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Written for the Banner of Light. A BALLAD ON THE WET SPRING OF 1868.

BY BELLE BUSH.

The tree-toads are crying, "More wet! more wet!" The loon from the wood-top is calling, "More wet !" "More wet i" screams the pea-fowl, in chorus," more wet i" "More rain, Farmer Jones, more rain for you yet!"

Farmer Jones bears the cry of the fewl and the loon. And he knows by that sign, and the ring round the moon, That the peas and the beans which he planted at noon Will got all the soaking they'll need very soon.

It rains the next day, and so on through the next; It rains and keeps raining, till people get vexed: They grumble and fret, and get terribly vexed ; Still it rains, and "It's raining," is every one's text. "There 's nothing can grow," all the farmers complain,

"But the weeds in the garden, the grass and the grain; We 've planted our corn, and we 've planted again, Yet nothing comes up, but down, down comes the rain." Thus the grumbling goes round from one lip to another.

The sister complains of the rain to her brother. And he goes for comfort to father or mother. But finds, to his grief, they 've got cross at each other. "How it rains!" exclaims one, "and what horrible weather

I nover in all of my life saw such weather! One's clothes should be all gum elastic or leather. If one must go out in such horrible weather!" "I wish," cries the bare-footed boy in the street, "That the clouds would dry up, and stay dry as a sheet

When it's hung on a line in the summer's full heat." " So do I," says the miss whom he chances to meet "It rains! I declare it quite gives me the blues!" Says the belle to her beau; "can't you tell me some news"

"It rains i" he gives answer, in hopes to amuse. "How provoking !" she cries, "and what wonderful news! "I wonder," says Smith, "why the Clerk of the Weather Should lot all the clouds hang their heads so together?

I should think he might scatter them hither and thither, And give us sometimes just a glint of fuir weather."

"I wonder so, too !" cries the fop, with a growl. "We 've had quite enough, I am sure, of the foul, I've scores of engagements to row and to bowl, But a damper is put by the rain on the whole."

"This Clerk of the Weather," adds Smith, with a frown "Is a lazy old fellow who lives out of town: But he better be careful, and look to his crown, For we'll give him a warning before we will drown!"

"He's gouty," says Stubbs, "and too fond of a drink." "And a little bit dropsical, too, I should think," Pipes a bare-headed urchin, who, sly as a mink, Slips in through the crowd with a nod and a wink. "If we go on," says Squire Brown, " in this aqueens way,

There soon will be nothing to eat but some hay; The wheat will be ruined, the corn will decay, And famine will fill every heart with dismay,

Thus the wise-acres talk, and the men of renown Look gloomy enough as they pass through the town, And meeting a neighbor, they say with a frown, "What's the news of the day? Are we going to drown?"

"It rains," is the answer, "and what 's to be done? Shall we get on our knees and petition the sun And not hide his face in a mantle so dun?"

"I 'll tell you," says Brown, "we'll call a Convention And by our complaints sow the seeds of dissension. Then straightway we'll issue a writ of detention, And serve on old Sol, to enforce his attention.'

"That's a brilliant idea," his neighbor replies; "We'll do it, and take all the world by surprise, And to prove our position is noble and wise We've only to point to the clouds in the skies."

"That's true," replies Brown; "so we'll meet all together And boldly impeach this old Clerk of the Weather, We can do it, you see, and no trouble whatever; There's cause, I am sure, in this horrible weather.'

"I see it: who could n't? It 's certainly plain As the nose on your face," quoth the neighbor again, "And If any one doubts it just lot him remain For a day or two out in this horrible rain-

And then if the proof of it does n't soak in, And bring him conviction as sharp as a pin. I'll own up like a man and 'come down with the tin,' And confess that the proof of it was rather thin."

Thus talked lawyer Brown and his neighbor together. Then called on their friends and ran hither and thither, And soon in their minds there was no doubt whatever But they could impeach the old Clerk of the Weather.

"We'll choose lawyer Trusty," they said, "to preside," And they know very well how he would decide, But a case so important must fairly be tried.

And the laws must be honored, whatever betide, In due time they assembled and all went to work, With hearty good will, to impeach the old Clerk, But for some weighty reasons, some quibble or quirk,

Quite legal, of course, the thing did n't work-

He was n't impeached, and the world didn't sink, But somebody smiled, and a few took a drink, And others, grown wiser, began then to think That perhaps we were not quite so near to the brink,

About which they'd prated and made such a clatter. That half the world laughed and asked what is the matter, While down came the rain, with so merry a patter, That I dreamed the Old Clork had grown merry and fatter;

And'T fancied I heard a faint sound of his laughter. As the rain from his kingdom fell faster and faster, While out in the woods, and all through the pasture, There floated and rippled the sound of his laughter.

Then I thought all the elves of the Spring had assembled To give him a greeting with joy undissembled, Rejoicing to think how his foes had been humbled And nobody hurt, when their air castles tumbled.

Now, friends, unto all who are disposed to complain Of the times and the seasons, the wind and the rain, I would give the advice that a farmer of Spain. Once gave to his son, " When it rains, LET IT RAIN." Belvidere Seminary, June 20, 1868.

SERIOUS THOUGHT.—Somebody has well said that "young men should ever remember that their chief happiness in life depends upon their utter faith in woman. No worldly wisdom, no misanthropic philosophy, no generalization can cover or weaken this fundamental truth. It stands like the record of God himself—for it is nothing else than this—and should put an everlasting seal upon lips that are wont to speak slightingly of woman." And equally important, is it not? that young women should live in the full consciousness that they are as well to deserve as to command that faith and confidence.—Revolution.

The Lecture Room.

Clairvoulance, or Clear Thinking. LECTURES BY MES. CORA L. V. DANIELS, In Music Hall, Boston, Mass., January, 1809.

Reported for the Banner of Light.

Sunday afternoon, Jan. 17th, a very large audience assembled to listen to a discourse from Mrs. Daniels, on the above subject, which was also the theme of her two succeeding lectures. Below we give a synoptical report of the three discourses. The speaker commenced by saying:

The subject on which our lecture is founded can be better expressed by one word, which is not English, as there is no one word in our language which can give so clear an expression of the idea to be represented, which idea is an epitome of spiritual science to day. No one will say that there is not a spiritual science to-day. Investigation has culminated in a fact as perfect in its methods of proof, as divine in its origin, as astronomy, chemistry, or any of the physical sciences. This word-Clairvoulance-means literally, clear thinking or wishing, and from it our English word volition is derived. If mind is, in reality, the source of being, animal life, spiritual existence, then that which is connected with the mind is of the most importance.

The lecturer here stated that there was a great want of clear thinking, as regarded the system of mental philosophy, although the theories of German metaphysicians and French skeptics and infidels had startled the world by their holdness. But to-day we begin at the beginning, just where men of art and science should have begun long ago. We do not propose to discuss, in this lecture, the question of spirit-whether spirits can or do communicate. The proofs have been given to the world for the last twenty years, and we claim that it is so clearly established that we will not insult your reason by an attempted demonstration. As well might the astronomers of today feel called upon to prove the truth of the Copernican system, or the geologist deem it necessary to substantiate the fact of the existence of the earth. But we do claim that Spiritualism is a science, and that there is to be deduced from it an absolute system of mental philosophy, as capable of being taught and understood as chemistry or geology. And we also claim that those who have made it a matter of study should be entitled to credit in the degree in which they have investigated; while no weight should be attached to the statements of impostors and charlatans. As a science, Spiritualism cannot be denied. The secret of its success, the methods of its operation, the vast resources which are brought to bear upon it, are as wide as the field of human existence and experience.

The necessity for clear thinking in every department of mental science, could be seen (said the lecturer) by referring to the occurrences of daily life, where, nine cases out of ten, the differences which arose between individuals came not so much from a want of clear expression for the thought, as from a want of a clear thought on the subject to be treated. Material perfection was represented in the word clearness. We understand those processes in Nature through which grosser substances are brought to crystals; the diamond sparkles in the mine, and the shining ores are stored away in the bosom of the toiling earth. We understand, through the science of chemistry, by what subtle processes inferior elements in Nature can be rendered beautiful and perfect. The photographer understands how essential it is that the clear, white light should be rendered in his science. And those who have traveled the winding, mysterious path to the secret of spiritual truth, can bear witness-and their statement should be received—that it rests upon a basis fitted to the conception of all minds, simple as the elements of arithmetic, and fully within the range of practical experience and legitimate mental

Spiritualism steps in midway between the theology of the past and the science of the present. as a firm basis of spiritual science, an advocate of a new method of thought, and, consequently, in a world where thought already exists, must be as capable of demonstration, in order to be received, as the science of light, heat, sound, or any of the seemingly mysterious effects which we see around us. Magnetism and clairvoyance (said the lecturer) were only outcroppings of one general, primitive science—a distinct evolution of mind, itself capable of being understood. We all know that to make a communication valuable it is first essential that there should be a thought: next, that the words should be adequate to its expression—as clear as the thought itself. Even as the pane of glass transmits the ray of light in accordance with its clearness, and thus does not always offer the full measure of adequate light, so with the forms of human expression. When you consider that words, and the various means of communication for human thought, cannot be made as clear as the crystal of thought, you must also bear in mind these imperfections when you strive to come to an understanding of spiritual truth. Human intercourse and communion must become perfect before spiritual intercommunion can be; not simply more perfect in gestures, or the finished periods of oratory, not in simply thinking after the ordinary method of thought, but a better method of thought, a clearer method of possessing an idea. In ninety-nine cases out of one hundred (said the lecturer) in which you held an interchange of expression with another individual, the individual would misunderstand you. An order given to a servant would often result in his or her returning for a repetition of the words, or in a want of correct fulfillment. The same was true of communication between the different members of a family; they did not understand, or had a different meaning than was intended by the neglecting the spirit.

Word was God"; meaning a voluntary, active of organic structure, and makes it an aggressive power in the world. It is this power over passive existences which makes great men great, or small men small. All the statesmen, orators, scholars of the past, who have achieved a fame which has lived ages after their material bodius are dust, have attained it in proportion as they were in possession of this power. Napoleon (said the lecturer) owed his grand successes to his superiority of will, which surrounded him like an led apparently a charmed life, and passed on from victory to victory, till an internal canket ate away the secret of his power, and he who had conquered which in a certain sense was fighting its battles shaling its forces over the battle-fields of life, over the plains of mind.

If you are weak, you become the victim of and will, mold and modify circumstances and of the people; that authority has been the basis n the world to-day.

here, or they will fail. If they begin with the answer to the earnest wisher. Do not call them physical phenomena they will fail to be satisfied. Some had been twenty years investigating the phenomena of Spiritualism; but an investigation of spiritual facts, without the spiritual idea, could produce no effect upon the mind. You must call out the idea from the mass. You cannot expect to in the family circle, and there is no doubt that obtain the fruit from the spiritual tree by merely having become possessed of some of its leaves and blossoms.

The first principle to be observed in communicating (said the lecturer) was that the person should have an absolute desire to communicate with another mind. You know you can do it, by experience in the past. You know that in a room full of strangers you have but to flash an idea to your friend, and lo! your friend comes to you; that sometimes while you think of a friend, he appears, and says: "I was just thinking of you." Letters have been written, and crossed each other on the way-though their voyage was of a thousand miles-which have contained the same ideas. These are some of the auxiliary proofs of clear thinking. Now make out of these a science, and you must prove there is a cause, and the cause is that you were more clearly thinking of your friend. These thoughts are spiritual telegraphic wires: they are the methods of transmitting intelligence in spirit-life. Space, time, all the obstacles which impede human utterance, do not exist in spirit-life.

The same law (said the lecturer) applied to the field of spiritual communion with mortals. If we think clearly, calmly, "prayerfully," as the Christian world says, of our friends, they will come. This is the answer of prayer—that prayer -the soul's sincere desire,

Unuttered, or expressed,

The motion of a hidden fire That slumbers in the breast." It is this which gives the power of prophecy which fathoms the years and opens before us broad vistas of spiritual knowledge. As mathematics give power to solve the material problems of science, so clear thinking gives the means of demonstrating the spiritual problems of life; and he who takes the pains to analyze and measure thought, and know what its results must be, will see what in future ages shall come to the world. This attribute of clear thinking was (said the lecturer) the chief power of that divine man, Christ-the

crowning glory of his spiritual history. You have but to refer to the facts of your daily lives to show you that the expression of an idea is be, therefore, certain that you have a desire—tha this, but have not been told why. The reason is

person communicating. The troubles which ex- [do not think or wish clearly, you will not get a] isted in community were the result of this want clear response. The lecturer here spoke of the of clear expression and clear thinking. How difficulty arising when persons in mortal wished many lawsuits and quarrels could be avoided if to communicate, but did not know how, and said every individual would think ere expressing an that the same trouble was to be found among idea, and endeavor to clothe the thought in words spirits who were ignorant of the laws. If all which would express it clearly. Much labor spirits were so great as to be able to perceive the would also be avoided, if it were made a part of thought at once, communication would be easythe instruction of children in the schools, and but they could not have the power always. Clearelsewhere—if they were taught to feel and think | ness of thought on both sides of the line was necescorrectly, as well as that they must not lie and sary to get a true spiritual idea. When this was steal. The Golden Rule is supposed to be the fully understood there would be no further use epitome of all goodness, but there is another, born for the preliminaries of communion, any more in a heathen nation, which is its superior: "Feel than for a friend to stop to knock at your door toward all men as you would that they should when he was perfectly at liberty to enter without feel toward you." Doing does not cover all the the ceremony. The lecturer said that returning ground. We might fulfill the letter and yet be spirits found mortals enveloped in a house of prejudice, ignorance or inattention; the work to Again: it is known by students of Clairvoyance be accomplished was to get an idea from the and Magnetism, that the great motive power is spiritual world within that house; and for that will, or logos, which is rendered in the book of purpose the varied physical phenomena were in-John, the word: "In the beginning was the Word, stituted, the object of which was to attract atten-(logos) and the Word was with God, and the tion to the fact of the presence of truth outside the mansion, wishing admittance. Now suppose the power which takes hold of all inert and passive idea, i. c., the statement of the spirit: "I am your stoms, and molds them into forms. It is this friend; I am here; I am not dead," is admitted, all logos, this voluntary power, which takes hold of that is necessary to ask is, Will my friend convey the forms of nature; it is this power which ele- to my mind an answer to my question? and your vates the human soul above all lower standards answer will come in proportion to the clearness of your thought.

But some one might inquire, How shall we know that it is a spirit? The impression would be as clearly defined and as easily understood as the sound of your own voice. The spirit-world is here, not far; it is in reach of your thought, just as your friend in mortal life is within reach of your voice. Just as in mortal existence you call 'Father, mother, I want your advice," your thought can call the spirit to your side; and when aura, or as the rays of the sun surround the sun; he you have called, you must wait for the vibration, like the sound from an instrument, and that sound will be your answer. You may know it is not you, for your mind is at rest; that it is not Europe, could not conquer his own ambition. In yours, by its being similar to their ideas when on proportion as we have this power of clear wishing earth. With these ideas clearly elucidated and we are able to make up the balance of human life. taught in the schools, your children will be ready to heed their intuitive impressions, just as much in the field of spiritual science, while this spiritual warfare, similar to that which Satan may be cold. By this course they will be brought to reconsidered as having originated in heaven, is mar- cognize this important sense, and be led more closely to unite themselves with spiritual science. Begin at infancy and let them know that aside from the ordinary method of thought they have a mighty mind. Those minds which have power other and spiritual powers which need cultivation. The lecturer here referred to the impreswalk onward to fame. If we examined (said the sions often given to the plastic heart of childlecturer) the state of society, in the light of its | hood by dreams and visions, and said it was the past education, we should not be surprised at the | duty of the mother on such occasions not to scout small number of solar minds, and the vast the idea as a delusion; for many a letter had number of attending satellites; we could un- brought the sad news forefold by a weary dream, derstand why there was so little originality in and many a mother in the late war had felt the the world. When we consider that the object death shot which struck to earth her darling son. of theology has been and now is to make satellites though a thousand miles intervened between in response to a clearly defined thought upon which rested its idea of spiritual truth, we or wish for the presence of departed loved ones. can comprehend how vast the number of satellites they would come on swifter pinions than the rays of light which traverse the vast spaces Clear thinking is the firm basis of all spiritual above. Spirits wait around the heart, ever ready science; and those who investigate, must begin at call to pour the balm of angelic consolation in dead; do not say, "I do not like to speak of the dark night of my loss," but say rather: "I love to think of those gone on before." Speak of them as present with you; recognize their presence as the Swedenborgians do by assigning them a chair they will ever answer your prayers for comfort, as expressed in the feelings of the inmost nature. Wish plainly, and then the fogs and veils of material or mental darkness will be rent asunder,

bringing the morning of joy. The lecturer stated that before the mighty telescope of Herschel had been constructed, an astrenomer stated that there was one point in the heavens where another star was wanting to complete the harmonious action of the planetary system. The world laughed at him, but when the telescope was finished, by its aid that star was found-the planet Neptune-circling on the furthest round of creation, as unveiled to mortal sight. And so the clear thinkers of the ages had said, "We know that somewhere there is a solution to these questions." The world called them insane. But to-day the fogs of skepticism, doubt and error are scattered by the rays of that new planet-the Neptune of spiritual truth. It is, however, no new creation; its light, has gleamed brightly in the past; and only the fogs of earthly ignorance have veiled it so long from the mental gaze of humanity. See to it, men of science, that non do not reneat the experiment of years gone by, and first denounce, then consider, and finally be forced to accept the truth, as revealed in your

The speaker stated that the two following lectures were to be a further consideration of the subject of clear thinking, as the basis of a system of science which shall finally unite the two worlds by indissoluble ties.

