XXIII

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NO. 3.

# The Kecture Room.

WHAT DO SPIRITUALISTS BELIEVE? A LECTURE DELIVERED BY J. M. PEEBLES.

In Music Hall, Boston, Sunday Afternoon, March 1st. 1868. [Reported for the Banner of Light.]

"May Vishnu—who is spirit, self-existent and imperishable, who, with the three qualities, cause of creation, preservation and destruction, is the parent of Nature, intellect, and all the ingredients of the universe—bestow upon us understanding and final emancipation."—Purana.
"Over t'e portices of the most ancient Egyp-

that temples of worship was written: 'I am all that was, is, or shall be.'"—Trismegistus.

"Hermes in dying, said: 'Until now I have

been exiled from my true country, to which I am about to return. Shed no tears for me. I return to that celestial country whither all must repair in their turn. This life is but a death."—Chalcidius in Timœum.

What you do not want done to yourself do to others. \* \* What I do not wish men to do to me, I also wish not to do to men."—Chinese Analects.

nese Analects.

"Who hath believed our report?"—Isaiah.

"Master mind and you have mastered the universe."—Perasec Lendanta.

"I testify of myself. \* \* I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself."—Jesus.

"Area they not all ministering entities." Bruk

"Are they not all ministering spirits?"—Paul.
"It doth not yet appear what we shall be."-

Human beings, the crown-flowers of Nature's formative forces, stand erect like polished shafts mid. And as men and women-spiritual individable right to think, investigate, classify, judge and believe for themselves. Belief being an assent of the mind to given propositions, sufficient bids it. Each a conscious selfhood, child of the Infinite, and brother of the angels; be thyself, see for thyself, act thyself and testify of thyself, bespeak and become the prerogatives of such in-

Spiritualists have no standing book-oracles, nor petrified Apostles' creeds to be interpreted by tion, for God is not, as we have previously shown, cowled priests or mitered pontiffs. They bow to no kingly master, Chrishna, Jesus or John. They trust in no external signs, ceremonies or institu- as schoolboys roll their hoops; neither is he tional law-logic, scriptural or secular, for salvation. They rely upon no wafers, sacramental wines, priestly absolutions, nor sacrificial altars red in the crimsoned currents of slain goats, Spirit, containing the elements of all forms, the kids or Christs, to remove the legitimate conse- principles of all forces, and the attributes of all quences that result from the violations of natural intelligence, acting by unchanging methods for law. They acknowledge no ecclesiastical authority, nor lean upon clergymen or popes, Romish | which man is made consists in those original conor American, for their knowledge of those spiritual matters that relate to immortality and eternal individuality. At the inner basis he is

In giving a general statement of Spiritualism. then, we define it not for the King of Bavaria or organism. Napoleon of France; not for the Howitts and Wilkinsons of England; not for Senator Wade and other honorable members of Congress; not found in the rocks. These rocks, from pulverizafor Robert Dale Owen, Prof. Upham or Col. Hig- tion and the attritions of ages, result in soils. ginson; not for numbers of the most celebrated | From these soils vegetables are unfolded, which judges, jurists, poets and writers of the age; not still lift and more thoroughly refine the primates, for Theodore Tilton's "many honored members | aiding them to become sufficiently attenuated in evangelical churches who are Spiritualists"; and potentialized to sustain animal organizations. neither for Judge Edmonds's estimated "eleven | Man's physical constitution is the grand reservoir millions of believers" in this country. We define it for ourself only, and are therefore alone responsible for the definitions and statements.

WE BELIEVE IN GOD.

Ignoring the fetich gods of Africa, the repenting jealous god of Judaism, the changing, angry-getting god of Catholicism, the partial, malicious god of Calvinism, the masculine, miracle-working god of Universalism, we find infinitely higher conceptions of Deity in the definitions of Plato, Proclus, Jesus, Parker and Davis:

"Of good there is one eternal, definite and universal Cause—the Infinite Soul."
"God is spirit, and spirit is causation underly-

"God is a spirit, and they that worship him must worship him in spirit and in truth."

"To God—our Father, and our Mother, too-will we ascribe all praise."

"The great positive mind of the universe-Father God and Mother Nature."

Spiritualists believe in the Divine Existence, the Infinite Esse, embodying and enzoning all principles of mind and properties of matter; all wisdom and love; life and motion; "God manifest in the flesh," and everything else, from sands to solar systems. This is the spontaneous concession of the world's consciousness. Egypt's Osiris, India's Brahma, Judea's Jehovah, the Grecian's Jupiter, the Mussulman's Allah, the Platonist's All Good, the Theist's Deity, the Christian's Our Father, the Northman's Odin, the Indian's Great Spirit, express more than glimmerings of universal beliefs in that God whose altars are mountains and oceans, and whose pulpits are fields, earths, orbs and circling systems, perfect in order, musical in their marches, and flaming with holiest praises.

Rejecting the human-shaped, prayer-hearing, personal God of evangelical theologians-because personality logically implies locality, and whatever becomes localized in space is necessarily limited and imperfect-to us, God is the Infinite Spirit; soul of all things; the incarnate Life-Principle of the universe-immanent in dewdrops that glitter and shells that shine; in stars that sail through silver seas, and angels that delight to do | ceived and shaped in the heavenly congresses of the Eternal's will. When we designate God as the higher life. The world of spirits is the world the Infinite spirit-presence and substance of uni- of causes; this of effects. Ascended Hebrew versal Nature, from whose eternally flowing life | prophets, Persian Magi, and sages of the Orient wondrous systems of worlds have been evolved, long in the heavens, planned for the birth of a

form of force, the former depending upon the latter for its manifestations. The masculine cannot create. There was never a higher formation without the two forces, positive and negative.

Philo, a profound Jewish writer and cotemporary of Jesus, asserted in the most positive manner the masculinity and femininity of God and the sexual order of creation. He repeatedly represented Wisdom as "spouse of God and mother of all things"; and he further says, "We may rightly call God the Father and Wisdom the Mother of the universe." Also according to Michelange Land, the Egyptian Hieroglyphs, interpreted in the light of Egyptian theosophy, taught that both the male and female principles inhered in Deity, spirit and matter, as father and mother. Indian Gymnosophists also admitted, in the most ancient periods, the duality of the Divine Existence. Abraham, a renegade Brahmin, inaugurated the worship of a unitive masculine god. Moses built upon the same rock; hence his masculine, blood-thirsty, retaliatory laws, founded upon "thus saith the Lord." And the popular Pauline Christianity of the past eighteen centuries is Judaism, only sparingly galvanized.

The paternity and maternity of the Divine Nature, the fraternity of human souls, originating from the same primal fountain, and the progressive evolutions of all the races, are truths that will bloom into wider acceptance as the ages ripen. True, we cannot comprehend the great infinite, underived Existence; neither can we perfectly, fathom our own existence. Only the Infinite can completely know the finite, the superior grasp and dissect the inferior. The manifestational order of the past, however, demonupon the summit of earth's granite-floored pyra- strates that the Divine Energy-God-was. The fixedness of law and the uniformity of Nature's ualities in whom are focalized the sublimated processes, prove that he now is. Yea, "of him ultimates and divinest attributes pertaining to and through him and to him are all things, to the Infinite-they are endowed with the inalien- whom be glory forever." Looking from the mount of vision we behold Delty enthroned everywhere in majesty and splendor, a holy presence, which presence is the innermost light, and life of evidence compels it, a lack of demonstration for- all lives. Springing from God and divinely allied to him, then, upon the loving bosom of God we recline and rest, with a trust so beautiful and a confidence so deep that nothing can disturb the

WE BELIEVE MAN MADE IN THE DIVINE IMAGE. This image does not consist in physical formaa slunped personality outside the visible universe, rolling and guiding astral worlds mechanically crowned upon a "white throne" and worshiped by "four-and-twenty elders," with a handful of lesser saints for serenaders. But God is Infinite stituents and principles that constitute him an essential spirit, clothed secondarily with a spiritual body, and rimmed with a grosser physical

All known substances are composed of some sixty-five simples called primaries, because first of all the ultimates of rocks, soils, vegetables, forests, fruits and animals. He does not appropriate the primates as such. There's no affinity. These basic elements, taken up by the lower order of plants, and progressing upward through all the ascending grades, ultimate in man. As a physical being, then, he is related to all orders of existence below him, and as a spiritual being, composed of original spirit-substances and principles, he is connected not only with all the higher intelligences of the heavens, but with the Infinite himself, as ray from a central sun, or stream proceeding from and sustained from an Infinite

To illustrate: a chemist analyzing a drop of water from á thermal, súlphur or sodium spring, will show by critical chemical analysis that each drop not only partakes of but contains the identical elements and properties of the whole fountain. Well, man is the drop, and God the Eternal Fountain! And the divine chemistry of logical analysis, intuition, reason and science demonstrate that every essence, attribute and principle of God exists finitely in man, and thus is he truly made in the divine image-a perfect structure from base to keystone in the arch-the spiritual faculties.

WE BELIEVE IN JESUS.

Among the great leaders of the past that arose under Asian skies was Jesus, called by his fellowcountrymen, Joshua. The Syrian world expected the appearance of some eminent personage. This thought impregnated the national atmosphere. Coming events were casting ominous shadows. In the Rabbinical Hillel, the Jews had an interpreter of the law; but the masses demanded an interpreter of the soul, its forces and sympathies, its capacities and infinite possibilities. Demand implies, brings supply. When India. China, Greece called, there were born to them Saviours-Chrishna, Confucius, Pythagoras.

The coming of these religious chieftains, as with the Nazarene, was foretold in dream, vision, prophecy. And foretold because the purpose concerning them and their mediatorial work was conwe mean to imply in the affirmation all divine better balanced and more spiritual organism, a

tive and negative, spirit; and matter as a solidified | Jewish nation on of its chronic clannishness and | for that many-mansioned house in the upper | out of him " when the negative woman touched dwarfing formalisms, into the diviner regions of kingdoms of the Infinite, he assured his followers the absolute religion. Diring laws, as deific meth- that future believers in him should do "greater ods of action, and changeless and infinite. All conceptions and births being spanned by cause and effect, as well as transpiring within the realm nating) were harmonially conjoined, and Jesus was a natural men, a human being, humanly begotten. Mary was susceptible to spirit influence. The relational moment of the incarnation (the descent of the divine man-essential spirit-in consonance with the celestial law of concentralism,) was a sacred one, the maternal determining the mentality. Interested immortals, conscious of this, and knowing her to be a future mother, overshadowed her with their baptismal influences and beautiful molding magnetisms,

Accordingly from childhood the Nazarenean reformer was precocions, pleasant, loving-clairvoyant, impressional, inspirational-a mediator. i. e., medium-a mortal brother of the immortal gods and goddesses, that temperamentally helped fashion him, that, inspired by them and a "legion of angels," he might aid in uplifting and fashioning the future ages.

Not the infinite God, not a supernatural being, then, he was a man. He called himself the "Son of man." The Apostle termed him "our elder brother." 'He ate, drank, slept, hungered, thirsted and weary from journeyings, rested by Samaria's well. He was tempted; endured pain; impetuously cursed a fig-tree; "learned obedience by the things he suffered"; was " made perfect' by draining bitter life-cups of experience, and finally, with soul aglow to the logic of love and intuition, and prayer-words of forgiveness dropping from fevered lips like gems from a crown, he died a martyr!

The early education of Jesus was in Egypt. The scholarly M. Denon, describing a very beautiful temple of the ancient Egyptians at Philogenical says. "I found within it some remains of a domestic scene, which seemed that of Joseph and Mary, and it suggested the subject of the flight into Egynt in a style of the utmost truth and interest." Both Athanasius, and Eusebius state that when Joseph and Miry Trived in Egypt, they took up their residence in a city in which was a magnificent temple of Serapis. The candid Rev. Mr. Maurice assures us that "The Arabic edition of the Evangelium Infantim records Matarea, near Hermopolis, in Egypt, to have been the place where Jesus resided during his absence from the land of Judea." (Maur. Hist., Vol. II, p. 318.) In frighted, and supposed they had seen a spirit." the "country of the Egyptians," says the celebrated Godfrey Higgins, "Jesus Christ spent his youth, after taking refuge there from the tyrant and controlled by a holy or excellent spirit. Herod." Whether he spent nearly all the years in search of wisdom. Thales, Solon, Democritus, of ministering angels, it was these, or the celes-Pinto, Theodosius, Epicurus, Herodotus, Lycur- tial influences from them, that inspired the spoken gus-these, and other philosophers of antiquity, words. binding their sandals upon their feet, each taking the pilgrim's staff, visited the vast sanctuaries of had been handed down from the older and riper | Spirit." civilizations of India. "I am persuaded," writes Sir Wm. Jones, (Asiat. Res., Vol. I, p. 259,) "that a to go into Bithynia; but the spirit permitted them connection existed between the old nations of not.' India, Egypt, Greece and Italy long before the time of Moses." The Gymnosophists of India, Hierophants of Egypt, Thaumaturgists of Greece. and Essenians of both Egypt and Asia-Minor. were all co-related by a common system of symbolic science, treasured wisdom and profound mystery. Jamblichus says, "The Essenians were originally Buddhists, and a branch of them, termed Koinbii, lived in Egypt on the shores of lake Parembole in monasteries." (Anac., B. X., ch. viii.)

That Jesus was an Essenian, is susceptible of the clearest demonstration. An abundance of the highest book anthority lies at our command in proof of this. Writing of this matter, the learned Father Rebold says, "This religious and philowas a member, was composed of learned Jews and others, who lived in the form of a society similar to that of the Pythagoreans. If not the same in substance, they were intimately connected with another sect, called Theraputes, residing in Egypt, forming the fraternal link between the Egyptians and Hebrews. \* \* That occult science designated by the ancient priests under the name of regenerating fire, is that which, at the present day, is known as animal magnetisma science that for more than three thousand years was the peculiar possession of the Indian and as witnesses in a common cause, clasp hands. Egyptian priesthood, into the knowledge of which Moses was initiated at Heliopolis, where he was educated, and Jesus among the Essenian priests of Egypt or Judea; and by which these two great teachers, particularly the latter, wrought many of the miracles mentioned in the Scriptures."

Endowed then with an interiorly sweet nature, spiritually and harmonially organized, fellowshipped by the Essenians, schooled in the Asian mysteries, and a medium highly intuitive, as well as clairvoyant, clairaudient and inspirational, how natural the explanation of the teachings, doctrines and wonderful works ascribed to him. True, he did not give all the "tests," all the signs, nor do all the works that Jewish skeptics, plodding in cold externalisms, expected. He did not transform "stones to bread," by command; did not "save himself by coming down from the cross." He could not thus save himself; for he could trantimes, owing to "conditions," unbelief, lack of

works" than he had done.

Saying nothing of science or philosophy, Jesus stands in relation to the past the best embodiof fixed law, are recessarily natural. Joseph and ment of Spiritualism, the richest Judean out-Mary (wisdom and love, the spiritual predomidown from the celestial heavens sweetly says, Come up hither." By the exercise of sympathy and aspiration-by effort and consecration to the truth-by daily holy living, he came into the highest heavenly relations. Quickened, intensifled from the celestial heavens, his original preexistent home, (for before Abraham the mortal was, he had a "glory with the Father,") his inmost yielded an elemental flow of pure spiritual life. The finest textured type, the most harmonial brain organism of this planet, in that era he virtually lived in two worlds-the Christ of tenderness and love, experiencing sweetest union with God. A thorough intuitionist by nature, he was a practical SPIRITUALIST in word and deed. He worshiped in spirit and in truth. Ilis kingdom was a spiritual kingdom, with the center in humanity's great throbbing heart, and love the king. His church was a spiritual church, built up in the souls of men and extensive as the races.

> and ministering spirits freighted with truths and the enunciation of eternal principles, is in process now. Multitudes of the mediumistic feel the divine, the down-flowing influx, as the breath of an eternal spring. Beautiful is this faith, this belief in the ascended Son of Nazareth; but infinitely deeper, grander, that divine trust in God, the life-power, the un-

folding Christ-principle. In holiest fellowship

with Jesus and angels, on the bosom of God, then,

rlis second coming was spiritual-coming as a

spirit, in spirit and power. That "second com-

ing" in the "clouds of heaven," with holy angels

is our rest forever. WE BELIEVE IN THE HOLY GHOST. Ghost is a most barbarous translation of the Greek, pneuma - the Latin, spiritus, Pneuma, naturally of the neuter gender, should have been translated, spirit. "He shall baptize you with the holy spirit (en pneumati agio) and with fire;" that is, shall surround and infill you with a most exalting and spiritualizing influence, the purifying effects of which are comparable to fire. As scripturally used, the phrase sometimes signifies influence or agency, and at other times individu-

"The disciples \* \* were terrified and af-"Well spake the Holy Spirit by Esains the prophet unto our fathers." Isaiah was a medium,

alized immortalized spirits.

"Whatsoever shall be given unto you in that

"Then said Jesus to them again, peace be unto you. \* \* And when he had said this, he Egypt to be initiated into those mysteries that breathed on them, and said, Receive ye the Holy

"After they were come to Mysia, they assayed

"While Peter thought on the vision, the spirit said unto him, Behold, three men seek thee.' "Then the spirit said unto Philip, Go near and

ioin thyself to this chariot." "And when Paul laid his hands on them, the Holy Spirit came on them and they spake with tongues and prophesied."

"Then Peter and John \* \* \* laid their hands

on them, and they received the Holy Spirit." These apostles, as well as Paul, being powerful leveloping mediums, so intensified the spiritual atmosphere, that by laying their hands upon those susceptible persons, thus increasing the magnetic battery, they were thrilled, ay, infilled and surcharged with the electric influx. So at the Pentecostal scene described in Acts," when sophic sect, the Essenians, of which Jesus Christ | they were all with one accord in one place, suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared cloven tongues like as of fire. \* \* And they were all filled with the Holy Spirit, and began to speak with other tongues, as the spirit gave them utterance." The spiritual manifestations upon present pentecostal occasions, when our media are in harmony, corroborate those of the past: and the past, to historic inclined minds, confirm the present. Thus the old and the new.

> Each individual is enveloped in an aromal or olectro-odyllic sphere peculiarly his own. Sensitive persons with organisms as iodized plates to the light, sympathetically sense this sphere. Clairyovants see the surrounding emanations.

It is difficult to deceive a genuine clairyovant. A "secret is as hard to hide as fire. There is no privacy that cannot be pierced, for society is a masked ball, where each one, trying to hide the real character, reveals it by hiding. Seers see the soul of things, and conscious souls know kindred souls. When rapt in this holy soul-blending sympathy, law is useless, labor s pleasure and duty a word obsolete. Such souls converse across oceans when no sounds pass. Oblivious to the outward, to time and space, they live the inner life. The positive impart to the negative-impart what they have, the quality of the efflux corresponding to the interior state. If scend no established law of Nature. At certain good and pure-minded, they impart the "Holy Spirit"; that is, a most uplifting and spiritualizharmony or passivity, he could do comparatively (ing influence. This rationally explains why nothing. Hence in Matthew (xili: 58) we read, Jesus "took little children in his arms and "Jesus did not many mighty works there, be. blessed them." The blessing did not consist in cause of their unbelief." And the Evangelist the uttered words, but in the celestializing influ-Mark says distinctly, "And he could there do no ence of the divine magnetism he imparted. It MIGHTY work, \* \* and he marveled because explains also why he "breathed upon his dis- individuality, is inspired from higher or lower

the hem of his garment.

WE BELIEVE IN HAPTISM.

The Greek word baptisma, rendered baptism from the verb baptizo, implies rite or ceremony. Relative to this matter of baptism we accept the following Pauline teaching:

"One Lord, one faith, one baptism."
"One God and Father of all, who is above all, and through all, and in you all." (Eph. iv: 5-6.)

This one genuine baptism, however, is not, never was water baptism. All outward baptisms were Mosaic. After every act of defilement, the Israelites were commanded to bathe and wash themselves clean with water.

John the Baptist, disorderly and fanatical, a sort of undeveloped medium, crying in Judean forests, nover embraced Christianity as taught by the Nazarene; neither did he spiritually enter the Kingdom of Heaven. Hence, said Jesus, "He that is least in the Kingdom of Heaven is greater than he." John came under the law dispensation. Immersion was his method of initiating converts. Many of his more aspirational disciples soon left him, however, and followed the man of Nazareth. John, by the aid of his mediumship, caught a glimpse of this superior teacher and testifier. "I indeed baptize you with water unto repentance; but he that cometh after me, whose shoes I am not worthy to bear, shall baptize you with the Holy Ghost and with fire." \* \* \* "But Jesus himself baptized not" with water, (John iv: 2.)

His disciples in a few justances baptized by immersion; so, not having attained unto the higher and more spiritual, they also in the earlier years of their mediumship occasionally circumcised and practiced other Jewish ceremonies. None of them, save John the evangelist, understood Jesus, or the import of his spiritual kingdom. They received the Nazarenean baptism of fire, of love, of consecration and holy spirit influx, only in part, and hence their doubts, fears and tergiversations. Honoring John the Baptist for his zeal, admiring his immersion rites because of their cleanly and invigorating effects in that dusty tropleal country, and believing also in the necessity of present physical ablutions, we recommend a dally bantism in summer-time, and their frequency in winter. Still, there's but one true Christ-baptism -the baptism of the "Holy Spirit," the down descending divine affixtus, lifting the soul into that sweeter, calmer fellowship of the more heavenly intelligences. In this divine baptism, whether from good men or angels, we believe, and unto it continually seek.

WE BELIEVE IN INSPIRATION.

From the Latin, inspiratio, comes the word inspiration; implying inbreathing, the infusion of feeling, influence, ideas from the all-perfect and the angelic; from the immortalized and mortals; from twelve to thirty there we have no means of hour, that speak ye; for it is not ye that speak; but from forests, fields, flowers, and the beautiful in knowing positively. It is more probable that, the Holy Spirit." That is, being media, and a Nature everywhere. As God is infinite, filling like other illustrious men of his age, he traveled beautiful spirit influence upon them from a band immensity, inspiration is necessarily universal and perpetual as the river of life. Not creating within us new faculties, it arouses and kindles to keener flames all the hidden forces of our conscious beings. Pertaining more to souls than books or traditionary legends, it oversweeps the opochs of all the dust-buried ages, and is even more precious now than in the freshest morning of time, because better understood.

As water, crystal or clouded, assumes the shape of the vases, so inspiration is graded in quantity and quality. Who has not, in the higher moments of thought or aspiration, felt a sweet, beautiful inbreathing from the great pulsing soul of Nature? Who has stood upon some emeraldcarpeted mountains in the hush-of evening, and not felt the soul expand as it caught glimpses of immortal truths? Who, walking among the illies of the field, has not been startled and thrilled with the consciousness of those eternal principles that stream like liquid pearls through universal being? Rising liking shafts of flame from the abysmal past, we see in Lycurgus a legislator. In Phidias a sculptor, in Apelles an artist, in Homer a poet, in Demosthenes an orator, in Plato a philosopher, in Jeremiah a weeper, in Confucius a moralist, in Jesus a Spiritualist, in Perasee a scientist, in. the apostolic John a mystic, in Mozart a musician. These, with others, yielding to what Emerson facetiously terms "the broodings of the oversonl," enriching their receptive minds by the study of the spiritual laws that map the universe, and mentally appropriating the living sermons preached daily in the great Temple of Nature, with birds for singers and oceans for organsthese, we repeat, speaking words that burned, or breathing music that charmed, touched the world's heart and left their psychological imprint thereon-touched it, because grandly, divinely inspired.

Not the sacred books of India or China-not the many-versioned Bibles in use by Jews or Christians, are inspired; but rather the truths they mirror. All truth, in Bibles or out of them-all truth, scientific, philosophic or religious, is inspired. Truth is a unity. It is only in the seeming that truths clash. Octave notes do not jar. The unrine peaches of July do not contradict the blushing and mellowed ones of October. They only manifest the different stages consequent upon the law of growth. Our media, like the seers of Egypt, Greece and Rome; like the prophets of Hebrew history; like the apostles and martyrs of the better dispensation, are, in their hours of abstraction or loftiest contemplation, beautifully inspired. As one among them, we take a pride even in acknowledging our helms from the world of spirits. There is a general and. a special inspiration, both natural. Our spiritguide inspires us, either by willing a magneticcurrent to touch as, with regenerating fire our brain faculties; or the conditions previously prepared, by approaching and breathing the inmost feelings of his own heaven-illumined soul into ours. God, infinite and impartial, all humanity constituting a fraternal unity in diversity of principles, attributes, qualities and forces, post- apperior type of Shemitic manhood to lift the of their unbelief." Before departing, however, ciples," and how it was that he "felt virtue go | planes of conscious existence. The truer the aim.

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diviner the purpose, sweeter the nature and holier the aspiration, the more exalting and ecstatic the inspiration. Plato, mantled in Grecian grandeur, gathered his highest inspirations while summering upon the cloud-piercing Hymettus; Mahomet, standing upon Arabian summits; Confucius, from Asian mountains, and Jesus, tearful and prayerful, from Kedron and Olive's mountain. Believing in inspiration, then, we would go up day by day on to the Mount of Transfiguration; would open the windows of our souls to the constant reception of higher truths; would be charitable to all fresh thoughts, from whatever source, to all newly conceived ideas, for they may have traveled as blessings down from Summer-land zones. And behind even the faintest coruscation of some wierd, half-expressed truth, there may gleaim a star silver shrouded, or a celestial sun awaiting earthly recognition.

WE BELIEVE IN THE NECESSITY OF FAITH. Faith, elemental in human souls, may be defined an assent of the mind to propositions based upon the testimony of others, or an acceptance of such truths as seem legitimately deducible from the investigations of physical and moral science. Faith, differing essentially from mere belief, is graded upward from the more external to the divine, corresponding relationally to the outer and inner consciousness. The latter is closely alfied to intuition. It is a glimmering from the star of destiny. Louis Napoleon landed upon the French coast with a few adherents, shouting, "Long live Napoleon." The thoughtless called him a madman; but to-day he guides the destinies of an empire. Garibaldi put his foot down firmly in Sicily, raised the cry of revolution, drove out a ruling tyrant, and offered a kingdom to Victor Emanuela kingdom that shall yet call Rome its capital, and send sunshine into every Italian heart. Joan D'Arc, fired with enthusiasm and inspired by avenging angels, led the French army against the English to victory-a sample of faith and willforce. Columbus, dreamy and visionary, conceived of continents and Islands in the West. I see him drafting his course; now a weary pilgrim at the king's gate, and now at royal courts pleading for ships. At length, the wish attained, the sails are hoisted and the prows turned; he puts out into the great deep, under the loftiest inspiration of faith. The needle trembling, turned from its accustomed position; strange sea-birds whirled by; storms danced their demon-dances in the rigging; but a divine current, seemingly, swept them on, till a new world gladdened their vision. Such a faith is the fountain-head, the mighty, propeling force we see manifest in the field, the shop, the academy, the commercial mart, the studio of the artist, the observatory of the astromomer, and the literary attitudes attained in American and English universities.

Beautiful, truly, is acalm, abiding faith-faith in the measureless possibilities of humanity; faith in the governing guidance of the spiritual heavens: faith in the unchangeability of the divine laws, and faith in the ceaseless, outflowing love of the Infinite. This kind of faith has more to do with the moral nature than the intellect. Science, if touching the intellect only, is cold and chilling, though clear as crystal. And philosophy alone, without the warming religious influences of love and sympathy, faith and trust, is comparable to a glistening iceberg, hugging the human soul into a resurrectionless death.

How sweet and perfect the little child's faith in the parent, and how firm should be ours in the innate goodness of every human being! Under the ice the water runs; above the clouds the sun shines; upon the moldering piles of India and the marbled ruins of Greece, mosses are green and wild vines, clinging, climb sunward. So, nestling under the roughest exterior, and growing out from every conscious soul, there's something fair and heavenly. Ay, an angel is hidden there, awaiting the better, higher conditions to produce the Eden-blooms of good works. In every fainting, struggling Magdalen are all the divine elements of a Virgin Mary, and in every denying, weeping Peter are all the soul-prophecies of angelic life—a structural pillar in the present to be hewn, polished and fitted into the living church of humanity. Cherishing this deep faith in the divinity of humanity, in the good, the beautiful and the true, Spiritualists should cultivate the tenderest charities, encourage the widest sympathies, and, despising none, despairing of none, should strive everywhere to bring out and build up the pure and the holy.

