendered better men and women-better husbands, wives, parents, children -by their new faith."

When Copernicus proclaimed his meditations in opposition to the Ptolemaic system (dominant) for fourteen centuries), and maintained that there was a diurnal rotation of the earth about its axis, and an annual motion about the sun, the learned had not been rendered better men and womenbetter husbands, wives, parents, children-by their new faith."

Now if Mr. Greeley had reflected a moment before penning his insinuations against Spiritualists, he would have seen, that according to his own showing, Spiritualism, like the Copernican system, is a form of belief based on facts and inductions, and that its investigators claim that it is not merely a faith, but a science. To shrink from the pursuit of scientific truth, under an apprebension that it may lead to immorality, is not sufficient reliance on God's truths to believe that they can be productive only of good to the genuine faith in God himself. To my that the pilgrim perishing of livet in the desert .

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All intelligent vriters on mental pathology agree in the admision that one of the most frequent concomitanti of insanity is deranged sexual function. What would be thought of the wisdom of the man wie should denounce the sexual instinct as the caus of insanity, and propose that it should henceforh be abolished? But this would not be anymore unreasonable than the conclusions of Mr. treeley, who would throw discredit on spiritual i vestigations because persons of insane proclivitis sometimes direct their attention to the subjet. It would be about as wise and promising an udertaking to abolish Spiritualism as to abolis, sexualism. The wise man. having admitted the facts (as Mr. Greeley has virtually done), wold ask himself. "How shall we receive and stuy and draw good from these God-given facts of our nature?"-not " How can we best get rid of thm?"

We take leave of dr. Greeley with the expression of regret, that aman who has a wide reputation for honesty of urpose, should utter decided

opinions of an advrse nature on subjects with which he manifest only the crudest and most superficial acquainance. If he had meditated profoundly, or had been, reasonably well versed in the past historyof thought, he never would world were slow to accept his conclusions; and have given utterant to the fallacy, that the prosthe Greeleys of his day denounced his disciples ecution of any inquiry into facts, psychological or as heretics, and no doubt said of them, that they physical, could be ther unprofitable or demoralizing. He would see that every new acquisition gained to the same of truth is something gained for morality and human advancement,

He would realize tht the few phenomena which he himself declaresthat he has witnessed, and his belief in the genueness of which he emphatically asserts, pointto inquiries of tremendous moment to every tinking man. He would con-sider that however, asy he may be in his own mind as to a futuristate, and however unconcerned he may be ternow more than he does on the subject, there at other men, not having the pusillanimous and athelatic. The man who has editing of the Tribus on their bands, and posseased of leisure foreflection on the great ques-tions of life and deal, to whom any assurance of creatures to whom God has given the faculty visible, tangible fact expressive of spirit agency, and the will to investigate them, must have little would be more accessive than cool water to the

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Immortal eyes look from above

Upon our joys to-night.

And souls immortal in their love In our glad songs unite. Across the waveless crystal sea The notes triumphant ring-

Oh Grave, where is thy victory? Oh Death, where is thy sting?"

Sweet spirits, welcome yet again!" With loving hearts we cry; And "peace on earth, good will to men,"

The angel hosts reply. From doubt and fear, through truth made free,

With faith triumphant sing-Oh Grave, where is thy victory?

Oh Death, where is thy sting?"

We suggest to friends residing out of town -who intend to be present on this festive occasion—that they purchase their tickets at once, as the number must necessarily be limited. They are already in great demand, and all may be disposed of before the day of celebration. For particulars of the Festival, see the Committee's programme in another column.

#### Foundling Hospitals.

We do not exactly see our way clear to an ap proval of such institutions as these in any civil ized country, although we of course readily admit the necessity of making just the provision they offer for helpless and innocent infants for whose unfortunate condition others are responsible. And in endorsing the movements of those practical philanthropists who are engaged in the founding of such institutions, we are prepared to admit that we are working at an effect, when we should only aim at a cause. But if anything at all is to be done, in a case of need, the practical rule is to take hold where urgency most requises; and we should begin with help for the poor foundling, to save it from a cruel and undeserved death, before. stopping to consider the best method of curing society of those illicit desires of which this class of infantile mortals is begotten; The movement for such a hospital in New York is now progressing with commendable rapidity; but may the day be distant that shall raise the question of the need of similar movements elsewhere. These humane establishments testify to the right sentiment of the community, yet it would be perfect lustice if those only who are the guilty persons

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### Annie Lord Chamberlain's Seances.

Mrs. Chamberlain resumed her public scances ast Friday evening, at the residence of Col. C. H. Wing, 87 Main street, Charlestown, and will continue the same every Tuesday and Friday evening for the present, if her health permits. Mrs. C. has been very ill for nearly two years, during which time she has not been able to hold public scances. The medium powers of Mrs. C. appear to have increased rather than diminished, during the past two years, especially, so as regards, the peculiar phase of "spirit-voices." A running conversation is kept up for some time between the members of the circle and the invisibles, in loud, distinct tones. A description of this phenomenon was given in our issue tof: Marchil4, and: further details would not satisfy the reader; one must be present to feel a conviction of the genuineness of the manifestation. Those who rare acquainted with the medium, and are cognizant of the weak condition of her lungs, realize the atter impossi. bility of her giving forth such lond tones, and consequently can appreciate this remarkable, test of spirit-power; We advise all who coant obtain the privilege to be present as one of these circles and tear for themselves. We fully believe in the truthfainess of the manifestations, bath anothe est

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The lecture by S. J. Finney on the 18th, be-fore a large sesenblage in the above hall, was an enort of great, merit, abounding in deen, pbilosophical reasoning, and scientific analysis, delivered in a strain of eloquence peouling to himself, tity recent it rou please, and are priviledent, good ally.

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#### BANNER OF LIGHT.

#### New Publications.

THE NURSERY FOR APRIL.-The Nursery is quietly winning an entrance into all the best families of the land where there are small children. We doubt if any magazine, large or small, is gaining so rapidly in circulation. It deserves its success. It is conducted with singular ability, and is the best and most beautifully illustrated magazine for children ever got up in this country. We see by the April number, which is very fich in remainder of this month. Next month she speaks its pictures, that large sums have been paid the in Washington, D. C. famous artist, Oscar Pletsch, for original designs for the Nursery. No contemporary artist is so successful in his drawings of children. The Nursery is published by John L. Shorey, Boston, at is a phenomenen; under some influence she is \$1,50 a year; but, by clubbing, the work comes enabled to deliver eloquent and chaste addresses. considerably cheaper. We advise our readers, not rhapsody without any meaning, but harangues who have small children and who do not take the replete with thought, clothed in beautiful lan-Nursery, to send to the publisher for a specimen guage and full of delightful similes. We are free copy. Enclose a two cent postage stamp, and a to say that in the course of our lives we have specimen copy will be sent to you gratis.

Lee & Shepard, of this city, have received and for sale continuations of Peterson's cheap edition of Dickens, for the million, in the stories of "The Mrs. Yeaw. There is a certain indescribable Holly Tree Inn" and companions, and "Bleak House." These tales of Dickens are acceptable to the people in almost any form, but in this cheap form they are particularly welcome and command immense sales.

The same firm also have "Kenilworth" and "Guy Mannering " from the same publishers, and | declares she speaks as her controlling spirits diin the same cheap and popular form. These two rect. According to our experience they have a masterly romances from the prolific brain of the wierd magician who has long ago made Scotland classic ground, will relieve many an hour of its dullness, and none who allow themselves to squander a quarter of a dollar on trifles ought to say that he or she has not read with delight and profit the great romances of Walter Scott.

The Pope on Female Education. His Holiness is not disposed to look with the least favor on the plans now developing in France to extend the advantages of a-more intelligent and liberal education to young girls. Up to this time they have come forth from their convent training the merest novices in all that pertains to valuable knowledge, and are given away to husbands for considerations of wealth, of power, of fame and of position, without the slightest training for the succeeding duties of wives and mothers. The proposal now is, simply to extend the sphere of their education, and lead their opening ing with excellent success in the Western lecture minds into the field of physical science and general knowledge. The Pope's objection to this is, that it will tend to make them immodest! Knowledge, then, is corruption. A proper discipline of faculties, that but for discipline and strengthening must lie torpid and useless, is dangerous to the morals. And it is religion, according to the keeper of the "holy keys," to starve mind and soul together, permitting no more to be known than will work subserviently to the advancement of the interests of the church. But this very struggle, now hardly begun, shows that light is breaking through the crust of Ecclesiasticism. The spiritual longings of the devout Catholic are yet to be heightened and made real by the help of his intellectual acquirements and stores. Tentada "

#### Sunday Amusements in New York.

"Burleigh "in one of his letters from New York, dox and aristocratio friends, the company were says: "Steinway Hall is open Sunday nights for all well dressed and well behaved. After music concerts which are given by the leading operatic and a prayer from the lips, as I supposed, of a artists in the city. They are very fashionably clergyman whose former faith had somewhat sufattended, and are crowded. They differ very little fered by contact with the "spirits," the scance from the week night performances. The audience was opened, by the accomplished lady of the is in full dress, bouquets abound, the opera cloaks and outfits appear. The singers are in artistic inspirational essay, said to have been given by costame, and applause, bravoes and coming be- Washington on the late anniversary of his birthfore the curtain are common. Attempts have day. Many mediums were entranced after this, been made by the low theatres to have Sunday sometimes as many as three or four at once-in night performances. Concerts have been held in different parts of the room-whose manifestations small halls and out-of-the-way places. But this is were varied and interseting, especially the singthe first successful attempt to run a place of ing, which was done in some instances with great amusement on Sunday night, to be sustained by talent and spirit.' Not only the whole company respectable and fashionable audiences. So far as present in the flesh, but even the spirits seemed to attendance can go, the thing has been a success. have a good time generally-large numbers of There is a strong desire on the part of a portion of whom were attracted to the circle, in part, no. our population to break through the strictness of doubt, through the harmonious organism of the what is called the Puritan Sabbath, and these cheerful and hospitable host. Sunday evening concerts are regarded as a power-

Movements of Lecturers and Mediums. Rev. J. O. Barrett is coming to New England. and will remain here during the months of April and May. Friends wishing his services should engage him immediately, by addressing him at Sycamore, Illinois.

Mrs. Alcinda Wilhelm has just closed a successful lecturing engagement in Portland, and is now in Salem, Mass., where she will speak the

Mrs. Jullette Yeaw has been lecturing in Warren, R. I., recently. The Gazette, of March 14th, speaks of her thus: "This talented woman listened to many extemporaneous prayers, but

we never heard anything which equaled her invocations. We do not think any one could have received any very heterodox ideas by listening to something in this lady, which carries the impression to her hearers that she practices no deception, but is thoroughly imbued with the doctrine she advocates. In her conversation in her normal state, she is singularly unassuming and winning. She makes no preparation for her addresses, but knowledge of the Divine word which we think

redounds to their credit." Charles Holt is lecturing in Buffalo, N. Y., we learn, to good audiences.

J. H. Powell, Esq., of England, has received calls to go West, consequently he will not come to Boston at present. He is now speaking in Rochester, N. Y. His address is 971 Main street. Mr. P. was formerly editor of the London Spiritual Times, and is an able writer and good lecturer.

Our friends West will do well to secure his services at once. The following are some of the subjects on which he lectures: "Spiritualism in England"; "Angels and Domons"; "A Plea for Mediums"; "Life, Death and Immortality "; " Innate Ideas"; "Responsibility"; "The Great need of the Age"; "Spiritualism and Mesmerism"; 'Spiritual Needs"; "Spirit Idolatry," &c.

Cephas B. Lynn speaks the last Sunday of this month in Cleveland, Ohio. Mr. Lynn is meetfield.

#### Scances at Mr. Hall's, Mr. Currier's and Mrs. Hatch's.

EDS. OF BANNER-I have been passing a few days in Boston, during which time I have experienced much gratification through attending spirit circles (so-called), especially one at Mr. Hall's, No. 13 Franklin Square, who, I learn, has adopted the very commendable practice of throwing open a fine suite of rooms on every Monday evening in his family mansion, for the accommodation of such Spiritualists as wish to meet together.

On the evening I attended there were more than a hundred persons present, including, as I should suppose, some twenty mediums. A stranger might well have mistaken the scance for a social evening party, which, in fact, it really was. Astonishing as it may seem to some of our Orthohouse, who read in excellent style and taste an

enjoyed a rich treat the house of Mr.

# ALL SORTS OF PARAGRAPHS.

A consideration for the feelings of others and a quick perception of what those feelings are under the different circumstances of life, constitute true politeness; and those who possess it not, whatever be their rank, are vulgar.

Six women physicians in Philadelphia return yearly incomes ranging from \$2000 to \$10,000.

Neal Dow says that a recent investigation has shown that every pauper in the almshouse in Portland, with one possible exception, owed his condition, either directly or indirectly, to the vice of intemperance.

A poetically inclined subscriber in Pennsylvania, on renewing his subscription, thus apostrophizes:

"Again the prister must be fed, To keep the news in motion From the spirits of the dead, Across the mighty ocean i Again the prister must be fed. To keep the "Manner" fiving. With the knowledge of the dead, For which the world is sighing.

.

Again the printer must be fod, There Ia no use denving; Till old theology is dead. Pray keep the "Banner" Bying. E. W. A.

Infinential members of the English aristocracy are engaged in a movement for the establishment of a college for women on the plan of Oxford. It is proposed to raise £30,000 for a building.

There are in France thirty thousand deaf mutes, living principally in wet and marshy districts, or in the mountains.

Contracts have been entered into for the construction of the great Masonio Temple at Philaphia, to be completed in five years, and to cost three-quarters of a million of dollars. The cornerstone is to be laid on St. Johu's day.

William Howisi, who is over seventy-three years of age, says he has had four doctors-Temperance, Exercise, Good Air and Good Hours,

According to the Directory New York city has only 1100 John Smiths.

Thousands of French workingmen are beseeching Napoleon not to renew the treaty of commerce with England.

LECTURE BY T. S. LAMBERT, M. D.-An immense audience assembled Monday evening at Music Hall, to listen to a lecture by Dr. T. S. Lambert of New York on "Family Inheritance, and personal Indications of Longevity, with practical applications," which subject he declared was not, as many supposed, the result of any new scientific discovery, or undeveloped mystery, hut could be learned by any one by close observation. The lecture was illustrated by examples taken from vegetable and animal life, and was listened to with the closest attention by a very much interested audience. The physical peculiarities of persons were pointed out as indications of longevity.

The late King of Bavaria broke off his engagement with the Duchess Sophia because he saw her box the ears of her waiting maid with a saucer, and judged that she had a basty temper.

The general impression produced by the recent horse dinner in London, seems to have been much

#### Domestic caunibals-Backbiters.

Boston is the only city Charles Dickens has formed any attachment for in America. In his judgment, the Hab has the hest hotels and suburbs, the best society, uniture and appreciation of any city on the continent. In fine, he swears by Boston and at most other cities.—Springfeld Rep.

George Peabody is living at Rome with the

proud expectations we have of them; yet when they have got through life, you can go to Green-

# Rew Pork Department.

BANNEE OF LIGHT BBANCH OFFICE, SA4 BROADWAY. 

FOR NEW YORK ADVERTISEMENTS SEE SEVENTE FAGE.