SECOND LECTURE-JAN. 24.

The lesson of the day is again Clairvouanceclear wishing or thinking. Some one has said that eloquence is the perfect expression of a perfect idea. Emerson says, in effect, that the difficulty is not so much that men do not think clearly, but that few think at all. There is something which is called thought in the world, but the methods of thought are not understood-consecutive thought is in a measure hidden from the masses. If we wish to make thought valuable to the world, we must do so by unraveling the mysteries surrounding the path by the following by no means a surety that it will bring forth that of which the soul is to be imbued with the correct which you desire. In spiritual matters you must power of transmitting thought. And here, as elsewhere, Spiritualism clasps hands with sciwish must be well defined. You have been told ence; and its students become compeers with the disciples of material science, and find the spiritthat if you are not so, an imperfect understanding | ual science as capable of demonstration as the of your desire or wish will be the result-if you problems of astronomy, chemistry or geology.

The lecturer said there was a potition now before Congress for the establishment of telegraphic posts, in various sections of the country, by which messages could be transmitted without the aid of an intervening wire-making use of the atmosphere instead; and this could be done by making a vibration between the magnetic poles; such was demonstrated by absolute, positive science. Now there be those in the world of spirit who have discovered that two persons, atthough distant one or one thousand miles from each other, can hold communion. It is not any thought that is transmitted. Science proves that the electricity does not pass through or over the wire, but it is the vibration of the particles of electricity, which, starting in one place, fall outward; as to use a familiar illustration, place a row of bricks each at equal distance from the other. push the first one against the second, and none will fall except the last in the row. So in the magnetic telegraph, the last particle gives the vibration just as it was sent out from the starting point. Now mind pervades all space, and we only need the telegraphic posts to gain the manifestation of it. The time will come when you will use thought instead of speech as your medium for the transmission of intelligence; and so perfect shall thought become that it will be impossible for you to make any mistakes.

Another reason (said the lecturer) why science and spiritual philosophy were growing nearer together is this: the discovery by philosophers in Germany of what was supposed to be the substance of pure thought; and they had proven that the different emotions of the human soul had different substances. Now it is the burthen of the spiritual theory that thought is a substance; and the fact that we cannot take cognizance of it by our senses should no more be used as an argument against its existence, than against any of the mysterious agents-the imponderables of Nature, whose existence we do admit because of their known effects. This being true, the nature of thought can be determined; and when we speak of thought as capable of weight or measurement, the proposition will not be received with so much ridicule as it would have been fifty

or an hundred years ago. As Nature perfects through motion the crystalization of sublimated matter, so mind through motion, perfects thought. For instance, a table s moved, and it is supposed by the uninitiated that spirits take hold of it and move it, even as mortals on the material plane would do. But it is not so. All motion is in a spiral form—the power of the screw being the highest, as demonstrated by mechanics. Now if a spirit can control one atom, and possesses the requisite will-power, he can move this building. The lecturer said we could see everywhere the vast effect of electricity when unguided, as it crashed from the heavens in the lightning, or made itself known in philosophical experiments. Now if it could be shown that mind ould voluntarily control any atom of matter without the aid of a physical body, it was not only a substantial foundation of the spiritual theory, but the demonstration of the coming of a new motor power on the earth. If we took for example, not a genius—born so—like a poet, or painter—but the ordinary type of the masses who do not seem to be created with any especial gift, we should see that these minds proceeded by the regular organized courses of education, and attempted to gain mental power by laborious practices of allotted tasks; but the voluntary action of their spiritual powers was entirely neglected. The result is, that we have to-day a community which is capable of receiving ideas after some one has thought for them, but are incapable of attaining to or grasping the knowledge of a surrounding spiritual atmosphere! But to prove that it does exist we have only to refer to well-known scientific facts. We know that if we enter this room, filled with strangers, each one of them is surrounded by his or her own magnetism, and is sending forth a vapor-carbonic acid gas-a poison inimical to life. They find oxygen in the place when they come, but the longer they remain the greater will be the proportion of poisonous air. You would not voluntarily enter a place from whence the oxygen had been excluded; you would not voluntarily take into your system any known

The lecturer said that this same effect was perceivable in the mental world. People cautioned the young to avoid the bar-room or the gambling saloon, for moral ethics taught that it was wrong. But there should be another point of approach; we should not say to the young man, " My son, do not go there, because it is wrong," but rather, 'Do not go there because it will poison you." On the principle that a person could not be led to enter a room full of carbonic acid-gas, or to take prussic acid, and run the risk of physical dissolution, so in the mental world each should be made fully to understand that there was a poison lurking in bar-rooms and saloons, the consequences of exposure to which would be terrific in their effects on the spirit. Then if a parent were to say, "My son, do not enter the gambling-house; it will poison you; your young mind will be blasted by the influence of the place, just as the physical body is blasted by poison," a direct appeal would be made to the instinct of self-preservation inherent in every soul. We could perceive this atmosphere when sometimes we entered an apartment, where a person tried to be agreeable, and we failed to be pleased; or, on the other hand, when in the presence of others it seemed as if delicious music was ringing on the ear.

poison; because you know that the effects of such

exposure are disease and physical suffering in their

There once stood one in this pulpit (said the lecturer) whose words were like sharp swords which out every way; and wherever there was an individual capable of being pierced by thought he probed his errors to the very centre. There had been another also, whose thoughts, consecutive and rounded, were like a cannon balldangerous only when in motion-powerful in pro-

portion to their velocity. So thoughts like Webster's produced no effect when, like the cannon | perceive and appreciate it. Let those who have strated by every form of organic Nature around ball, they were at rest. We met thoughts sometimes which seemed barbed and full of gall. This being the case, we could more readily understand the social and physical antagonisms, which, after such understanding, will be just as easily avoided as cold or heat. This was but an outline, or picture, the filling up or details of which made the Spiritual Philosophy. A knowledge of the fact that these laws were unchanging, and a power in all time which would one day be the inheritance of all, would gradually give its possessor the capability of clear wishing. Memory is a power. It is said by physicians that the substances of the human body change, one by one, till every seven years you contain not one particle which you possessed seven years before. Then were it not for some other law-memory-the identity of human beings would be destroyed once in seven years. The saying that " the child is father to the man," is true only as it applies to the spirit. That which is called memory is composed of the links of which the spirit is composed. Now there is no reservoir of memory, from which to draw at will, but each Some remember dates, others faces, and so on through the catalogue, and in all cases the thing which has been most exercised. The lecturer said, to use a familiar illustration, memory was what was left in the saucer after the cup had overflowed-memory was simply the overflow of an idea; therefore, what we called memory was but an emotional existence of conscious individuality. You could remember voluntarily-but recollection was involuntary. Not one thought was ever erased. The papyrus taken from ancient tombs of Egypt had been found by the unraveling hand of Science to have been written over with several narrations or accounts; first had been seen the account of a victory, then a romance, &c. And so the substance of thought which we imagined had passed away, was to be found in the magic tracery of the brain; and if, today, the soul could be laid open for us to read, we should see that the first thing found would be the last thing written, and that layer after layer of spiritual experience would be unfolded as the leaves of the rose, on closer examination. These tayers of thought give the form to the soul, and prove the proposition stated by spirits, that we make our own spiritual existence. This was what Jesus meant when he said: "The kingdom of heaven is within you."

Psychometry, or soul reading; Clairvoyance, or clear seeing, and Clairvoulance, or clear wishing, are as clearly defined and definable as the various systems of material science. Fold upon fold, leaf after leaf, from the germ the flower is outwrought, and the same process can be traced in the development and growth of the human soul. So when you say that each thought forms a part of your spiritual existence, you state a truth. The substance of which the thought is composed which first commences your life career is the starting point, and around it are enfolded every thought that shall come to you as a part of your after experience, all forming a part of your spiritual garment. It is no chimera of the brain in which purity is compared to the lily, and love to the rose. The idea to be conveyed by purity is whiteness-the color of love is red, and every tinge that paints the clouds of heaven will become the study of the human spirit, and have a part in its possessions. Not only so, but thought itself will be capable of being known by its form. Then no more will sweet words deceive, for the form of the thought which prompts them will be as capable of being seen and examined as the grain of sand. The crystallization of spiritual science on a tirm basis will be the solution of the

But before a science can be established it must run the gauntlet of popular prejudice. If Spiritualism, instead of being obliged to occupy twenty years in trying to establish a reputation, could nave been able to turn all its attention to the consideration of its cardinal points, to-day those points would have been established. If instead of spending time in forming speculations and theories, or endeavoring to reconcile Spiritualism with old theology, we had endeavored to reconcile it with common sense, we should have made far greater progress, and demonstrated to man its vast powers for good. Prof. Hare, said the lecturer, had by his dial, and other means, proved much in this science; now let some one take up the thread and devote years to the study and evolution of spiritual thought; let them take it un from a love of it-once establish a truth and it would find its way. The astronomer did not fear theology, for the stars were his text book; the geologist feared it not, for the earth was his Bible; the chemist did not fear it, for he could see God's hand writing in flery characters amid the earth's vast caverns; the man of science did not fear it, for his soul was clothed with the pure armor of intellect, which empowered it to battle with the evils which surrounded it. Should thought then fear theology-thought, which stood at the portal of a temple whose doors were never closed? No! the student of spiritual thought held in one hand the forces of physical nature and in the other the spiritual powers of the mind, and why should be fear to freely investigate. It was true that in some quarters, as in the Romish Church, for instance, this individual investigation for mental knowledge was considered a crime: yet the God who spoke in the atom or star would manifest himself in growth-and that growth would be proportioned as each one of us discovered that we had thoughts which gave us permission to enter the great temple of spiritual under-

Some might say, "I never have seen or felt a spirit, or had a spiritual impression." Very probable. How could any one obtain progress in any science if not by study? How could one live without eating food, or have good health without the sunshine? The spiritual faculties have been ignored for ages; first by superstition, then by materialism, and this want of power is the result of generations of spiritual debasement. In the Romish Church the fact of spiritual knowledge is kept among the canonized, but the masses know nothing more of it than the sponge or the mollusca know of the divine powers of the human soul. Among certain French savans to-day it is claimed that the germ of organic life exists everywhere, and we only want the scientific knowledge to call it into being. So this spiritual life is around us all, and only requires the power of clear-wishing to open it to our view.

" How shall we proceed, in order to think clearly?" inquires one. No rule will apply to each individual mind, any more than the same food for each. But one thing is certain: whenever you have an impression or idea, proceed clearly to analyze that idea; make thought as distinctly a matter of practice as physical exercise is to the acrobat or the pugilist; spend time and attention, to fit yourself for mental problems, just as they do for the performance of physical feats. You

committed to you when you are not prepared to lions and millions of ages. This fact is demonmade it a science reveal their thoughts, and the us. And if this be true of shrub and tree and may learn of this power of the soul. Why, if spirit, in its climbing up the trellis work of eterto your view. If there were will enough, if the their upward growth to lean their mighty branches chains of thought had not become rusted, you against the heavens? Do not, then, idly condemn would each one be the recipients of angel communings within yourselves, and not be obliged to obtained. It is customary for many Spiritualists seek the aid of an intervening power or third to say of the spiritual phenomena: "I despise receive uninterrupted knowledge from the land angels, and to hold communion with them withthe electric current. Instead of musty laws and erroneous legislation you would have new and grasping the subject.

Church, on any great public calamity, to assem- to predicate divinity. ble its votaries and chant the solemn "Miserere." as if expecting thereby to affect the laws of Nathoughts of all the people were placed in any fluence the course of postilence or to affect the tion would tend to concentrate the will of the people in that direction, and thus give a certain amount of safety. Give a sufficient will-power, even as the physicians go through the wards of point, and will fall a prey to the assaulting force. are supposed to be the work of Satan, who, aclion, walketh about, seeking whom he may devour." These can be met only on their own ground. And thus through all the various phases of spir-

relation borne by clear thinking to the vast phiglory lean their blue vaults against the broader vault of heaven, and thoughts roll out through the depths of space, as the organ peals along the trembling aisle. Here we can trace each day of come flowers in the garden of spiritual being. will be spread in the pathway of your future life. By this you are taught that you weave those subyou a garment; and you perceive more clearly what Christ meant when he spoke of man as committing a crime-"sin in his heart," This seers and prophets of old, and enabled them to see the spirit in its bright or dark robes, as the ment. In that state where deceit is no longer and realize that every spirit holds the key to the mighty mystery of eternal life-and that key is Clairvoulance.

THIRD LECTURE-JAN. 31.

Like a child's lessons, conned o'er and o'er they may not only by precept and explanation, but by actual growth, become fastened in the mind. The germs of spiritual science, of complete, rational religion, cannot be caught up in a day; and as we run along the rapid streets of life we cannot attach them to us as a garment for show. The difficulty with the old religious has been that they have depended almost wholly on this desire for display in human minds. The difficulty with the Free Religious Society of Boston is that it desires to collect intellect in the utterance of open, liberal thought, without reference to the corresponding growth which such thoughts must bring to the soul. It is an intellectual display, a sort of pyrotechnic show, to demonstrate to the people how much can be said by a number of cultivated minds on the subject of free reli-

The lecturer said that the churches of to-day were not only erected in the most finished style of the architect, but that the music must be of such a character that it would draw an audience, as to a theatre or concert; and that the minister must not have an idea that he was only called to preach, but he must also possess the power of performing mental feats as astonishing as those of the acrobat, and involving as careful and studious preparation as those of the theatrical performer. Mankind were not content to plod along in the slow stages of growth—in their desire for rapid motion spirituality was left behind. With a change which should substitute spirituality for display, would come a truer religion—a grander the blossoms of love and charity, where anathema had reigned before.

If we would have a generation growing up around us filled with spiritual excellence, we of light, has availed himself of the changes of ly admitted sciences. actual growth in the production of results. The day has gone by for the acceptation of the theory of the making of "something out of nothing."

results of their experience, that from them you rock and soil, how much more true of the human there were will enough in this room, and proper | nal truth? How much more must it be true of culture, the whole spirit-world would be unfolded | those giant souls who, like forest oaks, strive in any of the methods by which this growth may be party. Each family household would become a the raps; they are of no value to me." But if temple, where utterances more potent and true they are of no value to you, they are to some one than the records of the sibylline pages would else. Every one on earth is in some sense the come on the wings of prayer! Were this faculty slave of the senses. If you are not in any way of clear wishing more widely diffused, man might | so, you are ready at once to clasp hands with the of souls, and the mighty thoughts of great ones out the intervention of any third party; but if gone would come to you like the quick flashes of you are, you must depend for evidence upon something which you can derive a knowledge of by your senses. Now, if you once establish the living rules of action, and a proper execution fact that a spirit can control tangible substances thereof. This power, rightly cultivated, (said the independently of human power, you have establecturer.) would clear up the complicated system lished the groundwork of the spiritual science. faculty of the mind has a memory of its own. of national finance and place it on a basis which Take care, therefore, that in your grasping for a child could understand-while now it was be- advancement you do not, as did the early Chrisyoud the comprehension of even the mightiest in | tian church fathers, who failed to recognize the best remembered has reference to the faculty our land-none of whom were capable of fully existence of spiritual gifts among them until the gifts were withdrawn, and they had only the It was the custom of the Roman Catholic cold, barren record of what had been upon which

You cannot be independent of these physical facts. Spiritualists cannot be too careful, not ture. Now there might be some truth in this. If only in perpetuating the memory of every manithought was supposed to be substance, and the festation, but also the account of the conditions which accompanied such manifestation, so that given direction, they might contain a force to in- it can be repeated, just as the notes of melody can to which we have but now listened. Suppose spreading of miasma. Praying in a certain direct as soon as a musician had learned his art, he should give up practice on his instrument, and declare that music depended upon notes, instead of the sounds of which those notes were the mere and it will bear mankind through any malady, indicators, and should rise before an audience and endeavor to execute the sublime creations of the hospital year after year exposed to disease, Mozart and Beethoven by simply reading from but positive to it by the powers of will. But if the printed page the marks upon the musical the will-power in a certain direction be weak, the scale! So it is with religion. Christianity wrote individual is like a fortress unguarded in that down its notes in past ages, and then closed the book to all new inspirations; and now it endeav-This is altogether true of those spiritual ills which ors to read from the volume as if it were the living melody. However true it may be that the great cording to the Scriptural account," as a roaring masters must have had inspiration to produce their grand results, it is also true that those results depend upon sound for their expression to humanity. This being true, you must not too soon abandon the spiritual laboratory. If the itual science (said the speaker) could be traced the phenomena are of a low order, you should strive to make them higher. It is not always an undelosophy underlying this positivism - for there veloped spirit who makes a physical manifestawas in it such positive science and truth that it tion, any more than Dr. Franklin was undevelwas capable of being demonstrated and proven; oped when he made use of so humble an instruand we could by it understand the action of one ment as a kite to draw down thought from the mind upon another, as clearly as the chemist heavens, the results of which experiment have could the working of the known laws of his sci- swept all over the world. And so the tiny raps, ence. Under this principle of clear wishing, the or the movement of a table, are not given for the affections, heretofore considered to be the results mere purpose of amusing human curiosity, but to of varying circumstances, or cultivation, become prove the great scientific fact that disembodied known as the springs of earthly existence, and mind can pervade and influence material subthe clear thoughts of the clear souls who have stances. The lecturer here referred to the phegone before are scattered around us, and form nomena of spirit hands, and said that when methe crystals of our diadem. Plate is not absent diums passed on who were the agents in such from us, and Socrates flashes upon the mind the manifestations, it was the duty of Spiritualists to pulsations of his far-reaching soul. Under this keep the facts in the case in remembrance. It principle we can hold communion with what has had been established by more than twelve reliabeen; here the artist may revel in the glories of ble witnesses in New York that an entire human spiritual galleries; here Michael Angelo rears body was produced, gradually, before them, feaother fanes than St. Peter's, whose domes of ture by feature. This should be investigated, and the conditions understood, so that the phe nomenon could be repeated for the benefit of other inquiring X ands. Music had also been produced without mortal touch, only by the medium being our passing lives, and see how good deeds be- in the room. By the preservation of these conditions these powers should be kept up, so that And finally, when you come face to face with they could be shown to the investigating mind. your own life, you will find that the thoughts | Spiritual laboratories should be constructed, and you have evolved, like so many flowers or thorns, spiritual temples reared for the accommodation of seekers after truth, with the same care and labor as Daguerre pursued his ideal of sun-paintstances here which shall in spirit-life become to ing, or the chemist followed the mysteries of his wondrous art.