Thinkers, ignoring forms of faith and the theologic dogmas of churchmen, consider the creeds fashioned in the last century hardly fitted for spittoons in the present. Asserting a true manhood, they stamp them under their feet, and clasping the hands of the immortalized, walk up daily on to some mount of ascension, to commune with Nature and talk with the gods. But faith in man, in law, and in God are necessities of the soul, and as beautiul as divine.

WE BELIEVE IN JUDGMENT.

When the immoral and oppressive Felix swayed a sceptre of power over a Judean province, the inspired Paul "reasoned with him of righteousness, temperance and judgment to come "till he trembled. It was not, however, because of sufferings to be endured in an eternity to which he was hastening that caused the trembling, but rather of a judgment to come-to come to HIM, to .ALL, as the natural consequences of plunging into false relations with divine laws. Man, a moral actor, is a subject of law, a responsible being, reaping anguish from vice and enjoyment from virtue. There is no "future general judgment." Originally this dogma was an Egyptian myth. It has traveled down to us through a Judalzed Christianity. Where volcanic fires concentrate, there they burst; where storms gather, there they spend their fury; where and what men sow, there and that they reap. Jesus said expressly, " Now is the judgment of this world." Whoever did a base deed, whoever defrauded his brother and slept sweetly through the shades of night? Every man has a judgment-seat in his own soul. The recording angel is there also. Conscience is judge, reason is judge, truth is judge. And before this august tribunal mortals stand each day, each hour, approved or condemned.

is not penned in Vedas or Upanishads, in Old or New Testaments, but, mapping the universe, is written in ineffacable lines of light by the breath of the Eternal upon man's mental and moral constitution. The highest, the only supreme authority, is the voice of God in the soul. All are not equally amenable to even human laws. If anything has been demonstrated in mental science, it is that hereditary taint may so penetrate the substance of an individual's being as to weaken his will-force and put his tendencies into the pathway of perverted selations toward that which tends to his highest good. The incompatibility of social relationships, anto-natal conditions, early education and physical comforts, exercise such an influence over individuals as in many respects to absolutely control their motives. Such are more the subjects of pity and compassion than objects of blame. Instead of penitentiaries, hospitals and houses of correction should be erected, and reform-schools opened for these unfortunates, with

The divine law by which individuals are judged

wise and loving teachers and pleasant surroundings. Said the gentle Jesus, "I come not to condemn, but to save the world."

All being divine in the innermost, the lowest have a dim consciousness of the good, the just, the right. In the infinite administration the scales of justice balance. Vice and emendatory penalties shoot up from the same soil. The thief sees, after a time, he has stolen from himself. The deceiver that he has deceived himself, not Nature, angels, God. The slanderer discovers that his poisoned javelins all returned to pierce his own heart. All learn that what they throw out returns with increase, and that it is impossible to hide away from one's conscious selfhood, or escape the legitimate result of voluntary acts. Feelings, thoughts, deeds are from the inner life, and, changing the relation of things, are, in one sense, eternal in their effect. Each sweet hope cherished is an immortal flower. Every ill purpose conceived is a poisonous breath that lives to blight. garment over there. What responsibilities! Heaven help us to weave life's web well!

Rocks, trees, flowers, men, have radiating emanations—atmospheres peculiarly their own. The nature of this electric sphere surrounding mortals | sweetest answer to prayer. corresponds to the soul's unfoldment. Jesus, ever seeing this magnetic effluence through his s hazy and murky. Around the merely intellectual it appears clear, cold and positive, with they writes, "The angel of the Lord descended · and his raiment was white as snow." Luke says, "They found the stone rolled away, \* and two men stood by them in shining garments." It is said that on the mount, "Jesus's face did shine as the sun, \* \* and his raiment was white as the light." When Cornelius daily attendants of each—attendants in time and eternity. •• • •

(For want of room in our columns, we omit what occurs

under the following headings .-- EDITORS. We believe in repentance and good works.

We believe in the resurrection We believe in, rather, know the truth of immortality, and future conscious identity.

We believe in the efficacy of true prayer-aspiration. We believe in, or, rather, have positive knowledge of pres

nt communion with spirits and angels.
We believe in undeveloped or ceil spirits.

We believe in spirit obsessions.

We believe in future heavens and helis-lifferent spheres-We believe in the upward tendency of all things, and the

eternal progression of all souls.] THE FUNDAMENTAL IDEA OF SPIRITUALISM.

Finally, the fundamental idea of Spiritualism is God, the Infinite Spirit, the animating life of all souls, inspiring all with his immanent presence and constant support in consonance with immutable law.

The fundamental thought is the guardian ministry of angels and spirits, with facts and tangible demonstrations of their present communion with mortals.

The fundamental purpose is to educate, spirit ualize, and span with holy effort and aim all human interests.

Cousin, in his admirable lectures upon the Good, the Beautiful, and the True," used the term "Spiritualism" in contradistinction from materialism. Brahminism, relating to the doctrines of Brahma; Hebraism to the theocracy of of Calvin; Spiritualism relates to all embodied in spirit and matter. It is neither supernaturalism, materialism nor sensualism, but, the voiced truth of God, it is at once a science, a philosophy and a time, as did John the Baptist crying in Judean religion.

Positive science consists in the discovery, coordination and practical application of natural laws. All phenomena subject to natural laws are for tastes of curlosity-seekers. It is the speaker's the same reason susceptible of becoming the subjects of real science. When once admitted that all phenomena, including those of human existence, physical, mental, spiritual, are the subjects of unchanging natural laws, the circle of scientific research and religious aspiration is complete. whether geometrized by the inductive or deductive method of reasoning. Spiritualism, tolerant as divine, clasps and consecrates to human good the true and the beautiful in both science and religion. Seeing more to love in the gentle Jove of the Greek than the grim Jehovah of the Jewmore to admire in smiling Olympus than thundering Sinai-more truth in the teachings of the old Piatonists than the creeds of "liberal" Chris- their fragrance ascending and blending with the tians, and more true worshipers in the living Temple of Nature, with its Pantlieon for all races, than the rented pews of prayerful sectarists, it comes to the thinking millions of the nineteenth century, joyous with immortality demonstrated, jubilant with proofs of the future identity and recognition of the "loved gone before," and brilliant with precious prophecies of the ceaseless march of all conscious intelligences toward the higher and purer, even the Infinite.

"If a man die, shall he live again?" was the question of old. With the masses it has been the problem of the ages. The mourner, blinded by tears, propounds it to the preacher still. In sepulchral tones he breathes only the word " Hope," life into human souls till they become clear as the crystal waters of Paradise, answers the inquiry in the affirmative, and sustains it by tangible demonstrations and the testimony of living witnesses. The only religion of earth supported by factspresent, palpable FACTS-Spiritualism is just as superior to Congregationalism, Universalism or Unitarianism, as knowledge is superior to faith. It of endowments, culture, character, needs and cir-

Authoritative, so far as it expresses truth to intive aspirations of the soul, awakens the divinest and, purifying the imagination, strives to perfect the whole being. Showing the perfect natural- ingly! ness of converse with the spirit-world by sympathy, vision, trance, clairaudience, impression and the mom is breaking; truth is making mighty inspiration, its tendencies are to elevate and spirit-

cumstances.

rendering them keenly susceptible to all that is beautiful and good. It imparts tenderness and warmth to all true social relations, breathes sweet encouragement to all congenial associations upon the fraternal and angelic planes, and tends to promote that glowing enthusiasm so essential to great actions.

THE CONSOLATION OF SPIRITUALISM.

And then, oh, how refreshing to mortals, treadng with bleeding feet the rock-paved highways of life, and burdened too with cares and crosses, to catch even occasional breezes from Eden lands, songs from the triumphal hosts of heaven, and familiar words of love from the Summer-Land. This is the "heavenly witness"; the promised "gift of the spirit"; the book with "loosened seals"; the 'priceless treasure"; the "living manna"; the crystal river"; the "New Jerusalem," seen of John in apocalyptic vision, descending from God out of heaven. Such a gospel, musical with the ministry of angels, is a perpetual baptism from on Our thoughts, aims, plans are carved upon our high-a continued regeneration-a succession of spiritual natures. As the woven web here, so the higher births and endless privileges-the initial dispensation of wisdom and love-the ideal born into the external-the strength of the weary-the balm of healing for the sick-the consolation of the dying-the comfort of the mourner, and the

Those who accept the genuine phenomena and philosophy of Spiritualism, and practice its high clairvoyance, "knew what was in man." This and holy teachings, truly have part in the "first electric envelope around the gross and depraved resurrection." Its influence exalting; its communion purifying; its work apostolle; its inspirations continuous; its aims constructive; and its bluish shadings. Around the genial, spiritual grand design to demonstrate immortality, and and harmonial, it is bright and slivery, mellowing | unite all liberal and reformatory elements suitinto the golden. This idea is elaborated in the able for redemptive purposes, it endeavors by Scriptures with reference to spirit-clothing. Mat- moral power and angel ministry to lift humanity from the lower strata of conditions, fitting each from heaven, rolled back the stone from the door, and all for this life and that future progressive existence that stretches along the measureless ages. TO YOU, SPIRITUALISTS,

Born into the better dispensation, your feet pressing the Mount of Transfiguration, daily wet with spray from spiritual fountains, your foreheads bathed in the nectar waters of eternal life, was praying, he says, "A man stood before him in bright clothing." The light that shone round about Paul was "above the brightness of the that your eyes may be permitted to see and your sun"; and John, entranced upon the Isle of Pat- lips to converse with the open-loved of your mos, perceived that those who had "overcome homes, and still loved, though walking in white the core clothed in thile robes." Overcome what? the emerald clad shores of the heavenly isles—all Their perversions, passions and earthly appetites, these blessings yours-what is your duty-your What incentives these to live pure, divine lives! duty as conscious men and responsible beings, The recording angel, judgment, justice, are the who by your life-plans and life-deeds are weaving your immortal raiment and constructing your future homes in the skies? What consecration can you consider too sacred, what labor too severe, what sacrifices too great to disseminate the principles that have so richly blessed you?

Of those to whom "much is given," said Jesus, 'much is required." How stands your record. reader? What have you done? what are you doing for the truth you profess? Are you ready to meet the results of your life's work over there? ready and willing to be revealed before the mirror that angels will there present? Has Spiritualism removed obstacles and planted flowers in your pathway? Has it spanned your tears with the rainbow of hope? Has it chased away threatening sorrows, and invited in golden joys for soul-guests? Has it transformed the thorns before you into roses, leaving their lingering fragrance there? Has it made you better, happier? I know it has. Millions confirm your testimony. How then can you better manifest your gratitude or show your appreciation of angel ministries than by helping others to become partakers of the same blessings?

As a rapidly increasing body of progressive religionists, we need daily—

1st, Diviner floods of baptism from heaven; deeper convictions touching life's responsibilities; more complete consecrations of heart and soul to the truth, and a more thorough cultivation of the devotional spirit with the entire religious nature.

2d, Living working organizations for financial purposes, and the more effective dissemination of the Hebrews; Calvinism to the religious dogmas the principles underlying the Spiritual Philosophy.

3d, Regular speaking. Transient lecturing and monthly engagements serve their purpose for a forests. But compared with six months or yearly engagements, they are as mere meteoric flashes in sensational circles, gratifying the questionable principles actualized in daily life that give moral tone and permanence to his teachings. High social influences have magic charms.

4th, We need to erect elegant edifices or lease commodious halls for lectures, lyceums, circles, sociables, penetraliums, singing-schools, and everything else legitimately connected with the interests of Spiritualism. These buildings thus secured, should be set apart and sacredly consecrated to spiritual purposes only. They should be made cheerful and attractive as possible. The walls should be hung with choice paintings of reformers, scholars, poets, and speakers' desks should be trimmed and wreathed with flowers, aspirations of inspired souls.

5th, Suitable inducements should be held out to call and keep upon our rostrums the most scholarly and highly cultured speakers of the hour and age. Many such are lifting up their voices like trumpets; more are needed. To be versed in the natural sciences, in Egyptian, Jewish, Grecian and Oriental History, as well as conversant with the living masterpieces of thought, exalts a speaker's ideal, and in connection with the psychological, inspirational and other spiritual gifts possessed, helps him to feed the multitude with the

ripest fruitage that mellows upon the tree of life. 6th, Music-charmer of the masses, and chief attraction of Catholic worship-should be considand that tremblingly. But Spiritualism, born of ered one of the indispensables in our Sunday heaven and pouring its celestial tides of divine meetings, lyceums, conferences and circles for spiritual manifestations. Music is a universal language. Its influence is refining, elevating, harmonizing. Congregational singing, in connection with choirs, kindles to enthusiasm the devotional nature, and inspiring, expands all the germinal powers of the soul.

7th, We want more unity of purpose and harmony of action, making our moral power as a is adapted to the genius of the age, the wants of body felt; we want more energy and zeal; more the soul, and the entire constitution of man. It of that genuine heroism that made the charge of addresses his reason and his aspirations. It en- Cromwell's Ironsides so invincible; more of that larges the understanding, and gives vigorous ac- calm, substantial spiritual power that charactertivity to the intellect. Its benefits are not for the izes all great natures; more forbearance one rich or poor, virtuous or victous, happy or unhappy, toward the other; more of the spirit of reconciliacivilized or savage, nor any class as such, but for | tion; more charity for the corroding influences of the extensive race of humanity in all its variety circumstances, and more of that love which worketh no ill to its neighbor.

"Soldiers," said the imperial Bonaparte, 'mid the pyramids of Egypt and the cold snows of dividual consciousness, it stimulates the instinc- Russia-"SOLDIERS, the eyes of all Europe are upon you. Conduct yourselves accordingly"! emotions, enkindles the most magnificent aims, Spiritualists, the eyes of all sectarists—all the world-are upon you! Conduct yourselves accord-

Watchman, what of the night? Joy cometh; moral conquests. Lift up your heads then, oh, ualize the affections. It refines the sensibilities, faithful souls, for your redemption draweth nigh.

The Possibilities of Spiritual Science.

· A LECTURE DELIVERED BY SELDEN J. FINNEY. In Music Hall, Boston, Sunday Afternoon, March 15th, 1808.

The large audience listened with rapt attention to Mr. Finney's truly eloquent lecture on "The Possibilities of Spiritual Science," the following synopsis of which is the best the reporter could do, under the circumstances. After announcing his subject, the speaker proceeded to elaborate it substantially as follows:

It has been said that the external world is the visible record of its Maker's logic. The spiritual intuitions refer the world to the power and sovier intuitions refer the world to the power and sovier intuitions refer the world to the power and sovier in the reason for being; and that the reason in man can find out the reason in Mature. And thus the effort of man to explain the world, is the assumption that the world, in the effort of man to explain the world, is the assumption that the world, in the effort of man to explain the world, is the assumption that the world, in the reason in the effort of man to explain the world, is the assumption that the world in the reason in the effort of man to explain the world, is the assumption that the world in the reason in the effort of man to explain the world, is the assumption that the world in the reason in the effort of man to explain the world, is the assumption that the world in the reason in the effort of man to explain the world, is the assumption that the world in the reason in the effort of man to explain the world, is the assumption that the world in the reason in the effort of man to explain the world, is the assumption that the world in the reason in the world is the assumption that the world in the reason in the effort of man to explain the world in the reason in the world in forms and phenomena of physical existence will be found to be but the symbols or images of Divine ideas. The time is rapidly approaching in element. The mind of man and the Power of when this truth will be universally recognized, the Universe are aboriginally, essentially alike. I say all science implies this, assumes this. For Divine consciousness—the visual exhibition of world by the soul in man; it is the reduction of world by the soul in man; it is the reduction of spiritual realities—the external embodiment of the phenomena of Nature to the terms of menthe contents of the Divine mind. And when that tality. How can this be done? True science is hour shall be fully come, science shall have its anotheosis,

The union of science and religion is the great intellectual need of the age, the irrepressible demand of the heart of all the thinkers of the age, and of even the unuttered sentiments of the moving masses. For how can there be a Divine Spirit in the world, and the world not be a spiritual manifestation? He who sets out from the idea of God as the Infinite Spirit, must end at last in the doctrine of the full and complete presence of God in every form, body, and fact of the physical universe. And hence the study of that world, which is science, is the study of the Divine procedure. There is no escape from the possibility, or even fact, of spiritual or religious science but in atheism; and "atheism" is the doctrine of chance, miscalled " laws of Nature," deified or lifted up to a sovereignty and a majesty to which Eternal Mind alone can be entitled.

The very tendencies of thought are toward the spiritualization of science. From the gross, toward the refined, from the tangible and visible. toward the "imponderable" and invisible, every branch of physical science proceeds. Compare Newton's theory of the "law of universal gravitation" with the Ptolemaic system of astronomy, which taught that the stars are carried around in their courses on the peripheries of wooden wheels: or notice the advance of the science of man from the old notions of the ancients to those of modern dynamical physiology, for evidence. Mr. Buckle has said, "The further our knowledge advances, the greater will be our need of rising to transcendental views of the physical world. \* \* \* Surely we shall not always be satisfied, even in physical science, with the cheerless prospect of never reaching beyond the laws of coëxistence and of sequence. Yet according to the strict canons of inductive logic we can do no more. According to that method, this is the verge and confine of all. Happily, however, induction is but one of our resources." And he continues, "I submit that all discoveries have not been made by this their favorite process of induction. I submit there is a spiritual, a poetic, and for aught we know a spontaneous and uncaused element in the human mind, which, ever and anon, sudden
the human mind, which, ever and anon, sudden
littles of spirituality and of the ospolly, whose fine of all. Happily, however, induction is but our knowledge fully proves." And Dr. Whewell in his great history of the Inductive Sciences, it there be neither spirit friends nor God? Is Nature a delusion? Thus from the brain of man we see evidence of a soul within him which shall not go out in the grave.

Add to these proofs the facts of independent of Argyle tells us, in his "Reign of Law," that tells us that discoveries so made have taken place ered as exceptions, but as the rule." The Duke

the Mind of Nature, and highly trained in the exercise of speculative thought." And Prof. Tyndall, in his lecture on the Study of Physics as a means of mental discipline, speak-

ing of science, says man "takes his facts from Nature and transfers them to the realm of mind; he looks at them, compares them, observes their mutual relations and connections, and brings them clearer and clearer before his mental eve. until finally, by a kind of inspiration, he alights upon the cause which unites them." And Prof. Huxley tells us, "The possibilities of Nature are

an actual advance of his mind on the line of realities from the known to the unknown; and such an advance can take place only by supersensuous powers. The soul alone can follow the line of invisible connection and relationship which tethers events together, phenomena to cause, and God to the physical world. Life ties are invisible, supersensuous, spiritual. Can mere sensuous inference feel along the line of the subtle powers which hold all things together? No, indeed. Reasoning-Induction - never discovers anything: it is the merest second-hand kitchen work of the mind. It cannot insert any new or unknown element into the mind itself; it simply works up those elements, facts, etc., already present; but by no stretch of logic can it be shown that mere inference, merely turning over or around elements now in our possession as facts of consciousness, implanted in the breasts of certain birds, which can ever add one jot or tittle to our knowledge of the unknown—of the absent. New perceptions alone can add neg truth to our stock of knowledge:

| Alan's instruct of spiritual file is filed that implanted in the breasts of certain birds, which impels them to prepare nests for the coming young, and to fly away to build in more summery climes. Man's nature refuses to be dumped into alone can add new truth to our stock of knowledge; the grave to rot, and we now see why-he is a and mere reasoning on what we already know, unaided by either new sensuous perceptions, or spiritual intuitions, cannot advance our knowless as printing the sensuous perceptions, or spiritual intuitions, cannot advance our knowless as printing to a spiritual laws, exercise than the sensuous perceptions or spiritual sensuous perceptions. edge one single inch. To advance, the mind must push out, either along the path of sensuous, or of supersensuous nature, or, at least, it must either insert itself further into Nature, or more of Nature must insert itself into it, ere new, fresh truth truth in the content of ture must insert itself into it, ere new, fresh truth or knowledge can be possessed by it, and within it. It is the business of reasoning to prove, not to discover. Logic is the science of evidence, not of discovery; and either the senses or the soul must one, not divided; and reason, the only divinely commissioned exponent of the eternal oracles.

each equally, and science will become spiritual, and religion will become scientific.

But let us ask on what does spiritual science depend? How is spiritual science possible to man? To answer this question we need to inquire, 1st, What is "Science" in itself, and 2d, Is Science possible to man? and then to the main question before us.

What is Science? It is a certain knowledge and comprehension of facts and truths by the mind of man. The mind, then, is the only standard or law of procedure. Science is as much the crea-tion of man's mind, as the world is the creation of God's mind; both are spontaneous evolutions, the one of the contents of human reason, the other of the contents of divine reason. The very effort of science involves the assumption that the world the re-creation of the world in terms of thoughtthe re-creation of the world in terms of thought—
of ideas—of the human soul. This is self evidently impossible except on the ground that the aboriginal essence and laws of the one are like the
aboriginal essence and laws of the other. Science
assumes that the same life which inspires physical nature, inspires mental nature. The science of
the world can be constructed only by the mind of the

the world can be constructed only of world.

Now is this "mind" spiritual? The possibility of spiritual science rests only on the demonstrable spirituality of the human mind. If the human mind be spiritual—transcendent to the body and sensations—then must we conclude spiritual science to be possible. Let us look at the evidence before us.

There are six classes of evidence to which I today call your attention. 1st, The Physiological evidence; 2d, the Phrenological evidence; 3d, the Clairvoyant evidence; 4th, the Spiritualistic ovidence; 5th, the Historical and Instinctive; and 6th, the Intuitive and Internal, or the testimony of Consciousness in its inmost centre and core.

And first, of the physiological, let me note here

that Dr. Carpenter admits that the mind may and probably does have an existence independent of the body. He says, after speaking of the co-rela-tions of the vital and mental, and of the physical and vital forces—"It is obvious that the view here taken does not in the least militate against the idea that mind may have an existence altogether independent of the material body through which it thus manifests itself. \* \* \* There is an entity [mark the word] wherein our nobility essentially consists, which does not depend for its existence on any play of physical or vital forces, but which makes these subservient to determinations." And he further tells that it is in virtue of this power that we are not work thisking automate mere that we are not mere thinking automata, mere puppets, to be pulled by suggesting strings." [See H. Phys., p. 543.] \* \* \* "We cannot but feel that there is something beyond and above all this (nervous power) to which that activity is subordinated."

And Prof. Maudsley in his great work, tells us that the will is the highest force in Nature, and creative. While Dr. Draper has instituted an argument for the independent spiritual entity of the mind, founded on the automatic character of each nerve arc, and of the entire cerebrum. He has shown that the nervous system is moved by an intelligent agent, which is as distinct from it

ly and without warning, gives us a glimpse and forecast of the future, and ur ges us to seize truth, as it were, by anticipation. That great discoveries have been made in this way, the history of our knowledge fully proves." And Dr. Whewell in his great history of the Inductive Science.

of Argyle tells us, in his "Reign of Law," that "Copernicus, Kepler and Galileo, were all guided in their profound interpretations of visible phenomena by those intuitions which arise in minds of creation at a single bound. And it does. In Socrates, Plato, Jesus, Swedenborg, Joan of Arc, A. J. Davis, and hundreds of others more or less noted, we behold the proof that the soul does act while in the body, in a manner transcending all the powers of the bodily senses, and holding converse with the soul of things, anticipates the discoveries of science and the progress of civilization. And these facts are multiplying on every hand. The world is beginning to awake on every hand. The world is beginning to awake on its spiritual side; it begins to be aware of its finer and more subtile powers; it begins to feel its spirituality and its divinity; it is even now looking toward the opening heavens to welcome the descent of the angels. Even the enemies of Spiritualism admit the facts of clairvoyance. And here we was the independent entity of the soul here we urge the independent entity of the soul, from the facts of clairvoyance.

But if the soul can exist and act independently

infinite;" that "the question of 'miracles' (so-called) is simply a question of evidence;" and that "to deny their possibility is as absurd as speculative atheism."

All discoveries are made by "intuition" and "inspiration" only. No man can reason from what he knows to what he don't know, without an actual advance of his mind on the line of realiter of the brain; from the mental functions of the brain; from the facts of clear-seeing, we reason that the soul is an independent entity; while from the facts of "spiritual manifestation" on the top of all this, we urge irresistibly the com-pleteness of our argument. From the throb of a nervous arc to the voices of the immortal, aucient

nervous arc to the voices of the immortal, ancient and modern, we build up our proof of the spiritual nature of man. The chain is complete when we add the sacred testimony of our instincts—of the spiritual instincts of the whole human race.

Man refuses to believe in "death." He believes in life—eternal, immortal and spiritual. Post Pliocene men believed in the "resurrection of the soul," as their remains now found fossil in the caves on the northern slopes of the Pyrennees and the mounds on the Ohio fully prove. Man's instinctive trust in a spiritual hereafter is stronger than the evidences of the senses, else had faith in than the evidences of the senses, else had faith in the spiritual been snuffed out in the asles of the dead. Man's instinct of spiritual life is like that

discovery; and either the senses or the soul must furnish all the aboriginal materials on which reasoning depends. Intuition and sensation are the only discoverers; the one of the secret and invisible forces and causes of life, of spirit; the other, the forms, facts and events of physical existence. Half the world has gone mad over "Induction," and materialism is the consequence. But as there are only two sources of knowledge—the physical and the spiritual departments of nature, so there are only two means or channels of knowledge—the senses and the soul. The one holds communion with the forms and facts of external nature; the other holds a divine commerce with the spiritual department of the universe. Let us trust is the consequent glory of God.

# Children's Department.

BY MRS. LOVE M. WILLIS, Address care of Dr. F. L. H. Wills, Post-office box 89, Station D, New York City.

"Wo 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."
[Leigh Hust.

#### [Original.] UNCLE OLIVER'S RECOLLECTIONS.

NUMBER THREE.

Uncle Oliver was musing beside his open fire, not having yet lighted his lamp. A shade of sadness rested on his face, which did not entirely leave it as he heard the merry voices of the children coming for their evening chat-

"How lonesome it must be here," said the merry Susan creeping up softly to his side and laying her hand gently in his. The old man looked at it, raised it to his lips and kissed it, while a little mist gathered about his eyes that threatened to become two tears and roll down his cheeks. But he looked into Susan's face and a smile crept over his countenance, making it look young and beautiful-with a beauty such as a winter's sunset

gives to a snow-covered oak tree. "Lonesome, little one, did you say? No, not that, only a little tired."

"Have you been at work, Uncle Oliver?" said Reuben. "You should have let us boys help

"Not tired of work, nor tired of play, nor weary with reading or study, but yet tired, and now you wonder how? I felt a little tired of the long journey I have been taking; I felt as if I wanted to get home."

The children all looked up with questioning glances, but no one ventured to speak.

"I see of what you were thinking: you called this my home, and now you wonder if I have really another; and you supposed that I was perfectly content in this pretty cottage with the overshadowing elin, and the far-reaching view of the valley and hills. It is a dear place, and I know of no better in the world for a man that wants quiet and peace; but still I say to you I cannot call it home, and to tell you why I shall have to give you the sketch of a journey I took once.

I had crossed the ocean and found myself in Scotland, that land of the poetic and grand, and I started on a pilgrimage on foot. I intended to visit all the places of importance or interest, and I con-nited the works of travelers that I might learn the most satisfactory path. One day I had journeyed until night-fall, and yet found no resting place. Far beyond me were those grand mountains that make that country so famous for its scenery; and just beyond was a bill, on whose top only the faintest gleam of light still lingered, while the way before lay in darkness.

I was a little disturbed at my situation, for I feared to camp out in the chill air of that region: But I had such trust in the loving power that keeps our lives, that I was not very anxious; and soon my faith was rewarded, for a light at the foot of the hill flashed out, gleaming like a star. I called it a beacon light, and made it my guide.

It led me after a time to a little habitation se curious in its outline, as I saw it in the grey twilight, that I at once began to wonder who occupied it. It was scarcely large enough to be called a dwelling. Its thatched roof, with its projecting eaves, spoke of olden times. A huge mastiff guarded the entrance, but he made no sign of alarm at the approach of a stranger.

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I knocked eagerly at the low, rough door, and was soon admitted by an old woman whose stoop- some far-off heaven beyond all my thought to ing form and wrinkled face betokened extreme old | reach. age. But her sharp piercing eye had lost none of original conversation, but I shall be obliged to make quite plain English of it.