Very Large Assortment of Spiritualist Books. Very Large Assortment of Spiritualist Hooks. Complete works of A. J. Davis, comprising twenty-two vol-ames, nineteen oloiti, threeonity saper i Nature's livine Rev-elations, Schwarz, Barker, Ster, Revomer and Thinker. Naria Niaff, an Autobiography of the author. Penetralia, liarbinger of liestin, Answers to Ever Recurring Questions, Worning Lectures (50 disconters,) History and Philosophy of Evil, Philosophy of Npiriti Intercourse, Ibilosophy of Special Providenced, Harmonial Man, Free Thoughs Concerning He lighton, Present Age and Huner Life, Approaching Crists, Death and After Life, Childron's Progressive Lyccum Manual, Ara-bula; or Divine Guest, and Niellar Kev to the Summer Land -last two just issued, and uset highly interesting and in-structive. Whole set (twenty-two volumes) \$25; a most valuable present for a library, public or private. Four house by Warren Chase-Life Line; Fugitive Wife; American Crists, and Gist of Npiritualism. Sent by mail for Sumalia works of Thomas Pales in three volumes prices

93.00. Complete works of Thomas Faine, in three volumes, price 95: postage 90 ets. Fersons sending us 810 in one order can order the full amount, and we will pay the postage where it does not ex-cred hook raise. Hend pust-office orders when convenient. They are always safe, as are regulared betters under the new

#### Popular Medicines.

Rence's Positive and Negative Powders, Dr. H. B. Storer's preparation of Hodd's Nervine, (\$1 per bottle.) Neurapathic Baisam, (50 cents and 81.) Ring's Ambrosia for the hair. (\$1.) and an Invaluable medicene for cuuchs and sore lungs, Dr. Chase's Baisam of Longwort, (50 cents per bottle.)

Our assoriment of Books has been greatly enlarged and our office newly filled up. Please call and see it at d us when you come to the city.

#### Quite a Difference,

It is considered not only very impolite but grossly insulting for one person to spit in the face of another, even in New York; but it is not considered even impolite by many who claim to be gentlemen, to blow tobacco smoke out of their mouths into the faces of friends or strangers, even in the faces of ladies on the street or in the parlor, when to many persons it is as offensive, after being chewed by the smoker, as the saliva of persons who do not use tobacco. Eashion has a powerful influence in twisting our manners into ridiculous customs and rude intercourse. True politoness would be a natural use of our highest faculties and powers in such intercourse with one another as never to infringe upon each other's persons or comforts, especially with our own unnatural and filthy habits.

Our Children's Lyceums are doing a noble work, with anti-tobacco pledges, in setting the young, minds against the abuse of themselves by the use of the poisonous weed,

#### Masonic Hall Meetings.

The First Society of Progressive Spiritualists of New York are in a prosperous condition, and have already, through their newly elected board of officers, made arrangements for meetings during the next year. Mr. P. E. Farnsworth has kindly coasented to act as Secretary of the Board for the present year, to whom, box 5679, N. Y., all business letters of lecturers and others may be directed. Dr. Ralph Glover is also President of the new board. The doctor has been an able and faithful officer of the society for a long time. The meetings of the society will be held, in Masonie Hall until they can find a better and more convenient location. Speakers are engaged till July. The Lyceum which is connected with this society like that left on the Yankee after he had won a is also in a highly prosperous condition, and is cerbet that he would dine on crow. " Wanl, stran- tainly a germ of much promise. N. Frank White ger, I ken eat crow, but darn me if I hanker after is drawing large houses, and giving universal satisfaction. This society is only a sign of the general stability and progress of the cause in this and other cities. The press and even the pulpit are beginning to treat us with respect.

BRO. CHASE-Your remarks in the Banner of Feb. 1, in answer to a "sharp-pointed brother," are as satisfactory as the case will admit. The cause of misery and degradation in our world is not to be found in the churches, neither can it be George Peaboly is living at Rome with the sculptor Story. Henry Ward Beecher in speaking of the sons of "well to do parents" of the present age, thus briefly biographizes them: "With what fondness do we look upon young men; how much we ex-pect of them; how we speak about their brow, and about their coronal developments; what not save a man; Spiritualism cannot save a man, A corrupt tree cannot bear good fruit. An im-perfect organization in man is fatal to his advance-

wishes us to say to her friends and others, that she has been completely cured of chronic dyspepsis, with which she had been afflicted over twenty years, by the clairvoyant prescriptions given through Mrs. R. L. Moore,

P. Oscar Jenkins, of Decatur, Ill., bears testimony, in an article too long for our crowded columns, to the remarkable mediumship of Mr. J. V. Mausfield in his answers to sealed letters. It only adds one to many testimonies that reach us of a well established truth, that spirits do answer the letters of their friends through the mediumship of Mr. Mansfield, in spite of all the quibbles, cavils and failures of doubters and haters of the glorious truth.

#### A Bargain.

Send us five dollars for Mr. Davis's three new books-ARABULA, STELLAR KEY and MENO-RANDA OF PERSONS AND PLACES-and get a good pamphlet beside. The last named book is just out, and is a rich treat with the others.

#### Business Matters.

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

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

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

DR.L.K. COONLEY, healing medium. Will-ex-amino by letter or lock of hair from persons at a distanco. Address, Vineland, N.J.

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

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

MRS. E. D. MURPEY, Clairvoyant and Magnetic Physician, 1162 Broadway, botween 27th and 28th streets, New York. M28.4w

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

MRS. R. L. MOORE will send examination and prescription on receipt of lock of hair, \$1 and 2 stamps. Address care Warren Chase, 544 Broad-way, New York. F22,0w.

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ful wedge to accomplish that purpose."

#### Sunday Readings from the Poets.

The Rev. Dr. Kirk says: "The tongue of man, including the whole vocal apparatus, is a wonderful endowment, as it enables him to utter articulate language, and, at the same time, to express the various shades of thought and feeling by its Spiritualists who have the opportunity should boundless variety of intonation." We were forcibly reminded of this quotation last Sunday evening, while listening to Mr. T. O. Mullin, as he read choice selections from the poets in a truly artistic Hatch's, 8 Kittridge place, opposite 69 Friend manner. We advise all lovers of elocution to hear him, if possible.

#### Mercantile Hall Meetings.

The services in the Lyceum on Sunday, March 15th, were a feast for the many spectators who crowded the hall. At the close of the exercises Mr. Finney addressed the children in a brief but telling speech.

In the evening Mr. Wheeler spoke on the subject of "Hungry Hearts and the Bread of Life," a synopsis of which we shall print in a future number.

# Dr. J. R. Newton at Newport, R. I.

Dr. Newton, the healer, during the winter has been in the Southern States treating the sick, and intends to return to Newport, R. I., and open his new Institute for healing on the 15th of April. During the doctor's stay at Savannah, Ga., he was visited by an immense number of invalids. all of whom received treatment at his hands with beneficial results. He has gone to Florida to recuperate for, a few weeks before he resumes his labors in Newport.

#### Meeting at Harwich Centre.

Our friends on the Cape have issued a call for a two days' meeting at Exchange Hall, Harwich Centre, Mals, on Saturday and Sunday, April 4th and oth, to consider the need of a local organization and of making arrangements for the Spiritual Camp Meeting the doming summer. The people on the South Shore are waking up to their own interest in regard to the important subject of Spiritualism, 3. despite access

Walter W. Currier, No. 154 Merrimack street, Haverhill, whose daughter, Miss Mary E. Currier, is widely known as an excellent musical medium. The manifestations I witnessed in her presence are very beautiful and satisfactory, being very similar to those that take place at the séances of Mrs. Annie Lord Chamberlain. All

witness them. The latest scance I attended was different from any I ever witnessed before. It transpired at Mrs. street, (near Hanover), Boston.

Mrs. Hatch discourses most elegant music at the piano, both oral and instrumental, under the inspiration of the great masters of the art who have passed to the higher life. Of this no one will doubt who has the privilege of witnessing her performances. Before the close of the scance Mrs. Hatch asked the audience to name any number of subjects they chose, and her spirit friends would combine them all in one, and give the whole expression through the piano. "Spirit Life" was named, and also "A Storm at Sea," two subjects that, in my ignorance of music and of the power of spirits, I thought utterly incongruous and impossible to be combined. The feat however, was readily accomplished, and the performance, according to my untutored musical comprehension, was beautiful and grand.

A shin was first represented as struggling in a storm at sea. She foundered and went down with all on board. A requiem was then bymned by mermaids for the dead. They passed to the portals of the spirit-world; were ushered in by spirit-friends who had passed away in days gone by; beheld in wonder and amazement its glorious beauty, and rejoiced in their new found life.

I am sorry to say that my ear is not adapted to appreciate to the full'the music of sound; but I feel sure, nevertheless, that all those who have músic in the car, as well as in the soul, cannot fail to be gratified by attending a scance at Mrs. Hatch's. T. R. H.

#### A Good Test Medium.

While in Philadelphia my attention was directed to the medlimistic powers of Mrs. Katle Robinson, at No. 307 North 11th street, through Bobinson, at No. 307 North 11th street, through whose shull and Edder, Alles, Grant held a dis-cussion at Millord, Mass. four days last week, on this question? The World of Mass. four days last week, on this question? The World of Mass. four days last week, on this question? The World of Mass. four days last week, on this question? The World of Mass. four days last week, on this question? The World of Mass. four days last week, on this question? The World of Mass. four days last week, on this question? The World of Mass. four days last week, on this question? The World of Mass. four days last week, on this question? The World of Mass. four days last week, on the fact of the body, and can be the the the total of the the the total stances. favored an interview that was highly gratifying and deeply impressive, from the fact of convincing tests and soul inspiring, communica-tions from the dear ones "over the river"...over cheering to those in Abs. One is the interact week and sources the the day of the the total total sources favored an interview that was blending with a sympathetic and spiritual devel-onment—so beautiful in woman—is above decep-tion, is convincing many of an importal existence. The and consistent mediums are surely gravi-tion, is convincing many of an importal existence. The and consistent mediums are surely gravi-tating to their, proper, position, to receive appro-priate merit and the highest appreciation of a dis-criminalize people. The total of the total distribution hobies than the worshiped? It is convincing the the state of the total distribution hobies than the worshiped?

wood and read pretty much their whole history-Born, July -, 1830; Died, June -, 1801.' You can put all that men do on their grave-stones, and that, too, without any great cost for chiseling."

### The artists' State-Pencil-vania.

A Calvinistic old lady, on being asked about the Universalists, observed, "Yes, they expect that everybody will be saved; but we look for better things."

#### The Twentieth Anniversary in Milwankee, Wis.

The Milwaukee Spiritualists have made arrangements to celebrate the Twentieth Anniversary of Spiritualism on the 31st inst., in an appropriate manner. Mrs. M. S. Townsend Hoadly is expected to be present, and other good speakers. Meetings will commence at 101 A. M. by an anpropriate address, to be followed by others, and the exercises of the Children's Progressive Lyceum. The whole to end at night in a pleasant sociable and dance.

We hope our country friends will be present. Meetings to be held at Bowman's Hall.

H. S. BROWN, M. D., For the Committee of Arrangements

#### Twentieth Anniversary of Modern Spiritualism.

A grand celebration will take place in Horticultural Hall, Philadelphia, on the afternoon and evening of Tuesday, the 31st of March.

In the alternoon there will be a free meeting, with addresses from numerous speakers.

In the evening we have invited the Hon. Robert Dale Owen, Thomas Gales Forster, G. W. Capron and other distinguished speakers.

At half-past nipe there will be a recess of half an hour, when the hall will be cleared for dancing. Tickets for the evening \$1.00; for a gentleman and two ladies \$2.00.

#### Cleveland.

The Spiritualists of Cleveland, Ohio, have made arrangements to celebrate the twentieth anniversary of Modern Spiritualism on the 31st of March. in Garrett's Hall. Speaking from 9 to 12 A. M. and from 1 to 3 P. M. Then the Ohildren's Lycoum will go through their various exercises. In the evening a grand sociable and ball will be given. It will be a profitable and joyous occasion.

#### Cambridgeport Lyceum-A Card.

At a meeting of the officers and leaders of the Cambridgeport Children's Progressive Lyceum, it was voted that our thanks by tendered to the Ledich' Independent Sowing Circle for their very liberal and acceptable donation; also to all who have so kindly assisted us in the formation of our Lycenm. d. de Per order, flatf. Beaging: 203. of a rence Co., New York, as the author of an interest. A. H. CHARLIN, M. L. C. DEDN'TABLT, about y on detecter HERRY Mawaan Scottery. Jung volume of trayels, entitled "Went to Kansas," 50 Echoolstreet, next door Real of Patter House, Botton party on detecter detected with the land themese to be to be the sector of the body of

ment in what we call reform, The church nor Spiritualism cannot add or di-

minish one lota of the law of Nature in man. So to hope that Spiritualism is to equalize the condition of men and turn this earth into a paradise is merely futile.

We copy the above extract from a letter of our friend, to show how hopelessly lame is the whole system of Christianity that depends for man's redeniption on the change of heart and nature by the especial grace of God. The doctrine of total depravity so completely perverts and subverts a man's judgment that he can have no hope in any human efforts unless aided by the especial grace of God. The reason the eighteen hundred years of preaching by Christians has accomplished so little is their want of confidence in nature, and rellance on nature instead of grace. They prayed and waited for God to do the work; we pray by works only.

#### First Spiritualist Society of New York at Bodworth Hall.

Dr. Hallock addressed this Society on the 8th inst., upon Spiritualism. He said that Spiritualists possess a great truth, and they must use it, or it will use them. The churches had failed to illustrate the great moral principles taught by the Saviour, and now the clergy place the basest culprit in the bosom of Abraham on his acceptance of the creed. The Doctor urged Spiritualists to be zealous in good works.

Hon. Robert Dale Owen also addressed this Society in the evening, upon the subject-" Intimations from the Spirit-World." It is common, he averred, for the generality of people to arrive at conclusions regarding certain subjects without even making experiments in regard to the correctness of the ultimatum, which they held to be correct even on the most superficial inquiry. In England a long pamphlet by an engineer was published, maintaining that the maximum speed of a locomotive was ten miles an hour, while Ericsson a short time after demonstrated the fact that fifty miles could be reached. History, sacred and profane, recites numerous evidences of the fact that spiritual manifestations have been frequent. In conclusion he advised a deliberate and searching study into the subject of spiritual phenomena, which he thought would lead to the discovery on the part of even the most confirmed. skeptios that the "spirit-world intimations" are not so great a myth as disbelievers in this respect would have us believe. Mr. Owen addressed this Society on the evening of the 15th inst., upon Labor, Its History and Destiny."

We are pleased that the Herald gave Mr. Owen a much fairer report than usual, and when it becomes a little more spiritualised, we shall expect liberal reports of our lectures in its columns.

Mrs. Miriam D. Golt, well known in St. Law-

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# Message Department.

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

#### Mrs. J. H. Conant.

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

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

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

#### The Banner of Light Free Circles.

These Oircles are held at No. 158 WASHING-THESE OFFICES ARE BELL AT NO. 168 WASHING-TON STREET, Room No. 4, (up stairs,) on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, af-ter which time no one will be admitted. Dona-tions aclicited tions solicited.

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

#### Invocation.

Almighty Spirit, our Heavenly Father, in thy name we are here assembled, praying for the descent of the holy spirit of truth, praying that like gentle dews it may fall upon the altar of every soul, and that all the germs that may be there may spring up to newness of life, bearing fruit to thee only and thy glory. And while we pray we would not forget that we have cause to praise thee for thy tender mercles, for thine everlasting protection. Thou hast led us through time; thou hast brought us unto eternity; thou hast fashioned our course of life in wisdom; thou hast crowned us with blessings; therefore, oh Spirit Eternal, our Father, we praise thee. And while we behold the glorious light of this age passing north and south, east and west, settling in all places and influencing all things, oh then it is that we feel to praise thee anew and to call up all the latent powers of our being, that we may sing thee a song of thanksgiving; and, our Father, we carnestly pray that the hearts of thy children on earth may appreciate thy blessings, may understand thy light, and may call still more earnestly for still greater outpourings of thy spirit of fruth. We behold new altars crected everywhere, and there is no name upon them. They seem dedicated to the great universal God, who hath no name. Oh grant that thy children on earth may carry fresh flowers unto these altars, day by day, ay, hour by hour, and may they water them with tears of hope and joy. We know that in the future the angels will descend, and these altars shall be recognized by the great host of heaven.