However large the spirituality in some, in the mass there are but few natures who have ever principle was the power which animated the cultivated or paid any attention to the spiritual part of their being; and such must come to the knowledge of their spiritual natures by the slow flashes became interwoven in the spiritual gar- process of growth in science. And the true science consists in taking a fact and letting it lead possible, you will see the position of every soul, to its own deductions. The lecturer said that if one physical fact could be established in the limits of Harvard University, and that fact remained -as was the case with Spiritualism, which never retrogrades after once being introduced - there would be no further danger from the influence of creed upon its students. Reasoning, therefore, again, must be the lessons of spiritual truth, that from this point, it is absolutely necessary, for the growth of spiritual science, that physical manifestations should be preserved and encouraged. When in your household you have a rap, for instance, do not say, "I had rather have a written communication, or the speech of a trance-speaker." Be satisfied; let it rest; it is an appeal to the senses of some one of your investigating friends.

Do not understand us as attaching too much importance to these things; they are important only as they lead the mind to look higher. The Roman Catholic Church understands this, and, to her long line of canonized saints, with their power of aid to mortals, which aid is obtainable only through the intervention of priests and prelates, she owes the greater part of her power among men to-day. Strike from the creed: "I believe in the Holy Catholic Church, the fellowship and communion of saints," and a great power would be gone from it forever. See to it that you do not lose hold on these physical truths, while you are grasping for new ones; see to it that you preserve these evidences of your faith. The lecturer here referred to various instances, which should be preserved for reference, such as the premonitory warnings of the death of friends, the simultaneous transmission of thought, and the appearance (as was the case with herself on one occasion,) of the spirit in one locality a thousand miles away, when the body was still living. These facts should be set down as being among the powers of the human spirit, embodied or disembodied. When all these facts are collected together in the form of evidence, see to it that you preserve the record than Christian Theology, to adorn the world with of the faculties and the conditions, also, through which these manifestations are produced. Whenever you receive these things, take notice of the. state of your mind, and strive to put yourself in those conditions again. These form parts of the must begin at the germ, and bring this result by great collateral testimony by which the world is the process of actual growth. The author of the to gain knowledge of the spiritual revelation-'Vestiges of Creation" has declared in effect these are the avenues through which spiritual soithat, according to physical science, God, the spirit ence shall attain to a position among the regular-

Do not be in too great haste in your efforts to square your faith with the religious systems of the day. It is no part of our business to form a And now the other idea of making something out spiritual creed. The Churches forge chains enough of something in six days, is rapidly following its for the mind. What we want is fact. Once let a cannot expect to arise at once to a knowledge of predecessor; for science has unveiled the fact fact be established as owing its existence not to all things, or that the spiritual harmony will be that God does not complete a world short of mil- any understood, common law, and there is but 2,000 years.

little danger to be apprehended from the creeds Let this fact be established, and we will risk the progress of materialism in France and Germany. It is, therefore, your duty to perpetuate the truth, to allow no opportunity to pass which you do not record for the benefit of the investigating world. All the world cannot turn its attention to the investigation of spiritual science; but if you accumulate these facts until they assume the guise of reliable testimony-if a sufficient number of those who have devoted themselves to the study of the Spiritual Philosophy will embody their experience, we shall have a groundwork, a foundation for our new religion, which shall lead the inquirer to seek to know more fully of its precepts and teachings.

It is an easy thing for the spiritual science to take hold of the heart; but not so easy for the spiritual intelligence to take hold of the mind, and while many are longing for these things to be true, there is a fear among them lest these truths will not be able to satisfy the savans and philosophers of the world. These individuals (said the lecturer) should have their mouths closed by facts, and their minds turned to the examination of the phenomena, unless led therefrom by prejudice. This being accomplished there will be time enough to say: How can we best conserve the powers of this movement; how can we best hurl this thunderbolt of truth against the fortifications of theology; how can we best say to the creeds: We have a truth against your sophismsspirits instead of graves?

The living miracle of the nineteenth century is that free speech free thought, free religion and absolute spiritual growth exist in every portion of the civilized world. The great religious miracle of to-day is that a new religion is gradually takes its place beside theology. The living miracle of to day is that this infant is born-a new Jesus or a new Gospel-is pressing forward with the flowers of truth in its hand, and looking up to heaven, saying," The spirit is not dead-the spirit of the living God, and the spirit of all living souls." The miracle of to-day is the demonof endless development. This religion, theory or power, which ten years ago from this very rostrum was denominated Spiritism, is the true uration and held converse with John at Patmos. It was this spirit which inspired the Quakers; it was this which appeared amid the wees and bitterness of New England witchcraft. Whatever you may choose to call it-Spiritism or Spiritualism-it is the new child, the new religion-the power which rent the shackles of the slave, and out of the sepulchre of a false republic has brought forth living freedom. The speaker here referred to the prayers offered in a certain church in a corner not far distant, where the people and pastor besought God to crush, the power of free speech in this city, and said that that despotic power was crushed to-day by this mighty spirit which will wing its way through fire and sword, if need be, to the high mountain tops of truth! It is this same spirit which is to-day beckoning us onward, to the end that all souls may worship God in the free sanctuary of their own hearts, and "none be troubled and none be made afraid."

NEVER SATISFIED.

A man in his carriage was riding along, A gaily drossed wife by his side; In satin and lace she looked like a queer And he like a king in his pride. ked like a queen,

A wood-sawyer stood on the street as he passed; The carriage, the couple he eyed,
And said, as he worked with his saw on a log,
"I wish I was rich, and could ride."

One thing I would do it I could,
'd give all my wealth for the strength and the health
Of the man who is sawing the wood."

A pretty young maid with a bundle of work, Whose face as the morning was fair.
Went tripping along with a smile of delight,
While humming a love-breathing air.

She looked in the carriage-the lady she saw, Arrayed in apparel so fine.

And said in a whisper, "I wish in my heart Those satins and laces were mir

The lady looked out on the maid with her work, So fair in her calico dress, And said, "I'd relinquish position and wealth, Her beauty and youth to pessess

Thus it is in this world; whatever our lot, Our mind and our time we employ In longing and sighing for what we have not, Ungrateful for what we enjoy,

QUEEN OF THE AZTECS.—On the old Spanish maps, the Territory of Arizona is called Arezuma, and a wild legend, still prevalent among the Aztec Indians, says it is the name of an Aztec queen who once ruled over those plains and mountains, stretching away to the western waters. She was white and beautiful, and two rival kings of the South sought her hand, but she refused their offers, preferring to remain unwedded rather than link her fate and that of her people to a strange land. Wars resulted, in which the enemy's queen-Boadicea—led her swarthy warriors to battle, After years of terrible strife, when the rivers ran blood and the cities were laid in ruins, the followers of Arezuma were overpowered. Then proffers of peace came again from the Southern king, but Arezuma received them not. With a few warriors she left the land she could not rule, and was never heard of again. Some think she will return to Mantagama to redoom the Artes rase. Other Montezuma to redeem the Aztec race. Others think she died in the mountains with her soldiers. Her spirit visits the St. Francisco mountains, Arizona, and often when the Indian hunters pass through the forests in the pale moonlight, they hear the sighing of the Aztec queen. And some say they have seen a form of beauty passing toward the snow-paths, dressed in white and gold, bearing in one hand a silver bow and in the other bearing in one hand a silver bow and in the other a quiver from which all the arrows had been shot. After the conquest of Mexico by Cortez, many Spanish adventurers led exploring parties into this land, amongst the Micas (the supposed discoverers of mica, or fool's gold) and Coronado, who ventured to speak in extravagant terms of the number of people and immense wealth found in the mountains and along the Colorado. in the mountains and along the Colorado. The people they met have passed away or degenerated, but the beautiful landscapes and rich mines re-

ROYAL COMPENSATION.—Before the throne of retributive justice, disrobed of tinseled externals, queens and beggars stand upon the same footing. The old prophet truly said, "God exerciseth justice and judgment on the earth."

The expelled Queen of Spain, says an exchange, has reached the end of her royal career at the early age of thirty-eight. Her mother was a Neapolitan Princess, the fourth wife of Ferdia Neapolitan Princess, the fourth wife of Ferdinand VII., and a woman of the worst character. Isabella herself is supposed not to have been the child of her reputed father, but of an American who obtained her mother's favor. Her career, therefore, must be traced back to her infamous mother, who was not only faithless to her own relations, but did not hesitate to instruct her daughter in the ways of a life of shame. That instruction has borne its natural fruit, and Isabella is now a fugitive from her kingdom and an outis now a fugitive from her kingdor is now a fugitive from her kingdom and an out-cast from the sympathies of the civilized world.

The Mikado of Japan left his palace in Novem-

Spiritual Phenomena.

Written for the Banner of Light. IS MEDIUMSHIP HEREDITARY P

THE "NATURAL BONE-SETTERS" OF NARRAGAN-SETT.

BY THOMAS R. HAZARD.

James Sweet, son of Isaac and Mary, came to America from Wales about the year 1630. He married Mary, the daughter of the first John Green, of Rhode Island, and finally settled in Narragansett, at the foot of Ridge Hill, in what is now the town of North Kingston, in that State. There is a tradition in the family that its ancestors in Wales-including the aforesaid Jameswere "natural bone-setters" long before they emigrated to New England. Of this, however, I know of no record.

James reared a large family of children, among whom was Benoni, who died at the age of ninety, June 19th, 1751. To him a son James also was born, June 18th, 1688. This James and his father Benoni both possessed the "natural" gift of setting dislocated bones, but to what extent it was exercised is not definitely known.

Job, the son of the last named James, the first areat "bone-setter" known to any now living, was born Dec. 1st, 1724, and died on the farm now owned by Peleg Anthony, situated about a mile south of "Narragansett Pier," on Point Judith. Rhode Island.

Updike, in his "History of the Narragansett Church," says that "during the Revolution this Doctor Job was called to Newport to set the dislocated bones of some of the French officers that infusing itself among all classes of society, and had baffled the skill of the army surgeons, and was afterwards sent for by Col. Burr to come to New York to restore the dislocated hip bone of his daughter Theodosia, afterwards Mrs. Aliston, which the city surgeons were unable to set. When Job entered her chamber the sick girl was alarmed at his rough and uncouth appearance, and the family surgeon proposed that the operastration that the powers of the mind are capable tion should be postponed until the next day. The doctor, however, did not fancy the learned man, and to avoid his presence solicited an interview with his patient that evening, and in presence of Christ of the nineteenth century, which is des- her father asked permission for the "old man" tined to mold all religions in its own likeness. just to place his hand on her hip. She finally con-It is this same spirit which is to permeate earth's sented, and with a hasty movement the bone was science and philosophy, kindling on their altars directly put in its place. The old doctor then a brighter than Promethean fire. It was this ordered her to walk across the room, which, to her same spirit which spoke to olden prophet and own and her father's great surprise, she found seer, which came to Moses amid the thunders of herself able to do, and was well from that time. Sinai, which gleamed on the Mount of Transfig- | Though totally unlearned in surgery, Doctor Job seldom or never failed in his bone-restoring operation. He was of a jovial and waggish turn, and it is said always took a big glass of liquor immediately before commencing work. Spiritualists and clairvoyants of the present day probably understand the philosophy of this (now unnecessary) mode of procedure better than most others.

Many characteristic anecdotes of "old Doctor Job" have been retained in the neighborhood. Among others, it is told that a skeptical young sprig of science-" falsely so called"-once sent for the doctor to set his dislocated elbow. The old man went and found his patient apparently in great pain, with his bandaged arm in a sling. He scarcely touched the limb, however, before he discovered the trick and left. Doctor Job was, however, overtaken on his way home by a messenger, who implored him to return and restore the young man's elbow joint, which had been really dislocated by the touch of the doctor's hand as a punishment for deceit. On another occasion, it is said, he was shown through an anatomical hall in Boston, by a city doctor. In looking at a human specimen the old man remarked that he had never seen a "tominy" before, but that there was a little bone put in wrong side up in the foot of the one before him. This was for a time controverted by his learned friend, but he was ultimately forced to admit the correctness of the natural boneetter's assertion.

Benoni, a son of Job, born Oct. 17th, 1762, removed to Lebanon, in Connecticut, where until his death he was very celebrated as a natural bone-setter.

Jonathan, another son of Job, born Sept, 6th, 1765, settled at Sugar-Loaf Hill, near Wakefield, in Rhode Island, where he continued to reside until his death, about the year 1820. I knew Jonathan well, and have been present in instances when he restored dislocated and broken bones in members or employees of my father's family. Once, on occasion of his setting the thigh bone of a colored boy in my presence, I asked him to tell me how he did it? He answered that he did not know himself, but that he was just as certain of the position of all the bones he operated upon as if he saw them with his naked eye. The Spiritualists will readily recognize this as clairvoyance, a gift that doubtlessly the Sweet family have been endowed with for many generations without knowing it.

Gideon, an elder brother, used occasionally to set bones when Jonathan was out of the way, but not otherwise.

Job, son of Jonathan, commenced setting bones on the death of his father, and acquired great renown. Both were blacksmiths, and it used to be said that when called from their work, as they often were, to restore shattered and dislocated limbs—the healing of some of which would have conferred a world-wide fame on any regular bred surgeon-all either of them asked for the hindrance was just change enough to pay them for the time lost in shoeing a horse or other work in the shop.

I remember well when a young lawyer by the name of Warner, a friend of Dauiel Webster, who had suffered much at the hands of the first surgeons in America without avail, was brought to South Kingston, to try, as a forlorn hope, the unlearned and unpretentious Job Sweet. I do not know but this gentleman may be now living in Boston. I think his ailment was of a complicated nature, located in the leg, which had been aggravated by maltreatment, and became so chronic that it could only be overcome by a very slow and gradual process of treatment. For this reason he boarded some months in or near Sweet's family, and occasionally visited my father's house, who lived at that time within a mile, on which occasions he always dwelt with great enthusiasm upon the remarkable powers possessed by Sweet, as evinced not only in the gradual but sure process of restoring his own limb to soundness, but also as exemplified in his successful treatment of other patients who were brought to him. Among others he used to speak of the case of a boy, I think by the name of Day, who came from some point on the North River. As he described it, this boy's leg was void of flesh, and as straight and hard as "his walking stick," the joints being completely ossified. Sweet examined the boy's leg in the presence of Warner, and the latter remarked: You certainly can do nothing with that leg, for there are no joints in it. Then; replied the doctor, I must make some. And sure enough, by the application of certain vegetable emollients ber, the first time such a thing has happened for and liniments—in the compounding of which all of the Sweets seem to be intuitively directedand frequent manipulation of his hands, the ossification was gradually loosened and expelled, so that the joints assumed their natural play, and the leg became again clothed in flesh.

Mr. Warner evinced much gratitude for the restoration of his own limb to health, and persuaded the doctor to remove to Boston, where there was an unlimited field for the exercise of his wonderful gift. But, owing probably to his different mode of living, Job did not long survive appropriate setting for this message. One evidence that I am not in the land of the blest is, that I am washing my exhis wonderful gift. But, owing probably to his the change, and died in that city about the year

On the removal of Job to Boston, William, his brother, born Oct. 28th, 1802, who has always rethe same neighborhood at the same time, he gave way to his cousin John, son of Gideon, who had given up farming that he might devote his whole time to the business of bone-setting. After a time John removed to New Bedford, and William resumed bone-setting in South Kingston, and has probably been as successful in his calling as any one of the name. Like all of his ancestors, he has reared a large family of children. Job, his eldest son, is now a skillful bone-setter, practing in New Bedford and its vicinity. George, a younger son, lives with Job, and sets bones when his brother is away. William N. Sweet, another son of William, lives with Job, but practices mostly in Boston, Fall River, and their vicinities. He, too, is said to be very successful in his calling. Jonathan, another son, also practiced in Providence for ten years, until his death in 1867. Edward, youngest son of William, lives at the homestead at Sugar-Loaf, and occasionally sets bones when his father is absent.

Jonathan Sweet, son of the last named Job, and set shores when his father is absent.

Jonathan Sweet, son of William, lives at the homestead at Sugar-Loaf, and occasionally sets bones when his father is absent.

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Jonathan Sweet, son of William, lives at the homestead at Sugar-Loaf, and occasionally sets bones when his father is absent.

Jonathan Sweet, son of the last named Job, (and grandson of William) practices bone-setting successfully at Newark, N. J. James, also a son of Job, and Samuel, a son of Gideon, now both living in South Kingston, inherit the gift, and occasionally, in cases of necessity, replace dislocated and broken bones.