'Sa ye dinna ken the way that ye cared to go?' 'I did indeed lose my path,' said I, 'somewhere

No need to tell where, for did I not see you as you looked this way and that, and did I not laugh when I saw you take the wrong road?' she said, interrupting me.

'And you could not speak to me and tell me the right path? I can but think it would have been only an act of simple kindness, such as even strangers owe each other,' I replied with an air of injured feeling. Her eye flashed its light, and her smile made even ber wrinkled face bear the roguish expression of youth.

So you think I have traveled on these old feet all the way from the old stone post on the way from Edinburg? Ha, ha! ne'er a foot have I stepped from the house this day, yet all I tell you is true; but stop your mouth, you silly crone, she added, addressing herself, 'or you'll tell all you know, which were a pity for any sensible body.'

But I really want to know about this. I beg to know how you knew I was coming after you have told me if I may stay all pight, for if you say no, I must not wait, even for a bit of that smoking out-meal cake.'

'You stay at your own risk,' said she gravely. 'I will not turn you away, but whoever sleeps in yonder room, small as it is, has dreams too large for his head.'

'I am a steady sleeper,' said I, 'and fear nothing, for I'll warrant that dog of yours will keep all harm from your doors.'

'But did you not see how still he laid when you came to the door? That was because I told him you were coming.'

I asked no more questions, but accepted the friendly hospitality of the old woman's home, and I never expect to taste anything so sweet as cling toward that home. But, little ones, I have was the cake that she offered me, and the bowl of

After supper she told me so many wild legends. that I was neither weary or sleepy. I found she was one of those strange beings gifted with second sight, and that she had banished herself to this wild spot because she was so misunderstood, for she had what she called an unruly tongue. and was continually repeating her dreams and visions, prophesying of good and evil, until she won the name of witch, and after that all evil was attributed to her.

'Ahi' she said, with feeling, 'I am banished for gifts that God has given me, and that he meant should bless the world.

The fire burned low, the old woman nodded in her chair, and I went to my bed in the little room above her's, to gain which I climbed a ladder. I suppose I fell immediately into a sleep and dreamed, though I seemed to be wide awake, and this is what I saw like a picture on the walls of

I had started on a journey: at first I went through peaceful valleys, beside softly flowing like better, I'll whistle Soldiers' Joy, and you waters, gathering flowers, chasing butterflies, and | shall dance."

living in sunshine and beauty. If there were obstacles in my path I did not see them; if there was anything disagreeable it seemed bidden, and light was over everything. Do you understand, little one," Uncle Oliver said, looking down to Busan, "that this part of the journey is just where you are now going?"

"Oh, I'understand," said Reuben, "you saw the journey of your life."

"Yes, that was it," said Uncle Oliver, "and I will not tell you how I came to rough places, and went up the rugged mountains of difficulties, and into shadowy thickets. Sometimes I journeyed through sunny meadows, and heard the singing of birds, and smelt the sweet odor of summer flowers.

I could read there the history of my past life up to that time, and since then have traced the way through all the dangers, difficulties and sorrows, as well as joys and delights of my life. I will not tell you all this, but of the best part of my dream or vision.

After I had finished my journey on one continent, I came to a deep ocean, into which I plunged, but through which I was upheld by loving arms. And then I came to my beautiful home,

I fear, my dear children, that I shall not find words to tell you of that home, for if I do, you will paint it by what you have seen in this life, and it will fall far short of what I really saw." "Do you mean heaven?" said Susan.

"I mean the land to which we go when we leave this. Yes, I call it heaven, though it was not like the heaven I have heard described. But there I saw my home, a real home, a dwelling —" "Houses in heaven?" said Rouben, with a shake

"Yes, dwellings, and I can picture mine for you. It seemed to be formed of stone like alabaster, with ornaments of pearl, and its high columns were carved in the most exquisite manner with wreaths of flowers, and twined about them were

of his head.

vines of delicate growth. I saw but one room of this mansion, but in it was every work of art that I should most enjoy. Some of the pictures were scones from my life, and the works of art were representations of what I most loved.

If I could paint for you the flowers that grew near this mansion, you would wonder more and more, for they seemed to be like those I love here, only so much more beautiful. There were roses of every tint, but the texture of the petals was unlike anything that I can describe. If you could take the rose-tinted clouds that make beautiful a summer's sunrise and form them into shapes of perfect symmetry, you could see something like the blushing flowers that I looked upon.

And then the water that flowed in the rivers, and bubbled in the fountains and slept in the lake! It was like crystal air, so light, so clear, so sparkling. And from and through all these things seemed to flow a soft light, so that there were no heavy shadows.

It was all so full of beauty and peace, that I sighed that I could not stay in it forever; for I knew that I must again go on my journey, and hold all this loveliness only as I remember a

"But," said Susan, looking up with thoughtful eyes, "I would n't want to stay there, if there was nobody to play with or to talk to."

"I was going to wrong the beautiful vision and not tell you of all I saw; but you have given me a sweet reproof. Once I held on my knee, and called her my own, a little girl with golden hair, and tender, sunny eyes; and her little form drooped, and they laid it away where I could see it no more; and I called her dead. And there was a little boy, with noble brow and great earnest eyes, that followed her; and they said I was childless. And then the little girl's and boy's mother went to them, and I thought they were in

But I saw them there, in that beautiful home, its youthful fire. I noticed on her face a peculiar | laughing, playing, dancing-as merry as the birds expression of pleasure, and in a moment I saw that sung in the trees, as gay as the butterflies that the little table was laid for two. I wish I that touched the golden flowers. And their could give you in the peculiar Scotch dialect her mother watched them in their play and frolic with the same glad eyes of often looked upon.

This was their home. I knew it, and have known it ever since."

"But I thought heaven was a great golden city," said Mary, "and I don't like the city much. I was there once."

"I thought it was under a rainbow," said Susan. 'I've looked for it many times."

"I had heard a great many wise men talk about heaven," said Uncle Oliver, "but I was sure they were mistaken, after what I saw. I knew that this beautiful home, where dwelt my loved ones, would be my heaven. I have always called it home since. I know where I shall go when I am good enough and pure enough. There has never a morning's light opened my eyes that I have not remembered that vision, and I have striven every day to do something to fit me better for the peace and beauty of that place, for I felt sure that no impurity could enter there. I knew I must have no feelings but of love and goodness if I would dwell there. I can assure you that I never have desired to do a mean act since then, and I have measured my journey thither only by

the kind deeds I have been able to perform. When the morning light began to dawn I heard the steps of my hostess below, and I rose, feeling as if I had been in as sacred a place as was the Isle of Patmos to St. John. The old lady looked at me with questioning eyes, but I said nothing until ready to depart, when I shook her hands, saying:

'I have to thank you for the happiest night of my life.'

'Now I know,' she said, 'that your days will be good on the earth, and that you shall never go where there are not many to love you.

As I went on my way I felt as if I was indeed on a pilgrimage, and that every hour I was travtraveled forty years since then, and have always felt that I was on a journey to that resting place. Do you wonder that I am a little tired sometimes? And do you understand why I do not call this little cottage a home? And yet it is a beautiful journey that I am going. The old woman's words were true; I have always many to love me, and if there is love enough the whole world is full of beauty. But you all look too sober."

"I was thinking," said Alice, the timid little maiden, with flaxen hair and drooping eyes, "that perhaps we had not all such beautiful homes to

"I am quite sure of one thing," said Uncle Oliver," that no one can want beauty there who has goodness here. You may be sure of all the things that most you love. So see to it that you grow to love the true, the pure and the good."

The good man looked at the circle of faces about his fire, and added with a smile:

"But I will not forget that they were very merry in my home; so let me see a good game of blind-man's-buff before you go home, or, if you

(Original.) SUNSET ON THE LAKE.

BY MISS A. W. SPRAGUE.

I saw the rich tints gather in the sky, Like some bright banner trailing through the West;

west; A gorgeous pageantry of crimson clouds Bent o'er the sun while sinking to his rest. The lake's calm bed was spread all clear and bright. Reflecting back the heaven's own gorgeous hue Whilst far across it glauced the golden rays, Until the waters half forgot their blue.

Nearer and still more near it came—the sun-As if the lake, magnetic, drew it down; And sliently it hid behind the clouds And silently it hid beauting the ciousis.

The folden arrows of its brilliant crown.
But they, refusing there to dwell alone,
Shot bright effulgence through the drapery rare,
Until the doors of heaven seemed thrown apart,

And cloud-robed angels stood immortal there. And then, as if devotion lived and burned And then, as it devotion lived and burned Within the sun-sphere as the human heart, It knelt upon its ocean-bed to pray
This prayer: "Our Father who in heaven art"
Then bent its head, as if the hand of sleep
Had pressed it gently to its nightly rest;
The waves reached up their arms and took it in;
It select sized wanders out the lake's call

It slept—tired wanderer—on the lake's calm breast,

Yet lingered in the rich, warm sunset-sky,
Through all the twilight, changing hues of gold
And crimson flush, and regal purple role,
And tints and hues of which no lips have told.

The soul that gazes feels a mystic thrill
That speaks of Heaven, of Paradise, and Love, As if some power had struck the electric chain.

And earth drawn beauty from the fount above.

#### PHYSIOLOGICAL INCEST---ILLUSTRA TIVE FACTS. NUMBER TWO.

BY J. P. COWLES, M. D.

We wish to illustrate a principle, as well as to establish our positions relative to the law of reproduction, as we teach it, compared with the usually received opinions.

Many, for some reason, intuitively we suppose, have entertained the idea that there should exist physiological dissimilarities between parties to a marriage in order to secure sound viable chil-

This idea is correct when governed by our system of temperaments; but in making decisions, from personal appearances only, we shall be liable to serious mistakes; for example, the biliouslymphatic and the sanguine-encephalic temperaments are as unlike in personal appearance as any two of the compounds, yet parties to a marriage representing respectively these two constitutions are highly incestuous, because each has a vital and a non-vital element; hence, under the law of physiological compatibility they are simi-

Prof. Powell relates the following as illustrative of this principle:

"An intelligent gentleman of Cincinnati, who was bilious-lymphatic, entertained the idea that in order to rear healthy children the parents should possess physical constitutions unlike each other. Forming the acquaintance of an intel-lectual lady of the sanguine-encephalic constitulectual lady of the sanguine-encephalic constitu-tion, who held to the same opinions, they were married, and after living together long enough to bury all of their children, three in number, they called upon me one morning and said, 'Prof. Powell, we have called upon you to inquire why we cannot have children who will live.' (The Professor had learned through a brother of this contemps his idea and the result of his resegentleman his idea, and the result of his marriage, and thought it no havin to enjoy a joke at his expense, and therefore replied.—J. P. U.) 'Because, sir, there is too much sameness between you. The gentleman sprang to his feet and remarked with earnestness, 'Where the devil is the sameness between us? Here I am as black as an sameness between us? Here I am as black as an Indian and fat as a Berkshire in pork time, and she (pointing to his wife) as fair as a lily, and lean as a starved shad. 'Can't help it,' says the Professor, 'it is nevertheless true; there is too much sameness between you.' They left much disappointed with the result of their interview, but returned in about two weeks, when the real nature of their sameness was explained. They then desired to know if, in the event of their sepvorces, married again , guided by the light of Deingo

These facts are very significant, in that they

A case of some interest occurred in our practice in 1864, which is also illustrative of this principle.

We were called to treat an only child, a daughEvidently "ice do our best things casicat." The ter, six years of age, sick with scarlet fever. The case progressed finely until the sixth day, when the fever left, and the parents supposed the danger passed, but we observed symptoms evidently disclosing some affection of the brain. Observing the parents, we saw that the mother was a fine representative of the bilious-lymphatic temperature. This of there was a good as illustrative of the father was a good as illustrative of the father was a good as illustrative or the father was a fine or the father was ment, while the father was as good an illustratration of the sanguine encephalic. Upon the strength of this we formed an unfavorable prognosis, and thus communicated our convictions to the parents, and notwithstanding the most skillful medical aid was called, the child died in one

week of brain disease. These are only a few cases, drawn from several hundred we have on record, all of which bear evidence to the positions taken.

# Spirit Development.

I have read with considerable satisfaction the communication from my friend Thomas R. Hazard, of Newport, R. I., regarding dark circles, in the Banner of Jan. 4th, and from the fact that s referred, I feel called upon not only to confirm in every particular the statement of my friend as to what he saw at my house, but speak of other manifestations we have had, equally as wonderful and far more important than the removal of a coat while the wearer was securely bound with a

rope.

The sittings at my house have always been strictly private, and in but very few instances the only persons that have been present have been Dr. J. W. Ladd, my wife and myself, and our main object has been to ascertain, without our main object has been to accertain, without any chance for deception, the advantages to be gained from spiritual communications. During our sittings we have been shown, from time to time, a great number of different phases of spirit condition, from each of which we have derived a lesson profitable to us. But the most useful as well as wonderful of all,

But the most useful as well as wonderful of all, has been the advantages gained to Dr. Ladd, in the power (without the least previous knowledge) to find the cause, see the condition, and be able to adopt the best and most efficient method for healing physical disabilities, without reducing the system by the use of drugs.

It is to these last mentioned points of the subject that the mediumitic and strong respection.

ject that the meliumistic and strong magnetic powers of Dr. Ladd have been for the last four or five years specially and very successfully employed; and I think I may say his practice in this city is larger and more successful than any other

able to walk and attend to an active business in six weeks. A lady with a double curvature of the spine and unable to walk a step, had her spine changed to its natural shapes as the could changed to its natural shape so she could walk in about three months; and I might add several bed-ridden cases, one a lady of fourteen years standing, all of which were restored by the application of this unseen and wonderful power, animal magnetisis—a power more important because more practical than any of the physical demonstrations; a power that certainly will be exclusively used as a healing medium, as fast as fully appreciated; and I venture to say that the day is not so far distant, as many suppose, when some member of almost every family will be able to exercise this healing power; when the sick may be healed "without money and without price,"

WILLIAM RIDER.

WILLIAM RIDER.
332 West 23d street, New York, 1868.

Mission Labors on the Cape and their Lessons.

George A. Bacon, Corresponding Secretary of the Massachusetts Spiritualist Association:
In fulfillment of my pledge to the State Association, I have visited Brewster, North Dennis, South Dennis and Dennisport, delivering in all six lectures. The attendance in each case was good, considering the coldness of the weather and the difficulties attending the warming of the halls—difficulties, by-the-way, that will disappear as soon as the philosophy of conditions is better known and appreciated, since a badly warmed hall mars alike the harmonies of speaking and the pleasures of hearing. Indeed, it should be the pleasures of hearing. Indeed, it should be reformed altogather, for the speaker (often a delicately organized and a sensitive woman) has to stand in the cold extreme of the hall or meetinghouse, to her great hurt while speaking, and greater discomfort for days and nights following. Notwithstanding this drawback, the audiences were large, attentive and thoughtful. Even the young, with very rare exceptions, conformed to young, with very rare exceptions, conformed to the conditions of mental harmony and educational order.

tional order.

The number of Spiritualists in either place, however, is not large. In South Dennis there is but one family wholly committed to Spiritualism, notwithstanding there are many Universalists and otherwise liberally inclined men and women. That family, however, is an institution in itself, with a private history as singular as its public position is marked and remarkable. Its chief educators for the past few years have been "death" and sickness—sickness and "death." A father is taken from the home circle in a moment father is taken from the home circle in a moment father is taken from the home circle in a moment by the hand of violence; a mother follows after protracted sickness, leaving sons and daughters to mourn the dearest and best of parents; after which comes in quick succession the loss and "death" of one and then another brother by diaster at sea—multiplying sorrows to the last degree of endurance. Add to this the neglect of the many, because of Spiritualism, and the picture is outlined; and yet the voice of complaint nor the subdued murmurs of anguish find neither utterance nor echo in this family. Spiritualism here is a compound blessing, offseting the many phase! is a compound blessing, offseting the many phased disappointments and sorrows of the past; for morning, noon and night it speaks in tenderest tones to living memories of the loved and gone before, making communion of spirit a sacrament of the hour, a great delight, a joy unspeakable and full of happiest consolation.

The presence of the spiritualistic lecturer in this town was an event, and called out a large audience. It was a pleasure to speak in a house dedicated to the universals of God and Nature, on the communion of spirits and the ministry of angels. The subject matter, if not the manner of its treatment, created some surprise, if not disappointment; not a few taking it for granted that every spiritualistic lecturer went into a trance or devel-oped some kind of manifestations as a part of the evening's entertainment. The jecture nevertheless filled its mission: it suggested thought, and sot the people to asking questions. Since then Mrs. C. F. Taber, of New Bedford, has lectured in the same town and place twice, creating an increased and an increasing interest. Her Sunday lectures are supplemented by week-day and evening circles, giving to her trance speeches and test manifestations a power for good. Naturally enough "the liberal"—who "always deviseth liberal things "—are talking up the best method for obtaining other and more frequent meetings in South Dennis.

Deunisport, though but two miles distant from South Dennis, has a brief but comprehensive history of its own on spiritualistic matters. For years its citizens have enjoyed the presence and ministry of the medium and the lecturer, thanks to the few who have insisted upon a hearing and taxed themselves with the necessary trouble and expense; thanks to the self-reliance, energy and enterprise of those

"Who knew the right, approved it, too:"
Who knew the good, and still the good pursue.
In this town I was to deliver two lectures on arating and marrying again, according to this system, they could have living children; for they both loved and desired heirs. Being assured in the affirmative, they sought and obtained districtions of carnest thinkers, many of the men and women of carnest thinkers, many of the men and women of carnest thinkers, many of the men and women of carnest thinkers, many of the men and women o Spiritualism. Sunday came in cold and stormy, but the friends were on hand. It was a niceting nd Iargo Dersonal experivorces, married again, guided by the figure of the plant of the plant of life, many of whom had been among the plant of healthy offspring."

onco—minds educated in the experimental schools of life, many of whom had been among the plant of healthy offspring." Cape. Their meetings, however, as Spiritualists, had not been frequent, but the friendly greetings represent the parties under similar and dissimilar physiological conditions. We report the case for the facts not to advise the same course in others. intercourse of the hour had an easy naturalness about it which appealed to and awakened the betsecond lecture was postponed because of the storm in the evening; but, during the week, it was delivered to a much larger audience than the first. The price the Spiritualists have to pay for the hall in this place is a large tax on the few who labor to support the meetings, and a hindrance to

live.

Having finished my lectures on Spiritualism, I proposed a course of six discourses on the "Science of the Human Temperaments." A free lecture opened the course to "a full house," notwithstanding my labors on Spiritualism. More, the liberal and progressively disposed men and wo-men of West Harwich and Dennisport united to pay me fifty dollars for the course of lectures, the better to have them as nearly free as possible. The lectures were accordingly delivered, with two

additional, which were private.

The physiology of the temperaments was represented as vital to and fundamental in the makeup of character. The bases of theory were well known facts underlying the manners and general manifestations of the sexes, in the nations and races of human history, to explain which, the offinities of Nature, in the chemicals of the food, the air, the climate, the habits, the occupations, and the general mannerism of the people were insisted upon. Commencing with an analysis of the blood, a fundamental distinction was insisted upon between the blood of the man in his manliupon between the blood of the man in his manti-ness and the woman in her womanhood. The ge-nius of sex required it, and Nature, speaking through experience, punished all departure from this organic and fundamental law. It was an at-tempt to explain the causation of character and account for the apparent disorder in individual development. The origin and cause of sickness and disease came up in review, authorizing the judgment that life mount health, beauty and inspiration; that marriage, in common with all the offices of organic life, was governed by the affinities of temperament and physical conditions; and that health, strength and beauty of person are but symbolic of mental characteristics and spiritual graces; that each person had health virtues and physical weakness peculiar to self, to know which is the sure foundation of personal knowledge, wise usage and general happiness.

How far the delivery of these lectures was a

success, and to what extent the people were com-pensated for their money, it is unnecessary to offer an opinion, the following being suggestive to that end. It was adopted by popular vote at the close of the sixth lecture, by the largest audience of the season:

ject that the mediumistic and strong magnetic powers of Dr. Ladd have been for the last four or five years specially and very successfully employed; and I think I may say his practice in this city is larger and more successful than any other physician ever gained in so short a time.

During most of this time the doctor has resided in my family, and hence I have been conversant with his many cures, all under the simple touch of his magnetic hands, the details of which would be too long for this communication, therefore suffice it for me to say, a gentleman who had been confined with paralysis for four years, was made

excelaior speaker and lecturer, but as an honest friend to hu-manity and benefactor to his brother man. Or to lie brother man.

EVERETT HARRIS,

J. BERRY, JR.,

W. H. LEWIS,

A. O. HURRISS,

N. L. ROBBIES, nan.
Committee
on behalf of the
Cilizens of
West Harwich and
Dennisport.

During the delivery of these lectures spiritual

During the delivery of these lectures spiritual meetings were being held in South Dennis on Sundays, and circles on week-day evenings when there was no scientific lecture. Mrs. Taber's labors in the surrounding towns re-awakened the interest of many old friends and set new ones to thinking. An increased interest was the result, and some of the friends—the working friends—came together at a private residence and talked up the subject of local organization, and the need of making arrangements for the Camp Meeting next aummer. A committee was accordingly appointed, and a Convention called at Harwich Cenur. The time selected for the meeting proving to be stormy, was changed, and is now fixed for the 4th and 5th of April. This meeting, so near at hand, is looked forward to with interest by Spiritualists and friends of progress on the near at liand, is looked forward to with interest by Spiritualists and friends of progress on the Cape, as they think something can be done for local organization, and much effected to forward the success of the next Camp Meeting. Camp Meetings are popular on the Cape; the people have grown accustomed to them, through the usages of the Methodists, and they see no reason whe the Science level and they have the beauty usages of the Methodists, and they see no reason why the Schritualists should not enjoy the benefit of a good thing as well as others. This was the common reflection in every town I visited, and the hope was unanimous that some plan of organization would be perfected, the details of which would be faithfully carried out by a competent and properly appointed committee of arrangements. It is hoped, therefore, that the Cape friends interested in this matter will attend the Harwich meetings, making full and ample provision for the same, since all are agreed it is a good thing and entitled to a heavy, healthy and generous support. The friends in Brewster contributed \$3,00, and a like sum was collected in North Dennis for the Mission enterprise.

Fraternally yours, J. H. W. TOOHEY, South Dennis, Mass., March 13, 1868.

# Correspondence in Brief.

Lyman C. Howe, of Laona.—Margaret Connit, of Birmingham, Mich., writes: I learn from a late Banner that Lyman C. Howe is now located in Laona. N. Y. He is the right man in the right place. The Spiritualists and liberal minded people of Laona own a church which they bought years ago. Mr. Howe is an energetic champion for reforms, equality and justice, and I am glad that they have engaged so able and eloquent a speaker, genial friend and neighbor, to occupy that large field of labor. May the angels of truth ever light the pathway of this gifted and true man and his excellent wife up the spiral march of proand his excellent wife up the spiral march of pro-

MRS. HANNAH MORSE, a Western lecturer, is MRS. HANNAH MORSE, a Western lecturer, is thus spoken of by a correspondent writing from Wilmington, Ill.: We are glad to announce to the press and public generally, in the course of human events and the propagation of the philosophy of Spiritualism, that the citizens of Wilmington, Ill., were highly entertained by a series of nine consecutive lectures on the most cardinal points of the doctrine of Spiritualism. The lectures were delivered by Mrs. Hannah Morse, of Joliet, Ill., closing on the Stellult, with good success, considering the surrounding circumstances. A mestering the surrounding circumstances. Itt., closing on the 8th uit, with good success, considering the surrounding circumstances. A medium has more to contend against in the city of Wilmington, perhaps, than in almost any other place. There are four Orthodox churches in the city, all of which are pretty well patronized by a class of people who, like the Ephesians of old, are ready to cry out, "Our craft is in dauger," But, despite the opposition of these modern Pharisees, the neadle would came out; and some indeed the people would come out; and some indeed, like the noble Berreus, said, "We will examine and see if these things be so," and we are proud to say that a few of the best citizens are arduously engaged in the investigation of the subject. By-the-way, friend Banner, we would speak a word in behalf of the medium. We are somewhat acquainted with the character of Mrs. Morse, and unhesitatingly pronounce her unimpeachable. Her personal appearance is good her disposition am'able; and allowing us to sit in judgment on the merits of the lectures, after all our perigrimations and listenings, we unless thingly pronounce them the best, most philosophical and scientific that we have ever been permitted to listen to. We congratulate our friends of Indianapolis, Ind., who are to receive a series of lectures from her, commencing on the first of April next, and would be peak a full house.

ORGANIZATION IN LOWELL, MICH.—H. B. Alden writes: We formed a Society here about three years ago, which one year ago numbered about fifty members. At that time we were visited by Bro. A. A. Wheelock and wife, together with another lady purporting to be a medium for about the manifest them. physical manifestations; that is, exhibiting flowers from the window of a cabinet, and some other demonstrations. Certain individuals baving doubts of the validity of these manifestations as the result of spirit power, set a special watch, the result of which was termed an expose and an arrest of the parties and an examination followed. Almost every person was satisfied of the inno-cence of Bro. Wheeleek and all concerned except the lady medium. They were bound over for tria at the Circuit Court, but have never been called on as yet. As might be expected, the over-wise on as yet. As might be expected, the over-wise and good arrayed the whole matter against Spiritualism direct, making no allowance for anything genuine because of one counterfeit; yet the counterfeit, if any, was so well executed as to, if possible, deceive the very elect. The effect was to create an inharmonious feeling in the Society, and by that means check combined effort, causing the members to look and depend more upon ing the members to look and depend more upon themselves, and thereby, as I think, resulting in good. As light dispels darkness, so self-depend-ance generates strength and wisdom; so we by becoming disorganized have become more free and liberal in our principles and practice; for within the last few weeks a few of us have per-fected a legal organization more in harmony with the spirit of the age and a free government like ours, than any other that I have any knowledge ours, than any other that I have any knowledge of. Some of its leading features are these, viz: Whereas, we the undersigned, citizens of the State of Michigan, being persons of full age, are in favor of a free religion that will not fetter and bind the consciences of its members; and being desirous of forming ourselves into a religious society, where reason, free thought and free speech shall be a rule of action, do hereby subscribe to the following platform and articles of association, viz: The object and aim of this Association is and ever shall be to strengthen, harmonize, combine and cement its members into one grand brotherhood of social, mental and religious intercourse for the mutual, social, mental, physical, course for the mutual, social, mental, physical, moral and religious improvement of themselves and their fellow-men. Then follows the articles of association, having for its name, "The Social, Scientific and Keligious Association of Lowell." The officers and their duties are similar to other societies—the President, Secretary and five others chosen for that purpose forming a Board of Con-trol. Article eighth provides that any person of sound mind and good moral character may become sound mind and good more character may become a member by a vote of the Society, and any person may withdraw when not in arrears; and any member may be expelled by a two-thirds vote at any regular meeting of the Association, provided that no person shall be questioned, censured or expelled on account of any opinion, faith or belief which they may hold, or sentiments advocated and expressed in a decrease and expressed. and expressed in a decorous and proper manner, nor without sufficient notice, and having an opportunity of being heard in their own defence. In article pinth there is a article ninth, there is a provise that any person feeling himself aggrieved by any action of the Board of Control, or any officer or any member, may have the right to appeal therefrom to any regular meeting, and a majority vote shall settle all such questions. These are all of the most prominent peculiar features of our Association, and not having seen them in any of the organiza-tions, we should be pleased to have them appear in the Banner, for the benefit of others. Now having become a legally organized Church, not particularly a Spiritualist Church, subject to the approval or censure of the State or some other organization, but a free church, and having a place secured in which to hold meetings, we would invite speakers who advocate the principles set forth in our declaration to give us a call, and if we cannot de as much to streighten the and if we cannot do as much to strengthen the material man we will render such assistance as we are able to spiritually. Any one desirous of corresponding with this Society can do so by ad-dressing the President, H. B. Peck, or Ira Nash,

Becretary, or the writer.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON BOAD, CAMBERWELL LONDON, ENG. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

LP The Banner of Light to tuesed and on suic every Monday Morning preceding date.

# Banner of

BOSTON, BATURDAY, APRIL 4, 1868.

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#### Movement in the Churches.

One ecclesiastical body after another is obliged to recognize the advancing power of the influences of the age. They are something which it is utterly impossible to escape. Now it is the Presbyterians, and now the Baptists; now the Congregationalists, and again the Methodists; and this time it is the venerable and "established" Church of England, and the next the daughter of that body, the Episcopal Church of the United States. All alike are subject to the action of these moving influences-direct, subtle, and effective.

