VOL. XXIII.

{\$3,00 PER YEAR,}

BOSTON, SATURDAY, APRIL 11, 1868.

{SINGLE COPIES,}
Eight Cente.

NO.

The Vecture Room.

The Physical and Spiritual Nature of Man---His Present and Future.

On Sunday afternoon, March 22d, Mrs. Emma good audience at Music Hall. Mrs. Bullene was marks will be found below:

blindness, ignorant of the great laws which govman been able to perceive so fully as now the presence of the angels who walked by his side, the diseases of mortality. bringing with them, in their return to earth, the tidings of a higher life and a knowledge of the laws preparatory therefor.

Man, as a physical being, was composed of absolute principles, the aggregate of which made up wholly dependent on the physical, and any attempt to ameliorate the condition of the race, sided a trinity of forces: the electric, galvanic, or nervous fluids-the uniform cooperation of less had an existence. each with each forming the basis of that state we cailed physical health, which was the true road ·life from two organs in the form—the brain and the spleen; each of which supplied the food necessary for the proper support of the equilibrium of the nervous system. In years to come mortals should understand the hidden meaning of the laws governing their being; then these powers the rule, not the exception-a health obtained by the cultivation or restraint (if need be) of certain natural principles, not by recourse to drugs which poisoned the occult forces of the body.

The law of physical harmony must be better understood by us; it was the duty of each to investigate. Every medicine or article of food taken into the system which was not adapted to the case in hand, was productive of deleterious effects, and only by a knowledge of the requisite remedies could health be established and we become ual vision Nature's rebuke would be found written true men and women. Could a man with a diseased stomach possess an equilibrium of temper? in that time, the knowledge would be received and Could a woman with shattered health preserve a welcomed which should make earth an Eden. and collected state of mind amid her manifold cares? Death, no longer a monster of fear but an angel Only study and research could develop the knowledge required, and when the revelations of Spirit- more celestial joys. ualism should be fully understood they would

make use of whatever means lay within reach to support, and this supply can only be obtained perfect that nature-to supply deficiencies, or re- | through efforts to cultivate a healthy physical ormove redundancies, should any exist. Therefore a proper attention to food was necessary. Animal As the time would come when physical suffering food produced animal propensities and powers; if you were already possessed of a large supply of should the spiritual nature be freed from the these, you should eschew animal food, and by so constant jars and shocks of to-day, and a calm, doing you would grow more in spirituality in one healthful serenity of body and mind would be the year without, than in five years with the use of normal condition of earth's inhabitants. such diet. Vegetable food was calculated to develop purely intellectual faculties, and one who desired a rapid development of the intellectual | because they lived before passing away on poisonorgans should follow the use of this diet, unless lacking vitality to sustain the labor of mental culture, in which case more animal food must be used. Fruit and flowers were calculated to induce spiritual culture. It might be objected that it was impossible to eat flowers, but there was an aromal influence continually going out from them which was capable of being received with benefit by the ing it and fitted to its development; therefore organisms, not only of mortals but of those in the poisoned spirits could only influence those on spirit-world. Was it not well known that the their own plane. Those diseases which now Circassian ladies, the most beautiful of earth, caused spirits to vacate the earthly tabernacle were bathed in the extract of roses and fed upon | before their time, should disappear, and thus a their leaves? If all classes of fruits and blossoms great step in the path of improvement would be were not in the highest degree productive of spir- made in the years to come; but what was the itual good, why was it that spirits so frequently duty of those who lived to day on the earth, brought offerings of flowers? In the spirit-world toward the crippled and deformed spirits of either the flowers reached their highest place; fading on the mortal or eternal world? It was the duty of earth, they were reassembled in brighter forms in all while in the flesh to study the laws of their the morning land, and their aroma floating out being—to become missionaries to the ignorant, upon the breeze became the sustenance of the whether "they will bear or forbear!"-to put spiritual host.

know his needs and the means of their satisfac- the world! tion. By reason of their prayers and labors, the few earnest souls who had as yet investigated the lations of spiritual knowledge; but all who protruths of spirit revelation, were fifty years in ad- fessed to possess this knowledge were not pure. forces composing physical harmony; and the time | the facts they were not governed by the princishould come when man should attain such per- ples inculcated thereby—they went on orucifying fection that children would be produced in ac- their better natures, their high and holy aspiracordance to Nature's highest models, because of tions after truth, and were content to suffer in No more deformed, idiotic experiments would be ushered into physical life, but true forms and true hearts, able to fight successfully the tempter who

ed be

met them at the corner of the streets. Upon a correct state of the physical forces depended not only health, but also the power of were two great Cooperative Associations in the receiving impressions. Thus it would be found, by a knowledge of the laws governing the nervous fluid, that a surplus of magnetism gave sustenance to the impressional faculties, a surplus of of the little walfs thrown off from earthly life ere galvanism produced powers of healing, and a sur- | their intellects were fully molded and developed plus of electro-magnetic or nervous fluid gave for individual action; these were cared for, and more power to decide upon those problems which taught and reared in spirit-life. The other, also met us in life at every footstep.

mineral kingdom only as a direct or indirect pro- stances and conditions that could be obtained for ducer of gold, to increase his material wealth, but human mothers, that a purer and mightier race there was a higher and holler use reserved for it, should come after those now on earth.

when its capabilities became fully understood; it [had remedies within it so potent for the destruction of disease, that in days to come no more bodies should be malformed and poisoned out of the world before their time by the imperfect use of mineral and vegetable drugs, but the only destroyer of the human form should be the steady F. Jay Bullene spoke on the above subject to a decay which attends the coming on of old age. Precious stones had an influence which was not the first female trance speaker who addressed a fully known at the present day. Pure crystal meeting in Boston, and only the severe snow worn by the neuralgic invalid became a sort of storm of the day previous prevented a larger railroad track on which the spiritual power of number from attending to welcome her on her healing could flow down to banish that excruciatreturn to this city. A brief synopsis of her re- ing disease. The emerald, ruby and pearl, were the most valuable, medicinally, among the precious In days gone by, mankind had walked on in stones, but the diamond in the process of its development had become so etherealized as to lose its erned the physical and spiritual nature of the grosser powers, and was only capable of use in the race, and even at the present day these springs of spirit-world to cause communion with mortals. The action were but little understood. Never had time was coming when the external-not internal -application of minerals would be used to cure

The spiritual nature of man-what was its present? what its future? We found in it also a trinity: soul, mind, spirit, as Nature produced everything in the magic recurrence of the numbers three, seven and twelve. What of the soul? his spirituality. The spiritual principles were It was the abstract power wherein we were patterned after our Creator, holding the possibility of all knowledge. In every human being, whether must be founded on an amended condition of the Hottentot or Christian, it is all the same; when bodily powers. Within the human organism re- they assumed human forms they were endowed with divine souls, containing the germs of all and mesmeric or magnetic; and the economy of | truth centered therein. These germs of truth Nature in the physical form gave also three cur- might lie dormant till awakened by the reviving rents: the arterial, veinous, and electro-magnetic touch of spiritual influences, but they neverthe-

What of the mind? It was that power of our nature which perceived all truth when baptized to spiritual progress. The nervous fluid had its by the soul-principle. This was the watchman on the walls of our Zion who looked out afar off, to warn of approaching trial-who saw on all the hill

tops the dawning of the day! What of the spirit? It was fashioned on the same great plan of our physical natures; but the physical was the shadow of the spiritual, not the would be put in command, and health should be spiritual an outgrowth from the physical. Just as the web was woven from the materials assembled for the purpose, so during gestation the child's nature was woven of the particles and powers given by the mother. Was it not therefore a wonder that there were so many comparatively perfect ones-that the majority of earth's children were not deformed, scrofulous, defective, when he a mass the draman rate an Aleman when highest, hollest instincts of their nature? The time would come when to man's awakened spiritin every drop of water, on every leaf of the forest; of light, calling the spirit to grander realms and

This spiritual nature is only mantled with the bring to the inquirer a lasting reward for his toil. fleshly covering of the physical body, and yet it As the physical nature of man so closely con- is so centered therein that it must have the proper cerned the spiritual, it was the duty of all to quantity of spiritualized vitality it needs for its ganism, by the observance of physiological laws. would yield to man's enlarged knowledge, so also

Spirits sometimes come back to earth, gross, ignorant, dark, covered over by the lusts of flesh. ous aliment, which created tendencies in them which must be eradicated ere they could hope for better things. These tendencies are corrupting in their nature, for all on the same plane absorb the poisenous effluvia. But as the rose drew up from the sod only that food appropriate to it, so would the spirit imbibe only those influences surroundforth "line upon line, and precept upon precept," These hints were thrown out that man might for the guidance of man-the psychologizing of

How glorious were the developments and revevance of their generation in this knowledge of the The reason of this was that while they accepted no mistakes-through ignorance-in generation, mind and body, as the punishment of their wanderings.

There were changes going on day by day in the spirit spheres. As new spirits became developed to higher powers, new organizations were instituted for the benefit of mortals on earth. There world of souls, whose aims and purposes should be copied on the earth-sphere. One Maternal Association, the object of which was to take care called a Maternal Association, had for its object Man had been accustomed to look upon the the establishment of the best ante-natal circum-

From the land of spirits rang out the cry to | proof of its authenticity which can satisfy the | torod in the use of reason, unfledged in intuition, mortals of to-day, "Go ye into all the world, and reason! and beyond its pages you cannot, dare preach the gospel to every conture!" Not the gospel of creed-bound bigotry and superstition, but the gospel of everlasting touth-a physical and spiritual gospel that should unfold to each child of earth a knowledge of the higher development of which they were capable.

Spiritualism was the great instrument which should outwork the problem in the grand future. It came to every one in life—not only to believers, but even the Orthodox clergymen of to-day were giving (unconsciously) to their people some small scintillations of this truth. A flood of glorious effulgence was being poured forth from the spiritspheres, bathing all in its kindling radianceeach act for truth made larger the breach, increased the light, and whether the door was conscious of it or not, baptized some immortal soul with joy unspeakable, and unbeked for it the gateway of the higher life!

nificance to the words of Him of old when he said. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly." To many hearts, in fireside musings, there came brilliant flashes of thought from lands afar, and though we might wonder why they came, when from our humble position we could not disseminate them to the world, yet we were then and there baptized in truth, and the calm of our spirits, amid the turmoil of after life, when these solitary hours were passed away, was a reward at once sublime and glorious. Such moments of solemn private invocation gave us able "heart hunger," are not safe and sure guides a power for good that was measureless; they to lives and acts in harmony with the Divine, to were the jeweled lines which led erring mortals to the throne of the Great Father of all.

Within the last twenty years what had not been accomplished? To the free thought generated and spread abroad by Spiritualism, science owed her rapid advance, no longer bound by the hard lines of creed. The great scientific investigators were not all Spiritualists, but the fact of spirit return had started the faculty of inquiry in man and a flood of nervous interrogating power had gone forth to the discovery of means for the saving of labor and the universal upraising of the

The results to attend the future work of Spiritualism were too grand for the human understanding—only the Infinite mind san comprehend the we should with the maning for the rapid diffusion of that knowledge and power which should eventually raise man to the highest development of which he was the embodied possibility.

Mercantile Hall Meetings.

E. S. Wheeler lectured in Mercantile Hall, in this city, Surday evening, March 15th, on "Hungry Hearts and the Bread of Life." , The following is a synopsis of his discourse:

Like the meaning of the deep, Like the sound of occan waves, There rolls across the Sea of Life The voice of a great unrest. Now rising like the echoirg tempest. Then sinking to despairing sighs, Comes still the sound of discontent, The cry of hungry human hearts.

In all departments of life, in the national, the commercial, the social, the individual sphere it is hands for ballots their fathers are too ignorant to the same. A feeling of distrust of that which has read; red men in hundreds of thousands fighting been, of dissatisfaction with that which is, and of civilization on both their flanks, and refusing to despair of that which is to be, is well nigh uni- be "exterminated" until they have left their imversal.

We make our boasts of progress, of civilization. of freedom, of wealth, of culture and religion. Our progress is by a law we are too stupid to comprehend; our civilization, an inharmonious conglomerate; our freedom, unintellectual and licentious: our wealth, in promises: our culture narrow and not popular; our religion, unscientific, and no more an authority in life.

With a jurisprudence founded upon the law of ancient Rome, recorded in the Pandects of Justinian Regan, civilian and Emperor, we assume to draw the precents of our moralism from amid a barbarous horde gathered long ago around liberty, citizens too "by the grace of God," by Mount Sinai, or from the assumed teachings of

Jesus, the Essenian of Galilee. Roman in law and Republican in government we profess a religion which denounces all but theocratic domination and avows an ecclesiastical aristocracy of "the saints" as the rightful judges of mankind. Thus two systems combat each other in the artificialism of our lives-Roman law and Christian religion, and as a consequence we are not held by one or moved by the other. With a natural deference to woman unheard of before or elsewhere, we retain laws in regard to them infinitely more oppressive than those of India, Persia or Turkey, and full of a national pride of population we have made antenatal child murder a fine art, and precipitated upon ourselves the evils of an effete civilization. Our advance is too great to admit of retreat. Our ships are burned," or known to be unseaworthy. and only in progress, by a road of which we are ignorant, is there a promise of safety. Education and science have done all things to unsettle but little to compose us. We have too much knowledge of science to respect or trust a dogmatic religion; too much spirituality and intuition to be satisfied with a Godless science; too intelligent and reasoning to accept the assumptions of creeds as the law of life, (having learned that the sects can give no "reason why" for the claim they make as authoritative teachers of right and truth.)

We are still without any scientific ruling in the sphere of morals, and are compelled to revert to our personal intuitions and individual judgment to decide the right and wrong of every action.

Who shall say to us, right and wrong? And what authority have they for their utterance? It is useless to tell us "God has said so." When did to be made, the command given, not by Urim or you hear from God? and what was the channel Thummim, or out of burning brush, but by and of communication? Your Bible, offered with so through reason and the flaming intuition of the

not go!

What is moral or immoral? Ask the legislator; he is no better informed than yourself, and the laws he makes evince his ignorance. Ask the priest; he can only refer you to a creed,

or an assumed revelation, and tell you that by that, morals are the customs of his Church. Ask the professor of material sciences; he can

give you no definite reply. You must be thankful if you are able to learn from physiology that there is a "law of life," and that physical morality is possible. The question rolls back upon individuals each

to answer for themselves, and they, in the absence of any scientific religion, can only rely upon their instincts, already nearly destroyed by the repressions and perversions of their lives.

It is said, and wisely, "Nature's demands are God's commands." May the thief, the willful Even now is being made known a deeper sig- drunkard and the debauchee justify their abuse of society and themselves by the plea that the commands of God" are heard in the clamor of their depraved and monstrous appetites. What is Nature? Who is natural? The perfect man, the perfect woman! They are, it is to be hoped, the coming pair. But the "coming man" does not come, and his partner is as yet merely mentioned. They could reconstruct government, commerce, society, and life, for they would be the true revelation and incarnation. In them, Nature and their demands, the Decalogue of Being.

"If Ugluino's full, it needs must be his teetle have crunched somewhat unnatural." Our perverted appetites and passions and our ungovernmorals consonant with the rhythm of the music of the spheres. We need, we absolutely demand a scientific settlement of the question we ask! Tis useless to tell "all is done that can be done," while Senates enact the high comedy of impeachment as the after-piece to a tragedy not yet played out; while legislators concoct laws to influence elections, rather than govern the State; while old abuses are unreformed, and new disorders multiply; while the Church cares for its ritual and its creeds, preaching a dead Jesus and denying a living Christ, a present inspiration. The people are moving and acting, not under the control of Christianity, nor by direction of science, but in contempt of the first and ignorance of the

The hunger of the heart among Americans is in World, being fed and clothed, are content, because their civilization has ultimated, their destiny is fulfilled, their cycle complete; they can rest for a

Here, a New World, a new humanity, a new civilization, new science, and a new religion. The soil is broad, and strong, and all must smack of You may import religion from Judea or

Rome, science from England and Germany, and civilization from Paris, but humanity comes from the four winds, and in fierce discussion all the old issues are reopened again.

White men, Irish, German, English, French rushing like Heligate into the harbor of New York; black men, "bayonets that think," with millions of Southern pleaninnies, reaching black press and magnetism on the life they are quitting.

Westward the star of empire takes its onward way." But as the pioneers from New England overtop the Sierra Nevadas, they meet the ad vance guard of Asiatic hordes, who dispute the poetical tradition, and see the "star of empire" a star in the east," shining over the track of the

Pacific railroad. Sixty thousand yellows, Chinese, Japanese, and Tartars, three hundred thousand reds, unnumbered and hostile tribes with unknown dialects, four million blacks, untutored, distrustful but ambitious, full of impulse, and newly born to virtue of gunpowder and steel, and the will of Garrison, Phillips, Sumner & Co.; millions of whites, of every nation, creed and character under heaven, and tens of millions "born upon the land," Americans by birthright with the magnetism of the soil in veins and brain-all these have taken and are taking the "conduct of life" into their own hands, and, scornful of precedent, careless of advice, are rushing forward in the exercise of a freedom unknown before on the planet. Religious ideas really hold but little influence over them. Forms of religion have a local origin. Christianity fails to thrive outside the Gothic race, and Buddha, though worshiped by four hundred millions, is a local Deity; but here Jesus, Buddha, Joe Smith, and the negro Obi all fostle each other as the waves of men dash themselves together. Disrespect for the old is rapidly encendered in each and all: the negro has lost confidence in his fetish, the Indian forgets the traditions of the happy hunting-ground, the Chinese distrusts his Joss, and the white man disbelieves his Bible. It is fashionable to attend church, respectable to own a pew, proper to pray. But the precepts of the pulpit are not the motives of the market, nor the rules of the church the morals of the street and the home. Men have lost their faith in a revelation thousands of years old. "The light" must shine, not around Paul and his horse in Judea, but blaze upon Smith, and Jones, and Brown, in New England, and keep pace with the locomotive, which whirls them from Boston to San Francisco.

"The voice of God" must be heard, not by Moses or Lirael, but by the "Congress of the United States "and by every citizen. The appeal is much confidence, is no evidence? you offer no human spirit. So feel the multitude; and, untu-

they set out to answer, each for himself or herself, the great questions of the ancient sphinx. Freedom they have, even to license; but "men to be free, should first be intelligent, or the normal exercise of natural rights becomes the swift means of certain destruction."

We have few missionaries of a scientific religion, hence the individual makes his morality "out of his own head," and often a poor, ignorant head it

In Utah the roll of a drum by Brigham Young will call twenty thousand men to arms, and twenty thousand rifles and revolvers are ready to cast ballots of lead on the wrong side of the question of polygamy. At Oneida, in New York, hundreds are living in open defiance of our civilization, in contempt of marriage and of all it is fashionable to call sexual decency. Colonies of Shakers all over the land repudiate civilization, and the family divorce themselves from the duties of citizenship and challenge discussion of their ideas. Wider and worse than all, false education in regard to love has besetted the public mind, and men and women, born heart-hungry because of the affectional starvation of their mothers before their birth, are rushing ignorantly into absurd attempts to " make love " or " fall in love."

Love never hurt the world; the lack of it has damaged society. But it is not to be made or fallen into. We climb into love if we get into it at all. It is not for young snobs in their puppyhood, or for green girls, however the novel may teach us. It is the ripe fruit of the grown-up tree. You may have fancy, passion, lust, as an evidence of false teaching in hygiene and morals, at almost any age; but love is the "bread of life," and comes with the fullness of development. The only education which can avail in the crisis must be comprehensive. Science and religion must be understood as complementary parts of each other, and the science of morals known as the positive, logical teaching of an absolute philosophy.

We must have a religion as plainly stated as the multiplication table, and as easy to prove as that two plus two equal four. This religion must be a science which analyzes the very elements of our nature, and detects the "law of life" in the facts of existence, not presumable in Bibles, Korans or Shastas.

Spiritualism, at once a fact, a science, a philosoply and religion, promises to yield to diligent study and careful analysis the system we seek. It is in accord with Nature, consistent with history, and its basic facts are recognised among all races of mankind. In its full development it may ated by the social fusion of the complanta draines of human contraries, now thrown together to enact the new scene in the drama of life upon this continent. The index finger of prophecy points the way of the future, and the road of progress is bright with the illumination of the spirit. I see a mighty nation, a world within itself! I

see a people born of all the blood of earth, strong in the power of every race. I see a civilization in which new commerce, new industry, and new science all combine to enlarge the sum of human good. I see a government, republican, yet theo cratic, wherein injustice is unknown and oppression a mythological dream of antiquity. I see the temples of a universal Spiritualism, a natural religion. I see love worshiped in a free society, formed on the basis of natural morality. I see the passion of hungry hearts fed fuil of the bread of life. All hail the future! We will begin here and now the earnest work which must precede its coming. Let us learn our own nature and its true demands, also the causes of our perversions. Let us study the science of life in the light of inspiration. Then our hungry hearts may find their legitimate food, and the restless yearning of discontent be satisfied, here or hereafter, by the fulfiliment of good, and love the bread of life. . . May the light of inspiration guide us through the walks of science, to the groves of philosophy, to worship in the ritual of goodness at the temple of universal religion.

INCREASE OF REAL ESTATE IN NEW YORK. INCREASE OF REAL ESTATE IN NEW YORK.—
A life-long friend of John Jacob Astor said to him just before he died, real estate then being very dull: "Mr. Astor, don't you think you have too much real estate?" "No, sir," said the old man; "if I could begin life again, and know what I know to day, I would huy every foot of land on the island of New York." The leases of New York run for twenty-one years. They usually include a clause for three or more renewals at the expiration of successive twenty-one years at a clude a clause for three or more renewals at the expiration of successive twenty-one years at a new valuation. Trinity Church leases all expired last year, and the difference in price over what it was twenty-one years ago, is perfectly enormous. Dr. Cheever's congregation built their church on leased property at the rate of \$1500 a year ground rent. The new valuation brings the ground rent for the wast trent rope report to be sumed \$1000. for the next twenty-one years to the sum of \$10,-000 a year. Stewart's new marble store on Tenth street and Broadway, which will cover the whole block, Broadway, Bowery, Ninth street and Tenth, is built on leased ground. It is owned by the cor-poration of the Sailors' Snug Harbor. Many years ago Captain Randall left his farmhouse and twenty-four acres of land to form a snug harbor for disabled and aged scamen. The property was then valued at about \$14,000. It includes the lots on which Stewart is now building his store, and on which stewart is now building his store, and stretches away west across Broadway to Washington square. It is among the most valuable of city property. The lots on which Stewart is building were rented twenty-one years ago for \$6600 a year. The renewal takes place this year. Mr. Stewart bought up the leases and holds the renewal. He has been paying \$6000 ground rent to Stewart bought up the leases and holds the renewal. He has been paying \$6000 ground rent to
the Sailors' Snug Harbor. In January, 1868, the
new valuation commenced, and for twenty-one
years his rent will be increased from \$6000 to \$50,000 a year! And so real estate goes in New York.
The whole of Park Pince, near City Hall, is owned
by Columbia College, and those immense warehouses in and around pay tribute to the cause of
education. The Dutch Church property, running
from Ann street to Broadway and down toward from Ann street to Broadway and down toward the East River, gives the Collegiate Church an income which makes it a milionaire. While Trinity sees its domains stretching below its cathe-dral on Broadway, above it to Grace, and stretching out east and west like an immense fan makes a placer richer and more valdable than the gold mines of the Old World or the New.

Children's Depurtment.

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

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

[Original.]

UNCLE OLIVER'S RECOLLECTIONS.

NUMBER FOUR.

"You want a story that is true; that is, you like to study history in a pleasant way. There is the history of events, sometimes as wonderful as a romance, and then there is the history of individuals-which will you have?"

"Oh, I like to hear about great men," said Reuben, "it makes a fellow feel so good, just as if he could be as great if he tried."

"That is the right feeling," said Uncle Oliver, "because we know that men in all ages are governed by the same motives, the same passions and loves, and what makes a man truly great is the exercise of his noblest powers, and the victory over his wrong impulses and desires."

'Is it?" said Mary; "I thought we must do some great thing to be great."

There is no greater, grander thing, than to gain the victory over the wrong, and that boy or girl is a here who conquers one evil passion or wrong intention. But let me see: I believe I will tell you about a very distinguished man whose history all ages have been interested to learn.

It is of Cyrus the Great. His grandfather was the King of Media, and his father was Cambyses, King of Persia. So you see he had royal honors at his birth, but was not the more favored or blest on that account, as you will learn. It was his mother who was daughter to Astyages, the King of Media, and her name was Mandane.

Not long after her marriage to Cambyses. Astyages had a dream, that seemed to him so remarkable that he wished to have it interpreted. In those days many dreams were considered as direct revelations from superior beings, and there was a class of people who were thought to be able to interpre: the dreams. They were called Magi, or wise mon. And it was this class of men that saw the star in the East and followed it until it rested over the spot where Jesus was born.

They gave their whole time to watching the heavens and noting the signs of Nature, and studying into the mysteries of things.

It was to the Magi, therefore, that Astyages sent to interpret his dream, which was this: that Mandano had planted a vine which overspread all Asia. It would seem as if it would not require much wisdom to suppose that the dream must mean the young son of Mandane, then a little babe and greatly beloved by its young mother. It was thus the Magi decided, and they also declared that he would take possession of the throne of Media.

Astyages was a tyrant, and like all tyrants he wished no one to have as much power as himself. He was much troubled by the words of the Magi, and resolved that something must be done to prevent the interpretation of the dream from becoming true. He was not long in deciding what course to take. He sent for his daughter Mandane to appear immediately at his court with the young child. We can imagine with what joy she set out with her babe, proud to show it to her father and her old friends. We can think how she had it arrayed in embroidered garments fitting the son of a king, and how tenderly she watched its life lest barm should come to it.

As soon as the child had arrived, Astyages sent for one of his most trusted friends by the name of Harpagus, and told him that the child must be put to death by his own hands, and that if he failed to do this horrible deed he should himself die. The sweet infant was brought, clothed in its richest garments, and placed in the arms of Harpagus. Baby-like it lifted up its eyes in wonder, and then turned for the more familiar eyes of its mother.

Harpagus was a kind-hearted man, and felt his heart tremble at the terrible commission given to him to perform, but tyrants know no such thing Astyages to influence him to change his wicked purpose, so he took the child and carried it to his

When he reached there, he burst into tears. His wife asked him the cause of his distress, and he replied 'See this lovely child; the King has commanded me to kill him with my own hands.' 'Ah, but you will not do it. How sweet he is, Only a little while ago our boy was like this, and to think of bis being killed. No, no, it must not be!

'You say right, it must not be; but what shall I do? I shall die myself if it is ever known that I even think to save him. Tell me, you are wise and good; think of some way of saving the child, and that shall not sacrifice our lives."

'Do you remember Mithridates the herdsman. who lives among the mountains?'

What can be do? He is a kind man, I know by the look of his eye when he patted our boy's head, who was so pleased with one of his goats."

Leave it to him what to do. You can trust his heart. Give him the commission, and you are free, and he won't hurt a hair of the boy's head,' said his wife.

'But I must order him to do the deed.'

'Of course; but you trust me to send word to the good Spaco. She is as true as steel, and has a heart like the sun.'

Mithridates was accordingly sent for, and he came from his rough mountainous life with much surprise at his summons, but with more surprise did he learn for what purpose he had been ordered from his happy life among the mountains.

But he took the child and carried it to his cottage. When he reached there it was sleeping in his arms. His wife, Space, met him him on the threshold, and with a woman's anxiety questioned him of his journey, and why he had been sent for. He put the helpless burden in her lap. She uncovered it, and was filled with wonder.

'Alas,' said Mithridates, 'that such woe should come to me. When I entered the house of Harpagus there I saw this babe, kicking and screaming on the floor, not unlike our brave boy before he was ill."

'Ab,' said his wife, 'did the messenger meet you to tell you our boy is dead? I feared to have you come, and now you have brought this con-

solation. 'Dead! our boy dead!' and the good man could say no more.

Perhaps Spaco would have wept too, but the habe opened its eyes and looked up so wishfully, that she turned from her own sorrow to comfort the little one, and brought milk and fed him, and patted his dimpled chin and kissed his fair cheeks,

But tell me about this child; it looks like a

prince with its rich garments.

When Mithridates was calm again, she said:

When I was admiring the strong motions of

mountains." He did not even tell me whose your chastisement." child it was, but as I came out of the city, the servant told me it was the grandchild of Astyages, the son of Mandane.'

'Oh horrible!' said Space. 'Who would be a king, or a king's daughter? Glad am I that I am He inquired the age of the boy, and was told he the wife of a poor herdsman.' Do not be glad that you are the wife of the

unfortunate Mithridates.' 'Yes I will, for to me is given the greatest

power that falls to mortals—the power to do the will of heaven.' What do you mean to do?' said the herdsman

'Do? Why, of course this child is sent to take the place of my own, my darling boy. If he had dropped from the sky, my thanks would not have been greater.'

'But how?' said the doubtful husband.

'The simplest thing in the world. Put these rich garments on the dead body of our boy, and take this little one to our hearts to be the comfort and joy of our lives.'

Mithridates could hardly contain his joy. He did not even weep as he himself put the rich garments on the body of his son, while Space attired the son of a king in the simple dress of a herdsman's child. A man was left to guard the dead holy, and after three days a messenger was sent to Harpagus to say that he had certainly seen the dead body of a child clothed in rich attire.

The Princess Mandane did not know what was done with her child. They told her that her beautiful and beloved babe was dead and buried while she was ill. If she doubted the truth of what was told her, she did not dare to mention her doubts, or express the least suspicion that harm had been done to him, for so terrible is the selfishness of a despot, that he will not hesitate to sacrifice his own child. Mandane returned in sorrow to her husband, the King of Persia. Life had no bright golden droams for her then, for her great joy had departed from her, and her motherheart could not be content.

This boy, so wonderfully saved from his grand-

father's selfish tyranny, was called Cyrus by his father, but it is not known by what name the herdsman and his wife called him. In the free, mountainous country, where he had found a peaceful home, he grew in strength and intelligence. He early showed remarkable courage. He seemed just fitted for the brave life of the mountaineer. He slept on a hard bed and ate coarse food, and that made him more manly than the indulgence and luxury of the court could have done. He grew brave and fearless, and all his bearing was that of a noble, honorable boy. He was a great favorite among all the boys of the country about. If they had any disputes among themselves they went to him to settle them, because they believed he would decide as he thought was right.

He often went out, while a mere boy, with his spear alone into the forest, and brought back to his adopted mother a great heap of skins, taken from the wild animals he had slain. He was so free and happy in this sort of life, that his whole nature seemed to develop into something at once grand and beautiful. His countenance revealed his nature, and bore a frank, noble expression.

One day he was tending his foster father's flocks, and a group of boys had collected about him urging him to play some game with them. Like boys of the present day they were weary of their old games and proposed something new. It was at last decided that they should play king. Without a dissenting voice they chose Cyrus as their king. They placed him in an elevated spot, and crowned him with a wreath of green leaves, and put a stick in his hand for a scoptro.-

His subjects, the other boys, all kneeled before him, and promised to obey all his commands. The game was probably made about as absurd as the Grand Mufti; but boys do not stop at absurdities. and we can imagine how they turned somersaults. stood on their heads, or whirled on their toes at the command of their sovereign.

But there was one boy whose father was wealthier than the poor herdsman, who did not feel willso thought other subjects to seize the disobedient one and give him a sound whipping.

I should not be surprised if you had seen cowardmanly enough to say, 'I have done it myself, but knew it was mean!

Well, this boy ran to his father, making his silly tale a great affair, and the father, quite as much as fast as ever it can. The fact of the possibility of a coward as his son, carried his grievances to the king. Was it not dreadful, he said, that a is wholly ignored by the mass, and yet there are poor herdsman's son should cause a rich man's son to be whipped? The boy was summoned to the presence of the king Astyages, who demanded who had done this wrong.

'Your majesty, it was done by the command of the son of the poor berdsman, Mithridates.'

Order him and the boy brought to my presence.' said the king.

Great was the dismay in the cottage among the mountains when the order was received. The good Space was in great terror, for she feared that in our husbands and our wives, our brothers and the real parentage of the child would in some way be revealed.

'Will not his grandfather see something in his looks that will make him suspect who he is?

'Silence, woman,' said her husband, 'let not even a breath of wind know our secret. Our

The woman was silent, but not quieted were her fears. Her eyes were full of tears as she again | ing the presentation of this work to the public inand again kissed her beloved, petted boy, as dear to her as if he were her own. But Cyrus rather enjoyed the idea of going to court, and he feared nothing.