I have known Doctor William Sweet, from whom I have obtained most of the foregoing statistics, from hoyhood, and have been present in several instances where he has restored broken and dislocated bones for employés or members of my own family, and although some of these were very complicated and bad, he always treated them successfully, and in no instance ever had to repeat an operation. He has been called during his practice to hundreds, and no doubt thousands of injured persons, and yet he assured me a few days since that he never had a patient to die in his hands. On my asking what cases he had treated lately, he replied, "None of any account," which expression he applied to simple fractures, dislocations and broken bones which he restored without trouble, and for which he received but little pay. I asked him to narrate to me some of the cases he had treated that he thought were of "account." He mentioned

he thought were of "account." He mentioned several such, and among them the following:

"John Moon (he said) was caught by a belt at Reynolds's factory in West Greenwich, some years ago, and thrown over a drum, through a space eight inches deep. His hips and whole frame were all mashed up in a heap; his knees were both out of joint, and stretched so that his legs hung like threshing fialls; one arm broke, the other badly damaged. Put him together so that he got about, and after a while went to work again. Saw him some years after. He was then pretty well, but not exactly straight, as I could not get everything just as it was before he was broken to pieces so.

Whitman Phillips went over a drum at Dutee Hall's factory in Exeter; had both thighs broken, and both legs below the knee short off. Two doctors got there before me, and had just finished, sawing off one arm. I fixed up what was left of him in about six hours, and could just as well have saved his arm. The young man got well, but has now to peddle for a living, owing to the legs of his arm. They owing to the legs of his arm. They owing to he legs of his arm. They owing to the legs of his arm. They owing to he arm of the legs of his arm. They owing to he arm of the legs of his arm. They owing to the legs of his arm. They owing to he arm of the legs of his arm. They owing to the legs of his arm. They owe had not after a well and the legs of his arm. They owe had not after a well and the legs of his arm. They owe had not after a well and the legs of his arm. They owe had not after a well and the light who had not after the his owe had not after

but has now to peddle for a living, owing to the loss of his arm. Dutee Hall sat by and cried while I was fixing Phillips up, and said I was doing God's work.

George Church got caught in the running gear. of the Locustville factory, now called Hopedale, in Richmond. Both legs were broken, both above and below the knee, and fractured and lacerated badly besides. He was also badly injured inside. I put him all right, however, and healed him up; and he is now well, and carting wood and doing other work for a living.

Michael Flahrety, caught by a belt in the factory near by: his leg was turned clear round and spaltered from the knee, and the bone left naked down to the ankle. The bone was split, and lay like splinters on the flesh. I put the pieces all in their places and worked on him with my liniments and washes off and on about nine or ten months, when he went to work, and is now well, but I got nothing for it.

A man by the name of 'Mirick,' a cooper from Nantucket, smashed his wrist all to pieces. Doctor Warren and other doctors worked on him till it got stiff and cold, and the bones ossified. When he came to me, he said I might put a live coal on his arm and he would not feel it. I went to work, and after a while broke it all up, and got the blood to circulate, and then put all the bones in their places again, and Nature soon did the rest, so that his wrist was about as good as ever."

The Doctor told me that in making his lini ments, decoctions, &c., for washes, he uses, with the exception of alcohol, but little besides barks, herbs and vegetables, such, in fact, as an apothecary might say could be found almost anywhere, and therefore could be of no value to medical science. The simple but yet all but perfect art the Sweets possess, to stay and reduce inflammation, relax the sinews and muscles and prevent mortification, is quite as remarkable as their extraordinary intuitive gift of setting bones.

In instances where these "natural bone-setters" have been called to patients who have suffered intense agony through fruitless attempts to replace a joint by means of ropes and pulleys, and other violent malpractices, by the skillful application of their simple emollients and laxatives and soothing manipulation of the hand, the inflammation and tension of the parts are removed, and the bone replaced with little comparative effort on the part of the operator, or pain on that of the patient.

I am aware that many readers will think the facts I have given are exaggerated. If such will take a trip by rail to the town of South Kingston, where such things have been doing for a century and more past, and inquire among the old settlers of that town of the cures made by the Sweet family, I think they will find that but a very, very small part of these most wonderful performances

have been narrated. South Portsmouth, R. I., Feb., 1869.

In cold northern countries, by a wise provision of Nature, the mountains are clad in "firs."

Correspondence.

John Wetherbee on the Rail. DEAR BANNER-I am "over the river," but by no means in

the Summer-Land; but the great rivers, (Missouri and Mississippi,) as well as sixteen hundred miles of mundane space, are between me and you, "lights" of the "Hub," so the Message Department of your Banner of Light will not be the pression in dirty water; they have none clean here. I take it they do not do so in heaven; I have never been enlightened on the subject of spiritual scap-suds. I have an impression, however, that in the Better Land they wash their sided where he now does, at the homestead at faces with pure thoughts—the purer the man the cleaner Sugar-Loaf Hill, commenced in the bone-setting the face. Oh, beautiful palace of truth! that it should ever line, but in accordance with the usage of the fam- have been founded on fact, where we carry our signs outily, whereby one only of its members practice in side, not like the itinerant signposts that perambulate our the same neighborhood at the same time, he gave | streets, except suggestively, but where we, in reality, tell

ride, only a point or two that may be spiritually significant, which is all you and your readers care for in this connection.

I am in the habit of making passes with my hands on my head downwards. I find virtue in it. I learned it where the birds learned to polish their plumage, intuitively. Some, you know, use tobacce for a "solace." I never do; I find a substitute when my thoughts are "frowzled." as I do to "frowzled" hair, by combing in a natural direction, and this I know: I can make myself smeath and even by this slimple operation, viz: passing my hands on my head downwards. I have thought, when brushing down my clothes even, I was sometimes dusting both soul and body. Be that as it may, the passes solace me, and it has grown a habit with me; and doing it in the cars the other day, and a brother observing it, this was in the western part of New York State) came and introduced himself, saying he presumed me to be a Spiritualist. He guessed right; and many a good word did we have together on our journey, for we parted not for seven hundred miles, ending it at Chicago. How pleasant, when one is traveling alone, to find a thoughtful friend, whose artesian well, like one's own, touches the bed rock of life. I think, without assuming too much, that is the tendency of the thoughtful who are grounded in our faith; we place less value, comparatively, on the secondary and the tertiary formations, or later deposits of the world's crust, metaphysically speaking, and anchoring on the primary, not that we love Cosarr, the fashions, the transfent, less, but that we love Cosarr, the fashions, the transfent, less, but that we love Cosarr, the fashions, the transfent less, but that we love Cosarr, the fashions, the details of this charece companionship, pleasant and fruitful as t mutually was. I have made a suggestion upon self-manipulations, and that was my point. After, we had separated, and needing a companion, I tried the passes again. It smoothed my soul, and it smoothed my hair, but this time to fish idl not bite. St

within thirty days; to learn how Bucklestically or statistically correct science is on this point, it really makes one's mind easy. So many thousands escape to an unit hit. I am foolish enough to have a little faith in the adage that it is a preventive of rain to carry an umbrelle, and by parity of research and the party of research and the party of research and the party of the second of th of reasoning, an accident policy prevents accidents. You know it was Byron who said those who live on annulties are longer lived than others. All this, however, is by the

While on accidents, let me add, after this miraculous socalled escape, I felt the truth that lightning seldom strikes twice in the same place, and began to feel brave as dangers grow statistically distant; but when a little past the centre of grow statistically distant; but when a little past the centre of Iowa, in the quick-moving express train, over we went, the rails being broken, or broke by our engine in passing. It was 6 o'clock Tuesday morning. The train had left Chicago Monday at 3 r. m. Our plous friend was not with us; if he wore, I would like to have heard his logic for such an accident on Tuesday. But to this second accident; I had just pulled aside the curtain and asked the colored attendant if it was time to get up, and he said, "No, massa, you can sleep an hour longer," and on the instant, as if to give the lie to "Africa," we were all on the car-floor, and to bumping over the ties and sleepers and off the track, and the next car's ahead on its side. We were braking up speed, or stopping, and being dressed (for I use my every-day clothes for my night-gown when traveling) I went into the prostrate but now self-righted car, to help the wounded, but there were none; by tile snowbank on the side and the strength of the couplings we hung together, though pretty well broken the couplings we hung together, though pretty well broke

were none; by the snowbank on the side and the strength of the couplings we hung together, though pretty well broken to pieces, and men, women, children, seats, platforms and windows were pretty well mixed, but nobody seriously hurt. It was a work of five hours to pick up the wrock or take the broken cars off the track for what was coming, couple up and start again. I must own again, the first thought I had in this smash-up was my accident policy, and next to the fact that you can't kill the soul, it was the solace.

I don't know what may happen before I get home. I think that two catastrophics in one journey should be the maximum on general principles. I have before me now, before I get into your presence again, thirty-three hundred miles of travel, but having the "policy," which holds good twenty odd days longer, which will be a sort of compensation in money for any loss in body, and believing also that unloss God guards a house (or a man) men watch in vain, I shall hope, and keep happy, and as usual make my passes.

While riding through a Western State, a woman sitting in a seat behind me said to the conductor she wanted to stop at Dunlap. A long while afterwards, among some of the stations, the conductor looked in and said "Dunlap!" Iromembered the name and the woman, but she was fast asleep. I nwoke her, and she got out, or she might have slept and been landed at some inconvenient place. It occurred to me that most of us in the railway of life need waking up. We do n't hear the inner or the outer conductor call, and a good essay might be written with this thought for the sub-

We don't hear the inner or the outer conductor call, and a We do n't hear the inner or the outer conductor call, and a good essay might be written with this thought for the subject, and perhaps no one needs waking up more than your correspondent, who has bored you with this long article, the object of which he hardly knows himself, but meaning no harm, remains as ever, orm, remains as ever, Omaha, Neb., Feb. 0, 1869.

Notes from J. G. Fish.

DEAR BANNER OF LIGHT-The questions "Where have you been?" "What have you been doing?" "Where are you?" and "Where are you going, and what to do?" come so frequently from my numerous friends, East and West, and since the Banner of Light waves everywhere, just as it should, will you grant me a small space to answer?

In September last I spoke three Sundays in the city of Buffalo, to very full, intelligent and appreciative audiences, and found, in that city, many of our faith-or knowledge, I should say-who have the "ring" of the "true metal" in them. The Society is not large, but active and intelligent. The Lycoum, under the conductorship of Mr. Josephs, was in a growing condition, both as to numbers and interest. Since that time shew Conductor has been elected, Mr. H. D. Fitzgerald, and I am told, by letter, there is still an in-

creaso.
October 1st, went to Michigan, at the solicitation of Col.
D. M. Fox, and bired by him to speak in Grand Rapids during that month. I found the Society there struggling for life, and somewhat oppressed by not having a full understanding with the officer in charge of the affairs of the State Association, and myself, wanted but a single Sunday, as the Society was essaying to do its own business. By the courtesy of the speaker incumbent, I occupied the stand two Sundays, and the second being the event of the Quarterly Meeting of the Kent County Society, at my suggestion, said Society resolved itself into an independent missionary

deems it best. The old society still lives, and is legalized. Thus they have two State Associations at prosent, which will insure inharmony, if nothing more. I spent three Sundays in December in Grand Rapids, and left the Society destitute. They probably will do nothing there until they can settle a competent speaker in the county.

This month I am spending about home in New Jersey, lecturing on geology, and next month enter upon my labors in Buffalo.

lecturing on geology, and next mouth enter upon my labors in Buffalo.

Here allow me to say a few words upon our plan of operations. Wherever work is done, there the effort is to be put forth. The work is at every man's door, and not at a distance. Local Societies are all we can sustain, and all we want, provided they can be sustained in sufficient numbers. But as this is not the case, and those that do exist have a hard struggle for life, the policy of taking funds for a National College, that will benefit the few and not the many, is to me all wrong. We don't want a National College at all. Our common school system in most of the States has all the elements of freedom in it that a Spiritualist College could have, and more too. Why multiply sectarian institutions? We have been cursed by their legions long enough. Rather let our energies be directed to liberalizing our district schools—the people's colleges. Or if we must have what we call liberal schools, let us have then everywhere, as individual enterprises, and then patronize them—such s individual enterprises, and then patronize them—such chools as that of Miss Belle Bush, of Belvidere, N. J., and Miss Burnham, of Philadelphia, and not expend a great sum on a great National College, accessible only to a few rich ones, while the poorer classes will be worse off than before. Such a course would, to me, savor more of good policy and true reform than the one proposed by the National Association.

tional Association.

I am tired of great national enterprises and projects. If we cannot sustain the cause at home, how can we expect to build it up abroad by such endeavors? If the cause have not a home basis, all foreign efforts must eventually prove failures. Five years ago the Spiritualists attempted a national organization, and have been at work at it over since, and Local Societies have declined from that day. It is too soon to build colleges or sould out national argents. When oon to build colleges or send out national agents. Massachusetts and Connecticut and other States shall have Massachusetts and Connecticut and other States shall have so far spread the truths of the reformation and enlisted talent, interest and money beyond the needs of their own towns and hamlets, then let the nation adopt means to use the surplus. But do n't let us glerify ourselves that we have a great college, while the people grean in ignorance. Egypt could beast the glory of her pyramids, but not a block of those huge structures but might have been chiscled over with the record of heart-sches. In conclusion let me say, let me State pay one dollar for a National College till it has the firm basis of well sustained

societies at home.

Thine for the reformation,

J. G. Fish.

CALIFORNIA.

Thoughts from Across the Plains.

DEAR BANNER-Every mail from our "Sunset Land" must

thereof, even though that new star be Mr. Finney, who, I am sure, would deprecate being outlegized at the expense of those who have borne the "hurden and heat of the day" on these distant shores. Bro. Finney will, I trust, regain his wonted vigor among our mountains, and add fresh laurels to those he has won elsewhere in this, to him, fresh field of labor. But we are all at work, Bro. Winchester, and those of the angel world who sent us forth give us hivish sympathy and unstitude encouragement: they will also assign thy and unstinted encouragement; they will also assign

thy and unstituted encouragement; they will also assign our boundaries.

For myself, I am again lecturing in San Francisco, and though surely my lectures must have lost the charm of movetty, as I have given two hundred Sunday lectures in this city alone, the hall, alluded to in Mr. W.'s letter, is crowded to overflowing every Sunday evening, numbers being unable to obtain admission.

Mrs. Ada Foye has resumed there public scances, and they are asystematic surfaces and they are asystematic surfaces.

Mrs. Ada Foye has resumed her public scances, and they are awakening a wide-spread interest.

I lectured at Woodland, Yolo County, three evenings of last week. On my way thither I observed, on every side, farmers busy in proparations for the summer crops. The hills and plains were green, and all Nature rejoicing in the promise, ay, almost in the presence of the spring. The people of Woodland are over ready to yield respectful attention to the exposition of our philosophy. The Campbellite denomination are largely represented there. The little group of Spiritualists, however, make up in carnest and intelligent effort what they lack in numbers, and are about to organize. One can scarcely travel in any direction without meeting Spiritualists, or those "almost persuaded" to become such.

come such.

In the little village of Roseville, near Sacramento, a Campbellite clergyman recently attacked Spiritualism, in what was designed for an elaborate argument, and the two or three who professed our faith sent for me to come to the rescue. I was well received, and the Auburn "Stars and rescue. I was well received, and the Auburn "Stars and Stripes" gave my lecture a very complimentary notice. Planchetto, here, as elsewhere, is doing a work among outsiders, though, as a spirit said at a late scance of Mrs. Foye's, in response to a question concerning this popular toy, "Planchette is often approached in a frivolous spirit, and attracts frivolous spirits."

toy. "Pianchetto is often approached in a frivolous spirit, and attracts frivolous spirits."

California sends a larger subscription list to the Revolution than any other State in the Union, and the Banner of Light and Religio-Philosophical Journal are to be found on every news-stand in the city. To be sure, we are subject to an occasional shaking, when Mother Earth is "I' the mood," but this faruishes the Rev. Mr. Stone, of Brimstone Corner memory, with a new subject, and he treated his congregation on Thanksgiving day, of all days in the year, to the pleasing information that the yellow flags, marking the presence in our milst of the small pox, were the "Banners of God's wrath," but that the pestilence was not enough to warn the people from their sins, and God had chosen to startle them from their sinful sleep by shaking the foundations of the earth, threatening destruction. Whoreupen that very conservative and anti-progressive sheet, the San Francisco Bulletin, roused into life at last, said that a "hundred years ago such sentiments might

Whereupon that very conservative and anti-progressive sheet, the San Francisco Bulletin, roused into life at last, said that a "hundred years ago such sentiments might have found acceptance, but wondered that a clergyman of Mr. Stone's attainments should express ideas so at variance with the facts demonstrated by science." And lot we are reconciled, to an occasional earthquake if the Bulletin can be shaken out of its old fogy grooves.

In every direction we see signs of progress, and hall them as glad omens for the future. The people of California are opposed to blind acceptance of any creed or system, and I believe when they are fully convinced of the fact of spirit-communion, they will pursue the scientific investigation of this great subject in a spirit of such dispassionate yet carnest research as shall lead to the grandest results and establish our Philosophy on a yet firmer and broader@bals. Rest assured, dear Banner, that your pages flud nowhere more appreciative welcome, and that we, who have accepted the advocacy of the truth you so carnestly sustain as our lifework, look for your coming as the exile for news from home, search your columns wistfully for familiar names, and read of the triumphs and toil of our co-workers with moistened eyes. And not the Ranner of Light slone, but all the papers that acknowledge the truth we serve as their motive power, the Lyceum Banner included, that gladdens the hearts of our California little folks; we greet you with love unfeigned, and ask, in return, your sympathy and God-speed, and for one, but all, even "the least of these little unfeigned, and ask, in return, your sympathy and God-speed, not for one, but all, even "the least of these little ones" who have east in their lot with the workers in the great harvest-field of humanity. Yours for truth, San Francisco, Cal., Jan. 28, 1860. "LAURA CUPPY.