Thou spirit of this hour, we commend all the thoughts of these children who have gathered here unto thy keeping, asking that as thou hast cared for them through all the past, thou wilt care for them in the present, and lead them up, steadily up the mountain of life in thine own way in the future. And unto thee, oh Father, Spirit, belong our praises, this day and forever. Amen.

Dec. 30.

#### Questions and Answers.

CONTROLLING SPIRIT .- We are ready to hear your queries, Mr. Chairman.

QUES.-Will the controlling influence explain this passage of Scripture? "To him that hath shall be given; from him that hath not shall be taken away even that which he hath."

ANS .- I believe it refers entirely to the things of this world, for as the things of this world in large proportion are able to constantly gather to themselves from the same source, they who have only a small amount will be sure to lose that little by those who have a larger. Jesus well understood human nature, and he knew also concerning the law that was the life of human nature, and he knew whither human nature tended. He understood its present basis, and its future also, and he knew that scifishness was its cornerstone, and that power was place with human

nature. Whoever had the most power had the

era has dawned-so far as mind is concerned; Therefore the mind of to-day is not content to everybody must do their own work." He says, dwell alone in the present. It wants to know all the past and the future. You understand us to sny, Mr. Chairman, that it is believed that these if you have anything to sny you must go yourself." rocks were removed in a fluid state, and by a So I made up my mind I'd come. chemical process were solidified again after being brought where they were desired to be. You

BANNER

understand? [Yes.] Ancient works so inform it? [The Banner of Light?] Yes, that's it; and us, but we have no positive knowledge ourselves as we were not there. Q .- Could you give this knowledge to the pres-

ent generation? A .- I could not; but there are those who could.

and those who are laboring very earnestly to do it. I believe they have succeeded, to a certain extent, and they hope in a very short time they shall be able to have so far impressed their ideas with all their due force upon some plastic mind

which the world so much desires; that which will be of so much use to the world. Q .-- Are we to understand that you have volumes there by which you can enlighten your-

selves on the history of the past? A .-- Certainly. Everything that ever had an existence never loses that existence. All written works, all that bear the true impress of mind, bere. It's brains; that is, it's thoughts that 's the

remain throughout all eternity in the spirit-world, substantial article here. Yes, sir. The volume that is destroyed here is by no means suffered to find the same fate there. You lose it, so far as the earth is concerned, but the spirit does not lose it. Do you understand? [I do.] Dec. 30.

#### Herbert Penniman.

I got permission to come here. You see, I had promised my mother if anything happened to me in the army I would come to her and manifest to her, for she sometimes sees people who have died. Well, I kept my promise. I have been to her several times, and the last time she wanted me to come here. I didn't want to come, but she urged me so hard I promised to try. She wanted me to tell all I could remember about myself, so I might be well identified to my father's family, for she was very anxious they should believe in these things.

I was only seventeen years old when I went into the army. I was born in Louisiana, about nine or ten miles from New Orleans, and the name I received at my baptism was Herbert Penniman. I never had it changed, though many of my people are in the habit of having their names changed very often. I was never sold, and I received quite a fair education. I could read and write and cipher; in fact, I was said to be quite well advanced in most of the English branches, My father joined the army early in the war. It was about a year afterward-a little more than a year-when he sent an order for me. My mother said then I should never return; I should be killed. And so I was, soon after my father. Now my father left papers providing for my mother in case anything happened to me. He left papers providing for her support, which his family have declared they would not recognize. But my mother is very sure they will, if they only know that my father knows what they are doing; if they can only be made to believe that snirits return. Then they will know that she is right and they are wrong. I received from my father's peo-ple a very fine little outfit when I went into the army. Among the rest of the things which I received was a little silver watch, given to me by my father's eldest son, and on the inside of the

be identified. in ners be nnds it verv hard, but has great hope that through me her life will be changed. I am sure if my father's family would and we can go very rapidly, so you see I am here consult him-which they have the privilege of nearly in time. I was here on time, but I could doing if they wish to-he would give them a clear understanding of his wishes in the matter. But I had to wait. until they do carry out what was his wish here, what is still his wish, he will be unhappy. He feels that he has committed a very great wrong, and he refuses all consolation here, and will not be happy till he sees all those he feels he has wronged on the earth happy and at rest. They loved him well when he was here. They should be ashamed to love him less now. Good day, sir. Dec. 30.

became solid rock. Ancient works inform us done. I want her to know that her brother Patalso with regard to many other scientific points | rick can come back and know what's going on with which the ancients were familiar, and speak here, if he do n't speak-and it's the very best very definitely concerning this, but I find no such boost you can get in the Church-is the charity record on the earth, they all having been de- boost. Have charity, and that's the very best stroyed in early times, as they were considered thing you can have, you see. I know she believes works of no importance whatever. But to-day in guardian spirits. Well, how does she know mind is beginning to search into the eternal mys. I'm not one of the guardian spirits? There's teries, so-called, of all things, and therefore de- more guardian spirits than the old St. Patrick or sires to drag into the present all that is possible St. Peter-I can tell you that. I've found out to crowd into the present, because the mind of that much since I've been here. When I asked this age has received a special unfoldment; a new the Holy Father if he would do the speaking for me, and he says, "Pat, you are in a world where "There's no praying for anybody but ourselves here. Everybody must do their own work. Pat

OF

The Holy Father told me there's not a priest in the land but that reads the-what is it you call so I'm all right. He says " they are bound to see it comes all right." They are testing all these things, you know. They 'll find out about it and test it. They want to know what it means, and then-then the cat jumps out, if she aint got but two legs.

Well, sir, I went to war, and I was killed, and I s'pose it was the very best thing that could have happened to me. I got out of the bad influence of this world, and God knows it's bad enough. I here in the body, as to give to the world that tell you it's bad enough. It's a miserable kind of a set you are here, anyway. The man what has the best coat, he's the best fellow. If he's got a little money in his pocket, he's all right; he can go to the best places; and if he aint got brains enough to keep his head where it ought to be, if he's got ballast in his pocket it's just as well, and better too. That's not the way it is

> I should like for my sister-she is in the Church, and is-well, she is pretty well considered in the Church, too, so I know she will get my letter just as soon as it gets the daylight-I'm sure of that. And I want her-I do n't know these folks; there's more than the one-I shose they 're all round. aint they? [Mediums? Yes.] I want her to find some one I can come to, if she is not satisfied. If she is, why then she is to know I want her to do what she said she would if anything happened to me. It's happened. The body I had is gone away-visiting, I suppose. At any rate, I've not got it. So you see, I-I-something happened, and I want her to do as she said she would, and then it will be all right. And I want her to go to the old woman, Ellen, and in a quiet kind of a way tell her about it, you know, and tell her about my coming back, and that I can come, and will watch over her and the children, and so do all I can for their comfort. And I shall be better than I was here-she will understand that, I think, too. No doubt about that.

[Where did you reside?] Where did I reside? that's where I lived? In Boston. And I was Patrick Mooney, only I was n't always Mooney. I was somebody else sometimes, I s'pose they will tell you, if you ask anybody that knows me pretty well.

I want my sister to understand I am under the protection here of one of the fathers of the Church, and it's all right. [What is his name?] He was a Jesuit priest. Henry Fitz James. He was a priest of the Jesuit order, and he is a priest of this order now. That's the difference. Good day to you, and I'm much obliged to you-very much obliged. Dec. 30.

### Katie Murray.

How do you do sir?' I am Katie Murray, I lied in Fairhaven, of diptheria. I am here to bring a Christmas gift to my Aunt Nellie. I said last Christmas-she gave me a Christmas gift, and I says, "Aunt Nellie, next year I shall give you one." And she says, " Katie, do n't forget it, because I shall remember it now, and if it is nothing more than a kiss I shall want it." Well, you see, I died before Christmas, and so I thought I'd bring my Christmas gift in this way. I am sure case were these initials: "E. T. P. to Herbert." 1 give this that it may be a means by which I may there could not be any better gift than to know your friends hadn't forgotten you if they had My mother is at present in New Orleans, work- died. Don't you think so? [I think there could e nothing better.] I went a long way from home, but it's easy traveling in the spirit-world. n't have the privilege of coming to speak here, so

Our Father who art in heaven, hallowed be hy name; thy kingdom come; may thy will be in the spirit-world. It is just like as the other; it is all perfect. Dec. 31, thy name; thy kingdom come; may thy will be done on earth as it is done in heaven; give thy children this day their daily bread, and forgive them their sins, even as they forgive those who sin against them; leave them not in temptation, but deliver them from evil; for thine is the kingdom, and the power, and the glory, forever. Amen. Dec. 31. Sec.

LIGHT.

### Questions and Answers.

QUES. - Will the controlling intelligence explain the cause of what often seems in night alumbers as real, sweet, vocal and instrumental music-natural as of earth?

ANS.-Every circumstance of earth is the legitimate effect of some cause. Now unless the music referred to be of earth and of earth-conditions, it certainly is of the spirit. There are those whose senses are sometimes so finely attuned that they can hear as well as see and feel the influence of persons whom you call dead; and as music is a part of the life of the spheres, those which we call advanced, certainly, it would be not at all strange if the inhabitants of the spirit spheres at times did descend to earth, discoursing of their music for the edification of those who still dwell upon the earth.

Q.-I would like to know the true character of the God Moses served.

A.-Moses himself-or the record which Biblical writers declare belongs to Moses-gives a very clear account of Moses's God; it sets him forth very clearly, so that no one need to mistake his characteristics. He is a God of vengeance; thoroughly vindictive. He says, "I demand an eye for an eye, a tooth for a tooth, blood for blood, and without the shedding of blood there is no remission of sins." Moses's God said this, so the Bible tells us. Now then Moses's God is entirely different from the Christian's God that Jesus the Christ worshiped. True Christianity worships a God entirely different from the God that Moses worshiped. In ancient times it was very necessary to have a God in existence who should really be feared. Indeed, Moses could not have conceived of any other kind of God than a God that was more than fairly balanced on the wrong side. Every man, every woman, every child and everything that is capable of thinking, fashions its own God. And tlint God they always fashion according to the highest spiritual characteristics of their spiritual nature. Whatever a man or woman believes to be the greatest, the highest good, that is their God, and they instinctively worship that God. "Thou shalt have no other gods before me," says the indwelling God of every soul. "Thou shalt worship at no other shrine." Well, you can worship nowhere else. The Spiritualist cannot bow down and worship the old Presbyterian God. By no means. The Brahmin cannot worship your God. No; his God differs from yours. In fact, there is a difference between my God and yours, yours and the God of every other soul. No two can be exactly alike, and yet the Divine Spirit is one. The difference is only in the external, and that is all you can recognize, therefore it is all that you can worship. You cannot worship something that you know nothing about -that you cannot comprehend. You can only worship what is your highest ideal. That is your God.

Q.-Christ says, "I and my Father are one." Can we not all say the same thing? A.-Certainly.

Q.-Did the divinity of Christ suffer on the cross?

A.-Did the divinity of Christ suffer on the cross? Yes, relatively. It was a bodily crucifixion, but it left its scar upon the soul. Inasmuch as the divine was at the time coëxistent with the human, it must suffer correspondingly with the human. Dec. 31.

#### John McDougal.

[How do you do?] Well, I don't know how I [How do you do?] Well, I do n't know how I do. I am so much delighted to come here, and in this way, that I am completely upset. You see I was invited to come here and speak through this medium. I have a medium of my own, but I do n't go abroad much, only I was always wanting to come here, because I wanted to send some message home to Glasgow, and I wanted to send here preached a false doctrine: but he is preaching message home to Glasgov ranted to send a message home to Dunkirk, and I want to send to my friends here. And I am so delighted I do n't know what to' do with myself. I came here to your editor, and he invited me to speak here. [When was that?] Just the other night-here after one of these meetings. I came by my own medium, Mr. Sullivan. My name is John Mo-.Dougal. [Ah, how do you do?] Oh, I am just delighted to come here. I want Alexander Mc-Dougal-to let him know that there is a good Laird in the spirit, and that the spirits can come back and influence the friends here whenever there is a chance. That is one thing I want to do; and then I want-oh, dear me! I am so delighted to know that I can come! I am so delighted! And then there's so many Scotchmen here! There's a whole outside circle of Scotchmen here: yes, there is, and they come to see the nicture of Annie Laurie. Well, it's pretty good. There is still things wanting in it, but it's pretty good. [An oil painting, executed by Mr. Starr, the spirit-artist.] Now I know very well the people go to Glasgow and Dunkirk, and all round there, and I want my brother, Alexander MoDougal, to know that I can come back, and that I am happy here-John McDougal-and that the old faith, the Presbyterian faith, is as flat as a sheet of paper. We were brought up in it after a straight sort of way, were brought up in it after a straight sort of way, and it was all—ob, it was all very good then; but when we come to go out into the world, aud, what is still better, to the spirit-world, then if we had had the wings that the artists sometimes paint on their own pictures, we could n't use them at all— not at all—the religion would be so straight. (To the Chairman.) I've got the help of your brother-in-law here. [Thomas?] Yes; he is so much in favor of all the Scotchmen, he wants to help me all he can. And our own poet, Burns— oh, he is so much with him, he does so much in his line! he helps him much, and they help each other. [He has a little of the Scotch blood him-self.] Oh, yes; he told me he had much of it in him when he was on earth. Well, now I want to say to my brother I shall Well, now I want to say to my brother I shall do just as much for him as I can. I shall take care of him, and I shall make him good in body-as well as I can. He is not strong; he is weak; care of him, and I shall make him good in body-as well as I can. He is not strong; he is weak; but I shall make him good as I can, and I shall keep him here as long as I can. I don't think he is coming, here just yet, for a long time, and I shall do all I can for him, and I know he will pay me by letting me come, and by-and by I shall-when I get a little further along-bring him out in quite another direction. Don't forget it's to go to my brother, Alexander MoDougal. [Perhaps you had better give your age.] Well, sir, I suppose I was isomewheres 'nbar' forty two when I was here-forty two. [Don't you know?] Wes, I was pretty near. I can't say just how much over of ander-pretty near. I can't say just how much food by to you. [Don't you want to five your i got a flater to may thing known only to him and yourself and no one the first internet. The how in the issues of the priest was to know anything about them anallestations, just call on Pat Marphy. He can tell you; yee, alr. Well, now, you see I was kined if any one of the priest want to know anything about them anallestations, just call on Pat Marphy. He can tell you; yee, alr. Well, now, you see I was the the first i moing to him that's all right but then I got over it. Bay to him that's all right