'Why do you feel so, mother?' said he, 'the king won't kill a boy like me.'

'Hush! hush!' said Mithridates, 'do not even say what a king will not do!'

But Cyrus did not silence his thoughts with his speech, and he gave himself a few lessons on what of pure Port wine has been sent to London, the a king should and should not do. But they were compound kept in the London docks being fabrinot very long in coming into the presence of the king. The herdsman was so terrified that he could only bow low, but Cyrus stood erect, as if he berries, the juice from which imparts a dark red had no fear because he had done no wrong. He color to the wide thus made. To this is then adddid not tremble when the king looked sternly at | ed brandy enough to give body and strength. him and said:

slave, insult the son of a noble?"

The boys wanted I should be their king. I did gredients, according to the prevailing taste for not ask to be, neither did I ask them to obey me, but they all promised, and they all did as they ty of a British Parliamentary report for this statehad promised except one. He refused to obey ment.

the child, and looking at its hearty face, Harpagus and I had him punished. Ought not a king to said: "I command you, on pain of death, to take punish a subject that will not obey? If you the child and expose him to the wild beasts of the think I ought to be punished I am here to receive

Astyages was struck with astonishment at the brave answer of the boy, and he fixed his eye earnestly on him. He saw his daughter's face looking from the noble countenance of the boy. was ten years old. He said to himself, 'It is my grandchild. The gods have saved his life, though I sought to destroy it.'

He was so confused at these thoughts that for a time he could not speak; but at last he ordered all to leave his presence except the poor herdsman.

'Tell me from whom did you receive this child?' said the king.

' He is my son,' said Mithridates, trembling. His manner aroused still more the suspicions of the king, and he ordered his guards to seize him immediately. Mithridates had not the courage to bear his dangers with a brave manner, but began let him be exposed on the mountains, while we to beg for mercy. The king would forgive him only on the consideration that he would tell the truthful story of the boy's life. This the herdsman did. The king was less angry with him than with Harpagus, for whom he sent immediately.

But I shall have to break the thread that I have been winding for to night, and let you dream till to-morrow of what became of the boy whose nobility could not be covered up by a herdsman's frock, because it was in his soul."

"Oh, dear! dear!" sighed the children, "we are not tired."

"But Uncle Oliver is," said Mary; "let's go for to-night."

THE ANGELS.

" Where are the angels, mother? Though you have often said They watched at night around me And safely kept my bed;

Though every night I listen Their voices low to hear, Yet I have never heard them; Where are they, mother dear?

And when the silver moonshine Fills all my room with light, And when the stars are shining, So countless and so bright,

I hope to see them coming With their fair forms to me. Yet I have never seen them. Mother, where can they be? I saw a cloud this evening, Red with the setting sun;

It was so very lovely,
I thought it might be one. But when it faded slowly,

I knew it could not be, For they are always shining. Why come they not to me?" " My child, when through your window Shines down the moonlight clear, When all is still and silent, And no kind friend is near,

Are you not glad and happy, And full of thoughts of love? Do you not think of heaven, That brighter land above?

These thoughts the angels bring you; And though the gentle tone Of their sweet voices comes not When you are all alone.

Yet they are always leaving For earth their homes on high; And, though you cannot see them, You feel that they are nigh." [Hymns for Mothers and Children.

"Dawn."

A romance of the age of reason. In this intenseplateresting work, by a deservedly admired lady, we catch a glimpse of what society may be, and what it will be when men and women understand the principles that underlie their own natures. Every phase of social life is here touched upon, and its bearings upon other departments dwelt on and explained in the light of an enlightened reason and good common sense. The name, Dawn, is most significant of the era presented on the

pages of the book, and is very happily chosen. Both husbands and wives are too exacting in ing to obey his poorer king. He imagined, no their company of each other. We need other magdoubt, that a little money ought to give him a netisms than those with which we continually Cyrus, who knew no rank among his subjects that tures, and develop all our powers. We want brocould make them disobedient; so he ordered his there and friends, as well as husbands; sisters and friends, as well as wives. We need more social life, and less jealousies; more unrestrainedness in society, and less infidelities, (which would follow); ly boys, that, when matters don't go just right more uprising toward the Divine, and less grovelin their play, even if they are at fault, run to their ing to the animal. If a married gentleman adparents with some tale of injured dignity. Don't dresses a married lady cordially, and they seem speak, any of you, because I can guess just what to enjoy each other's conversation and society, you would say, especially you, Reuben, who are there are little (and maybe not very little) blckerings and jealousies on both sides. If the parties are unmarried, why, of course, they must be courting, and Madam Rumor's tongue is wagging of a friendship, a Platonic love between the sexes. many of the purest of these in our midst, unavowed, and unknown even to the parties concerned. As sexes we have feared to trust each other as much as we ought, and this condition is caused by

our false education concerning these things. Let us educate the rising generation to see other ends in life than that of marriage, though that is just and desirable, when true; that there are other loves in life than the conjugal, and just as honest and earnest. Let us learn to have more confidence our sisters, and believe it possible for them to be actuated by high and holy motives in seeking at times other than our exclusive society, if it is that of high-minded men and women; and not conclude that total depravity is the law, and ourselves the mere exception to it. Then shall this little book, wrought with care, and scrupulously lives and that of the boy depend upon our secresy. | fashloned, prove a Saviour to those who study and follow its precepts. May the great success attendcite the authoress to bestow upon us more of her beauties of idea and expression, until such literature as this shall be strewn broadcast through the LITA BARNEY SAYLES. Dayville, Ct., March, 1868.

FALSIFICATION OF PORT WINE.—A letter from the English Secretary of Legation in Portugal, states that for a hundred years not a single drop cated in the following manner. The first grapes of the season are macerated in a vat with elder-Large numbers of casks of this kind of wine, on How dared you, who are only the son of a their arrival in the London docks, are emptied into great vats, when the whole quantity is again Let me tell you, said Cyrus, 'just how it is: treated with braudy, burnt sugar and other in-"pure London Dock Port." We have the authori-

INKLINGS OF MORAL TRUTH. ARTICLE SEVEN.

BY GEORGE STEARNS.

Righteousness, abstractedly considered, is the art, or successful method, of employing the means of in this enlightened age such a question required Happiness. I offer this general definition of the neither elucidation nor discussion, so manifestly word, not as a proper explication of the subject, but as a clue to the rationale of its desiderative value, as being wholly mediative and relative not self-contained. It also confirms my assertion that Happiness is the only real goodness, or Good in itself, which, if it were attainable without a method, would be the only rational desideratum; for, in that case, Righteousness would be useless, as having not even a relative value. By parity of reasoning, Right also, the fundamental principle as well as literal root of Righteousness, proves to be no substantive good, but only, in the adjective sense of the word, good for the procurement of Good. But since Happiness is verily impossible except through Righteousness, this, as the sine qua non of that, becomes coordinately needful, if not desirable. Thus we are rationally impelled to seek the Right that we may find the Good, and, in point of objective aim and endeavor, to seek that first, even as, in the style and spirit of Jesus, "the kingdom of God and his Righteousness." There is, indeed, a ground of propriety in this

gospelized precept of the unchurchly Nazarene, even as to its diction, which is worthy of recognition. It is the conception that Nature is God's Art, or method of dispensing goodness, to which Man's receptive attitude, inasmuch as it is voluntary, is the sum and substance of Virtue. In the light of as an incentive, yea, in a vast number of inthis truth, his Righteousness becomes the rule of ours, showing the putative principle of that to be giving and of this receiving, the channel of goodness being still one and the same from God | shall we witness on the one hand so immense an to the objects of his bounty. Thus Happiness appears to be no other than the soul's communion with the Source of Good. To see this, instills the silent prayer, "Thy will be done," which has been noted as the pith of Religion. But this will never suffice. Human wish is always an intimation of God's will. The one thing needful is, to be en rapport with our Heavenly Father-to adjust our receptive aptitudes of body and soul to the provisions of his benignant purpose. The want of knowing this truth and how to profit by it, is almost all that makes the world of evil. I say almost, because, without ignoring the fact of casual depravity, I apprehend its occasion and remedy-I am aware that with due intelligence, a perverse will is soon broken by adversity; but not without an understanding that it is prudentially avoidable. It is discouraging to misconceive the Ruler of the Universe as a patron of "Punitive Justice," who deals with his erring subjects in the spirit of vengeance; it is stultifying to mistake him for a placable judge, who remits offenses in behalf of error; and to think be more generously employs evil for the discipline of undeveloped souls, may tend to humility and tameness of human aspiration, but provokes no spirit of inquiry, and leads to no revelation of Moral Truth.

It is a sickly sentiment which makes a sufferer say, "it is good to be afflicted." It is all of superstition. To a sane mind there is nothing wholesome in adversity; the less we have of it the better. Its only apparent use is to make us shun its occasion; and even this effect does not follow without an understanding that it is all of folly's making. God has no more pleasure in our sufferings than we. He hates evil in toto, and wills its enricest possible extinction. In fact, Human Nature, the best earthly expression of the Divine Mind, is so fraught with self-love that Right is to be chosen primarily as a thing of Interest; and no sentiment of Duty is cherishable without a rational assurance that the Author of all wants nothing of Man but to be happy.

Self-love, indeed, is the basis of social love Pope calls them one and the same; but this is hetter regarded as the tree of which that is the root. What is called selfishness is self-love restricted. Benevolence is the same principle exnanded. Without selfhood there can be no society. and without self-love, no sociability. This is clearly implied in the canonical precept, "Love thy neighbor as thyself." It is not rational, if he ballot-box-Capacity-the power to underpossible, to love another better than ourself, stand the bearings of the interests at stake, so Self-leve is the spring and everlasting center of that an intelligent verdict may be renderedall love. To love all but oneself would be less than universal love. The sphere of Love comprises both its phases. To be indifferent to one's ture presented! own welfare were as deplorable as selfishness. God does not ignore himself as the source of Good to all his creatures. The me of any soul cannot counterpoise of each to every enlightened soul, who appropriates the complacent thought of Jesus, as the virtually exclusive offspring of God: "The Father leveth the Son, and hath given all things into his hand." All is the property of each, and each is the equal property of every soul. Therefore each is of the same account to all as all is to each. The assassin of President Lincoln was a robber of every loval citizen of our republic. 'None liveth to himself." The suicide may stab a thousand hearts. Has a good man whose life is threatened, a right to defend himself? or would it ent condition of affairs, were woman allowed the be his duty? Should not a willing martyr consult the claims of society? What if God should act on the principle of self-abnegation? Would not the Universe go to ruin without him? Why at the shrine of fashion, and yielded to the dicthen should Man fool himself with non-resistance of wrong and wretchedness? There is no mistake about what everybody wants, and Right is the only way to have it. Each will have it as soon as all, and no sooner.

Nothing is easier than to account for the origin is the simple fact that all the means of Happiness use-is good for some rational purpose; but no flame is destructive. Man was born ignorant of gether, let not man put asunder." even these facts, having to learn the uses of things by experience. He is not yet old enough to have perfected his intelligence in this regard; and evil still comes of mistaking the natural uses of things. As often as we hit upon these, or so employ the means of Happiness as to succeed to our own satisfaction, without hindering the welfare of our associates, we do right; but as often as we mistake the use of anything, so as to fail of what we seek, or so misemploy the means of Happiness as to disturb the enjoyment of others, we do wrong.

No other consideration is needful to establish tion and exercise of all the capacities which a the reality of Right and Wrong; but a good deal more is to be said to perfect their explication. The rationale of Good and Evil is also to be further considered; after which some practical the aid of all intelligences, both mundane and details of moral science, and certain incentives to super-mundane. Righteousness, will be in order. .

Hudson, Mass.

young married woman: "The latest thing out-My husband!"

ESSAY ON WOMAN'S SUFFRAGE.

BY C. A. GRIMES,

"What reasons can be given for the extension of the ballot to woman?" It would appear that inherent is the right of woman to the elective franchise, so intimately and indissolubly is her interest joined with that of the sex which has arrogated supreme control and jurisdiction in the matter, ignoring the fact that their compeers' weal or woe is as radically involved as their own in the proper adjustment of political affairs; also the patent one that "taxation without representation" has long since been decided, at a cost of thousands of human bodies and millions of earth's treasure, to be tyrannical, onerous, unlawful and not admissible in this land of liberty and justice. Looming above all other considerations is the

important truth that it is the lack of the power of suffrage which deprives woman of the enjoyment of the right to equal remuneration for equal service rendered, thereby entailing upon her sensitive nature burdens grievous to be borne, for in order to secure the necessaries of life, she must use double, ay, treble, the exertion her brother man is obliged to put forth.

Bitter, bitter the experience of the toiling woman's injustice causing in her case a literal verification of the sentence, "In the sweat of thy face shall thou eat bread."

Give woman the ballot, and in coming time the dark pall of ill-requited labor, which has tended stances, as the motive-power propelling to crime, will be removed, and the capacities and true dignity of womanhood will be evoked, and no longer amount of degradation and misery, and on the other a frittering away of life's precious moments in the veriest trifles.

I am aware (and painful is the admission) that from woman herself arises the strongest and loudest protestations against the exercise of a voice in the Government; but tracing the opposition to its legitimate source, we find the unwise decision has been forced upon her by the influence of a false system of education, inducing the feeling that imbecility and a lack of that true independence which is the birthright of every child of God, are to be esteemed as crowning virtues in woman's character.

But the night of ignorance is passing away; the day is dawning; and woman's shaded vision beginning to perceive that reason, the highest boon of a Creative Power, is as undeniably the right of those who have been termed "the weaker vessels," as of those who have appropriated unto themselves the title of "the lords of creation," and that in no position can she more advantageously defend the principles of truth and morality than by assisting to purge the political arena of the foul and loathsome carcasses of a defunct natriotism.

Let woman feel that upon her rests, in a measure, the responsibility of restoring the pristine purity of the ballot-box, and that it is but hollow conventionalism which denounces the effort and the stigma of "strong minded woman" will have lost its power to wound, and in its stead will arise a holy enthusiasm to earn the right to appropriate with its true significance so honorable a

It has been urged that woman's refinement and sensitiveness would vanish amid the jargon of a political campaign. Perchance isolated instances would arise where there was not sufficient innate purity to oppose the dark flood of corruption, but the aggregate would most unquestionably present a vast increase of knowledge, with no diminution of native delicacy, merely a sloughing off of the meretricious gloss of a conventionalism which has erected separate standards of conduct for the sexes, saying to the one, "Thus far shalt thou go, and no further," whilst to the other is awarded unbounded liberty, not even the motes and bounds of capacity allowed to fetter or restrict the free exercise of the right under discussion.

And now we have introduced the only limitation which in our opinion should be placed upon were that the tribunal before which the claim for suffrage was adjudicated, how different the pic-

Wonderful would be the decrease in the consumntion of alcoholic beverages at election seasons, if votes could not be purchased by a rebe less appreciable than the not me. The love of course to the unhallowed measures which unthis proceeds from the love of that. All is the principled politicians adopt in order to gain control over minds too weak to resist temptation, and too ignorant to recognize the deep responsibility

resting upon them. Undoubtedly the presence of woman at political gatherings would tend to lessen this monstrous evil. Surely argument is not needed to establish a belief in the harmonizing and refining influence which would follow the introduction of the feminine element into scenes where the

masculine now holds sway. It must, however, be admitted that in the presright of suffrage, there is danger that at the outset the advantage would not be fully perceived. from the fact that woman has so long worshiped tum of society-the slavery extending through all the grades of life where knowledge is attainable-that intelligent women would at first hesitate and fear to outrage the rules of polite society, by placing themselves in so questionable an attitude, thus leaving the commencement of the reand sustenance of evil. The root of its explication form to those devoid of scruples, but less fortanate in opportunities for the acquirement of power are finite. Everything in Nature has its special to decide intelligently in the matter. But ere long competent minds would be forced in sexone thing is fit to serve every purpose, or all the justification (if I may be allowed the term) to exwants of sentient beings. Thus water is good to ercise the duty, and then would be realized in a drink, but not to breathe. A certain degree of new direction the value and significance involved heat is agreeable; but the contact of flesh with in the injunction, "What God hath joined to-

> In conclusion allow me to urge upon all who may accent as true and just the imperfectly stated but honest convictions which have been adduced as a few answers to the query, "What reasons can be given for the extension of the ballot to woman?" to strive earnestly and zealously, useing all the appliances within their grasp to hasten the day when woman, disenthralled from the fetters which have so long manacled both mind and body, shall not only be allowed the right, but shall receive honor and respect for the cultiva-Beneficent Power has bestowed upon her, in common with her brother man. And for so transcendently sublime a consummation do we invoke

Philadelphia, Feb. 17th, 1868.

A gentleman at a musical party asked a friend, Punch prints the following mot by a fashionable in a whisper, "How shall I stir the fire without interrupting the music?" "Between the bars," replied the friend.

Spiritual Phenomena.

. VISITS TO MEDIUMS.

BY J. H. POWELL.

The English Quarterly Review pronounced Spiritualism "the great fact of the age," a truth English savans are not over zealous to assert. I heartily endorse the statement of the Quarterly, and further add that physical phenomena of a character that skepticism cannot impeach are the GREAT NEED OF THE AGE.

Although satisfied for myself on the question of phenomena, having at various times witnessed manifestations" which have convinced me of the existence of summer-land, and given me the beautiful, soul-sustaining assurance that "the life that now is, shapes the life that is to be," I nevortheless feel it a pleasure, as well as a duty, to visit mediums, and if I can, speak a word in their you." behalf; and I do this more from the fact that our mediums are not over-well treated, even by Spiritualists. I was invited, as you are aware, to lecture before the society of Spiritualists at Masonic Hall, New York. I was thus enabled to spend a portion of my time with mediums.

I propose giving your readers the particulars of a few of my sittings. Being fully aware that your available space will not permit even a brief mention of minor manifestations, through mediums whose names are not yet floated upon the public stream, I shall confine my remarks to the extraordinary mediums whose names I shall herald

Arriving in New York, Saturday, Feb. 15th, I was-having left a sick bed to fulfill my engagement at Masonic Hall-selzed with severe pains in the bowels. Warren Chase persuaded me to pay a visit to Dr. Bryant, the healing medium. Accordingly I went to his residence, 308 West 34th street. The doctor received me most kindly, and lost no time in "laying on his hands," to my immediate benefit. I lost the pains in the bowels -a very good loss. The next morning I rose from my bed feeling my throat and lungs severely affected. I delivered my morning lecture with the greatest difficulty, and had fears that I should not be able to do better in the evening. I paid Dr. Bryant a second visit, dined with him, and received a second operation from the "laying on" of his hands. When I took the platform in the in his bearing. evening I felt as well as I ever felt in my life. After the lecture, which was delivered-as the audience can testify-with considerable animation, I was ill again. The effect of the doctor's treatment in both instances was beneficial, and I have no doubt whatever, had I submitted myself fully to his trentment, that I should have been permanently benefited.

CHARLES H. FOSTER. I well remember the sensation created in England when Mr. Charles H. Foster, the medium, was over there. I had not then an opportunity of seeing him. It was, therefore, a privilege I much prized to be permitted to visit him at his rooms, 29 Fourth street, New York.

Warren Chase gave me a passport to Mr. Foster, which I have now reason to believe was not ner of Mr. Mansfield. He evidently stands preat all necessary in my case.

a tendency to corpulency—looks like a man that sealed with five or six large seals, others sealed enjoys the "good things" of life. His face is full, and riveted with huge copper or brass rivets. round, and marked with Nature's carmine. His These letters, so carefully sealed and riveted, manner is urband; his expression somewhat feminine. He betrays little decision of charactergives one the idea of a tolerably easy-going, don't care specimen of the genus homo. In manner and appearance he is the antithesis of Mr. Home.

After a little desultory conversation, a young gentleman, accompanied by an elderly one, came in. He sat at the table a few seconds; he then left the table and wrote a number of names of spirit friends on slips of paper, precluding all possible chance of the medium seeing even the movement of the pencil. He placed nine pellets in the centre of the table, and sat down opposite Mr. Foster. Seven of the nine were answered by

Mr. Foster took the pellets one by one, passed them across his forehead, and in the seven instances either spoke the name written, in full, or displayed his naked arm with the name written in blood-red letters thereon, or obtained the name direct by holding a pencil and paper with his left hand, under the table. The young gentleman

A company of seven-two gentleman and five ladies-next came in. Mr. Foster gave them thirty-six to forty pieces of paper, and whilst they were engaged writing the names of spirit friends, he came and sat on the sofa beside me and conversed. He would be a wonderful man if he could tell by the motion of the pencils what seven persons had written in such a heap of pellets, whilst his eyes were looking into mine as he con-

đ

g of e

d,

c-h

8-1-

:r :6

o d d

As soon as the company were ready, the medlum took his seat at the table and with marvelous alacrity called out the names in full, one after the other, of the spirits asked for on the pellets. There was scarcely a mistake. He handed the pellets to the company, and in all cases the names written corresponded with the names Foster gave, either by voice, writing on his arm, or on paper.

The answer to one pellet was unique. Mr. Foster's hand was guided to draw a primrose, on the petals of which were inscribed the initials H. C. He at once handed a pellet to a laiy; she opened it and read the name she had written, H. C. PRIMROSE.

A little later Mr. Foster said that two spirits came together. He was made to draw a lily, and spoke the name Addie. As before he handed a

Short. Folding the paper so as to conceal the names, I handed it to Mr. Foster.

Immediately the medium said that a spirit, claiming to be my mother, was present, and gave the name, Sarah Powell.

I wrote, addressing the alleged spirit of my mother, " Have you seen father since he has been in the spirit-world?" The answer was given by writing, the medium

being perfectly ignorant of my question, "I saw him as soon as he entered the spirit-world."

I then wrote, "Was father much distressed on entering the spirit-world?"

The answer came again through writing, "He is not distressed." Again I wrote, "Did the knowledge we were

instrumental in bringing to him of Spiritualism afford him any consolation?" The reply through writing was, "Yes, he gained much consolation through it."

Mr. Foster now said, "Here is a spirit present will give the first letters of his name on my arm." He turned up his sleeve, and loi in blood-red letters appeared on his arm F. S. He then seized

a pencil and wrote the full name. "Francis Short." After which he wrote the following: "I am glad to make a communication of my presence this time. Your dear Marion is stand-

ing by your side; she is glad to come to you." Addressing the spirit of Francis Short, I wrote, Have you any message to send to your sister?"

(my wife.) Mr. Foster wrote, "Tell my dear sister that I shall ever be near to guide and direct her at all

times. I shall assist her in all her undertakings and she will be happy." Mr. Foster said he could see Marion, (my spirit daughter). I asked him to describe her.

He said she looked about sixteen years of age and held a bunch of flowers in her hand. The message she gave at first was, "I am always with

At a later period, through Mr. Foster's hand, Marion wrote, "Angel ones have directed your footstens to the New World for a wise purpose and although you have found stumbling-blocks in the way; they are to be removed. We know in our world that you will prove worthy and friends will rise to assist you, and the light of the heavenly world will shine on you and remove all obstacles from your pathway, and your journey through life will be smooth. MARION."

Mr. Foster next wrote the name, "Humphrey Short." and the sitting was over.

I have given as faithful a record of my experiences with Mr. Foster as I can. It is only due to hlm to say, that I afforded him no possible clue to enable him to guess (it makes me laugh to say the word) at the names of my spirit friends. For myself I am satisfied, whatever solution may be addled in the brains of scientific theorists, that the only reasonable way to account for these facts, is to attribute the modus operandi to spirits, i. c., human beings disencumbered from flesh.

J. V. MANSFIELD.

I attended, by invitation from Mr. Mansfield imself, at his buisness rooms, 102 West Fifteenth street, New York, Monday, Feb. 24th, the day acceeding my sitting with Mr. Foster. Mr. Mansfield is about fifty years of age, of strong biliousnervous temperament. He is above the medium stature and bulk, and exceedingly gentlemanly

I watched very closely his movements during the process of obtaining communications. His left side, which he tells me has been twice paralyzed, is alone influenced by the mysterious agent or agencies that give manifestations through him.

I inquired if he wrote from mental impression. He said "No;" and described the effect upon his left side; showing me the peculiar movements of his hand and fingers, which always take place when he communicates. He told me that in the earlier stages of his development, the thought occurred to him that if he could educate his right hand to imitate the peculiar movements of the left, intelligible messages might be written.

This turned out exactly as he supposed, and the result is truly marvelous. No other medium that I have seen exhibits similar powers in the manëmiuent in his own line. He showed me a num-Mr. Foster is under thirty years of age. He has ber of letters sent to him for answers. Some were would need to be answered, and the names and addresses of the writers probably given with the answers. Here is a marvel to mystify the modern scientist.

I was invited to sit at the table and write on long slips of paper the names of spirit friends with whom I wished to communicate. I did so, folding the paper several folds, so that the writing could not be seen by mortal sight.

I wrote first, "My dear father, William James Powell, are you present?"

Mr. Mansfield took the paper, and in a few seconds his left hand kept up a continuous motion of an intermittent character, whilst the right hand wrote:

"Thank, thank God, my son, for this assurance Thank, thank God, my son, for this assurance I have you keep my name green in your heart of hearts. Yes, my son, well, very well do I know how much you have sacrificed in the past for truth's sake, and although you have labored early and late to convince the unbelieving ones, that if a man die yet shall he live again, you have found it difficult to keep body and soul together; and for this, and to breathe a freer air or atmosphere,

you left your own native land to come to the land of freedom—so-called.

But, my son, you find, even where you are, that you have skepticism and selfishness to contend with. Yet for all this you took a step in the right with. Yet for all this you took a step in the right direction when you embarked for America. Do not, my son, be in the least discouraged; better days are ahead for you and yours. Try and fol-low the dictates of the inward monitor, and you will yet have the satisfaction of your soul.

Your spirit-father, WILLIAM J. POWELL." It will be noticed that the name is not here given s I wrote it, the initial of the "James" in the spirit-signature being alone given.

While writing this I recollect that my father's custom was generally to sign his name W. J. or William J. Powell. At the time I observed the omission of the ames I felt that I would have been better satisfied if the name I had written had been given exactly like it by the spirit. I now feel that the test was all the better as it is.

Taking another slip of paper, I wrote as lightly as I could hold the pencil: "My dear mother, Sarah Powell, if you are

present, kindly say a few words to me. Folding the paper as before, I handed it to Mr. Mansfield. For some time nothing came. At length his left hand took up its accustomed movements while his right hand wrote:

pellet to another lady, on which she had written Lilly and Addie. The manifestations at this seance affected the whole of the ladies to tears.

My time did not permit me to wait until the close of this seance. I took leave of Mr. Foster, after accepting an invitation to visit him again on Sunday, Feb. 23d, 3 p. M.

I was punctual. Sitting at the table I wrote on slips of paper the names of five spirit relatives—father, mother, Marion, Francis Short, Humphrey father, mother, Marion, Francis Short, Humphrey son, we will soon be able not only to control that Code in the proper seas to conceal the season.

"Can it be, my dear son, you have thought to call me to you from my happy abode? And, my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was with you yesterday (alluding to my son, I was wi "Can it be, my dear son, you have thought to

your soul? It will lead you do not in heaven.

My son, you have a mission to perform, not often entrusted to mortal man. Then be passive and trusting, and we will be with you.

Your loving mother, SARAH POWELL." The reference to the motto, "truth and justice," struck me forcibly, as most of the spirit-messages given to me through my wife in England, came in the name of "truth and justice."

Taking another slip of paper, I wrote: "My dear daughter Marian, will you kindly give

a communication to me and your mother?" I folded the paper over the writing nearly a dozen folds. Mr. Mansfield was a long time getting an answer. I sat watching his every move-

fair opportunity of test. Nay, he was desirous of doing so, and took pains to afford me satisfaction that all theories of trickery, ever invented by mortal or demon, utterly fail to solve the modus operandi of his truly marvelous test manifestations. Mr. Mansfield repudiates the ofe-repeated solution of clairvoyance as the magic operator in these wonders. He sees, as indeed any logical mind not blinded by prejudice must see, that invisible intelligences are the bona fide agents in the production of the manifestations.

Mr. Mansfield spent three years in California, luring which he sent home to his wife sixteen thousand and seven hundred pages of letter paper filled with details of his tests and various incidents and experiences. Besides this he wrote at least three letters to his wife each week. I mention this because I have not before met a man who has, whilst traveling, proved himself such a model husband. Mrs. Mansfield has shown her appreciation of her husband's extensive correspondence by having the manuscript journal bound, and it forms quite a library.

I must reserve another time to give particulars of my visits to Mr. and Mrs. Anderson, spirit-artists. Rochester, N. Y., March 19, 1868.

THE AGED WATCHER.

Addressed to Col. Rial McArthur.

BY MRS. M. J. KUTZ,

[The following poem was given inspirationally for a man eighty-six years of age, an early and personal friend of Gen. Lewis Cass. He has been for nearly forty years a widower, waiting with aweet and beautiful constancy a reunion with the bride of his youth, and his children and friends cannot prevail upon him to remove from his old abiding place, for he wishes his earthly body to sleep beside that of his wife when his spirit-hands are joined with hers in the eternal home. How beautiful such love!]

In a graveyard lone and dreary, There's a little mound of green, And a headstone white and cerie, 'Neath a willow's drooping sheen; And when summer-sun and showers Bid the swelling buds awake, There 's a little tuft of flowers Blooming for affection's sake-Blooming by that headstone eerie, In that quiet, lonely spot, Lifting petals sunward cheery-Ay, the sweet Forget-me-not!

And that grassy mound, low swelling 'Neath the willow's pensive grace, Mem'ry, sad-toned, erst is telling, Hides my loved one's angel face; And where'er my feet are roaming-In my own or distant lands-At the twilight's solemn gloaming By that grave my spirit stands; For my heart is ever dreaming Of that willow-shaded spot, Vhere the Myrtle-stars are gleaming, 'And the sweet Forget-me-not.

Many years have passed, and weary, Since they laid thee down to rest In the graveyard lone and dreary, With the clods upon thy breast: Many times the flowers have faded By the column at thy head, Since the grave thy brow hath shaded. And they called my loved one dead; But I cannot find thee sleening In that shadow-haunted spot. Where the Myrtle-vine is creening Round the sweet Forget-me-not!

No! all no; beneath the willow They have laid the casket down. But the grave is not thy pillow, Nor thy bed the damp, cold ground; For he ond the silent river And the swaying willow-bough. Free from sorrow, now and ever, With a crown upon thy brow I behold theel angel risen! Thou hast left the lowly spot That thy body still doth prison 'Neath the sweet Forget-me-not,

I am standing by the river. Waiting for the solemn tide. Outward-bound, to bear me whither Long ago it bore my bride. I have walked earth's pathway cheery, Ever dreaming of the hour When my journey, lone and weary, Should have end in love's own hower. And my body, sweetly sleeping, Resting near that quiet anot Where the Myrtle-vine is creeping Round the sweet Forget-me-not.

And my feet grow chill with standing By the solemn river's side, Waiting for the boatman's landing And the ebbing of the tide: But my waiting now is ending-Many years of dreaming o'er-For I see an angel bending, And behold a gleaming shore! Lay my body, sweetly sleeping, Close beside her in that spot Where the Myrtle-vine is creeping Round the sweet Forget-me-not! Bostwick Lake, Mich., March 16th, 1868.

A Test in the Church.

The extract below is one of the best spirit tests we ever read of, but the benighted bigots of Theology cannot and will not "see it in that light": J. B., of Patterson, N. J., a correspondent of the Watchman and Reflector, makes the following singular statement:

singular statement:

"It is a rare thing for a minister of Christ to leave his family, at his decease, in comfortable circumstances. More frequently is it the case, unless the widow have some property of her own, that they have to support themselves. Oftenthat they have to support themselves. Oftentimes they have to live by faith, and, in not a few
instances, have remarkable answers to prayer. I
was recently informed of the following instance:
The widow of a minister was reduced to absolute
poverty. She had no food in the cupboard, no
clothes in her wardrobe, no fuel for her fire. She
was in the greatest distress to know what to do,
or which way to turn for aid. She prayed earnestly to God for relief. Whilst in this condition
the following language of Jesus was impressed
upon her mind: 'What I do thou knowest no
now: but thou shalt know hereafter.' It followed now; but thou shalt know hereafter.' It followed her wherever she went, as though some invisible being were constantly whispering it in her ear. She could not shake it off, and she knew not what ment, and felt a strong desire for some beautiful word from the loved one. I was disappointed.

Mr. Mausfield wrote:

"Will my son be patient? The messenger has gone for my grand-daughter. She will be with you before you leave and, I trust, speak with you.