From Columbia, Cal.

EDITORS BANNER OF LIGHT-I used to contribute occaionally to the columns of the Banner of Propress, until that paper failed for lack of patronage. I came to this foothill region of California some five months since, much reduced with incipiont phthisic, but have so far recovered that

society, and voted to employ and sustain a missionary in the county alone. I was offered the field for one year, but previous engagements forced me reluctantly to decline, and its Bociety is still destitute. It is a most invitting field, and I sincerely hope some one will go and occupy it. Correspond with Donnis Hino, M. D., Austeritz, Mich. The congregations in Grand Rapids are not large, but carnest and intelligent, and the Lycoum, conducted by Mr. A. S. Swanthough young, is fast gaining friends and influence. Mr. S. is bound to carry it through, and will do it.

The people of Kent County, neglecting, through forget falness or otherwise, to respond to the call of the Pretent Age to airning for me the last two Sundays in the month, I returned to Buffalo, that I had left destitute on my departure West; was received gladly, and greeted again with full houses. I accepted an invitation I to return February lat and sjecak for them six months.

November 1st wont to Battle Creek, Mich., and spent a most happy, and, I hope, profitable month among my old friends of "long ago." The capacity of the hall was the measure of my audiences whith the capacity at some future time, upon the "carte blanche" invitation I have a functioned by the present invitation I have a functioned by the present blanche" invitation I have a functioned by the present blanche invitation in the country at large for years to come. In the chief cities first-class lecturers will find an excellent field. I hoped that Bro. Finney would be able to becture on this some future time, upon the "carte blanche" invitation I have the country at large for years to come. In the chief cities first-class lecturers will find an accepted the field of these from the first of the chief cities first-class lecturers will find an excellent field. I hoped that Bro. Finney would be able to becture on this some future time, upon the "carte blanche" invitation I have first for a Saviour, and, in accordance with changes and noveliles, attonded, as they too frequent changes an

With these remarks of a local character, allow me a small space to discuss the more general subject of the worth's saviours.

For eighteen hundred years the Christian world has depended on Jesus Christ for a Saviour, and, in accordance with current theology, the manner of his death stands for much more than his life and teachings; while the ideas of a material hell, an angry God, a God-man appeasing the vengeance of God and reconciling alienated man to him, are principally fanciful and mythical, yet there is a sufficient substratum of truth to have gained a feeting in the human consciousness, and ignorable on the part of the people and substratum of truth to have gained a footing in the human consciousness, and ignorance on the part of the people and solf-interest on the part of the preachers have served to keep it alive even to the present time. As these causes are tenacious facts, it is hard to cradicate them from the human mind. By a moderate amount of jusight one can discern that the happiness and power of middle life depend much on the conduct and condition of the period of youth, while that of ago depends on both youth and middle age. By spiritual discernment it is equally apparent that the first period of spirit-life is dependent for happiness and power on the conduct and condition of the individual during the earth-life. But to make this great spiritual truth apparent to duil and to the first period of the make this great spiritual truth apparent to duil and spirit-life is dependent for impliness and power on the conduct and condition of the individual during the carth-life. But to make this great spiritual truth apparent to dull and materialistic minds, it must be symbolized by a place of positive, material punishment, hence the machinery of popular theology. But if there be no angry God or material hell, all that is requisite is that the people have their spiritual and intellectual faculties quickened, exercised and educated, so as to discern the facts and principles of their own nature and surroundings. This is all the salvation possible or desirable. Who then are the natural Saviours of the people, in a religious point of view? I answer, in every country, at times, will appear upon the stage of action persons of superior intellectual and spiritual powers. If such persons unselfishly take to the great work of teaching religion or spiritual truths, they become Saviours.

But here the problem arises, Shall these be self-supporting, or shall they be supported by the people whom they serve? Is the Quaker system, that preachers simple arm an honest living, and then preach from the love of it, the true system? or is the Orthodox method of having preachers devote themselves exclusively to this work, the botter way? The limits of this article forbid the discussion of this subject, but suffice it to say that if Spiritualists would support their convictions with their money, as freely as the sectarians do, ten able lecturers could be put in the field where there is one now.

Calumbia, Cal., Jan. 30, 1869.

one now. Columbia, Cal., Jan. 30, 1869.

MASSACHUSETTS.

Missionary Work .- Report. To H. B. Stonun, Secretary Massachusetts Association of

20 II. B. Sportin, Secretary Entstandistic Association of Spiritualists:

During the month of January I have delivered from one to three lectures in each of the following places; N. Bridgewater, Manchester, Woburn, Hopkinton, Melrose, Stoughton, Hyde Park, Harwichport, Harwich, Dennisport, Eastham, Chatham, Brewster and Barnstable.

I have received, by subscription and contribution, the following:

lowing:
Andrew Lee, Manchester, 82,00 | Orrick Nickerson, Chat-Francis Marshall, | 1,00 | ham. | 81,00 |
Sarah A, Morgan, | 1,00 | Elton Carver, Harwich. | 1,00 |
Amella Haskell, | 1,00 | Love C, Howes, East DenElten Pine, Gloucester | 5,00 | Mrs. J. Robbins, Harwich | 50 |
W. B. Harriman, Georgetown | 1,00 | Mrs. J. Nickerson, Fail | 1,00 |
John A. Nourse, Woburn | 1,00 | Bensager Crowell, ChatFriends | 1,00 | Dasiel University | 1,00 |
Friends | 1,00 | Dasiel University | 1,00 |
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Dasiel University | 1,00 |
Dasiel University | 1,00 |
Dasiel University | 1,00 | DEAR BANNER—Every mail from our "Sunsot Land" must convince you that Spiritualism is advancing rapidly in our midst, and in spite of all the obstacles thrown in its way by mistaken friends and prejudiced foes, is steadily gaining ground in the minds of thinking people. The advocates of our philosophy obtain universal and respectful recognition, and travel at "half-fare" rates on steamboats and ralironals, a privilege hitherto monopolized by the Orthodox clergy.

Mrs. Laura De Force Gordon has made her home in Treasure City, in the famous White Pine District. She has done a good work in Nevada, interrupted only by the severe lillness of hor husband, who is now, however, we are glad to horn, rapidly becoming convalescent.

Miss Fuller is lecturing at Sacramente, where Society and Lyosum are prespecting after their accustomed wont. Miss Fuller is lecturing at Sacramente, where Society and Lyosum are prespecting after their accustomed wont. Miss Fuller has wen golden opinions since her advent among us, Mr. Finney gave one lecture in San Francisco, to the great acceptance of the people, but was provented by indisposition from continuing the course. He is, I understand, about to resume his active labors.

I was somewhat astonished at the letter (in a recent Banner of Light—Doc. 20th) of your old correspondent and tried friend of our cause, Mr. Winchester. The people of California have listened to the cultured elequence of J. M. Peobles, Emma Hardinge and Laura De Force Gordon, and have expressed their unqualified approbation of other speakers on the Coast, paying their lectures the tribute of crowd-1,00 ham. 1,00 Lumbert, Centrea good work in Nevada, interrupted only by the severe illoses of hor husband, who is now, however, we are glad to hoar, rapidly becoming convalescent.

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I was somewhat astonished at the letter (in a recent Banner of Light—Dec. 26th) of your old correspondent and tried friend of our cause, Mr. Winchester. The people of California have listened to the cultured elequence of J. M. Peebles, Emma Hardinge and Laura De Force Gordon, and have expressed their unqualified approbation of other speakers on the Coast, paying their lectures the tribute of crowded houses and rapt attention. It is therefore searcely generous of Mr. Winchester or his "enthusiastic correspondent" to ignore all these in order to do homage to a new star in the spiritualistic firmament, or at least the Pacific portion thereof, even though that new star be Mr. Finney, who, I am sure, would deprecate being culegized at the expense of them when he we have here to the least of the expense of these who have beneated by the staff the day" on the speak of these who have beneated by the staff the day" on the speak of these who have beneated by the staff the day" on the speak of these who have beneated by the staff the day" on the speak of the search of the staff the staff them.

EDITORS BANNER OF LIGHT—Enclosed find a report of the money received by ine for the first quarter, which should have been forwarded with my former report. Seeing it was not published, I found, upon searching my folio, that it was not sent to you with the report of my lectures. Please give it a place in your paper: Willimantic, 3 lectures, \$ 10,31 (Moodus, 2 lectures, 2 lectures, \$ 10,31 (Moodus, 2 lectures, 2 l

0.31 Moodus 2 lectures 4.75 7.61 Fast Haddam 1 3.49 1.61 Cockville 1 4.44 1.67 Pequetannock 1 4.76 7.67 Groton 1 3.21 7.61 Stafford 3 5.71 Ilamburg, 2 Total..... SUBSCRIPTIONS.

ommencing October 1st, and ending December 31st E. Annie Hinman, Agent Conn. State Asso.

Unscriptural.

The Hartford (Ct.) Minister's Meeting has been liscussing Woman's Suffrage, and all but two out of forty opposed it as unscriptural.-Boston ournal, Jan. 30th.

Just as might have been anticipated! When ave the clergy ever advocated any project for the elevation of a portion of the human family, except their own? The instances are wonderfully scarce and exceedingly far apart, and the objections urged the same as in this instance: "It is unscriptural!" and that is supposed to be a sufficiently powerful argument to silence reason and good sense. What, in the name of progress, has Scripture" to do with it? Absolutely nothing, except to keep woman in slavery, subject wholly to the arbitrary will of man, without the right even of protest against any tyranny he may impose upon her. This decision is a fair sample of what sympathy is to be expected of the "holy men of God" who occupy Christian pulpits, on the score of human progress. If the women of Connecticut "know their rights, and, knowing, dare maintain" them, they should at once unanimously vote those Revs. out of their pulpits and supply their places with teachers of more good sense, with ideas which belong to the present day, rather than the antiquated notions of barbarous Judea three thousand years ago.

LIST OF LECTURERS.

To be useful, this list should be reliable. It therefore behoves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. Should any name appear in this list of a party known not to be a lecture, we desire to be so in J. MADISON ALLEN Will lecture in Elkhart, Ind., until fur-

J. Madison Allen will lecture in Eikhart, Ind., until further notice.

G. Fannir Allyn will speak in Rochester, N. Y., during February; in Syracuse during March; in New York, (Everett Rooms,) during April; in Salem, Mass., during Møy. Address as above, or Bioncham, Mass.

Miss. Anna E. Allen (late Hill), inspirational speaker, 128 South Clark street, Chicago, Ill.

J. Madison Alexander, inspirational and trance speaker, Chicago, Ill., will answer calls East or West.

MRS. N. A. Adams, inspirational, box 277, Fitchburg, Mass. Harbron Anoir, Calamus Station, Clinton Co., lowa.

MRS. N. K. Andross, trance speaker, Delton, Wis.

DR. J. T. Amos, box 2001, Rochester, N. Y.

Many A. Amprilett, care J. Stole, M. D., Dayton, O.

Rev. J. O. Barrett, Sycamore, Ill.

MBS. Il. F. M. Brown, P. O. drawer 5958, Chicago, Ill.

MRS. Abby N. Burnham, Inspirational speaker, 25 Fast
Canton street, Boston, Mass.

DR. G. W. MORRIDA, JR., trance and Inspirational speaker, Boston, Mass.
DR. W. H. C. MARTIN, 173 Windsor street, Hartford, Conn. Mrs. Anna M. Middlernrook, box 778, Bridgeport, Conn. Mrs. Sarah Helm, Matthews, Quincy, Mass.
J. WM. Van Namer, Deerfield, Mich.
A. L. E. Nash, lecturer, Rochester, N. Y.
C. Norwood, inspirational speaker, Ottawa, Ili.
GRORGE A. Prince, Inspirational, box 87, Auburn, Mc.
A. A. Pont, Inspirational speaker, Rochester Depot, Ohio.
J. L. POTTER, trance, La Crosse, Wis., care of E. A. Wilson, Lydia Ann Fransall, inspirational speaker, Disco, Mich.
DR. B. D. Pace, Port Huron, Mich.
Mrs. Anna M. L. POTTS, M. D., lecturer, Adrian, Mich.
Henry Packard, 371 Borchester st., W. V., South Boston.
J. H. Powell, Terro Haute, Ind., care James Hook. Willocture week-evenligs.

LTDIA ANN PEARBALL, inspirational speaker, Disco, Mich. DR. H. D. PACK, Port Huron, Mich. Mas. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. 18MRY PACKARD, 371 Increheuter at. W. V., South Bioston, J. H. Powell, Terre Haute, Ind., care James Blook. Will lecture week-veelings.

Miss. E. N. LALBER, amoe speaker, Pilg Flats, N. Y. Miss. N. E. Albern, amoe speaker, Pilg Flats, N. Y. Miss. N. E. L. Bulis, Mo. Miss. N. E. L. Bulis, Mo. Miss. N. E. L. Bulis, Mo. Miss. N. T. L. Bulis, Mo. Miss. J. Pupper, trance speaker, Nouth Hanover, Mass. A. C. Robinskob, Salem, Mass.

DR. P. B. RANDOLDH, 46 Pleasant street, Boaton, Mass. Mas. J. Shirik S. Rudo, 140 North Main st., Providence, R. I. W. Rose, M. D., Inspirational speaker, Springfield, O. Mass. E. B. Rose, Providence, R. I. (Indian Bridge).

C. H. Rinke, inspirational speaker, Hoston, Mass. J. H. RANDALL, happirational speaker, Upper Lisle, N. Y. Miss. Frank Rivin, inspirational sneaker, Upper Lisle, N. Y. Miss. Frank Rivin, inspirational sneaker, Upper Lisle, N. Y. Miss. Frank Rivin, inspirational sneaker, Upper Lisle, N. Y. L. Roubs, normal speaker, box 480 (latesburg, Ill. N. Lisle, S. Shimons, Woolstock, Vil. 11. Lisle, S. Shimons, Wullerkem Kische, Jack, Miss. S. Miss. S. S. Misser, B. Emerald street, Boston, Mass. Miss. Carrier and Aldonba Willier M. State, J. Woolstock, Vil. 11. Lisle, S. Shimons, N. S. Misser, J. W. Seaver, Indian speaker, Roman, Uniol Laker, Minn. Miss. G. M. Stouwe, San José, Cal. Misser, Miss. J. W. Seaver, Indian speaker, Stonak, Con. 2. J. W. S. J. Wasser, Indian speaker, Stonak, Con. 2. J. Miss. Miss. J. Shim, R. S. J. Shim, R.

J. G. WHITHEY, inspirational speaker, Bock Grove City, Floyd Co., Iowa.

Mrs. E. A. Wifflams, Hannibal, Oswego Co., N. Y., box 41.

Elliah Woodworth, irispirational speaker, Leelie, Mich.

A. C. Woodruff, Hattle Creek, Mich.

Mrs. Eliza C. Woodruff, Battle Creek, Mich.

Mrs. Eliza C. Woodruff, Battle Creek, Mich.

Mrs. Bullatte Yraw will speak in Dorchester, Mass., Feb.

29; in Schuate, March 28; in East Boston during April. Address, Northboro', Mass.

Mrs. Fannith. Oung, trancespeaker, care Banner of Laght,
Roaton, Mass.

Mr. & Mrs. Wh J. Young, Boise City, Idaho Territory.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, PS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

The Banner of Light is issued and on sale

Banner of Tight.

BOSTON, SATURDAY, FEBRUARY 27, 1869.

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WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

All business connected with the editorial department fibis paper is under the exclusive control of Lu Ther Culey, o whom letters and communications should be addressed.

Sowing Fruitful Seed.

It is an old and well-worn saying, that "the blood of the martyrs is the seed of the Church." Nothing helps on belief, to spread it and water it and fructify it, like persecution. From time immemorial it has been tried as an article of infallible belief, and it has never failed of its end. The wonder becomes greater with every generation, that in such plain view of what persecution has done, those who successively wield the machinery do not abandon it in despair. For history teaches but one straightforward lesson on this subject. Every sect and creed has had either its origin or its living impulse in persecution. Crowding and forcing are sure to produce precisely what they aim to prevent. It was the persecution of the surrounding polytheists that drove the Jews to adopt the distinct creed of monotheism, and the latter sought, in the worship of one God, to alleviate the sufferings they had encountered at the hands of those who worshipell many. At once, when they obtained power, they turned about and persecuted others, in turn. On the pretext that the pure being, Jesus Christ, used blasphemy in his spiritual teachings, they were guilty of his base and cruel murder, and so became the direct instruments of establishing Christianity, which has superseded the Jewish Church and its authority over men.

So did the Catholics persecute the men who

protested on conscientious grounds against the corrupt practices of the Papal Church, and immediately there sprung up the sect known as Protestantism, almost in full armor for the conflict. Then Protestantism took the experiment in hand, and its priests and preachers burned martyrs, just as Catholicism had done before it. And even down to a time by no means remote, Protestant England crushed out Catholic Ireland as with a heel of iron, if not working with the blood-dripping sword and smoking brand of Cromwell, then by the rackrent of the hardhearted landlord and the expulsion of helpless Catholics into the high roads to starve and wander and die. It is persecution that has lighted the fires of faith at times when they needed just that agency to bring out the elements in a blaze. Orthodoxy, by its several agencies, both ecclesiastical and social, closely interknitted, has attempted the very same role with Spiritualismand behold the result to-day. What sect ever spread with such marvelous rapidity as has grown the host of believers in our pure religion. of Nature? To ridicule spirit communion, was most surely to draw public attention to it; and that led to investigation. It was curiosity at first, but it settled into permanent and unshaken faith afterwards. Little thought the revilers. misled of their prejudices and blinded by their passions, that they assailed the tenderest sentiloved ones who had gone from human sight were at our side again.