# Olive Taylor.

Vilve Taylor. You have a fashion here of making people tell all about themselves, but; if you please, I shall re-serve something in my case. [Tell what you think best to make yourself known to those you wish to reach. That, I presume, is the point you wish to reach. That, I presume, is the point you wish to reach. That, I presume, is the point you wish to reach. That, I presume, is the point you wish to reach. That, I presume, is the point you wish to reach. That, I presume, is the point you wish to reach. That, I presume, is the point you one of a family of four-the youngest child. I had one brother, James, two slaters, Clara and Charlotte. I left my father's when I was in my sixteenth year. I have no wish to tell of the many places where I lived, and nothing further, except that I am in the spirit-world, and I wish to open communication with my family. Will it make any

that I am in the spirit-world, and I wish to open communication with my family. Will it make any difference if, I withhold this? [Oh, no; you have told sufficient, I think, to insure recognition.] My parents were plous people, and they knew nothing of these things. They have mourned me as lost. They don't know I am dead. It is only a short distance from here where I died—on one of your islauds in the harl or. It is eleven years since my family heard from me. I heard from them several times, but I am quite sure they have never heard from me. But I wish them to know that I have passed beyond death, and I wish to communicate with them. I have ample means within my reach by which I can identify myself fally and clearly, so there will be no doubl laft with them. But should they question me concerning the years that have interquestion me concerning the years that have inter-vened between the time of my leaving them and my death, I shall be silent. It would be no proof to them that I was speaking to them, and could by no possibility add to their happiness or make them any wiser, and it would make me very sad, and perhaps them also. So they must know, if they are disposed to communicate with me, they must never ask of those years—only ask what I am doing now, and what I propose to do. The world has a cold heart. It is colder than your winter snows, and it folds everybody that it

can so close to it that there is almost no escape; can so close to it that there is almost no escape; and when death comes, it is to many souls a mea-senger of release. It unlocks the prison-door, and says, "Come where you will be better under-stood, and where life will be to you better than it is here." So it was to me. I told those who asked me if I was willing to die, "yes, glad to die," I said. "Have you Christ?" they asked. "No, I don't want him," I said. "Then why are you so willing to die?" "Because there is nothing here to live for and I hone for something here willing to die?" "Because there is nothing here to live for, and I hope for something beyond." "But," they said, "there is nothing for you so long as you are not a Christian. Without Christ for your shield, you cannot hope for a heaven hereafter." But I said I had hope, and so I had; and I would say to them, I am not disappointed. Oh, your religion is a lie; I thought so then, but I had n't strength to say much. I was willing to die, because death presented something better to me than life did. Those people there—who will doubtless recognize my coming—have something to learn. Their Christ knows as little about them as the Hottentot knows about the President of the United States. Foolish people! to rely upon the United States. Foolish people! to rely upon the United States. Footish peoplet to rely upon anybody else but themselves for salvation! I hoped that there was a better life beyond, and that I should be able to do better than here. My hopes have been realized—more than realized— Dec. 31. and I am gaining fast. Good-day.

#### Annie Dyke.

Annie Dyke. I want to see my mother. [Where is your mother?] I expect she is in Chicago. [Ahi that is some distance from here] Is it? Well, how will I go there? [You will have to ask your mother to find you a medium in Chicago, so you can speak there. Yon are over a thousand miles from home!] Is I? Well, I want to see my mother. [We can't spare the medium to go so far.] Well, my mother is sick; can't you now? [No, it is impossible. Is she very sick?] Yes, she is—she is in consumption. She won't get well, and I want to tell 'her I've got one of the sweetest places here for her. That's what I come for. Now can't I go? [We will send what you say to her. We will print it in the paper. How soon? [It will be shout two months.] When is it now?. [The last of December.] Well, they said she is coming to me in March. But if your model will often mericalon wa will print it in your the said she is coming to me in March. [Your mes-sage will be printed in March. But if your spirit-guldes will give permission we will print it before its turn.] You see I teased to know when she was coming, and they said she would come in March, and I've got the sweetest place for her, and I've got flowers there, and she can rest so good there, and the children won't make any noise to disturb her. Will you tell her that? [Yes.]: And I shan't make any noise, you tell her,

I am eight years old now. [How old were you

best place. You are constantly in the way of receiving exhibitions to illustrate the subject you have presented, and if you will only take the trouble to study as Jesus did, you will hardly have need to ask the meaning of that paragraph in the holy Scriptures.

Q.-Is intellectual force or power only a modification of physical force or power? Scientific men say that electricity, heat, motion and light, are only different expressions of one and the same force or thing. Now the question I ask is: Are all expressions of force, both intellectual and physical, only modifications of the same power?

A .- No, certainly not. You would not consider thought simply a result of electrical motion. If you do, you have mistaken its true character. There is a marked and distinct difference between intellectual and physical power.

Q .- By the use of what instrumentalities can an individual most rapidly and permanently increase his intellectual activities and force? What special information can the controlling spirit give us on this very important matter?

A .- Knowledge is power, and it can be gained only by earnest thought and earnest endeavor. If you desire intellectual power, you must seek to unfold yourself through all the capacities of your being. A harmonious or well rounded unfoldment is certainly best. Nearly all our-or I should say your-great minds have been unfolded only in one direction-perhaps two or three-and this at the expense of all the others. Jesus possessed a very marked degree of harmonial development; all the capacities of his nature seemed to be rounded into use. He was conversant with the laws of Nature in the external world, with the laws of mind, and clairvoyantly went out into the spirit realm. It is impossible to draw any lines by which the spirit or mind should be governed with regard to seeking knowledge. It should be sought from every source, and nowhere ignored. You should be willing to allow everything and every mind to be your teacher, and in turn you should be willing to teach all things and all minds. Seek to unfold all the latent energies of mind, and in all directions be harmonious in your actions and seek for wisdom from God's eternal volume that is open for all.

Q.-In a ruined temple once dedicated to the worship of the oun, situated in ancient Balbec, there is a stone so heavy that it would requireas estimated-the united strength of twenty thousand men to raise it. By what means was that stone conveyed from the quarry to its present elevated resting-place? Can you possibly tell?

A .- The ancients in certain ages possessed a greater knowledge, concerning certain, matters than you possess to-day. ... We are informed, by consulting certain very angient sources, that they possessed a knowledge of chemistry which ensbled them' to disolve the solid, rock and to repder it a fluid, very light and eley of transportation, and by a certain chemical process it again

#### Patrick Mooney.

[How do you do?] Well, that is a question I don't know much about how I will answer. I can answer it for myself; that is, I am all right, but I do n't know about this thing. I am not what me? [Yes.] Then I'm pretty well. I don't know much about these things, but I came here by the permission of one of the Holy Fathers of our Church, and I know it's all right that I come. [Did you think I was speaking to him?] Well, I did n't know, sir. I'm not at all posted, as you say. [I cannot see either you or him, but as you nodded your head to me, I supposed you desired to speak.] Yes, sir, I did. But I did n't know but you meant to say," How is the body you've it's to me you are speaking, "How are you, yourself?" then I say, "I 'm all right."

There's nothing like sickness on this side, no pain, no bodies to ache, nothing of the sort. You outward to thee, asking that it may be removed; don't have to scratch and work from daylight in the morning till ten o'clock at night to get enough to keep you alive. It's not so here, you see. I know it was when I was here; it was so with me, and I was never pretty well. I was tired, or I was cross, or I was-sometimes I was drunk. Yes, sir, when I got tired, why then I would get drunk. [And that would aggravate the trouble, would n't it?] Yes; I'd not do that again if I was here. No, sir, I'd not do that again.

Well, now, I've something to do here, that brings me here. I'd like to ask my sister-let her know I can come-and ask her to take one of the children and take care of it. She's got the money. and his mother's not not it; can do very well for one, but don't know how to do for the other one. you see. [What is your sister's name?] Her name is Mary Mooney, and she's done very well, and she can do it, I know she can. She said to me [Yes, I understand.] Yes, that's what I want tumult shall affect their inward peace.

I know Aunt Nellie won't hardly know what it means, but if she tries to flud out, she can. That's all I come for. Good afternoon. Oh! my age I ought to tell. [Yes.] I am eleven years old. Dec. 30.

Scance opened by Father Henry Fitz James letters answered by H. Marion Stephens.

#### Invocation.

Lift us, Holy Spirit, nearer and still nearer to thee. Hold us, oh Mother of Life, to thy loving heart, and teach us to understand thee. We behold the glory of the heavens and the earth, and we feel thy greatness everywhere, and thy lov-I was, you see, but I s'pose you are speaking to ing kindness enters into all forms and baptizes every soul. Yet thy greatness is so far beyond us that we cannot understand thee. The majesty of thy power stands out so great and grand that we instinctively fall down and worship thee. Oh our Father and our Mother, thou hast led us with gentle hand through earth, and we find ourselves drinking in the wisdom of the higher life, yet we ask for more and still more, to be drawn nearer and still nearer to thee, to understand thyself and our relations to thee still better, so that we may got?" I didn't know at all how it was. But if do our duty and worship thee more truly in spirit and in truth. Men tell us that there is crime on the earth; that it walks abroad at noonday; and because of crime the prayers of thy children go but, oh, thou Spirit, who seeth not as thy children see, we know that in thine own time and according to thy wisdom thou wilt remove all dark spots from the robe of humanity, and it shall be washed clean in the clear flowing fountain of truth. Grant, oh Loving Spirit, to shed thy holy influence upon the hearts of these thy children, causing all the tender flowers of their being to put forth through newness of life, worshiping thes as they have never worshiped before. Oh may they turn a leaf in life's page that shall be spotless; may they dedicate it to thee, and may it be written over and over and over again with their good deeds, with their holy thoughts. Oh grant that as thy children learn thy will they may have strength to do thy will also; and when the cares of life are presented to them, oh grant, great Spirit of Love, that they may take them up cheerfully and beer sheps honorably, even though before I went into the army, "Pat, if you II go to is be up the stages of Calvary. Oh grant that thy the war and do what you can, if anything hap-pens to you I'll take one of the children. I'll hard it may not feer to do, their fluty, however dank the math through take Jimmy." But it's cheap to talk, but when which they may be fledd figurant that their inner A thing comes to be done it's not so basy! Now | Taith may be strong enough, all strong that no what I want is that the will do what she said outer tempest shall affect shem, that no alaht she would, and what I hadw the empirity as see? I shall take away their innin morning, no external

he preache doctrine; but he is preaching

the gospel of truth here. And she must not be afraid to die, because it will be the most pleasant scene in her life. Will will be the most pleasant scene in her life. Will you tell her that? [Yes.] And that she won't suffer as she thinks she will. She will go to sleep, and wake up with me, and I will be singing to her. My mother was sick when I was here, and she used to say, "Now, Annie, come sing me to sleep," And I used to sing everything I knew, and then when I did n't know anything I used to make it up. But I've learned more now, and I can sing longer and can sing specify. She used the And it is the set of t to the friends that come to see her, she hopes for a better home in heaven, free from suffering. Well, that means she do n't know, does n't it? [Yes; that she is in doubt.] Tell her she need n't be afraid, she need n't doubt, 'cause I 've got the sweetest place—won't you? Tell her I 've got a white illy, just like the one that was froze, that she cried about, won't you? and it will be all in blossom when she comes here, just for her. Won't you tell her? [Certaisly.] You do n't think you will ever let me go. will yon, before she dias? you tell her? [Certaisly.] You do n't think you will ever let me go, will yon, before she dies? [[ think not in this way. Perhaps your mother will get some medium in Chicago that you can control, and you can speak with her.] What is a medium? [What you are occupying now. You haven't your own body.] I know that, but is it a medi-un? [Yes.] Is it two months to March? [Yes.] Then I will have to wait two months, won't I? Well, I thank you. [If your' teachers find it necessary to publish your letter in advance, they will come and give us notice.] May I ask them? [Yes.] Dec. 31.

### Patrick Murphy.

Patrick Murphy. Faith, it's a long time since I was here. [Have you been here before?] Yes, sir, a great many times. I will introduce myself as Patrick Mur-phy. [Why, Patrick, how do you do?]. Pretty well. [How are the people in Dover?<sup>3</sup>] Well, you see I.was there a little, while ago, and kloked up a sort of a little muss, and I thought I'd come here and tell why I kloked it up. That's what I come for. Now you see it's like this: You know the clergy, they 've always been working in their way, and I 've been working in mine here, and they 're been working very hard, too. I would kick up the devil with Mary, and she would go to the prieste, and they would try to settle me down.

## MARCH 28, 1868."

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and they think it's growing crazy she is. So they want to know what they shall do with Mary. Let her alone. That's what to do with her. I'll take care of her myself. And by-and-by I'll speak myself, and do it to some purpose. That's it. They hoped they would get a word from me from this place, and here it is all right. Good-day, sir. Maybe you won't hear from me again for the next ten years. [Did the priest de-site to have you speak?] Oh, he thought—but did not say it.—"I hope he will go somewhere else and tell about it, and as nobody knows anything about it, it will be a test it's of the spirit." Here it is all right. The priest and I work haud in hand together, evenly balanced. Good-day to you.

Scance opened by Theodore Parker; letters answered by "Marion."

Written Communication from G. W. Rice.

One word to the dear friends I have in Wiscon-One word to the dear friends I have in Wiscon-sin and elsewhere. That I am not dead you al-ready know; but the reason for not meeting my good father in-law in Boston, according to ap-pointment, you do not so well know. The fact was, I could not come at any time that might please me, as I had supposed, but I was obliged to wait until to day, much to my discontent and disappointment; and now I have so many things to say that I am lost before I begin. I am still en-cared as medium for the new cosnel, and caged as medium for the new gospel, and am happy in the work, for it is good pay on this side. I hope to do all I promised to, and much more in good time. I am at home often with my loved ones, and my joy often consists in their perce of mind. I shall come again soon, and then I hope to do better. G. W. RIGE, Brodhead, Wis.

#### MESSAGES TO BE PUBLISHED.

MESSAGES TO, BE PUBLISHED. Thursday, Jan, 2.-Invocation; Questions and Answers; Pterre Beauharnais, of Boston, to his heirs in France; Narah Coubett, of Boston, to her mother and alter; Biram Wood-bridge, of New Bedford, to his friends. Monday, Jan. 5.-Invocation; Questions and Answers; Joe Barrows, 3d Vt. Cavalry, 8t. Albans; Martha Niles Stacy, died in Paris; Peter L. Denny, 8t. Panl, Minn. Twesday, March 10.-Invocation; Questions and 'Answers; George Wells, Second street, (Inelsea, to his friends; Ibaac Taviday, March 10.-Invocation; Questions and Answers; Monday, March 10.-Invocation; Questions and Answers; William II. Harris, of the 5th New Hampshiro, to his friends; Henry Learne, of New York, to his wife and children; William Trofethen, of East Boston; Fannie Bullard, to her mother in Roshury. Monday, Mirch 16.-Invocation; Questions and Answers; Capt. Charles H. Jonnson, 16th Mass., to his friends; James Ryan, of Boston, to his wife; Sarah A. Turner, of Bath, Me., to her family; Charlie Pearsons, of Boston, to his mother.

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Quarterly. Meeting. The Spiritualists of Rockford, Rent County, Mich., will hold their Quarterly Meeting the first Saturday and Sunday in April, at Rockford. Mrs. Lydis Fearaall, with other speakers, will be in attendance. Rockford, March 11th, 1888.

#### Married.

**In Westbrook**, No., March 5th, by Asa, Hanson, Esq., Silas H. Cram and Miss Martin E. Howes, both of Westbrook. Angel spiriti gathered hear us on this occasion; and with words of love bleased the union, and bound more closely the golden cord by which their hearts are anticel. We full, as the divine influence was showered upon us, that a marriage so blessed must be auspiclous of a happy Mf., If clouds of care and sorrow gather about their pathway in after years, may they look back to the pleasant evening when the angels gath-ered so near to them, and remember that they still waich over and will guide them safely through all the dark pathways of life. A. E.

#### Obituaries.

Passed to spirit-life from Liberty, Trumbull Co., O., March 4th. J. R. Stull. aged 42 years 9 months and 8 days.