She could not shake it off, and she knew not what it meant, for it neither warmed, fed nor clothed her. It finally occurred to her that her husband had once preached from that text. She concluded to look up the sermon, under the impression that perhaps there was something in it specially appropriate to her case. She therefore went to the chest where her husband's discourses were kept,

Our spheres are not the same. Therefore we are called by messenger.

Your spirit-father,
WM. JAS. POWELL."

and commenced looking them over. For a time she was unsuccessful. But she continued opening the different manuscripts until she had examined This unlooked-for answer struck me as being as good a test as though the name of Marion had been given. I am positive that no clue could be gained of my question by Mr. Mansfield, as I had taken double precautions against the chance of his seeing the writing or the movements of my penell.

I found Mr. Mansfield ready to afford me every fair opportunity of test. Nay, he was desirous been any other alse would not have found the money. How came the money there, and why was it not found until it was so greatly needed? Can any other rational answer be given to these queries than, 'Oh Lord, thou didst it'? and does t not prove that he is an answerer of prayer?"

Spiritualism in Connecticut and Western Massachusetts.

In the past, Connecticut as a State has been In the past, Connecticut as a State has been very quiet in promulgating the philosophy of Spiritualism. Of late, however, she has proven herself to have been deliberately investigating, and now, arousing from a deep study of the subject, is prepared to engage more actively in the progressive movement. Thanks to Mr. and Mrs. Sayles, Dapville has recently been favored with a course of eloquent lectures from N. Frank White, the harvest of which cannot fall to be rich.

At the invitation of a friend, I gave a course of lectures in Danielsonville, which were well received by the large audiences, and to my surprise I found a strong under-current of interest, steadily increasing.

West Woodstock inhabitants, after listening to the funeral discourse of Mrs. L., became thought-ful and inquiring, and anxious to hear more upon the subject.

A brief visit to Mystic, and three lectures given there resulted in a pleasant and interesting audience crowding the hall, and the manifestations of ance crowding the hall, and the manifestations of their interest were of such a character as to prove that the hearts of the people were large enough to reach their pockets—a fact that cannot always be asserted of every similar gathering. Laboring unselfishly with and for them they have had Mrs. Latham and Mrs. Sawyer, both excellent mediums, and also a successful healing physician, whose name I have forgotten; but the memory of his kind deeds still lingers pleasantly with me. During the Sundays of February I spoke for the society in Putnam, and notwithstanding the bitter cold, the hall was sure to be filled with attentive listeners. While here, J. D. Potter, a revivalist, labored for a week to induce his hearers to threw their burdens on Jesus, and thus escape the pen-

their burdens on Jesus, and thus escape the pen-alty of their sins, occasionally varying his damina-tion theory with particular reference to the Spiratty of their sins, occasionally varying his damination theory with particular reference to the Spiritualists, taking the private life of A. J. Davis and others for his especial slander. His psychologized hearers in their ignorance accepted it; but it had the right though not the desired (by him) effect upon the more intelligent portion of his audience, for it aroused them to candid investigation of his false statements and of the general bellef of Spiritualists, and our Festival, which took place Feb. 22th, proved a grand success, made so not only by the determination with which the people teorked, but by the thought-life which Potter's words had evoked. Socially, by its varied and winning attractions, it promoted harmonious relations; pecuniarily, it poured into the treasury of the society a handsome benefit; and spiritually, it awakened the spirit of inquiry and a determination to more thoroughly examine Spiritualism, which will be justly attended to, as in addition to their meetings, they have good mediums among them. During the latter part of my visit, I was hospitable entertained by Mr. and Mr. F. Cham. their meetings, they have good mediums among them. During the latter part of my visit, I was hospitably entertained by Mr. and Mrs. F. Chamberlain. I found (what was already known by many) Mrs. C. to be possessed of mediumship that qualified her for giving tests and accurate clairvoyant examinations. I went with her to the bedside of a friend who was unable to speak aloud, and whose agony seemed almost unendurable. In about fifteen minutes after she began to treat him, he was able to sit up, converse audibly, and was in a fair way to rapid recovery. Mr. and and was in a fair way to rapid recovery. Mr. and Mrs. Kelth, of whom I have before spoken, still reside in Putnam, and are also justly popular as magnetic and clairvoyant physicians, administering ideas and medicines in such a way as to in-

duce mental and physical health.

Reports from many towns, the success of the
State Association, the increasing demand for
spiritualistic services, prove, in Connecticut as
elsewhere, the swift advancement of light and

would here gratefully acknowledge the gift I would here gratefully acknowledge the git from the Putnam society of a fine gold watch-chain, made sacred to me by the memory of the feelings that prompted it. Formed as it is of many links of different stamp, may it be an emblem of our different individualities, each in its proper position and performing its appropriate duties, yet uniting in a grand chain of fraternal sympathy for one great purpose and humanity's interests. Many thanks, dear friends; may no link in material or mental chain ever be marred or broken, either in this life or the life to come. or broken, either in this life or the life to come. Thanks are due to all the Connecticut people who have so kindly met and aided me, and are cheerfully given, and also to the Banner of Light, our powerful agent, whose universal missionary ser-vices for the cause can never be told, and whose

aid to lecturers and the people is invaluable.

On my way to Boston I stopped at Webster, Mass., and spoke to a large congregation. Elder Miles Grant had preceded me, and made my way comparatively easy, and had called forth an intense interest regarding spirit communion. If Spiritualists generally realized, as many do, how much he is doing for us, they would never desire bim to leave his present mode of lecturing. One week in this month Milford, N. H., will have the pleasure of hearing his discussion with Moses Hull; and while Bro. H. will doubtless be the victor in the mental combat, yet the people will derive great pleasure from listening to the truths and concessions of Elder G.

A writer in the Religio-Philosophical Journal some time ago desired that spiritual papers should not insert the sketches of itinerant lec-turers, but instead, should insert scientific and philosophical essays. I will say, in explanation of this and similar articles written by others, that the critic should have known that all subscribers have not scientific needs, and the people always read that which is adapted to their conditions and comprehension, and hence while the favored and talented ones write for and are appreciated by those of like nature, others live, whose common-place existence should not be ignored, who desire to know and hear of their unseen brothers and sisters, and in some cases these imperfect sketches have resulted in pleasant acquaintances and the introduction of circles and lectures in places where there had been no previous interest, and by this a more extensive knowledge and acceptance of the progressive thoughts of the auspicious "Now." Then let us faithfully work, each in our own sphere of action, for the principles of Wisdom, Harmony and Truth, and especially for our angel-blessed Banner of Light.

C. FANNIE ALLYN.

Boston, Mass., March, 1868.

[Original.] ON THE DEATH OF A BLOOMING BOY OF THIRTEEN.

His morn of life hath sped its course, The beauteous morning life, Kind Nature's debt to reimburse, Ere mingleth worldly strife.

The garment hath been laid aside That cased th' immortal soul— That spirit, free, may learn to glide In unsubdued control;

How oft to visit through the form The loved associate home, Where sympathies, affections warm, Entice it here to roun!

Nor coldness in the mother's faith, Nor fevered heat to shun; Then sing we to this heavenly guest, "Come, holy spirit, come!"

Come to the inner soul's embrace, Come to the earthly shore, And give the fainting spirit peace, In breathings soft and pure!

Breathe thou upon the inner sense-The sacred inner home—
And give to hope its life intense,
Mingling with thought thine own!
Boston, Mass., March 20th, 1868.

Correspondence in Brief.

E. V. WILSON, State Missionary for the Spiritualists in Missouri, writes: The work goes bravely on, and many are being added to our cause. Spring is in full blast, planting and sowing being pushed forward with vigor. Free Missouri, sphinxike, is shaking off the incubus of slavery, and rising out of the ashes of revolution, and pluming herself for future usefulness and greatness. The wheat crops look grand, and everything bids fair for a fruitful season.

PRINCETON MO.—J. E. Giles anys: The 22d of

for a fruitful season.

PRINCETON, Mo.—J. E. Giles says: The 22d of February, 1868, the friends of Spiritualism met in Medleine Greek, Mercer Co., Central Northern Missouri, and formed a society under the name of "The First Society of Spiritualists and Friends of Progress of Mercer County, North Central Missouri," to hold their regular meetings on the second Sunday of every month, the officers being Tilford Lindsay, President; J. W. Matthews, Vice President; Jacob Domer, Vice President for Rayanna District; John Cargo, Vice President for Rayanna District; J. E. Giles, M. D., Corresponding Secretary; A. A. Lindsay, Trensurer; Mrs. S. Leonard, Collector; Dr. J. W. Pierce, Janitor; Charles Wilson, Janitor for Rayanna; Goorge C. Leonard, Recording Secretary. The society is to be considered a branch of the State Association, D. W. Hambly, writing from Plumas County,

D. W. HAMBLY, writing from Plumas County, Cal., enclosing the money for a list of subscribers, assures us that the people of that far-off country are of liberal and progressive tendencies and anxiously inquiring after the truths of Spiritualism. His letter is dated Snake Lake, Dec. 24th, and alluding to the weather, he says, "This letter may not come to hand for a month, as we have had a tremendous time of it for the last two weeks—rain, snow and wind-storms. The country has been inundated, (that is the valley portions) and the mountain portions have felt the force of the the mountain portions have felt the force of the winds to that extent, that inside of five miles from my home, no less than an hundred, or twice that many, large pine trees have been prostrated by being blown up by the roots, or snapped off a little above the roots. The mail is blocked for the present, but as quick as there will be a crust sufficient to travel on, it will be carried out on Indians' backs; that is over the mountains to the snow line, going down into Sacramento Valley. This is a wild country in the winter, but a beautiful one in summer and fall.

STATISTICS OF SPIRITIVALISTS—A. G. B. 170

BTATISTICS OF BPIRITUALISTS.—A. G. B., 179 Broadway, N. Y., writes: I noticed on page 4th of the Banner of March 21st, a communication from John Mayhew, Chairman of Board of Spiritfrom John Mayhew, Chairman of Board of Spiritualists, in Washington, desiring information as to the present condition of Spiritualism in the United States, and of their number, professed and otherwise. I have often thought, for one, that I would like to be possessed of just this information, but as far as my experience goes, I think it would be a very difficult matter, if not quite impossible, to arrive at a describe correct conclusion as to to arrive at a tolerably correct conclusion as to the number of his No. 2, i. c., "Private and unde-clared Spiritualists," for among communities where the old theology predominates there is so much odium attached to the name of Spiritualist, that most in such localities find it more to their that most in such localities find it more to their advantage to keep silence, and thereby allow it to be understood that they have no part or lot in these pestilent doctrines. I confess to belong to this latter class. I simply mention it as an illustration. And I am quite sure I am not by any means alone in this district where I reside. I once belonged to the new school Presbyterian Church, and so did and so does my wife, a very excellent woman. My daughter, a lovely girl of eighteen summers, not long since united with the Congregational Church a few blocks from my residence. I am a regular subscriber for the "Congregationalist," published in your city, and I think I read it more attentively than does any member of my family. I hire a pew in the above mengregationalist," published in your city, and I think I read it more attentively than does any member of my family. I hire a pew in the above mentioned church, and attend when I am in want of a good excuse for staying away. Our minister, a young man of the H. W. Beecher stripe, gave the Spiritualists a "dab" not long since in one of his discourses. His text was, "Buy the truth, and sell it not." He reviewed all the prevalent errors, popular and unpopular. He said the Spiritualists more highly valued the tipping of a table than of the Bible upon it, &c., &c. Next day I requested my particular and esteemed friend, Win. H. Burr, to send him a copy of his Bible contradictions, and to accompany it with a note to the effect that the Spiritualists have reasons for the faith which is in them. I drop into the Banner of Light office occasionally, and talk with our mutual friend, Warren Chase. I once spoke to him of my situation in regard to religious matters. He seemed to think I was pursuing a correct course, and said, "The easiest way is the best way." The above explains why I think it would be difficult to obtain correct statistics as to the actual number of Spiritualists in the United States. I will mention, by the way, that your Banner has not a more learnest reader than my-self, or who is not a more learnest reader than my-self, or who is not a more learnest reader than my-self, or who is not a more bearty believer in the truths of stigmatized Spiritualists. self, or who is not a more hearty believer in the truths of stigmatized Spiritualism.

From Texas.

DEAR BANNER-Our city is now being visited by Dr. W. Persons, who possesses the gift of healing by laying on of hands. Upon his arrival he addressed a letter to each of the clergy of this city to send him all the poor of their folds to be healed. Many of the poor of our city and county have been relieved of their sufferings and have gone home rejucting.

gone home rejoicing.

Whother the D.D.s availed themselves of the Doctor's kind offer, I am not prepared to say; but this I do know: that a number of liberal-minded M.D.s have not only visited his rooms, but, having seen his wonderful powers, have sent some of their patients to be treated by him. One of them their patients to be treated by fill. One of them has voluntarily given his testimony as a token of gratitude, which I have copied and enclose you. It certainly is a most remarkable cure. I saw the hair after its removal from the scalp, and should judge it weighed one pound, and to be the growth

of three months.

The disturbed and unsettled state of our political atmosphere prevents the harmonious condi-tion so essentially necessary for the transmission of spiritual truths; therefore this gentleman's adof spiritual truths; therefore this gentleman's advent among us is very opportune, as a great interest is now being awakened among the spiritual minded of our people, who seek all the light they can find. We need a good lecturer, like Thomas Gales Forster or E. V. Wilson. C. Fannie Allynhas promised us a visit next fall, to which we look forward with much pleasure.

Fraternally yours, P. BREMOND, Houston, Texas, March 8th, 1868.

Houston, Texas, March 8th, 1868.

Dr. W. Persons—Dear Sir: Permit me, if you please, to give you an outline of my observations in regard to a case of sickness which you treated in such a happy and successful manner. I refer to the case of Mrs. W. Pohleran, of Cyprus Rattlement (a railroad station twenty-five miles above Houston). Some three months ago this woman was brought to me perfectly blind, her hair grown together and matted in one thick bunch, atteking tightly to her head. In Germany we call this sickness the Pluca Polonica (the welchselzoff), a most fearful sickness, as it is hereditary, like the scrotubois. I have seen little lifeants havelt, and old men also. As the accordious affects and appears mostly in the glands of the neck, so the plica polonica affects and shows itself particularly in the schaceous and sudoriferous glands of the scalp and head. The olly material furnished by the schaceous glands is dried up, the blood is poisoned, and the hair dies off and twists together, clinging to the scalp. Unless the progress of the slockness is at this stage arrested, the subdued and poisoned secretions will affect the eyes; and I have seen several persons become perfectly blind, exactly like the young woman whom you have had unlet treatment, and whom you restored, so that she is able again to see even an apple or orange distinctly. This sickness is called "polonica" because it is mostly found in Poland, near the banks of the river Vistula, and particularly so among the Jews. The above young woman is from that region of country, but has lived here ever since her childhood.

I most cheerfully recommend your mode of treatment on any of my countrymen afficed with this drawful disease or any other disease, heing perfectly satisfied that no worse case can be brought before you than the one you have last restored, as I have seen myself.

Most respectfully yours,

he brought before you than the one you have just resident, as I have seen myself.

Most respectfully yours,
Pater A. Moreling, M. D.,
Formerly Editor of German Christian Advocate, and Member of Texas Conference Methodist Episcopal Church,
Houston, Texas, March 1st, 1808.

At a ministers' meeting not long ago, not many At a ministers' meeting not long ago, not many miles from this city, a discussion arose about some passage in the New Testament, but none of the clergymen present happened to have a Bible about him. At dinner another discussion over a bottle occurred, where a corkscrew was needed, and every man in the company had one in his pocket.—Springseld Republican.

A little German girl in Cincinnati, who is only two years and eight months old, has the physical and mental development of a girl of thirteen. Her case excites much interest among the Medi-

cal Faculty. The lasses candy wedding is when the first baby gets big enough to lick!

Poems of Faith, Hope and Love, by Phobe Cary.

It is pleasant and encouraging to observe that the essential doctrines of Spiritualism are gradually creeping into the best literature of the day; more especially, perhaps, into poetry. Those who have read Whittier's " Tent on the Beach " must have noticed a striking example in that charming volume-the episode of the "Brother of Mercy," of which the gist is, that in our best phase of existence there will be, not a monstrous uniformity, which for the actively benevolent has no charm, but duties as numerous and occupations as varions as on earth; or, as the author expresses it, that

"Our work below will be our work above." Here, in a pretty volume of two hundred and fifty pages, from the Riverside press, is another proof of the lodgments which the spiritual phase of belief is gradually effecting. Miss Cary may not be, any more than Whittier, a professed Spiritualist, but her book, well deserving its title, is pervaded with the true spirit, here and there plainly enough expressed. Take, as an example, a few of the opening lines of an elegiac poem of some length, entitled, "My Friend,"that friend being, we believe, a deceased sister:

Oh my friend, oh my dearly beloved, Do you feel, do you know Do you feel, do you know
How the times and the seasons are going?
Are they weary and slow?
Does it seem to you long in the heavens,
My true tender mate,
Since here we were living together,
Worn dwing I wait?

Where dying I wait? 'T is three years, as we count by the spring-times, By the birth of the flowers; What are years, ay, eternities even! To love such as ours?

Side by side are we still, though a shadow Between us doth fall; We are parted, and yet are not parted, for wholly and all; For still you are round and about me, Almost in my reach,
Though I miss the old pleasant communion

Of smile and of speech.
And I long to hear what you are seeing, And what you have done. earth fadefl out from your vision, And the heavens begun;

For we speak of you cheerfully always, As journeying on; Not as one who is dead do we name you; We say you are gone.

Aside from this graceful dash of Spiritualism, the book has many claims. It will do good wherever it is read. It will give comfort and support to many who need it. It is faithful, hopeful, loving. There is nothing morbid about it. It is theroughly healthy in tone, of wholesome influence, uplifting and encouraging. Here is an example of its tone-one of many:

MY RICHES. There is no comfort in the world But I, in thought, have known; No bliss for any human heart I have not dreamed my own; And fancied joys may sometimes be More real than reality.

I have a house in which to live, Pleasant and fair and good, Its hearth is crowned with warmth and light, Its board with daintlest food. And I, when tired with care and doubt, Go in and shut my sorrows out.

I have a father, one whose care Goes with me where I roam; A mother, waiting auxiously To see her child come home; And sisters, from whose tender eyes The love in mine hath sweet replies.

I have a friend who sees in me What none beside can see: Not faultless, but as firm and true And pure as man can be; A friend whose love is never dim, And I can never change to him.

My boys are very gentle boys, And, after they are grown, They 're nobler, better, braver men Than any I have known; And all my girls are fair and good From infancy to womanhood

So, with few blessings in the world That men can see or name, Home, love, and all that love can bring, My mind hath power to claim; And life can never cease to be A good and pleasant thing to me.

The style is simple and direct as that There is nothing to startle or to dazzle, but much to win and to please. Milton tells us that "things obscure and subtle" are not chiefly to be sought after: that

That which before us lies, in daily life, Is the prime wisdom."

In the spirit of this maxim has Miss Cary written. Scattered all over her book are to be found what in one sense may be called common thoughts -common to all who have thought and felt deeply, in their best hours, but coming to us in numbers more melodious, in dress more graceful, than we have ever, perhaps, met them before. There is a genial spirit of benevolence, too, upspringing through the whole, as in these lines, with which we shall close our extracts, suggested by a gift of

WINTER FLOWERS. Though Nature's lonesome, leafless bowers, With Winter's awful storms are white, The tender smell of leaves and flowers Makes May-time in my room to-night.

While some, in homeless poverty, Shrink, meaning, from the bitter blast, What am I, that my lines should be In good and pleasant places cast?

When other souls, despairing, stand And plead with famished lips to-day, Why is it that a loving hand Should scatter blossoms in my way?

Oh flowers, with soft and dewy eyes, To God my gratitude reveal; Send up your inconse to the skies, And utter, for me, what I feel!

Oh innocent roses, in your buds,
Hiding for very modesty,
Oh violets, smelling of the woods,
Thank liim, with all your sweets, for me!

And tell Him I would give this hour All that is mine of good beside, To have the pure heart of a flower, That has no stain of sin to hide

The book is one which speaks to the popular heart, and which cannot fail to have a wide cir-R. D. O.

Organization in Buffalo, N. Y.

The Spiritualists of Buffalo, N. Y., met on the 24th of March, in compliance with public notice, and organized in accordance with the laws of the State of New York. A Board of Trustees were chosen, as follows: Lester Brooks, Phillip J. Joseph, George F. Kittridge, John Lowe and James S. Lewis, all energetic Spiritualists, "firm, tried and true." Everything was done for the best interests of the Society and the promotion of harmony. Under the guidance of our new Board of officers, we trust our Society will become useful to the cause of human progress, and cement the bond of union among ourselves, that more good may thereby be accomplished. All that is needed is a willingness to "sink" self for the good of citiers and let one girely consists. the good of others, and let our rivalry consist in being the most charitable, loving and self-sacrificing. Euffalo, N. Y., March 26, 1868, S. H. WORTHAN,

J. BURNS, PROBRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENG. KEEPS FOR SALE THE BANNER OF LIGHT AN

OTHER SPIBITUAL PUBLICATIONS.

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

Bunner of Aight

BOSTON, SATURDAY, APRIL 11, 1868.

OFFICE 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPERTORS.

ISAAC B. RICH. CHARLES H. CROWELL. For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Mass.

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

The Jubilce.

The observance of the Twentieth Anniversary of the birth of Modern Spiritualism, in this city, on the 31st ultimo, was an occasion of almost universal interest, and left upon the popular mind deep and lasting impressions. Spiritualism is from this time forth recognized as a power in the land. It does not describe it to style it a sect, for it is too liberal and broad, it includes too many variant ways of thinking within one wide circle of fundamental faith, and it is far too elevated in its themes and too glorious in its sure promises to he cramped within any set formulary which it is possible for the creeds to invent and establish.

Music Hall was filled from galleries to floor with an interested, a rejoicing, a happy multitude. The afternoon and evening, until into the early morning hours, were given up to the enjoyment of what so remarkable a scene had to bestow. There was a multitude of happy and intelligent children; there was fine speaking by the best representatives of Spiritualism; and there was music, and dancing. All hearts overrun with the delight inspired by the joyful anniversary.

In the afternoon, the seven hundred children belonging to the various Lyceums of Boston and adjacent towns were duly marshaled in order, and, headed by the honored and loved founders of this rapidly growing Institution, marched to the music of Hall's full band to the Common, and back to the Hall. Their exercises were wholly by the day's light, and gave inexpressible pleasure to those who beheld them. Boston may boast of its annual show of the children in its public schools, but Spiritualism has a most impressively beautiful spectacle to furnish in its expanding groups and multiplying army of children in its Lyceums. The admiration and praise evoked by the exercises of these thoroughly trained children was among the most pleasing and satisfactory of the many incidents of the occasion.

Dr. Gardner presided over the assembly in the evening, and bade all welcome in remarks exceedingly felicitous and well received. The speaking was continued for several hours, and was participated in by Mrs. Emma F. Jay Bullene, of New York, Selden J. Finney, of Troy, N. Y., Prof. William Denton, of Wellesley, Mass., and Mrs. Mary Davis, of Orange, N.J. The Providence press was represented by William Foster, Jr., and the press of Montreal by Henry Lacroix, Esq.

It was a rich feast for the souls of the large assembly. The sentiments proclaimed represented the advanced state of the great Religion of Spiritualism, and their utterance greatly stimulated the faith and purpose of all who listened. Lizzle Doten's noble original poem formed one of the most marked features of the evening, and was appreciated to its fullest extent. During the delivery of the speeches, telegrams were received from the Spiritualists of Chicago, Cleveland, etc., who were at the same time engaged in similar festivities, proffering fellowship of sentiment to their brethren of this city. These were duly read to the audience, and despatches immediately transmitted in reply, amid expressions of general satisfaction. The despatch read from Cleveland Was as follows: "The Spiritualists of Cleveland to those of Boston: West to East, Greeting: One in Action to day-One in Country-One in Purpose-One in Progress-and One in Destiny." Boston's reply: "Three thousand assembled send greeting! Spiritualism triumphant! A glorious future awaits us!" The Chicago Spiritualists telegraphed from Crosby's Hall as follows: " We are having a glorious time, and send you a kindly greeting." Boston responded: "The East sends greeting to the West. Three thousand assembled in Music Hall-One with you in Principlo-One

in Action-One in Destiny!" The Boston press of the following day gave fair reports of the proceedings of the great Jubilee, thus acknowledging the fact that Spiritualism has broken down the barriers of that senseless prejudice which sectarian spirit has so long and steadily nourished. The Morning Post said:

"In the evening the yast and beautiful hall pre-"In the evening the vast and beautiful hall presented a most animated appearance, thronged as it was with one of the most brilliant audiences that ever assembled within its walls. The exercises were of a very interesting character, and consisted, in the earlier part of the evening, of addresses, interspersed with music. The audience also united in singing two original hymns, which were distributed, in printed form, through the hall. At ten o'clock the main floor was cleared for dancing, and from that hour till one in the morning the saltatory feature of the entertainment

ing the saltatory feature of the entertainment was entered into with great zest and gayety by the greater portion of the company present. Those who did not dance had an excellent opportunity for watching the movements of the Terpsichorean for watching the movements of the Terpsionorean devotees from the spacious balconies, which were crowded to repletion. As a whole, the celebration was one that will be long remembered as one of the most pleasant and interesting events in the

history of Modern Spiritualism The Daily Advertiser remarked of the Chil dren's Lyceum feature of the Festival, that

"Most of the exercises were of a novel character, and all were quite interesting. The declamations were unusually good, some of the children of a very tender age performing their parts extremely well.'

The Journal gave an account of the children the speakers, the music, the dancing. The Herald says:

"At the close of the literary exercises, the few seats that occupied the centre of the hall were placed against the walls, when the next three placed against the walls, when the next three hours were devoted to dancing, and a merry, joy-ous time was had."

The dancing was kept up with spirit until one o'clock, and a happier company never joined in the figures on the floor. The galleries testified their delight at the scene by the tenacity with which their occupants maintained their places. Nothing but joy marked the scene from first to last. The children led the way for their elder brethren, and the spectators found it difficult to was one of the most interesting discussions ever

decide which of the two enjoyed the scene most. Thus does Modern Spiritualism begin a new lease of its life, destined to be so long and to work out such glorious results. We offer our cor- nor Mormons; they are truly sui generis. A redial congratulations to our brethren and sisters port of the discussion will probably appear in who formed the assembly itself, and to all be- pamphlet form.

lievers in every city, town and hamlet in the country, on this auspicious celebration of a grand event in human history, and the growth of religious sentiment and faith. We send out sincere greetings to the millions, scattered widely throughout the country, who are of the household of our iving faith,

This Twentieth Anniversary will long be remembered by those who participated in its joyous exercises. It forms a new point of departure for us all. The grand army of Spiritualists will halt at no present achievements, but press on to the shining goal, which is the complete emancipation and perfect brotherhood of Man.

We shall give a detailed account of the proceedings hereafter, having employed competent reporters for that purpose.

Grades of Spirits.

Were but a single class and character of spirits to be permitted to communicate with mankind, but very few out of the millions on the face of the earth would be likely to receive any benefit. The means are everywhere divinely adjusted to the end. There are debased and degraded natures which require to be lifted up far more than those already many grades above them, and, unless provision was duly made for their urgent needs, the entire plan would seem to be substantially thwarted. If we recognize the truth that like everywhere and always draws like, and can attract nothing different, shall we feel overmuch astonished at the very natural discovery that those whose minds are darkened with passions of every sort are visited only by a corresponding order of disembodied intelligences, who serve their own longings as well as those of the earth-inhabitants, by presenting themselves with their neculiar influences? Patent as this truth must be to all who give it a moment's serious reflection, it is for lack of that very reflection that the theory of spirit-communion so often becomes blinded and confused to many minds. All disembodied intelligences are ministering spirits. Granted that but one or a dozen actually communicate, the multiplicity and concentration of influences which have finally brought about that communication must by no means be omitted from the account. As the London Spiritual Magazine happily observes: "God adapts his means to the various conditions of the souls he seeks to educate and lead up to himself. These various grades of spirits manifesting themselves, are the various steps of that Jacob's ladder on which the angels of salvation, filled with the spirit and power of God, are always descending in order to ascend with the souls they are sent to raise and refine." And, again: "The Spiritualism which is connected with spirits of different degrees, is essentially the same in kind as that which has reached the phase of direct communion with the Spirit of God. God develons himself through the descending series of his agents, in order to bring up from the lowest denths of moral degradation those who are groveling there, and to adapt this agency to every asconding degree. In the very lowest denths and through the very lowest spirit employed, it is as truly the direct agency of the Divine Spirit as in the highest. All are ministering spirits, ministering to his human creatures. Without God and his spirit animating them, they can do nothing. In the words of Swedenborg: 'The angelic minis try is wholly the Lord's'."

When we hear a thoughtless or a prejudiced person object with a sneer to the idea of a low order of spirits ministering to the Divine purpose among and upon men, and of course those men only who, requiring to be reached, can be reached in no other way and through no other instrumentality, we think on the instant to demand of them what they would do with this large number of unfortunate, uneducated, and spiritually destitute beings. Would they leave them to their present fate? It seems so, if their conduct furnishes an answer. But when and where and how is the work of their most necessary elevation to begin? Will they shut out this immense number from improvement altogether? Being more fortunate themselves, owing to circumstances alone. do they propose to testify their gratitude and sympathy by denying all means of help to those who chance to be far below them in the scale? Such persons cannot have gone very high at the best. Were their views and prejudices to prevail, there would be no real religion on the face of the earth.

The Last Post-office Humbug.

The recent construction put upon the Post-office laws in regard to newspapers by the Postmaster General, compels us to erase from our list our Boston exchanges, for we will not submit to be mulcted by "Uncle Sam" in the shape of a penny every time we forward the Banner to a cotemporary here. It seems to us that the order recently issued, which went into effect on the first of the present month, is not only unjust to the press, that is already taxed almost beyond its canacity to pay, but perfectly ridiculous; because, while we are allowed to exchange free with our cotemporaries in distant localities, we are obliged to pay postage on our exchanges at home! We hope the entire press of the country will set their faces against this usurpation, and, while they are about it, endeavor to have the Post-office laws changed in other respects. Intelligence has been taxed too much, always, in this country. It should be free as air, "that he who runs may read "! Then there will be no danger of the curtailment of our liberties. Tyrants always fetter the press; and we have petty tyrants here in republican America that would, had they the power, sink us down to a level with the people of the old world, who are ruled by emperors and kings, priests and petticoats.

Music Hall Meetings.

Mrs. Cora L. V. Daniels speaks again in Music Hall, this city, next Sunday afternoon. There are but three Sundays left of the engagement here, as she goes to Worcester in May. The desire to hear this very popular lecturer is great, and large audiences always greet her, particularly in this city. We would suggest, in order to prevent so large a crowd waiting to get access to the ticket office, that it, would be well for those who can to procure their tickets during the week. They can always be found at the hall, this office, or at 14 Bromfield street. Tickets for the balance of the course, with secured seats, 60 cents; single admission, 15 cents.

Mrs. Bullene's closing address was delivered to a largely increased audience. We shall give a synopsis of her lecture.

A Long Discussion.

The discussion between W. F. Jamieson and Elder Isaac Sheen (of the Church of Jesus Christ of Latter Day Saints) took place, according to announcement in the Banner, at Marengo, Ill., and lasted nine sessions of two hours each. It held there. The views of the "Church of Jesus Christ of Latter Day Saints" are peculiar. The "Saints" are not Adventists, nor Spiritualists,

New Publications. SEXOLOGY AS THE PHILOSOPHY OF LIFE: im-

plying social organization and government. By Mrs. Elizabeth Osgood Goodrich Willard. Chicago: published for the author by J. R. Walsh. This is a very remarkable and suggestive, though an unequal book. It is, for the most part, written with earnestness and power. In its mode of dealing with great questions it is assertive rather than argumentative, though it does not lack the latter element, and shows a good deal of philosophic and scientific training. We do not gather from the work itself whether Mrs. Willard claims to have written it under impressions from the spirit-world, or whether it is the elaborated the solar and human systems, showing their per-

laws of social organization and government." While there is much that is forcible and clear in her mode of presenting old truths or new hypotheses, she occasionally ventures upon the fanciful and obscure. Her chapter on the origin by many who will thank her for her eloquent and | ful portraiture of all the men and women whose ject, we think, has never been more exhaustively

fect correspondence with each other and with the

Though the style of the book is generally in harmony with the equanimity and dignity of pure philosophy, the writer occasionally mars the effect of the better portions of her book by such lanses as the following:

"It is easy to understand that with all these wonderful discoveries, we shall be able to define our position and its relations to the external universe, with much greater truthfulness than we could have done when everybody thought the world was as 'flat as a pancake,' and that 'if it should turn over, all the water in Deacon Homespun's mill-pond would fall out."