As it is said that it never hurts truth to assail it, so do we conclude that a new belief, long held in a sort of suspense in the being, waiting and hesitating for the moment when it should take an expression and adopt a distinct embodiment, is helped into shape and consistency, and sooner becomes tangible and real, by receiving those knocks and rebuffs which the rudeness of skepticism intends for far different purposes. Calumny and ridicule never yet hurt Spiritualism, and never will. If its believers fall away, they cannot carry down the immutable principles of truth with them. These are the unshaken pillars of the universe. Nothing disturbs them in their places, and nothing will to the end of time. The fagot and the rack have not been resumed as yet, but the spirit of persecution still exists in other shapes, scarcely less powerful on many of its proposed victims. The day has not even yet gone by, when bigots threaten jails and talk of insane asylums, to attempt to drive mon and women from the sure ground of their faith in Spiritualism. We are fully persuaded that the future will develop our lofty falth as no eartly religion was ever developed before; and then these social and ecclesiastical persecutions will be recalled, as a part of that same experience to which all are called in their turn. Let us therefore rejoice that we have lived in the birth-time of our beautiful faith, and that we may be permitted to recall its early beginnings with a satisfaction not to be enjoyed by those who come after us.

Mr. Beecher Cornered.

Henry Ward Beecher denies, over his own signature, that there is any scintilla of truth in that "d-d hot day "story, while at least two members of his family, besides a relative who is # Baptist minister, together with other parties, affirm that he did use that very expression, and that he opened his pulpit discourse with it. We have just read a note in the New York Tribune, discussing the discrepancy in these statements. The writer -Wm. L. Stone-asks, with much pertinency, which is the more likely, "that a number of persons should remember what never happened, or that a single person should entirely forget what did happen?" And then he proceeds to ask if Mr. Beecher can be a somnambulist, or if he ever preaches "in a semi-mesmeric state"? He admits that such a theory would solve the mystery. And yet he thinks that the whole question might form the basis of a "curious psychological discussion." These unbelievers in natural laws will find themselves always getting mixed up and falling into trouble, until they consent to open their eyes to the truths that lie so plainly around them. It is nothing to be surprised at that a person like Mr. Beecher should say a great many things from his pulpit, of which he afterwards has no recollection. He must speak more or less under inspirational influences, and, therefore, realizes not the whole of what he says. He sees his conception as plainly as if it were a picture, but he remembers nothing of the language in which it is clothed. A few more such instances will open the blind eyes to the truth of spiritual

March Thirty-first.

As the Twenty-first anniversary of the New Revelation draws near, we are glad to notice that | Nov. 19th .- The scance opened with the usual ful faith throughout the country; that in every fying intelligence, as we desire the "salvation' sion at this time, and which are the worthiest if so, it does not find expression in words, tribute it can receive. Wherever there are organizations of Spiritualists, let this be done. It ment of the cause, to revive faith, to kindle anew a joy that deepens with every act of outward ex- English correctly. The skeptics present made up religious history of the world. What discovery they saw represented through her organism. was ever so profoundly important to the human race, as that communication could be had with Masters, of Augusta, Maine, who said she had a hearts. A Day of such large influence on the every possible proof of gratitude and enthusiasm.

Mrs. Slade's Address.

We read the report of the fine address of this lady before the Third Annual Convention of the Michigan State Spiritual Association, on Sunday, January 10th, with extreme satisfaction. It sets out with a comparison of the circumstances which ushered in Christianity and Spiritualism, and they prove to be remarkably similar. Both beliefs came as gospels of emancipation. We preach as Jesus did, to dispel the sorrow which is found incarnated in these temples of God. The imprisoned are all around us; the bigot, clinging to the mysticisms of the past-persons in distorted, undeveloped and antagonistic physical systemsthe poor, the diseased, the ignorant, who have been indelibly impressed with the influences of their auto-natal lives-these and others are waiting for the release which Spiritualism brings to out the causes and the remedy for their suffering.

The intemperate are a large host among these who are still in prison. So are they who feel the thralldom of inherited disease, of temptation, and of nameless vices. Spiritualism teaches such in East Boston, she said. how to escape out of the hell they are already in, not how to avoid one which never can be worse than that in which they are now. We are disintegrating in our organizations, but that is only a prophecy of the glorious unity that is to be. Individuals must suffer, must struggle to be free, must rise by their own effort; but they will the sooner do it after they see that the way is open before them, and know how to seek it. Life, said Mrs. Slade, must begin at home. We are to become pure and holy ourselves, and then we shall possess a magnetic power to throw around others

Ante-natal Murders.

And now Bishop Caxe, of the Diocese of West ern New York, has issued a warning to his flock, preparatory to the services and humiliations of the season of Lent, against "the blood-guiltiness of ante-natal infanticide." He takes up the subject precisely where we laid it down in these columns, for the churches to handle it. Bishop Caxe three weeks in consequence of the severe illness ments which the human heart loves to cherish, rather seeks, like the Romish priests and dioces of our medium, MRS. J. H. CONANT. We are when they jeored at the proposition that the ans, to deal out ecclesiastical damnation on his gratified to be able to state, however, that she is flock for the practice of so abominable a crime now convalescent, and will resume her sittings against Nature. We protest, in the name of hu- next week. manity, on behalf of helplessness and innocence, and in vindication of outraged purity. This is a monstrous crime against Nature; we care nothing how it affects the Church. It is a wrong violently done to one of God's vet helpless creatures, and as great a wrong as if the victim had strength to utter its feeble cry; it is nothing to us whether the medical men in one of the counties of Maine, sustain us in our allegation, that this crime has become so common as to threaten society with a sudden collapse and ruin; that it poisons it like a rank infection, mining its way unseen; that it robs maternity of its rich joys, and tramples ruthlessly on those choicest blessings which go with the holy estate of marriage. Let the pulpits take up the crime on these grounds, and they will then talk to some point and purpose.

Music Hall Meetings.

On Sunday afternoon, February 14th, Moses Hull addressed a fair audience at Music Hall, in this city, on the "Adaptation of Spiritualism to the Wants of Humanity." The remarks of the lecturer (a report of which we shall print hereafter) were well received. The lecturer's argument went to show that Spiritualism was adapted to the wants of humanity, because it was something which the people wished true, and would make true if they had the making of truth. Mr. Hull is a fluent extempore speaker, and we are pleased to inform his distant friends that he left upon his Boston hearers a good impression.

Miss Doten next Sunday.
Our friends and the liberal public will be gratified to learn that Miss Lizzle Doten is to resume her labors in the lecturing field, next Sunday afternoon, in the Music Hall course, after a needed rest of nearly a year, though she has by no means been idle during that time, as she has been working for the spirit-world in a less laborious capacity. She now comes again before the public with renewed energies, strength and ability to impart fresh and living inspirations to the thousands who are anxiously waiting her resppearance on the rostrum. Large audiences have greeted her

Here and Elsewhere.

on all previous occasions, but we now anticipate

a renewed interest to hear her lectures.

The remarkable mildness of the present winter extends over both Europe and America. Paris has been experiencing quite summer weather, and in the south of England cherries were gathered in the middle of December; primroses and other flowers were in full bloom, and rosebuds ready to unfold their petals were seen in many gardens on Christmas Day, while the birds were busy nest-building. Russia is an exception to the rule. The weather there is severe, and snowstorms have been very heavy. In St. Petersburg general, that it has been decided to repeat it on it was twelve feet deep, and accounts from the provinces state that whole villages are buried under the drifts.

Where can Henry B. Allen, the medium, be addressed?

The Banner of Light Scances. [See Sixth Page.]

Spiritualists in different quarters intend to ob- invocation, given by Dr. Channing; after which a serve its occurrence after appropriate methods, series of questions were propounded and duly determined to make the day what the Romists answered. The one in relation to Rev. Cotton would say of some of their own, a red-letter day Mather will attract attention. The controlling in the calendar. It will be thus observed in Bos- intelligence said that Mr. Mather had outlived ton and New York, and in Western cities. It the theological darkness which surrounded him furnishes the opportunity to suggest that it be while in the carth-life, and was now benefiting observed universally by believers in our beauti- humanity in various ways. This is indeed graticity, town, and settlement where Spiritualists of all the bigots, although they taught that those are wont to assemble, it be commemorated as the who died in infancy were consigned to Hades. Day of Days, by the holding of meetings, socia- Thanks to the liberalizing tendencies of the age, bles, levees and lyceums, and making manifest and the back seat Superstition is compelled to those joyful feelings which ask for free exprest take, no such belief exists in our midst to-day; or

When the intelligence who had answered the questions left, the medium was controlled by a will serve to give a fresh impulse to the advance- spirit named Gerarhdt En Gerarhdt. It was rather difficult for our scribe to report this spirit's broken pression, and to fix in the popular mind the great their minds that the medium herself could not fact which is to prove the turning-point in the possibly have assumed the marked character

The next spirit who presented herself was Polly

the spirit-world? In 1848, the first faint whispers son in this city. Said she belonged to the Bapof it began to be heard in an obscure hamlet in tist Church, and was a good Christian all her life, Western New York; behold to-day the spread of although she did n't know anything about spirits its knowledge to the most distant quarters of the coming back; but now that she did know the fact, globe, and the belief in its inspiring power which she thought it "beautiful," as she expressed bermillions of people joyfully acknowledge in their self. A very marked character this. Who ever knew such a person? Perhaps some of our friends happiness of mankind ought to be celebrated with in Augusta will look up the case and report to us. Next came Col. Hall with a short message to his friend, G. S. C. Dow, Esq., of Davenport, Iowa. Mr. Dow has already assured us, as our readers are aware, that he had no doubt at all but that the spirit of Mr. H. did control our medium on a previous occasion; and, as there were several mistakes in the message, he comes now to assure his friend that, when the conditions are favorable, he will "straighten out all matters and clear up all mistakes."

Olis Williams reports from Madison, Wis.; and Charles Jennings from Hartford, Ct.

Nov. 23d.—After the usual invocation and ques tions and answers, Susan Howes reported herself. She came to be "born again," or, in other words, to leave the diseased nerve-aura she took on her spirit from her infected body ere she passed away. This accounts for her saying that she should be 'bright" and "clear" after she left the medium, because when she passed out of the physical and them, and they obtain it when they have pointed entered the spiritual the second time, she would no longer feel the ills of the flesh.

Eliza Oliver was the next spirit who entranced the medium. She was anxious to reach her earthly sister, Caroline White. Died twenty years ago,

Albert Page informed us, as soon as he possessed the medium, that he considered himself in a strange position, dressed, as he was, in the garb of a woman. Reports that he was drowned in the Rappahannock, while putting down a pontoon bridge. Says he belonged to the 26th Massachusetts Regiment. We should like to know. Will Mr. Wilder, at the State House, have the kindness to look up this case?

Harry Stevens Lee hailed from Richmond. Va. Says he was the son of Col. William Lee, and was attached to the 1st Virginia Heavy Artillery. He gave points enough to be identified by, which his relatives must be fully aware we could have had no knowledge of. Read the message.

A little girl, eight years old—so she informed us—was the last spirit who manifested at this very interesting scance. She gave the name of Minnie Dahmstadt, and hailed from Philadelphia.

Our Circles have been suspended the past

The Ellis Girl Medium.

Laura V. Ellis, the remarkably well developed physical medium, has been traveling in Maine, accompanied by her father, during the last two months. She has held scances in Portland, Bath, Brunswick, Lewiston, Auburn, Gardiner, Halpriests want it stopped out of personal regard for lowell, Augusta, Waterville, &c., and then went them or not. We allege, and the consociation of to Bangor. She meets with the same success as she did in this city, and stirs up quite an interest wherever she goes. Returning from the East, she will take the shore route, by the way of Bath. The following is an extract from a letter written by George A. Peirce:

Four weeks ago the spirits came to this section, began their work, and labored to the universal satisfaction of all who were pleased to go and hear and see the wonderful and convincing and hear and see the wonderful and convincing manifestations of cabinet tests, through the accomplished and truthful mediumship of Miss Laura V. Ellis. The attendance here was at no time large, but of those who went were many minds independent of bigoted Christian associationists and many Christian liberal (?) Universalists, and are not afraid to report all as right and true, to the letter. Oh Ziou, how art thou chained and imprisoned. and imprisoned!

Bro. Ellis is doing a good work. He did not fear to tell his auditors he was a Spiritualist. Nor did he hesitate to inform them at the conclusion of his meetings, if any one would say they were dissatisfied he would not only refund the were dissatisfied he would not only refund the money they paid for tickets, but would pay them double. No one responded. By what we hear through whisperings of reports, he is having good success preaching his illustrated Gospel through the villages and cities of Maine.

It is thought he might do better in Lewiston and Auburn the second time, if he could visit here again soon, than at first. Will he not write some of his friends in those places on the subject? Truth is mighty, and it vill prevail.

Auburn, Me., Feb. 18th, 1869."

Mrs. Daniels's Lectures in Boston.

We print in this week's edition of the Banner of Light a condensed report of these able lectures by Mrs. Cora L. V. Daniels. As the subject of the three discourses was "Clairvoulance, or Clear Thinking," we publish them together, for the better accommodation of the reader. The theme was an attractive one, and it was evident to the audience that the speaker controlling Mrs. D. fully understood his subject. We bespeak for 'Clairvoulance" an extensive circulation. Those who desire extra copies of our report of these lectures, will do well to at once order copies of the Banner containing it. Such lectures are valuable to preserve, or to send to friends who are not believers in the Spiritual Philosophy.

The Masquerade.

The masquerade and fancy comic dress ball inaugurated by the officers and members of the Children's Lyceum, in this city, came off on the evening of Feb. 11th. It is pronounced one of the finest affairs of the season, and the request is so the evening of March 10th in Nassau Hali.

It gives us pleasure to announce that Mrs. Love M. Willis, who has been laboring under a severe fit of sickness for some time past, is now convalescent.

Healing by Magnetic Power.

Spiritualism, more than anything else, has blessed the human race in many ways. It has developed the power of healing diseased persons by imparting magnetic vitality to the system, which proves to be one of the greatest of blessings. Those gifted with this power are truly benefactors to the race. Dr. J. R. Newton is, undoubtedly, one of the most powerful magnetic healers of our day. He has proved this fact in so many thousands of instances, that no one need now stop to question it. Any one can satisfy his doubts by visiting the Doctor at his office at 23 Harrison Avenue, in this city, where the rich and poor are treated alike, save with this difference: the rich pay for restored health in money with grateful hearts, and the poor in blessings as they depart rejoicing. We deem it a duty we owe to the afflicted to advise them to obtain Dr. Newton's assistance when it is possible for them to do so. He is daily effecting cures with his usual success.

We voluntarily lay before our readers some cases of cures performed by the Doctor, that it may encourage and strengthen the faith of others who are still suffering, but are kept away by preiudice:

The following illustrations represent the condition of Abraham Clarke, before and after he had been treated by Dr. Newton. Mr. Clark is twenty-one years of age, and lives at Indianapolis, Ind. He had been a paralytic cripple from the time he was three months old till the day he was operated on (Nov. 28th, 1868) by Dr. N., who restored him at once, so that he was enabled to stand erect and walk without limping, use his arms in lifting heavy weights-feats which he had never before accomplished. The facts in this case have been sworn to before J. P. Pinkerton, Justice of the Peace, in Indianapolis.



Abraham Clarke, the cripple from infancy, before Restoration. (From a Photograph.)



Abraham Clarke, after Restoration by Dr. J. R. Newton, Nov. 28th, 1868. (From a Photograph.)

Dr. Newton restored the speech of a lady who met him on board the boat just before leaving New York a few weeks ago. The lady called at our New York office afterwards, and surprised Mr. Chase by talking in an audible voice-something she had not done for a long time.

He cured Ivery H. Thompson of paralysis in thirty minutes. Mr. T. had been unable to move for eight months, was very low, and not expected to live. After dressing himself he walked a mile without halting, and was able to work, doing his own haying that season. This was last June, and Mr. T. continues well. He lives in Middleboro', in this State.

A lady residing in East Bridgewater, Miss Joan Bonney, had been suffering from spine and female weaknesses for over three years; was brought to the Doctor on a bed, and he restored her at once, so that she was able to walk a mile.

Another case in Bridgewater is worth mentioning; it is that of Louisa Harlow, a sufferer from the same kind of disease for twenty years. She was cured in one treatment, and walked a long distance easily.

Japhet B. Packard, who lives in West Bridgewater, had been unable to speak for eighteen months: in one treatment was made to speak as well as he ever could.

We will mention another case in Middleboro'. that of Mrs. Mary M. Tisdale, residing at 51 Oak street. She had been a great sufferer for two years with lame back and general debility. She was fully restored, and her friends feel that she was rescued by the Doctor from the grave.

Being in his office, in this city, one day, we saw him cure a young lady similarly afflicted, in about five minutes. She ran down stairs clapping her hands, while tears of joy coursed down

Facts like these are not to be swept away by the senseless cry of "humbug," "delusion," and the like. Sensible people will test the matter for to serve. themselves. We have not room to mention a moiety of the

cases we have heard of and have been eye-witness to, where Dr. Newton has restored the sick to health. We will mention, however, the case of Mrs. Moses M. Hodsdon, of Kenduskeag, Me. of Mrs. Moses M. Hodsdon, of Kenduskeag, Me., who had been bed-ridden for four years, suffering from heart disease and female weakness. She was restored by one treatment, so as to be able to dine with the family, and then take a long walk in the open air. The next day she rode twenty-five miles. For four years her doctors had not been of any use to her; but Dr. Newton restored her in almost as many minutes.