BANNER OF LIGHT. Mediums in Boston. New york Idbertisements. New york Adbertisements. HOOFLAND'8 DR. MAIN'S HEALTH INSTITUTE. GERMAN TONIC! AT NO. 330 HARRISON AVENUE, BOBTON. THOSE requesting examinations by letter will please en-close 5160, a lock of hair, a resurt portage stamp, and the address, and state sex and age. IW-Jan. 4. MEDICAL CLAINGVANT AND HEALING MEDIUM, MEDICAL CLAINGVANT AND HEALING MEDIUM, 297 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, disease of the Lange, Kineys, and all Billious Complaints. Parties at a dis-tance examined by a lock of hair. Price@1.00. IW-Jan. 4. A PERFECT **RENEWER OF STRENGTH!** A SURE REMEDY SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13w-Jan. 6. AURA HASTINGS HATCH, Inspirational Medium, will give Musical Scances overy Monday, Tece-day, Thursday and Friday evenings, at 8 o'clock, at 8 Kit-tredge place, opposite 69 Friend street, Boston. Terms 25 cts. Mar. 28-4w For all Diseases of the LIVER, STOMACH, OR DIGESTIVE ORGANS, Mar. 20.-1W. E. BEALS, Test, Clairvoyant and Busines Medium, 425 Washington street, opposite Easex, Public Circles every Tucsday, Thursday, Friday and Sunday evenings, and Wednesday 29 P. M. Free Circle, Friday, 29 r. M. 2W-Mar. 21. And all Diseases resulting from any MRS. R. COLLINS still continues to heal the Jan. 4-13w

IMPURITY OF THE BLOOD. A. S. HAYWARD heals by Spirit Magnet ism, 11 Dix Place, Boston. Hours 10 to 4. Feb. 13.

# HOOFLAND'S GERMAN TONIC

IS composed of the pure juices (or, as they are medicinally termed, *Extracts*) of the Boots, Herbs and Barks, making a preparation high- by concentrated. It is the most AGREEABLE and use PLEASANT Remedy to take ever offered to the public. Being composed of the ulces of the Boots, Herbs and Barks, renders it the most powerful.

The stomach, from a variety of causes, such as Indigestion, Dyspepsia, Nervous Debili-its functions deranged. The D Liver, sympathizing as closely as it does with the Biomach, then becomes afseveral or more of the following symptoms:

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TY OF THE STOMACH, NAUSEA, HEART-BUBN, DISGUST FOB FOOD, FULLNESS OR WEIGHT IN THE STOMACH, SOUR EBUCTATIONS, SINK-ING OB FLUTTERING AT THE PIT OF THE STOMACH, SWIMMING OF THE HEAD, HURKIED OR DIFFICULT BREATHING, FLUTTERING AT THE HEART, OHOKING OR SUFFOCATING SENSATIONS WHEN YN A LYNYC BOCTUMP DUMUNIC OF DUFYC

IN A LYING POSTURE, DIMNESS OF VISION, DOTS OR WEBS BEFORE THE SIGHT, DULL PAIN IN THE HEAD, DEFI-CIENCY OF PERSPIRATION, YEL-

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

The sufferer from these diseases should exercise the greatest

caution in the selection of a promote which a selection of a promote and the selection of a promote and the selection of the diseases.

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

# DEBILITY,

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Is speedily removed. A tone and vigor is imported to the plexion becomes sound and healthy; the yellow tingo is eradi-cated from the eyes; a bloom is given to the checks; and the weak and nervous invalid becomes a strong and healthy being.

# PERSONS ADVANCED IN LIFE,

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

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

CATHOLICISM.

THE following is clipped from the Charleston Courter, 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. Bakewell, Esq., the writer of the following let-ter, is well known in St. Louis as a very sound and hard-head-ed lawyer. Outside of his profession, also, and especially as a Catholic, he is far too thoroughly instructed to be in danger of running after marvelous stories.

#### MR. BAKEWELL'S LETTER.

A. ism, 11 Dix Place, Boston. Hours 10 to 4. Feb. 15. MARY M. HARDY, Trance, Healing and Business Medium, No. 53 Poplar st., Boston. Public se-nce ver y Thursday ovening. 13w-reb. 15. MISS BECKWITH, 28 Camden st., Boston, Trance and Writing Medium. Hours 9 to 12 and 2 to 51 Hondays excepted. Terms 61. MRS. FLINDERS, Medical and Remarkable Boston, Mass. Boston, Mass. 87. LOUIS, MO., SEPT. 20, 1807. My eldest child, eleven years old, whom we will call Clasey, 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 horein stated. My brother-in-law, Dr. Hornsby, of Carondelet, and my family physician, Dr. Bolslinlere, (one of our oldest and most successful practitioners.) feared that the child had the hip discass-a complaint that attacked her first cousin in her early childhood, and from MRS. EWELL, Medical and Spirit Medium, Mar. 21.-4w\* 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 hin discase. On Thurday week she was measured for an apparatus by the surgical instrument maker. The leg affected was already perceptibly longer than the other limb. For weeks all could not have touched her toe to the ground, much less have attempted to walk. On Tuesday afternoon, lith 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 Home 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 the return home that evening, and the child shortly after fell asleep, as did her mother also, whose hed she shared, and they both passed the first quict high 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 startled me. She could not at first speak, and when she tried to do so burst into tears. At last funderstood her to say, "Closey is cured by a miracle." I did not believe a word of it, and when I heard the stort of the relie, etc., etc., I told my wife not to allow hereaft to 've way to a faise 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 temporary constitution of pain, for a cure. In about twenty minutes I went down stairs; sat upon the child's bed, and resumed my lecture, adding many sage reflections certainly with the most charitable intentions. little girl heard me patiently, and when I was quite through merely said, "But, papa, I am cured." Her assurance surprised me. I told hor to get up and walk then, which she did at once, standing, for some seconds, at my request, on the right leg transmit, for some seconds, at my request, on the right tog atone. In the overlag I began to almost expect to flud poor Classy suffering worse than ever. On reaching the house I found no one but a servant at home. My wife and all the children, Classy included, had gone to the facted Heart Con-Windical Electrician, curves all diseases that are curable, Office, No. 4 Jefferson Place, cleading from South Bennett street-a fos rods from either Washington street or Harrison Avenue, Boston, Mass. Office hours from 9 A. M. till 4 P. M. Feb. 72. vent, a distance of three-quarters of a mile each way, to revent, a mature of three-quarters of a mile each way, to re-turn thanks. They roon reinrued in the best of spirits. The doctor had not seen the child yet, and my with had permitted her to get up and go out at three o'clock. To make a long atory abort, the child is now, (Friday.) after the lapse of two Tech. 22. MRS. MARY LEWIS, Psychometrical or Souil is he is located in Norrison, Whiteside Co., 11, where she is is he is located in Norrison, Whiteside Co., 11, where she is is he is located in Norrison, Whiteside Co., 11, where she is is he is located in Norrison, Whiteside Co., 11, where she is is he is located in Norrison, Whiteside Co., 11, where she is is he is located in Norrison, Whiteside Co., 11, where she is is he is located in Norrison, Whiteside Co., 11, where she is is he is located in Norrison, Whiteside Co., 11, where she is is he is located in Norrison, Whiteside Co., 11, where she is is he is located in Norrison, Whiteside Co., 11, where she is is he is located in Norrison, White entities and to be in the state of the is of the sait, present and tuiter. Having been thereoughy test ed, she is confident she can give general satisfaction to the guestions, \$1,00 and red stamp. Mills, MARY LEWIS, Mary rison, 11. The transmission of Character, and Asswering guestions, \$1,00 and red stamp. Mills, MARY LEWIS, Mary rison, 11. The transmission of the stater, and have my whole practice.' I forget to state in its place that on the morning of the cure the first word the child spoke on waking whole practice.' I forget to state in its place that on the morning of the cure the first word the child spoke on waking the state is the state in the state is the state in the state is the state in the state in the state is the state in the state is the state in the state is the state is the state is the state is the state in the state is the stat rison, III. 8w<sup>4</sup>-Feb. 29. MRS. J. J. CLARK, Clairvoyant Physician, (leading irom South Bennett street-a five roos from ether Washington street or Harrison Avenue.) Boston, Mass. Mis. Clark also preseriber, for diseased patients at a distance, and bours from 9 A. M. to 4 P. M. Feb. 22. morning of the cure the first word the child speke on waking was, '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-man, 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 MRS. E. SMITH, Business Clairvoyant, and letters, 66 Jombard street, Wilmington, Del. Inclose two dollars and two red stamps. 3we-Mer. 21. within his or her personal knowledge, of course. Yours very truly, R. A. BAKEWELL."

In commenting upon the above extraordinary case, the edl tor of the Courier uses the following language: "Whence came the cure? The Catholic and Spiritualist answer readily -to them it appears no mystery-but how will those who laugh at such superstition and creduilty, as they call it, ac-



7

The magic centrel of the Positive and Nega-tive Powders over diseases of all kinds, is won-derful beyond all precedent. THE POBITIVE POWDERS OURE Neu-raigis, Headache, Earache, Toothache, Bheumatism, Godi, Colle, Frains of all kinds; Cholers, Diarthea, How-el Complaint, Bysontery, Naura and Vomiting, Bys-pepsia, Indigetion, Fistulence, Worms; Kmptresed Men-struation, Frainful Menstrumtion, Failing of the Womb, all Female Weaknesses and Draugements; Cramps Fits, Hydrophubia, Lockjaw, Bt. Vitus' Dancet In-ternations for the Lungs. Kidneys, Womb, Blad-der, Stomach, Prestate Gland; Catarrhe, Usuar Monach, Prestate Gland; Catarrhe, Usuares, Biospicesness, &C. THE NEGATIVE POWDERS OURE Fa-ralysis, or Faisy: Amnurosis and Defines from parair-sis of the nerves of the sys and of the ear, or of their nervous centres; Double Vision, Catalepsy; all Low Fevers, such as the Typhold and the Typhus; extreme Nervousnes, Woedura Prostration of Reisantion. For the cure of Chilis and Fever, and for the prevention and cure of Cholern, both the Positive and Negative Pow ders are needed. The Doublevis and Negative Fawders do no vio ventres.

and cure of Choleras, both the Pailive and Negative Pow ders are needed. The Positive and Negative Powders do no vio lence to the system; they cause no purging, no manness, no vomiting, no marcotiking i yet, in the language of N. W. Rielmond, of Chenos, ill., "Tay are a most wonderful medicine, to silent and yet so fraction." As a Family Medicine, there is not now, and arere has been, anything equal to Mrs. Mpence's Positive and Negative Powders. They are adapted to ull uper and both sexes, and to every variety of sieknessilkely to occur in a family of soluts and children. In most cases, the powders, if given in time, will cure all ordinary attacks of dis case before a physician can reach the positive and Nega-tive Fowders are

THE GREATEST FAMILY MEDI-CINE OF THE AGE!

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Agency of townings and country, and targe true north sprofits. **PIRYBICIANS** of all schools of medicine are now using the Positive and Negutive Powders extensively in their practice, and with the most gratifying success. There-fore we say, confidently, to the entire Medical Profession, "Try the Porders." Printed torms to Agents, Physicians and Druggists, sent free

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

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PRICE	1 Box,	11	Pos.	P	owde ''	<b>**</b> *	\$1.00	
PRICE	i "	22	Pus	. de	2 <b>2 X</b>	eg.	1.00	
	18 1 HOXC	<b>.</b> .	2	-	-	-	D.00	
Same of \$5 or								

Rums of 65 crover, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, or else the letters should be registered. Money matted to us is at our risk.

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

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FRED. L. H. WILLIS, M. D., No. 29 West Fourth Street, New York, (NEAR BROADWAY.)

CLAIMS marked success in the treatment of all Chronic and Nervous Disorders, Epilepsy, St. Vitus? Dance, White Swelling, Paralysis, Local and General Debility, Polaconary Consumption, &c. and in a word, all Morbid Conditions affecting the

Vital or Functional Action of the System. their residences.

their residences. The Fee for Examination, \$5; for office treatment, \$2; for visits, according to distances, \$2 to \$5, including advice. Fatients attended to, and prescribed for by mail, on enclosing the fee of Five Dollars. Reasonable reductions made for the poor. Sept. 28.-11

#### DR. J. P. BRYANT,

HR. J. F. BKLANT, (Returned from California,) Will heal the sick at his residence, GOB WEST 31711 ST., (near 8th ave.) New YORK. Invalids will find this place casy of access by the street cari and stages, and but a short distance from the Hudson River, liatem, and New York and Bostos. Railroads. tf-Dec. 21. NEW JERSEY AND WEST VIRGINIA FARMS, for sale on easy terms, or exchange. Farms in Wast Virginia to lease, to good men, with some capital. B FRANKLIN CLARK, I Park Place, New York city. Feb. 8.-13w

# RESULTING FROM ANY CAUSE WHATEVER. PROSTRATION OF THE SYSTEM,

# Hardships, Fovors, &c.,

he specify removed. A tone and vigor is inparted to the whole system; the appetite is strengthened; food is enjoyed; the stomach digests promptly; the blood is purified; the com-

Miscellaneous. **ANNIE LORD CHAMBERLAIN** WILL resume her Masical. Scances FEDAX EVENING, MARCH 2011, and continue them Thesday and Friday evenings until further notice, at the residence of C. II. Wixo, ST MAIR STREAT, CHARLENTOWN, Ternons wishing to attend will please send the price of ticket, with their address, to Mra. Chanuberiain, at Boxbury, corner Waverly street and Grove Hall avenue. Chamberlain Hall avenue.

## SOUL READING,

SOUL READING, Or Psychemetirical Delineation of Character, M. AND MRS. A. B. SEVERANCE would respectfully Mannounce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traitis of char-seter and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those in-tending marriage; and bints to the inflammonionsly married. Whereby they can restore or perpetuate their former love. They will give instructions for aeli-finprovement, by teiling what faculties abould be restrained and what cultivated. Seven years' experience warrants them in asying that they can do what they advertise without fail, as hundreds are will-ing to testify. Skeptics are particularly invited to investigate. Everything of a private character star struct as succi. Thereafter all calls or letters will be promptly attended to by eltherone or the other. Address, ME AND MRS, A. B. SEVERANCE.

Address, MR. AND MRS. A. B. SEVERANCE, Jan. 4.—13w Milwaukee, Wisconsin.

# DR. J. R. NEWTON WILL Heal at Pulaski House, Anvannah, Ga., Commencing Feb. 7th. tf-Oct. 12. DR. WILLIAM B. WHITE, Clairvoyant and Medical Electrician, curea suid diseases that are curable.

Passed to spiric-life from Liberty, Trimmbill Co., O., March 4th, J. R. Stull, aged 43 years 9 months and 8 days. Brother Stull was called, when least expected by himself or his friends, to put off mortality and pass to spirit-life. He left home on the morping of his departure from earth-life, with more than usual cheerfulness, to go by railroad a few miles on business and to return by the ovening train. Attempting to get on the train, he was thrown under the cars, the wheels passing over both leges and crushing them in a frightful manner. Although suffering intensely, he was desirous to get home to see his family. Through the efforts of kind friends he was brough home sensible, and converted freely with his family and neighbors. When informed by the physician that he would have but a few hours to live, he said: "Doctor, I am giad offit; I am willing to leave. I am not afraid—I long to go home." He requested that a neighbor, a member of the M. E. Church, with whom he had frequently conversed on the subject of by firtualism be sent for. The neighbor came. Bro-ther Stull said to him. "Mr. — I am growing weak, but I have to say to you that Apiritualism is true. You have often to do more. Brother Stull had not fully recovered from the effects of an accident, (which took place just aix months pre-vious to his leaving the form, by having his arm taken off by being caught in his planing mill. At that time in was desirous to depart, out Nature overcame the shock and he recovered. A wfe and three children mourn the loss of a kind companion and father. Liberty, O., March 8th, 1668. Liberly, O., March 8th, 1868.