The latest stir has been made over the admonition and rebuke of the young Rev. Mr. Tyng, a promising Episcopal clergyman of New York city, by Bishop Potter of that Diocese; the charge against the offending and reprimanded preacher being, that he had gone into a city in New Jersey, and there presumed to preach in "a Methodist meeting-house," against the protests and warnings of his ecclesiastical brethren settled in the same city. The scene of reprimanding by the Bishop, is described in the papers as one of intense interest to all parties in the affair, the friends of the condemned man having collected in the church where the affair came off in great force, and testifying their sympathy and support at the close in the most unmistakable manner. As soon as the Bishop had concluded his reprimand, Dr. Tyng, the father of the accused, and a venerable elergyman of the Episcopal Church, rose in front of the chancel and began reading the Protest which he held in his hand against the entire proceedings; characterizing them false in point of the charges brought, unjust in principle, uncanonical in form, illegal, iniquitous, and persecuting. And th's protest concluded with a solemn a yeal from the judgment of the Ecclesiastical Court which the Bishop had just carried out, to the General Convention of the Church, and to " the abiding sense of justice and righteousness in the individual members of the Church throughout the land,"

In the Bishop's reprimand we find matter worthy of a moment's careful attention. It lets us more perfectly into the cramping machinery of the Episcopal and all other current ecclesiastical organizations, and shows how and why it is that men are made hard and narrow in their belief. and practically infidel while professing to be filled with a lively and enduring faith. After explaining to the clerical delinquent the exact offence for which he was made to suffer, the Bishop proceeded to say as follows, in reference to the popular ideas about preaching the Gost el "under any and all circumstances": "If we become members of the Church of God, and much more, if we become its ministers, we must conform to its truth, its order, its discipline. Our liberty is restrained; we are no longer independent thinkers, free to follow any wayward fancy of our own; we are er have exerted a wide influence throughout Eng. S8985. The work of improvement goes steadily know more of his child. In this book he will not left at liberty to preach any kind of doctrine land. which our narrow and partial minds may invent." And much more in the same strain and to the same purport.

Now here is decidedly an open conflict with the enlightened intelligence, the expanding reason, and the inappeasable aspirations of the age. Every reader will remark the Bishop's jump from "reason" to "fancy," when he says the clergy are no longer "independent thinkers, free to follow any wayward funcy." If a man become an independent thinker, we fancy he follows almost anything but his fancy, which, with an unenlightened imagination, is the very groundwork. of all the superstitions with which the beliefs of mankind are afflicted. We should most respectfully suggest to the Bishop, that it is only when a little vigorous and independent thinking avails to clear away the cobwebs of fancy from human minds, that the danger of going astray is more completely removed. Whatever clears the reason, and gives it supremacy over fancy, is calculated to make a man more truly religious than before.

But what an admission it is to make, in an age like the present! Because, says the Bishop, we ministers have taken upon ourselves vows to preach the "Gospel," we are no longer independent thinkers! It surely was the Bishop who stood up to announce his self-condemnation before the people, rather than the presbyter who was summoned thither to receive a reprimand. In delivering his sentence of condemnation upon another, the Bishop is driven to publicly record his own! Can it be that God's purposes are so peculiar as to require any individual of us all, in seeking to .carry them out faithfully, to shut out his divinely given faculties from the light, to palsy one, and benumb another, to blindfold the reason and stop she ears of the judgment, to tie the hands of search and put shackles on the feet of progress? So professes to believe the Bishop of New York, but so will not we believe as yet.

If such is to be the influence and the rule upon those who enter the Church ministry, how long will it be that there will be any living need of such a ministry at all? What can that liberty be into which we are so often assured the Gospel of Christ ushers us, if when we attempt to preach it we are restrained? Is not this preaching the Church rather than Christ? Is it not a falling away into a miserable ecclesiastical partisanship, rather than becoming every day more and more alive to the joyous and hopeful motions of a released and worshiping spirit? Look at this matter how we may, it cannot fail to appear to every unprejudiced mind that the Bishop stood up to condemn the Church while ke thought to condemn the individual before him. His own state. ment of its narrowness is the complete vindication of the one who stood before him.

The vindictiveness of Old Theology is apparent in several of our "religious" exchanges of late. Their undignified editorials in regard to the BANKER OF LIGHT have no effect other than to cause our "printer's devil" to smile.

#### Music Hall Meetings—Closing Lectures of the Course.

Mrs. Cora L. V. Daniels fitly closes the series of lectures at Music Hall in this city, on the scius. All are auxiously waiting for the privilege of listening to her chaste and eloquent discourses. No similar series of lectures have been more

popular and effective in this country, or more worthy of the character and aims of the religion of Spiritualism than this course during the winter. Persons have been present who were never counted among our audiences before, and by their repeated attendance and close attention to what fell from the lips of the several speakers, it is evident that good seed was sown in wellprepared ground. The closing discourses by Mrs. Daniels will no doubt also attract large audiences.

We trust that by another Fall arrangements will be perfected for the repetition of a plan which has been carried through with so much credit, and crowned with such signal success in spreading the truths of Spiritualism in our midst.

Mrs. Emma F. Jay Bullene's lecture on the 22d, was truly valuable and instructive, and commanded close attention. We shall give a synopsis of it in our next issue. She was greeted with quite a large audience, considering the almost impassible condition of the streets after the great snow storm.

#### A Woman's Medical College.

We have perused the Address of Mrs. Emeline H. Cleveland, M. D., Professor of Obstetrics and the Diseases of Women and Children in the Wograduating class, on the Sixteenth Annual Commencement of that Institution. It is a sterling on medical matters and principles of hygiene, and ably vindicating the progress of medical science, and its application to the needs of the human candid and intelligent minds. She likewise discusses the general theory of medicine with a grace, a readiness, and an apparent familiarity with the practice as well as the theory, that establishes her claim to be considered an ornament to her profession and a valuable teacher to her sex. We resort on most favorable terms for instruction, and which has proved itself worthy of public support lack of means is no impediment with the Philadelphia College to the admission of competent educated women.

#### Goldwin Smith on Reform.

This distinguished English Professor, who paid a visit to the United States last year, has recently made three speeches in England, ail of them pronouncing boldly and unqualifiedly for Reform. In his address before the Reform League at Brighton, he said that English society had arrived at a great crisis—a transition point from one age to another-from the feudal and territorial age to the modern age of industry, freedom, equity and free thought. As for suffrage in England, he fully believed that from being qualified it would shortly become universal. He declared the self-styled rights of hereditary monarchy to be dead, and the House of Lords would either have to be abolished or else approach more nearly to the character of the House of Commons. As maintained at enormous expense, that was near its end. The working-classes were to have their amelioration of their condition, and perfect freedom and abundant opportunity to elevate themselves. The leveling is to be an upward, not a downward affair. The addresses of this speak-

# Incbriate Asylums.

It is well observed by the New York Times, that costly asylums, reared for the professed purpose of curing inebriates of their unfortunate habits, "seem to say that desperate and crazy beautified. drunkenness is an institution-something regular and lasting in our midst." There is something in such a reflection to make us instinctively shrink in a strain of philanthropy which is too fast going found. out of fashion, insists that expensive asylums do not seem to be the properest method of treating this case. "There would be," it proclaims, "no need of building grand asylums for drunkards, if the natural censors of society would, each in his own circle, attend to such things. Every clergyman and minister should care for the poor drunkards of his district-few of whom are so incurable as people imagine-and the worst of them could be sent to live with farmers in the country. Duty to one's fellow creatures is the divinest service of genuine philanthropy, "Let us try and prevent convenient asylums for them." These suggestions deserve to be soberly pondered.

# Low Wages the Cause of Evil.

Woman's right to labor is certainly one which York alone earn their bread, and in many cases that of others dependent upon them, by daily toil. The needle and the sewing machine furnish employment for a large proportion, more than twenty-five thousand, and hoop-skirt manufactories umn that the Spiritualists of Michigan are about and printing offices also claim many. There are to inaugurate a movement for cooperation, the over two hundred different employments in which tendency of which will be to bring the Spiritualthis army of workingwomen are engaged, and lists of each and every County together, for acothers are constantly opening. By an unfortu- quaintance, mutual improvement, and the pronate necessity, whenever male labor is available, mulgation of the Spiritual Philosophy. The cirthe women receive less pay, as a class averaging cular informs us that their missionary labor has five dollars a week, some more, many less. Of been a success, two general missionaries being alcourse, there are thousands just able to exist, and ready in the field, and they hope to have four many, whom the reduction of labor in factories more during the current year. has thrown out of employment, on the verge of

# Providence, B. I.

starvation.

J. M. Peebles has just closed a very successful midst. engagement in Providence, R. I., where he has spoken for the past four weeks. His lectures were much admired, and quite a renewed interest in Spiritualism has been awakened.

It will be seen by their card in another column that Mesers. Stephenson & Waterman have opened their new store, (the old stand of Williams & Everett,) 234 and 236 Washington | better read the spirit message of Peter L. Denny, street, Boston, where may be found a very select on our sixth page. stock of silks, shawls, garments, woolens, mourning goods, and elegant dress fabrics. We advise our lady friends to visit this fine establishment city, by J. M. Peebles and S. J. Finney, printed and examine the goods for themselves before pur- in this issue, will give the readers a spiritual and chasing claewhere.

#### The Twentieth Anniversary.

To-morrow (Tuesday, March 31st,) Music Hall

will be the centre of attraction for those who intend to participate in the festivities of the observence and philosophy of Spiritualism. She is to ance of the Twentieth Anniversary of Modern speak during the month of April, and is too well Spiritualism. Arrangements have been so far and favorably known to require any praise from | perfected as to warrant the complete success of the above celebration, and the number of tickets already sold give indications that the spacious Music Hall will be filled to its utmost capacity. We have repeatedly spoken of the object of this gathering, and at this late moment need not recapitulate further than to say that, in the afternoon, the Children's Lyceum, numbering between five and six hundred children, will give an exhibition in Music Hall, under the direction of Mr. and Mrs. Andrew Jackson Davis. Those who avail themselves of the privilege of looking upon this happy scene will ever remember it. In the evening there will be speaking from seven o'clock till ten; then the floor will be cleared for dancing, which will be kept up until one o'clock.

For the benefit of strangers, we will state that the members of the Committee of Arrangements will be designated by a badge, and all such visitors are requested to make themselves known to this Committee, and they will receive the courtesies due to strangers.

#### Annie Lord Chamberlain.

We regret to announce that the excellent medium, Annie Lord Chamberlain; has been obliged for the present to give up her scances in Charlestown on account of sickness. Several wonderful manifestations have been given through her agency of late by the invisibles, which have astonished even Spiritualists. The gentleman of man's Medical College, of Philadelphia, before the the house where she has been stopping complained of pains in the back, one evening, when Mrs. C.'s spirit doctor vouchsafed to cure him. production, packed with hints of liberal thinking He accordingly ordered a bottle filled with water; which being done, was manipulated several times by the doctor, when to the surprise of every one the water became the color of brandy-was acfamily. Her advocacy of the eminent fitness of tually medicated! This the gentleman was inwomen for posts of medical responsibility is ex- structed to use as a wash, which he is now doing. ceedingly happy, and will be conclusive with all Jesus, the ancient record informs us, turned water into wine-and theologians believe the performance to have been a miracle! If it waswhich we do not believe—then the case alluded to above that has just transpired in our midst is also a miracle. We believe that the result was arrived at, by the spirit holding control of the congratulate the citizens of Philadelphia on have medium, through chemical agencies which he ing in their midst a college to which women may brought to bear upon the water-a science yet to be fully known and acknowledged by mortalsso say the spirits. We ourselves have, by holdby the fact that it is actually supported. The ing our hand over a glass of water ten minutes, medicated it to such a degree as to cause immediate relief to the nationt to whom it was administered. By what process the invisibles medicated the water through our agency, we do not pretend to know. We only give the facts.

#### Forest Hills Cemetery.

The annexation of Roxbury to Boston brought this levely, final resting place for the mortal casket within the limits of the city, and consequently under its control. Thereupon the proprietors of the lots petitioned the Legislature for an act of incorporation, which was granted, and last week they met in convention, accepted the charter, and organized by choosing the following officers: Samuel C. Cobb, President; Joseph W. Tucker, Secretary; George Lewis, Treasurer; W. W. Clapp and Joseph W. Balch, Trustees.

From the twentieth annual report of the Commissioners of this Cemetery, just published, we learn that its affairs are in a flourishing condition. for the gigantic Church Establishment, so long The balance in the Treasury is at present \$23,948,-92, in addition to which the corporation has \$45,-000 in United States and other bonds, and there is day; not exactly a day of lawless enjoyment of yet due the cemetery about \$10,000. Of the repower, but an opening in all directions to the ceipts, \$18,365,50 was for lots sold, and \$52,701.40 was for grading lots, stone posts, labor, &c. The sum of \$27,008,24 has been expended for labor on lots and avenues. The sum deposited by lot ownforward, the Superintendent, Mr. Moulton, having on an average sixty-five men employed during the year, and much progress has been made. During the year 32,000 feet of land adjoining the entrance has been added by purchase. The avenues and paths have been greatly extended and

Nature has been lavish with "Forest Hills," and visitors, especially those who have traveled. are unanimous in pronouncing this one of the from entertaining it. The same paper, indulging most beautiful burial places anywhere to be

# Picture of a Spirit.

We have on exhibition in our Free Circle Room a photograph copy of an exquisitely beautiful portrait, painted by Raphael through the mediumship of Mr. N. B. Starr, the spirit-artist. The original painting is done in oil, and represents the sister of Dr. Horace Dresser, of New York, as she appeared to the artist. The subject of this painting had been in life twenty-eight years, and there was no portrait or photograph of her extant to aid God." And it most sensibly adds, in the spirit of the artist. Mr. Starr was simply a passive instrument in the hands of the spirits, and made to the vices and evils, rather than build showy or paint upon the canvas—while in a trance state the spiritual figure that showed itself to him, and which makes such a magnificent portrait. Yet Mr. Starr says, "The painting is but a poor expression of the glory and translucent beauty of the real." Of course this photograph copy gives cannot be disputed, in view of the fact that nearly but a faint idea of the original, but it represents a seventy thousand females in the city of New genuine spirit portrait, and, therefore, is worth

# Activity in the West.

It will be seen by their circular in another col-

Our whole heart is with our friends in the West, and anything within the power of mortals to accomplish shall be done by us to aid them in the glorious work so auspiciously commenced in their

# Mercantile Hall Meetings.

C. Fannie Allyn is announced to speak in Mercantile Hall, in this city, during April.

Some of the people on our Western borders, who think our statements untrue in regard to the abuse of the Indian by the white man, had

The lectures delivered in Music Hall, this scientific feast.

#### A. J. Davis's New Book.

MEMORANDA OF PERSONS, PLACES AND EVENTS MEMORANDA OF PERSONS, PLACES AND EVENTS: Embracing authentic facts, visions, impressions, discoveries, in Magnetism, Clairvoyance, Spiritualism. Also Quotations from the Opposition. By Andrew Jackson Davis. With an appendix, containing Zschokke's Great Story of "Hortensia," vividiy portraying the difference between the ordinary state and that of Clairvoyance. Boston: William White & Co.

This volume of transcripts from the observation and experience of Mr. Davis will be welcomed with great pleasure by his tens of thousands of readers, in which they will find a great variety of those fresh and fleeting "impressions" of the in- then enters royally upon the fashion-plates, which spired seer, carefully set down by his own hand for a period of over twenty-two years, that cannot | terns, samplers, receipts, and pretty embroidery but let them further than ever into his own nature and the mysterious realms which his vis- the stories and verses which enrich the same, ion is permitted to penetrate and search. There is a peculiar freshness about this latest book from Mr. Davis that will make it specially attractive to the general reader. His off-hand characterizations of persons of note will strike all as peculiarly apt and effective. In fact, it is a sort of mirror for all to look into. He attempts in those pages no philosophical explanation of the facts that are presented, but offers all without comment, regarding the whole as "a semi-autobiographical contribution to the history of a new psychological epoch." The Appendix, containing the fine translation of Zschokke's tale of the "Transfiguration." will attract all to its perusal, since it illustrates the curative power of human magnetism, and the spiritual beauty and purity of the superior con-

#### Movements of Lecturers and Mediums.

A. E. Carpenter, State Agent, proposes to speak in the following named places: Thorndike, Sunday, April 5th; Ware, 6th; South Hampton, 8th; Westfield, 9th; New Boston, Sunday, 12th; Huntington, 13th; Stockbridge, 14th; Sheffield, 15th and 16th; Barrington, Sunday, 19th; Cheshire, 21st; North Adams, 22d; Conway, 24th; Shelburne Falls, Sunday, 26th.

Moses Hull, who has been lecturing in Portsmouth, N. H., the past month, says they have a good Lyceum there, and everything goes on smoothly. He will be in this city this week. He speaks in Stoneham, Mass., April 19th and 26th.

Mrs. Juliette Yeaw is engaged to speak before the Society at Cambridgeport the three last Sundays in April; Dr. H. B. Storer, May 3d and 10th; Rev. J. O. Barrett, May 17th, 24th and 31st; Mrs. Fannie Davis Smith, June 7th and 14th; Mrs. M. M. Wood, June 21st and 28th; Mrs. Sarah A. Byrnes during July.

Miss Nettie M. Pease lectured in Port Huron, Mich., during the last month, with excellent success. The Society of Spiritualists is moving on harmoniously and working effectively.

Mrs. Cora L. V. Daniels will lecture in Williams Hall, Cambridgeport, Thursday evening, April 2d, at 71 o'clock.

#### New Publications.

OUR CHILDREN IN HEAVEN. By Wm. H. Holcombe, M. D. Philadelphia: J. B. Lippincott & Co. For sale by James Miller, agent, New

This volume, executed with much beauty, is dedicated "to those who have been bereaved of children "-and their name is legion. The author is a thorough Swedenborgian, and aims to show the condition of children in the heavenly spheres, their occupation, the bodies with which they are raised, where they go, who takes care of them, the problem of their ability to communicate with as, why they died, and what good can come of it. These points embrace the substance of a book evidently written out of the soul of the author, as he says at the morning hours, and in full faith and trust in the doctrines which he clothes in such glowing diction. We should dissent from very many of his judgments, nor is it necessary to accept all his theories; but his teachings, his speculations, his sentiments, and the passionateness of his faith are something to warm the hearts of all who will let their tear-veiled eyes glide over these sumptuous pages. No parent but would have his thoughts enlarged and his sympathies down blessings on the head of its author.

Nonwoon; or, Village Life in New England. By Henry Ward Beecher. New York: Charles

Scribner & Co.

This book is Mr. Beecher's "Ledger Story," already read by hundreds of thousands, and in its present cheap form-only a dollar and a half for a volume of five hundred and fifty pages-will be read by tens of thousands more. The story is one of New England village life, and is a most faithful portrayal of it. Mr. Beecher disclaims the possession of the dramatist's, or even the novelist's art, and with just reason. Yet he outlines a character with skill and distinctness, paints human passions with power, is unweariedly fond of sketching Nature, discloses very large yet very minute sympathies, and, above all, packs his pages with philosophy in poetle forms. He is too much of a genuine and healthy moralist to suffer his nature to be cramped by the forms of story writing, and therefore would not make a successful novelist even if he better comprehended the rules. But his story, even as he tells it, is full to overrunning with living power. His characters he has himself personally known. The pages of 'Norwood" are populous with them. It is a fine New England story, which should be read by all who know New England, and love her, for these reasons.

A Williams & Co. have HARPER'S MONTHLY for April, whose contents are of the usual approved variety. E. G. Squier contributes the opening article, which is illustrated, on the Andes of Peru and Bolivia, and furnishes a great deal of pleasant and useful information. "Personal Recollections of the War" are continued, with illustrations. Du Challlu discourses on Gorillas and Cannibals, with very striking illustrations.

The paper on "Sheffield—A Battle-Field of English Labor" is concluded. "The Woman's Kingdom" is continued, and other tales, with essays see for the Banner of Light.

The paper on "Givine Reason.

And the Prince of the kings of the earth.

The Primogenitus of the whole human family of the Deity.—Translation by Dr. Horace Dresser for the Banner of Light. and poems, fill up the issue. With the readable digest of current news, and the editorial wit and wisdom, Harper for April presents a bill which no cultivated or intelligent reader can well refuse to honor.

PUTNAM'S MONTHLY for April is on the counter of A. Williams & Co., and presents the following table for general perusal: A Paper on Paper; Absolution; History and its Philosophy; A Visit to St. Albans, New York; The Princess Vareda; Among the Poor Girls; Disappointment; Life in Great Cities; Yedo; The Pope and the Temporal Sovereignty; Exile; Too True; A Peep into New Netherlands two hundred years ago; Accidents will Happen; Resumption; Ju re Mr. Thomas White; Henry Ward Beecher (with portrait); and Monthly Chronicle. It is a fine number.

The ATLANTIC MONTHLY for April opens with a pleasant and suggestive plea for Old Age, under the title of "A Plea for Afternoon"; and is fol-

lowed by these contents: The Wreck of the Pocahontas; Spenser; Lagos Bar; By-Ways of Europe; Once More; Our Roman Catholic Brethren; The Poison of the Rattlesnake; A Most Extraordinary Case; Doctor Molke's Friends; Free Missouri; April: Art: and Reviews and Literary Notices. It is a good number, with all, the characteristics with which the readers of the Atlantic are familiar.

PETERSON'S LADIES' NATIONAL MAGAZINE for April has a pretty steel engraving for a frontisplece, entitled "Don't be a Pig, Pussey," and will delight the eyes of all the ladies. The patingenuities which abound on its pages, added to will make any one say that the publisher gives the full value for his money.

THE LADY'S FRIEND for April offers a striking frontispiece illustration, entitled "Caught by the Tide," and proceeds with splendid specimens of the latest fashions for ladies' habits and ornamentation. In this department, the "Wreath" is very strong. The letter-press is furnished the readers of this favorite monthly in large, fair type, which greatly adds to the attractiveness and value of the magazine. For a ladies' monthly, it stands as near the head of the list as any published.

Bela Marsh issues the fourth thousand of three lectures by Andrew Jackson Davis, entitled DEATH AND THE AFTER-LIFE," to which is appended in the same pamphlet "A Voice from the Summer-Land." The number published is the best evidence of the extent to which these lectures of Mr. Davis are read, every purchaser of course furnishing a reading to at least five nersons.

Lee & Shepard have received, in continuation of the two concurrent series of Cheap Romances for the Million, the "HUNTED DOWN, and Other Reprinted Pieces," by Charles Dickens, and "THE ANTIQUARY," by Sir Walter Scott. The former is but twenty-five cents, in paper covers, and the latter only twenty. Both series are being greeted with immense sales, as they richly deserve.

Wright & Potter, State Printers, have published in pamphlet form the Annual Election Sermon of James Freeman Clarke, whose subject is "THE DUTIES OF MASSACHUSETTS," and from which we extracted somewhat at length several weeks ago. It is a stirring and suggestive discourse, fit for the times and deserving wide perusal.

We have just received a small supply of that popular and exceedingly interesting work by Mrs. Crowe, entitled "The Night-Side of Nature," and can now supply demands for it. Price in cloth \$1.00, postage 16 cents; plain 80 cents, postage 16 cents. Those wishing a copy must apply soon.

Spence's Powders go with a rush. They are the best article to prevent a fever we know of. Another phase is very important: they do n't leave any deleterious effects upon the system, as most medicines do. The shipmaster's medicine chest especially should not be without them.

Mrs. Abby M. Laflin Ferree, the psychometrist, of Washington, D. C., who has generously offered to write one or two letters per week, giving directions for development to persons who have no means to pay for them, has received quite a number of applications, but wishes us to say that none should be afraid to write to her. While the spirit power is upon her, she will answer all calls.

The San Francisco Banner of Progress is a wide awake Spiritualist paper. Theology keeps firing its pop-guns at it; but their missiles only serve to sharpen the tone of the editor's pen. Success to you, brothers, in the good work.

# Laura V. Ellis in East Boston.

This remarkable medium for cabinet manifestations has recently given four of her mo profoundly quickened. The perusal of it will ful scances in this place, to very large and intelbring comfort to many a bereft fireside, and call ligent audiences. Each scance the numbers increased, so that the last night they were with us. a larger hall was engaged to accommodate the people who were anxious to witness these marvelous manifestations; and many of our Orthodox friends were heard to say with wonder and astonishment, "Truly there is something in Spiritualism." But as they have just awakened to the truths of our beautiful faith, they have yet much L. P. FREEMAN,

Sec. of Spiritualist Society.

The APXH of Scripture.

(The idea of time and its measurement finds no lodgment in this word-and hence it never denotes ancientness, initiament, or beginning; but it always carries an idea of power, rule, authority, headship, or primacy. From it comes our word, ARCH; and when that is compounded with other words, it clearwhen that is compounded with other words, it clear-ly indicates what is here stated: for example, arch-angel, arch-bishop, arch-deacon, arch-mason, &c. Akchon is derived from the same, which signifies a rater, governor, or prince.)

COMMON VERSION. In the beginning God created the heaven and the The beginning of the gospel of Jesus Christ, the

Son of God. Mark 1. i.
In the beginning was the Word. John 1. i.
And the Prince of the kings of the earth, etc. The beginning of the creation of God. Rev. iii. 14.

GREEK TEXT. Εν άρχη ετείησεν ο Ges του ούρανου και τηυ την Gen. l. 1. Αρχη τοῦ εὐαγι ελίου Ἰησοῦ Χρισοῦ, υίοῦ τοῦ Θεοῦ. Mark

Εν άρχη ήν δ λόγος, etc. John 1. 1. Και δ άρχων των βασιλέων της γης: Ren. η αρχή της κτίσεως του Θεού: Rev. iii. 14. SAME SCRIPTURE.

In the (divine) Administration, the Delty fash-ioned the heaven and earth. The canon of the Gospel of Jesus Christ-offspring of the Deity.

In the administration (of the Deity) there hath

The Convention at Harwich Centre.

Editors Banner of Light:
With your permission I will inform the Cape friends that the meetings of April 4th and 5th at Harwich Center promise to be of more than usual Harwich Center promise to be of more than usual interest, as a number of public speakers have expressed a desire to be present. Mrs. Taber, now laboring on the Cape, will be in attendance. Bro. Carpenter, the State Agent, is also expected. Mr. George A. Bacon, of this city, together with one or more lady speakers, it is confidently believed will join the Convention and help in making its sessions instructive and entertaining. Bro. Thayer, well known to many Cape friends, intends to take part in its conferences, as he has had of late some very remarkable experiences. Old things—songs included—with him have passed away, and he is a new creature, the detail and philosophy of which he may give the meetings, should the friends desire to hear him. As for self, it may be proper to say I am pledged to attend the Convention, and will keep my word if I am alive and well.

Hopefully and fraternally yours,
J. H. W. TOOHEY.

Boston, March 22, 1868.

#### ALL SORTS OF PARAGRAPHS.

It is mosted in the Boston dailies that the School-street Universalist church in this city is to be toru down to give place to a business edifico.

The astonishing popularity which has obtained for Dr. G. W. Babcock's prescriptions and remedies for the scalp and hair is strong evidence of their value.

THE AGE OF REASON.—We have received the second number only of a weekly Spiritualist paper bearing the above title. It is printed in Montpelier, Vt.

The establishment of cooperative stores for the middle classes in Eugland proves to be beneficial, not merely in reducing the money cost of commodities to the consumer, but it secures the members against adulteration and loss by false weight.

In Montreal, on Friday week, a little boy-a cripple, too, and but nine years old-was sent to fail for two months to keep him from starvation. as no institution would take him in. The Gazette well says," This is a blot on the Christianity of our city."

The Arizona Miner, at Prescott, declares that for richness of soil the valleys of the Colorado. Gila. Salt and Verde rivers, in that territory, cannot be excelled, and the cotton would, if planted in the bottom lands of those rivers, and properly cultivated, do as well as in any of the Southern States, the climate being highly favorable to its production.

Menabrea, prime minister of Italy, is reported the best mathematician in Europe.

THE MYSTIC TEMPLE, published in New York, devoted to the interests of development of Freemasonry, judging from the able manner it is conducted, will be a permanent success.

THE WEEK, of New York, has commenced the publication of George Saud's new novel.