There is a time for all things; and passages like this disaffect the reader in a scientific treatise, where the great subjects of creation, soul and matter, are discussed.

As a specimen of what Mrs. Willard can do in her higher moods, we quote the following:

"A true scientific knowledge of the soul and its laws of organization, when fully understood, will teach us not alone the possibility but the certainty of a conscious, a glorious life after the dissolution of the lates. of the body.

Nature everywhere teaches us that life does not depend on a stomach or a pair of lungs. On the contrary, a right understanding of the nature of the soul and its laws of motion teaches us that stomach and lungs depend upon the soul and its laws of organization for their existence. When the germs of life meet and commence their evolu-tions in the uterus their motions are free and independent; afterward the focus is attached to the mother through material channels. These channels are necessary to build up and perfect the organization; but they are not its life; they simply transmit new life and material from the mother.

Life belongs to the soul, but the soul is dependent upon its physical organization for those struggles and experiences, which by impression upon the soul give to it its senses and mental character, and develop its spiritual life. We know by expe-rience that these impressions are not easily ef-

When the soul has obtained its centralization and its spiritual organization under the cover and protection of its physical garments, then, by shaking off these garments, it emerges from its chrysa-

ing off these garments, it emerges from its chrysalis state as free in space as the planet on which it had its birth. As the germs of human life are microscopic solar centers, comets and moons (germ and sperm cells with their heads) so the spiritual organization which they develop are miniature, imponderable, invisible solar systems, and in their disembodied state as free and immortal as their grand prototype, the solar.

As the physical birth of the fœtus is death to its uterine envelope, so a spiritual birth is death to its physical casket, the body; or as the destruction of the uterine casket in which the child is developed, implies the birth of the physical system, so the destruction or death of the physical body implies the birth of its spiritual system. As the destruction of the uterine casket does not destroy the physical form that it has helped to produce, so by analogy the death of the human casket sion unon its f spiritual birth destroy the impressions it has received through the senses of its physical parent, the body, inasmuch as the soul is incomparably fluer in its texture, and must therefore be so much more tenacious of impressions than the body.

This analogy is both beautiful and just; but it is not wholly original with Mrs. Willard. Probably it has been frequently used before. The fol-Paris in the year 1854:

"Imagine for an instant that the human ovule "Imagine for an instant that the human ovule were gifted with sensibility and intelligence; the large cities, and Boston has not escaped. We would it not take for symptoms premonitory of its end those painful rendings of the ovulary organization to which it is subjected? Would not the approach of its dissolution give to it (as that of ours does to us) both the doubt of continuous life and the dread of annihilation? Delusive approach of the continuous life and the dread of annihilation? Delusive approach of the continuous life and the dread of annihilation? Delusive approach of the continuous life and the dread of annihilation? Delusive approach of the continuous life and the dread of annihilation? Delusive approach of the continuous life and the dread of annihilation? Delusive approach of the continuous life and the dread of annihilation? Delusive approach of the continuous life and the dread of annihilation? Delusive approach of the continuous life and the dread of annihilation? Delusive approach of the continuous life and the dread of annihilation? Delusive approach of the continuous life and the dread of annihilation? Delusive approach of the continuous life and the dread of annihilation? Delusive approach of the continuous life and the dread of annihilation? Delusive approach of the continuous life and the dread of annihilation? Delusive approach of the continuous life and the dread of annihilation? Delusive approach of the continuous life and the dread of annihilation? Delusive approach of the continuous life and the dread of annihilation? Delusive approach of the continuous life and the dread of annihilation? Delusive approach of the continuous life and the dread of annihilation? Delusive approach of the continuous life and the dread of annihilation? Delusive approach of the continuous life and the dread of annihilation? prehensions! Ignorant error! The ovule becomes a factus; that is to say, it evolves, or passes, from an inferior to a superior life; for the factus has an organization and lives a life of its own quite distinct from the life both of the ovule and of the

Now, let us suppose of the fatus, as we have of the ovule, that it has intelligence and self-con-sciousness; and let us imagine what it would sciousness; and let us imagine what it would think, when, after the nine months of its feetal life, it should experience the consequences of the pains of child-birth. Would it not suppose—it also—that the convulsive claspings of the utorus were the very embrace of death itself? And the doubt of continuous life, and the dread of annihilation, would they not assail it also? Once more, delustic convenience if general versus. delusive apprehensions! ignorant error! For that which it has taken for its death-cry and its last adieu to existence, is the first walling of a new-born child and the joyful welcome to a new exist-

And so the death of an ovule is the birth of a fectus; the death of a fectus the birth of a man. So the end of one life is the commencement of another life less imperfect; in other words, the death of a man is the birth of a spirit, an angel, of a new being by whatever name we may call it; of a being more complete than man, of whom, however, it is the supplement, the continuation, the development and aggrandizement, even as the focus is of the ovule, and the man of the

We commend Mrs. Willard's volume very cordially to Spiritualists generally. The author is evidently familiar with the latest and boldesi acquisitions of scientific and philosophic thought; and few readers will be apt to complain of her book that it is, in any one important respect, a repetition of what they have read before.

Bela Marsh issues the seventh edition of Andrew Jackson Davis's "PHILOSOPHY OF SPIRITUAL Intercourse, being an Explanation of Modern Mysteries." It is in clear type, on fair, white paper, and well deserves, for its mechanical merit, the wide popularity it has earned by the value of its teachings of the elements of Spiritualism.

POEMS, by Ellen Clementine Howarth, is the productions of the pen of one whose circumstances | main your friend, have pressed out this fine collection of verses

from her very heart. They are all truly inspired from her personal life, and in no sense are mechanical. The beauty of their dress is a fit testimony to the beauty and pathetic sweetness of their character. These poems are all written direct from impression, and were never subjected to mechanical or critical revision. The author wrote just when moved, and that is inspiration. We bespeak for this sweet collection as wide a perusal as possible. It is full of spirituality and genuine power.

Oliver Optic's "OUR BOYS AND GIRLS," for April 4th, is before us, in which the renowned Oliver begins the chapters of a new continued and matured result of her own independent story for his young readers, entitled, "Make or studies and reflections. The main idea of the Break; or, The Rich Man's Daughter." All will work is the universal prevalence of the law of be eager to get hold of this new story from its sexual order; a law not unknown to Swedenborg's start. The contents are of a high order, and full theory of creation, though we do not find that of current life and the vigor of fresh pens. The Mrs. Willard has borrowed from him. She un- illustrations are excellent. "Our Boys and Girls" dertakes to give us "an explanation of the laws has gone far out to sea on its voyage, and has of sex, generation, organization, and control in weathered all the capes of difficulty. It is now one of the regular "liners" of juvenile literature, and will outlive its generation. Thomas Nast gives a striking picture of Uncle Tom and little Eva in this number.

Lee & Shepard publish an "ILLUSTRATED HIS-TORY OF LOWELL," by Charles Cowley. It is a and use of language will not be read with profit revised edition of an old work, and gives a faithscientific remarks on the powers, responsibilities lives have been twisted in with the marvelous and abuses in the generative function. The sub- fortunes of this marvelous municipal creation. No one who ever lived in Lowell will desire, it seems to us, a more painstaking and thoroughly graphic sketch of the city from its earliest inception, some forty years ago.

> Peterson furnishes "BARNABY RUDGE," by Dickens, and " ROB ROY," by Walter Scott, as additions to his Chean Edition for the Million of the works of these two great masters of romance. They are exceedingly well printed, and increase the solid value of the series of which they form a part.

> "ANTHRACITE AND HEALTH" is the title of a neat pamphlet from the pen of Dr. George Derby, and published by Williams & Co. It undertakes to set forth more intelligently the principles of heating by the consumption of coal, and of proper ventilation.

The Great Field of the West.

As the centre of population and power is to be in the Mississippi Valley, in the future, so must we look thither for the New Man who is to be the redeemer of our race and character. The Western man already shows larger, broader, and healthier development, spiritually speaking, than his brother of the East. He has never been cramped as yet by any of the restraining forms of a social ecclesiasticism. His mind, like his eye. ranges over large extents, and is not content to sit down with itself after having acquired a little power over its fellow. On such a rich soil, so fanned by the breezes, so watered by the rains, and so warmed by the suns of heaven, the simple but grand truths of the Religion of Spiritualism could not but take root and grow with remarkable rapidity. Speakers do not find the obstacles there which it is necessary to root up, before they may proceed to plant and cultivate. The soil is all ready and waiting, and promises a bountiful harvest. As the Great West is bound to supply laws and men for the vast future for this continental country, so will it furnish the religion whose allembracing forms are to invite the entire people into the simply secrets of its worship. Spiritualism is yet to become the religion of this country, and the West and the East have already joined hearts and hands to produce the result so much desired.

New Music.

Oliver Ditson & Co. have just published the Odd Fellows' March," by H. F. Wright. It is a fine thing, and will take with the Order. Also, Friendship Grand March," by Oscar Harrison; The Sleigh Bells Mazurka," by Ch. Wels; "Love in Idleness Waltz," by J. C. Engelbrecht; "When duce, so by analogy the death of the human casket cannot destroy the spiritual form that it has helped to develop. As the physical birth of the child does not destroy the transmitted parental God," song from the Cantata "As the hart pants," by J. Blumenthal; "For my soul thirsteth for Cod," song from the Cantata "As the hart pants," by J. Mondalsoop Bartholdy: "Thou get ob by F. Mendelssohn Bartholdy; "Thou art, oh

The Charity Fund.

We sincerely thank those friends who have forwarded donations to our charity fund during the winter. Their timely contributions have all been lowing more expanded form of it we translate judiciously distributed to those who were actually from a work by Auguste Guyard, published in suffering for assistance-and the number has been many, and their demands were pressing. There has been much destitution this winter in

Building, Tremont street, in this city. He can be addressed care of this office.

Mercantile Hall Meetings.

C. Fannie Allyn speaks in Mercantile Hall in this city during April.

Another Test Medium.

What investigators of Spiritualism first need are facts that demonstrate the presence of spirits, and their power to identify themselves. We cordially welcome every accession to the number of mediums through whom such tests can be given. Mr. George R. Clark is such a medium. I have had undoubted evidence that very many of my own friends in spirit-life have impressed him to give their names, place of residence, and characteristic facts of their history, by which recognition was at once established. More than twenty spirits at one sitting were recognized by their names and peculiarities, a short time since. Through him they select their portraits from album collections, and often, in houses where they formerly lived, go to drawers and places where mementoes of their earthly history are kept, producing them as evidence that memory

still treasures up the associations of the past. I think Bro. Clark will give good satisfaction to investigators who are seeking for proof that their friends still live and are cognizant of what transpires on earth.

The medium is now with Dr. Young, 50 Pleasant street, where he proposes to receive visitors. H. B. STORER.

Card from Dr. Cowles.

Allow me here to say to those friends who have interested themselves in me and my subject, that I have left the lecture-field for a time, and engaged in business, in order to accumulate the means to publish my book, which will be done as soon as close application to business, will furnish title of a handsome square volume of the poetic the means. With many thanks for favors, I re-J. P. COWLES, M. D. Ottawa, Ill., March 25, 1868.

ired

me-sti-

5 of

di-

ted

hor

ion,

le a

and

for

ned

ued

or (

will

ı its

full

The

:le "

has

10W

ure,

last

ttle

(18-

ith-

ous

hly

in-

ad-

the

the

art.

bу,

of

per

be

ust

st-

nd

an

s of

ple

sm

ble

ere

àll

ar-

W5

tal

ıll-

ple al-

ry, ied

ıch

the

3 &

m;

en

sic for

01-

en

28

in

٧e

ng

llo

of

ay to

10-11-

ty ir

:е.

m

TO

es

re

ry

to

ir

n-

n-he as sh

ALL SORTS OF PARAGRAPHS.

Dr. F. L. H. Willis's new pamphlet, "The odore Parker in Spirit-Life; a Narrative of his Experiences," is just out. Price 25 cents.

The School-street Universalist Society in this city have voted to extend to Rev. Henry I. Cushman an invitation to become its associate pastor with Dr. Miner, at a salary of three thousand dol-

The new Canadian postage act went into effect April 1, reducing the postage on letters from five to three cents.

It is stated as the result of careful observation for six years at Greenwich Observatory, that rain is more frequent between noon and midnight than between midnight and noon. The smallest rainfalls take place in the morning, as the sun is going up; the greatest in the afternoon as the sun is setting.

English papers report that Archbishop Manning has ordered that there shall be no more choir singing in any of the churches in his diocese after Easter. The service in future is to be Gregorian, chanted by the priests.

EASTERN RAILROAD.—A new and handsome monitor car was placed on the Eastern Railroad on Monday, March 30th. It seats sixty passengers in neat and tasty iron seats, upholstered with crimson and green figured plush. Fourteen handsome wire baggage racks are suspended from the sides overhead. The upper section of the roof is supported by handsome carved brackets, and lighted by ground figured glass. Two oval mirrors, in gilt frames, are placed at each end of the car. The finish is of polished chestnut and black walnut with silver plated trimmings. The car is heated by two of Howard's Car Heaters, securely bolted to the floor. The outside of the car is richly painted and decorated. The car was made at the company's shop in Salem.

N. FRANK WHITE'S address during April will be Seymour, Conn. He will rest there a short time, unless calls for spiritual food are pressing. This excellent lecturer has been in constant demand for the last half dozen years.

Some of the citizens of Salem are mystified on finding certain marks on their bell knobs, as though made with a red pencil.—Adv.

Is it the blood of the victims murdered by religious superstition and bigotry because they were merely charged with being "witches"?

A woman's hospital is soon to be established in San Francisco.

No mind so bright but drink will befool it; no fortune so ample but brandy will beggar it; the happiest it will fill with misery; the firmest health, dissipation will shatter; no business so thriving that whiskey cannot spoil.

Woman's Rights have been recognized in Tennessee. Mrs. E. T. Carter has been elected County Superintendent of Public Schools for Maury county.

Miss Nettle M. Pease lectured in Port Huron, Mich., during March, with great satisfaction, so we are informed by L. S. Noble. He adds, I think that we have now got started on the right track, and if harmony continues to exist, we as a Society will prosper.

Iowa prints its laws in Swedish, as well as in half a dozen other languages.

A place called Helltown, in Florida, before the war, and inhabited by lawless characters, is now called Gordon, and the seat of law, order and civilization, under its Yankee settlers.

DO N'T CROWD. Don't crowd! this world is broad enough

For you as well as me;
The doors of art are open wide—
The realm of thought is free,
Of all earth's places, you are right
To choose the best you can,
Provided that you do not try
To crowd some other man.

To crowd some other man. Do n't crowd the good from out your heart
By fostering all that 's bad;
But give to every virtue room—
The best that may be had;

Be each day's record such a one

That you may well be proud; Give each his right, give each his room, And never try to crowd!

Mrs. Elizabeth Darrah has been appointed Inspector of tobacco, snuff and cigars in the 4th Indiana district, as successor to her late husband. This is the first instance of the appointment of a woman in the Internal Revenue service outside the Bureau.

In the Dead Letter Office at Washington are now arranged in show cases, for public exhibition, unward of a thousand articles of value and interest, which have from time to time been received and yet remain unclaimed.

The New York Post says, "Mr. Hepworth Dixon will presently get himself the name of the greatest fluder of mare's nests in modern times. He seems to be a kind of male 'prurient prude,' whose calling it is to go about the world raking over forgotten scandals."

SPIRITUALISTIC LECTURES.-Dr. Barnard, of Lausing, closed his series of lectures upon the "Scientific Evidences of a Future State," at the Good Templars' Hall, last Sunday evening, to a crowded house. These lectures are spoken of very highly by several of our most prominent citizens who attended them. Robert Dale Owen succeeds Dr. Barnard before this Society, and is expected here to deliver a series of lectures in about two weeks. We understand that St. Andrew's Hall is engaged by the Society for such purpose.—Detroit Tribune, March 17.

There are at the present time about three hundred thousand juvenile paupers in England.

A writer in the Scientific American asserts that onions eaten during an epidemic aid in spreading the disease, but that they are a good dislufectant, if sliced and exposed in the sick room.

Louis Napoleon gets \$14,240 a day; Queen Victoria, \$6,027; Francis Joseph, \$10,050; and the King of Prussia, \$8,210.

The London Times says it has taken half a year, and, there can be no doubt, as much as four millions of pounds, to push about two thousand men not quite a hundred miles into Abyssinia.

A physician in Germany announces a case where a child was born with small pox, the mother herself not being affected at all. She had accidentally come into communication with a severe case of small pox about six weeks before the birth of the infant.

The Viceroy of Egypt marries a new wife every year without getting divorced from the old ones. His admirers think him a modern Solomon.

A farmer of much skill and experience gives it A farmer of much skill and experience gives it as his opinion that such a winter as we have been having is a natural prelude to an abundant fruit year. The ground has been steadily frozen, and covered with snow—free from the alternate freezings and thawing which are injurious to the trees, and weakening or destructive to the fruit buds.

make death and the devil the great inducement to "be good." As is the custom on all such occasions they are now trying very hard to bring another charge against Spiritualism. A young man by the name of —, being engaged to be married to a young lady, becomes interested in Spiritualism. His affianced opposes him, and is stimulated by her religious advisers to persevere in her opposing and weakening or destructive to the fruit buds.

New York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

WARREN CHASE.....LOCAL EDITOR AND AGENT. FOR NEW YORK ADVERTISEMENTS SEE SEVENTS PAGE.

Very Large Assortment of Spiritualist Books.

Complete works of A. J. Davis, comprising twenty-two volumes, nineteen cloth, threeonly paper: Nature's Blvine Revelations, 36th edition, just out. 5 vols. Great Harmonia, cach complete—Physician, Teacher, Seer, Reformer and Thinder. Magic Staff, an Autobiography of the author. Penetralia, Harbinger of Health, Answers to Ever-Recurring Questions, Morning 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 Inner Life, Approaching Crists, Death and After Life, Children's Progressive Lyceum Manual, Arabula, or Divine Guest, and Stellar Kev to the Summer-Land—last two just issued, and most highly interesting and instructive. Whole set (twenty-two volumes) 26: a most valuable present for a library, public or private.

Four books by Warren Chase—Life Line; Fuglive Wife; American Crisis, and Gist of Spiritualism. Sent by mall for 2200.

Complete works of Thomas Paine, in three volumes, price 86: nostage 90 cts.

Persons sending us 810 in one order can order the full amount, and we will pay the postage where it does not exceed book rates. Send post-office orders when convenient. They are always safe, as are registered letters under the new law. Very Large Assortment of Spiritualist Books.

Popular Medicines.

Spence's Positive and Negative Powders, Dr. H. B. Storer's preparation of Dodd's Nervine, (\$1 per hottle,) Neurapathic Balsam, (\$0 cents and \$1.) Ring's Ambrosia for the hair, (\$1.) and an invaluable medicine for coughs and sors lungs, Dr. Chase's Balsam of Longwort, (\$0 cents per hottle.)

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

Prayer.

That earnest, honest, soul-uttered prayer is purifying, tranquilizing and often elevating, we do not deny; but what we have long believed on the subject, is that the effect of prayer is such as would be with a dirty man who should ford a stream of water in a perpendicular direction over his head: it would of course fall back on him and wash him. So of prayer, it goes out and returns to bless the one that utters it, in quality and quantity such as goes out. We do not believe a man can lift himself by his boot-straps; but he may by constant trial increase and strengthen his muscles, till he can pull the straps off. He gets no foreign aid, but develops his own powers. So with the one who throws up water; he makes no rain, but the water he sends out returns. So in prayer. It is not consistent with Divine government or immutable laws that prayer should be answered with any change or variation in such government or laws, and whether an Infinite Intelligence hears and understands the prayer or not, it would produce no change in its dealing with the individual. Hence, it is of no consequence to such intelligence, and from it deserves no credit or reward, and can receive none

save that produced in and by the one that prays. Prayer as a devotional exercise began in the age of personal Gods, and will finally end with that age, which is not yet. Petitioners pray to kings, courts, legislatures and persons in authority, and such persons or powers being finite, hear and can answer; but how Infinite Intelligence can hear a personal and local prayer, without hearing it through infinite space and time, we cannot perceive. If it has individual and local hearing and action, it at once becomes personal, individual and local, and acts as such. Those who believe in a personal God, are consistent in praying to It, or Aim, or Her, and those who do not, may be benefited in the manner we referred to by personal exercise of the devotions of the soul. A spirit once said in our hearing, in reply to a question about the value of prayer, that prayer in our world was like canes and crutches for the lame that the sound did not need them; and a clergyman who was present and heard it, said he thought all were lame and needed it. If so, this is a crippled and hobbling world, after being saved, healed and regenerated for so many centuries.

We have not lifted ourselves much by prayer yet, but some persons pull off their boot straps and quit trying. Some grow out of childish things and childish ceremonies, personal Gods and vocal prayer, and turn to doing prayers, in which they soon learn that God helps those who help themselves.

The Gallows.

This lingering relic of barbarism is slowly following the chopping block and gibbet out of use. We rejoice to learn that in response to the noble efforts of our old friend, M. H. Bovee, of Wisconsin, the Legislature of Minnesota has placed it in the hands of the juries that try the criminals in about the same manner as it is by law in Illinois, which practically abolishes the horrible practice of using it to break the necks of those whom the people could not tolerate in freedom.

Blowly the tide of social and civil progress rolls back from the Western and new States, and we hope will ere long affect New York and Massachusetts.

Among our early speeches, over twenty years ago, we left one on record in the First Constitutional Convention of Wisconsin, in favor of a constitutional prohibition of hanging. It was the last. if not the first speech we ever wrote out and read. and remember well our reluctance at being closely confined to our notes; but the subject was a worthy one, on which we have never abated our zeal, and although it was too early for its adontion, yet its time has come, in that and many other States, and we trust will soon come in

We are sure the writer of the following letter will pardon us for giving the readers of the Banner the benefit of it, although designed only for the one to whom it was addressed:

WARREN CHASE-My Dear Sir: You will re-WARREN CHASE—My Dear Sir: You will remember years ago when you first began to "preach in the wilderness," you once in a while stopped at my house: During those days it required a little courage even to entertain those whose greater courage enabled them to rise from a kneeling posture before the great Dagon of sectarian superstition, and proclaim the truths wherewith Christ can make us free. You nor I have not yet, however, been "killed by scorn," and though we did not run away, we have lived to fight another day. Without wishing to claim nor offer to you any praise for

we have lived to fight another day. Without wishing to claim nor offer to you any praise for being faithful in evil as well as good report, we at least can say of the great truths of our divine religion, they "still live!"

Since I saw you last I have had much cause to learn the instability of earthly things. I lost a handsome property by fire, and my only two boys who grew up with every quality for exalted and perfect manhood. My sons were both officers in the army, and both yielded their lives in sustaining the government against rebellion. There is, however, a sustaining power in our divine philosophy. When we have the consciousness that through no fault of our own afflictions have come upon us, we are wonderfully aided to bear them. No real good can ever be lost, but all are passing on and being garnered up for future enjoyment.

I have but recently become a resident of this charming country town. I find a few earnest and devoted souls, fully imbued with a living faith, but regarded with great susploion by those who make death and the devil the great inducement to "be good." As is the custom on all such occasions they are now trying yery hand to bring another

influences, he blows out his brains. Spiritualism

truth-loving clergy.

At some future time I wish to say something more about the condition of our cause here, so for the present I will cease.

The Point of Incidence.

Notwithstanding that science and religion, in their practical aspects, exhibit some antagonisms of grave importance, the intuitive perception that every item of absolute truth must be consistent with every other such item, suggests that finally science and religion must prove reciprocally adapted each as the required counterpart to the other. But, since society, in the cosmopolitan sense, must for centuries to come be subject to conditions of comparative good and evil, and since the great body of the public must ever include comparative degrees of individual advancement, it is obvious that the harmonic relation

ment, it is obvious that the harmonic relation between positive science and pure religion must ever remain a problem to be solved by private experience; and hence, common sense infers that the incidence of science and religion, and the collateral attainment of millennial beatitude, are propositions to be gradually demonstrated by the lapse of time, and cannot, consistently with the laws of Nature, become realities universally acknowledged.

That which affixes the moral or religious character to any proceeding, is the fact that it is an equation, in whole or in part, of some obligation between person and person, or between a real person and the imaginary one whom we call God; and whether religion, as understood, is genuine or spurious, depends solely on its efficiency in the supposed equation; and since both the obligation and its equation may be purely suppositious, it is evident that a great portion of religious truth has only a relative importance derived entirely from imaginary conditions. Then that portions of new subscribers and to one address one copy of Andrew Jackson Davis's "Morning Lectures."

For new subscribers, with \$0 accompanying, we will send to one address one of either of the following works: "Dealings with the Dead." by Dr. P. B. Itandolph, "The Wilditre Club," by Emma Hardinge; "Blossons of Our Spring," by Hudson and Emma Tuttle; "Whatever Is, is Right," by A. B. Child, M. D.; the second volume of "Arcana of Nature;" "Incidents in My Life," by D. D. Home; or a carte de visite photograph of each of the publishers of the Bannen, the editor, and Mrs. J. H. Comant.

For new subscribers, with \$1 accompanying, we will send to one address one copy of "Arcana of Nature;" "Incidents in My Life," by D. D. Home; or a carte de visite photograph of each of the publishers of the Bannen, the editor, and Mrs. J. H. Comant.

For new subscribers, with \$12 accompanying, we will send to one address one copy of Andrew Jackson Davis's "Morning Lectures."

For new subscribers, with \$13 accompanying, we will send t tirely from imaginary conditions. Then that portion of religion which is based on permanent truth, and which, by way of distinction, we may term emphatically the true religion, must need be very simple in its requirments and easily comprehended.

Since it appears a natural impossibility that the imaginary being whom we call God can either suffer any loss or derive any gain from human experience, the inevitable conclusion is, that the end of all religion is the perfection of human character, to the attainment of which, the spiritual equations produced by religion are the pre-requisite conditions. Thus understood, religon assumes the aspect of a natural science; and in so far as natural science, in its higher acceptation, takes cognizance of human character and destiny, it assumes the office of absolute religion. Here, then, is the ground on which religion and science necessarily meet, and we may easily imagine that if ever human nature becomes enabled to view religion and science through the one prism of absolute utility, the order of their respective colors may indeed be inverted, but the colors themselves will appear identical. R. E.

Margaretta Fox.

While the enemies of Spiritualism were rejoicing over the false statements about the recantations, repudiations and religious devotion of this medium, which were bandled about the country and exultingly copied into every secular paper that sought news for its prejudiced and pious readers which would damage our cause, we did not deem it expedient to spoil their pleasure or correct their falsehoods, but preferred to let them roll the sweet morsel under their tougues; but now they have enjoyed all they could get from this recantation and exposure, we will inform the honest inquirers and readers of the Banner, that Margaretta Fox is one of our best mediums, and is giving daily scances with excellent success, in company with Mr. and Mrs. Holmes, who are also good mediums and hold public circles every afternoon, at 763 6th Avenue, N. Y., where the truth of apirit-intercourse and of this statement can be

State of New York. .

tible from all persons and places where suitable halls can be furnished free of expense, at any suitable locality for holding said Convention. It is highly probable that the next National Convention will be held in this State, and it is desirable that the State should be fully represented, to do which the State Convention must precede the National. Will the friends please reply at once WARREN CHASE.

Pres't State Organization.

The following note from one of our ablest and most faithful lecturers, is a specimen of the cheering signs that often greet us in our private correspondence

I have been lecturing all winter every sunday and many week evenings to very large audiences. My success never has been as good as of late. The work moves gloriously in Ohio; everywhere the "dry bones" are being shaken. Let us "thank God and take courage." Truly your brother, A. B. FRENCH. I have been lecturing all winter every Sunday

price \$3.00, postage 20 cents. Ideal Attained is being republished in this magazine as a story, but is not concluded yet. Human Nature is a radical and well conducted monthly. radical and well conducted monthly, and devoted to zoistic and other sciences as well as Spiritnalism.

Exhibition in Philadelphia.

The Children's Progressive Lyceum of Philadelphia will give their annual exhibition at Horticultural Hall on Monday evening, April 13th 1868. It is the largest and most beautiful hall in this city, and the opportunities for displaying the capacities of our Lyceum are superior to any heretofore enjoyed. Our Programme comprises a greater variety of amusement and scenic repregreater variety of minusement and scenic representation than usually constitute two or three exhibitions that nightly attract crowded houses. It is superior and more attractive than any heretofore presented. Between three and form handled. fore presented. Between three and four hundred members will participate in the exercises. The opening Allegorical Tableaux, or the closing March of the Angels," are either of them worth the price of admission.

the price of admission.

PROGRAMME.—PART I. Allegorical Tableaux, by the entire Lyceum. 2. Grand Banner March, by the entire Lyceum. 3. Sliver Chain Recitation, by the entire Lyceum. 4. Free Gymnastic Exercises, with music, by the entire Lyceum. 5. Quartette, "Where are all the hopes I ve cherished?" from Rorma. 6. Plano Solo, by Maxier Felix Shelling. 1. Solo, "Somehody 's Coming," by Miss Mary Hackwood. 8. Quarnastic Wand Exercises in costume, with nusic, by Infant Group. 9. Trio. "Alpine Morning," by the Fithlan slaters.

PART II. 1. Recitation, "The Little Wife," by the youthful Elocutionist, Master Theodore French. 2. Gymnastic Ring Exercises, in costume, with music. 3. Solo, "The Star of Love," by Miss Mary Crowell. 4. Recitation, by Mr. Frederick Quarlay, 5. Duelt, "Matrimonial Disputes," by Miss M. Harri and Master J. Webb. 6. Tableaux, illustrating the Trachings of the Lyceum. 7. Recitation, "The Child and its Angel," by Miss Alice Rutter. 8. Gymnastic Club Exercises, in costume, with music. 9. March of the Angels, by thirty-two young Ladles.

An amateur orchestra, conducted by Mr. Charles
F. Albert, have kindly volunteered to furnish the instrumental music upon this occasion. Doors open at 7 o'clock. Commence at 74 precisely.

Tickets 50 cents, or 5 for \$2. Children under 12.

BY A. B. Child, Author of "Winterer Is, is Bight";
Price 20 cits.; postage free. For sale at Banner of Light Office, 159 Wangington street, Boston, Mass.; also at the Branch Office, 159 Wangington street, Boston, Mass.; also at the Branch Office, 159 Wangington street, Boston, Mass.

BOARDING, by the day or week, at 54 Hudson Mass.

years half price. Reserved seats 25 cents addlis the cause, of course, and another sweet morsel tional. The eight front rows only are reserved, is furnished for the time-serving press and the Tickets for sale by the officers and members of the Lycenm, at M. B. Dyott's, 114 South Second street. and at the door. Ticket office for accured sents. at Trumpler's Music Store, 826 Chestnut street. No postponement on account of the weather. M. B. DYOTT, Conductor.

Philadelphia, Pa.

A Capital Inducement to Subscribe for the Banner of Light.

Until July 31, 1868, we will send to the address of any person who will furnish us new subscribers to the BANNER OF LIGHT, accompanied with the money (33), one copy of "Soul Affinity," by A. B. Child, M. D.

For new subscribers, with \$6 accompanying, we will send to one address one copy of either of the following useful books, viz: "Hymns of Progress," by Dr. L. K. Coonley; "Poems," by A. P. McCombs; or the "Gist of Spiritualism," by Hon. Warren Chase.

For new subscribers, with \$9 accompanying.

Persons sending money as above, will observe that we only offer the premiums on new subscribers—not renewals—and all money for subscriptions as above described, must be sent at one

Send only Post-Office Orders or National Currency.

Business Matters.