In North Easton, Mass, Jan. 22, passed to the Summer-Land, after a brief but distressing illness, Miss Lavina A. Buck, aged 21 years.

aged 21 years. The subject of this notice was a most estimable young lady; kind, affectionate, obliging, lovely, she was beloved and re-spected by all who knew her; she did her duty in her way of life with a genial and plcasant disposition, a quiet tongue, and a centle heart. She passed away from earth with a bright and glorious anticipation of mingling with the spirits of those dear and cherished ones who have gone before to the Summer-Land. Bhe will be sadly missed in the family circle, and her pleasaut voice and happy smile will cher them no more. It was hard to part with one so promising, so useful, so beloved, but

" 'T is better to have loved and lost, Than never to have loved at all !" D. C. L.

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THIS rolume is, to some extent; a continuation of the au thor's autobiography, entitled, "The Magie's isaft" in But, chiefy, it contains a faithful record of experiences which, it is believed, are far more representative than exceptional. The exceptions occur in that private realm where the individual differs, as each has an undoubled constitutional right to differ, from every other.

differs, as each has an undoubled constitutional rights to differ, from every other. A new collection of living Gospis, revised and corrected, and compared with the originals, is presented to the world viz is it, kinls, st. Menu, st. Confucina, St. Bishor, St. Gorris, Bt. Gabriel, St John, St. Pnauma, Bt. Jannes, Bt. Corris, St. Theodore, St. Octavius, St. Ramuel, St. Erital, St. Corris, St. Theodore, St. Octavius, St. Ramuel, St. Erital, St. Corris, St. Theodore, St. Octavius, St. Ramuel, St. Erital, St. Corris, St. Theodore, St. Octavius, St. Ramuel, St. Erital, St. Corris, St. Theodore, St. Octavius, St. Ramuel, St. Erital, St. Corris, St. Theodore, St. Octavius, St. Ramuel, St. Erital, St. St. Malph, Nt. Asaph, St. Mary, St. Scient, St. Erital, St. St. The alternations of failt and skepticized St. Bistory for the human mind. The causes of these mental states are considered. May the Arabula be unfolded in the hast of overgreader. Price S1,501, postage 20 cents. For sale by WillCIAM WillTE & CO, 250. Weshington tiffet. Boston; and by WARREN CHARS, at our BEAN(1) BOOKSTORE, 564 Broadway, New York. Nov. 36.

DAWN

NOTICE.

It is a well established fact that fully one-half of the female pertion of our population T are seldom in the enjoy-ment of good health; or, to use their own expression, "never feel well." They are languid, devoid of all energy, extremely nervous, and have no appetite. The TOMIG will prove invaluable in these cases.

## TESTIMONIALS.

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

GROEGE W. WOODWARD.

PHILADELPHIA, March 16, 1867. I find HOOFLAND'S GREMAN TOXIC is a good remedy, useful in discases of the digestive organs, and of great benefit in cases of Debility and want of nervous action in the system.

> Å Hon. James Thompson.

Yours truly,

## Judge of the Supreme Court of Pennsylvania.

PHILADELPHIA, April 28, 1866. I consider HOOFLAND'S GERMAN TONIOS valuable medicine in cases of attacks of Indigeation or Dyspepsia. I certify this from my experience of it.

JANES THORPSON. Yours truly,

From Rev. Jos. H. Kennard, D. D., Pastor of the Tenth Baptist Church, Philadelphia.

Dr. Jackson-DEAR SIRI I have been frequently requested to connect my name with recommendations of different kinds of medicines, but regarding the practice as out of my appro-priate sphere, I have in all one cases declined; but with a tlear proof in various many of fainess of Da. HoorLAND's BERMAN TONIC, I depart for once from my usual course, SUMMER-LAND. PART I. WITH DIAGRAMS AND EXCRAMING. suffer from the above causes.

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

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ALL NERVOUS DISORDERS. THE MAGNETIC INNER SOLES can be depended on a a positive remedy for CoLD FEET and IMPERFECT CIRCU-LATION. Descriptive Circular, with Testimonials and direc tions for use, malicid free. Nold by all Druggists throughout the United States. VOLTAIC ARMOR ASSOCIATION, PRO FRIETORS, 122 Washington street, Boston, Mass. Jan. 4.--if

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It has done for others. The medicine can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D., No. 670 Washington street, Boston, Nass. 4w-Mar. 7.

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THE JREAT CLAIRVOYANT MEDICAL DIACOVERY. These l'owders are a newly discovered VROETARLE LIVER REMEDT, having a natural and specific aminity for the liver and billary functions. They rouse to vigorous, healthy action a torpid, diseased liver; stimulate the kidneys, and correct all billous derangements. Sent to any address by mail with full directions for use. Trice per package, 50 cents and two red stamps. Send for Circular. Address, LEO MILLER, Ap-pleton, Wis.

# DR. J. T. GILMAN PIKE, Pavilion, 67 Tremont street, Boom No. 5, BOSTON, MASS.

by himself. From an experience of ten years. Dr. P. is convinced of the carative officacy of Electricity and Magnetism, and is con-stantly availing himsell of these occult forces in the treatment of his patients. July 77.

Cleotic and Botanio Druggist,

Eclectic and Botanic Druggist, 64 WASHINGTON STREET, BOSION. 70 OUT, Herte, Zitrects, Olis, Tinctures, Consentrated R. Madieines, Pare Wines and Idauors, Proprietory and Pop-ular Medicines, Pare Wines and genaine. The Anti-Seroi-ular Medicines, response of the Seroi-via Panacea, Molaris Uordial, Issaing Extrast, Ohrry Tonic, 20., are Hedicines prepared by Amassi, and unsurpassed by any other prepared tons. N. B.-Paritouiar stantion paid to putting up Brighton and other Prescriptions. Jan. 4.

### JOHN C. RULON. Buccessor to John M. Hall; Furnishing Undertaker, No. 1818 Vine Street, Mar. 7.-19W : PHILADELPHIA, PA.

count for the result? They pretend to be wise-let them give To the Catholic and the Spiritualist such cases are familiar

and admitted facts. The latter however are beginning to rec-ognize them as something more than simple facts. The Spiritunlist recognizes them as exponents 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 ormula for the preparation of the Positive and Negative Powders, is daily receiving a systematic and reliable application to the heating of discases of all kinds, at all times, and among all classes, whether Spiritualists, Catholics, Protestants, Jews or indicis. To this principle I have already, on a former oc casion, alluded in the columns of the Banner. On that occa-sion, I endeavored to show that inanimate substances, solid, liquid and gaseous, can be permanently charged, or impreg-nated, 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 them at once out of the sphere of miracles, and brings them within the domain of science. By this principle we are enabled to explain the healing of Cissey, of Hip Disease, by means of Madam Barrat's sacred relie, as recorded in the St. Louis Democrat, and the healing of Mrs. Sally Morris, of Hip Disease of 22 years' standing, by Mrs. Spence's Positive Pow-ders, as recorded in the Banner of Light of October 13th, 1895; the healing of the blind man by means of Jeams's mixture of city and spititic. as nerrated in the Bible, and the healing of the blind girl (daughter of W. P. Cowman,) Three or more Combined. UMBER, Track and Dump Wagon, all emhodied in one If the same power, or the triffing aum of from ten to twenty dollars by use of team. For long lumber the load ts caulized or removed by use of team. For long lumber the load can be removed by the same power, or the gearing can be adjusted to a hay rack. Sight of manufacture of team and splitle. As marrated in the frame power, or the gearing can be adjusted to a hay rack. Wight of manufacture of the solution of the billing of the billing girl (daughter of W. P. Cowman.) the same power, or the gearing can be adjusted to a hay rack. Wight of manufacture of the solution of the solution of the billing girl (daughter of W. P. Cowman.) by Mrs. Spence's Negative Poweders, as narrated in the Banner of Light of November loth, 1869; the billing girl (daughter of W. P. Cowman.) by Mrs. Spence's Negative Poweders, as narrated in the Banner of Light of November loth, 1869; the foundation of woman with "an issue of November loth, 1869; the foundation of whose blood was dried up " by touching Jesus's garment, as testified to by Mark, and the case of the womann with "an issue of blood," " the foundation of whose blood was dried up " by touching Jesus's garment, as testified to by Mark, and the case of the womann with "an issue of blood," " the foundation of whose blood was dried up " by the Positive Poweders, as testified to by Ir. Jame Crane, in the Banner of Jamuary 12th, 1869; the history of the pool of Bethesda, of which John says that "an angeel went down at a certain seeson into the pool and DRUNKARD, STOPI THE Split-World has looked in mercy on scenes of suffer-ing from the use of srxok o DRINK, and given A REMEDY that takes away all desire for it. More than Eight Thou-and have been redeemed by its use within the last seven whatever disense he had," and the unexampled history of the Great Spiritual Remedy, the Positive and Negative Powders, potentialized and impregnated with a spiritual heating, visiting the sick and the diseased throughout the land, "and they are made whole,e."

whatever discase they had." I have republished the above case of healing by means of the sacred relic, because it is so well authenticated as to leave no question of its genuineness, and because it enabled me to recall to the readers of the Banner, and enforce upon their minds the important principle which it illustrates, and about which I have written at some length in the Banuer on a formcourage in the faithful discharge of my duty toward the Great Spiritual Remedy with which I have been intrusted, and which is daily working cures that are as valuable and as important as the St. Louis case which 1 have republished. Many of those curse have already appeared in the Banner of Light during the past three years, and many more I still have on hand to be presented to the readers of the Banner in the future. We reiterate, therefore, with more confidence than ever, our former claims for Mrs. Spence's Positive and Ner. former claims for Mrs. Spence's Positive and Neg. ative Powders, namely, that they are a Spiritual Remedy, not only for the reason that the formula for their preparation was given through Mrs. Spence's mediumship, but for the still greater reason that, like the pool of Bethesda, they are "troubled" by descending "angels," and are thus made vohicles and carriers of a heating power far transcending all mere medical agencies and hu-man capabilities.

MRS. H. S. SEYMOUR, Business and Test Me-dum, No. 1 Carroll Place, corner Bleecker and Laureus atreets, third floor, New York. Hours from 2 to 6 and from 7 to 8 p. m. Circles Tuesday and Thursday evenings. Feb 22.-6w\*

MRS, JENNIE WATERMAN DANFOILTH, Clairvoyant Physiclau, No. 313 East 33d street, between lat and 2d avenues, New York, magnetizes and cures social and chronic diseases, in the transce state. 25w-Dec. 14.

# Miscellaneous.

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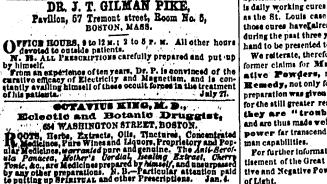
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A SCORA (formerly Blue Auchor.) N. J. Open to both sexes a and all area. Spring term commences April 12th, 1868. Sond for Circular. The NATURAL AL CHARABET, for infuting and writing all LANULARS. Send So ets. to J. MADISUN ALLYN, PHINCIPAL INDUSTRIAL INSTITUTE. Acco ra, Caniden Co., N. J.

they are "cronuled" by descending and carriers of a heating of a canider of a canider of a canider of a descending all mere medical agencies and human capabilities. For further information the reader is referred to the advertise and human capabilities. For further information the reader is referred to the advertise and human capabilities. For further information the reader is referred to the advertise and human capabilities. For further information the reader is referred to the advertise and human capabilities. For further information the reader is referred to the advertise and human capabilities. For further information the reader is referred to the advertise and human capabilities. For further information the reader is referred to the advertise and human capabilities and human capabilities. Mar. 14. WHISK ERS.-DR. LAMONTE'S CARROLA will FREE of the being made with them. S. A. S200 SPENCER & CO., Brattlebor, VI. 12W-Feb. Baid heads. Maver known to fail. Sample for trial sent for 16 cents Address, REEVES & CO., 78 Nassau st., New York. Oct. 12.-60°



# BANNER OF LIGHT.

# Banner of Light. WESTERN DEPARTMENT:

.....EDITOR

#### J. M. PEEBLES.

8

Tridi iduals subscribing for the DAEXER OF LIGHT by mail, or ordering books should send their letters containing reint-tances direct to the Boston office, 158 Washington street. Local matters from the West requiring immediate attention, and hong articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for us should be directed to J. M. (FERENCE, Persons writing as this month will direct to Providence, R. I., care of I. Searies.

#### Scriptural Consolution.

Our good, but faint-hearted brother, ---writing us from Ashland Grove, Iowa, says:

writing us from Ashland Grove, Iowa, says: "I am sick of itineracy. This traveling and lecturing—this changing of houses, beds and mag-netisms—the poor pay—the indifference of Spirit-ualists, with the persecutions and slanders that continually confront me, are wearing out my life. I feel that I must give it up, in a measure, or keép-ing on commit gradual suicide. What shall I do? You have been long in the field. • • • Give me your experience and advise me what course to pursue." to nursue.

Heaven's intelligences know that we deeply sympathize with you, brother, and all those faithful itinerants, who, fired with a genuine apostolic zeal, are out under the scorching suns of summer, the frigid winds of winter, meeting, and that to bless, the hard, the selfish and the cold, the false, the haggard and the dead-souled, that cling like fungi to the tree of immortality.

You ask for our experience. Could hours at the touch of some magician's wand become days. they would not auflice to tell the story-the story of crosses so many, crowns so few. And then, the tale told, who could appropriate, or who would be really wiser for individual soul-reveal-Ings?

Do not leave the lecture-field-no, no ! Every truth you utter, every flower-seed you plant, will bloom a rose along your future. Compensation is certain as God is. Working still, try and wait patiently. We have a "rod in pickle" for sundry indifferent selfish Spiritualists, especially committees, who have recently treated their lecturers shamefully. Speakers, especially our sisters, sensitized from the heavens, require the finest surroundings, and mediums everywhere need the healthiest, happiest, purest and most congenial magnetisms to do their commissioned work. Those thoughtful, noble souls that help them to such conditions, shall have part in the first resurrection, nor feel the pangs of the "second death."

Some influence mossy with the ages turns our mind to these scriptures:

"The harvest truly is great, but the laborers are few. Goyoar ways; behold, I send you forth as lambs among wolves-and as ye go, teach, saying the Kingdom of Heaven is at hand.

Heal the sick, cleanse the lepers, raise the dead, cast out devils-freely ye have received, freely

give. Provide neither gold nor silver in your purses, nor scrip for your journey. And when you come into a house, if it be

worthy, let your peace come mon it: but if it be not worthy, let your peace return to you; \* \* \* and when you depart out of that house or city, shake off the dust of your feet. Blessed are ye when men shall revile you and

persecute you, and say all manner of evil against you falsely, for my sake. And lest I should be exalted (says Paul) above

measure, through the abundance of the revelations, there was given to me a thorn in the flesh; \* \* \* therefore, I take pleasure in lufirmitles, in reproaches, in necessities, in persecutions, in dis-tresses; \* \* \* for when I am weak, then am I strong. Of the Jews five times received I forty stripes

save one. Thrice was I beaten with rods, once was I

stoned, thrice I suffered shipwreck, a night and a day have I been in the deep. In journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings

often, in hunger and thirst, in fastings often, in

old and nakedness. Others had trial of crnel mockings and scourgings; yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder,

in, seak to push themselves out through material, ante-natal conditions and physical surroundings, sealing and crowning the forehead with a divine illumination. Salvation is soul-growth. The Roman Catholic says, look to the crucifix and be saved. The Protestant says, look to the blood of Christ and be saved. The Spiritualist says, look to yourself and be saved. Paul in one of his more sensible moods wrote, "work out your own saleation."