A young lady of Bangor diel very suddenly, on Jan. 26, from an overdose of arsenic, which she had been in the habit of taking to improve her complexion.

There are sixty thousand Chinamen in California, but a drunken one is a rare sight.

The Emperor of Russia has an income of \$25,000

Though it is not known that a single Jew lives in Newport, yet that city has one of the best preserved synagogues in the land. The rich Jew, fine repair, the income of which is now about ten thousand dollars annually. To spend this income the common council, by a pleasant fiction, opened a boulevard, called it Touro street, made it a tiptop road, and paid for it out of the Touro fund.

Emma Hardinge is still lecturing in London at Polygraphic Hall, King William street, Strand.

A French rag picker was seen, one morning after his work, to call a carriage, place his well filled sacks on top, and order the coachman to drive to his residence, "like any gentleman." Thorough industry, no matter of what kind, pays.

Brigham Young's missionaries in Great Britain baptized 1072 converts last year.

"I wish you would behave better at the table," said a boy to his little sister, rather hastily, one evening. "Do n't speak so," replied his mother; she is a good little girl, on the whole." "I do n't see where the good comes in," he replied. "It comes in right after the a," said his sister.

Hood, in describing the meeting of a man and a and the lion with all his mane."

Maine is the watery State of the Union. She has 1568 lakes.

an hour—in thirty minutes—I shall be a corpse."
He quietly proceeded to give directions about his business, and, commending his soul to his Maker, expired in exactly thirty-four minutes. His relatives wanted to go for a doctor, but he said, "It is no use; I shall go hence in half an hour."

nents and skeptics, since we have plenty of undeniable evidence and thousands of well established facts, and what to us is still more, daily intercourse with the dwellers in the Summer-Land, all of which are so complete that no treason, denial or betrayal from the weak in head or heart or

A violent earthquake visited Porto Rico again on the 10th and 17th of March. Buildings were knowledge of intercourse between the two spheres hadly damaged. The ships in the harbor were carried ashore by waves, and the inhabitants were thrown into a great panic.

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The Pope characterizes the license of the female tollet of the present day as the "propaganda of KNOW that spirits whose bodies are in the gravethe devil." Poor devil!

Rev. Olympia Brown of Weymouth has been offered \$1,000, over and above all expenses, to devote the next year to lecturing upon woman's enfranchisement.

The remnant of the Seminole tribe, in Florida, still keep their negroes as slaves.

HERMAN SNOW, of 410 Kearny street, has for sale: "DAWN": a Novel, by an anonymous author. The book is interesting, and will repay perusal. It is one of those which belong to the new Spiritualistic literature of the present, and is full of inspiration.—San Francisco Banner of Progress.

Mrs. C. L. V. Daniels's plan of an association for the procural of land for actual settlers in Louisiana, by which the colored citizens shall have homesteads, gains favor in New Orleans and elsewhere.

San Francisco has a population of one hundred and twenty-five thousand, and was never growing so rapidly as at the present time.

Queen Victoria has twelve grandchildren. Her eldest daughter has five children; the Princess of Wales, three; Princess Alice of Hesse, three; and Princess Helen of Prussia, one.

LETTERS DIRECTED WITH A PENCIL.—It is stated that the Postmaster General has instructed postmasters to treat all letters dropped into points made against the Protestants who so nobly the offices, directed with a pencil, the same as

James P. Walker, senior member of the well known publishing firm of Walker, Wise & Co., of this city, died on Sunday, March 15th, at his home at Jamaica Plain, at the age of thirty-nine.

The news from Japan is of a most important character. The Tycoon, who is regarded as hostile to foreigners, has been defeated by the nobles in a great battle, and assurances have been given that the treaties with foreign powers will be observed.

Tis beautiful to leave the world awhile For the soft visions of the gentle night; And, free at last from mortal care and guile, To live, as only in the angels' sight, In sleep's sweet realms so cosily shut in,

Where at the worst we only dream of sin .- Saze. Judge Barrett, of Vermont, in granting a divorce recently, anid: "I do n't think these parties ought to be yoked together any longer, any more still very unwise. than any other cattle."

# New York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

WARREN CHASE.....Local Editor and Agent. FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Very Large Assortment of Spiritualist Books.
Complete works of A. J. Davis, comprising twenty-two volumes, inteten clotth, threeonly paper: Nature's Divine Revelations, 39th edition, just out. 5 vols., Great Harmonia, each
complete—Physician, Teacher, Serr, Reformer and Thinler.
Maric Staff, an Autobiography of the author. Penetralia,
Harbinger of Health, Answers to Ever-Recurring Questions,
Moraling Lectures (20 discourses,) History and Philosophy of
Evil, Philosophy of Spirit Intercourse, Philosophy of Special
Providences, Harmonial Man, Free Thoughts Concerning Religion, Present Age and Jinner Life, Approaching Crisis, Death
and After Life, Children's Progressive Lyceum Manual, Arabula, or Divine Guest, and Stellar Key to the Saumer-Land
—last two just issued, and most highly interesting and instructive. Whole set (twenty-two volumes) \$28; a most
valuable present for a library, public or private.

Four books by Warren Chaso—Life Line; Fugitive Wife;
American Crisis, and Gist of Spiritualism. Sent by mail for
\$2.00.

Complete works of Thomas Paine, in three volumes, price
\$6: postage 00 cts. Very Large Assortment of Spiritualist Books.

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St. postage 90 cts.

Persons sending us \$10 in one order can order the full amount, and we will pay the postage where it does not exceed book rates. Pend post-office orders when convenient. They are always safe, as are registered letters under the new law.

Popular Medicines. Benne's Positive and Negative Powders, Dr. H. B. Storer's preparation of Dodd's Nervine. (\$1 per b title.) Neurapathle liaisam. (80 cents and \$1.) Ring's Ambrosis for the hair. (\$1.) and an invaluable medicine for coughs and sore lungs, Dr. Chase's Balsam of Longwort, (\$0 cents per bottle.)

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

#### And Still they Come.

Spirit-voices, spirit-messages, spirit-warnings. spirit-invitations! Notwithstanding the recreancy of some mediums and dishonesty of some to whom heavenly gifts are entrusted still our dear friends do not desert us, but continue to extend their efforts and renew their hold on our world. with confident hope to raise us out of the deproyity and despondency into which our old superstition has sunk us. A story is going the rounds here creating much interest and comment which. so far as we can yet learn, seems well authenticated, and if true, will yet make more stir and awaken more opposition from our enemies, whose business it is to make Spiritualism untrue at whatever sacrifice. It runs somewhat in this wise: A medium by the name of Green has been giving scances most of the winter, from which we have had various and some remarkable reports we did not choose to publish. It is now stated by a friend, whose word we cannot doubt, that on one occasion a visitor was taken to a scance whose opposition, abuse and ridicule of such mediumship were large, loud and unstinted in measure. He was placed in close proximity to Mr. Touro, left a sum to keep the synagogue in the medium, who had three rings made of the hardest steel, with no opening, crack or flaw to be found in them. One or more of these rings are said to be sometimes put on his neck, while his head will not admit of their being put on or off by any person but a spirit, if at all. On the occasion referred to, the skeptic left the scance rather quietly, and soon as it closed; and soon after the managers missed one of the rings, which could not be found, and had not been found nor heard of several days after the scance, but they were inclined to lay it to the spirits, who sometimes play little roguish tricks for sport or for tests, &c. As the story now runs, the ring was carried off on the neck of this gentleman, who employed several mechanics unsuccessfully to get it off with files and otherwise, but it was too hard to cut with files, and could not be heated without endangering the hair, at least, of the wearer. Report further says, he applied to several mediums for advice in Troy, Albany, Philadelphia, &c. He was told there was fone in Akron, Ohio, who could relieve him of the ornament, but before he had got ready to go there he found a cancerous tumor, which had long been lion, says: "The man ran off with all his might on his neck, was actually getting well, and it is said is cured, and the ring is still on his neck, and we are assured, on what seems to be good authority, that he is converted, and finds himself cuted. and with remarkable healing power, which he will PREMONITION.—T. P. Pinkham, seventy one years of age, died suddenly in Lafayette, Indiana, last week. He was in good health till about half an hour before his death, when he went down stairs and remarked: "I am going home; in half near the stairs and skeptics, since we have plenty of under soon openly use, with a full and open statement of nents and skeptics, since we have plenty of unde-

> of existence. Remarkable phenomena like the one referred to, if spiritual or not, have not the least influence on us nor on thousands of others who like us yards are living, and not shut off from us by any great gulf," but can and do communicate to us, often giving us valuable advice and counsel upon the affairs of life, without pretending to order or dictate to us as tyrants, masters or superiors, or requiring of us the sacrifice of our individuality. or the exercise of our reason and judgment. Those who cannot recognize spirit intercourse without accepting spirits as Gods or Devils, are not pre-

or betrayal from the weak in head or heart or

backbone, can in the least interfere with our

Welcome your children in your affections, your friends in your confidence, your enemies in your charity, and wiser spirits as counselors, and you

# N. Frank White's Lecture.

We are fully confident that the ablest discourse delivered in New York on Sunday morning, March 22d, was from the lips of N. Frank White, at Masonic Hall, and yet not a reporter for the city press was there, and no copy solicited for publication in the morning papers; and if it had been carefully reported, it is not probable that a paper in the city would have published it entire and correctly, for one, and only one reason, viz: that its truths are still unpopular in social, political and religious circles.

His subject was Authority, and it was ably and skillfully handled, and some new and strong protested and still protest against Roman Catholic authority, and are so condemnatory of all protests against their own infallible authority. Mr. W. contends that when we use our reason to comment upon or construe, interpret or explain the Bible, we thereby transfer the authority from the book to the brain, and the latter with the soul in it becomes the God's-Word authority, and completely sets the authority of the other uside; but that this, like all finite powers, must forever be fallible and imperfect, as they prove all sacred books to be; that institutions must change and opinions follow, or opinions change and institutions follow; that the argument of antiquity is ridiculous for authority, as by it the Old Testament would supersede the New, and holy books of the Brahmins would set aside the Jews, and the Egyptian Gods overrule the Jehovah of the Jews; that the New, though fallible and imperfect, is generally an improvement on the Old, as the generations are said to grow wiser, although

He evidently thinks, although he did not say it,

that there are now men who could write better Gospels than those of Paul and Peter, and that some improvement might be made even on the whole Bible.

We heartly endorse his whole argument, and commend him to those who do not know him as one of our ablest speakers; to those who do, he needs no recommend from us. He is ever welcome and highly appreciated in New York.

#### The Celebration.

The First Society of Progressive Spiritualists in New York have made extensive and complete arrangements for an appropriate celebration of the Twentieth Anniversary of the Rapping Phenomena of Spirit-Intercourse, on the 31st of March. The original mediums of the Fox Family are engaged for the evening, and the capacious hall, known as the Everett Rooms, corner of Broadway and 34th streets, is engaged for the occasion, and the same hall has also been engaged by the society for Sunday meetings for the ensuing year, where their meetings will hereafter be held.

A highly interesting treat may be relied on by the friends, on the evening of the 31st. Tickets one dollar; ladies fifty cents; music and dancing, speeches and songs included. Refreshments extra.

The whole country seems awakening to the importance of commemorating this remarkable era in our history, and we rejoice at the prospect and progress of the glorious cause.

#### The Arabnia.

A very dear friend and namesake, and a very near relative of one of the ablest and most distinguished clergymen that ever graced the American purpit, in a private letter gives the above book a justly deserved compliment, as follows: The teachings of the inspired author of that most beautiful book are indeed comforting and true. I pray that the 'Divine Guest' may find a room swept and garnished for his arrival in every heart. What a magnificent argument and what poetry of expression is contained in the chapter, 'God revealed to Intellect.' I read it to several Orthodox people, who were perfectly carried away with it, but if I had mentioned that the author was a Spiritualist the charm would have vanished, and errors in doctrine been looked for; such is prejudice!" We have received many most flattering compliments like the above, both for the Arabula and Stellar Key.

Our New Books. No books, except the trashy literature made to be thrown away after one reading, have been put in the market the past winter, which are as cheap, in proportion to quantity and quality of matter, as our three new books, Arabula, Stellar Key and Memoranda, the latter just out with four hundred and eighty-eight pages of interesting and instructive matter, for one dollar and fifty cents, and Stellar Key, two hundred and two pages, for one dollar, neatly and substantially bound in cloth. Most books which we have often to get for our customers are from twenty-five to fifty cents higher in price for same size and style. Our spiritual literature is beginning to have a sale which we trust will enable us to keep it in the market lower than the scientific or religious publications of our popular publishing houses. Send us five dollars and we will send by mail Arabula, Stellar Key, Memoranda, and Death and After Life, all well bound, or any other fifty-cent book in place of the latter.

### For Investigators.

We learn with pleasure that our worthy and faithful mediums and friends, Mr. and Mrs. Holmes, at 708 0th Avenue, New York, have made arrangements with one or more of the Fox family -whose history and celebrity are as old as the rappings—to be present at their house in public circles every afternoon and evening, except Sundays, where the honest skeptics can test the facts of genuine mediumship. This is a move that has

JARESVILLE. WISCOSSIN. |
MARCH 16, 1995. |
DR. George W. Barcock—Dear Sir:
My wife is so well pleased with your liair Dressing that she wishes to procure more of it for herself and friends. I enclose post office order for one lozen, which please send by express.
Your Struly,
AMON P. PRICHARD. now started on a basis to secure success to the parties and inquirers. The circles are to be held from 2 to 5 and from 7 to 10 P. M. Admittance \$1.

Mrs. L. F. Hyde, so favorably known in Boston and New York as a test medium, has gone for a short visit to Washington, D. C., and we hope the citizens and visitors in our National Capital will embrace a good opportunity to test | invariably in advance. the facts of spirit intercourse through this medlum.

Send us one dollar and sixteen cents, and have REY TO THE SUMMER-LAND sent to you by mall. Uncle Sam will carry this Key in his mailbags probably, because he is favorable to Spiritu-

# Celebration in New York City.

The friends of progress and free thought in New York City and vicinity will celebrate the Twentieth Anniversary of the advent of Spiritualism, with appropriate exercises, at the Everett Rooms, southeast corner of Broadway and 34th street, Tuesday evening, March 31st, commencing at halfpast seven o'clock. On this occasion the Fox Sisters, the original

'Rochester Rapping Mediums," have kindly consented to be present and appear on the platform. Hon, Warren Chase, Mr. Oliver Johnson, Dr. F. L. H. Willis, Mr. N. Frank White, Mrs. C. B. Wilbour, Prof. J. Jay Watson, the distinguished vic-linist, Miss Annie A. Watson, planist, Mrs. E. J. Adams and daughters and Dr. O. R. Gross, vocalists, will all be present and take part in the exer-

At about ten o'clock there will be an intermistion for supper, which will be served in an adjoining hall, after which those who desire it can ongage in dancing until two A. M.

Admission tickets for gentlemen, one dollar each; ladies and children, fifty cents each; supper tickets, fifty cents.
P. E. FARNSWORTH,

Chairman Committee of Arrangements.

# The Celebration in Rochester.

I take great pleasure, dear Banner, in informing you that Rochester is to be included among our sister cities in celebrating the auspicious event of the Twentieth Anniversary of the advent of the Spiritual Manifestation known as the Rochester knockings. The programme of proceedings is in keeping with this eventful and highly interesting occasion. It is, however, to be regretted that measures were not sooner adopted regarding this matter; but notwithstanding our apparent tardiness, a unanimity of feeling prevalle, which will greatly facilitate our movements, enhancing the interest of the occasion. Reciprocations of friendly salutations we would gladly exchange with our distant friends; and may all our hearts be so attuned that they shall elicit a harmonious concord by a "flow of spirit and a feast of soul." En rapport with the spirit-world, may they breathe into our souls an impress of their presence, "mantling all our thoughts with the purity of a linen vesture." Opening exercises at Schlitzer's Hall, commencing at 10 o'clock A. M. Tuesday, March 31st, 1868. DB. D. C. DARR, Cor. Sec'y.

#### To Correspondents.

(We cannot engage to return rejected manuscripts.) K. GRAVES .- \$2.00 received. Man. J. B. L., Torsville, Mass .- \$1,50 received.

### Business Matters.

THE SHOCK SUSTAINED by the nervous system from the effects of severe cases of NEURALGIA, nerve-ache or other painful nervous maladies, is counteracted, and these diseases positively cared by Du. Turner's Tic-Douloureux or Univer-sal Neuralgia Pill. It produces in the nerve fluid a healthy tone, and permanently supports the nerve structure. Apothecaries have this medicine. Principal Depot, 120 TREMONT STREET, BOSTON, MASS. PRICE \$1 per package; by mail two postage stamps extra.

PARTICULAR NOTICE TO SUBSCRIBERS.—Those four subscribers having occasion to change the destination of their papers, should, in order to save us trouble, and insure the regulate change, be very particular to name the State, County and Toren to which the Banner is sent. Without this guide, it is a tedious jub for our clerks to hunt through the thousands of names upon our sabscription books for the one to be changed, and perhaps then fall to find it.

THE BEST PLACE-The CITY HALL DINING Rooms for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays, M7. C. D. & I. H. Phesito, Proprietors.

MRS. ABBY M. LAPLIN FERREE gives Psychometric Readings for \$2.00; Directions for Davelop-ment for \$3.00. Address, enclosing two red stamps, P. O. Box 455, Washington, D. C. 4w\*,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 Broadway, New York. THE LONDON SPIRITUAL MAGAZINE and HU-

MAN NATURE are received regularly at this of-fice, and sent to any adiress upon the receipt of 30 cents for each. March numbers just received.

JAMES V. MANSFIELD, TEST MEDIUM, answers caled letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps. MISS M. K. CASSIEN will sit for spirit answers

to scaled letters. Inclose \$2 and 4 red stamps. 24 Wickliffe street, Newark, N. J. M14.

amine by letter or lock of hair from persons at a

distance. Address, Vineland, N. J. MR. & MRS. HOLMES, Inspirational, Healing and Developing Mediums, No. 7636th Ave., New York. M14.4w\*

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. A4.

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

COUSIN BENJA'S POEMS are for sale at this of-

#### Special Notices.

THE HAIR AND SCALP.—Dr. George W. Bab-cock, Selentine Dermatologist, 28 Winter street, Boston, su-cessfully treats all discuses of the Hair and Scaip, Loss of Hair, Premature Greyness, Baldness, etc. He prepares special rome dies for each case. No charge to consultation. CFF send for circular.

Will not soil a ribbon worn upon the hair-Dr. Balcook's thair Dressing. Try it.

Every town, city and village in the UNITED STATES, (including CALIFORNIA, the PACIFIC STATES, (including CALIFORNIA, the PACIFIC STATES and TERRIF PORIES). CANADA and ENGANNIA, should have an agent male or femule, for the sale of Mrs. Spence's Positive and Negative Powders, Sivel. Terms to Agents, Druggists and Physicians sent free. Prices reduced, and in all cases Prof. Spence prepays the postage, expressinge or cost of Contemporation. See advertisement in another column, Address PROF. PATTON SEENUE, B. B., B., B., B., B., C., BOX 5817, NEW YORK CITY.

Dr. BARCOCK's HAIR DRESSING .- The following letter shows the satisfaction which this popular toilet article gives everywhere:

# ADVERTISEMENTS.

Our terms are, for each line in Agate type twenty cents for the first, and Afteen cents per line for every subsequent insertion. Payment

Letter Postage required on books sent by mail to the following Territorics: Colorado, Idaho, Montana, Nevada, Utah.

234 & 236

# WASHINGTON STREET.

# (Old Stand of Williams & Everett.)

### B. T. STEPHENSON & WATERMAN Take pleasure in announcing to their friends

and the public that they will

OPEN THEIR NEW STORE ON MONDAY.

MARCH 30, With a Select Stock of

SILKS, SHAWLS,

> GARMENTS, WOOLENS, MOURNING GOODS, and

Elegant Dress Fabrics. Embracing all the Novelties of the season in new Combinations.

Especial attention is called to a new matorial equal in effect and brilliancy to BILK, at much less cost.

#### ÆTNA SEWING MACHINE. SHUTTLE AND LOCK STITCH! STRAIGHT NEEDLE

THIS Machine possesses eminently the following qualities:

Durability, Strength, Beauty, Simplicity, Ease of Management, Speed,
The ETHA is entirely adjustable, is adapted to every species
of sewing, is noiseless: and, while combining the merits of all
other first-class Machines, is specially superior in the use and
application of improvements belonging only to it. Agents
wanted. It. S. WILLIAMN, Agent for New England States,
318 Washington street, Boston, opposite Boston Theatre.

Apr. 4-4w

WANTED AS PARTNER, with \$500 or \$1000, W a good grainer and house painter, in a growing village.
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Mar. 14.—4w\*

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

mortals, are answered by spirits who do not an-

nounce their names.

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

#### The Banner of Light Free Circles.

These Circles are held at No. 158 WASHING TON STREET, ROOM NO. 4, (upstairs,) on MOSDAY, 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-

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

#### Circle Room-Reserved Scats.

It has become necessary, owing to the increasing interest manifested by people far and near to learn what disembodied spirits have to say through our medium, that we shall hereafter reserve three settees in our Circle Room, for the ac-commodation of strangers, up to within five min-utes of closing the door. It is often the case that people visit us from a distance for the express purpose of attending our Free Public Circles. They arrive at the office just too late to procure a seat, and are obliged to retire, wondering why they cannot be accommodated. So numerous have been these cases of late, that we have determined to accommodate such visitors, if possible, especially those who notify us in advance by letter.

#### Invocation.

Oh thou in whose greatness the eternal years revolve, thou spirit of the years and of our souls, thou great Father and Mother of all being, we would bear unto thee the praises of thy children, and, laying upon the alter of this newly-born year and, laying upon the altar of this newly-born year our hopes, our fears, our prayers, our praises, and all the aspirations of our being, we would ask thee to bless them; and, knowing that thy love is great, that thy charity is boundless as thy life, wo feel sure of thy blessing; we feel sure that thou wilt hear, and, hearing, that thou wilt answer. It may not be in accordance with our wishes, but surely it will be in accordance with our best good, our highest interests; for thou hast our good in thy keeping, as thou hast our life, and we know that by the law thou hast implanted within us, we must forever draw nearer and still nearer to thee, understanding more and still more of life to thee, understanding more and still more of life and of our relations to life and to thee. Oh, our Father, grant that the tears of those who mourn, Father, grant that the tears of those who mourn, at the dawn of this newly-born year, may be turned to diamonds of hope and trust. Oh, grant that their weeds of mourning may be changed to garments of joy. Oh, grant that the wonders of the heaven of thy love—crowned with full consciousness—may be their New Year's gift. Oh, our Father an I our Mother, while thou dost so tenderly, so lovingly fold us about with the mantle of thy protection, may we appreciate it; oh, may we see it in its beauty, and understand that it is thy hand that holdeth it around us. Our Father, we kneel at the altar of being with our offerings. They are humble, they are simple, yet we know they will be received by thee, and thy blessing will come because we have sent out upon the air our earnest because we have sent out upon the air our earnest aspirations, our soul-desires for good. May we go forth through the earth, never weary of well-doing, and may we be enabled to wipe away the tears of sorrow that are falling down humanity's cheeks; may we speak unto every heart words that shall turn their attention toward the things of the better land; and while "passing away" is written upon all things here, even upon the years, oh, may the children learn a lesson therefrom, and may they, too, feel that the time is, maylan, even at their doors, when the angel shall write upon the descried temple, "passed away." Oh, our Father, may the light of thy kingdom shine upon every soul here, so that when the angel comes he may find them ready and waiting, and in this way shall thy kingdom come to their hearts, shall thy will be done on earth as in heaven. Amen. Jan. 2.

# Questions and Answers.

CONTROLLING SPIRIT.—We will now take into consideration your propositions, Mr. Chairman.

OUES.—Will Senator Baker, late of Oregon, or the controlling intelligence, give an opinion as to the treatment of the Indians? And also as to the practicability of collecting the different tribes upon four reserves, as petitioned for by John Bee-

Ans.—The question concerning Indian matters is being largely discussed, and I believe it will be faithfully settled by those who have it in charge, namely, all the earnest minds upon earth and in the spirit-land, minds earnest for liberty and justice, minds who desire to see every soul free, minds who desire to lift every soul above all despotism, above all oppression. That certain reservations should be set apart, and held, so far as it is possi-ble to hold them, eternally secure for the Indians, I believe. It is a good thing; but there is some-thing more than this to be done, as those who have looked carnestly into Indian matters cannot fail to see. They are a live people, and therefore they will be constantly in need of something more. Their white brothers are constantly demanding more lands, more wealth, more of everything that earth and heaven affords. The Indians have the same right. They have a right to make the same demand, and of whom? Of all the stewards of heaven and earth. Who are the stewards? Those who have the good things of either heaven or earth in their keeping. The Indian demands wis-dom; he should have it. He demands lands wellstocked with game, whereby he may sustain him-self bodily. He should have them. "Live and let live" ought to be written over the door of every house and engraven upon every heart. But now, instead of that, we find "Life for me and death for you; eternal happiness for me, eternal misery for you." A very bad state of affairs that.

Mr. Chairman, we may seem to have wandered from the subject you presented to us; it has been so thoroughly discussed heretofore, by represen-tatives from the different Indian tribes, that we hardly consider it necessary to discuss it at any

length this afternoon.
Q.—1s it well to disturb a medium in a circle, who is in a trance, quite unconscious and para-lyzed, in order to wake her up? Would it not be best to wait for the same power to release her that placed her in that particular state?

A.—Certainly. There is no power on earth, under certain conditions, that can arouse a medium from a thorough trance condition. It must be done by the same power that passed them into

Q.—What was the cause of the destruction of the planet which was originally located—as we at present suppose—between Mars and Jupiter? and are the asteroids, so termed, the fragments of

-Certain astrological theorists and astronom-A.—Certain astrological theorists and astronomical theorists determine that the asteroids are fragments of that planet; but there are certain minds that have considered the subject largely, in the spirit-world, who do not believe, and they inform us that the planet passed out of the material orbit, and entered the spiritual orbit, in accordance with planetary law. Planets die just as mortals die; when they have fulfilled a mission in a certain direction, there comes a change. When they have outgrown their material clothes, spiritual ones are provided. But you are not to suppose that they pass out of one condition into an pose that they pass out of one condition into another by accident. There are no accidents in Nature. Everything is performed with mathematical precision. Nothing is born before its time. Nothing changes before its time, for if this could be, the whole superstructure would be at all times out of order; but the real truth is, it is always in order, and upon its order depends everything—all kinds of life, all kinds of form, all conditions of

Q.—Do the more progressed spiritual beings of our planet have the power to visit any of the other planets of our solar system? and have any of

a nutshell. They desire to know all that it is possible for them to know, and finding that they have unlimited freedom in the spirit-world, they exercise it, they make use of it. It is not every soul that knows its powers—it matters not whether the soul be clothed with the flesh, or whether it have laid off the flesh—there are very few souls that fully realize the power that God has invested them with. The majority have no idea that their them with. The majority have no idea that they can go beyond the limits of this earth, therefore they never make the attempt. But there are those who tell us they have visited many of the planets besides carth, and have become quite conversant with their conditions. Jan. 2.

#### Pierre Beauhanais.

Monsieur, I have my story to tell, and I must be pardoned for any mistakes I may make. I in-

tend to make none. Monsieur, I come here because my people in the country I claimed as mine when here wish me to come. They wished me to come and tell what was done with the gold and silver and other valuwas done with the gold and saver and other vanishie articles that was my property when here. They have heard a story that I buried a large amount here in America, and they asked me to come here and tell them how—they being the legal heirs—they shall possess themselves of it.

I do not come, Monsieur, for that; but I come because I see something better than that for them.

They hear there is truth in the spirit's return-ing, but they don't know, and so they turn to their selfishness and want that to be ministered to. But I am not here to do that. I am here to prove that I can come, that there is a road between the two worlds, and that is better than all the knowledge that has ever been given to the world before. It is better than gold, better than

Now, Monsieur, my name was Pierre Beauhanais. I came to this country in the "Brandywine," about the time the trouble with England. I was about the time the trouble with England. I was a watch-maker by profession. I made watches, I could make a watch for you that the sun would never give the lie to. When I came to this country I made my place to do business near King street, Boston. Now the story that my people have got about my having much money and burying it here, came from this: I buried a case of watches when the about my having mach the bury hard bury here had a bury here here bury have the street here had a second watches when I saw how unsettled things were here, because I not like to have them lost. I buried them to see how things would turn, you see. My people heard of that, and they always had a very bad idea that I had great wealth, and that I hid it here. There never was a greater mistake. I shall be doing well if I can give them the spirit-

ual food, which is better than the material. They know about these facts which I give—that I came as I said—and they think they are right in supposing I left a great amount of money buried here. They said, "Tell us, Pierre Beauhamais, where it is, through the spiritual paper in America. We will believe you if you come there, and we will go and get it." I come, Monsieur, but I not come to tell that. I had nothing to tell. I was alone here, I not know nor care what become of what I left. [How old were you when you passed away?] Fifty-four years. Jan. 2.