FOR THE PERMANENT removal of every class of nervous diseases, including NEURALGIA and nervo-ache, invigorate the zerre-structure and stimulate the tone of the nerve-shield by administering a few doses of Dr. Turner's Tic-Doulourpositively cure any malady of a nervous nature,
Apothecaries have this medicine, Principal Depot, 120 Tremont street, Boston, Mass,
Price \$1 per package; by mail two postage

PARTICULAR NOTICE TO SUBSCRIBERS.—Those of our subscribers having occasion to change the destination of their papers, should, in order to save us trouble, and insure the requisite change, be very particular to name the State, County and Town to which the Banner is sent. Without this guide, it is a tedious job for our clerks to hunt through the thousands of names upon our subscription books for the one to be changed, and perhaps then fall to flud 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. PRESHO, Proprietors. MRS. ABBY M. LAFLIN FEBREE gives Psycho-

metric Readings for \$2.00; Directions for Develop-ment for \$300. 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. A4,6w. THE LONDON SPIRITUAL MAGAZINE and HU-MAN NATURE are received regularly at this of-fice, and sent to any address upon the receipt of 30 cents for each. March numbers just received,

JAMES V. MANSFIELD, TEST MEDIUM, answers ealed 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. A4.

It is nearly time to call our next State Convention, and I should be glad to learn as soon as pos-

Mrs. E. D. Murpey, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 3w.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.

fice. Price \$1,50.

THE HAIR AND SCALP.—Dr. George W. Bab-cock, Scientific Dermetologist, 2s Winter street, Boston, successfully treats all diseases of the Hair and Scalp, Loss of Hair, Premature Greyness, Baldness, etc. He prepares special transities for each case. No charge for consultation.

With not sail a ribbon worn upon the hair-Dr. Baticook's Hair Dressing. Try it. 4w,M2l.

And many week evenings to very large audiences.

My success never has been as good as of late. The work moves gloriously in Ohio; everywhere the "dry bones" are being shaken. Let us "thank God and take courage." Truly your brother,

A. B. FRENCH.

We can now supply a few complete volumes of twelve numbers of the new London monthly, Human Nature, edited by J. Burns, London;

ADVERTISEMENTS.

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

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

N. B. STARR,

SPIRIT ARTIST, No. 81 Studio Building, Boston, will, for Some dollar and stamp, acad three photographs taken from Relitt Paintings, together with Urcular and testimonials of how to get a Spirit Painting of decrased friends. Address to care of BANNER OF LIGHT, Boston. Zw—Apr. 11.

WANTED. — A Situation for Housekeeping, by one who understands all its branches. Address, "C. H.," South Boston Post office, Mass. iw"—Apr. 11. DR. WILLIAM F. PADELFORD, SPECIALIST,
Once, 46 1-8 Howard street, Boston.

CARTE DE VISITE PHOTOGRAPHS

OF the following named persons can be obtained at the Banner of Light Omee, for 23 CENTS RACH!

OF the following named persons can be obtained at the Banner of Light Omee, for 23 CENTS RACH!

LUTHER COLLY.

JUDGE J. W. EDMONDS, LUTHER COLST.

JUMGE J. W. EDMONDS, WILLIAM WHITE, EMMA HARBINGE, WILLIAM WHITE, EMMA HARBINGE, CHAS. HICH, CHAS.

THE LATEST WORK

${f A.~J.~DAVIS.}$

Just Issued, and for sale at the Banner of Light Office, Boston, and at our Branch Office, 544 Broadway, New York,

MEMORANDA

PERSONS, PLACES AND EVENTS.

Authentic Facts,

Visions, Impressions,

Discoveries

MAGNETISM.

CLAIRVOYANCE.

SPIRITUALISM. ALSO

Quotations from the Opposition. nr

Andrew Jackson Davis.

WITH AN APPENDIX,

Containing Zschokke's great story of Hortensin, vividly portraying the wide difference between the ordinary state and that of Cintroyance.

PRICE \$1,50-POSTAGE 20 CENTS.

WM. WHITE & CO., PUBLISHERS. 158 Washington street, Boston.

A VERY INTERESTING WORK.

THEODORE PARKER SPIRIT-LIFE!

A Narration of Personal Experiences, INSPIRATIONALLY GIVEN TO FRED. L. H. WILLIS, M. D.

THIS is one of the best descriptions of the spirit home yet given to the public. It reveals many laws of spiritual intercourse, and makes plain and simply natural the life that we all so much desire to know about. It will be read by thou sands who will thank Dr. Willis for having given them the privilege of perusing such a beautiful and interesting parration of Personal Experiences in the Spirit-World. The well-known reputation of Dr. Willis and his unimpeachable integ rity as a inclium for communication between the two worlds is sufficient guaranty of the genuliceness of the spirit messages. The work is issued in pamphlet form. Agents will please tend in their orders at once. The usual discount to the trade.

Single copy 25 cents.

Published by WILLIAM WHITE & CO., BANNER
OF LIGHT OFFICE, 158 WASHINGTON STREET, BOSTON, and BRANCH OFFICE, 541 BROADWAY, NEW YORK. Apr. 4

NEW MUSIC. Songs and Choruses for Spiritual Meetings and

Circles. With Rosebuds in my Hand; or, "Birdie's" Spirit Song (with Chorus).

Price Meen by Comparison of the Comparison of th

Price 35 cents; postage free. Come, Darling, come to the Spirit-Land.

long and chorus. Poetry and music by John P. Ordway, M. D. "I'm in the spirit-land, my child,
Happy in thinking of you;
I'm with you now in spirit, darling,
Angels are with you too;
Angels watching, angels singing,
Come, darling, come to the spirit-land;
Flowers of gold we now are wreathing,
Come, darling, come to the spirit-land,

Something Sweet to Think of. Song and chorus. By John P. Ordway, M. D.

Something sweet to think of, in this world of care,
Though dear friends have left us, they bright spirits are;
Something sweet to dream of-hark. The angels say:

'Call them not back again, they are with you every day.'

The above heautiful pieces are some of Dr. Ordway's best compositions, and will have an immense sale. Each can be used as a song if desired. Price 30 cents each, sent post-said.

O'er Graves of the Loved Ones Plant Beautiful Flowers. Song and chorur. By John P. Oniway, M. D. Price 50 cents

Praise to God. Written by George W. Birdseye, to the music of the cele-rated American Hymn by M. Keller.

Price 35 cents; postage free. For sale at the Banner of Light Office. FOOTFALLS

BOUNDARY OF ANOTHER WORLD. WITH Narrative Illustrations. By ROBERT DALE OWEN, formerly Member of Congress, and American Minister to

Naples.

CONTENTS;

PREFACE.—List of Authors Cited.

BOOK L—PRELIDINARY. Statement of the Subject Cited;
The Impossible: The Miraculous: The Improbable.

BOOK II.—TOUCHING CERTAIN PHASES IN SLEEP. SICEP in General: Dreams.
BOOK III.—Discurnances Popularly Termed Haunting & General Character of the Phenomena; Narratives; Summing

Up.
100K IV.—OF APPRARANCES COMPONET CALLED APPARATIONS. Touching Hallucination; Apparitions of the Living; Apparitions of the Dead.
100K V.—INDICATIONS OF PERSONAL INTERPREENCES, Retribution; Guardianship.
100K V.—INDICATIONS OF PERSONAL INTERPREENCES, Retribution; Guardianship.
100K V.—INDICATIONS OF TERMINATIONS OF PERSONAL INTERPREENCES.
100K V.—INDICATIONS OF TERMINATIONS OF THE PROPERTY OF THE PERSONAL INTERPREENCES.

Price \$1.50, postage free. Por sale at this office. June 11.

C. P. L. Children's Progressive Lyceum Manual

By Andrew Jackson Davis,

SEVENTII EDITION. 80 cents per copy-8 cents postage; **B33,00 per hundred.

**PINI AMBIGED EDITION, 45 cents per copy: \$35,00 per hundred. Address.

**BELA MARSH, PUBLISHS B. Mr. 28.—cowff H Broundeld street, Boston.

HEALING OF THE NATIONS.

BECOND BERIES. By Charles Linton. EXCELLENT STEEL PORTRAIT OF AUTHOR, 363 pp.

DRICE 2.90; postage 30 cts. For sale at Banner of Light Of-fice, 159 Washington street, Boston; and at our Branch Of-fice, 544 Broadway, New York. JUST RECEIVED. ,

HEALING OF THE NATIONS.

WA HTTW Introduction and Appendix By Nathauiel P. Tallmadge. 537 pp. PRICE 83.00; postage 36 cts. For sale at Ranner of Light Office, 15t Washington street, Boston; and at our Branch Office, 5tt Broadway, New York.

SECOND EDITION THE BOOK OF RELIGIONS;

VIEWS, OREEDS, SENTIMENTS OR OPINIONS, OF all the PRINCIPAL RELIGIOUS SECTS IN THE WORLD, particularly of all Christian Denominations in Europe and America: to which are added Church and Missionary Statistics, together with Biographical Sketches. By John Harwand. John Haywand.

Price \$1.75; postage free. For sale at this officet also at
our Branch Office, 564 Brondway, New York.

April 13.

AN EYE-OPENER.

SECOND EDITION. "Citateur par Pigault." Le Brun. Doubts of Infidels, embodying Thirty Important Questions to the Clergy. Also, Forty close Questions to the Doctors of Divinity. By Zera.

Price, 40 cents; postage, 4 cents. For sale at this office.

Message Department.

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

Mrs. J. H. Connut.

while in an abnormal condition called the trance These Messages indicate that apirits 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 undereloped state, eventually progress into a higher condition.

The questions propounded at these circles by mortals, are answered by spirits who do not announce their names.

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

The Banner of Light Free Circles.

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

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

Circle Room-Reserved Sents.

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 rethrough our medium, that we shall be realier reserve three settees in our Circle Room, for the accommodation of strangers, up to within five minutes 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 section of a continuous continuous and are obligated to regize wandering why 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 visiters, if possible, espe-cially those who notify us in advance by letter.

Invocation.

Our Father, may the fair dove of peace fold her soft wings so near unto these waiting mortals that they shall breathe the air of heaven and become at peace with the world and with thee. And may the exhalations of their souls be beautiful, like the fragrance of these fair blossoms (referring to a bouquet on the table); may it ascend to thee in a bouquet on the table); may it ascend to thee in thanksgiving and praise. May every soul feel thy guardian presence, and may thy great and boundless love be felt in every soul and recognized by the consciousness of all these children of thine. And when they go out into the world, in the midst of its cares, in the midst of its shadows, oh may they carry this heavenly peace with them, and may they dispense it unto all who have need, so that each and every one with whom they deal shall feel that they have indeed talked with the angels. Oh our Father, then dost not need our angels. Oh, our Father, thou dost not need our praises, yet we must praise thee. It is good that we praise and that we pray for prayer draws unto us those higher and stronger and diviner influ-ences that lead us nearer to thee. And when we praise, then our souls seem surrounded by a halo of glory fresh from thy fountain of love. Oh Spirit Divine, thou knowest all our needs; we need not lay them before thee, for thou hast them need not lay them before thee, for thou hast them all in thy keeping. Thou knowest our weakness, and will minister of thy strength unto us. Thou knowest our ignorance, and will minister of thy wisdom unto us. Thou knowest that we are frail, and because we are thou will lovingly protect us, and through all our journeyings thou wilt not forsake us. Though we pass on from sphere to sphere, though we loss the trailetinglity that balours to though we lose the individuality that belongs to us to-lay, we shall never lose thee, and thy strength wherever we go will be sufficient for all our needs. This we believe, oh great Spirit of Love, and it is this that sustains us. Thy kingdom is with us; thy love is with us; and we thank thee, ch most fervently, our Father, for all that

Questions and Answers. CONTROLLING SPIRIT.-We are now ready to

ON ROLLING SPIRIT.—We are now ready to answer your queries, Mr. Chairman. QUES.—Will you give a scientific explanation and definition of insanity? ANS.—Medical men inform us that insanity is

thou hast bestowed upon us. Amen. Jan. 7.

ANS.—Medical men inform us that insanty is simply an unbalancing of the physical and spiritual forces. They inform us that the cause is seldem found in the physical organism alone; but it is found with the forces that play upon the organs. Therefore it is very hard to know exactly how to treat the different kinds of insanity. They tell us it is a very subtle disease, sometimes appearing to yield to repudial agents, and suddenly rising to yield to remedial agents, and suddenly rising up again with more vigor than before. Medical men—in the spirit-world, not here—inform us that they are doing all it is possible for them to do toward enforcing their ideas of insanity upon the plastic brains of medical men on the earth. Those plastic brains of medical men on the earth. Those who are the most susceptible to spirit influences will receive their ideas first. I believe that the foundation of their theory is here: Insanity lying in the imponderable forces, should be treated not as you would treat organic disease, but as you would treat spiritual disease, or a disease running through the burnelessly forces of the human. through the imponderable forces of the human body. Magnetism and electricity have been heretofore very little understood. They have been recognized as existences, but their wondrous uses have never been sought out. Now medical men inform us that magnetism and electricity are the most powerful agents that can be used, if used understandingly, in all cases of insanity, but in-assuch as medical men have so small an understanding concerning these forces, it would not be safe for them to seek to make use of them till they have learned something more of them. Magnet-ism and electricity stand as masters over humani-ty, but when humanity comes to know these agents humanity will master them, bring out all their uses and apply them to the needs of the

suffering. Q.—Is it a physical or mental defect? A.—That ground we think has been covered.

Q.—Can those who know their ancestors have been insone prevent the same defect from expressing itself in themselves, by education and self dis-

A.—Medical men tell us that it is almost im-A.—Medical men tell us that it is almost impossible to prevent hereditary insanity; that is to say, unless you know just where to strike, you are very apt to strike in the wrong place. Now, as insanity, as I before remarked, is located upon and through the imponderable forces, it is a more subtle disease, and does not become apparent often until it suddenly bursts upon you in all its fury. Medical men tell us that the seeds of insanity are very frequently sown at concention. Then ty are very frequently sown at conception. Then it is called hereditary. It is transmitted from the ancestors down through a direct magnetic and electric line. If you know that your ancestors have been thus afflicted, the only proper and sure course is, if you wish to stay its progress, to avoid marriage. Medical men tell us that when once the disturbances are in the imponderables of the body, you can very rarely affect them for good, except at the time when they have shown themselves the most violently—when they have reached a certain point, then you are able to affect them (if you know how to apply the agents,) generally very successfully. But even if you know that you have the seeds of insanity implanted within your being, you can do nothing toward eradicating them till they have shown themselves outwardly. Now this seems rather hard, but those who seem to understand such things declare that it is absolutely true.

Q.—Does climate essentially affect such persons, and if so, which of the United States is best for prevention?

-Climatic influences are very extensive. That is well known; but the climate that would be most favorable to one individual may be the most unfavorable to another; therefore you see there can be no rule laid down for all. Nothing at all gen-eral. Every rule must be special.

Q.—What is the highest order of fruit in the vegetable kingdom in which is concentrated all

other fruits, analogous to man as the ultimate of the animal kingdom? A.—That would be impossible to tell, inasmuch as certain fruits and classes of fruits hold within their being certain particles of life that are found in other fruits that seem to stand a grade below them. Fruits, like all things else, go in classes, groups. It seems to have been the plan of the great Former of life that all things should move on toward perfection in groups. Nothing should be

earth?

A.—Yes, very sensible of it. Sometimes it acts so powerfully upon the returning spirit that it is unable to overcome it.

Q.—Can the intelligence explain the cause of the law of gravitation? What is the prevailing opinion in regard to it in the spirit-world?

A.—The prevailing opinion there does not differ the content of the law of

essentially from the prevailing opinion here. All ponderable bodies seem to be attracted to the centre of the earth, and this is doubtless dependent upon the rotation of the earth, and upon the internal magnetic forces of the earth.

Q.—If spirits can dissolve or separate the par-ticles of an iron ring, why do not they, the spirits, leave the ring in one or more sections, so that skeptics can examine it at their leisure? A .- Would the skeptics be any better satisfied,

even then? Certainly not. The skeptical mind is a mind that is not ready to receive spiritual truths, therefore, not being ready, it is absolutely useless to try to force the truths upon them. They will only return again, as Noali's dove was said to return to the ark, finding no place to rest. Jan. 7.

Alice Hill.

I have been away three years, and as all my efforts have been unsuccessful to meet my friends, forts have been unsuccessful to meet my friends, I feared I might be to-day. I went during the war into the hospital at the South. Fatigue and exposure produced a fever, and of that I died. I left one child, and it is for that I come back. My husband, Lieut. Horace Hill, was killed before I went into the hospital, so you see the child is left without either father or mother. My name is left without either father or mother. My name is Alice Hill. I never thought I should be able to come in this way, but find everything different from what I expected. My child is with an old aunt, and she is one of your kind of people. She don't know what to do with it. She has been urged to give it up to a half-brother of mine, but she fears to do it, for fear it won't be right, and she will be a convenient that I would come or some wishes so earnestly that I would come, or some-body would come, and tell her about it. And I thought then I must come. Her name is Catherine Pool. Tell her to keep it—keep it. That is what she wants to do; that is what she should do. Tell her I will try to come often and advise with her; though I do n't know much about these things, I will do the best I can. Tell her to make application for the money that she is thinking of making application for, and she will get it. She will be considered as legal guard-ian of the child, and she can obtain the money in

Then I watched their weary wanderings
Through the lengthening shades of time,
Seeking to dispel the shadows
With the sunlight of our clime.

One by one the shades departed, One by one the stars appeared, Till at last the God of vengeance Could no longer be revered.

Then the morning star of promise Told me of the coming day,
When my earthly friends, my loved ones,
Would embrace the Truth's clear ray.

Now my joy is all unbounded, Since the morn has fairly dawned; Glorious day of spirit promise, Day by only bigots scorned.

In my home among the angels
I will gather fruits and flowers,
And on earth I shall bestow them,
To beguile its weary hours.

I will watch o'er you, my mother, Guarding you with fondest care, Twining leaves and sweetest lilles In the foldings of your hair.

And when all your days are numbered, And your earthly journey o'er, I will meet you in the soul-land,

Meet you on the further shore. I am Ella A. Mayo. These lines are dedicated

Willie J. Hendricks.

[How do you do?] Well, I reckon I'm well. I am Willie J. Hendricks, and I am from New York. I am from Brook'yn, sir. Jennie and I died with scarlet fever, and I thought I should come back, if I could. I didn't know anything about it, but I learned. I've been here a good many times. I see others coming, and I knew I could. My father's over in Park Row, and I reckon if I only had a chance I could go there just now

My uncle Edward is here. He was killed in the war, and he said the best way to do was to come here and send a message there to let'em know I was in the way of coming. He said I could send was in the way of coming. He said I could send a telegram from here, to say I should be there just as soon as they would be ready to receive me. And he said I must tell them they must go to some of the places—he said to Mr. Mansfield, that writes, and I could go there to hlm, and he will be there, too, and he said we'd have a jolly company all together. He says he told 'em they need n't be down, hearted about his going away he health. down hearted about his going away, he should come back and have a jolly time, and we will if

they go there. aint sick now at all. Jennie and me are real well here, and have got used to things, and like, and should n't want to come back. She was afraid to come. She did n't like to die, and she was afraid she 'd have to stay here and take medicine and die over again, and she would n't come. But I knew better, because I'd watched 'em, and see how they did. I watched that little girl. She was a little girl. When she was here she said but was a little girl when she was here, she said, but she's a young lady now. I watched her, and I did n't see much die about it. I could go through

it every day, I know.
Uncle Edward says I better wait till I get out of a scrape before I crow. I aint afraid. I know I can get out. I've seen others smaller than me come out, and I know what they can do, I can. come out, and I know what they can do, I can.

[What was your age?] Well, I'm twelve now.

(Speaking to a spirit near him.) Ies I am. What?

Well, that's near enough. He says I shall be twelve the 10th of this month. Well, I said I was twelve. That's near enough, aint it? [Four days more will make it.] Yes; well, I shall be twelve then in four days. [When did you pass away?]

Two years ago, sir. Two years ago, sir.

I've got used to things here now, and I like.

You do n't go down, and I do n't know where you
do go. You go where you are a mind to; and it's
a good place, too, where you go.

Jennie did n't know I was dead, and I did n't
know she was till we got here, but we soon found
out. I should n't want to come hock here and

out. I should n't want to come back here and have fevers over again, and go to school when you don't want to, and do everything you don't want to. I like where I am. You tell 'em so, won't you? And I like everything, and should not come back, only this way. I'll come back this way every day if they want me to, but not to stay. [You were not very happy at first?] No, I did n't know anything about anything; wanted to

alone. Now, then, certain families or groups of fruits possess similar characteristics, similar qualities.

Q.—Are spirits sensible of any opposition from the law of gravitation in passing to and from the earth?

A.—Yes, very sensible of it. Sometimes it acts

A.—Yes, very sensible of acts and acts are acts and Our Father and our Mother, thou hast abundantly blessed us through all our lives, and we can but as grateful children offer our thanks to thee forever and forever. We would lay upon the altar of being our buds and blossoms of prayer and of praise. If there are any here who mourn, turn their mourning to joy; if there are any over whose spirits the shadows of doubt have settled, grant that the sunlight of the kingdom of truth may speedily dispel them. Grant that all the bats and owls of superstition and bigotry may flee away, finding no place of rest here. Oh grant that the shilless who claim to have talked with bats and owls of supersition and bigotry may flee away, finding no place of rest here. Oh grant that thy children who claim to have talked with the angels may walk honestly and earnestly in their holy faith, letting their light shine, and giving thee all glory and honor. Oh grant that every heart may feel its duty toward all thy family. Grant that each and all may be inspired with a holy love to the and thy works such as shall have to the and the works such as shall have to the sand the works such as shall have to the sand the works such as shall have to the sand the works such as shall have to the sand the works such as shall have to the sand the works such as shall have to the sand the works such as shall have to the sand the works such as shall have to the sand the works such as shall have to the sand the works such as shall have to the sand t holy love to thee and thy works, such as shall give birth to peace and a heaven indeed upon

earth.
While thou hast decked the earth with beauty and crowned the skies with glory, thy children should not fear thee. They should love thee and worship thee in the beauty of holiness. They should praise thee, as all Nature praises thee, as the sun and moon and stars and all that thou hast made praise thee. Everything sends out its perpetual song of thanksgiving, and a grand anthem rises higher and still higher, and becomes holler and still holler, till it is lost in thee. Oh Holy Spirit, kneeling in thy presence we would pray that thou mayst o'ershadow us, that the mantle of truth may fall upon us, that the heavens may open, that thy glory may descend, and that all hearts may feel thy presence most sensi bly, for thine is the kingdom, and the power, and the glory, forever and ever. Amen. Jan. 9.

Questions and Answers.

Ques .- This earth is supposed to be twenty-five thousand miles from pole to pole, and at every point we find icy regions. We have endeavored to explore the Arctic Ocean, and we cannot penetrate, because it is too cold and ice-bound. But if we could penetrate and go beyond, is there not an extension of this earth that we know nothing of, and another race of people living there that we have no knowledge of?

Ans.—One of the ablest speakers of the present age uttered this truth, and it should be engraven upon every heart, remembered by every soul. It was this: "Truth is always in the air, and those souls that are the most susceptible obtain it first." Your correspondent has obtained certain fragments of a great truth that is in Nature, in the will get it. She will be considered as legal guardian of the child, and she can obtain the money in that way. She need not fear. Tell her next time I come I shall know how to do better. [Will she get your message?] Why, if you print it she will. [Does she get the paper?] Why yes, she says it is her life. I told you she was one of you. Tell her to leave New Orleans as soon as she can. [Was that your place of residence?] Yes. She has no need to stay there. It is bad for her and the child. She is thinking, as soon as she gets matters settled of going to Ohio. Tell her to go—go. [You will be able to come nearer to her after having been here.] I used to laugh at her, and I am ashamed to return to her. [You had better give your age.] I was twenty-seven. Jan. 7.

Ella A. Mayo.

Years ago I joined the angels, In their bright celestial home, Heard the sobbing, felt the sighing Of the friends who could not come.

Then I watched their weary wanderings Through the lengthening shades of time, Ocean—a desire to know what it is, and so they have sent out explorers, but they have failed to obtain what they sought. They have returned with much valuable information, it is true, some of them; but after all they have been disappointed, because they have endeavored to go beyond their own natural boundary line. "Thus far and no further," says the law, and it is invincible. They cannot overrule it. But as all things are changing, and mind is gathering to itself more and more wisdom, is learning more and more of the natural wisdom, is learning more and more of the natural sphere of earth, so you may expect by and by you will have gathered more than at the present time. You will know more concerning the conditions of life that you know nothing of now. In some respects you are very much like the savage who inhabited this continent before you. He deemed it all the world—an island given him by some great intelligence. He never dreamed that there was anything beyond it. When the white man came with his winged canoes, he thought he had come from the Great Spirit, from the stars. man came with his winged cances, he thought he had come from the Great Spirit, from the stars, the upper hunting-grounds. He never dreamed that there was a great stretch of land beyond him—never dreamed that there was anything outside of his own sphere of existence. And so you—semi-savages, myself included—do not know that there is an expanse almost boundless on the earth of which you have no knowledge whatever. Those who have obtained that knowledge in the spirit-land so inform us, and we know that they have correctly informed us. But all things are gained in Nature by slow and distinct degrees, therefore you are not to rush at those extremes, but you are to gradually approach them as you are fitted to approach them. If you make any attempts to rush at them before your natural

time, the effort will be entirely abortive.

Q.—Were not the northern regions once the A.—They were, so we are told, thousands, millions of years ago. We are aware our answer will annihilate the old Bible theory at once, but

it being true there can be no help for it,

It being true there can be no help for it.

Q.—Is there not a continual change going on still, the earth changing its position, and the climate changing from year to year?

A.—Certainly; but so gradually you do not perceive it. There are evidences beneath the surface of the earth, utterly positive, concerning the temperature of this locality thousands of years was then totally unlike what it is now. -I wish to know why no one has ever seen

Christ. Why does not Christ come and commu-nicate as others do, and tell his own story?

A.—What if he did? Would you believe him now, any more than he was believed when here in the body? I rather think not. Because no name is attached to all the influences that return here and there over the earth, you are not to infer that the Jesus of Nazareth has never returned Your correspondent asks why no one has eve seen him. Why, he is not such a very great sight after all. Your speaker has seen him many a time. He does not find in him the great external king that the Christian Church would give us to suppose he was, by no means. Humility is one of his crowning virtues. He is exalted in the heavens because of his own humility, and loved because of his loyeliness, worshiped because of his perfectness, adored because of the harmony of the harmon all the characteristics of his human and divine -for he is human and divine. He claims a home here upon earth, as he claims it in the

Q.—Paul says, "The good that I would, I do not; but the evil which I would not, that I do."

Does not this assertion show Paul's recognition

of the doctrine of necessity?

A.—Certainly. Paul felt at the time, doubtless, the full force of the power of surrounding circumstances. He struggled against them, so he says. He desired to do good, but circumstances over-ruled, and he oftentines did what to him seemed evil. And so it is with every other soul. They are hedged about by circumstances over which they seem to have but little control. But the soal will ever struggle on against them, for it is its destiny so to do. The soul is destined to rise superior to all things low, and however much it may have to war with things low it will continue to rise, continue to go beyond all that is imperfect, all that is impure Paul desired to do great all that is impure. Paul desired to do a great many things in his earthly life which he found it impossible, under existing circumstances, for him to do. And this is also true, as I before remarked, of every human being.

Henry K. Shelton.

Strange sensations attend me on coming here,

did n't know anything about anything; wanted to go home, and was n't happy, but I am now.

Good-day, mister. [Has your uncle provided a way for your father and mother to get this? [Yes, yes, he says.

Jan. 7.

Séance opened and conducted by Wm. E. Channing.

Invocation.

Give us this day our daily bread, oh Father and Mother of our souls, oh maker of life, and let the dews of thy kingdom fall so gently upon these

I had been to New York to transact some business there, and was returning by the "Evening Star," when it met with its terrible fate. I was, as night as I am able to judge, for many hours in the water. I obtained one life-preserver and a small cask, which I succeeded in attaching to myself but it only prelonged my misery. It only myself, but it only prolonged my misery. It only made things worse for me. I lingered till all strength was gone, and I was glad to die.

I have many friends on earth to whom I am most deeply attached. I thought I had broken the spell that bound me to earth; but coming the las revived it again, and were I master of the heavens I would give all for one hour's talk, face to face, with those I have left here; but it cannot be, they say, and I must bide my time.

I am told here that my family find great trou-ble in seeking for papers which they are sure I left, for business purposes, in New York. If it is not out of place, Mr. Chairman, I would like to my fate. They need search no longer. I was not wise in failing to have them duplicated; but so it is. They must seek by the usual means to straighten those matters which seem to be now, so far as they can judge, so very crocked.

I am conscious of the death of my son of yellow

I am conscious of the death of my son of yellow fever, and I know also of all the mishaps that have befallen my family, and I deplore them on the one hand, while on the other I think it may be well—well that they are passing through them, for perhaps they have need of the discipline; I cannot tell.

I have friends who will nicht New York soon

I have friends who will visit New York soon. want to talk with them. I want them to go where I can. Let me establish between the friends

where I can. Let me estatonan between the fricats I have left and myself a perfect communication, and I shall be happy—never till then.

During all the forty-eight years of my earthly life I was blessed by health. I have no marked incidents to look back upon as landmarks on the way, no such deep grooves as many spirits have by which they can so perfectly identify them.

Mr. Chairman, I feel I shall come to you again. Mr. Chairman, I feel I shall come to you again. [I hope you may.] I am sad to-day. A deep sadness settled upon me on coming here, and I cannot throw it off. I have done the best I could, but I have been obliged to contend with the great waves of human sympathy that have rushed upon me in coming here. You cannot comprehend my situation, of course, because you cannot feel as I do; but you will understand me when I feel as I do; but you will understand me when I tell you that your earthly conditions have proved too much. I do so earnestly desire to meet my own, that I can scarcely contain myself here. But I shall do better when I come again. Fare-

Avonia Jones Brooke.

Death rocks us to sleep in his arms, but the joys of the spirit-world speedily awake us when we enter upon its conditions. I felt, when the hand of the Angel of Change was laid upon me, that I was so weary of life, death was a blessing, and I hoped I should sleep a long, sweet sleep. But there was no need of it, for my spirit was soon roused to activity, and I wanted to know of my surroundings. I had thrown off the body, with its weakness, with its pains, with all its imperfections, and I felt so involve so happy that I

with its weakness, with its pains, with all its imperfections, and I felt so joyous, so happy, that I was not willing to rest long in the spirit-land.

Now, my dear Mr. Chairman, you see I am here because I promised if spirits could return I certainly would, and give an account concerning the spirit-world. I have gathered so little information of the spirit world. I have gathered so little information of the spirit world.

I have many friends who are thoroughly skeptical. They desire to believe, but they have no evidence, they say. Well, fruits sometimes grow out of our reach. If we obtain them at all, we are obliged to make an exertion to obtain them. These spiritual fruits that God in his infinite marky is an hourifully scattering over the more

soul to enjoy this glorious spirit-land. It would be utterly impossible for me to convey any idea to the minds of those I left with regard to the reality of this spirit-world. It is real. It is perfectly tangible. I can smell its flowers I can taste its fruits, I can walk upon its soil, I can behold its beauties. It is real; it is the tangible world, after all. Flowers here, if you crush them, fade and pass out of your sight; flowers there, if you crush them, only give out their fragrance, and bloom all the brighter. There is the difference.

I wish my dear friends who are left here to cast away all fear of death; but when it comes say, "you are welcome." It will be particularly welcome, if you have done your duty. If there is weicome, it you have done your duty. It there is any duty undone, seek at once to do it, for no one knows when death will come, saying, "I am ready for you now." Oh it is a beautiful thought that death quietly transplants us from this uncongenial soil of earth to the congenial soil of the spirit-land. When we are tired and weary of the body, when it no longer answers the needs of the spirit, then the spirit cracks the shell, and away we go to glories beyond. Oh it is beautiful! Shakspeare had a clear and glorious sight of the spirit-land in his divine inspirations that he gave to the earth. Oh I would that there were more like him, more minds who could understand heaven even while on earth. But there, God knows best; and if he gives only here and there a bright light, why he gives them only here and there no doubt in wisdom, and wise effects will

I have many things to say to the dear ones I I have many things to say to the dear ones I have left which I would not care to say here, so I ask that they seek out some good medium to whom I can come, and then I shall unfold to them, if possible, more clearly my condition in he spirit-world. I shall be known by the name of Avonia Jones Brooke. [I saw your mother lately. She was anxiously seeking to hear from you.] Ah! bless her! I knew she would. Tell her I come close to her. Tell her I am happy, so hanny that nothing would induce me to return. happy that nothing would induce me to return.
Unlike the spirit who preceded me, I was lifted on coming here, instead of depressed. [She was seeking very earnestly, but could get nothing satisfactory. Have you attempted to reach her?] s not tried the right place-some good subject that I can assimilate with-it is not all that we can control. Some are good fer some, some for others—good for the general class of

some for others—good for the general class of spirits that return.