"The Despair of Science."

We have the proof sheets, in advance of the publication, of a new work from the pen of an accomplished scholar and firm believer in the phenomena of Spiritualism, entitled "Planchette; or, The Despair of Science." It is a thorough statement and recital of the history of Spiritualism presented with an elaborate illustration of the various theories relating to it, and a full account of the phenomena accompanying it; in addition to which we have a 'Survey of French Spiritism." The character of the author of this little manual—for such it is, as well as a thorough history—is of itself sufficient evidence of the genuine character of his book; while his ability, force, habits of investigation, and clearness of statement, combine to give his production, so largely as it must of course be a compilation, a value that is attached to few works on the same or any other subject. The style of handling the subject is eminently popular, which will make it all the more acceptable. The whole field of spiritual manifestations is faithfully traveled, and the results collocated and laid before the reader in this attractive and convenient form. Beginning with the phenomena in December, 1847, it supplies all the particulars of the manifestations which immediately thereafter began to attract attention-those through Miss Fox, Mr. Home, and the entire list of mediums-diverging to give a sketch of the Salem phenomena, then the revelation through past seers in Europe—an intelligent account of somnambulism and mesmerism-a body of miscellaneous phenomena, with the opinions and guesses of distinguished writers upon them-the various theories, early and late, respecting it-the common objections, and the teachings—a chapter on Spiritism and preëxistence—one on psychometry, of great interest and a collection of cognate facts and phenomena. A more interesting, valuable and timely compilation of facts and their illustrations, which all readers would desire to see in this clear and methodical form, we have not had the satisfaction to announce. The volume has a fair page and beautiful type, and can be conveniently held while reading in a single hand. It will be for sale at the Banner of Light office, and immediate orders are urged on account of the difficulty which must otherwise threaten its delivery as fast as wanted. This grand work will be on sale the latter part of the present week.

G. Swan, M. D., as a Healing Medium.

Some time ago Dr. G. Swan, of Gouverneur, N. Y., became developed as a healer, (he being a regular practitioner,) and found he could cure his patients by his magnetic powers when he failed to do so by medicine. He has met with great success as a healer, and has certificates from clergymen, professors in colleges, and many medical men of high standing, all certifying to the facts of his remarkable cures, says the New York Reformer, and adds. "That he does perform the most marvelous cures of inveterate chronic diseases is proved by the most competent witnesses, and beyoud the reach of a reasonable doubt." We find the following strong testimony in the Rochester Evening Express, which we copy for the benefit of the suffering in the State of New York, who can find relief by visiting Dr. Swan:

can find relief by visiting Dr. Swan:

"Having been cured by Dr. G. Swan of a most formidable disease, that had baffled the skill of a number of medical men, gratitude compels me not only to recognize but acknowledge the fact. Long acquainted with Dr. Swan, I was well posted in regard to his scholarly attainments, his high standing in his profession, and his reputation as a Christian centleman. Feeling anxious that others Christian gentleman. Feeling anxious that others should enjoy the benefit of his great healing powers, I encouraged his vis t to this city, and placed myself in a favorable position to witness the effect of his treatment. His rooms are daily crowded with patients whose diseases, in most instances, have defied the power of medicine; a very large majority have felt themselves instantly relieved, and seem to be progressing to a favorable state of health. Many have been entirely cured, and four out of every five have been treated without pay. Is he, or is he not a public benefactor? T. O. BENJAMIN, M. D.

Dr. A. S. Hayward in Chicago.

We learn by a letter from this gentleman, under date of Feb. 11th, that he is still laboring in the cause at Chicago, as a healer, and is having good success. He states that at a sociable which he recently attended he obtained three subscribers for the Banner of Light-for which kindness we tender our thanks. With regard to the general principle of healing by the laying on of hands, the doctor says he has always found that if the power is adapted, and the disease is curable, the patient can be cured. Some healers can adapt themselves to more cases than others. There is, in his opinion, no method of regulating

The Children's Lyceum is to celebrate its anniversary by a public exhibition on the 9th of

The doctor reports a growing interest in the Spiritual Philosophy in the West, and adds that while Societies have such a hard struggle to live, it is hardly time to attempt the building of colleges.

Movements of Lecturers and Mediums.

E. V. Wilson is engaged to lecture in Cleveland, Ohio, during the month of March, and E. S. Wheeler lectures in Chicago during that month. Mrs. Juliette Yeaw speaks in Dorchester, Sunday, Feb. 28th.

Prof. J. G. Fish is lecturing in Buffalo, N. Y. He is engaged for six months to lecture Sundays. Week-evenings he will lecture on Geology, in places not too far from Buffalo.

Mrs. M. J. Wilcoxson will continue her labors in the West for the present, and will receive calls to labor in Illinois and Wisconsin for the next six months. She will speak in Onarga, Ill., during June. Address care of S. S. Jones, 84 Dearborn street, Chicago, Ill.

A Good Move.

We learn from the last number of the Present Age that our brother, A. B. French, the Agent of the American Association of Spiritualists, has gone to Kentucky. This is the right field to operate in, and should have been canvassed long ago; just what we suggested in the beginning, namely, to put the missionaries into fields where no organizations existed. Better late than never, however. The Age says, "We hope he may be instrumental in organizing Societies and Children's Lyceums in that State." So do we. Our blessings go with him always, and we shall ever pray for his success in whatever field of labor he may be called

Ladies' Fair in Cambridgeport.

The ladies of the Cambridgeport Lyceum Sewng Circle will hold a Fair at Williams Hall, Feb. 25th and 26th, for the benefit of the Children's Progressive Lyceum. Contributions may be left at Mrs. Dr. S. A. Wheelock's, Walnut street, or Mrs. D. W. Bullard's, Temple street, and will be gratefully received.

John B. Wolff desires to engage a good physical medium. His address is 425 O street, Washington, D. C.

ALL SORTS OF PARAGRAPHS.

Bro. Fish in his correspondence on another page of this issue, says that "the Banner of Light waves everywhere, just as it should." Now this looks very encouraging on the face of it, and gives the reader an idea that we circulate an immense edition. We wish the Banner did circulate everywhere for the enlightenment of those yet remaining in the toils of Old Theology. It might, if our people would join hearts and hands to scatter the truths of Spiritualism broadcast throughout all lands. Surely there is wealth enough in their ranks to enable them to do this. But it is not done. Our circulation, at this late day, should have been at least fifty thousand copies weekly. Yet we are satisfied to bide our time, and hope that Bro. Fish's prophecy will "come to pass."

We have received our usual supply of the London Magazines for February-" The Spiritual Magazine" and "Human Nature"-both filled with valuable articles.

Read the advertisement of Dr. Lighthill, Oculist and Aurist.

CORRECTION.—The \$10 donation to our fund for sending the Banner of Light free to the poor, mentioned in another column, and credited to Mrs. Lois Waisbrooker, is an error; it was from Mrs. M. J. Wilcoxson.

There are more Methodists in Ohio than any other State, more Baptists in Georgia, more Presbyterians in Pennsylvania, more Congregationalists in Massachusetts, more Protestant Episcopalians in New York, and ten times more Unitarians in Massachusetts than in any other State; and more Spiritualists in these States than all the rest put together.

Rev. A. D. Mayo, of Cincinnati, speaking of fashionable life, says: "This tendency is led by a class of extravagant women, who expect to go directly to Paris when they die; a dissolving estimated four thousand might be sold annually. view of jaded and over-dressed young ladies; a sprinkling of passé belles and a mob of soft young men, with white neck-ties about their throats, their hair parted in the middle, and far more Catawba under their vests than is good for them."

Under Isabella the island of Cuba was made to yield an annual revenue of thirty-three millions of dollars; in the year 1867 the amount extorted actually reached sixty millions. All this money flowed into the royal treasury at Madrid, while the Cuban officials were badly paid, the roads neglected, and education left to take care of itself. No wonder the Cubans desire to sever so unprofitable a connection.

The farmers in some places have already commenced the manufacture of maple-sugar. They have considerable encouragement to carry their operations into extended effect, as sugar rose last week four cents per pound by retail. The war in Cuba is assigned as the cause.

he read before the Suffolk District Medical Soci- of horses in either of the latter cities as I have ety, appears in the Boston Medical Journal. It in Boston. Besides the cruelty of the thing, it proposes a radical change, and does away en- frequently involves loss, not only to the owner of tirely with the use of the knife.

most? Beau he!

Mrs. Hoadly, who is lecturing before the Spiritualists of St. Louis, is highly praised by the Convention-Day Journal for her eloquent discourses.

Read "John Wetherbee on the Rail," or, rather, off of it part of his trip out West. John is a quaint, lively writer, a firm Spiritualist, and his migratory remarks, which may be found in this Banner, will compensate for the time occupied in their perusal, if nothing more. John is a philoso-

A. B. WHITING.—We are glad to learn, from a private source, that our brother Whiting has recovered from his severe illness, and is again able to answer calls to lecture. The demand for our speakers is so great that those wanting lecturers should apply at least some weeks beforehand.—
The Present Age.

gress, has been appointed Regent of the Smithsonian Institute in Washington.

A convention of American philologists will meet in Poughkeepsie, N. Y., July 27, 1869. Measures are to taken to complete the organization of a national society for promoting philological studies and research in America. Papers on various branches will be read by distinguished linguists, and various questions relative to the comparative educational value of the modern and classic languages will be discussed.

These two things, contradictory as they may seem, must go together-manly dependence and manly independence, manly reliance and manly self-reliance.

A splendid Episcopal Church has been dedicated in Hartford, costing one hundred and fifty thousand dollars, wholly at the expense of Mrs. Samuel Colt. There are plenty of chances for rich Spiritualists to do a similar work, in a better cause, however.

The managers of the American Bible Society have voted to hold no anniversary meeting in May, and it is thought other societies will follow their example, and anniversary week, which has been declining, will soon die out.

An old adage says," Benefit your friends, that they may love you." We have no faith in it, for those we have benefited the most try hardest to

Washington telegrams inform us that Col. Leavenworth testified before the Senate Committee on Judiciary Affairs, Feb. 12th, to the effect that in Gen. Custar's battle of the Washita, only fifteen Indians were killed and only thirty lodges were attacked in all; though Gen. Custar in his report places the number of lodges at fifty-three. and the Indians killed at one hundred and three. Mrs. Blinn, who was reported to have been murdered by a squaw during the fight, was shot by our own soldiers, according to Col. Leavenworth's statement, she having started to run toward them when the firing commenced.

Though charity make your purse lighter one day, yet it will make it heavier another.

Alcott, in the Radical, has been writing on "Woman." He is more at home on other subjects.

"This warm weather brings out the bugs," said Digby to Jo Cose, the other day. "Where are you stopping, Dig.?" "At Parker's, of course." "Why, you don't s'pose there's bugs in that genteel house, do you?" "Yes, to be sure," replied Dig.-

" big-bugs!" The consciousness of truth nerves the timid and imparts dignity and firmness to their actions. It is an eternal principle of honor which renders the possessor superior to fear; it is always con-

sistent with itself, and needs no ally. Rev. Mr. Fulton says a woman has no right to be a man. What does the gentleman mean? This is an enigma we are unable to solve.

More Laborers Wanted.

"The harvest is great, but the laborers are few. Pray ye the Lord of the harvest that he send forth more laborers."

It is recorded that something like the above was uttered by the Spirit, Christ or Lord, (all of which I suppose are interchangeable terms, meaning the same thing) that spoke through the mediumship of Jesus of Nazareth in olden time. As at the first great outpouring of the spirit, so now at the second, still greater, the harvest seems to be too great for the laborers in the field, and we should pray for more. The prices charged by mediums at present cannot as a general thing be termed exorbitant, but still thousands of persons. and especially poor women, are compelled to almost forego communion with their friends on the other side of the river from their inability to pay two or even one dollar to the medium. There are scores of this class all over the country, who could soon, by truthful and proper spiritual, mental and physical training, be developed into good clairvoyants and spirit mediums. And I have thought if such would turn their attention to the subject, a class of mediums might be instituted exclusively for the accommodation of those of their own sex that are unable to pay the usual fees, who would earn'as much money by charging only fifteen cents for each quarter of an hour as they now do by hard work, besides doing a vast work in behalf of Spiritualism, in a field that now lies barren and neglected.

Origin of Negro and Indian Slavery.

It is related—Vol I, page 141—in "Helps's Spanish Conquest," that after his first victory over the natives in 1495, three years after his discovery of America, Columbus sent over to Spain in three ships six hundred Indian slaves, and that in 1498 he captured, under pretext of a tribute, many hundreds more, and advised the King and Queen that he could in future furnish a full supply for the market in Spain, where he This he said would yield their majesties a revenue of 40,000,000 maravedis (about £12,345) annually. Queen Isabella, however, repudiated the proposal with indignation, and in a proclamation commanded that all slaves that had been brought into her kingdom should be sent back to Hispaniola at the expense of the owners, under penalty of death.

By the same authority it appears that several hundred negroes were carried to Portugal and sold as slaves in 1445, by Dinis Fernandez, who took them by violence from an island.

Three years previous to this-in 1442-Antonio Goncalver received four negroes as ransom for some Moorish prisoners, and presented them to Prince Henry of Portugal.

"The Merciful Man is Merciful to his Beast."

I have passed much time in the cities of Boson, New York and Philadelphia, and do not Dr. John P. Ordway's paper upon fistula, which | think I have ever witnessed so much overloading the abused animal by overtasking him, but also What kind of tea do young ladies love the to the public by obstructing the public ways. I have noticed sometimes six or eight cars brought to a stand-still waiting for some overladen horse to get out of the way. Such things should not be permitted in a city that prides itself in being in advance-in all that benefits and elevates humanity-of the rest of the world, and claims, in fact, to be the "hub of the universe." OBSERVER.

Chicago, Ill.

The following extracts are from a letter written by Mrs. Clara A. Robinson, dated Feb.

"We in Chicago 'still live.' We have had our good brother French here, and have listened, for the month of January, to his soul-stirring elequence. At the close of his lectures the large auo answer calls to lecture. The demand for our peakers is so great that those wanting lecturers the able manner in which his ever interesting the able manner in which his ever interesting the mess were handled. I really feel that the First Society of Spiritualists of Chicago have been highly favored since we commenced our course of lectures. This month our large head of which the first society of Spiritualists of Chicago have been highly favored since we commenced our course of lectures. This month our large head of the large audience. At the close of his lectures the large audience have been a vote of thanks for the able manner in which his ever interesting lectures. This month our large-hearted, whole-souled sister, Susie M. Johnson, is with us, and to say that her lectures ar good does not half express what we feel; indeed, many of us thought last Sabbath (the first of her second engagement

with us) she outdid herself.

Next month we are to have Brother E. S. Wheeler, and, from what we have heard, are pre-pared to like both him and his lectures.

Yours fraternally, CLARA A. ROBINSON."

... New Publications.

THE SPIRITUAL ROSTRUM for February has come to hand freighted with its usual assorted cargo of fine goods, just suitable for the intellectual market of to-day. Bro. Hull's editorial, headed "Speakers' Protective Union," is a timely article-every word true. Its publication will do good. The time has come when our toilers in the field should be better sustained; and we know of no better method of accomplishing this desirable end than to do as Bro. Hull suggests. namely, to form a Speakers' Protective Union, to protect them against destitution in caso of sickness, as well as such mountebanks as Barnes et al. The Rostrum can always be had at our counters in Boston and New York.

THE LYCEUM BANNER, under date of February 15th, is in hand, and we should judge by a cursory glance at its contents that it maintains its position intellectually. It is a great pity that this little waif for the children couldn't grow larger, at least double its present size. But as there must be an acorn before there is an oak, we have no doubt our friends of the Luceum Banner will, when the time arrives, expand its pages and materially change its style.

Cabinet Organs.

The success of the Mason & Hamlin Organ Company, now the largest manufacturers of instruments of this class in the world, producing and finding a demand for an average of and muring a demand for an average of one nun-dred and twenty-five organs per week, illustrates what can be done by energetic and persevering pursuit of right principles in business. The fol-lowing are what may be said to be Articles of their Constitution, kept always in view, and never devisted from:

1. Excellence in the manufactured article must never be sacrificed to economy and cost. The best

only and always.

2. No degree of superiority shall be considered

satisfactory as long as improvement is possible.

3. The use of every valuable invention and real improvement must be obtained at whatever cost. 4. Productions to be sold at lowest possible prices; these to be printed and offered to all alike, hus dealing fairly and impartially with the pub-

This Company have expended an immense amount in experiments for improvements, in which they have been greatly successful, developing, enlarging, improving and adding to the well-known Melodeons of former times, until they have become the magnificent MASON & HAMLIN

nave become the magnificent MASON & HAMLIN CABINET ORGANS of the present, to which was awarded the Paris Exposition Medal for superiority last year.

They have just introduced an important improvement, the MASON & HAMLIN IMPROVED TO THE AMERICAN AND ASSISTED TO THE AMERICAN PRIMANA A heautiful invention which is provement, the MASON & HAMLIN IMPROVED VOX HUMANA, a beautiful invention, which is said to be as great an advance upon the Vox Humana already used, as the Cabinet Organ is upon the Melodeon. They also announce important reduction in prices, offering their organs at prices which are even less than those commonly demanded for inferior workmanship. This is the natural result of their greatly increased facilities for manufacture, and fixed rule to sell at smallest profit.—New York Tribune.