(NOTE.-We never heard of the above-named previous to this date. Should our friends in the old world come into possession of any facts in reference to this message, we hope they will post us up in regard to them.-Eds.)

### Sarah Cobbett.

It is so very strange to be able to come back after being eighteen years away; everything is changed with those I left here. I left my mother poor, hardly able to sustain herself and my only litter to be sustain herself. sister, who was not quite two years younger than myself. My mother had two children, one myself, Sarah Cobbett, and my sister, Catherine Cobbett. We lived at the time of my death on the street they called Channing street. It was

the street they called Channing street. It was near High street. Now my sister is married, and in wealth, and my mother is with her. At the time of my doath my mother was obliged to work very hard to support herself and children.

A short time since my mother's and sister's attention was called to these things. Though they are unbelievers, they say they would like to know of its truth. A friend suggested that they should wish or will for some friend in the spirit-world to come to this place and manifest, if spirits could return, so unmistakably as to leave no room for return, so unmistakably as to leave no room for doubt. Well, the wish has reached me. But it came in a way I wish it had not. For while it says, "If our dead can return, go there and prove it to as;" at the same time it says, "Do n't identify us with the request."

tify us with the request."

Eighteen years ago little Katic knelt at my bed crying as if her little heart would break because she had been told I My last words to her were these: "Katie, do n't cry, do n't cry; it grieves mother. Do n't you see how much worse it makes her feel? Do n't cry, do n't cry." Then she wiped her eyes and tried to be cheerful. To-day, after eighteen years absence, I return not to ask her not to cry, but to ask her not to be ashamed that Sarah can come back. Remember we used to read in our Bible and our catechism somothing like this: "He that is ashamed of me we used to read in our fibbe and our catechism something like this: "He that is ashamed of me before men, him will I be ashamed of before my Father and his holy angels." May I never have cause to be ashamed of her. Perhaps I shall; but if I have, I shall never have cause to be ashamed of texts. But the truth sometimes ashamed of truth. But the truth sometimes comes clothed in dark garments, yet it is truth. I want my sister and my mother to learn of the spirit-land, and to be kind to all that need their kindness, loving to all who need their love, and instead of turning coldly away from those who solicit love and charity, if they can do nothing more I want them always to give a kind word. I want them to remember how eighteen years ago they too sued for kind words, for charity. It is not well to forget the past. It is not well to put it so far back away from us that it will not serve

us in the present. Oh there is much I could say, but I have no more time, and have already expended all the life of the medium that belongs to me, therefore I

Perhaps it would be well for me to add that I was fourteen years old at the time of my death. My sister was a little less than a year younger.

# Hiram Woodbridge.

I have been trying for some time to come round this way to hall my folks, if I could. It is most eight years since I fell and injured myself so that I believe they said I did not stay here but two or three days. I was a ship-painter by trade. My name was Hiram Woodbridge, and I was painting the bark "Mary Ann," in New Bedford. Somehow or other, I don't know how it was, I got a pretty heavy fall, and it resulted in my death. do n't think I was cardess, but rather that my time had come to go. Always had an idea that I should go out very quick. Never thought it was much use to lay up much against a rainy day, for I hardly thought it would ever come; never thought I should have a long sickness; do n't know where I got the idea, but you see it was pretty correct. But so far as other folks are conaudience? I erned, it don't work so well. If I had left some-hing for those that were dependent on me, I should have been bettersatisfied—perhaps—I don't know. But I've been thinking the matter over, and thinking I could n't do a better thing than to come and let them know I could come, and that the way is open, and it's not so bad a thing to die, after all. They say you can get used to anything, and I believe it. The nearer you come to death the less terrible it seems. It was so with me, and I suppose with everybody else. At any rate, that

I suppose with everybody else. At any rate, that seems to be the general experience.

I have, sir, a brother and sister that I should like to come into communication with, if I could, and through them I should like to reach the rest of my people. [Perhaps you had better give their names.] My brother's name is Samuel, my sister's, Clara. I do n't know as it is possible to get at them, but I rather think it is.

I was thinking what my sister said when she

of my people. [Perhaps you had better give their names.] My brother's name is Samuel, my sister's, Clara. I do n't know as it is possible to get at them, but I rather think it is.

I was thinking what my sister said when she first came to me after I was hurt. She thought I was unconscious; didn't know what was said; but I did, and now I think she will remember it. It was this: "Oh I should rather he would have been killed outright." Didn't want to see me suffer, you know; knew I couldn't live, and wished I'd been instantly killed. Well, that was good; that was the first idea I got that I was My folks were plous, and they felt rather dis-

the spiritual entities of any of the other planets of our system been known to come within the spiritual realms of our planet? and, if so, has there ever been an interchange of ideas between such intelligences?

A.—Yes, there are certain far-reaching minds that could no more be content to exist with the simple amount of knowledge that could be gathered from one planet, than they could be content to exist, if it were possible, within the confines of a nutshell. They desire to know all that it is nossible for them to know, and finding that they have was a ship painter no more, and I was ushered into a state so entirely different from the state I into a state so entirely different from the state I had come from, and so perfectly free was I that I felt I was in heaven. I did not think I deserved quite so much. I had all that anybody could ask for, and I have been getting along well ever since. I've learned a great many things which I should be glad to impart to those I have left, if they will only give me the chance. You see it is like this: There are millions of spirits who are waiting to come back to their friends here—millions—and the chances are few and far between which they the chances are few and far between which they have. So it is possible I may not be able to come have. So it is possible I may not be able to come just here again. But they tell me there are other places, and if there are, where my friends can go, they had better avail themselves of the opportunity, because it is a good thing to know something about the place you are going to, you know—a very good thing. It sort of gets you acquainted with it before you have to go. It is a sort of guide-book; even if it is an imperfect one, it is better than none at all.

And as to the Baptist religion, which my friends are more interested in than any other, I suppose they will wonder I don't say anything about it. Well, I don't care anything about it. That's why I've nothing to say. It is n't up to the times here. It's a little below. And as I want to go beyond, why you see I don't want anything tied to the skirts of my garments that will drag me down,

the skirts of my garments that will drag me down, and I rather think that would.

and I rather think that would.

I wonder if I should come back here ten years hence I should feel broken ribs. [You would not feel them so vividly as now.] I didn't know how long the law stretched out. [It will be less the next time you return.]

I am under great obligation to you, sir, and if there is any way I can repay you I shall be only too glad to do so.

Jan. 2.

too glad to do so.

Scance opened and conducted by Theodore

#### Invocation.

Our Father, with holy trust we address ourselves to thee on this occasion, praying for the descent of the holy spirit of truth upon these waiting mortals. We do not ask that it may come with eloquent tongue, but we ask that it may come by the still small voice entering the conscious life of every soul here, and saying to each one, "I am here, I am here. Go not out into the world to seek me, but enter into the closet of thine own inner life, and there commune with me." Our Father, we thank thee for all the bless-ings which thou hast bestowed upon us, for all the crosses of our earthly life, and for all the the crosses of our earthy ine, and or all the crosses of our spiritual life, for every experience of time and of the spirit-world, oh Father, we thank thee; for we feel that thou doest all things well, and whether we are surrounded by shad-ows or by sunbeams it is well with us. For having the Father, the Divine Life, within us and around us, we should fear no evil, and should ever rest secure in thine infinite love, rejoicing in thy presence, and never feeling that thou art far from us. Oh we pray most earnestly for all souls who sit in the valley and shadow of doubt. May the angel of change visit the shadow, dispel the gloom and cause the soul to come out of the darkness and to rejoice in the sunlight of truth. We pray for all thy children everywhere who are sad at heart. Oh grant that kind angels may manifest unto their needs—whispering peace to their weary souls, telling them of a home beyond Time's shores, where they shall be compensated for all the sadness through which they may here pass. Oh grant that every soul throughout thy mighty Oh grant that every soul throughout thy highty universe of mind may receive a new haptism of truth, and of thy divine presence. May every roul feel that they need no mediator between themselves and thee. May each understand that they can go straight unto the fountain of all truth, wisdom and love, receiving their favors at thy bands, receiving their blessings direct from thee. oh Spirit Eternal, whose infinite love is shed like a holy halo over the earth, grant that thy children everywhere may appreciate the blessings by which they are surrounded; and when the cross is laid upon them, grant that they may find strength to bear it, and strength to rejoice under it. under it.
Our Father, who art in heaven and in earth,

hallowed be thy name; may thy kingdom come, and thy will be done here upon earth as it is done n heaven; forgive us our trespasses, as we for give those who trespass against us; leave us not in temptation, but deliver us from all evil; for thine is the kingdom, and the power, and the glory, forever. Amen.

# Questions and Answers.

QUES.—Is God a power or soul permeating the universe, or a self-existent being, having habitation and personality with inconceivable capacities of knowledge, wisdom and happiness?

Ans.—I have no belief in a personal God, ex-

cept as I believe in God as being personified through every conceivable form. I believe God is a power permeating all mind and all matter, and forever and forever changing all according to his own divine life.

Q —Do the spheres exist as separate localities

or one world, as the earth, presenting only a dif-ferent aspect to different minds—soul-gravity and culture determining the society and scenery each and enjoys and earns?

A.—The spheres spoken of by returning spirits

are not localities, by any means, but they are conditions of mind, states of being. The spirit-world proper has been derived from the spiritual employed from the spiritual employed th anations of this world, therefore it is like unto it, only superior to it. Q.—If spirits can or are to re-manifest in hu-man form, can they choose as to that form, and to the extent of their past earth experience elect

A .- The spirit form changes according to the requirements of the indwelling spirit and according to the powers and capacities of the indwelling

spirit.
Q.—What generally becomes of families in spirit-life after a few centuries? Do they clan and cling together as on earth, or separate and become absorbed in the great family of mankind or spirit kind?

A.—Spirits are gathered together in groups, suiting their needs. Whatever kind of intellectual Whatever kind of intellectual life I may be attracted to, there I shall gravitate; and what is true in my case, is true in the case of every soul. If there is no natural or spiritual attraction between persons composing earthly families, they will separate in the spirit-world.

Q.—As they do in this?

A.—Precisely. You all know how it is with your families here. Some cling together with great tenacity, and others divide just as soon as they are old enough.

Q.-Where husbands and wives have been long separated by death, does not the one with the advantages of the superior state often pro-gress so far beyond the plane of the other as to render a reunion undesirable or impossible?

A.—Yes, certainly.
Q.—Can spirits recognize their friends in the audience? For instance, can Theodore Parker know any of his old parishioners who are here to-

day?
A.—Every spirit who returns in this way is obliged to use the organs of sight in order to re-cognize forms that may compose the audience. You are not to suppose that your friends in the You are not to suppose that they do not know you, because they do not in any public place recognize you.

# Joe Barrows.

You see, sir, I don't hardly know how to begin.
[You seem to have begun.] Oh yes, I blundered into it, as usual. My grandmother used to say if I ever got into heaven I should blunder in.

turbed about me, 'cause I hadn't no fixed religion; but my grandmother used to say if I ever got to heaven I'd blunder in, and she didn't got to heaven I'd blunder in, and she didn't know but what I should get there. I've been thinking the matter over ever since I got an idea I could come back, and I thought it would be a good idea to let her know that I was in one of the grades of heaven—I don't know how high nor how low—but somewhere, I take it, about the first part, and I rather guess I did blunder in, for I didn't know anything about getting there. S'pose I fell in. I knew I was mortally wounded; I had no doubt about that; but I didn't know how I was going to get along in getting through the dying. I didn't know anything about what was going to be afterward, and then I lost myself. I was lost a few hours—don't know where I went, or what become of me; don't know but I went, or what become of me; don't know but what I went to hell; think's very likely I did. At any rate, when I come to myself I was in a very comfortable place. I didn't think I had died, but they told me I had, and told me all about it; but I didn't believe it till I met my follower in the state of the about it; but I didn't believe it till I met my father, and then I knew I was dead. And I tell you we had a good cosy time for a while—first rate. I told father all I knew about the folks. I knew a good deal that he didn't, and he knew some things that I didn't know how that could be, but he said there's always a premonition that precedes the spirit to the other world, and that sometimes the spirits that get it first are able to send back again to the earth-life, so that the persons themselves get it before they die. Quite common, he says, that is. He says it is a scientific fact which will by-and-by be investigated and understood. So much. You ought to pay me for that knowledge. [Yes, thank you.] All right. And he says the premonition that was received in his case was given in the same way. It is perfectly natural. He had an idea that he was going to die, and he fixed up all matters and got ready, was more plous than usual, and got all ready. He says that's nothing uncommon.

Now I've strong notions that I can help my carend mother and sister about the counting use had an dargered to call it we shock hands and and agreed to call it we shock hands and and agreed to call it we shock hands and and agreed to call it we shock hands and and agreed to call it we shock hands and and agreed to call it.

ready. He says that's nothing uncommon.

Now I've strong notions that I can help my grandmother and my mother and sister about these things. But if they're afraid of getting their old ideas upset, they'd better strap 'em up 'fore they start out on this new track. Grandmother said to me when I was starting out—hollered to me—golly! about as I do here to-day—"Joe, Joe, your trunk ain't strapped on." You tell 'em if they 've got any old notions they do n't like to lose, better strap 'em on tight before they start. The old lady was always for having things strapped up tight.

strapped up tight.

I am, as the preacher was that has just gone, clearly of the notion that there aint but one God; clearly of the notion that there aint but one God; that he's all round everywhere, through everything, but that he is n't a great big God that grandmother believes in, and that she used to tell me about. "Grandmother," I'd say, "where is God?" She could n't tell, only he was up above the stars, and he was a great and good being. "Grandmother," I used to say, "how big is he? Is he as big as the Belgian giant?" I'd seen him, you see. And she could n't help laughing; said she did n't know. Says I, "If he's everywhere he ought to be a darned sight bigger 'n him." Well, she said I was always blundering overywhere he ought to he a darned sight bigger in him." Well, she said I was always blundering on to all sorts of strange questions; I's a strange genius, anyway. I'm all right, tell her, after all. I could n't swallow the idea of a personal God. I tried, but it was n't no use. They could n't tell me anything satisfactory, and I was floundering round worse than that old mud-turtle that had something the matter with one of its legs, and it same same that ge enough to protect the borwas floundering round, and I put it back in the water, 'cause I thought 't would live better; more nat'ral. And I think our folks would live better what I thought when I was here, and I think so on Spiritualism than on their old ideas, 'cause still. it's kind of a nat'ral thing, and you'll find you get along better.

get along better.

I tell you hosts of the boys come here about the time I did, and they were just as jolly, and finding out the way to come back. The easiest was all ready for it; had n't no fear of a hell, and no hopes of a better heaven right off. They were satisfied and happy. That was n't the way with some. Some were disappointed, and mad, and anything but happy. Them that expected the most found the least. I guess that's what is meant in the Bible—"Them that looks for the biggest things gets the littlest." Do n't you think so? I do.]

meant in the Bible—"Them that looks for the biggest things gets the littlest." Don't you think so? [I do.]

Book me from St. Albans, Vt., and as Joe; I'd rather you would. [Yes, we will.] The Lord bless you in any kind of way he sees fit, and good-by to you.

Martha Niles Stacy.

I am making what may seem to be an unwarrantable effort to manifest here to-day, but I am quite sure I shall succeed. I was a believer in these things before death. My faith was very strong, but I was nearly alone in that faith, my friends being all opposed to it. They used to say that my belief in Spiritualism would shorten my days, if anything did, because I was more ready to go than to stay. I told them I was ready fo go or stay. I had no fear of death. That they could not fully understand.

Last spring I was induced, with a view to receiving medical aid, to go to Parls, where I might with finds.

or stay. In the locar of death. Into they could not fully understand.

Last spring I was induced, with a view to receiving medical aid, to go to Paris, where I might with friends witness at least something of the wonderful exhibition, and at the same time receive that medical aid which they thought I could not receive in this country. I told them I should never return in the body. But they thought I should, unless I was so fully determined to go that by that means my days would become shortened. Well, I said, "I will go, but if I do pass away hefore returning in the body. I want you to expect that I shall manifest through the Banner of Light Circles just as soon as it is possible for me to after death. I want you to take the Banner, so that you will hear from me." They laughed at me, but finally promised they would, and would look over the Message Department every week, to see if I reported myself from the spirit-world.

Now you are to understand they have done it. In their last letters to me they say: "We have watched through the spiritual directory for your name, but it has not appeared, and we are quite sure it will not, for we hear favorable received the property of the spiritual directory for your name, but it has not appeared, and we are quite sure it will not, for we hear favorable received the properties of the property of the property is the property of the property of the property of the property is the property of the p

onite sure it will not, for we hear favorable reports of you and shall expect you home in early spring." Well, it is not forty-eight hours since I

perts of you and shall expect you home in early spring." Well, it is not forty-eight hours since I passed away, and when next my friends peruse the spiritual directory, as they call it, they will find my name added to the list.

I am happy, though I am as yet totally uninitiated to the glories of this spirit-world. My first wish was to be taken here. Loving friends said, "You cannot go there. Wait." I said, "Oh take me there and I will." And so by the action of my own indomitable will and their assistance I am here. Now I am not here to ask that my I am here. Now I am not here to ask that my friends believe, or that they investigate, or that they receive one single grain of proof of the truth of spirit manifestations further than what accords with their own common sense. They must wait till they receive intelligence, in the usual way, of my death, ere this message can be materially corroborated. I know their hearts will be wrung with anguish. They will fear, doubt—they will be distressed. They will not believe, but there will be a vague fear which will haunt them till they are certain. [Will not your friends telegraph to them?] It was my request that they should not. I had my own ideas, and I fully carried them out. [I am very glad you are able to come.] Oh I am re-joiced to come, but when I come again I shall be able to do more. I shall give my name in full—Mar-tha Niles Stacy. I have given enough to be clearly identified. The news they will receive will cor-roborate what I give with regard to the time of my death. That is sufficient. I lived twenty-nine

my death. That is sumicient. I fived twenty-nine years on the earth.

Farewell, sir. God bless you in your glorious work. I need not ask that angels will watch over you, for they will be sure to.

[This was given about 4 P. M.]

Peter L. Denny.

[How do you do?] I am all right, as far as I have got. I am from St. Paul, Minnesota, and the name I had here was Peter L. Denny. That's name I had nere was Peter L. Denny. That's the name, I suppose, I am to give at this place. I did n't die of consumption, not by a good deal; as good a specimen of Western humanity as you would often meet; did n't know much about the sickness of this world; do n't think I can rank very high in the celestial spheres on that account, because I never was nut under the harrow in that

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upon 'em so much it has roused all the bad in 'em, and they done what they did 'cause they was forced to do it to preserve the honor of their nation—be fools if they did n't. That's all I got to say for them. Some of my folks was down on the red-skins, and particularly indignant about the Indian Commission that's been lately scared up here in the East and sent out there. Now my advice to them is to haul their traps into the hut and shut up. God knows his business best, and I take it he will do it without much jogging. And what if I did get killed? Why that's all in the programme, I s'pose. I'm satisfied with it. I was infernal mad at first, but when I come to see things in their right light I got over it, and I'm back here to tell my folks they'd better wind up all this hard talk agin the red-skins, better let 'em alone, and better think they are the injured party. alone, and better think they are the injured party. They have been defrauded out of their lands, and everything which they ought to have, and if they killed half the inhabitants of the whole States,

why I should justify 'em in doing it.

I'm the one to complain, if anybody. I'm the one to find fault. I was the only one killed out of our family, and I'm the only one to complain, and we got the matter settled, and after three or four councils we shook hands and agreed to call it

councils we shook hands and agreed to can it square.

I've been there with the Commission, looking after things, and looking into matters. I see just how it has been, and I do n't blame the Indians a bit; they done just what you or I or any other Christian man would have done. Talk about Christians being for peace! They're the greatest fighters on the face of the earth. If you want real good fighters for the army, get Christians! They go in lively. I tell you. They are the ones They go in lively, I tell you. They are the ones

for fight.

I am not used to your Eastern ways here at all, but I get along pretty comfortably. Did n't bring much of my traps along with me, just enough to get along with. [Did you pass away about the same time as Little Crow?] Itather think I did; he got there before me. Tell you it's all about even—

"It for tat;

Kill my dog, I kill your cat!"

Tell you the scales is about evenly balanced.

I hope the Indians will get their just dues, and that they will be satisfied, and the Government will come to the conclusion that they have carried will come to the conclusion that they have carried the pirate's flag over the plains long enough. It has been extermination and war and assassination. They are just what's made all the trouble, and if I'm going to charge my death upon anybody, I'll charge it on the Government of the United States. They pretend to protect—and why the devil do n't they? That's what I want to know. If Uncle States, arms shall be a pauch to protect the her

Your paper goes out there where I lived, and I shall be snapped up in less than two hours after it

Good-by, stranger; and if you don't have no better way to get across than the arrow of a red-skin, I hope you will get that. Good-by.

Séance opened and conducted by William E.

### MESSAGES TO BE PUBLISHED.

Y., to her sister.

Monday. Feb. 24.—Invocation: Questions and Answers:
Victoria Thomas, a slave, to her friend Amelia Thomas; John
D. Merrill, of Boston, drowned 13 years ago, to his wife and
children.

Victoria Thomas, a slave, to her friend Amelia Thomas; John D. Merrill, of Boston, drowned 13 years ago, to his wife and children.

Tuesday, Feb. 25.—Invocation: Questions and Answers; Alexander Thompson, of Charlottsville, Penn., to his family; Hannah Sayles, of Belfast, Eng., to her children in America; Annie Itolborn, of New York, to her mother.

Thursday, Feb. 21.—Invocation: Questions and Answers; Gen. Felix Zoilicoffer, to his friends at the South; Sarah M. Packard, of Lawrence, Mass,, to her husband; Mary Ellen Newman, of New York City, to her sister Margaret.

Monday, March 2.—Invocation; Questions and Answers; Charles It. Vose, of Charlestown, Mass: George Brown, of Sands Court, Boston, to his wife; Harry Sanborn, of Virginia, to his mother in Boston; Elizabeth Foster, of New Bedford, to her children.

Tuesday, March 3.—Invocation; Questions and Answers; Chance, Holmon, of Virginia, to his mother in Boston; Elizabeth Foster, of New Bedford, to his brother Joseph, Lo, to his brother Joseph, March 3.—Invocation; Questions and Answers; Edith Jones; Henry Carroll, Co. 1,8th Vermont; Mike Fagen; Annie Stevens, of Charlestown Neck, to her mother.

Monday, March 8.—Invocation; Questions and Answers; Harriet Thompson, of Foxboro', Mass., to her husband and parents; Michael Donahoe, of Boston, Mass.; Bargaret Ward Barrow, of Steubenville, O., to her brother Charles.

Tuesday, March 10.—Invocation; Questions and Answers; George Wells, Second street, Chelsea, to his friends; Isaac Taylor, of Northfield, Vt; Lizzie Clarke, of New Bedford, Mass., to her mother.

Tuesday, March 10.—Invocation; Questions and Answers; William II. Harris, of the 9th New Hampshire, to his friends; James Capt. Charles R. Johnson, 16th Mass., to his friends; James Capt. Charles R. Johnson, 16th Mass., to his friends; James Capt. Charles R. Johnson, 16th Mass., to his friends; James Capt. Charles R. Johnson, 16th Mass., to his friends; James Capt. Charles R. Johnson, 16th Mass., to his friends; James Capt. Charles R. Johnson, 16th Mass., t

Monday, March 16—Invocation; Questions and Answers; Capt. Charles R. Johnson, 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.

Tuesday, March 17.—Invocation; Questions and Answers; Esther McClowan, of Lucknow, Scotland; Coi. Richard Byrnes, 28th Mass., to his friends; Hannah Goald, of Boston, died 49 years ago, and was buried in tre old Granary church-yard; Davis Lee, of Elichmond, to his mother.

Thursday, March 19.—Invocation; Questions and Answers; Capt. Albert W. Bartlott, of Newburyport, Mass., 35th Mass., Mary Hill Shannon, to her brother in Sandusky, O.; James Scanlon, of Manchester, N. H., 8th New Hampshire Regt., to his sister; William Buck, of Alabama, to his father, Col. William Buck.

Monday, March 23.—Invocation; Questions and Answers; Ernest Walter Buffington; Esrah W. Smith, of Yancton, Dacotlah Ter., to her son, Lewis Smith; Michael Haley, to his brother James; Johnnie Joice.

Donations in Aid of our Public Free

Received from

speak loud if you want me to. [Very well; not too loud.] How is that? [That is right.]

I went to war, you see, in the First Vermont Cavalry, and got killed, but somehow or other there was part of me saved that did n't get killed, and that's here. The folks will know me better if you call me Joe Barrows—better than if you called me Joseph. I did n't have a great deal of time to spend here on the earth, only—well, I was a little short of twenty years here.

My folks were plous, and they felt rather dis
would often meet; did n't know much about the sickness of this world; do n't think I can rank to the sickness of this world; do n't think I can rank to the second that account, because I never was put under the harrow in that I on the harrow in that I mean to say agin the redskins, though they did wipe me out in double quick time—nothing to say agin the redskins, though they did wipe me out in double quick time—nothing to say agin fem. I had a good deal to say then, but I ve not got it to say now, for I see that the infernal knaves on our side, in the shape of traders and that sort, have imposed

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My Richon, Manistee, Mich. 100

John Patten, Yair View, N. T. 100

John Patten, Yair View, N. T. 100

Triend 5. B laker 1.00

I'm in favor of everything that's right. And I'm back here with nothing to say agin the redskins, though they did wipe me out in double quick time—nothing to say agin fem. I had a good deal to say then, but I've not got it to say now, for I see that the infernal knaves on our side, in the shape of traders and that sort, have imposed Mary A. Wells, Forester, Mich. 100

Mary A. Wells, Forester, Mich. 100

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S. B. Baker 1.00

M. Riedon, Manistee, Mich. 100

J. Croby. Canton, R. M. Riedon, Manistee, Mich. 100

J. Croby. Canton. 100

J. Crob

#### Oblinary.

Capt. James Townsend died in Stoneham, Mass., Feb. 8th, Capt. James Townsend died in Stoneham, Mass., rev. oth., 1868 of heart disease.

He was a leader in the Children's Progressive Lyceum, and possessed the respect, confidence and affection of his Group. He was one of Nature'a noblemen—an honest man—courteous and affable in his manners, upright and generous in his dealings and liberal and charitable in his views. His life had been a cateful preparation for the change. The angels found him ready, and without a struggle translated him to the dummer-Land. The Lyceum passed the following resolutions:

Resolved, That the death of Capt. Townsend deprives us of a Aind patron, judiclous counselor and efficient Leader, and society of a conscientious, exemplary member.

Resolved, That Liberty Group have lost a true friend and devoted, intelligent teacher. He loved the principles of the harmonial philosophy, and cheerfully aided in all well devised methods for their dissemination.

Resolved, That we tender bur kindest sympathy to the widowed wife, beref of a tender affectionate husband. Suddenly and without a note of warning the shadow of the pale messenger fell across the threshold of their home, liting him to the companionship of angels and leaving her heart-alck and desolate. May the memory of his manly worth and private virtues, and the son! communion they had so tong enjoyed together, the consciousness of his watchful care and the sons of shiletion.

Resolved, That we return our grateful thanks to the spirit-1868 of heart disease.

season of affliction.

Resolved, That we return our grateful thanks to the spiritual friends and Progressive Lyceum of Lowell for the kind attentions and generous hospitality extended to us on the funeral occasion.

Foled. That these Resolutions be sent to the Banner of Light, for publication.

Paulina Gerry, Sec.

#### Spiritual Convention.

The Spiritual Land friends of progress on Capa Cod will meet in Convention in Exchange Itali, Harwich Centre, Baturday and Sunday, April 4th and 5th, 1888, to consider the need of local organization, and the propriety of making arrangements for the Spiritual Camp Meeting during the summer. Meetings to commence at 10 o'clock A. M. Public speakers from abroad are expected. The Committee of Arrangements will see that friends from abroad will be provided for.