God bless you. Good-day. When you leave this stage of action, may you be as happy as I am, is the best wish I can confer upon you. Goodday.

Matthew Fagan.

I am not much used to officiating at the altar.

I don't know, sir, what kind of a condition I find myself in, but I don't think it's anything at all like what I thought I should have when I come to this kind of a spiritual world. [Did you think you were going to purgatory?] Well, yes, sir, I thought I was, and I thought I should find—well, a representative of the Catholic Church here, but all I can learn about it is that it's an institution of the earth, and it does n't have any place here at all.

Now you see I come back here to tell my folks—I don't know, I don't want to say -but I tell you what 't is, I do want to have a talk with them. I want to have a talk with them, I want to have a talk with them, I been here, and how I have experienced since I been here, and how I have experienced since I been here, and how I have experienced since I been here, and how I have experienced since I been here, and how I have experienced since I been here, and how I have a talk with them, to let'em the candon of the mother of the carth, and it does n't have any place here at all.

Now you see I come back here to tell my folks—I don't know, I don't want to say -but I tell you what to have a talk with them. I want to have a talk with them, to let'em know what I like in the proving the carthy in the carthy of the carthy in the carthy of the carthy in the carthy of the

been disappointed. I been to this place, well, I s'pose in all about a dozen times, and never got a chance to speak till to-day. And the other day I was here, and there was an Irishman here talking. He was used to it. And when I got away from here I had a chat with him; and he made me

nere I had a chat with him; and he made me think I was the biggest fool in all the world, and I came to the conclusion I was n't much, anyway. [Was that Patrick?] Yes, Murphy, he said his name was—Patrick Murphy.

My name, sir, is Matthew Fagan, and I 've got a wife, two boys and a girl, and I got a brother, and I got two sisters here in this country, and I got two sisters here in this country, and I got two sisters and a brother in the old country, and I got plenty of other relatives. And now you see I'm in great trouble to know how to get to them in the very best way. Once when I was here I met a priest—he was a

priest when he was here—and I asked him, and he told me the best way was to come through the he told me the best way was to come through the Church. They'd believe me so much quicker than if I come any other way. So I was to make the appeal to the Church, and through it I was to get at my folks, you see. [What priest do you wish to appeal to?] Well, really, I do u't know. That's the thing. [Who were you acquainted with?] I was acquainted with one or more—yes, sir, I was acquainted, as every other Irishman is. But I do u't know, sir—how will I appeal? [Ask the priest to take your message to your family.] Ah priest to take your message to your family.] Ah do you think they d be after doing that? [They do you think they'd be after doing that? [They will want to know if your message is true, and will inquire into the matter. So you must be careful to tell the truth.] Upon my honor as an Irishman I shall tell the truth, and nothing else at all. [I mean you must make no mistakes.] Oh, yes,

Well, then, I will appeal to Father Canovan. Well, then, I will appeal to Father Canovan. [What church is he over?] Over the Church—What place is this? [Boston.] Ah, the devil it is. That's another thing altogether. [Where did you think you were?] In New York. And It's Boston? [Yes.] Well, sir, I got to go by mail, I suppose. [Yes; we'll do you up in a wrapper.] Yes, sir, and so I'll go all right. Well, then, now let me think. Well, I'll appeal to him still—Father Canovan, of the Church of the Holy Gross. I do n't care—I don't know whether it's out of the order of the Church or not; I don't know. [Have n't you relatives in New York that would be likely to listen to this? It will be printed in the paway, no such deep grooves as many spirits have by which they can so perfectly identify themselves, but I think, notwithstanding, that I can reach my friends. I feel so. I remember distinctly my last words to one of my friends and associates in business—Mr. Philip Raymond. They were these: Philip, if anything happens to me, see to my family, and straighten my affairs, for you know more about them than anybody else." His reply was, "What do you mean? I believe you are going insane. I think you must have taken a glass of wine"—which I was not in the habit of doing. I do n't know why'I said what I did to him, but I said it, and it is engraven upon my memory here, and may serve to identify my returning spirit. He has been faithful to my last wish, has done more than I could ask. I am satisfied.

myself, or not true, why then shut down on italtogether, I suppose, till I get where I can straighten it out, and make inyself clear. I don't mean to give anything that's not just right.

I am from the 14ist New York. I was killed in the service of this country, and I feel that it is right I should have the service of the country in coining back to my folks here; but I am kind of upset. I don't know how to get at it. The Church is opposed, and if I get in through her, I got to get in through a very small place. I am thinking, sir, how I can bundle myself up into the smallest compass, for I'm not one of the kind to smallest compass, for I'm not one of the kind to back out of a thing. I had pretty hard times in the war. I was once, twice or three times kind of pinched up, you know, to back out, desert. But, no, I was n't for doing anything like that. Never went into anything to back out till I'd seen the whole of it. So with this coming back. I don't know about getting into the Church to get out of

I suppose I will know more after I come here; maybe I 'll take counsel with somebody who will tell me what step to take next. [This is a good step to take. Will you give me your age?] Oh, yes, I am in my thirty-first year. [Do you mean you are that now?] When I was here. I don't reckon time now—have no right to say the body is so much older—don't know anything about it. I was that when I went away. [When you passed away?] Passed away—got killed—that's it. Well, about letting the folks in the old country know; how is that? [Your friends will probably send your message there.] That's it. That's what I want. The first thing to do, I was told, was to establish the fact that I could come; after that all the rest_was easy. [Did you leave any I suppose I will know more after I come here;

tion concerning that world, that I am ashamed to bring that little. But I can bring this much: It is true that the spirit can return; that there is a life after death; that modern Spiritualism is of God, the great Father Spirit of all. have not obtained?] No, sir, not a dime. And if I had, it is n't me would be back here looking for it at all. [I.did n't know but it would be an incentive to your friends.] Well, there's none at all. What was n't paid to me has been since. I'd not look after that. I hope I got better business than that now.

These spiritual fruits that God in his infinite mercy is so bountifully scattering over the world to-day, seem to be out of the reach of some persons, but they will never know whether it is only in seeming or not till they make the effort earnestly and honestly, aside from all prejudice, to obtain them.

My life when here was a mixture of joys and sorrows, shades and sunbeams, but I do not look back upon it with regret. I feel that it was just such a life as my soul had need to pass through, and I rejoice to-day in the God who gave me the earth-life that was mine just as it was. I feel thankful that I had just such a life, for I feel it was the only condition that could have fitted my soul to enjoy this glorious spirit-land. It would be utterly impossible for me and thinking all the time how I'll come through the Church. It sall right, I suppose; if I get in I'll be sure to get out again? [There was an Irishman here a few days since who said all the priests in the country read the Banner of Light.] All right, then. Oh, the devil! why did n't you tell me that afore? [I did n't know it would be of service to you.] All the service in the world. I was thinking all the time how I'll come through the Church. It sall right, I suppose; if I get in I'll be sure to get out again? [There was an Irishman here a few days since who said all the priests in the country read the Banner of Light.] All right, then. Oh, the devil! why did n't you tell me that afore? [I did n't know it would be of service to you.] All the service in the world. I was thinking all the time how I'll come through the Church. It sall right, I suppose; if I get in I'll be sure to get out again? [There was an Irishman here a few days since who said all the priests in the country read the Banner of Light. All right, then. Oh, the devil! why did n't you tell me that afore? [I did n't know it would be of service to you.] All the service in the world. I was thinking all the time how I'll was an Irishman here a few days since who said all the priests in the co Gracious! I am thinking all the time how I'll

Good-day, sir. I come here to see if there was anything new about me, and to say that my friend must not place too much confidence in what he may hear from A B C and D, because there is only just one right track, and there is no other, and if anybody tries to put him on any other it will be off the right one. That's all. [You have put him on the right one?] Yes; I would n't be very likely to put him on any other. [I didn't know but you might have been mistaken.] No, sir, I'm not mistaken, and I only wish I had just the right to come right out now here, and tell just who did murder me, and settle everything myself. [The time has not come, I presume,] Well, they say it would n't be best, and would n't be right. I suppose they know better than I do. [You mean

suppose they know better than I do, [You mean your teachers?] Yes, sir.

A few days ago I was attracted to—I don't know what to call him, only my murderer—by his thinking of me, and thinking I had got hushed up by some means, and he rather reckoned I would n't come again. But I thought to myself, "I shall come just the very first chance I get." So if he supposes I've gone to sleep, or passed off to some distant sphere, he is very much mistaken. I am only growing older and stronger here in the spirit-land, and able to do better. If he needs any aid in reforming, perhaps I shall be able to assist

You won't forget to give the information? [I will surely give it to your friend, should I see him.]
You will see him in a few days. [Can you bring him in here?] Yes, sir. Good-day, sir. Jan. 9.

Scance conducted by Theodore Parker,

MESSAGES TO BE PUBLISHED.

Thursday, Jan. 18.—Invocation; Questions and Answers; Edward Glies Russell, died at Newgate 33 years ago, to his son; Nathan Clarke, of St. Paul, Minn.; Alice Louisa Bowditch, of Somerville, Mass., to her mother.

Monday, Jan. 20.—Invocation; Questions and Answers; Lucy Ann Meers, of Newburyport, to her aunit; Capt. 8. 8. Bulley, First Colorado Cavairy, to his friend Col. 8. F. Tappan; Edward Holley, son of Lleut. Col. Nathaniel Holley, to his mother; Enoch Brown, of Titusville, Penn., to his children.

Tuesday, Jan. 21.—Invocation; Questions and Answers; Ramuel Roberts, of Mercdith, N. H., to his friends; Joseph Hetton, of Hallowell, Me., to parents and family; Eliza Dow, of Epping, N. H.

Thursday, Jan. 23.—Invocation; Questions and Answers; Nathaniel Angell, of Cincinnati; Elien Read Wade; George Clarke, of Gloucester, to his wife; Josephine Jones, of New Orleans.

Clarke, of Gloucester, to his wife; Josephine Jones, of New Orleans.

Thursday, Jan. 30.—Invocation; Questions and Answers; Mary Stratten, of Gloucester, Mass., to her friends; Horace Kimball, of New Bediord; Harriet Buck, of Montgomery, Alz., to her brother William.

Monday, Feb. 3.—Invocation; Questions and Answers; William Hixon, of Missouri, to his brother Nathan; Edward L. Stevens, of Brighton, 1st Lieut. Co. II., 5th Mass.; Clara Pope; Frank Hanson, of Washington Village; Flerence Streeter, of New York, to her mother.

Tuesday, Feb. 4.—Invocation; Questions and Answers; Deborah Pendieton, of Boston, to her heirs: Charile Desrborn, of Boston, to his parents; Julia A. Hobson, to her brother, in New Orleans; James K. Perry, of Harriburg, Penn, to his friends.

ell, I ot a ay I cing. rom me and

got ther, nd I

try, you t to

as a and the than the

nt's '] I

was
nt I
the
Ah,
Chey
and
arecish-

yes,

van,

ll it did it's il, I per.] now -Fa-s. I the fave like-

pa-care

lave like tal-hten n to

it is
y in
d of
The
er, I
am
the
d to
s in
d of
But,
ever
the
o n't

on't ody it it.

ssed

ntry
ably
at's
told,
ifter
any
ends
id if
for
a inie at
I'd
ness

เทเ

ose; bere said

er of did w it it it?

re is ther, er it nave t be 1 n't No, just just self. they

o n't
-by
shed
ad I
self,
So
ff to
n, I

any ssist

]] [m.]

ring 9.

rers; prace Ala.,

vers; ward Clara rence

wers; Adelo Ben years

wers; gers, atha;

wers; am C. athe-

wers; gdon, phine

Obituaries.

Daniel Porter, of Clayton, Jefferson Co., N. Y., aged 80 years, one of the veterans in our cause, has gone to his re-

years, one of the veterans in our cause, has gone to his reward.

Mr. Porter had been a believer in the Spiritual Philosophy some twelve years; he that number of years since losing his wife, was brought more closely in rapport with the angel world, and being in that condition, his good wife was able to make herself known to him by coming to his bed, and "tack ing" up the clothes as she had been in the habit of doing when in earth-life. This created in him a desire to know more of the persenality who had evinced such an interest in his comfort. Whereupon he consulted Spiritualists relative to the phenomenon, and began to investigate for himself by sitting at a table with others, and alone, finding to his great joy that it was his own wife who thus came to him, and that he could hold converse with her by raps. Another gift he found he possessed, that of clairvoyance. Bright lights were shown him, and with them came the assurance that he would see them as long as he lived, which was the case. Mr. Porter's sons and their families were not at all in sympathy with him religiously—one being a Methodist, and the other a Universal ist—yet during all these years of living by himself, his Banner and the converse with the departed ones, by means of his listlestand, have been of the greatest comfort to him, and the only complaint he ever was heard to make was that he had to stay here so long; he "wanted to go," "Hoped it would not be much longer, &c. Previous to his death he had engaged an old minister of the "Christian" faith if think) to preach his funeral discourse, a man who has not an enemy in the world and one who has done much to add to the happiness and comfort of this brother in his declining years—one who was recognized by the Orthodox Societies as being sound in the faith, yet it had been several years since any of them had heard him speak. Buring these years of companionship with Bro. Porter, he has been reading the Banner, (sent free to Mr. Porter by order of the Banner think heard him speak. Buring these years

"WITHESS." His fate was not in their hands.

Mrs. E. Johnson, of Union Town, Iowa, passed from the material form to the higher life in the spirit-world, March 15th, after an illness of nine months, with consumption, aged 47

after an illness of nine months, with consumption, aged 47 years 10 months.

Mrs. J. was a native of Denmark and emigrated to America some years since. She first learned the realities and beautiful truths of the Harmonial Philosophy by the returning spirit of a son-in-law. During the last days of her earth-life she conversed freely and frequently shout death and after-life; the caimness and cheerfulness with which she talked of these subjects proved fully that her understanding of spiritual things gave her the sweetest hope and consolation in the hour of death. A few hours before she departed she saw the spirit of her father and mother, and said they had come to take her home. She looked up with a sweet smile and said, "I am almost home," and quietly passed away. The funeral wasattended by J. R. Dotv, an inspirational speaker of great power, who delivered a brilliant argument in support of the eternal life of the soul, and the ability of spirits to commune with the inhabitants of earth.

March 10 in this edity passed to the "other side" as clother and the soul in this edity passed to the "other side" as clother and the side of the soul, and the state of the "other side" as clother the soul in this edity passed to the "other side" as clother and the side of the soul of the soul of the side of the soul of the soul of the side of the soul of the side of the soul of t

March 10, in this city, passed to the "other side"-a glorious transit-Mrs. L. Ann, wife of Mr. J. G. Chandler, artist, aged 47 years and 5 months.

aged 47 years and 5 months.

She was a lady of most excellent character and accomplish ments, fine sensibilities, and a fervent Spiritualist. Death ended her aufferings, and the kind grave closed the mouraful scene. She is now "amongst the spirits of the just made perfect," watching over her bereaved husband and friends on tols side," and waiting to receive and welcome them in the land of eternal sunshino and flowers.

S.

GONE HOME.—David Warner passed to the Summer-Land GORE HOME.—David Warner passed to the Sammer-Land from Marengo, Ili., March 13, 1668, aged 61 years.

When he became a Spiritualist he was made a better man. He said Spiritualism was enough for him. Eleven years ago he was married to his second wife: Spiritualism, she says, harmonized their lives. With the exception of one daughter, all of his childrer, together with the wife of his youth, had gone before him. He passed away happy in the knowledge of meeting the loved ones on the other shore. Funeral services by the writer

In this city, Southern District, March 17th, Ernest Walter Buffinton, youngest son of the late Jonathan Buffinton, aged

LIST OF LECTURERS. PUBLISHED GRATUITOUSLY SVERY WREE.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur.
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.]

I Manuscon

intended for Lecturers only.]

J. Madison Allen, Principal of the Industrial Institute, Ancora, formerly Blue Anclior, N.J., lectures on Sandays at the Institute and at places within easy reach.

C. FANNIE ALLEN Will speak in East Boston, the Sunday afternoons of April, and in Mercantile Hail, Boston, the Bunday evenings of April, in Masonic Hail, New York, during May; in Mintori, N. H., during June; in Stafford Springs, Conn., during July. Address as above, or 6 Gloucester place, Boston, Mass.

REV. J. O. BARRETT, Sycamore, III.

MRS. SARAII A. BTRNES 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 Byring street, East Caubridge, Mass.

MRS. A. P. Brown will lecture in Lynn Mass.

April and Jule; in Station, Coun., during May: Again bridgeport, Mass., during July. Would like to make further engagements for the fall. Address, 87 bpring street, East Cambridge, Mass.

MRS. A. P. Brown will lecture in Lynn, Mass., April 12, 19 and 28. Address, 85. Johnsbury Centre, Vt.

MRS. H. F. M. BROWN, P. O. drawer 5956, Chicago, III.

MRS. ABRY N. BURNHAM, inspirational speaker, Weston, Ms. Mrs. Emma F. Jay Bullers, Eim Grove, Colerain, Mass. Mrs. Neller J. T. Bright, Eim Grove, Colerain, Mass. Mrs. Neller L. Brights, Eim Grove, Colerain, Mass. Mrs. M. A. C. Brown, West Randolph, Vt.

DR. J. K. and Sada Bailey will lecture, assist in the organization of Necletics and Lyccums, officiate at funcrals, solemnize marriages and heal the sick, so far as is practicable. Address, box 356, Adrian, Mich.

Warben Chare, Bod Broadway, New York.

Mrs. Augusta A. C. Erre will speak in East Boston during March. Address, box 816, Lowell, Mass.

ALBERT E. Campenter will answer calls to lecture and establish Lyccums. Is engaged for the present by the Massachusetts Spiritualist Association. Those desiring the services of the Agent should send in their calls early. Address, care of Banner of Light, Boston, Mass.

H. L. CLARE, trance speaker, Welchfield, O.

Ina H. Cultis, Hartford, Conn.

Thomas C. Constantisk, lecturer, Lowell, Mass.

Mrs. Tille A. Coultranat, inspirational speaker, would like to make engagements to speak in New England. Address, Ottawa, III., Dox 1374.

P. CLARE, M. D. will answer calls to lecture. Address, Ottawa, III., Dox 1374.

P. CLARE, M. D. will answer calls to lecture. Address, Augusta, Ga.

Dam CLARE, 24 Warnestt street, Lowell, Mass.

Bas CLARE, 24 Warnestt street, Lowell, Mass.

P. CLARK, M. D. Will answer cans to rectain. Adultate, Augusta, Ga.

DEAR CLARK, 24 Wamesit street, Lowell, Mass.

MES. HETTIE CLARK, trance speaker, East Harwich, Mass.

MES. ELIZA C. CLARK, Englie Harbor, Orleans Co., N. Y.

MIS. ELIZA C. CRASE, Inspirational speaker, Sturgis, Mich., care J. W. Elliott, drawer 38.

MES. M. J. COLBURN will answer calls to lecture. Address Champlin, Henneriu Co., Minn.

MISS. EMMA. CHADWICK, Inspirational speaker, Vincland, N. J. hox 272.

Champlin, Hennerin Co., Minn.
Miss EMMA Chadwick, inspirational speaker, Vincland,
N. J., box 272.
MRS. D. Chadwick, trance speaker, Vincland, N. J., box 272.
MRS. D. Chadwick, trance speaker, Vincland, N. J., box 272.
Miss Lizze Boten, Pavilien, 57 Tremont street, Boston.
Henny J. Durdin, inspirational speaker, Cardington, O.
George Bottoro, M. D., Rutland, V.
Andrew Jackson Davis can be addressed at Orange, N. J.
Mrs. E. Drilamar, trance speaker, Quincy, Mass.
Dr. E. C. Dunn, lecturer, Rockford, ill.
Mrs. Aokes M. Davis, 347 Main street, Cambridgeport, Ms.
Henny Van Horn, trance speaker, 48 and 50 Wabash avenue, Chicago, Ill.
Mrs. Aokes M. Davis, 147 Main street, Cambridgeport, Ms.
Dr. H. E. Emery, lecturer, Routh Coverntry, Conn.
A. T. Foss is engaged for the present by the Connecticut
Spiritualist Association. Address, Hartford, Conn., care J. S.
Dow, Il Fearl street.
B. J. Finnery, Troy, N.
Mrss Eliza Howk Fuller, inspirational speaker, will lecture in Plymouth, Mass., April 5 and 12. Address, 67 Purchase
street, Boston, Mass.
Mrs. Fannik B. Felton, Routh Maiden, Mass.
J. G. Fish will speak in Philadelphia, Pa., during April;
May, June, July and August, local; in Battle Creek, Mich.,
during September, and thence "Westward ho!" for the next
six months. Address, Hammonton, N. J.
Mrs. M. L. Fersch, inspirational speaker, will receive calls
to lecture. Address, Ellery street, Washington Village, South
Boston, Mass.
Br. H. P. Fairfield Will lecture in Fitchburg, Mass., May

Jan. J. L. Parkell, Inspirational speaker, will receive cause to lecture. Address, Elicry street, Washington Village, Bouth Boston, Mass.

DR. H. P. FARFIELD will lecture in Fitchburg, Mass., May 3 and 10. Address, Blue Anchor, N. J.

REV. J. FRANCIS, Parishville, N. Y.

MRS. CLARA A. FIELD, lecturer, Newport, Me.

18AAC P. GREENLEAP, 82 Washington avenue, Chelsea, Ms.

N. S. GREENLEAP, Lowell, Mass.

DR. L. P. GRIEGGS, inspirational speaker, will answer calls to lecture. Address, box 1225, Fort Wayne, Ind.

DR. M. HENRY HOUGHTON will lecture in Battle Creek, Mich., during April. Will lecture week-evenings. Address as above.

MISA JULIA J. HUBBARD will speak in East Boston, Mass. as above.
Mins Julia J. Hubbard will speak in East Boston, Mass.,
Sunday evenings of April. Address, 3 Cumston street, Bos-

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

Moses Hull, Hobart, Lake Co., Ind., will speak in Stone ham, 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.

MRS. R. A. Hohron, 24 Wamealt street, Lowell, Mass.

MISS NELLIE HAYDEN, 20 Wilmot street, Worcester, Mass., Miss. ANNA E. Hill, inspirational speaker, Whitesboro', Oneida Co., N. Y.

Oneida Co., N. Y.

Delda Co., N. Y.

M. C. HAYPORD, Coopersville, N. Y.

M. C. HAYPORD, Coopersville, N. Y.

M. C. HAYPORD, Coopersville, N. Y.

M. P. C. O. HYLER, 68 South Green street, Baltimore, Md.

J. D. HASCALL, M. D., Waterloo, Wil.

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

CHARLES HOLL, COTTY, Frie Co., Pa., box 241.

DR. J. N. HODGES, trance speaker, will answer calls to lecure. Address, 121 Mayerick street, East Boston, Mass.

MES, ENAM HARNINGE can be addressed, Opostpaid, care of
Mrs. Wilkinson, 84. George's Hall, Langham Place, W., Lon
ton, England.

Mrs. Wilkiaon, St. George's Hall, Langham Place, W., London, England.

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

W.A. D. HUME, lecturer, West Side P. O., Cleveland, O. I YMAN C. Howe, inspirational speaker, Laona, N. Y.
MISS SUSIE M. JORNAON WIII speak in Sturyls Mich., during April; in Oswego, N. Y., during November. Address accordingly: permanent address, Milord, Mass.

W. H. JOHNSTON, Corry, Pa.
DR. P. T. JOHNSON, lecturer, Yesilanti, Mich.

W. F. JAMIESON, in-pirational speaker, Belvidere, III.
ARRAHAM JAKE, Pleasantville, Venango Co., Pa., box 24.

S. d. JONNE, Esq. Chicago, III.

O. P. KELLOGG, iccturer, Esat Trumbull, Ashbula Co., O., speaks in Monnoc Centre the first, in Andover the second, and in Thompson the third Sunday of every month.
GEORGE F. KITRIDEK, Buffalo, N. Y.
MAS, M. J. KUTZ, Bostwick Lake, Mich.
HANVEY A. JONNE, Frq., can occasionally speak on Handays for the friends in the vicinity of Sycamore. III., on the Spirit-nal Philosophy and reform movements of the day.

CEPHAS B. LYNN, semi-conscious trance speaker. Permanent address, 561 Main street, Charlestown, Mass.

J. R. LOVELAND, 25 Bromfield street, Boston, will answer calls, to lecture. Subject: Integral Education, or the Era of our Rew Heistings to Science.

B. M. LAWRENOR, M. D., and wife, independent missionaries, will answer calls to speak, attend Conventions and sing original songs on all questions of reform, including Christianity and Shirigalism, ancient and modern. Address, care of Dr. McCall's Hygican Home, Galesburg, Ill.

MES. L. W. LITCH, trance speaker, 11 Kneeland st., Boston. Mary E. LONGDON, inspirational speaker, 60 Montgomery street, derive City, N. J.

JOHN A. LOWE, inclurer, box 17, Button, Mass.

Miss Mary M. LYONS, inspirational speaker, 80 East Jeffer son street, 8yracuse, N. Y.

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

MISS. MARY M. LYONS, inspirational speaker, 80 Hast Jeffer son street, 8yracuse, N. Y.

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

MISS. MARY A. MITCHELL, clairvey ant inspirational speak er, will answer calls to lecture upon Napiritualism, Sundays and week-day evenings in New York Mate. Address soon, Apulia, Gnondaga Co. N. Y.

MER. & MES. H. M. MILLER, Elmira, N. Y., care W. B. Hatch, EMMA M. BIARTIN, inspirational speaker, Hirmingham, Mich. 435. B. MORHSON, inspirational speaker, Hirmingham, Mich. 435. B. MORHSON, inspirational speaker, Haverhill, Mass. MRS. H. M. W. MINARD, trance speaker, Oswego, Ill.

DIR. LEO MILLER, Applicton, Wis.

DIR. G. W. MORRIEL, JR., trance and inspirational speaker, will lecture and attend funerals. Address, Hoston, Mass.

MES. HANNAH MORSE, trance speaker, Joilet, Will Co., Ill.

MES. ANNA M. MIDDLENBOOK will answer calls to lecture. Those who may wish to secure ber services for the spring and summer months will address her as early as convenient at box 718, Birdegoopt, Conn.

MES. NARAH HEREN MATTHEMS, East Westmoreland, N. H.

DR. W. I. C. Mauttu, 173 Windsor street, Hartford, Conn.

CHARLES S. MARRH, semi-trance speaker, Address, Wone-woc, Juneau Co., Wis.

PROF. R. M. M'CORD, Centralia, Ill.

DR. JANB MORRISSON, lecturer, Melfenry, Ill.

A. L. E. NARH, Ireturer, Rochester, N. Y.

C. Nouwood, Oldwan, Ill., inspirational speaker, Dieco, Mich.

J. W. M. ONER, Salem, Ill.

L.

J. L. POTTER, trance speaker, La Crosse, Wis., care of E. A. Wilson.
Miss Nettie M. Pease, trance speaker, New Albany, Ind.
A. A. Pond, inspirational speaker, North West, Ohio.
Mas, Piec lectures before Spiritualistic and Acientific Associations on the following subjects: "Christ;" The Holy (host;" "Spiritualism;" "Demonology;" "Prophecy;"
"Noon and Sight of Time;" "The Kingdom of Heaven;" "Introversion, or Abnormal Inspiration;" "The Seven Spheres;" "The World and the Earth." Address, Mrs. Piec, St. Louis, Mo. Mus. E. N. Palmen, trance speake, Big Flats, Chemung Co., N.Y.

World and the Earth. Address, Mrs. Pike, St. Louis, Mo. Miss. E. N. Palker, tranco speake, Big Flats, Cheming Co., N. Y.
Miss. E. N. Palker, tranco speake, Big Flats, Cheming Co., N. Y.
Miss. Anna M. L. Potts, M. D., lecturer, Adrian, Mich. Dr. W. K. Mipley, Foxboro', Mass.
A. C. Hobisson, Hi Fulton street, Brooklyn, N. Y.
Dr. P. B. Handol-th, Iccturer, care box 3352, Boaton, Mass.
J. T. Rouse, normal speaker, box 231, Heaver Dam. Wis.
Mrs. Janning S. Rudo, 46 Randall street, Providence, R. I.
W. Rose, M. D., inspirational speaker, Epringfield, O.
Miss. E. B. Rose will answer calls to lecture and attend funerals. Address, Providence, R. I. (Indian Bridge.)
C. H. Ribes, inspirational speaker, Upper Lisic, N. Y.
Rey. A. B. Randall., Appleton, Wis.
Miss. Phank Rido, inspirational speaker, Upper Lisic, N. Y.
Rey. A. B. Randall., Appleton, Wis.
Miss. Phank Rido, inspirational speaker, Kalamazoo, Mich.
Austre E. Simmiss. Woodshock, Y.
Dis. H. B. Stoner, Sci Pleasant street, Boston, Mass.
Miss. L. A. F. Swaln, Inspirational speaker, Union Lakes,
Rice Co., Minn.
Mrs. H. T. Stearns can be addressed at Vincland, N. J.
Will make engagements for the spring and summer.
Dr. E. Spraoue, Inspirational speaker, Stenectady, N. Y.
Mrs. Fanne Davis Smith, Miford, Mass.
J. W. Neaver, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places,
Mrs. E. W. Shinsky, trance speaker, Fitchburg, Mass.
Dr. William H. Salieburt, box 1813, Portsmouth, N. H.
Mrs. Almira W. Smith, 36 Selem street, Portland, Me.
Mrs. Chailotte F. Taber, trance speaker, Flurgis, Mich.
Ams. Mrs. Loues Smith, trance speaker, Flurgis, Mich.
Mrs. Chailotte F. Taber, trance speaker, New Bedford,
Mass. P., O. box 372.
James Trank, Reilin Heigheis, O.
Hubany Tettie, Reilin Heigheis, O.

MRS. CHARLOTTE F. TABER, trance speaker, New Bedford, Mass., P. O. DOX 392.

JAMES THASE, lecturer on Spiritualism, Kenduskeag, Me. HUDBON TUTTLE, Berlin Heights, O. BENJAMIN TODE, San Francisco, Cal.

MISS. NARAH M. THOMPSON, Inspirational speaker, 36 Bank street, Cleveland, O MRS. ENTHER N. TALMADGE, trance speaker, Laborte, Ind. Dr. J. VOLLAND. Ann Arbor, Mich.

N. FRANK WHITE will lecture in Willimantic, Conn., during June. Applications for week-evenings promptly responded to. Address as above.

E. Y. WILSON is engaged by the Missouri State Organization

Address as above.
E. V. Wilson is engaged by the Missouri State Organization of Spiritualists. Persons wishing lectures under the direction of the Sinte Organization will address care N. O. Archer, Esq., Hanuibal, Mo.; permanent address, Babcock's Grove, Itu Para Co. Hangelen and Spiritualists.

of Spiritualists. Persons wishing lectures under the direction of the State Organization will address care N. O. Archer, Esq., Hamibal, Mo.; permanent address, Biabcock's Grove, Bu Page Co., II.
Mirl. A. Wilhelm, 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. Wheeler, inspirational speaker, will answer calls in New England for a time. Address, care of Banner of Light, Boston, Mass.
Mrs. M. MACOMBER WOOD, II Dewey st., Worcester, Mass. F. L. H. Willis, M. D., 29 West Fourth street, New York. Mrs. S. E. Warreke, box 329, Davenport, Iowa Mrs. N. J. Willis, 3 Tremont Row, Room 15, Boston, Mass. F. L. Wadbsworth's address, Room II, Fullerton Block, 92 Dearborn street, Chicago, III.
Hermy C. Whight will speak in St. Louis, Mo., during April. Permanent address, care Hein Marsh, Boston, Mass. Mrs. E. M. Wolcolt will make engaginents for the ensuing spring and summer months. Address, Danky, Yt. Mrs. Many J. Wilgonson, Hammonton, N. J. Mrs. Hattie E. Wilson (colored), trance speaker, will lecture in Portsmouth, N. II., April 12, 19 and 287 in Randolph, Mass, May 3. Address, 70 Tremont street, Boston, Mass. Lois Warshhooker can be addressed at McMinnyille, Warren Co., Tenn., care of Mr. Spanding, till further notice.
ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich. Blass, May 3. Address, Burlington, Inspirational speaker, Leslie, Mich. Chem. R. G. Welles, Burlington, Iowa.
A. B. Whitting, Alblon, Mich.
Mrs. Exylina Whishlock, normal speaker, Brace Center, Ia. Warshn Woolson, trance speaker, Hastings, N. Y.
Miss L. T. Whittier, inspirational speaker, Biate Center, Ia. Warshn Woolson, trance speaker, Hastings, N. Y.
Miss L. T. Whittier, inspirational speaker, Biate Center, Ia. Warshn Woolson, trance speaker, Hastings, N. Y.
Miss L. T. Whittier, inspirational speaker, Biate Center, Ia. Warshn Woolson, trance speaker, Hastings, N. Y.
Miss L. T. Whittier, inspirational speaker, Biate Center, Ia. Mass. Mar E. Wit

MRS. MARY E. WITHEE, inspirational speaker, 182 Elm street, Newerk, N. J.
A. C. Wooderff, Battle Creek, Mich.
S. H. Wortman, Conductor of the Burdio Lyccum, will accept calls to lecture in the trance state, also to organize Children's Lyccums. Address, Burlino, N. Y. Dox 184.
Mas. Jetliktre Yraw will speak in Cambridge port, April 12, 19 and 26; in Salem, May 3 and 17; in Lyon, May 10 and during June; in Lowell, May 24 and 31; in Last Boston, July 5 and 12. Address, Northboro', Mass.
MR. & Mrs. Wh. J. Young will answer calls to lecture in the vicinity of their home, Boise City, Idaho Territory.