# John McQueen's Western Exposures.

Through the kindness of Judge W. A. Boardman, we are in receipt of papers and documents relating to McQueen's exposing Spiritualism in St. Joseph, Mo.

Poor John! The people of Hillsdale, Kalamazoo, Coldwater, Sturgis and other localities in Michigan, know him thoroughly. Is it not rumored he has acquaintances in Jackson also? He professed for a time to be a medium. Critical investigators generally failed, however, to find any proofs of his mediumship. In Kalamazoo he was arrested. Spiritualists generally had no confidence in him, either as man or medium.

He is now pretending to expose Spiritualism in Missouri. The Methodists endorsing, introduce him into their churches as Prof. McQueen. Begging them to hold on to him with all diligence, we shall continue "instant in prayer," that he may speedily learn to love and speak, the dialect of truth.

### Mrs. Mary A. Mitchell.

This faithful sister-worker has removed from Chicago, Ill., to Apulia, Onondaga Co., N. Y., that she may the better minister to the wants of her widowed mother. She will continue in her new location to examine clairvoyantly and treat the sick; also lecture upon Spiritualism and the reforms of the age in the adjoining regions. Endowed with genius as excellent as womanly, and over successful as a speaker, she will everywhere aid in causing the moral wilderness to blossom as the rose.

### fOriginal.1 THE BEAUTIFUL CITY. BY RMMA TUTTLE.

I think of a city I have not seen Except in my hours of dreaming, Where the feet of mortals have never been To darken its soft, soft gleaming; A glimmer of pearl, and a glint of gold, -And dreams of the souls of roses,

With sweetness and beauty manifold, Steal over my calm reposes,

As I dream of the city I have not seen, Where the feet of mortals have never been.

I think of the city, for oh how oft My heart has been wrung at parting With friends all pale, who with footfalls soft

To its airy heights were starting. I see them again, in their raiment white, In the blue, blue distance dwelling,

And I hear their praises in calm delight Come down on the breezes swelling, As I dream of the city I have not seen, Where the feet of mortals have never been.

That beautiful city is home to me,

My loved ones are going thither, And they who already have crossed the sea Are calling "Come hither! hither!"

What love-lighted faces and voices dear, And spirits which long to meet me, Glow out on the melting atmosphere

When the wings of slumber greet me,

orchard; not the grapes, but the life of the vines, that thrust out such purple clusters; not the body, but the inward man, that flowers out into sympa-Na 24 and 31.

bles during April; Mrs. Alcinda Wilhelm, M. D., June 14, 21 and 28. SPRINGTELD; MASS.—The Fraternal Bociety of Bpiritual-ista hold meetings every Sunday at Failon's Hall. Frogress-ive Lycenum meets at 29. N.; Conductor, H. S. Williams; Guantian, Mrs. Mary A. Lyman. Lectures at 7 p. N. Speak-er engaged: J. G. Fish during March. STONERAM, MASS.—The Spiritualist Association hold meet-ings at Harmony Hell two Sundays in each menth, at 23 and I'. J. Afternoon lectures, free. Evenings, 10 cents. Wm. H. Orne, President. The Children's Progressive' Lyceum meets every Sunday at 10 A. M. E. T. Whittier, Conduct-or; Mrs. A. M. Kempton, Guardian. Frompuso, MASS.—The Spiritualists hold meetings every Kunday afternoon and evening in Helding & Dickinson's Hall. The Children's Progressive Lyceum meets at same place at 103 A. M. Dr. H H. Brighann, Conductor; Jar. Wn. M. Shimonda, Guardian; N. A. Abbott, Seerelary. Speakers engaged:-Arts. Nello Temple Birghan, March 29: Dr. H. B. Storer, April 51 a. 8. Greenleaf, April 12; Dr. H. P. Fairfield, May 3 and 10. PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-

ADD D. ALC, ALC, MCCUINS ARC held in Pratt's Hall, Wey-bosset street, Sundays, afternoons al 3 and eveningsat 7% o'clock. Progressive Lyceum meetsat 12% o'clock. Lyceum Conductor, L. K. Joshin: Muscal Director, Mrs. Wn. M. Mob-inson. Sprakers engaged :-James M. Peebles during March; Moses Hull during Slay. PUTNAW, CONN.-Meetings are held at Centrai Hall every Sunday at 15 p. M. Progressive Lyceum at 104 A. M.

HARTFORD, CONX.-Spiritual meetings every Sunday even-ing for conference of lecture at 7% o'clock. Children's live gressive Lyceum meets at 3 P. M. J. 8. Dow, Conductor. Batbourour, Cons. - Children's Progressive Lyceum meets overy Sunday at 11 a. w. at Latayette Mail. Dr. H. R. Cran-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

dall, Conductor; Mrs. Anna M. Middlebrook, Quardian. BARGOR.MR.-Spiritualists hold meetings in Fromeer Chapel every Sunday, afternoon and evening. Childreu's Progressive Lyceum meets in the same place at 3r. x. Adolphus G. Chap-man, Conductor; Miss M. S. Curtiss, Guardian. Dovrg AND FOXCROFT, Mg.-The Children's Progressive Lyceum holds its Sunday session in Merrick Hall, in Dover, at 104 A. K. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 18 r. M.

HOULTON, MR.-Meetings are held in Liberty Hall (owned y the Spiritualist Society) Sunday afternoons and evenings. PORTLAND, MR.-Meetings are held every Sunday in Tem-perance Hall, at 103 and 3 o'clock.

perance Hall, at 10g and 3 o'clock. NEW YORK CITT.—The Society of Progressive Spiritualist hold meetings overy Runday, in Masonic Hall, No. 114 East 13th street, between 3d and 4th avenues, at 10% A. M. and 7% F. M. Conference at 12 M. Children's Progressive Lyceum at 23 p. M. P. E. Farnsworth, Conductor; Mrs. H. W. Farns-worth, duamdian.

[2] P. M. P. E. Faraworth, Conductor; Mrs. H. W. Faras-worth, fluardian. The First Society of Spiritualists hold meetings every Sun-day morning and evening in Bodworth's Hall, 806 Broadway. Conference every Sunday at same place, at 2 P. M. Seats free. The Spiritualists hold meetings every Sunday at Lamartine Hall.corner of 8th avenue and West 20th street. Lectures at 10% o'clock A. M. and 7% r. M. Conference at 3 P. M. WILLIAMSBURG, N. Y.-The Spiritualist Society held meet-ings every Wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

BROOKLTE, N. Y .- The Spiritus lists hold meetings at Cum-

BROOKLTH, N. Y.—The Spiritus'ists hold meetings at Cum-boriand street Lecture Room, rear DeKalu avenue, every Sunday, at 3 and 7 P. N. Children's Progressive Lyceum meets at 104 A. M. J. A. Bartiett, Conductor; Mrs. B. A. Brdford, duardian of Groups. Spiritual Meetings for Inspirational and Trance Speaking and Spirit Test Manifestations, every Sunday at 3 r. M. and Thursday evening at 74 o'clock, in Granda Hall (Upper room), No. 113 Myrtle avenue, Brooklyn. Also, Sunday and Friday evening, at 74 o'clock, in Continential Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sun-day at 3, and Tuesday at 74 o'clock. in McCartie's Temperance Hall, Franklin street, opposite l'ost-office, Green Foint. Con-tribution 10 cents.

tribution 10 cents. BUTFALO, N. Y.-Meetings are held in Lyceum Hall, corner of Guttand Pearl screets, every Sunday at 10% A M and 7% P. M. Jamos Lowis, President: E. C. Cooper, Vice President; J. Lane, Treasurer: E. Woodthorpe, Secretary, Children's Lyceum meets at 2; P. M. N. M. Wright, Conductor; Mrs. Mary Lane, Guardiau.

In Prato, N. T.-Meelings are held in Lyceum Hell, correct - Cardinate, 12 Marcrick intreel, East Horn, Mass., and - Cardinate and the construction of the second and - Lose. Treasurer 12. Woolflore, Secretary, Children's - Lose. Treasurer 12. Woolflore, Secretary, Secretary, W. J. - Lose. Treasurer 12. Woolflore, Secretary, Secretary, W. J. - Lose. Treasurer 12. Woolflore, Secretary, Secretary, W. J. - Lose. Treasurer 12. Woolflore, Secretary, Secretary, W. J. - Lose. Treasurer 12. Woolflore, Secretary, Secretary, W. J. - Lose. Treasurer 12. Woolflore, Secretary, Secretary, W. J. - Lose. Treasurer 12. Woolflore, Secretary, Secretary, W. J. - Lose. Treasurer 12. Woolflore, Secretary, Secretary, W. J. - Lose. Treasurer 12. Woolflore, Secretary, Secretary, W. J. - Lose. Treasurer 12. Woolflore, Secretary, W. J. - Lose. Treasurer 12. Woolflore, Secretary, W. J. - Lose. W. Heesen, Treasurer 12. Woolflore, Secretary, W. J. - Lose. M. J. - Lose. Treasurer 12. Woolflore, Secretary, W. J. - Lose. Treasurer 12. Woolflore, Secretary, W. J. - Lose. M. J. - Lose. J. - L

MRS. TILLIS A. (DÖDERBAR, Inderfallsfield, Speaker, would like to make and women and the second second second second to make and women and the second second second second and the second second second second second second April in Plymouth, Mar., May 37 Address comptor Broad-way and Windowstreed, Cambridgeport, Mass. A J. T. Chukisk, M. D. Will answer calls to lecture. Address, Ottawa, III., Iox 1374. P. ULARK, M. D. will answer calls to lecture. Address, Angusta (In.

 Mas. E. M. WOLGOTT Will make engagements for the enan-ing spring and summer months. Address, Dauby, Vi. Jime. MART J. WILGOXAGX Will speak in Washington, D. C., doring sizech: Address as above of Blammonton, N. J. Mus. HATTE E. WILGOX (colord), trance speaker, will lee-tore in Leominater, Jiaas, Marth 21, 18 and 28. Address, 10 Termont street, Hostion, Miss.
 Tore on Leominater, Mass. Marth 21, 19 and 28. Address, 10 Termont street, Boston, Will Speak in Weithmetile, War-ren Co., Tehm., esro of Mr. Spawidlur, till forther notico ELIJAN WOODWORTH, Inspirational aneaker, Leslie, Mich. GILMAR II. W Ashibura Wholdsford Vi., Inspirational speaker. The C., Weith, Bichelster, N. T., trince spraker, PROF. E. WINFFLE, lecturer upon Geology and the Spiritual Philosophy, Glyde, O. A. B. WhirtaG., Alblon, Mich. Mies Elvina Winstack, Inspirational speaker, State Center, Ja, Wis. A. A. WHERLOCK, Toledo, O., hox 643. RK, Dr., Wartshock, Inspirational speaker, Hasting, N. Y. Miss L. T., WHITTIKKI, organizato of Progressive Lyceuma, can be fuldressed at 92 Systamore, conter of South street, Miwaukee, Wis. Miss J. A., WHITTIKKI, organizato of Progressive Lyceuma, can be fuldressed at 92 Systamore, Conter of South street, Niwaukee, Wis. Miss J. A., WHITTIKKI, organizato of Progressive Lyceuma, can be fuldressed at 92 Systamore, conter of South street, Newark, N.J. A. C. WOORDNITF, Tatile Creek, Mich. B. H., WORTAM, Conductor of the Burdisol Jyceum, Will ac-cept calls to fecture in the trance state, also to organize Chil-dren's Lyceums, Address, Burdinalo, N. Y. Jos 1437. Mas, Jany E. Winther, Inspirational speaker, Jos 21 and 29, April A, and May 9 Joj in Cambridgeport, April 18, 10 Address, Northboro, Masa. Mis, K. Mas, Wa J. Outgo will answer calls to lecture in the vicinity of their home, Bolas City, Idaho Territory. Miss Ams. W. J. YOUNG, Hampshire, III., care Capit. W. A. Whiting. 

DR. E. C. DUBN, loctarer, Hockford, all. MES, AONES M. DAVIS, 347 Main street, Cambridgeport, MS, HEART YAN DORN, trance speaker, 45 and 50 Wabash ave-

HENRY YAR FORM, trance speaker, to the movement, Me. Mus. CLEAR R. DEEVERE, trance speaker, Newport, Me. DE. H. E. EMENT, lecturer, South Coventry, Conn. A.T. Fors is engaged for the presut by the Connecticut Spiritualist Association. Address, Hartford, Conn., cate J. S. Bow, H Pearl street.

Doby 41 Fearl street. B.J. FINNEY, Troy, N. Y. Miss Exizal Hows FULLER, inspirati nal speaker, will lec-ture in Lowell, Maas., March 22 and 29; in Flymouth, April 5 and 12. Address, 61 Furchase street, Boston, Mass. Mns. FANNIE B. FELTON, South Maiden, Mass. J. G. FISH will speak in Springdeld, Mass., during March: in Philadelphia, Pa. during April; May, June, July and Au-gust, local; in Battle Creek, Mich., during September, and thence "Westward ho!" for the next six months. Address, Harmonton, N. J. A. J. DAVIS

Hannonton, N. J. Mus, M. L. FIENCH, inspirational speaker, will receive calls blus, M. L. FIENCH, inspirational speaker, will receive calls to lecture. Address, Ellery street, Washington Village, South

Mence" Westward ho 1" for the next six months. Address, Hammonton, N. J.
 Mins. M. L. FURCH, inspirational speaker, will receive calls to lecture. Address, Ellery street, Washington Village, South Boston, Mass.
 Dn. H. P. FAIRFIRLD will lecture in Flitchburg, Mass., May Sand 10. Address, Blue Anchor, N. J.
 Miss ALMEDIA B. FOWLER, impressional and inspirational speaker. Nevada, Story Co., lowa.
 A. B. FARNER, Increasing and the second state of the second state second state of the second state of the second state second state of the second state of the second state of the second state second state of the second state second state of the second state of the second state second street, Boston Street, State State State State second street, State Sta

on, England. JAMES H. HARRIS will answer calls to lecture and attend

A Narration of Personal Experiences,

THIS is one of the best descriptions of the spirit home yet given to the public. It reveals many laws of spiritual in-tercourse, and makes plain and simply natural the life that we all so much desire to know about. It will be read by thou sands who will thank Dr. Willis for having given them the privilege of perusing such a beautiful and interesting narra-

were tempted, were slain by the sword; they about in sheep-skins and goat-skins; wandered being destitute, afflicted, tormented, of whom the reorki was not worthy."

There, my dear brother, when you have suffered and worried through the above catalogue, write us and we will give you fresher, sweeter consolation from those blessed gospels recorded in the divine Arabula;

#### Is Crime Increasing?

It is a serious question. The problem is in process of solution. Our conceptions of the underlying uplifting law of progress, incline us to answer in the negative. Our hope, too, tinges the cloud with silver. And yet, a glance at the daily records of Police Courts dampens our zeal relative to expecting the millennium in this century. Drunkenness is one of, if not the besetting sin of Americans. This indulgence in the Circean bowl is not confined to the lower strata of society. The reputed better classes are largely represented at the shrine of Bacchus. Youth, men, women, poets, senators, judges, quaff the poisonous venom that blasts character, health, comfort, hope, joy, and frequently ultimates in poverty, taxation crime and DEATH!