Glibbert Smith,
Mers Glibbert Smith,
Herman Show,
Mers, Akthorn Burdess,
Capt. Watson B. Kellet,
Mers, Capt. Theo, Baker,
Mers, Theo, Baker,
Mers, Theo, Baker,
Mers, Theo, Baker,
Mers, Capt. Theo, Baker,
Mers,

Quarterly Meeting. The Spiritualists of Rockford, Kent County, Mich., will hold their Quarterly Meeting the first Saturday and Sunday in April, at Rockford. Mrs. Lydia Pearsall, with other speakers, will be in attendance.

Rockford, March 11th, 1968.

#### LIST OF LECTURERS. PUBLISHED GRATUITOUSLY EVERY WEEK.

To be useful, this list should be reliable. It therefore behoves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they eccur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.]

J. MADISON ALLYN, Principal of the Industrial Institute, Ancora, formerly Blue Anchor, N.J., lectures on Sundays at the institute and at places within easy reach.

C. Faknie Allyn will speak in East Boston the Sunday afternoons of April; in Masonic Hall, New York, during May; in Mittord, N. H., during June; in Stafford Springs, Conn., during July. Address as above, or 6 Gloucester place, Boston, Mass.

Conn., during July. Address as a Conn., during July. Address as a Conn., during July. Address. Mrs. N. K. Andross, trance speaker, Delton, Wis. Dr. J. T. Ands will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y. Rev. J. O. Banrett, Sycamore, III.

Mrs. Sarah A. Byrnes will speak in New York during April and June; in Stafford, Conn., during May; in Cambridgeport, Mass., during July. Would like to make further engagements for the fall. Address, 87 Spring street, East Cambridge. Mass. engagements for the fall. Address, 51 Spring Street, 2005. United Street, 2005. Mrs. A. P. Brown will lecture in Lynn, Mass., April 12, 19

cngagements for the fall. Address, 87 Spring street, East Cambridge, Mass.

MRS. A. P. BROWN will lecture in Lynn, Mass., April 12, 19 and 25. Address, St. Johnsbury Centre, Vt.

MRS. II. F. M. BROWN, P. O. drawer 595, Chicago, III.

MRS. ABRY N. BURNHAM, Inspirational speaker, Weston, Ms. MRS. ABRY N. BURNHAM, Inspirational speaker, Weston, Ms. MRS. NELLIE J. T. BRIGHAM, Elm Grove, Coternin, Mass.

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MRS. NELLIE J. BRIGHAM, Elm Grove, Coternin, Mass.

MRS. M. A. C. BROWN, West Randolph, Vt.

Dil. J. K. and SADA BAILEY will lecture, assist in the organization of Societies and Lyceums, officiate at funerals, so emnize marriages and heal the sick, so faras is practicable. Address, box 363, Address, box 363, Address, box 364, Address, box 363, Address, box 363, Address, box 364, Address, box 363, Address, box 364, Ad

MRS. ELIZA. C. CLARK, Engis Harbor, Orleans Co., N. Y.
MRS. ELIZA. C. CRARE, inspirational speaker, Sturgis, Mich.,
care J. W. Elliott, drawer 36.
MRS. M. J. COLBURN will answer calls to lecture. Address
Champlin, Hennerin Co., Minn.
MRS. B. L. CRAPPELL, Il South street, Boston, Mass.
MRS. L. CRAPPELL, II South street, Boston, Mass.
J. B. CAMPBELL, M. D. CInclunati, O.
DR. JAMES COOPER, Bellefontaine, O., will lecture and
take subscriptions for the Banner of Light.
MRS. MARIETTA F. CROSS, Irance speaker, will answer calls
to lecture. Address, Hampstead, N. H., care of N. P. Cross.
MRS. D. CHADWICK, trance speaker, Willeand, N. J., DOX 272.
THOMAS COOK, Berlin Heights, O., lecturer on organization.
JUDGE A. G. W. CANTER, Cincinnatipo.
CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y.
MRS. AMELIA H. COLBY, trance speaker, Lowell, Ind
MISS LIZIE DOYEN, Pavilion, 57 Tremont street, Boston.
HENRY J. DIRIGH, inspirational speaker, Cardington, O.
GRONGE DUTTON, M. D., Rutland, Vt.
ANDEW JACKSON DAVIS can be addressed at Orange, N. J.
MISS. GARES B. DAVIS, 347 Main street, Cambridgeport, Ms.
HENRY VAN HORK, Irance speaker, 48 and 50 Wabush avenue, Chicago, Ill.
MRS. CLARA R. DEEVERE, trance speaker, Newport, Ms.
DR. H. E. Exert, lecturer, South Coventry, Conn.

nue, Chicago, Ill.
Mrs. Claha R. Deevere, trance speaker, Newport, Me.
Dr. H. E. Emerr, lecturer, South Coventry, Conn.
A. T. Foas is engaged for the present by the Connecticut
Spiritualist Association. Address, Hartford, Conn., care J. S.

Spiritualist Association. Address, Hartford, Conn., care J. S. Dow, Il Pearl street.

B. J. Finney, Troy, N. Y.

Miss Eliza Howe Fuller, inspirati nal speaker, will lecture in Plymouth, Mass., April 5 and 12. Address, 57 Purchase street, Boston, Mass.

MRS. FANNIE B. FELTON, South Malden, Mass.

J. G. Fish will speak in Philadelphia, Pa., during April; May, June, July and August, local; in Hattle Creek, Mich., during September, and thence "Westward ho!" for the next six mentils. Address, Hammonton, N. J.

Miss. M. L. French, Inspirational speaker, will receive calls to lecture. Address, Ellery street, Washington Village, South Buston, Mass.

to lecture. Address, Ellery street, Washington Village, South Buston. Mass.
DR. H. P. FAIRFIELD will lecture in Fitchburg, Mass., May 3 and 10. Address, Blue Anchor, N. J.
Miss, ALMEDIA B. FOWLER, impressional and inspirational speaker. Nevada, Story Co., Iowa.
A. B. FREKCH, lecturer, Clyde, O.
REV. J. FRANCIS, Parishville, N. Y.
Miss. Clana A. Freid, lecturer, Newport, Me.
18AAO F. GHEENLEAF will speak in Cambridgeport, Mass.,
April S. Would like to make further engagements. Address for the present, 82 Washington avenue, Chelsea, Mass., or as above.

above.
N. S. Girkklear, Lowell, Mass.
N. S. Girkklear, Lowell, Mass.
Dil. L. P. thirds, inspirational speaker, will answer calls to lecture. Address, box 125, Fort Wayne, Ind.
Mils. Launa De Fonce Gonbon, San Francisco. Cal.
JOHN P. GUILD, Lawrence, Mass., will answer calls to lecture.
Mils. C. L. Gade, trance speaker, 17 Cedar et., New York.
RAHAH GIAVES, inspirational speaker, Berlin, Mich.
Dir. M. Henry Hologifon will lecture in Battle Creek,
Mich., during April. Will lecture week-evenings. Address
as above.

as above.

Miss Julia J. Hebbard will speak in East Boston, Mass.,
Sunday evenings of April. Address, 3 Cumston street, Boston Mass.

Sunday evenings of April. Address, 3 Cumston street, Boston, Mass.

Moses Hull, Jiobart, Lake Co., Ind., will speak in Stonham, Mass., April 19 and 26; in Providence, R. I., during May. Would like evening engagements in the vicinity of Sunday appointments. Address during April, care Banner of Light; during May, Providence, R. I.

MISS. A. HORTON, 24 Wamest street, Lowell, Mass.

MISS. NELLIE HAYDEN, 20 Wilmot street, Worcester, Mass.

MISS. ANNA E. HILL, inspirational speaker, Whitesboro', Oneida Co., N. Y.

Ducida Co., N. Y.

M. C. HATORD, Coopersville, N. Y.

Miss. F. O. HYZER, 66 South Green street, Baltimore, Md.

J. D. Hascalt, M. D., Waterloo, Wis.

Dh. E. B. HOLDEN, Inspirational speaker, No. Clarendon, Vt.

CHARLES HOLL, Gorry, Eric Co., Pa., box 247.

Dh. J. N. HODORS, trance speaker, will answer calls to lecture. Address, 121 Maverick street, East Hoston, Mass.

MES. EMA HARDINGS gan be addressed, (postpaid.) care of

Mrs. Wilkinson, St. George's Hall, Langham Place, W., Lon

Jon, England.

MRS. EMMA HARDINGE CABLE BEACH COSTABIL). CARE OF Mrs. Wilkinson, St. George's Hall, Langham Place, W., London, England.

JAMES H. HARRIS will answer calls to lecture and attend unerals. Address, box 99, Abington, Mass.

W. A. D. Hume, lecturer, Weat Bide P. O., Cloveland, O. I YMAN C. HOWE, inspirational speaker, Lanne, N. Y. Miss Susie M. Johnson will speak in Sturgis Mich., during April; in Oswego, N. Y., during November. Address accordingly: permanent address, Millord, Mass.

W. H. Johnson, Corry, P. D. D. M. J. W. H. Johnson, Corry, P. D. P. T. Johnson, lecturer, Ypsilanti, Mich. W. F. Jamieson, inspirational speaker, Belvidere, Hi. Abraham James, Pleasantville, Yenango Co., Pa., box 34. S. d. Jones, Esq., Chicago, Hi. O. P. Kelloog, lecturer. East Trumbull, Ashtabula Co., O., speaks in Monroe Centre the first, in Andover the second, and in Thompson the third Bunday of every month. George F. Kittinger, Buffalo, N. T. Mas. M. J. Kutt. Hostwick Lake, Mich. HARVEY A. JONES, ESq., can occasionally speak on Sundays for the friends in the vicinity of Sycamore. Ill., on the Spiritual Philosophy and reform movements of the day.

CEPHAS B. LYNE, semi-consclous trance speaker. Parmanent address, 667 Main street, Claricatown, Mass. J. R. LOYELAND, Monmouth, Ill. Wh. A. LOYELAND, Hommouth, Ill. Mr. A. LOYELAND, Hommouth, Ill. M

B. M. LAWRENCE, M. D., and wife, independent missionaries, will answer calls to speak, attend Conventions and sing original song on all questions of reform, including Christianity and Spiritualism, ancient and modern. Address, care of Dr. McCall's Hygican Home, Galeaburg, Ili.

Mas. L. W. Litcut, trauce speaker, It Kneclaud st., Boston. Many E. Londdon, inspirational speaker, 69 Montgomery street, Jersey City, N. J.

JOHN A. LOWE, locturer, box 17, Sutton, Mass.

Miss Mary M. Hydns, inspirational speaker, 69 East Jeffer son street, Byracuse, N. Y.

III. T. LEONARD, trance speaker, New Ipswich, N. H.

Miss. Mary A. Mitchell, clairvoyant inspirational speak er, will answer calls to lecture upon spiritualism, Sundays and week day evenings in New York State. Address soon, Apulla, Onondaga Co. N. Y.

Mis. A Mas. H. M. Miller, Elmira, N. Y., care W. B. Hatch, Emman, M. Maryin, inspirational speaker, Birmingham, Mich. Jas. B. Monuson, inspirational speaker, Birmingham, Mich. Jas. B. M. M. W. Minxard, trance speaker, Conveyo, Ill.

Dis. Loo Miller, Applictor, Wis.

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Mis. Hanxam Mosse, trance speaker, Molet, Will Co., Ill. Miss. Anna M. Middress her as early as convenient at hox 778, Bridge-port, Conn.

Charles S. Marsin, lecturer, McLenry, Ill.

A. L. E. Nash, lecturer, Rochester, N. Y.

C. Norwood, Oftowa, Ill., inspirational speaker, J. W. V. Address, Policy, Mis.

J. H. Dowell, (of England) will lecture in Rochester, N. Y. Quring April—address, 973 Minustree!

J. Jude Pariner, France speaker, South Hanover, Mass.

L. Jude Pariner, Irance speaker, South Hanover, Mass.

L. Jude Pariner, France speaker, South Hanover, Mass.

L. Jude Pariner, France speaker, South Hanover, Mass.

L. Jude Pariner, Irance speaker, Lingham, Co., Mich.

J. L. Powell, (of England) will lecture in Rochester, N. Y. Quring April—address, 973 Minustree!

Miss. Natrie M. Pease, trance speaker, Detroit, Mich.

A. L. Poyde, inspirational speaker, Detroit, Mich.

A. L. Poyde, inspira

Wilson.

Miss Nattir M. Pease, trance speaker, Detroit, Mich.

A. A. Pond, inspirational speaker, North West, Ohio.

Miss. Pike lectures before Spiritualistic and Scientific Associations on the following subjects: "Crist;" "The Holy Ghost;" "Spiritualism: "Demonology;" "Prophecy;" "Noon and Night of Time;" "The Kingdom of Heaven;" "Progress and Perfection;" "Soul and Nonse;" "Introversion, or Admormal Inspiration;" "The Seven Spheres;" "The World and the Eartis." Address, Mrs. Pice, St. Louis, Mo.

Miss. E. N. Palmes, trance speake, Big Flats, Chemung Co., N.Y.

sion, or Abnormal Inspiration: ""The Seven Spieree; ""The World and the Eartis." Address, Mrs. Pike, St. Louids, Mo. Mirs. E. N. Palmer, trance speake, Big Flats, Chemung Co. N. Y. Sh. Palmer, trance speake, Big Flats, Chemung Co. N. Y. Sh. Palmer, trance speake, Big Flats, Chemung Co. N. Y. Sh. Rifler, Foxdord, Mass. A. C. Rodinson, II Fulton street, Brooklyn, N. Y. Dr. P. B. Randolphi, lecturer, care box 3332, Boston, Mass. J. T. Rouse, normal speaker, Lox 281, Beaver Dam, Wis. Mirs. P. B. Roys, Will. Sh. Roys, Ch. Sh. Roys, Will. Sh. Mirs. Palmer, R. R. Ch. M. M. Roys, M. Dr. Inspirational speaker, Parvidence, E. I. (Mars. E. B. Roys will answer calls to lecture and attend funerals. Address, Providence, R. I. (Indian Bridge). C. H. Ribes, Inspirational speaker, Boston, Mass. J. H. Randall, inspirational speaker, Boston, Mass. J. H. Randall, Inspirational speaker, Lupper Liste, N. Y. Rey. A. B. Randall, Appleton, Wis. Mrs. Frank Reid, Inspirational speaker, Lupper Liste, N. Y. Rey. A. B. Randall, inspirational speaker, Kalsmazoo, Mich. Austen E. Shmosk Woodstock, V. Dr. H. B. Stober, S. Pleasant street, Boston, Mass. Mrs. L. A. F. Swain, Inspirational speaker, Union Lakes, Rice Co., Minn.
Mill. T. Straens can be addressed at Vincland, N. J. Will make engagements for the spring and summer.
Dr. E. Speace, Englishman speaker, Ryron, N. Y., Miss, Fannie Davis Shith, Millord, Mass. J. W. Seaver, Inspirational speaker, Ryron, N. Y., will answer calls to lecture or attend funerals at accessible places, Miss, Neller Shith, Impressional speaker, Sturgis, Mich. Miss, E. W. Shiner, trance speaker, Fitchburg, Mass. Dr. William H. Salerbery, box 131, Portsmouth, N. H. Miss, M. E. B. Sawyer, Baldwinaville, Mass.
Dr. William R. Saleri, inspirational speaker, Sturgis, Mich. Miss, M. S. Townsend, Britt, trance speaker, Sturgis, Mich. Miss, M. S. Townsend, Britt, Irance speaker, New Bedford, Miss, Many Louisa Shith, Itanice speaker, New Bedford, Miss, Pank White will lecture on Spiritualism, Kenduskeag, Me. Hildden, Applicatio

June. Applications for necessary of the Missouri State Organization of Spiritualists. Persons wishing lectures under the direction of the State Organization will address care N. O. Archer, Esq., Ilannibal, Mo.; permanent address, Babcock's Grove, Dullannibal, Mo.; Page Co., Hillielly, M. D., inspirational speaker, can be addressed during April at Washington, D. C., box 607; during May, No. 3422 Lancaster avenue, West Philadelphia, Pa. E. S. Wheelers, inspirational speaker, will answer calls in New England for a time. Address, care of Banner of Light,

E. S. WHEELER, Inspirational speaker, will allower calls in New England for a time. Address, care of Banner of Light, Hoston, Mass.

Mis. M. Macombre Wood. Il Dewey st., Worcester, Mass. F. L. H. Willis, M. D., 29 West Fourth street, New York, Mas. S. E. Warner, box 329, Davenport, Iowa Mas. N. J. Willis, 3 Tremont Row, Room 14, Fullerton Block, 92 Dearborn street, Chicago, Ill.

Herry C. Weight will speakin St. Louis, Mo., during April. Permanent address, care Bela Marsh, Boston, Mass.

Mas. E. M. Wolcott will make engagements for the ensuing spring and summer months. Address, Dauby, Vt.

Mass. Mast J. Wilcoxsox, Hammonton, X. J.

Mass. Hattir E. Wilson (colored), trance speaker, will lecture in Randolph, Mass., April 5 and May 3; in Portsmouth, X. H., April 12, 19 and 28. Address, 70 Tremont street, Boston Louis Watskhooker can be addressed at McMiniville, Warren Co., Tenn., care of Mr. Papadling, till further notice.

Elliah Woodworth, inspirational speaker, Leslie, Mich. Gillman, Washillen, Woodstock, Vt., inspirational speaker, Dr. R. G. Weller, Recturer upon Geology and the Spiritual Philosophy, Clyde, O.

A. B. Wilting, Albion, Mich.

Philosophy, Clyde, O.

Philosophy, Clyde, O.

A. B. Whittiso, Albion, Mich.

Miss Elviha Wherlock, normal speaker, Janesville, Wis.

A. A. Wherlock, Toledo, O., box 643.

Rev. Di. Wherlock, inspirational speaker, State Center, Ia.

Wanern Woolson, trance speaker, Hastings, N. Y.

Miss L. T. Whittien, organizer of Progressive Lyceums, can be addressed at 492 Sycamore, corner of Fourth street, Milwaukec, Wis.

Miss. A. Willis, Lawrence, Mass., P. O. box 473.

Mis. Mart E. Wither, inspirational speaker, 182 Elm street, Newark, N. J.

Newark, N. J.
A. C. WOODRUFF, Battle Creek, Mich.
S. H. WOODRUFF, Battle Creek, Mich.
S. H. WOOTMAN, Conductor of the Buffalo Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Buffalo, N. Y., box 1434.
Mss. JULIETTE YEAW will speak in Lynn, Mass., April 5, and May 10; in Cambridge part, April 12, 19 and 26; in Balem, May 3 and 17; in Lowell, May 24 and 31. Address, Northbore, Mass.

Day's and 18. Mass.

Mg. & Mgs. W. J. Young will answer calls to lecture in the vicinity of their home, Holse City, Idaho Territory.

Mgs. Fannie T. Young, Hampshire, Ill., care Capt. W. A. Whiting.

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Nov. 26,

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Mar. 25.—4w\*

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3w°—Mar. 28.

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# A MIRACULOUS CURE

#### A SACRED RELIC MEETING OF

THE TWO EXTREMES,

# **SPIRITUALISM**

CATHOLICISM.

St. Louis, Mo., Sept. 20, 1867.

MIE following is clipped from the Charleston Courier, of Nov. 9, 1867, published in Charleston, Mo. The letter first appeared in the Democrat, one of the leading papers published in the city of St. Logis, where the remarkable facts narrated

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

#### MR. BAKEWELL'S LETTER.

My cidest child, cleven 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 herein stated. My brotherin-law, Dr. Hornsby, of Carondelet, and my family physician, Dr. Bolsliniere, (one of our oldest and most successful practitioners.) feared that the child had the hip disease—a complaint It in that attacked her first cousin in her early childhood, and from the consequences of which that poor child has been a cripple for ten years. A consultation of physicians was held last week Healing Medium. Advice \$1.00. 41 Harrison Avenue, Boston, Mars.

INS. EWELL, Medical and Spirit Medium, Mar. 21.—4w<sup>2</sup>

Mar. 21.—4w<sup>2</sup>

It in that attacked her first cousin in her early childhood, and from the consequences of which that poor child has been a cripple for ten years. A consultation of physicians was held last week —Dr. Gregory, of this city, one of our leading aurgeons, being the called into consultation at the request of the other two. The unanimous opinion of all was that the child had the hip discase. On Thursday week she was measured for an apparatus by the surgical instrument maker. The leg affected was already perceptibly longer than the other limb. could not have touched her toe to the ground, much less have attempted to walk. On Tuesday aftermon, 17th of this month, my wife, who was almost worn out with broken sleep and anxiety, pald a visit to the fadies of the Sacred Heart at this place. One of these ladies told her that steps were now being taken to commence proceedings at Rome for an examination of the virtues, etc., of Madame Barrat, the foundress of the order, who died some time since in the odor of sanctity; that fourteen miracles taid already been worked by her relies, and gave my wife a relic which she advised her to apply. Of all this I knew nothing at the time. My wife applied the relic on her return home that evening, and the child shortly after fell asleep, as did her mother also, whose hed she shared, and they oth passed the first quiet night that they had had for some time. Next morning I was reading in my room when my wife came in, pale, with an expression that startled me. She could not at first speak, and when she tried to do so burst into tears. At last I understood her to say, " Closey is cured by a miracle," I did not believe a word of it, and when I heard the story of the relic, etc., etc., I told my wife not to allow herself to give way to a false impression, which could only 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 cessation of pain, for a cure. In shout 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 intention little girl heard me patiently, and when I was quite through merely said, "But, papa, I am cured," Her assurance surprised me. I told her to get up and walk then, which she did at once, standing, for some seconds, at my request, on the right leg aione. In the evening I began to almost expect to find poor Closey suffering worse than ever. On reaching the house I found no one but a servant at home. My wife and all the children, Cissey included, had gone to the Sacred Heart Convent, a distance of three-quarters of a mile each way, to return thanks. They soon returned in the best of spirits. The doctor had not seen the child yet, and my wife had permitted her to get up and go out at three o'clock. To make a long story short, the child is now, (Priday,) after the lapse of two whole days, and has meanwhile, been as well as she ever was in her fife. She was planing foot-ball in the garden with her brothers when I left home this morning. Dr. Gregory examined the child last night, and pronounced her entirely cured, and said to me on leaving the house: 'You have my authority for saying that Classey's was the most clearly developed case of includent hip-disease that I ever saw in my whole practice.' I forgot to state in its place that on the morning of the cure the first word the child spoke 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

> and will, if required, do so upon onth; each one as to the facts within his or her personal knowledge, of course. Yours very truly, R. A. BAKEWELL." In commenting upon the above extraordinary case, the edl for 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 credulity, as they call it, account for the result? They pretend to be wise-let them give

doctors, are all prepared, if called upon, to corroborate them

a relution." 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 Spiritualist recognizes them as exponents of a principle, which, for the first time in the listory of the world, is now scientific value, and through a clear and well-defined scientific formula for the preparation of the Positive and Negative Powders, is daily receiving a systematic and reliable application to the healing of diseases of all kinds, at all times, and amon all classes, whether Spiritualists, Catholics, Protestants, Jews or Infidels. To this principle I have already, on a former oc casion, alluded in the columns of the Banner. On that occasion, I endeavored to show that inanimate substances, solid, liquid and gaseous, can be permanently charged, or impregnated, as it were, with a spiritual power of some kind, which in the healing of diseases so far transcends all our medical and scientific knowledge, that we are almost induced to return to our old belief in miracles, were it not that the very principle for which we are contending takes them at once out of the sphere of miracles, and brings them within the domain of set nce. By this principle we are enabled to explain the healing of Cinney, of Hip Disease, by means of Madam Barrat's sacred relie, as recorded in the St. Louis Democrat and the healing of Mrs. Satty Morris, of Hip Discuss of 22 years' standing by Mrs. Spence's Positive Power ders, as recorded in the Banner of Light of October 13th, 1866; the healing of the blind man by means of Jesus's mixture of clay and spittle, as namated in the Bible. and the healing of the blind girl (daughter of W. P. Cowman,) by Mrs. Spence's Negative Powders, as narrated in the Banner of Light of November 10th, 1886; the case of the woman with "an Issue of blood," "the fountain of whose blood was dried up " by touching Jesus's garment as testified to by Mark, and the case of the woman with "an Issue of blood," "the fountains of whose blood was of the pool of Bethesdu, of which John says that "an after the founding shines! of these occult forces in the treatment of his patients.

In the fine of the control of the pool of Bethesdu, of which John says that "an angel went down at a certain season into the pool and troubling of the water; whose ever then first after the troubling of the water; whose ever then first after the troubling of the water; whose ever then first after the troubling of the water; whose ever then first after the troubling of the water stepped in, was made whole of angel went down at a certain season into the pool and troubled the water; whoseever then first after the troubling of the water stepped in, was made whole of whatever disease he had," and the unexampled history of the Great Spiritual Remedy, the Positive and Nego tive Powders, potentialized and impregnated with a spiritual healing, visiting the sick and the diseased throughout the land, "and they are made whole of whatever disease 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 Banner on a former occasion; and because, furthermore, it gives me additional courage 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 I have republished. Many of those cures havelalready 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 Bannerin the future. We relterate, therefore, with more confidence than ever, our former claims for Mrs. Spence's Positive and ative Powders, namely, that they are a Spiritual Remedy, not only for the reason that the formula for their preparation was given through Mrs. Spence's mediumship, but for the still greater reason that, like the pool of Bethesda they are "troubled" by descending "angels," and are thus made vehicles and carriers of a healing man capabilities.

For further information the reader is referred to the adver-tisement of the Great Spiritual Remedy, Mrs. Spence's Posttive and Negative Powders, in another column of the Banner PAYTON SPENCE. Mar. 14. WHISKERS.-Dr. LAMONTE'S CARROLA will force Walskers on the amonthest

Mediums in Boston. New York Advertisements. New York Advertisements,

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tion, Bronchitis, Coughes, Colds; Serofula, Nervounces, Bleeplessness, &c.
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Fee for Examination, \$5; for office treatment, \$2; or visits, according to distances, \$3 to \$5, including advice.
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V by a great number of persons, can be consulted by letter in all matters of life. He can refer to persons of best standing who were benefited by his gift. Diseases, as dyspepsia, rheumatism, old sores, etc., he cures radically. Consultation \$3. Lock of hair and, if possible, photograph requested. Address, L. F. GEBARD, Westfield, N. J. 3\* -Mar. 21. VV force Whiskers on the smoothest face, or Hair on Bald heads. Never known to fail. Sample for trial sent for 10 cents. Address, REEVES & CO., 78 Nassaust., New York. Oct. 12.-6.n.

# Western Department. J. M. PUEBLES EDITOR.

Individude subscribing for the BANKER OF LIGHT by mail, or ordering logis, should send their letters containing remit-tances of rest to the Boston office, 15s Washington street, 1, 22 marges from the West requiring immediate attention, and long, 250 is a intended for publication, should also be sent d long officers attended for publication, recent and paper intended for standard to directed to J. M. PFFRLES. Persons writing us one it, will direct to Omaha, Nebraska.

#### To Correspondents.

Send articles for press, lecture notices, subscriptions for Banner of Light, &c., direct to Boston, Mass., till further notified.

Letters not requiring immediate attention, and designed especially for us, should be directed to Omaha, Nebraska. There's a resident officer in that city connected with Indian affairs, who will forward our letters to whatever locality or fort we may be stationed.

#### Our Opportunity.

There are tidal flows in the affairs of men-there are golden opportunities in all new movements that, if seized and applied to human well-being, clothe in transcendental leveliness those that rightly use them. Ours, a church universal, without pope, bishop, priest, creed, ordination, sacrament or ritual-the great church of humanity, with God the head and every conscious mortal a birthright member-the church of the long prophesied angelic dispensation, vigorous with twenty spring-seasons, warm with sympathy and happy in tangibly demonstrating immortality, just meets the soul's needs to-day—the demands of this in-

- "Men groped to find the wrecks of primal matter, And wasted long years in putting bone to hone; Batel revives where the world's gossips clutter,
- A . I havelf words a figet to fossil stone.
- er'er tosell homilies the churches nod, Stone heart, stone service, and a stony God.
- The stony brain descets, devours, denies;
- Hener, mount thy throne; thy sceptre opes the skies." Spiritualism in its widest sense satisfies the head

and the heart, the intellectual and the affectional in man. And there never was such an opportunity offered to a body of believers as to the Spiritualists of this century. Angels are waiting the decision.