Aew Books.

THIRD THOUSAND EDITION. NOW READY.

An Extraordinary New Book BY ANDREW JACKSON DAVIS, EXTITLED.

A STELLAR KEY TO

SUMMER-LAND.

PART I.
ILLUSTRATED WITH DIAGRAMS AND ENGRAVINGS
OF CELESTIAL SCENERY.

MEN of Science! Thinking Men! Independent Men! Minds skeptical about the Future! HERE 18 A BOOK

MEN of Science! Thinking Men! Independent Men! Minds skeptical about the Future! HERE IB A BOOK FOR YOU.

This is the twentieth volume from the pen of the inspired Seer and Teacher, Andrew Jackson Davis. He has heretofore explained the wonders of creation, the mysteries of science and philosophy, the order, progress and harmony of Nature in thousands of pages of living inspiration; he has solved the mystery of Death, and revealed the connection between the world of matter and the world of spirits.

Mr. Davis opens wide the door of future human life, and shows us where we are to dwell when we put aside the garments of mortality for the vestments of sugical. He says: "The volume is designed to furnish scientific and philosophical evidences of the existence of an inhabitable sphere or zone among the sums and planets of space. These evidences are indispensable, being adapted to all who seek a solid, rational, philosophical foundation on which to rest their hopes of a substantial existence after Deaths."

The contents of this book are entirely original, and direct the mind and thoughts into channels hitherto wholly unexplored. The account of the spiritual universe; the immortal mind looking into the heavens; the existence of a spiritual zone; its possibility and probability; its formation and scientific certainty; the harmonies of the universe; the physical scenery and constitution of the Summer-Land; its location; and domestic life in the spierce—are new and wonderfully interesting. This book is selling rapidly, and will be read by hundreds and thousands of persons. Price \$1; postage 16c, Liberal discount to the trade.

For sale at the HANNER OF LIGHT OFFICE, 158 Washington street, Boston, and at our BRANCH OFFICE, 644 lirosdway, New York.

ARABULA; THE DIVINE GUEST.

A New Collection of Gospels. BY ANDREW JACKSON DAVIS, Author of several Volumes on the" Harmonial Philosophy.

Author of several Volumes on the "Harmonial Philosophy."

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

A new collection of living Gospels, revised and corrected, and compared with the originals, is presented to the world, viz: Nt. kishis, St. Menu, St. Confucius, St. Stames, St. Styrus, Rt. Gabriel, St. John, St. Preuma, St. James, St. Gerrit, St. Theodore, St. Octavius, St. Hamel, St. Liza, St. Emma, St. Raiph, St. Asaph, St. Mary, St. Stames, St. Lotta.

The alternations of faith and skepticism, of lights and shades, of heaven and hades, of joys and sorrows, are familiar to the human mind. The causes of these mental states are considered. May the Arabula be unfolded in the heart of every reader.

Price 31,50; postage 20 cents.

For sale by William Willies & CO., 155 Washington street. Boston; and by WARREN CHASE, at our BRANCH BOOKETORE, \$44 Broadway, New York.

Nov. 36.

DAWN TVHUS remarkable movel, of over four hundred pages, is for A sais at This Office. Price, postage free, 23. Feb. 28.

HOOFLAND'S

GERMAN TONIC!

A PERFECT

A SURE REMEDY

For all Diseases of the

LIVER, STOMACH, OR DIGESTIVE ORGANS,

And all Diseases resulting from any

IMPURITY OF THE BLOOD HOOFLAND'S GERMAN TONIC

18 composed of the pure juices (or, as they are medicinally termed, Extracts) of some Roots, Herbs and Barks, making a preparation high ty concentrated. It is the most AGRIEABLE and some PLEASANT Remedy to take ever offered to the public. Being composed of the juices of the Roots, Herbs and Barks, renders it the most

The stomach, from a variety of causes, such as Indigestion, Dyspepsia, Nervous Debilio ty, etc., is very apt to have its functions deranged. The Liver, sympathizing as closely as it does with the Stomach, then becomes affected, the result of which is that the patient suffers from several or more of the following symptoms:

CONSTIPATION, FLATULE NCE, INWARD PILES, FULLNESS OF BLOOD TO THE HEAD, ACIDITY OF THE STOMACH, NAUSEA, HEARTBURN, DISGUST FOR FOOD, FULLNESS OR WEIGHT IN THE STOMACH, SOUR ERUCTATIONS, SINK---ING OR FLUTTERING AT THE PIT OF THE STOMACH, SWIMMING OF THE HEAD, HURRIED OR DIFFICULT BREATHING, FLUTTERING AT THE HEART, CHOKING OR SUFFOCATING SENSATIONS WHEN IN A LYING POSTURE, DIMNESS OF VISION, DOTS OR WEBS BEFORE THE SIGHT, IN A LYING POSTURE, DIMNESS OF VISION,
DOTS OR WEBS BEFORE THE SIGHT,
DULL PAIN IN THE HEAD, DEFICIENCY OF PERSPIRATION, YELLOWNESS OF THE SKIN AND
EYES, PAIN IN THE SIDE,
BACK, CHEST, LIMBS, ETC., SUDDEN FLUSHES OF HEAT, BURNING IN
THE FLESH, CONSTANT IMAGININGS OF
EVIL, AND GREAT DEPRESSION OF SPIRITS.

The sufferer from these diseases should exercise the greatest

caution in the selection of a remedy for his case, purchasing only that which he sesses true merit, is skillfully compounded, is free from injurious ingredients, and has established for itself a reputation for the cure of these

This remedy will effectually cure Liver Complaint, Jaundice, Chronic or Ner-Chronic Diarrhum, Discase of the Kidneys, and all Discase eases arising from a Disordered Liver, Stomach or Intestines

DEBILITY,

RESULTING FROM ANY CAUSE WHATEVER,

PROSTRATION OF THE SYSTEM. Induced by Severe Labor, Exposure,

Hardships, Fevers, &c.,

whole system; the appetite is strengthened; food is enjoyed; the stomach digests promptly; the blood is purified; the complexion becomes sound and healthy; the yellow tingo is cradicated from the eyes; a bloom is given to the cheeks; and the weak and nervous invalid becomes a strong and healthy

PERSONS ADVANCED IN LIFE,

will prove invaluable in these cases.

TESTIMONIALS. Hon. George W. Woodward.

Chief Justice of the Supreme Court of Pennsylvania, writes:

PHILADELPHIA, March 16, 1867. I find Hoofland's German Tonic is a good remedy, useful in diseases of the digestive organs, and of great benefit in cases of Debility and want of nervous action in the system.
Yours truly, GEORGE W. WOODWARD.

Hon. James Thompson, Judge of the Supreme Court of Pennsylvania. PHILADELPHIA, April 28, 1866.

I consider Hoofland's German Tonio a valuable medicine in cases of attacks of Indigestion or Dyspepsia. I certify this from my experience of it. Yours truly,

From Rov. Jos. H. Kennard, D. D., Pastor of the Tenth Baptist Church, Philadelphia. Dr. Jackson-DEAR SIR: I have been frequently requested

to connect my name with recommendations of different kinds of medicines, but regarding the practice as out of my approprinte sphere, I have in all core cases declined; but with a tlear proof in various inmy own family, of the use-GRENAN TONIO, I depart for once from my usual course to express my full conviction that, for General Debility of the System, and especially for Liver Complaint, it is a safe and valuable preparation. In some cases it may fail; but usually, I doubt not, it will be very beneficial to those who suffer from the above causes. Yours very respectfully, J. H. KENNARD, Elghth, below Coates street.

CAUTION.

HOOPLAND'S GERMAN TONIC is counterfeited. See that the signature of C. M. JACKSON is on the wrapper of each bottle.

Principal Office and Manufactory

GERMAN MEDICINE STORE.

No. 631 ARCH STREET, PHILADELPHIA, PA.

CHARLES M. EVANS, Proprietor.

Formerly C. M. JACKSON & CO.

\$1,50 per bottle, or a half dozen for \$7,50. Do not forget to examine well the article you buy, in order to get the genuine.

For sale by Druggists, Storekeepers and Dealers everywhere, or sent by express on receipt of the money. Jan. 4.-cowly

DR. MAIN'S HEALTH INSTITUTE. AT NO. 230 HARRISON AVENUE, BOSTON. TYHOSE requesting examinations by letter will please en-al close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w—Apr. 4.

RENEWER OF STRENGTH!

MRS. A. C. LATHAM.

MRS. A. C. LATHAM.

MEDICAL CLAILWOYANT AND HEALING MEDIUM.

MRS. A. C. LATHAM.

MEDICAL CLAILWOYANT AND HEALING MEDIUM.

MIST. AND HEALING MEDIUM.

MIST

MISS L. J. KELLUGG, M. D.,

L'ECCRICIAN and Clairvoyant, 26 Harrison avenue, Ros-ton. Office hours 9 A. N. to 12 M. Lecture to ladies every Monday afternoon, at 3 o'clock at office. Mar. 23.—4w°

MRS. E. A. HOWLAND, Clairvoyant and Magnetic Physician, Test and Business Medium, at 58 lieuford atreet, Boston. Hours from 9. A. N. to 12 M. and 1 to 5 P. M. Circles Wednesday and Saturday afternoons, from 2 to 5 P. M. From 2 to 5 F. M.

SAMUEL GROVER, HEALING MEDIUM, No.
13 DIX PLACE, (opposite liarvard street.) 13w—Apr. 4.

LAURA HASTINGS HATCH, Inspirational Medium, will give Musical Sannese every Monday, Tuesday, Thursday and Friday evenings, at 8 o'clock, at 9 Kitterdge place, opposite 68 Friend street, Boston. Terms 25 cts.

Mar. 78.—4.0.

MRS. R. COLLINS still continues to heal the alck. at No. 19 rine street, Boston, Mass.

A. S. HAYWARD heals by Spirit Magnet-im, II Dix Place, Boston. Hours le to 4. Feb. 15. MRS. L. A. SARGENT Heals the Sick, 58 3w-Mar. 28. MARY M. HARDY, Trance, Healing and Business Medium, No. 52 Poplar st., Boston. Public of user of Thursday evening. 13w-Feb. 15.

MRS. FLINDERS, Medical and Remarkable Healing Medium. Advice \$1,00. 41 Harrison Avenue, Boston, Mars.

Miscellaneous.

SOUL READING,

Or Psychometrical Delineation of Character.

A. R. SEVERANCE would respectfully announce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading trains of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursuo in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married, whereby they can restore or perpetuate their former love.

They will give instructions for self-improvement, by telling what faculities should be restrained and what cultivated.

Neven years experience warrants them in asying that they what faculties should be restrained and what cultivated.
Neven years experience warrants them in saying that they
can do what they advertise without fail, as hundreds are willing to teatify. Neepites are particularly invited to investigate.
Everything of a private character KETT structur As soon.
For Written Delineation of Character, \$1.00 and red stamp.
Hereafter all calls or letters will be promptly attended to by
elither one or the other.
Address. MR. AND MRS. A. B. SEVERANCE,
Apr. 4.—13w. Milwaukee, Wisconsis.

DR. WILLIAM B. WHITE, Clairvoyant and Medical Electrician, cures all diseases that are curable, Office, No. 4 Jefferson Place, deading from South Bennett Street—a few rods from either Washington street or Harrison Avenue, Boston, Mass. Office hours from 9 A. M. till 4 P. M. Feb. 29.

MRS. MARY LEWIS, Psychometrical or Soul MA. Reader, would respectfully announce to the public that she is located in Morrison, Whiteside Co., 111, where she is ready to receive calls; or by sending their autograph, or lock of hair, will delineate character, answer questions pertaining to the past, present and intree. Having been thoroughly tested, she is confident she can give general satisfaction to the public. For written Delineation of Character, and Answering Questions, 41,00 and red stamp. MRS. MARY LEWIS, Morrison, III.

MRS. J. J. CLARK, Chirvoyant Physician, with In. WM. B. WHITE, office, No. 4Jefferson Place, (leading from South Bennett street—a, few rols from either Washington street or Harrhon Avenue.) Boston, Mass. Mrs. Clark also prescribes for diseased patients at a distance, and examines by lock of bair. Medicines sent by mail. Office hours from 9 A. M. to 4 P. M.

MRS. M. A. MOORE, Trance and Writing Medium. Clairvoyant Examinations. Address, South Malden, last bouse on Chelsea street. A NNIE DENTON CRIDGE continues to make P-sychometric Examinations as heretofore; letters, etc., 82.: mining specimens, 85. Address, 602 "N" street, between 6th and 7th, Washington, D. C. Feb. 22.—9w*

IMPORTANT TO Farmers, Lumbermen and Teamsters.

RYDER'S IMPROVED WAGON.

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

NOTICE.

I UMBER, Truck and Dump Wagon, all embodied in one method its attendant ills, will find in the use of the Tokica new lease of life.

NOTICE.

It is a well established fact that fully one-half of the female pertion of our population are seldom in the enjoyment of good health; or, to are languid, devoid of all energy, extremely nervous, and have no appetite. The Tokic will prove invaluable in these cases. Three or more Combined.

TIME Spirit-World has looked in mercy on scenes of suffer-ling from the use of STRONG DRINK, and given A REMEDI that takes away all desire for it. More than Elight Thous-sand have been redeemed by its use within the last seven yeara.

If you cannot call, send stamp for Circular, and read what it has done for others.

The medicine can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D., No. 670 Washington street, Hoston, Mass.

MILLER'S HEPATIC POWDERS, THE GREAT CLAIRY OYANT MEDICAL DISCOVERY.

These Powders are a newly discovered Vecktable Liven Rememy, having a fatural and specific affinity for the liver and milary functions. They touse to vigorous, healthy action a torpid, diseased liver; stimulate the kidneys, and correct a billious derangements. Sent to any address by mail with full directions for use. Price per package, 50 cents and two red stamps. Send for Circular. Address, LEO MILLER, Appleton, Wis.

DR. J. T. GILMAN PIKE,

Pavilion, 57 Tremont street, Room No. 5, BOSTON, MASS. OFFICE HOURS, 9 to 12 M.; 2 to 5 P. M. All other hours devoted to outside patients.

N. B. ALL PRESCRIPTIONS carefully prepared and put up by himself.

From an experience of ten years, Dr. P. la convinced of the curative efficacy of Electricity and Magnetism, and is constantly availing himself of these occult forces in the treatment of his patients.

OCTAVIUS KING, M. D., Eclectic and Botanic Druggist, 634 WASHINGTON STREET, BOSTON. POOTS, Herbs, Extracts, Olls, Tinctures, Concentrated Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, surranted pure and enuine. The Anti-Scrofula Panacea, Mother's Cordial, Incaling Extract, Cherry Tonic, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. K. B.—Particular attention paid toputting up Spisitual and other Prescriptions. Apr. 4.

John C. Rulon,

Successor to John M. Hall, Furnishing Undertaker,
No. 1313 Vine Street,
Mar. 7.-13w PHILADELPHIA, PA.

NEURAPATHIC BALSAM

CURES PILES, CATARRI, HUMORS and all SEIN DISEARES,
WORMA BURKS, SORRS and all diseases of the Throat and
Bronchiat Tubes. For sale at the Offices of the Banner of
Light in Boston and New York; by Dr. J. Cooper, Bellefontaine, Ohlo; S. H. Bulkley, Norwich, Conn.; in Boston by M.
L. Burr & Co., J. T. Bruwn, J. I. Brown & Son, Melvin &
Badger, T. Resteaux, E. B. W. Resteaux, F. T. Church, H. A.
Choate and F. W. Simmons, Druggists.
Mar. 7.—13w E. HAYNES & Go., PROPRIETORS, Boston.

EMERY N. MOORE & CO., Printers and Engravers, No. 9 Water street,

(First door from Washington street,) Boston, Mass. Fine Job Printing promptly and neatly executed.

MAR. 14.—13W

810 TO 820 A DAY GUARANTEEDD.
COOD AGENTS wanted to introduce our New Star Shirt
TLE SEWING MACHISE.—Stitch alite on both sides. The
only first-class, low-priced machine in the market. We will
COBBIGN MACHINES to responsible parties and EMPLOY EMERGETIO AGENTS ON A RATARY. Full particulars and sample
work furnished on application. Address, W. G. WILSON &
CO., 655 Washington street, Hoston, Mass.

MAR. 21. HOOPLAND'S GERMAN TONIC is quart bottles, at 11,50 per bottle, or a half dozen for \$7,50.

HOOPLAND'S GERMAN TONIC is quart bottles, at 11,50 per bottle, or a half dozen for \$7,50.

Do not forget to examina well the autist.

Apr. 4.—2.**

FREE! OUT NEW Catalogue of IMPROVED FREE! AVENCIL DIES. MORE THAN \$200 A MONTH is being made with them. S. M. SPENCER & CO., Brattleboro, Vt. 12w-Feb. 8. A. B. CHILD. M. D., DENTIST, 50 School street, next door East of Parker House, Boston.

Mediums in Boston. New York Adbertisements.

THE GREAT SPIRITUAL REMEDY, MRS. SPENCE'S

POSITIVE AND NECATIVE POWDERS.

The magic control of the Positive and Negative Powders over discases of all kinds, is wousderful beyond all precedent.

THE PORITIVE POWDERS OURE Neuralgia, Readache, Earache, Tootsache, Eheumatism, Gout, Cole, Pains of all kinds; Cholera, Diarrhea, Rowel Complaint, Dysentery, Nauca and Vomiting, Dysepsia, Indigesion, Flatulence, Worms tappressed Menstruation, Paintul Menstruation, Painting of the Womb, all Female Weaknesses and berangements; Cramps Fits, lightpubbids, Locklaw, Mt. Vitus' Bancet Instermittent Fewer, Billous Fever, Yellow Fever, the Fever of Small Fox Meakles, Scarlatina, Eryspicias, Freemonia, Pleurisy; all Inflammations, acute or chooks, such as Inflammation of the Lungs, Kidneys, Womb, Bladder, Stomach, Prostnte Glaust Catarria, tonaumption, Bronchittis, Coughs, Colds; Scrofula, Nervousness, Steeplessness, Acc.

der, Stomach, Prosinte Glausi; Cratarri, Consumption, Bronchitis, Coughs, Colds; Berofain, Nervousness, Meeplessness, &c.

THE NEGATIVE POWDERS OURE Paralysis, or l'aisy; Ammurosis and Deafness from paralysis of the nervos of the eye and of the ear, or of their nervous centres; Double Vision, Catalepsy; all Low Pevers, such as the Typhoid and the Typhuis; extrem Nervous ce Muscular Prositration or Reinantion.

For the cure of Chilis and Fever, and for the prevention and cure of Cholera, both the Positive and Negative Powders are needed.

The Pesitive and Negative Powders do no vio lence to the system; they cause no purging, no manaca, no vomiting, no marceotizing; yet, in the language of & W. Richmond, of Chenoa, Ill., "They are a most wonderful medicine, to sitent and yet so effections."

At a Family Medicine, there is not now, and never has been, anything equal to Mrs. Spence's Positive and Degative Powders. They are adapted to all ages and both sexes, and to every variety of sickness likely to occur in a family of saluits and children. In most cases, the Powders are signed on an action time, will cure all onlinary attacks of discase before a physician can reach the patient, in these respects, as well as in all others, the Positive and Negative Powders are

THE GREATEST FAMILY MEDI-CINE OF THE AGE!

In the cure of Chilla and Pewer, and of all other kinds of Pewer, the Positive and Negative Powders know no such Pever, the Positive and Negative Powders know no such thing as fall.

To AGENTS, male and temale, we give the Sole Agency of townships and counties, and large and liberal counties.

profits.

INTERICIANS of all schools of medicine are now using the Posttive and Negative Powders extensively in their practice, and with the most gratifying success. Therefore we say, confidently, to the entire Medical Profession, "Try the Powders."

Printed terms to Agents, Physicians and Druggists, senforce. Printed terms to Agents, any access, and complete explana-free.

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

Maited, postunid, on receipt of price.

PRIOE

1	Hox, 44	Post Powders, \$1.06		
1	44	Neg.	1.00	
1	44	Neg.	1.00	
1	42	Post & 22	Neg.	1.00
3	Hoxes	- - -	1.00	
4	Hoxes	- -	1.00	
5	Hoxes	- -	1.00	
6	Hoxes	1.00		
7	Hoxes	1.00		
8	Hoxes	1.00		
9	Hoxes	1.00		
10	Ho			

Money mailed to us is at our risk. OFFICE, 33 St. MARKS PLACE, NEW YORK.

Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City. For sale also at the Banner of Light Office, No. 158 Washington St., Hoston, Mass., and by Bruggists generally. Feb. 15.

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

(NEAR BROADWAY,) CLAIMS marked success in the treatment of all Chronic C and Nervous Disorders, Epilepsy, St. Vitue's Dance, White Swelling, Paralysis, Local and General Beblitty, Pulmonary Consumption, &c. and in a word, all Morbid Conditions affecting the Vital or Functional Action of the System.

TP Office Hours, for Examination, Consultation and Treatment, from 8 to 11 o'clock A. M., and from 4 to o'clock r. H. Patients unable to call, will be visited at their residences. TF Fee for Examination, \$5; for office treatment, \$2; for visits, according to distances, \$3 to \$5, including advice.

Patients attended to, and prescribed for by mail, on

enclosing the fee of Five Dollars. Reasonable reductions made for the poor. DR. J. P. BRYANT,

(Returned from California,)
WILL heal the sick at his residence, 808 West 24th 8t.,
(measth ave.) Sew York.
Invalida will find this place easy of access by the street cars
and stages, and but a short distance from the Hudson River,
Harlem, and New York and Bostor, Balfronda. 45-Pec. 21. VEW JERSEY AND WEST VIRGINIA in FARMS, for sale on casy terms, or exchange. Farms in West Virginia to lease, to good men, with some capital. B FRANKLIN CLARK, I Park Place, New York city. Feb. 8.—13w

MRS, H. S. SEYMOUR, Business and Test Medium, No. 1 Carroll Place, corner Bleecker and Laurens streets, third floor, New York. Hours from 2 to 5 and from 7 Apr. 4.-6w

MRS. JENNIE WATERMAN DANFORTH. 1st and 2d avenues, New York, magnetizes and cures acute and chronic diseases, in the trance state. 25w*-Hec. 14.

Miscelluneous. PHYSICIANS, LADIES

MOTORPATHY.

NO greater discovery in medical science has been made in a quarter of a century than "Motorpathy," as applied by us, to defleate organs. In Prolapsus Uter, the organ is made to assume its natural position by vibrative positive forces, magnetically applied from two powerful magneto-motors, causing the muscles and ligaments to contract, or expand, or hold in equilibilities, as we please, until our chemical voltaic supposition in brought into action, taking only niveninutes, when the patient is immediately able to go through any ordinary exercise site has strength to perform, without fear of displacement.

These Motor and Chemical forces inspite all the surroundings, casing ulcers to neal, and other kindred weaknesses to disappear in a very short time; even sterility gives way under these potent influences.

This system and treatment, which cures female diseases with case and certainty, without pain or inconvenience, restores the whole system to health and vigor, ignores all Supports and Caustes of every kind and nature, for they always injure the organs for future usefulness, and generate constitution, indigention, nervous difficulties, depression of spirits, and spinal weakness.

Physicians and Ladies, w do not wish to keep this extraordinary discovery a secret; we invite you to select and bring with you some of the worst cases within your knowledge, we care not how long their organic troubles have existed, or how long hedridden, and critically test the treatment in person, and judge for yourselves.

We will not only cive you the modus operandi, but all the practical knowledge in our power, for your home practice. We have the names of several hundreds of Ladies who have been successfully treated. Physicians of all schoots such their patients, wives and daughters, and come the meetives for treatment. With few exceptions this treatment is equally applicable to Gentlemes and Children.

For interesting particulars, circular, references, &c., send two red stamps for return postage. A Work on Motorpathy, 160 pages, wi

DRS. HALSTEAD & HALL,

ROUND HILL. Female Institute and Motorpathle Water Cure, NORTHAMPTON, MASS.

NOTE.—Within a short time science and experience have greatly improved the modus operandi of treatment for the patient's benefit.

ROUND HILL HOTEL, situated in a grove of forty acres, open summer and winter for guests. Mountain air, beautiful scenery, pleasant drives, gymnasium, bowling and billiard rooms, add to its charms.

2w—Apr. 4. ÆTNA SEWING MACHINE.

SHUTTLE AND.LOCK STITCH! STRAIGHT NEEDLE

THIS Machine possesses eminently the following qualities:

Durability. Strength, Heauty, Simplicity. Ease of Management, Speed.

The Arra 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. II. S. WILLIAMS, Agent for New England States, 318 Washington street, Boston, opposite Boston Theatre.

Apr. 4.—4w

OIL PAINTINGS.

TAVING heen successful in painting over three thousand portraits of our spirit-friends from small plotures, and feeling that there is a rowner that directs in the MATER streams to miss. I offer my services to the Spirit-World and to the Spiritualists of the country. By speciality is in rendering exact likenesses of a superior quality from small pictures, however imperfect they may be. Any person having such and wishing a fine oil painting, by sending the picture with a description of color of hair, eyes and dress, can obtain a correct portrait, of any vize. Price, delivered by express, from 35 to 180 dollars. Direct,

Mar. 31.—10w*

Western Department.

Individuals subscribing for the BANKE OF Light by mall, or ordering books, should send their letters containing remittances direct to the Boston other, 158 Washington street, loosed neathers from the West requiring humediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for as should be directed to J. M. PERBLES. Persons writing us to exhibit the directed to J. M. PERBLES.

The Talmud-What of It?

As rock to soil, seed to blossom, mother to child, so is the past to the present. Rich in the lore and illumination of seers, the past mantles the present with a glory unspeakable. Recent Talmudic readings have given us deeper insight into the ethical and spiritual life of that clannish peo-

ple, the Jews. What is the Taimud-what its origin and teachings? A late English reviewer of considerable research, thinks that numbers hold with that Capuchin friar, Henricus Synensis, that the Talmud is not a book, but a man. Certainly, there never was a so-considered authoritative book so little known and understood, and yet so frequently referred to in Theological discussions as this. The Oriental Jows regard the Talmud as an emanation from the Delty. The Rabbinists in particular, consider it the absolute and unchangeable law, as do the Moslems the Koran, and Christians the New Testament. The Talmud, as generally known by the learned, is divided into the Mishnah and Gemara. The Mishnah contains the traditions, the Scripture, and the interpretation of it, In fact, it is the body of the law, the great Corpus Juris of Judalsm; and is supposed to have been compiled near the close of the second, or early in the beginning of the third century, by Rabbi Johnda. The Mishna was the product of thought, investigation, careful comparison and profound research; back of which, as the latent source of authority, was the Pentateuch, the constitutional written law. Numerous commentaries were written upon the Mishna, which were finally connected into two distinct works, the Jerusalem, and the Babylonian Talmud. The Jerusalem Talmud was compiled in the third century, by the Rabbi Jochanan, the Babylonian in the sixth century, by Rabbi Ashi. The latter is the most highly esteemed at present.

It was the duty of the Scribes to preserve the sacred text, to instruct in the synagogues, teach in the schools, and develop the law; accordingly they are spoken of as sitting in "Moses' seat." When the New Testament speaks of priests, elders and scribes as a body, it refers to the highest legal assembly, the House of Judgment, the great Sanhedrim. There were two inferor ones. To "become a member of the Sanhedrim, required an extensive acquaintance with existing literature and science. The Sanhedrims formed the crowns and highest consummation of the schools and academies, which were spread throughout the length and breadth of the land eighty years before Christ. Education had in fact been made compulsory. An exalted place was also given to work in connection with learning. Worthy of all notice, are the numerous points of contact between the New Testament and Talmud. Such terms as 'redemption,' 'baptism,' 'grace,' 'faith,' 'salvation," regeneration," Son of Man," Son of God,' 'kingdom of Heaven,' were not, as we are apt to think, invented by Christianity, but were household words of Talmudical Judaism to which Christianity gave a higher meaning."

The Gemara, though quite traditional and imaginative, abounds in wise sayings and choicest morals. The Jews often quoting the Talmud as authority, admit the ministrating power of angels and the influence of demons upon mortals; considering Metatron as chief of the good, and Satan chief of the evil powers. They believe that man is constantly accompanied by two spiritual beings; the good angel on his right, the evil on his left. They also believe the air is filled with spirits. The evil ones they call Shedim.

It is curious that the same peculiarity of mind, conservative and radical, runs through all claus communities, countries. The Mussulmen are divided into two parties; the Sunnites hold to tradition, and the Shawayees reject it. Both accept the Koran. Christians are divided into two great parties, those who cling to tradition, the Catholies, and those who nominally object to it, the Protestants So the Jows are divided into two classes-those who hold to the authority of tradition, the Rabbinists, and those who reject it, the Karaites. These, known by different names in different countries, are everywhere considered the Protestants of Judaism.

The Jews are naturally liberals in theology. The old Rabbins were pure Theists. The erudite Hillel, with other observers and scholars of the time, knew that Jesus was only a man. For this truth they contended, and for it against the Christian world they still contend. This accounts for the terrible persecutions they have suffered in all countries at the hands of Christians. It is true that certain Jews are now hugged and fawned over in European palaces. The Rothschilds and Foulds, the Belmonts and Benjamins, are found in the ante-chambers of princes and presidents; not because the prejudice against the Jews has ceased, but because the Christian's love of money has increased. Christian nations have always excelled in fighting and thieving.

The following are selections from the Talmud and Hurwitz Hebrew aphorisms:

"This world," says Rabbi Jacob, "may be considered as an ante-chamber to the next. Prepare

thyself in the ante-chamber, that thou mayest be permitted into the grand saloon.

The best line of conduct for a man to adopt, says Rabbi Johnda, is that which gains him the esteem of others, without depriving him of his own. Be, says the noble tolerant Hillel, a disciple

of Aaron, a lover of peace, and a promoter there-of. Love mankind and draw them in a friendly manner to the study of the divine law.

Be cautious in your intercourse with the great.

says Rabbon Gamaliel; they seldom confer obligations on their inferiors, but from interested motives. They may appear friendly, but will render no assistance in time of actual need.

He, says the Talmud, who teaches not his child an art or profession by which he may earn an honest livelihood; teaches him to rob the public.

Honor the sons of the wors it is they rice bring.

Honor the sons of the poor; it is they who bring

Hospitality is the most important part of divine worship.

He who marries for money, his children shall

be a curse to him. To slander, is to murder. The birds in the air despise the miser. He who gives charity in secret, is greater than Moses himself."

Providence, R. I.-I. Scarles.

March was our fifth or sixth engagement of a month each, with the Providence Society of Spiritualists-one of the best, by-the-way, in the country. And yet this Society has its ebb and flow-its noonday and nighttime-its seasons of enthusiasm and then of comparative rest. We never lectured in this city to so small, neither to so attentive and appreciative audiences as during the past month. The following are the reasons:

I. An admission fee of ten cents at the door. This, though undesirable on the part of the com-

mittee, became a financial necessity to meet expenses.

II. The "Liberal Christian Union" is in the height of prosperity, importing such talented and radical Unitarian elergymen from Baltimore, New York and other cities, as will "draw." This floating "liberal element" they mean to catch and

hold. 111. Some minor differences among the genuine and substantial Spiritualists themselves as to 'ways and means," and a too general lack of an earnest, unitive purpose.