Under the star-flecked curtain of night, go into the city billard-rooms and brandy-dens. Behold there husbands, sons, brothers-but no wives, mothers, sisters, daughters there, clad in crystal purity. Witness the surrounding filthiness. Listen to the coarse oaths and recklessness of conversation. Observe the laugh, the jest, ribald song, and then tell us what the bewitching sorcery that keeps these people from homes and firesides? It is inebriation-the spoiler's snare and the destruction of multitudes.

Every individual who loves good order, peace virtue, intelligence and refinement, should plant himself firmly upon the principles of temperance, and set his face as flint against this growing use of wines and poisoned liquors. In total abstinence alone is perfect safety. Temperance coneists in a moderate use of things healthy and beneficial, and entire abstinence from everything indigestible and injurious. Readers, let your light shine, being patterns of excellence to your sons and brothers. Practice is the most eloquent preaching-practice temperance, then!

#### The Inward Man.

No human being through that tremulous ripple uppu the ocean of existence termed death, gets away from himself-away from consciousness memory, moral obligations. The suicide to end trouble, increases #. The physical body is no man, the moral actor, gifted with reason, con science and aspiration. It bears only about th same relation to the essential man that chas bears to wheat, husks to corn, and the shell to the soul of things.

Paul in writing to the Corinthians spoke of thi "inward man," from which are the issues of life The true enfoldments of conscious life are from th inner outward. From centers outward, radiate al epiritual forces. The innermost is the essential

As I dream of the city I have not seen. Where the feet of mortals have never been.

#### Sacramento. Cal.

Mrs. Laura Cuppy has taken up her residence in Sacramento City. The attendance at her evening lectures is very large; all the seats and standing room are full every Sunday night, and many go away for want of room. The hall will hold nearly seven hundred. Mrs. Cuppy is the Leader of Group No. 12 in the Lyceum, numbering nearly thirty young people. Our average number at

present attending the Lyceum is from one hundred and fifty to one hundred and sixty-five. We are fast filling up a library for the older

people. Donations are coming in freely. Feb. 11. L. ARMSTRONG.

Spiritual Convention. Bpiritual Convention. The Spiritualists and friends of progress on Cape Cod will meet in Convention in Exchange Hall, Harwich Centre, Satur day and Sunday, April 4th and ôth, 1883, to consider the ne-d otlocal organization, and the propriety of making arrange-ments for the Spiritual Camp Meeting during the summer. Meetings to commence at 10 o'clock A. M. Public sprakers from abroad are expected. The Committee of Arrangents will see that friends from abroad will be provided for. GILDERT SMITH.

GILBERT SMITH	
MRS. GILBERT SMITH.	
HENAN SNOW,	Committee
MRS. HENAN SNOW,	
MRS. ANTHONY BURGESS.	or
CAPT. WATSON B. KRILEY,	
MRS. WATSON B. KELLEY,	Arrangements.
CAPT. THEO. BAKER,	
MRS. THRO. BAKER.	
Per Order	of the Committee.

#### SPIBITUALIST MEETINGS.

BOSTOR.—The First Riphtunits Association hold regular meetings at Mercantile Hail, Summer street, every Sunday reasing, at 19 o clock. Admission 15 cents. Samuer F. Towic, President; Daniel N. Ford, Yice President and Trasaurer. The Children's Progressive Lyceum meets at 163... John W McGuire, Conductor, Miss Mary A. Manborn, Guardian. All letters should be addressed to Miss Susan M. Fitz, Secre-tary. 64 Warren street.

All feiters shoutd be addressed to Alls Schusten, Gurning, Carling, Bernstein, Gurning, Gurni

BOUTH BOSTON.-Spiritual Conference Meeting at 10 A. M. Lecture at 3% F. M., in Franklin Hall (formerly the South Baptist Church), corner of C street and Broadway, every Sunday. All are cordially invited. C. H. Rines.

Sunday. All are contain invited. C. H. Eines. UMARLEFOWN...The FirstSpiritualistAmociationof Charles-town hold regular meetings at Central Hall, No. 23 Eim street. every Sunday at 23 and 75 p. M. Hoeaker engaged:--Mrs. C. F. Allyn during March. Children's Lyceum meets at 164 A. M. A. H. Michardson, Conductor; Mrs. M. J. Mayo, Junching.

Guardian. The Children's Second Progressive Lyceum meets every Sunday at 164 A.M., in Machinists' and Blackbuilths' Hall, corner of City Square and Cheises street. Charlestower Dr. C. C. York, Conductor: Mrs. C. A. Poor, Guardian.

C. C. York, Conductor: Mrs. C. A. Poor, Guardian. Custure.A. The Children's Progressive Lyceum meets ev-ery Sunday at 2 o'clock, in Fremont Hall. L. Dustin, Con-dictor: J. H. Orandon, Assistant Conductor: Z. H. Dodre, Osardians Mrs. Salbury, Assistant Guardian. Meetings die continued for the present. The Bible Chiration Spiritualists hold meetings every Sun-day in Winnisimust Division Hall, at 3 and 7 r. M. Mrs. M. A. Elcker, results peaker. The public are invited. Sents free. D. J. Bisher, Hey'L.

free. D. J. Bisker, Sup't. CARBAIDGEFORT, MASE-The Spiritualist Association hold meetings every Sanday in Williams Hall, at 8 and 19 r. M. J. K. Hall, Fresident. Children's Lycoum meets at 194 A. M. M. Bartl, Conductor. Speakers engaged -1. P. (irfenleaf, March 29 and April 5; Mrs. Juliette Yeaw, April 12, 18 and 25. Lowset, Mass.-The First Beistiakits Sedicty hold sidet-ings every Sunday atternoon and evening the Lee street childre. The Children's Lyceum is united with Carb Street childre. The Children's Lyceum is united with Carb Street childre. Missa & 196 A. W. John Servicettor: Mass. Missa Hild, Guardian, R. B. Gréchlesf, Uor, Sec. Speakere

STGANORE, IL. - Ine Conductor a Progressive Lyceum meets every Bunday affernoon at 2 o clock, in Wilkin's New Hall. Harvey A. Jones, Conductor: Mrs. Horailo James, Guardian, The Free Conference meets at the same place on Sunday at 3 o'clock; acasion one hour; essays and speeches limited to ten minuges each. Channey Eliwood, Eaq. President of Society; Mrs. Barah D. P. Jones, Corresponding and Recording Sec'y. Mrs. Sarah D. P. Jones, Corresponding and Recording Sec'ý. CritoAoo, ILL.—Regular morning and evening meetingsars held by the First Noclety of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 103 A. M. and 73 F. M. Rockrond, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at T o'clock. Lyceum meets at 103 A. M. Dr. E. C. Dunn, Conductor. Yarss Cirr, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 23 F. M. Springerk, D. ILL.—Regular Sulfitualists 'meetings avery M.

STRINGTIKLD, ILL.--Regular Apiritualista meetings every Bunday in the hall. Children's Progressive Lyceum every funday forencon at 10 o'clock. Mr.Wm. H. Planck, Conduc tor; Mrs. E. G. Planck, Guardian. Ricrutory, IND.--The Friends of Progress hold meetings ev-ery Sunday inorming in Henry Hall, at 104 A. M. Children's Progressive Mrth.--Bergier Sinday meetings at 2 P. M. Apprive Mrth.--Bergier Sinday meetings at 144 a. W.

ADBIAN, MIOR.-Regular Sunday meetings at 19% A. M. and. 74 P. M., in City Hall, Main, street. Ghildren's Progressive Lyceum meets at same place at 18 M.

Lyceum moets at same pince as is m. DETROIT, MICH....'Detroit Society of Spiritualists and Friends of Progress' meet in Good Tempiars' Hall, No, 180 Woodward avenue. Lectures 10% A. M. and 7% P. M. A. Day, President: C. C. Randall, Corresponding Secretary, Ly-ceum at 2 r. M. M. J. Matthews, Conductor; Mrs. Rachael L. Doty, Guardian.

LOUISVILLE, KY. -Spiritualists hold meetings every Sunday at 11 A. M. and 74 P. M., in Temperance Hall, Market street, between 4th and 5th.

#### LIST OF LECTUREES. PUBLISHED GRATUITOUSLY RVRRY WERE.

(To be useful, this list should be reliable. It therefore be-hooves Bocleties and Lecturers to promptly notify us of ap-pointmet is, or changes of appointments, whenever liver cccur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.]

intended for Laclurers only.] J. MADISON ALLYN, Principal of the Industrial Institute, Ancora, formerly Bine Anchor.) N.J., lectures on Sundsys at the institute and at blacch wildin casy, reach. MER. C. FANNIK ALLYN will speak in Central Hall, Charles-town, dame., during March; in East Boston the Sunday af-ternoons of April, and in Mercantile Hall, Boston, the Sunday ary stemings of April; in Mascole Hall, New York, during May; in Milford, N. H., during June; in Stafford Springs, Conn., during Jur. Address as above, or & Gloucester place, Boston, Masc.

Conn., during Juiy. Address above, of Cloucestar place, Bav. J. O. BARMETT, Rycamore, III. Mar. O. BARMETT, Rycamore, III. Conn., during May: In Cambridgeport, Mass., during Jaiy. Would like to make further engagements for the fall. Ad-dress, 61 Spring suret, Zast Cambridge, Mass., Mas. A. P. Baow will studed Fonerale and speak week. wrainam. Address, 812 Johnsbury Chestre, Ve. Mus. II. F. M. BROWN, P. O. drawer 666, Ghicago, III. Mas. A. P. Baow will studed Fonerale and speak week. wrainam. Address, 812 Johnsbury Chestre, Ve. Mus. II. F. M. BROWN, P. O. drawer 666, Ghicago, III. Mas. Asar N. BUENHAM, Inspirational speaker, Wreston, Ms. Bas. Famaa F. JAY BULKERS, BN West Inters, Xew Yort. Mas. M. C. BROWN, WE Zhandjin, Ve. Washing Chang, GH Eroadway, Stew York. Mas. A. C. BROWN, West Batholiph, Ve. Washing E. C. Agenya, Mill speak is East Boston dur-ing March. Address, box 618, Lowfell, Mas. ALBRET E. CARPATH, Barwar, Call to lecture and establish Lycemba. Is boston, Washil, Speak the Sheri Boston dur-ting March. Address, box 618, Lowfell, Mas. Mas. A. C. Brown, West Bardolph, Ve. Mas. Burlist J. Theorembar Will speaker the Services of the Agent should send in their calls early. Address, carro of Bauer of Light, Beston, Mas. H. L. CLARK, Ingest speakert, Weston, J. Address, Carro of Sauer St. Constraints, Network, Towell, Mass.

MISS NETTIE M. PRASE, trance speaker, Detroit, Mich. Miss NETTER M. PRASE, trance speaker, Detroit, Mich. A. A. Poxp, Inspirational speaker, North West, Ohio. Mns. PIER lectures before Bpiritualistic and Reientific As-accistions on the following subjects: "Christ;" "The Holy Ghost;" "Bpiritualism;" "Demonology;" "Prophecy;" "Noon and Night of Time;" "The Kingdom of Heaven;" "Noon and Night of Time;" "The Kingdom of Heaven;" "Interver-sion, or Abnormal Inspiration;" "The Beven Spheres;" "The World and the Earth." Address, Jirs. Pite, St. Louis, Mo. Mins, E. N. Palmer, trance speake, Big Flats, Chemung Co. N. Y.

.o., N. Y. MES. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. DR. W. K. Riptar, Foxboro', Mass.

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MICh. C. M. B. T. HEARDS can be addressed at Vineland, N. J.
Will make engagements for the spring and animer.
J. RAVAR, I. HISTARDS can be addressed at Vineland, N. J.
Will make engagements for the spring and animer.
J. M. RAVARI, Inspirational speaker, Byton, N. Y., will as Swave Barava Barloring and animer. Mas. FARKIE DAVIS IMPURITORIA SPERKET, Scheneciady, N. Y. Mas. FARKIE DAVIS BMITE, Millord, Mass. J. W. REAVER, inspirational speaker, Byron, N. Y., will an swer calls to lecture or attend funerals at accessible places. Mas. NELLE SMITH, impressional speaker, Sturgis, Mich. Mas. J. W. SIDNET, trance speaker, Fitchburg, Mass. DR. WILLIAM H: SALISBUER, box 131, Portsmouth, N. H. MES. A. MIRA W. SMITH, 26 Selem street, Portland, Me. MES. M. STOKE, Salisbuer, box 131, Portsmouth, N. H. MES. A. MIRA W. SMITH, 26 Selem street, Portland, Me. MES. M. STOKE, Sen José, Cal. SELAE VAN SICKLE, Greenbush, Mich. MES. M. E. B. SAWYER, Baldwinaville, Mass. ADRAY BUCKLE, Greenbush, Mich. MES. M. E. B. SAWYER, Baldwinaville, Mass. ADRAY BUCKLE, Greenbush, Mich. MES. M. S. TOWNER, G. Cambridge street, Pottand, Mich. MES. M. S. TOWNER, Didgewater, VI. J. H. W. TOOMER, G. Cambridge street, Boston. Miss, Charlotter F. TABER, trance speaker, New Bedford, Mass., P. O. box 292. J. Mass. Pack, lecturer on Eductivalian. Wandwater, Ma

MES. CHARLOTTE F. TABER, trance speaker, New Bedford, MESS., P. O. box 292. JARET RACK, lecturer on Spiritualism, Kenduskesg, Me. HUDSON TUTTLE, Berlin Heights, O. BERJANIX TODD, San Francisco, Cal. MES. HARE M. THOMFSON, USPIrational speaker, '20, Bask street, Cheveland, O. Mus. EstHER N. TALMADOR, trance speaker, Laporte, Ind. Jr. J. VOLLAND, AND AFDOR, Mich. N. FRANK, Wartz Will beture in Masonio Hall. New York, during March: in Willimantic, Conn., during June. Applica-tions for week-evenings promptly responded to. Address as above. E. V. WILSON's address will be Hannfal, Mo., for the month of March. Persons wishing lectures under the direction of

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the Blate Organization will address, any M. Or Arrher, E.a., Hannibal, Mo.; permanent address, Batbook S Greve, JU Page Co., Ill. Muz. A. Wilnetze, M. D., intpirational speaker, will speak in Batem. Masse., March Bi can be addressed during April at Washington, D. C., box 697; during May, No. 3422 Lancaster avenue, West Philadelphia Fa. E. 8. WHETLER, inspirational speaker, will answer calls in Now England for time. Address, care of Banner of Light, Bonton, Mass. Muz. M. MACOMBER WOOD, 41 Dewry st.; Wwwseter, Mass. F. L. H. Witters, M. D., TP West Fourth arrat. New York-Mars. M. MACOMBER WOOD, 41 Dewry st.; Wwwseter, Mass. F. L. H. Witters, N. D., TP West Fourth arrat. New York. Mars. B. E. WARBER will focture in Hock Island, 11L, during March. Will answer calls to Icours week streings in the vicinity of that place. Fernishent address, box 757. Daven-port, Iowa Mars. M. Wittels, S Tremont Now, Boom 15, Doston, Mass. F. L. Waitswown's Address, Scon 11, Failerton Block, St Harset C. Waiters eins will joetk in St. Louis, Mo., during April Pertuasen address, Care Hels Marth, Hoston, Mass. land. D. D. HOMER, 32 Sloane shreet, Chalsen, S. W., London, England. ET Publichers who takets the above Proportius three times in their respective papers, and call attention to it editorially. that he envitted to acopy of the Bankun or Laour one pear. It will be fortune dod to their address in receipt of the papers with the destribution attended.

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