Old theology is literally dead. Its Pagan-begotten soul died first. Neither revivals nor weekly prayer-meetings can infuse life into a churchianic corpse. Freedom's grave-diggers, giddy with jubilees, are ready to perform their last duty -bury the thing from sight.

Unitarians, creed or no creed, both clever and coaxing, are on the anxious seat. Naturalism or Spiritualism, which? Jesus Christ, a man, teacher and examplar, or "our Lord and Master"; which?

Universalists, spitting venom at Unitarians, disfellowshiping their Connors, disentombing the Winchester fathers, and rotting inside their creedal coffin-planks, are begging for colleges and issuing Baltimorean buils to save their little her-

The "free religion" friends are thrusting out their feelers for a foundation stone. Like gossamer-winged insects, they hardly know where to settle. Faith, though all aglitter with culture, does not satisfy the soul. The Rev. John Weiss could give a weeping, mourning mother no warmer consolation than a crystal felclo-science, and a shadowy trust in a fathouless, affectionless, inthrite vortex-spirit. Columbus was a man of faith till be planted his feet upon the shores of the new world. Then faith triumphed in fruition. With Spiritualists, faith as related to the future life has already cleared up into knowledge, immortality having been demonstrated in America as well as Judea, and individual identity estab-

The vail thus rent-the problem of the ages, "If a man die shall be live again?" solved, the good and true walk and talk with angels; while the truths connected with spirit-communion and eternal progression are no less established by intuition and reason, than attested by clouds of earthly witnesses. Spirit-intercourse then is the "heavenly witness," the "living manna," the "crystal sea," the "New Jerusalem" of the apocalypse, and the "ministry of reconciliation" committed to you, oh Spiritualists! What an opportunity offered by angels. They plead of you to take it and use it for the world's redemption.

Our immortal brothers bending earthward tell us the future is not a life of ecstatic reveries, deyout abstractions or ceaseless serenadings of the Almighty; but a life of mental growth, spiritual progress, tender charities, sweet forgiveness and enlarged sympathy—a life of increasing susceptibilities and intensified efforts toward the higher good, the beautiful and the perfect. All the wisdom gained here will be retained there. Hence the best preparation for the future life is a true and noble life in the present. Oh ye angels that delight to do the will of the Infinite, Relp Spirituallsts to feel their responsibility, to comprehend the import of a moral obligation, to realize the necessities of the poor, to work while the opportunity lasts, to put on the whole armor of truth, and consecrate their God-given powers of body and mind to the upbuilding and permanency of the principles connected with the spiritual philos-

Learn this parable. If the preach-tree only blossoms with promise, bearing no blushing fruitage, after a reasonable number of seasons it shall be cut down as a cumberer of the ground and cast into the fire. Bud and bear, says the gardener, or your ashes shall nourish the roots of worthler fruit-trees. Proffered opportunities and gifts not rightly used shall be taken away and given to others. Such is the divine method. The coming man called for is not a destroyer harling thunderbolts, but a constructor, holding in his hand an olive-branch, speaking words of love and wisdom, and living a pure, practical life.

# Conducting Prayer Meetings.

At a Convention of the members of the Evangelical churches, held in the First Presbyterian church, Detroit, Mich., among other propositions the following were discussed:

"3. What is the best method of conducting prayer meetings?

8. What can be done to promote a revival of

pure and undefiled religion?

Deeply interested in Zion and believing in the officacy of prayer, we suggest that the best method of conducting a prayer meeting is to do prayers to men, rather than say them to the Almighty. The self-righteous priest prays God to send rain in dry weather; to remember the poor; to protect the widow and the orphan; while the sensible man prays by irrigating his garden and fields; carrying supplies to the hovels of the poor, and educating the orphan. "Let us pray" sensibly and continually.

Pure and undefiled religion—that's the kind we want " promoted." There's a great supply in Evangelical markets of what is called "religion;" church religion, Sunday religion, "revival" religion, that people "get" winters and lose summers. Matural saligion, the genuine, is a senti-

drawn out and cultured in consonance with reason and science. This pure and undefiled religion, beautifully defined by the Apostle James, Spiritualists every where are "promoting."

### "When I'm a Spirit."

This delicious song, full of gushing melody, takes us in anticipation to the blest homes of summer-land dwellers. "When I'm a spirit"-well, what? Why, do not ask us in circles to give you test-names; for unless our memory of names were instantaneously and miraculously brightened, and our medium exceedingly brilliant in that direction, we should make quite as poor a display as would Ole Bull in trying to coax witching music from a corn-stalk flildle.

II. Do not ask us for advice about getting divorces-the surest and cheapest methods of procedure; neither inquire of us relative to the shortest route to the broad-gauge trail of affinity-finding. If we respond, it will only be to direct to some Shaker settlement.

III. Do not ask us to cater to your materiality, hunt gold mines, trace mineral veins, nor look up stolen property, unless you are willing to run the risk of a pointed two hours' sermon from the text, Lay not up for yourselves treasures on earth, where moth doth corrupt and thieves break hrough and steal."

Spirits who are spiritual-spirits whose very read makes glad the cities of angels, return to earth to cheer, educate and spiritualize those yet clothed in mortality.

#### A Lecturers' Convention.

If there's any one thing needed among Spiritualist lecturers and genuine media, it is unity of purpose and concert of action. Owing to constant engagements, speakers are seldom permitted the pleasure of fraternal intercourse for mutual counsel and encouragement. Our work heaven-appointed, and the issues of the hour momentous, it is certainly important that we meet among ourselves in council-meet not for "brag"; not for rabid, ranting discussions, nor the mere play of technical criticisms where there's no great moral principle involved; but for a candid, dignified interchange of thought, and a free expression upon the practical and speculative matters connected with the growing interests of Spiritualism.

Such a Convention should be held at the same place and the week preceding the next National Convention of Spiritualists. The gathering would do well to hold daily and exening sessions for the space of a week. This length of time would no more than suffice to compare notes, canvass the field of progressive thought, and elucidate the general principles connected with the phenomena and philosophy of Spiritualism-an ism, by the way, that underlies and overarches all human interests. Shall we not have such a Convention?

#### New Book by Hudson Tuttle.

It is with no ordinary pleasure we are permitted the announcement of a new work by this clear thinker and logical reasoner, relating to the Spirtitle, this is the leading thought: "The biography

of God; or the career of the God-idea in history." The Bible says, "There are lords many and gods many." We are not posted as to which of the gods Bro. Tuttle is to lift from the abysmal past and present before the mirror of the present. Is it the personal, human-shaped Jehovah of the "holy Scriptures" that "cursed the ground" made "woman from Adam's rib"; smelt a "sweet savor" from the burning bodies of dead animals; repented" making man; commanded the murdering of the "Canaanitish nations"; ate " real" with Abraham; "wrestled" with Jacob; rode on a "cherub"; ordered Isaiah to go "naked three years"; talked with Moses about pans and shovels, the "fat and the rump, the caul and kidneys of a ram," and believed by the Orthodox capable, ay, sure to consign a majority of humanity to endless torments? Would it not be suggestive, if not wisdom, to bind the "Old Testament," "Fox's Book of Martyrs," "History of the Crusaders' and the "Pirate's Own Book," all in one volume? Friend Tuttle, we anxiously await your new

#### work. The Philadelphians-Westward.

our thanks for the cordial invitation to be with the neck-for two years. Allopathic remedies had them as a participant in their anniversary festivities of March 31st. Hon. Robert Dale Owen and Thomas Gales Forster, invited, are expected to be present. These, with the rich abundance of home talent connected with Spiritualism in the city, will be sufficient to render the occasion impressive and deeply interesting.

On the 31st we shall be nearing Chicago to meet the Congressional Committee appointed to draft and perfect peace treaties with the Western and North-Western Indians. Our first halting-place will be Fort Laramie. Here the committee meet Red Cloud, with several sub-chiefs and lesser tribes. Soon after, and further West, there will be twenty thousand Indians assembled in council. Cordially invited by the committee, we could not forego this rare opportunity of looking into these Indian matters personally. Expect weekly reports in the Banner of Light of places, persons, doings.

# Twentieth Anniversary in Michigan.

The Battle Creek Spiritualists will celebrate the twentieth anniversary of the advent of our glorious belief, in a suitable manner. Miss Susie M. Johnson, Mrs. Emma M. Martin, Dr. M. Henry Houghton and others will participate. The Spiritualists of Lyons will also celebrate the same event in a suitable manner. Our friend L. B. Brown assures us that Spiritualism in Michigan is on the ascending grade.

# Cleveland, Ohio.

The First Society and Progressive Lyceum of Spiritualists and Liberalists of Cleveland, O., have settled down to work in real earnest. • • • I cannot close without referring to the course of to the proposition for a State Convention? Withlectures just concluded before our Society by A. B. French, (of Clyde, O.,) President of State Association. From his first fecture to the last the audiences have been on the increase, the last two or three Sundays the hall being uncomfortably crowded, which is a convincing argument of his high ability as a lecturer; and, as a testimonial of the Society's appreciation of his services, on motion of Mr. James Lawrence, a vote of thanks was passed, expressing the hope that he would visit us again at no distant day. I. LEES, Sec'y. March 16, 1868.

# Fayette Co., Iowa.

The Religio-Philosophical Association of Spiritment of the soul-a divine interpretation, to be | Wright moved that Bro. Ira H. Potter (formerly 5956, Chicago, Ill.

of Dowagiac, Cass Co., Mich.) be licensed as a minister of the Gospel according to the laws of Iowa, as set forth in our Constitution. Adopted

unanimously. The evening meeting was addressed by Bro. Potter, also the Sunday sessions. The meeting adjourned subject to the call of a committee for a Grove Meeting in June or July next.

. Owing to the extremely bad weather, the attendance was small.

HARRISON AUGIR, Sec'y.

Fayette, Iorea, March 10, 1868.

#### [Original.] more's promises.

BY LYMAN C. HOWE.

Onward, higher onward, ringeth From the palace and the cot, And the change of ages bringeth Each his promised life and lot.

Struggling, toiling, weary-hearted Pilgrims, pillowed on life's cloud. Feel the breath of the departed, Hear them think-almost aloud;

Only just the roice suspended. Hearts their treasures never lose, Life with life in glory blended, Feels the word the lips refuse.

Death and change are but a morning Waking from the distant gloom, All the mortal night adorning With life-stars in radiant bloom.

Labor is not lost in dying. Love its treasures beareth on. Help for weary souls and sighing At the grave is just begun.

But with grander meaning love us, Speaking from a higher mold. Age and sorrow, gloom and gladness.

Cannot die with dust unsouled.

Tender words and thoughts that move us

Mingle in this changeful fate, But the birthright of our sadness Is the soul's divine estate. If we never wept or wearied,

Life would surfeit and decay. And the smiles of hope be buried In the glitter of a day.

Youth and age, and youth repeated, Pain and promise urge us on, Days and years and plans completed, Only to be rebegun!

So the fateful lives of mortals Grow to angelhood sublime, Rising through the mystic portals Opening from the tomb of Time.

#### Letter from Minnesota.

I am strongly impressed to address a few lines to the numerous readers of the Banner, assuring itual Philosophy. Though not informed of the them that we of the North Star State are not quite dead, spiritually; that, though we say but little about it. Spiritualism is surely and steadily advancing. In proof of these assertions, and also by way of encouragement to those situated as we are, in a sparsely populated region, I will make a few brief statements respecting the progress of the cause.

Two years ago the Spiritualists of Champlin and vicinity commenced holding regular Sunday meetings. The prospects were, far from flattering. Our numbers were few; and we were surrounded by sectarian bigotry, hatred and opposition. We have depended entirely upon home talent for speaking, and have maintained our meetings, until this time, with credit to the cause. Our religious opponents were cordially invited to meet with us and refute our arguments. They attempted it a few times, but seem to prefer pulpit denunciations to open and manly controversy. Now we have several trance speakers, and a good test and healing medium, who has given us numerous incontestible proofs of the reality of spiritintercourse, and in the exercise of the healing power performed remarkable cures.

One instance of healing I must relate for the benefit of other sufferers: A young lady had been The good friends of the Quaker City will accept | nillicted with the goitre-swelling of the glands of been freely used, to no purpose. The tumor was increasing in size when she applied to Mrs. Leper, the medium already mentioned. Three magnetic operations completely reduced the swelling. This occurred nearly a year ago, and the cure thus far proves to be permanent. Another medium, a lady of delicate health, is frequently controlled for the relief of the diseased among animals, and has done some wonderful things in veterinary prac-

> In Medina the friends of the cause have organized under the laws of the State, and intend to hold regular Sunday meetings. Mediums are being developed amongst them.

I have visited this place six times during the past autumn and winter, and given three lectures at each visit, and am now engaged to give them two lectures a month the coming year. The Spiritualists here have determined that they will pay no more money for the support of the old theology, but henceforth devote their offerings to the new gospel. This is the right stand. If Spiritualists everywhere would copy this example, the missionaries would speedily carry the "living word" to every hamlet in the land.

I could give equally cheering accounts of many other places in this section of the State, but these must suffice for the present. Some of the friends are discussing the propriety of issuing a call for a Convention, to be held in some central place. This is a move in the right direction. A more frequent interchange of thought and greater concert of action amongst the thousands of Spiritualists scattered over our prairies and throughout our wooded dells, is all that is needed to bring Minne--as you know—lately and legally organized and sota up to the spiritual plane of her neighbor States. Spiritualists of Minnesota, what say you out effort there is no success, and with due effort there can be no failure. The angels are with us, waiting to do their part. Shall we do ours? Who will respond? Fraternally yours,

MARY J. COLBURN. Champlin, Minnesota, March 10, 1868.

#### To the Subscribers of the Spiritual Rostrum.

DEAR FRIENDS-You may have wondered why you have not ere this received the Spiritual Rostrum. The only reason is an almost entire change of programme. I found it almost impossible to print the Rostrum and travel, so I have taken Bro. W. F. Jamieson as partner, and have changed nalists of Payette County, Iowa, assembled at the base of operations from Hobart, Ind., to Chi-Fayette on Saturday, March 7th, 1868, at half-past | cago, Ill.; have decided to date the first number two o'clock. The meeting was called to order by June instead of April. One of the best firms in Thomas Smith, President, after which the Consti- Chicago is now bound to issue twelve numbers of tution and By-Laws were road. Ira H. Potter the Rostrum. So be patient; you shall have, in then addressed the meeting for one hour. The every sense of the word, a first class magazine. Secretary made some additional remarks. Joseph Address Hull & Jamieson, Hobart, Ind., or drawer Moses Hull.

#### A New Lecturer in the Field.

Having listened with great satisfaction to two lectures delivered by Mrs. E. C. Crane, of Sturgis, the past month, I cheerfully recommend her to the friends of progress as a speaker of great promise in the department which her guides have chosen for her. For a new speaker, and on subjects of a different character from those generally brought out, her lectures were highly interesting, and did not fail to carry conviction to every mind. Albion, Mich., March 6, 1868.

# Michigan State Spiritual Association.

The Spiritualities of the State of Michigan:

The Spiritual Spiritua

To codocrate in the comployment of speakers, with a great saring of expense to yourselees, and time and labor in traveling to the speakers.

We realize the want of a good Weekly Paper, as the organ of our Association, through which he can correspond, and you can communicate with every Spiritualist in the State. We have the Barber of Liour and other papers, at a distance, good and true to our cause, but so crowded are the columns of all that it is difficult for us to get inserted a condensed report of our Annual Conventions. We want a Michigan Spiritual Paper, that shall not be partisan in its character, but an exponent and defender of our principles; having also a department for Literary and Family reading, a summary of Political News and General Intelligence, and a wolumn or two devoted to the Agricultural and Mauulacturing Interests of the State—a paper that shall be made a welcome visitor in every family circle. Efforts are now being made for the establishment of a Publication Company for this object, for which we ask your aid.

Finally, we congratulate our friends upon the newly awakened interest in our cause all over the State. The facts and beautiful teachings of our faith are obtaining a deep hold in the hearts of our people.

In no more efficient way can we accomplish good for the future than by organization of "Children and be congregated, let a Lyceum be Instituted, thus withdrawing our young from under the influence of those who teach of a fold of wrath, total departyly, a personal Devil, to temp pour fallen humanity, and a hell of forment, to eternally punish the finally incorrigible. From all such teachings may good angels deliver us.

D. M. Fox. President, Lyons, Mich.

B. F. Bered, V. Pres., Paur Pau, Mich.

James C. Wood, Treasurer, Jackson, Mich.

James C. Wood, Treasurer, Jackson, Mich.

James C. Randall, Detroit,

Lewis Bascon, Jackson,

Mes. E. A. Paatt, Ovid, Branch Co.

# LEWIS BASCOM, Jackson, MRS. E. A. PRATT, Ovid, Branch Co.,

SPIRITUALIST MEETINGS. BOSTON.—The First Sportualist Association hold regular meetings at Mercantile Hall, Summer street, every Sunday receing, at 13 octock. Admission 15 cents. Samuel F. Towic, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 103 A. M. John W McGuire, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Miss Susan M. Fitz, Secretary, 69 Warren street.

All letters should be addressed to Miss Susan M. Fliz, Secretary, 6i Warren street.

Nic sic Hall.—Lecture every Runday afternoon at 25 o'clock. A half-hour concert on the Great Organ, by Prof. Eugene Thayer, precedes each lecture. L. S. Richards, Chair man. Speaker engaged:—Sir. Corn L. V. Denleis during April. Mrs. S. I. Chappell lectures Sunday evenings at 17 o'clock at Springfield Hail, 80 Springfield street.

Check every Sunday evening at 423 Washington street, opposite Essex. Mrs. M. E. Beals, medium.

East Noston.—Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 74 r. M. L. P. a reeman, Cord. Mrs. Mrs. S. L. P. a reeman, Cord. Sec. Children's Progressive Lyceum meets at 10 on K sireet, every Sunday at 11 a. M. and 7 r. M. Mrs. Laura Gurdian. Speakers engaged:—C. Fannie Allyn, Sunday are noons of April; Miss Julis J. Hubbard, Sunday evenings

Gardian. Speakers engaged:—C. Fannie Allyn, Sunday are noons of April; Miss Julis J. Hubbard, Sunday evenings of April.

Charlestown.—The First Spiritualist Association of Charles

of April.

CHARLESTOWN.—TheFirstSpiritualistAssociation of Charles town hold regular meetings at Central Hall. No. 25 Elm street, swery Sunday at 23 and 73 r. M. Children's Lyccum meets at 103 A. M. A. H. Bichardson, Conductor; Mrs. M. J. Mayo, Guardian.

The Children's Second Progressive Lyccum meets every Sunday at 103 A. M., in Machinists' and Blackemiths' Hall, corner of City Square and Chelsen street, Charlestown. Dr. C. C. York, Conductor; Mrs. C. A. Poor, Guardian.

C. C. York, Conductor: Mrs. C. A. Foor, Guardian.
CHELSEA.—The Children's Progressive Lyceum meets every Sunday at 2 o'clock, in Fremont Hall. L. Dustin, Conductor; J. H. Crandon, Assistant Conductor; E. S. Dodge, Guardian; Mrs. Salsbury, Assistant Guardian. Meetings discontinued for the present.
The Biblic Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, at 3 and 7 r. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

A. Ricker, regular speaker. The public are invited. Scats free. D. J. Ricker, Sup't.

Cambridgerort, Mass.—The Spiritualist Association hold meetings every Sunday in Williams Hall, at 3 and 75 P. M. J. E. Hall, President. Children's Lyceum meets at 104 A. M. M. Barri, Conductor. Speakers engaged:—I. P. Greenleaf, April 5: Mirs. Julicite Yeaw, April 12.19 and 26; Dr. H. II. Storer, May 3 and 10; Rev. J. O. Barrett, May 17, 24 and 31; Mrs. Fannio Davis Emith, June 7 and 14: Mrs. M. M. Wood, June 21 and 28; Mrs. Sarah A. Byrnes during July Lowell, Mass.—The First Spiritualist Society hold meetings every Sunday afternoon and evening in Lee-street church. The Children's Lyceum is united with the Society, and holds its seasions at 10% A. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenloaf, Cor. Sec. Speakers engaged:—Moses Hull, April 5 and 12; Mrs. N. J. Wills. April 19 and 26; J. M. Pechles. May 3 and 10; Mrs. Pillabury, May 17; Julicite Yeaw, May 24 and 31.

Plymouth, Mass.—Lyceum healt two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:—Miss Eliza II. Fuller, April 5 and 12; Dr. J. H. Currier, May 3; Dr. J. N. Hodges, May 10.

Wordstern, Mass.—Meetings are held in Horicultural

Dr. J. H. Currier, May J; Dr. J. N. 1100ges, May 10.

Worderster, Mass.—Meetings are held in Horicultural
Hall, every Sunday, at 2M and 7 p. M. E. D. Weatherbee,
President; Mrs. E. P. Spring, Corresponding Secretary.
Speakers engaged: J. M. Peebles during April; Mrs. Alcinda
Wilhelm, M. D., June 14, 21 and 28.

Wilhelm, M. D., June 14, 21 and 28.

Springfield, Mass.—The Fraternal Society of Spiritualists hold meetings every Sunday at Failon's Hall. Frogressive Lycoum meets at 2r. M.; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 1r. M.

Stoneham, Mass.—The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 29 and 7r. M. Afternoon lectures, free. Evenings, 10 cents. Wm. II. Orne, President. The Children's Progressive Lyceum meets every Sunday at 104 A. M. E. T. Whittier, Conductor; Mrs. A. M. Kempton, Guardian.

Fitchburg. Mass.—The Spiritualists hold.

or; MIB. A. M. Kempton, Guardian.
FITCHINEO, MASS.—The Spiritualists hold meetings every
Runday afternoon and evening in Beiding & Dickinson's Hall.
The Children's Progressive Lyceum meets at same place at 10g
A. M. Dr. H H. Brignam, Conductor; MIB. Wim. H. Simonds,
Guardian; N. A. Abbott, Secretary. Speakers engaged:—
Dr. H. B. Storer, April 5; N. S. Greenleaf, April 12; Dr. H.
F. Fairfield, May 3 and 10.

Toyrool. Mass.—Wasting in Town Mail.

FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyccum meets every Sunday at 11 A. M. Quincr, Mass.—Meetings at 2% and 7 o'clock P. M. Progressive Lyceum meets at 1% P. M.

gressive Lyceum meets at 14 F. M.
LYNN, Mass.—The Spiritualists of Lynn hold meetings every Sunday, afternoon and evening, at Cadet Hall.
PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset atreet, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets at 12% o'clock. Lyceum Conductor, L. K. Joelin; Musical Director, Mrs. Wm. M. Bobinson. Speaker engaged:—Moses Hull during May. nson. opensor engagen:—moses mun ourng may. Purnam, Conn.—Meetings are held at Central Hall every lunday at 1½ r. m. Progressive Lyceum at 10½ a. m.

Harrond, Cons.—Spiritual meetings every Sunday even-ing for conference or lecture at 7% o'clock. Children's Pro gressive Lyceum meets at 3r. m. J. S. Dow, Conductor. BRIDGEFORT, CONE.—Children's Progressive Lyceum meets every Aunday at 11 A. M., at Latayotte Hall. Dr. H. H. Cran iall, Conductor: Mrs. Anna M. Middlebrook, Guardian. dali, Conductor; Mrs. Anna M. Midelerook, Quartuan.
Concord, K. H.—The Children's Lycenm Association o
Progressive Spiritualists hold meetings every Sunday, in Cen-tral Hall, Main street, at 70 clock P. M. The Progressive Ly-ceum meets in same hall at 2 P. M. Dr. French Websier Conductor; Mrs. Robinson Hatch, Guardian; Mrs. J. L. T

Brown, Secretary.

MANORETER, R. H.—The Spiritualist Association holmestings every Sunday at the City Hall, at 2 and 6j o'clock.

P. E. E. A. Seaver, President; C. E. Freeman, Secretary. BANGOR, Ma.—Spiritualists hold meetings in Froncer Chapel every Sunday, afternoon and evening. Children's Progressive Lyceum meets in the same placeast Fr. M. Adolphus G. Chap-man, Conductor; Miss M. S. Curtiss, Guardian.

DOVER AND FOXOROFT, Mr.—The Children's Progressive Lyceum holds its Sunday seasion in Merrick Hall, in Dover, at 103 A. M. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 13 r. M.

HOLLTON, Mr.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternooms and evenings. PONILAND, 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 CITY.—The Society of Progressive Spiritualist bold meetings every Sunday, in Masonic Hall, No. 114 East 13th street, between 3d and 4th avenues, at 10% a. M. and 7M r. M. Conference at 12 M. Children's Progressive Lyceum at 12 r. M. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The Pirst Society of Spiritualists hold meetings every Sunday morning and evening in Dodworth's Hall, 506 Brondway, Conference every Sunday at same place, at 2 r. M. Seatsfree, The Spiritualists hold meetings every Sunday at Lamarine Hall, corner of 8th avenue and West 27th atreet. Lectures at 10j o'clock a. M. and 7j r. M. Conference at 3 r. M.

WILLIAMSBURO, N. Y.—The Spiritualist Society held meetings every Wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

BALTINORE, MD.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sundays at Saratoga Hall, southeast corner Calvert and Naratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer speaks till further notlee.

hours of worship. Mrs. F. O. Hyzer speaks till further notice.

Philabellinia, Pa.—Meetings are held in the new hall in

Phoenix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum meets every Sunday forenoon at

10 o'clock. Prof. I Rehn, Conductor.

The meetings formerly held at Sansom-street Hall are now
held at Washington Hall, corner of 8th and Apring Garden
streets, every Sunday. The morning lecture is preceded by
the Children's Lyceum meeting, which is held at 10 o'clocs,
the lecture commencing at 11½ A. M. Evening lecture at 7½.

Corret, I'A.—The Children's Progressive Lyceum meets in
Good Templars' Hall every Sunday at 10 A. M. Mrs. Langston, Codductor; Mrs. Tibbals, Guardian.

Washington, D. C.—Meetings are held and addresses de-

ston, Codductor; Mrs. Tibbals, Guardian.

Washingrow, D. C.—Meetings are held and addresses delivered in Harmonial Hall, Woodward's Block, 318 Pennsyl vania avenue, between Tenth and Eleventh streets, every Sunday, at 11 A. M. and 7 P. M. Progressive Lyceum meets at 12 M o'clock. George B. Davis, Conductor; A. D. Cridge, Guardian. Speakers engaged:—Mrs. Alcinda Wilhelm during April; Mrs. Cora L. V. Daniels during May. Conference, Toesday, at 7 P. M.; Platonic School, Thursday, at 7 P. M. John Mayhow, President.

John Mayhew, President.

8t. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday, in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10½ A. M. sind 7½ P. M.: Lyceum 2½ P. M. Charles A. Fenn, President: Mrs. M. A. McCord, Vice President; Henry Stagg, Corresponding Secretary: Thomas Alien, Secretary and Treasurer: W. H. Rudulph, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director. First-class speakers requested to open correspondence with Henry Stagg, Eaq., with a view of lecturing for the Society.

BATTLE CREEK, MICH.—Meetings are held in Wakelee's Hall every Sunday morning and evening. Lyceum between services. D. M. Brown, Secretary.

Adbera, Mich.—Regular Sunday meetings at 10% A. M. and

ADRIAN, MIGH.—Regular Sunday meetings at 10 M a. M. and 14 P. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hunt, President: Ezra T. Sherwin, Secretary.

President; Ezra T. Sherwin, Secretary.

DETROIT, MICH.—''Detroit Society of Spiritualists and Friends of Progress' 'meet in Good Templars' Hall, No. 180 Woodward avenue. Lectures 10½ A. M. and 7½ P. M. A. Day, President; C. C. Randall, Corresnonding Secretary. Lyceum at 2 P. M. M. J. Matthews, Conduct.r; Mis. Rachael L. Doty, Guardian.

Louisville, Kr.—Spiritualists hold meetingsevery Sunday at 11 A. M. and 7M P. M., in Temperance Hall, Market street, between 4th and 5th.

Geongerows. Coloranc.—The Spiritualists

# BANNER OF LIGHT:

Journal of Romance, Literature and Gen eral Intelligence; also an Exponent of the Spiritual Philosophy of the

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