True, those old workers, Joslin, Searles, Towne Foster, Gallington, Simmons, Lewis, Kenyon and others, principled in Spiritualism, and Spiritualists of principle, remain at their posts, firm as polished pillars and shafts in the temple of the Eternal. The angels have written upon their forcheads "faithful," and over their heads are susnended dazzling crowns.

Our abiding place during the month was in the excellent home of Immanuel Searles. Our lecturers quite generally denominate Mrs. Searles mother, in consequence of her kind maternal charncteristics; and Mr. Searles's hospitality and goodness of heart have become proverbial. His house was to us home—neat, comfortable, cosy; that tells the whole story. Pleasant are all our memories of Providence and the good people

Government and Laws.

Civilization and barbarism agree that the best government is that which secures the most order in connection with the fullest freedom of the individual. The aim of constitutional England, semiconstitutional France, monarchial Prussia, aristocratic Russia, despotic Turkey and absolute Abyssinia, is to secure order, which implies peace by day for labor, and peace by night for repose.

And yet these nations-our nation, seems to overlook the fact that self-government is the foundation of all true government, and that the masses should be educated to govern themselves. The apostle was a "law unto himself." The divine law, written by the finger of the Eternal upon the conscious sensorium of all souls, is above all state, legislative or international laws. That law, and that only, will we obey.

Human laws, the workmanship of men's heads and hands, mirror the characteristics of their makers. Men are imperfect-their laws are imperfect; men are changing, fickle, false, and their patchwork legislative enactments are but the conventional conveniences of the hour, the year, to be amended revised, or canceled perhaps the following. More than this, human laws are the statntory enactments of men-not men and womenbut selfish, scheming masculines.

Souls, diviner than institutions, are also older than books, or the statutes recorded in them. Therefore, as an Individual, we will obey no wes-No LAW-military or civil, political or social, that conflicts with the laws of nature, of right, of justice, of conscience inscribed upon the leatlets of our own inmost being. If such an affirmation be treason, make the most of it.

Says some tremulous soul, Suppose everybody should take such ground-what then? Supposing they should not-what then? Suppositions furnish very comfortable platforms for the oppositions and propositions of sophists. True, we would not as with a magician's wand extirpate all external laws; for like crutches they help multitudes. Milk for infants, laws for those that feel their necessity, hells and hangmen's whips for such as love and need them, and desperate remedies for deadly diseases. We are writing from the subjective side of existence, and for such as can appreciate, not for you-nor to fix standards to govern nou. Our original position is sustainable by the highest judicial definitions of the world. See the following:

"Whatever is just is the true law, nor can this true law be abrogated by any written enactment."

"All laws derive their force from the law of Nature, and those that do not, are accounted as no laws."-Fortescue. "The inherent right—the reasonableness of law, is the soul of law."—Noyes.

"The primary aim of government is to protect individuals in the enjoyment of those absolute rights which were vested in them by the immutable laws of Nature."—Blackstone.

These exalted sentiments, coinciding with what is sometimes termed in derision the "higher law," are based upon natural law, founded in individual rights, and harmonize with the eternal principles of absolute justice. Accordingly bound by no imperfect human law, we are consciously cognizant of this command only-Obey God manifest in thyself!

"Bessive to be thyself; and know that he Who finds himself, loses misery,"

Necessity of Media.

"Why can I not communicate with my own dear friend departed without the foreign agency of a medium?" This question is often asked. Let us look deeper than the seeming for its answer.

In the earth-sphere friendships are formed principally on the external, material plane. Association, self-interest, organic sympathy, and other outward relations may induce endearments which at first experience may appear to be lasting; but absence, distance, and changes of magnetisms sometimes cancel these affections. Nothing is enduring which is not spiritual. If, then, a friend, having passed the ordeal of death, has organized his basis of love on the spiritual plane, and the earth-friend remains, as before, wholly external, the difference of condition amounts to a magnetic gulf that cannot be passed over except by mediation. A medium contains, in organization, the blended elements of physical and spiritual natures, and is able, therefore, to conjoin the two parties for exchange of language by word or sign. The medium is the bridge or telegraph that spans from shore to shore, or from the internal spiritual to the external sensuous. When then so wide a conditional difference exists, is not a medium necessary before any tangible communication can be opened up between the two worlds?

The spiritual batteries are very delicate; the

When the chemist uses unknown elements, he may expect explosion. We should be careful how we play with the lightnings of heaven. Let the spiritual chemist, practicing in the soul's laboratery, be prudent and thorough. Divine will be the results of mediumship if he employs it to entrance mortals in the glories of the inner world of spirit.

(Original.) MOTHER, HEAVEN AND HOME.

BY MRS. CHARLES A. FENN. .

'Neath the silent stars I wander, Sadly, musing as I roam, And my heart is fondly turning, To Mother, Heaven and Home. I am weary of life's struggles, And I long to be at rest, As in childhood, when I nestled On my gentle mother's breast.

With her shelt'ring arms around me, And her soft cheek pressed to mine, She soothed my childish sorrows, And bade me not repine; Oh, the world may give us friendships, But we never find another Like the first that smiled upon us From the dear eyes of a mother. 'Neath the silent stars, &c.

I have loved ones all around me, And my path is strewn with flowers, Yet at times I feel a yearning For the old-time happy hours, And the aching void no presence But hers could ever fill, Within my restless bosom, Unhealed, is yawning still. 'Neath the slient stars, &c.

But why linger over mem'ries

Of the checkered years gone by? Life is full of light and shadow, And the moments quickly fly; Time is bearing all my loved ones Down his swiftly coursing tide: We are tending toward one haven, Though our barks are scattered wide, And at last we all will wander, Softly singing as we roam, A united band of angels, By mother welcomed home. St. Louis, Mo.

Gleanings from Western Letters. CHARLES A. FENN, ST. LOUIS, MO.—We are enjoying a fine season of prosperity in our Society, listening to the able and eloquent lectures of Miss Elvira Wheelock. Our Lyceum is in a flourishing condition; our principles are making rapid inroads upon the old and worn-out theological ideas of the age, and the future looks bright. Pray for us, and do your prayers by coming and lecturing for us again as soon as possible.

HUDSON TUTTLE, BERLIN HEIGHTS, OHIO.—Our Progressive Lyceum starts off under the most favorable auspices. I am Conductor, and Emma is guardian of the groups. We hope, alded

Emma is guardian of the groups. We hope, alded by the friends, to make it soon the Banner Ly-ceum of the State. One hundred and twentythree members already enrolled. Our Society is doing well. When can you come and lecture for us a Sunday or more? If I read aright the signs of the times, the principles of the Spiritual Philosopy were never marching through the land with such rapid strides as appresent. CEPHAS B. LYNN, CLYDE, OHIO.—Every day I

seem to receive a new baptism. How thankful I am to the kind friends that extend to me cordial hands, and to the good angels that hold me in charge. There are many excellent friends in Clyde, and the truth is continually making further conquests. I speak in Geneva, Ohio, during the month of April.

MISS NETTIE M PEASE, PORT HURON, MICH.

—Sister and self are still at work for the cause of truth. Michigan has been our field of labor since September. The calls for lecturers and media are more numerous at present than any previous time since I became acquainted with the beautiful principles of Spiritualism. The missionary movement thus far has proven a grand success. De-cember I lectured in Detroit. The meetings were largely attended. The Children's Progressive largely attended. The Children's Progressive Lycoum gave a public festival during the month, reflecting great honor upon themselves and those interested in the education of children. We spent January in Paw Paw, making it our home in the

January in Paw Paw, making it our home in the kind and hospitable family of Mr. Bangs. This month am speaking in Port Huron. Here the Spiritualists have secured an elegant hall, and the meetings are largely attended.

C. C. RANDALL, DETROIT, MICH.—Enclosed find articles of association of the Detroit Society of Spiritualists. We are now fully organized, and liope to sail along smoothly. Robert Dale Owen is expected to give us several lectures soon upon Spiritualism and kindred subjects. The upon Spiritualism and kindred subjects. The eloquent advocate of the Spiritual Philosophy, A. B. Whiting, will address us the first Sunday of

LUCINDA P. HAYWOON, LUDLOW, VT.-The Eddys have been with us, pretending to expose Spiritualism. Yoking their own confessions and concessions, they really become the subjects of pity. At the conclusion of their first night's performance, they announced an exhibition for next evening, but did not open the hall, so few came. They will soon pass into a deserved forgetfulness. The true Spiritualism of the present, like the genuine of the past, will live forever.

DR. L. P. GRIGGS, FORT WAYNE, IND.—I see by the Banner that Spiritualism, which is the re-ligion of humanity, is getting a deeper hold and growth in the hearts of all classes and conditions of life. And let me hope of you who have so much influence in and through the columns of that best of all papers, the Banner, that you will keep it before the people, and Spiritualists particularly, that the toilers and builders in this great field of human reform, wherein the Divine is to be outwrought, shall be sustained, shall be paid in dollars and cents, for the spiritual wealth they lavish upon the arid sands of human souls. lectured recently at Indianapolis, because business called me there, and whenever occasion or opportunity offer to heal the sick, or talk of a better and purer life to the people, without interfering with my business, I shall do so; for if I receive nothing but the consciousness of having partially done my duty, I shall also know that I can afford to do it without money and without price. So, Bro. Peebles, do n't forget our workers, but demand that they shall be paid for their labor.

Mrs. John R. Robinson, Chicago, Ill., with a womanly nobleness dressed down the Daily Chicago Tribune awhile since in the following style. Other city papers that continually scrutinize and scent every dust hole of society for mis-demeanors to cast upon Spiritualists, deserve similar castigations. We copy a portion of her com-munication from the columns of the Tribune:

The spiritual batteries are very delicate; the least agitation of mind disturbs them and dilutes or perverts the truthfulness of the oracles; hence the absolute need of candor, calmness and a child-like sincerity of purpose. If a weeping mother is over-anxious she may thus defeat her object. Is she is mediumistic, in such a state, she can do nothing; a medium of less intensity of feeling is needed to restore order and open intercourse.

It is a well known fact, demonstrable in all spiritual circles, or in the action of artificial batteries, that they are operative to success only when the forces are in order—positive with negative and negative with positive. Great anxiety fear or doubt may educe a general negation, when all phenomena are destroyed; so if the inquirer is very willfal, stubborn and positively repulsive. Excessive grief, despair or hopeless mpurning, naturally engendering negative states, will neutralize the phenomena by absorption.

Spiritual mediumship is, therefore, a matter of the deepest interest. It needs be studied with the strictest precision and research into all the magnetic forces and emotions of our being. Because of ignorance, mediumship is sometimes perilous.

around them, and we are led to exclaim. What rottenness a fair exterior hides! Taik of "free love" among spiritualisis if you must, but in the same breath ery down and deprecate "free lust" among members of orthodox churches. Then will you be doing your duty as public journalists. The time is not far distant when the press shall see that it is for their interest to be impartial in such matters, for despised Spiritualism is be coming a power in the land, and even among your outs subscribers you will find ere long that such unfairness and one sidedness will not long be tolerated.

Letter from Mrs. Townsend Hondley. Dear readers of our glorious Banner of Light: I am happy to greet you from this grand Western world, where thousands upon thousands of acres are spread out, rich with nourishment for vegeta-tion, and inviting the laborer to come; where the snowy mantle of winter vanished weeks ago, and where now is seen the green grass creeping up through the dead leaves, to smile beneath the sunlight, as our soul-aspirations struggle up through the dead leaves of educational bigotry and superstition, to grow and smile beneath the sunlight of

our trust-inspiring philosophy.
Since I came here I have lectured in the towns of Eagle, Waukesha and in this place to good, intelligent audiences, but do not find sufficient interest and energy to establish societies. Dr. Wm. Holbrook, of Waukesha, whose home in days gone by was sanctified by the presence of dear Achsa W. Sprague, while lecturing to them, is an earnest, good soul, and does all in his power to promulgate the true gospel. Could he be sustained with proper aid he would soon have a nice society there.

In Eagle I made the acquaintance of the Hon. Marvin H. Boyee, whose whole soul is in the work of abolishing capital punishment. In a letter to me he says: "If health is spared me, I will, in twenty years, annihilate the gibbet in the United States." May God, angels, men and women help him, is my prayer.

I find many good souls among these Western people, only waiting for some energetic movement to bring them just where they desire to be. There is a vast field for mental labor here, as well as physical, and I see no reason why the harvest may not compensate if the work is properly done. The twentieth auniversary of our religion's soublith to the recognition of mortals is close at hand, and I only wish I could have wings that would instantly transport me from one place to another, that I might have the pleasure of grasping the friendly hands in Boston, Philadelphia and other places, whose pressure has heretofore given me pathod life. May God and angels bless you everywhere, dear friends, and keep you obedient to God's best laws of harmony and love.

I am to lecture in Milwaukee on Sunday 29th,

and stay over to attend the anniversary. From thence my dear husband and myself will go on to Terre Haute, Ind., where I am to lecture during the month of April. After that time I can give no special idea of our whereabouts, as we intend no special idea of our whereabouts, as we intend to travel and visit friends until July or August, and we hope to see once more the grand old mountains of New England. Shall endeavor to speak and live my truth wherever I go, hoping that I may have thereby the approbation of God and angels, and my own self-respect. Accept my sincere gratitude for all past kindnesses, and still remember me as one with you for all goodness and truth. After April my address may be at Bridgewater, Yt., until further notice.

M. S. Townsend Hoadley.

Whitewater, Wis., March 21, 1868.

Complimentary Resolutions.

To the Spiritualist Society and Children's Progressive Lyceum of Cleveland, O., and all Liberalists to whom it may concern:

Whereas, Our co-worker and brother in the cause of progress, George W. Cobb, is contemplating a removal from our lown to a new locality, the. Cleveland, O.

Resolved, 1, That our Sycamore Lyceum and Conference, with deep regret that circumstances should withdraw from us in personal influence and assistance, do tender him our grate-ul regards, with sincere wishes for his success in all his future madesyors.

ful regards, with sincere wishes for his success in all his future endeavors.

Resolved, 2, That as one of the earliest and most efficient workers in our liberal organizations in this piace, as musical director of the Lyceum, and an earnest, able and genial participant in our Free Conferences, that we heartily recommend him to the good graces and bespeak for him the cordial welcome of the Cleveland liberalists.

Resolved, 3, That as a member and communicant in high osteem in a popular Orthodox church, Bro. Cobb has given an example of unsectarian usefulness and a liberal spirit worthy of universal limitation, and whose influence has been widely felt in this community, from his high toned moral standing as a true-hearted gentleman. In his own words, he "did the good work where his hand found it to do in the Children's Lyceum," while his cheerful words and caudid reasoning will long echo in our weekly reunions, where his presence will be and deeply missed.

Resolved, 4, That a copy of these resolutions be forwarded to each of our Spiritualist Journals and the Lyceum Banner for

each of our Spiritualist Journals and the Lyceum Bunner for publication, and a certified copy of the same be tendered to Bro. Cobb.

obb.
C. Ellwood, Pres. of Society;
CUBTIS SMITH, Vice Pres. and Treas.;
DAVID DALBY, Chaptain of Conference;
SARH D. P. JONES, Rec. and Cor. Sec. of Conference and Lyceum; And Got. Sec. by and Lyceum; Louis Down, Assistant Conductor; Mas. Hobario James, Guardian; Miss Auess Brown. Assistant Guardian; R. L. Davis, Chaplain of Lyceum. twose. Jil.

SPIRITUALIST MEETINGS.

Boston.—The First Spiritualist Association held regular meetings at Mercantile Hall, Summer street, every Sunday crening, at 73 o'clock. Admission 15 cents. Samuet F. Towle, President: Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10\frac{1}{2} A. M. John W. McGuire, Conductor; Miss Mary A. Nanborn, Guardian. All letters should be addressed to Miss Susan M. Fitz, Secretars 48 Warren street.

M Retsint, Conductor, and May A. Sannorn, Guanian. All letters should be addressed to Miss Susan M. Fitz, Secretary, 68 Warren atreet.

Micsio Ilall. — Lecture every Sunday afternoon at 22 o'clock. A half-hour concert on the Great Organ, by Prof. Eugene Thayer, precedes each lecture. L. S. Richards, Chairman. Speaker engaged: —Mrs. Cora L. V. Daniels during A pril. Mrs. S. L. Chappel lectures Sunday evenings at 72 o'clock at Springfield Hall, 80 Springfield street.

Circle every Sunday evening at 425 Washington street, opposite Essex. Mrs. M. E. Beals, medium.

posite Essex. Mrs. M. E. Beais, medium.

East Boaton.—Meetings are held in Temperance Hall, No.
5 Maverick square, every Sunday, at 3 and 7f r. M. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 104
A. M. John T. Freeman, Conductor; Mrs. Martha S. enkins,
Guardian. Speakers engaged: — C. Fannie Allyn, Sunday
afternoons of April; Miss Julia J. Hubbard, Sunday evenings
of April.

of April.

CHARLESTOWN.—The First Spiritualist Association of Charles

Central Hall. No. 25 Elm

CHARLESTOWN.—The First Spiritualist Association of Charles town hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 24 and 73 P. M. Children's Lyccum meets at 104 A. M. A. H. Hichardson, Conductor; Mrs. M. J. Mayo, Quardian.

CHELSEA.—The Children's Progressive Lyccum meets every Sunday at 2 o'clock, in Fremont Hall. L. Dustin, Conductor; J. H. Crandon, Assistant Conductor; E. S. Dodge, Guardian; Mrs. Saisbury, Assistant Guardian. Meetings discontinued for the present.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, at 3 and 7 P. M. Mirs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Supt.

A. Incher, tenthal shear. The judicide are invited. Seats free. D. J. Ricker, Sup't.

Cambridge overy Sunday in Williams Hall, at 3 and 7½ p. m.

J. E. Hall, President. Children's Lyccum meets at 10½ A. m.

M. Barri, Conductor. Speakers engaged:— Mrs. Juliette Yeaw, April 12, 19 and 26; Dr. H. B. Storer, May 3 and 10; Rev. J. O. Barrett, May 17, 24 and 31; Mrs. Fannie Davis smith, June 7 and 10; 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 Lyccum is united with the Society, and holds its sessions at 10% A. m. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf, Cor. Sec. Speakers engaged:—Mosses Hull, April 5 and 12; Mrs. N. J. Wills, April 19 and 26; J. M. Peebles, May 3 and 10; Mrs. Pillsbury, May 17; Juliette Yeaw, May 24 and 31.

Peymouth, Mass.—Lyccum Association of Spiritualists

17; Julictie Yeaw, May 24 and 31. PLYMODTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock а. м. Speakers eugaged:—Miss Eliza II. Fuller, April 5 and 12; Dr. J. H. Currier, May 3; Dr. J. N. Hodges, May 10. Woncester, Mass.—Meetings are held in Horticultural Hall, every Sunday, at 2M and 7 P. M. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary. Speaker engaged:—J. M. Peebles during April.

SPRINGPIELD, MASS.—The Fraternal Society of Spiritualists hold meetings every Sunday at Failon's Hall. Progressive Lyceum meets at 1 P. M.; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

STOKEHAM, MASS - The Spiritualist Association held meetings at Harmony Hall two Sundays in each month, at 25 and 7 r. M. Afernioon lectures, free. Evenings, 10 cents. Wm. H. Orne, President. The Children's Progressive Lyceum meets every Sundays at 105 A. M. E. T. Whittier, Conductor; Mrs. A. M. Kempton, Guardian.

meets every Sunday at 107 A.M. E. T. Whittier, Conductor; Mrs. A.M. Kempton, Guardian.
Fircindero, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Itali. The Children's Progressive Lyceum meets at same place at 103 A.M. Dr. H. H. Brigham, Conductor; Mrs. Wm. H. Simonds, Guardian; N. A. Abbott, Secretary. Speakers engaged:—N. S. Greenleaf, April 12; Dr. H. P. Fairfield, May 3 and 10. Praovinnance, E. L.—Meetings are held in Prati's Hall, Weybosset street, 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. Mohinson. Speakers engaged:—Mosca Hull during May; Alcinda Wilhelm, M. D., during June.
PUTNAN, CONN.—Meetings are held at Central Hall every Sunday at 13 F. M. Progressive Lyceum meet 103 A. M.
HARTFORD, COMM.—Spiritual meetings every Sunday evening for conference or lecture at 7% o'clock. Children's Progressive Lyceum meets at 3 F. M. J. S. Dow, Conductor.

Bandgapor, Comm.—Children's Progressive Lyceum meets

BRIDGEPORT, CONE.—Children's Progressive Lyceum meets every Bunday at 11½ A. M., at Lafayette Hall. Dr. H. H. Cran-dall, Conductor: Mrs. Anna M. Middlebrook, Guardian.

dall, Conductor; Mrs. Anna M. Middlebrook, Quardian,
Concord, N. H.—The Children's Lyceum Association of
Progressive Spiritualists hold meetings every Sunday, in Central Hall, Main street, at 70 clock r. M. The Progressive Lyceum meets in same hall at 2 r. M. Dr. French Webster,
Conductor; Mrs. Robinson Hawh, Guardian; Mrs. J. L. T.
Brown, Becretary.

Bancor, Mr.—Spiritualists hold meetings in Pronser Chapel
every Sunday, afternoon and evening. Children's Progressive
Lyceum meets in the same place at 3 r. M. Adolphus G. Uhapman, Conductor; Miss M. S. Cartiss, Guardian.

NEW YORK CITY.—The Society of Progressive Spiritualist hold meetings every Sunday, in Manonic Hall, No. 114 East 13th street, between 2d and 4th avenues, at 10M A. M. and 7M P. M. Conference at 12 M. Children's Progressive Lyceum at 23 P. M. P. E., Farnaworth, Children's Progressive Lyceum at 24 P. M. P. E., Farnaworth, Conductor, Mrs. H. W. Farnaworth, Quardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodworth's Hall, 606 Broadway. Conference every Sunday at same place, at 2 P. M. Seats free. The Spiritualists hold meetings every dunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 103 o'clock A. M. and 73 P. M. Conference at 3 P. M. WILLIAMSBURG, N. Y.—The Spiritualist Society held meetings every Wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

Brooklyn, N. Y.—The Spiritualists hold meetings at Cum-

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cum-

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKaib avenue, every Sunday, at 3 and 2 r. M. Children's Progressive Lyceum meets at 10½ A. M. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual Meetings for Inspirational and Trance Speaking and Spirit Test Manifestations, every Sunday at 3 r. M., and Thursday evening at 7½ o'clock, in Granada Hail (Upper room), No. 112 Myric avenue, Brooklyn. Also, Sunday and Friday evenings, at 7½ o'clock, in Continental Hail, corner room), No. 112 Myric avenue, Brooklyn. Also, Sunday and Friday evenings, at 7½ o'clock, in McCartle's Temperance Hall, Franklin street, opposite Post-office, Green Point. Continents of the Cartle's Temperance Hall, Franklin street, opposite Post-office, Green Point. Continents of the Cartle's Temperance Hall, Franklin street, opposite Post-office, Green Point. Continents of the Cartle's Temperance Hall, Franklin street, opposite Post-office, Green Point. Continents of the Cartle's Temperance Hall, Franklin street, opposite Post-office, Green Point. Continents of the Cartle's Temperance Hall, Franklin street, opposite Post-office, Green Point. Continents of the Cartle's Temperance Hall, Franklin street, opposite Post-office, Green Point. Continents of the Cartle's Temperance Hall, Franklin street, opposite Post-office, Green Point. Continents of the Cartle's Temperance Hall, Franklin street, opposite Post-office, Green Point. Continents of the Cartle's Temperance Hall, Franklin street, opposite Post-office, Green Point. Continents of the Cartle's Temperance Hall, Franklin street, opposite Post-office, Green Point. Continents of the Cartle's Temperance Hall, Franklin and Cartle's Temperance Hall, Franklin street, opposite Post-office, Green Point. Continents of the Cartle's Temperance Hall, Franklin and Temperance Hall, Franklin street, opposite Post-office, Green Point of the Cartle's Temperance Hall, Franklin and Temperance Hall, opposite Post-office, Green Point of the Cartle Str

gaged:—J. H. Powell during April.

JERREY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10\frac{1}{2} A. M., upon Natural Science and Philosophy as basic to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon, Lectur in the evening, at 7\frac{1}{2} o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2\frac{1}{2} and 7\frac{1}{2} P. M., The atternoon'is devoted wholly to the Children's Progressive Lyceum. G. T. Leach, Conductor; Mrs. Harriet Farsons, Guardian of Groups.

Vineland, N. J.—Friends of Progress meetings are hald-

Guardian of Groups.

Vinkland, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10½ A. M., and evening. President, C. B. Campbell; Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens: Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ p. M. Hoasa Allen, Conductor; Mrs. Portia Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

Hammonton N. J.—Nectings held exery Sunday at 18½

HAMMONTON, N. J.—Mectings held every Sunday at 162 A. M., at the Spiritualist Hall on Third street, J. R. Holt, President; Mrs. C. A. K. Poore, Secretary, Lyceum at 1r. Mrs. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups.

M. J. O. Kansom, Conductor; Miss Lizzie Randali, Guardian of Groups.

Baltimore, hold meetings on Sundays at Saratoga Hall, southeast corner Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer speaks till further notice. Philadelphia, Pa.—Meetings are held in the new hall in Phenius street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum meets every Sunday forenoon at 10 o'clock. Frof. I Rehn, Conductor.

The meetings formerly held at Sansom-street Hall are now held at Washington Hall, comer of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at 11 Å. M. Evening lectures at 73.

Washington, 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 Å. M. and 7 P. M. Progressive Lyceum meets at 12% o'clock. George B. Davis, Conductor: A. D. Cridge, Guardian. Speakers engsged:—Mrs. Alchida Willielm during April; Mrs. Cora L. V. Daniels during May. Conference, Tuesday, at 7 P. M.: Platonic School, Thursday, at 7 P. M. John Maylew, President.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10 at March 2 M. Children's Prograssive Sunday, and 10 A. M. and 7 P. M. Children's Prograssive Sunday, at 10 at March 2 M. Children's Prograssive Sunday, and 10 A. M. and 7 P. M. P. Children's Prograssive Sunday, at 10 A. M. and 7 P. M. Prograssive Prograssive Sunday, and 10 A. M. and 7 P. M. Children's Prograssive Sunday, and 10 A. M. and 7 P. M. Children's Prograssive Sunday, and 10 A. M. and 7 P. M. Children's Prograssive Prograssive Sunday, and 10 A. M. and 7 P. M. Children's Prograssive Prograssive Sunday, and 10 A. M. and 7 P. M. Children's Prograssive Sunday, and 10 A. M. and 7 P. M. Children's Prograssive Sunday, and 10 A. M. and 7 P. M. Children's Prograssive Sunday, and 10 A. M. and 7 P. M. Children's Prograssive Sunday and 10 A. M. and

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10½ L. M. and 7½ P. M. Children's Progressive Lyceum regular Sunday seasion at 10°clock p. M. George Rose, Conductor; Miss Clara Curtis, Guardian.

Toleno, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyccum in same place every Sunday at 10 A.M. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

Wheelock, Guardian.
CINCINNATI, O.—The Spiritualists have organized themselves under the laws of Ohlo as a "Religious Society of Progressive Spiritualists," and have secured Greenwood Hall, cerner of Sixth and Vine streets, where they hold regular meetings Sundays, at 10 j. A. K. and 75 r. M. MILAN, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 103 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Itali. Children's Progressive Lyccum meets at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple, Guardian.

Juardian.

BYCAMORE, ILL.—The Children's Progressive Lyceum meets
awary Sunday afternoon at 2 o'clock, in Wikin's New Hall. BYCAMORE, ILL.—The Children's Progressive Lyceum meets every Sunday aftermoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor: Mrs. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock; session one hour; essays and specelus limited to ten minutes each. Chauncey Eliwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Sec'y. CHIOAGO, ILL.—Regular morning and evening meetings are held by the First Society of Npiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10½ a. M. and 7½ r. M. ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o'clock. Lyceum meets at 10½ a. M. Dr. E. C. Dunn, Conductor.

YATES CITY, ILL.—The First Society of Spiritualists and Priencs of Progress meet for conference Sundays at 2½ p. M. Springfield, ILL.—Regular Spiritualists meetings every

YATES CITY, ILL.—The First Society of Spiritualists and Priends of Progress meet for conference Sundays at 2½ p. M.

SPHINDFIELD, ILL.—Regular Spiritualists meetings every Sunday forencon at 10 o'clock. Mr.Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall. at 16½ A. M. Children's Progressive Lyceum meets in the same hall at 2 r. M.

ST. LOUIS, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three assains each Sunday, In the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 16½ A. M. and 7½ r. M.: Lyceum 2½ p. Charles A. Yenn, President; Mrs. M. A. McCond, Vice President; Henry Stagg, Corresponding Secretary: Thomas Alien, Secretary and Treasurer; W. H. Rudolph, Librarian; Miss Mary J. Farmham, Assistant Librarian; Myron Goloncy, Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloncy, Musical Director. First-class speakers requested to open correspondence with Henry Stagg, Esq., with a view of lecturing for the Society.

CANTHAGE, Mo.—The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

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

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

BANNER OF LIGHT

A Journal of Romance, Literature and Gen eral Intelligence t also an Exponent of the Spiritual Philosophy of the Nineteenth Century.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, BOSTON, MASS. BRANCH OFFICE, 544 BROADWAY, NEW YORK.

WILLIAM WHITE & CO., Proprietors. WILLIAM WHITE, LUTHER COLBY. ISAAC B. RICH. CHARLES H. CROWELL. LUTHER COLBY,.....Editor, LEWIS B. WILSON, Assistant Editor,

AIDED BY A LARGE CORPS OF THE ABLEST WRITERS. TERMS OF SUBSCRIPTION, IN ADVANCE:

When drafts on Boston or New York cannot be procured, re desire our patrons to send, in lieu thereof, a Fost office money order.

Subscriptions discontinued at the expiration of the time

Bulgeripuous discontinued to the terms of subscription paid for. Subscribers in Canada will add to the terms of subscription .26 cents per year, for pre-payment of American postage.

Post-Office Address.—It is useless for subscribers to write, unless they give their Post-Office Address and name of

State.

Rubscribers wishing the direction of their paper changed from one town to another, must always give the name of the Town, County and State to which it has been sent.

Be Specimen copies sent free.

Subscribers are informed that twenty-six numbers of the Banner compose a volume. Thus we publish two volumes a vest.

year.
ADVERTISEMENTS inserted at twenty cents per line for the

first, and fifteen cents per line for effich subsequent linestion.

The All communications intended for publication, or in any way connected with the Editorial Department, should be addressed to the Epirop. Letters to the Editor, not intended for publication, should be marked "private" on the envelope. All Business Letters must be addressed: "BANNER OF LIGHT, BOSTON, MASS.,"

William White & Co. WHOLESALE AGENTS:

JOHN J. DYER& CO., 35 School street, Boston.
A. WILLIAMS & CO., 180 Washington street, Boston.
C. THACHER, & Court street, Boston.
THE AMERICAN NEWS COMPANY, 121 Nassau street,
New York City.
A. WINCH, Philadelphia, Pa.
JOHN R. WALSH, Madison street, Chicago, Ill.

RETAIL AGENTS:

WARREN CHASE, at our New York Branch office, 544
Broadway, Room No. 6.
C. W. THOMAS, 431 Fourth avenue, New York.
HENRY WITT, 61 Fourth street, Brooklyn, N. Y.
GEORGE H. HELS, west end Iron Bridge, Oswego, N. Y.
E. E. ROBINSON, 8 Market street, Corning, N. Y.
T. B. PUGH, southwest corner of Sixth and Chestnus
streets, Philadelphia, Pa.
JOHN BIRCH, southwest corner of Fourth and Chestnus
atreets, Philadelphia, Pa.
W. D. ROBINSON, 20 Exchange street, Portland, Me.
DAVIS BROTHERS, 53 Exchange street, Portland, Me.
J. W. DARTLETT, Bangor, Me.
C. H. ANDERSON, 438 Seventh street (opposite the Postoffice), Washington, D. C.

**BUISSORIPTION AGENTS:

SUBSCRIPTION AGENTS:

E. R. COLLINS, Iowa Falls, Iowa. J. BURNS, 1 Wellington Hoad, Camberwell, London, Engand. D. D. HOME, 22 Sloane street, Chelsea, S. W., London,

Publishers who insert the above Prospectus three times in their respective papers, and call attention to it editorially, thall be entitled to a copy of the BANNER Or Light one year. It will be forwarded to their address on receips of the papers

with the advertisement marked.