New York Department.

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WARREN CHASELOCAL EDITOR AND AGENT. FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

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Four books by Warren Chaso—Life Line; Fugitive Wife: American Crisia, and Gist of Spiritualism—can be had for \$2.
Complete works of Thomas Paine, in three volumes, price \$6: postage 90 cts.

Persons sending us \$10 in one order can order the full Amount and wowlill pay the postage where it does not ever the result amount and wowlill pay the postage where it does not ever the cut.

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They are always safe, as are registered letters under the new

w. London Spiritual Magazine, a most valuable monthly, mail-London Spiritual Magazino, a most valuable monthly, mailed, on receipt of price, 30 cents. Human Nature, also a London monthly of rare merit; price 23 cents. The Rostrum, a Chicago spiritual monthly, can be had at our stores; and also the Radical, the ablest monthly published in our country on religious subjects, and fully up to its name. Call and see our assortment, which now comprises nearly all the books and papers in print on our widespread and fast spreading philosophy of Spiritualism.

Facts of Spirit Intercourse.

Many of our friends are still busily engaged in collecting facts and piling them up by the score or hundreds or thousands, and some of these earnest and devoted individuals have been at the same work for near a score of years, and do not in the least abate their ardor.

When a temple is to be erected, the first work is to clear away the trees, rocks, roots, or whatever is in the way; in other words, to prepare the spot on which it is to be erected: next to collect the materials in variety and quantity for commencing the work, and then to put the workmen on the job of building. Spiritualism is to be a great moral, social and religious TEMPLE, and the workmen are already on it: the facts are being woven into a structure, with spirit guidance and human hands and hearts and heads engaged in various departments of the great work as they are best fitted to perform a part, and hence, those who gather facts are filling a very important part in the work, but they should not complain of others, who are also doing other parts of the work as assigned them, and as they are best fitted for it.

It will hardly be denied that we, from the first. took an active part in clearing away the sectarian roots and theological rocks that covered almost the entire ground on which such temple could be erected, which we consider the religious nature of man. We do not think this work by any means completed; but we know much progress has already been made in it, and an immense amount of materials are also on hand, and some angels and mortals already engaged in arranging them for their permanent places in the "temple not made with hands," but to be eternal in this world, as such are in the Summer-Land. We cannot do another brother's work. He cannot do ours. But we can bless and encourage each other, and feel that we are all brothers in this great and glorious work of our age; and we should all be thankful that it has fallen to our lot to take part in a work born of and inaugurated by the angels, no less a work than building a temple of society in which the Divine nature and essence shall be recognized and allowed to unfold and harmonize and beautify the whole nature of man, and ultimately build up the beautiful society of the spirit-world on earth and among men.

The Lyceum Festival in New York.

Those who were not present at the Annual Festival of the Children's Progressive Lyceum in the Everett Rooms on the 13th of February, missed one of the pleasantest social treats that so often | will locture Feb. 28. occur in connection with this blessed and heaventhat this is the oldest and first Lyceum started in this country in this new system, and its founders, Mr. and Mrs. Davis, were present to participate in its gifts and pleasant enjoyments. Nearly one hundred members received each a present through the hands of its beautiful little queen, and all had an excellent dinner; spent the whole day in the various exercises and social enjoyment, and we are sure the hearts of the founders, and many others, were made glad by the perfect success of the enterpirse and the remarkable degree of progress shown in the moral, social and intellectual growth of the children. Mr. Davis excused himself from a speech by a few pertinent remarks, and Mrs. Davis gave utterance in beautiful language to the overflowing love of a nure and noble heart, which always prays for and blesses every child of God.

Mr. and Mrs. Farnsworth, who have long had this Lyceum in charge, and who are universally beloved by children and adults, have consented to retain their places another year, and we feel sure there will be new life and vigor in the glorious work, as all who witness its exercises can see and hear the beneficial results of this practical effort to inaugurate on earth one of the systems of heavenly exercise and instruction among the many children who are partially free from

sectarian bondage and superstition. We refrain from noting the details of this celebration, all of which were interesting to those present, all harmonious, all carried out with system, order and pleasantness; and every one we saw there seemed to participate in the enjoyment of the members and most active friends. Many, no doubt, wished the annals would come round oftener than once a year.

Every week, as we hear from or witness the growth and success of the Lyceum movement, its importance and value increase in our estimation, and we feel more and more sure it is the greatest and most important work the Spiritualists have yet practically engaged in carrying out, and, we believe, one handed down to them from the Summer-Land.

"For Christ's Sake."

"What have I done for Christ's sake? I have done a great many things for the people of God, but have I done them for Christ's sake? If not I shall lose my reward." We clip the above from a religious paper, of

course Christian. To us it is nonsense, as we never did an act for Christ's sake in our life, and do not believe many people ever did the few acts of charity that beautify their lives, as flowers do the garden, for Christ's sake. We have heard people ask blessings on food and on many other things in prayers, and close by saying they asked it for Christ's sake, but to us it seemed a mere formal way of speaking, or a mockery of nonsense, as we knew they usually asked it for their own sakes, or as a supposed religious duty. What could be more silly and foolish than asking God for Christ's sake to bless a portion of a pot of coffee and slice of ham for "our use," and then eat and drink, not for Christ's sake, but to get strength to work on? What do you, or what does any one really do for Christ's sake? or what

does God do for his sake, provided always that Christ is not God or "One with the Father," or if he is, does not do it himself, and for his own sake? And then is it not a foolish piece of nonsense to ask it in such language?

The Adventists' "Devil."

The World's Crisis says: "Where the hedge is lowest the devil leaps over." We are not personally acquainted with this Orthodox personage, but we are of the opinion the hedge is lowest about the Advent doctrine and its churches, consequently this biped, or quadruped, whichever he, she or it is, could jump in or out quite easily. Whether in or out, or both, we cannot say, but we recommend trapping the critter and putting it beside the sea-serpent (or the stuffed skiu of it) in the new Museum in New York, provided our devil-fearing brethren could spare it from their catalogue of supernatural beings and agencies for evil. There is, however, little prospect of getting our Advent friends to give him up at present, since the increased necessity of using it to account for all the spiritual phenomena. We never read one of our Advent exchanges without being struck with the evident signs of a morbid, but not dangerous, insanity that pervades most of the writings. We have ever noticed the same in their speakers, and attribute much of it to a ridiculous belief in a devil, and his power over the affairs of this world. The age of supernaturalism is near a preclosure with the rational minds of all classes of people, and we rejoice in the prospect of "a good time coming."

We clip the following item of news from the New York Sun, where we find it given without comment, and as one of the signs that the press is introducing Spiritualism to its readers as getting "respectable," after all its scandalizing slanders:

"The Empress Eugenie, according to Figure, has recently "The Empress Eugenie, according to Figure, has recently become a convert to Spiritualism through the influence of a clover clairvoyant, Mile Elise Guletten, who calls herself the Light of the Future." The Empress has recently attended almost daily the seances of this woman, and even Louis Napoleon is said to have consulted her."

Our friends at a distance need not write us requesting or expecting we will attend to business not in any way connected with the book trade or with the Banner of Light, as our whole time is taken up in this department of business. Those who want business done in New York will find Dr. Spence's agency, as advertised in another column, an excellent and safe institution. We met the doctor the other day down town, hunting up an ox yoke to fill an order from South Carolina, and as he was near the post-office we inquired if he expected to send it by mail.

Notice to Subscribers.

.As the present volume of the BANNER is nearing its close, we desire those of our natrons whose term of subscription then expires to renew at once. By so doing they will confer a great favor.

A very handsomely printed card, done in colors and bronze, large size, of the Banner of Light, giving price, etc., will be sent free to any address where the paper is sold, on application to William White & Co., 158 Washington street, Boston. Societies should have this card in their respective halls, and lecturers should call attention to it. Now is the time to use every effort possible to get the Banner of Light before the public. We hope our friends everywhere will bear this in mind.

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Miss Lizzle Doten

born institution. Most of the readers are aware Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy.
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and Intelligence. Published in London. Price 25 cents.
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amount of matter as is usually found in a two dollar book of
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Feb. 27.—Iw*

DR. JAMES CANNEY CHESLEY, No. 16 Salem street, Boston, Mass., Eclectic and Magnetic Physician, cures mind and body. Dr. C. is endinently successful in treating those who are called insance; cures atrange feelings in the head, fits, and all discusses of the lungs, liver, kidneys, rheumatism, humors, bilious complaints, and all discusses which arise from impurity of the blood; disordered nervos and want of magnetism. Those requesting examination of discases, business, or anything by letter, from Dr. C., or Mrs. Stickney, will please enclose \$1, stamp and lock of hair, also state sex and age. If you wish to become a medium of note, call on Dr. C., the great healer and daveloper of chairvoyance. Developing circles Monday and Thursday evenings.

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Feb. 20.—2wis*

DENTIST, pays special attention to diseases of the mou hours on Sanday from 9 till 2. 31 Boylston street, Boston. Feb. 27.—1w.

Message Department.

EACH Message in this Department of the BANNER or LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Connut,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undereloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive -no more.

The Banner of Light Free Circles.

These Circles are held at No. 158 Washington Street, Boom No. 4, (up stairs.) on Mondat, Tuzadat and Thursday Afternoons. The Circle Room will be open for visitors attwo/clock; services commence at precisely three o'clock. attwo clock; services commence at precisely three o clock, after which time no one will be admitted. Boats reserved for strangers. Donations solicited.

Mas. Conant receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock r. m. Bhogives no private sittings.

Houquets of Flowers.
Persons so inclined, who attend our Free Circles, are re quested to donate natural bouquets of flowers, to be placed on the table. It is the earnest wish of our angel friends that this be done, for they, as well as mortals, are fond of teautiful flowers, emblems of the divinity of creation.

Invocation.

Our Father, we breathe our prayers through the darkness of the external world. We pray that the sunshine of greater truth, of greater wisdom, greater justice and greater love, may dawn upon thy sons and thy daughters everywhere. May reason no longer be compelled to take a back seat in the council of life. May it no longer be clothed in sackcloth and ashes, but may it rise in the robes of its own purity, assert-ing its rights and walking side by side with justice, till thy sons and thy daughters shall acknowledge its power. Our Father, we underat that darkness is as necessary to the soul as light. We know that the soul must pass through degrees of ignorance in order that it may understand thy wisdom. We believe that thou doeth all things well. And we believe thou hast endowed the soul with the right to struggle through all conditions of being, ever praying for through all conditions of being, ever praying for the higher, the holier, the better. We believe in prayer, through all the various degrees of life. We understand that the flower prays, as our souls pray; that all Nature is ever uttering a perpetual prayer to its maker, and its maker is ever answering through all the avenues of form, through every conceivable kind of life. We do not have therefore heaven are doubt the level. not pray, therefore, because we doubt thy love, because we fear thy absence. Nay; but because prayer is a part of our lives, and bubbles up forever and forever in the sunlight of thy wisdom.

Our Father, we are glad that then dost com-mission ministering spirits to go forth minister-ing unto the needs of all thy people here. We are glad that we can again penetrate the dark-ness of human life, that we can again take upon ourselves the crude conditions of mortality, and through them perceive the Lord our God; for by so doing we are taught a lesson. We write upon the walls of our being in characters never to be efficied. We know that the soul hath risen triumphant over death, and that it can return again to mortal habitations, to dwell there and speak from there of thy glories and thy love. Oh grant that conscious dews of thy presence may fall upon every soul here. May they understand that they dwell continually in the presence of thine angels, in the sphere of their loved ones gone before. May no darkness be to them so dense that they cannot penetrate its gloom and behold the light of thy wisdom and thy love. So shall their heaven begin here, and their love of spirit-duty. So shall they understand thy presence and their nearness to thee, the great author of life, to-day and evermore. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—Your questions, Mr. Chairman, we will now consider.

QUES.—Has the spirit controlling made the acquaintance of Rev. Cotton Mather? If so, please inform us whether he has progressed into spiritual light? If he has, we should be glad to hear from him in this public way.

ANS.—The Rev. Cotton Mather, who holds so

large a place in the history of Massachusetts, has indeed! progressed in spiritual things, has out-lived the theological darkness that surrounded him while here, and has in an almost countless number of ways, both public and private, minis-tered to human life. Names in connection with truths are of very little matter, so that the truths are clearly set forth and fairly demonstrated. It are clearly set forth and marry demonstrated. It matters not to the soul who utters the truth, or where it is found, so that it becomes the proper food for the soul. It is nourished just as well by it as if it came in the shadow of some popular

Q.—In the Message Department of Nov. 14th, among the questions and answers, I find a question thus: "If a man is dual, animal and spiritual, will you tell us what kind of thought belongs to the animal and what to the spiritual?" The reply is: "The dog thinks, and he has a spirit." Permit me to make an inquiry of the controlling influence. The dog having a spirit, does the spirit of the dog retain its individuality in the spirit-world? and if so, what advancement is there in the spirit of man above the spirit of the there in the spirit of man above the spirit of the beast? Also, does the spirit of the dog progress in the spheres? If so, to what do they attain?

A.—I believe that the law of infinite progress belongs to all forms, whether possessing intelligence or the contrary. I believe that the atoms composing the granite rock come under this law.

Observation has caused me to believe, ay, more, to merge my belief in knowledge concerning this point. It was remarked on that occasion that point. It was remarked on that occasion that the dog used reason. Now that is a self-evident fact—one that demonstrates itself. The dog is capable of being taught. And what is true of the dog, is true of all other animals. And what is true of animal life, is also true of those little atoms of life that float in the sunbeam. They arribit intelligence by their progresses, but it is exhibit intelligence by their movements, but it is an intelligence that belongs especially to them. But it is from the same great ocean of intelligence, I most firmly believe. Every form through which spirit manifests itself, exhibits a different d of intelligence—the human manifesting highest order and all lesser grades, each in their proper order also. To determine that they who progress belong especially to human life, would be absolutely absurd, for Nature here and there is constantly demonstrating to the con-trary. To believe that the human alone retained trary. To believe that the human alone retained that individuality which belongs to itself after death, would be equally absurd. I believe in the individuality of all things, but I believe that individuality changes to suit the needs of the indwelling spirit. That which was mine today. I have gone beyears ago, is not mine to day. I have gone be-yond the past; I have entered the present; and yond the past; I have entered the present; and when I go into the future, I shall leave that which is the present behind me. Change, to me, is written upon all things, and change, to me, is progress. Some people have very strange notions concerning the law of progress. Because a thing repeats itself in its motion, in form, they determine that it does not progress. That is not so. The grain comes forth in springtime, matures in autumn, casts its seed into the ground, and seems to die. It goes the rounds again, comes forth in spring, pays obedience to the laws of Nature, and in that way it progresses. It makes no single cycle that it does not gather to itself something more than it had in all former cycles. So it is with regard to human life, with regard to animal life; everything is constantly repeating itself, and is constantly taking on new features, new attributes, through which the divine life manifests itself.

Gerarhdt En Gerarhdt.

[How do you do?] I am so strange here; I not know whether I be sick or well. [Try to make yourself comfortable.] Thanks. I was not much acquainted with this way of doing.

About five months ago I was in the hospital. I had two attacks of hemorrhage of the lungs, and died of the second attack. And I very much want to get some communication to my neonless. yourself comfortable.] Thanks. I was not much acquainted with this way of doing.

About five months ago I was in the hospital. I had two attacks of hemorrhage of the lungs, and died of the second attack. And I very much want to get some communication to my people. I have a mother, two brothers and a sister. I've been in this country about twelve years—twelve years when I was here in the body. My people are in a place called Volkenstein, about twelve to do the register—and nobody could rectify it but the Captain of the Commany, and he is dead, too. I can whistly, edit nother, better than I could when I was here. Good-afternoon.

[What's your hurry?] Oh, I'm busy. [What been in this country about twelve years—twelve years when I was here in the body. My people are in a place called Volkenstein, about twelve

miles from Belgium. It is very hard to go to a place and communicate with our people in this way, and know that they are so far away, and that we may have so much trouble to reach them. My name, sir, Gerarhdt En Gerarhdt. I know that these things (Spiritualism) are not very much known in my country, but I know there are some there, and I have hope that some of my people here may know about these things, and that they may have the kindness to send my message to my people—that they may know that message to my people—that they may know that I have come back, and that I find peace in the spirit-world. My father is here, and I have met many friends who are very much rejoiced at my coming. Death was sudden to me, and I have

coming. Death was sudden to me, and I have left many things here, in this country, in America, unsettled, and I'd like very much to say what I would want done, and I want some of my people to go where I can speak to them, and not in a public way. [Did you leave property?] I left some. I died suddenly; was not expecting to die so soon, and left all unsettled, and would like to make a settlement, if I could, but not in this public way. My people are afraid of these things they are ghostly to them, you know. [Were you in trade with any one?] No, I was by myself. I imported musical instruments, and repaired musical instruments; had a great deal to do with music. Imported music, too. I was in New York

before me, and oh, so many things, my childhood and all. I would give the world, had I that to give, if I could communicate with those I loved had a violent hemorrhage, and I had a second at-tack before I recovered from the first, and then I

Polly Masters.

I never was in Boston before. My son wanted I never was in Boston before. My son wanted me to come a good many times, but I never thought I could take the journey. I lived in Augusta, Me. Polly Masters was my name, and I got a son here in this city—Henry Masters—and that is what brings me here. I was in my eighty-first year. I was a good Christian all my life—a Baptist. Did n't know anything about this way of coming back, but now I 've learned it I think it's beautiful! beautiful! And my son will be so surprised—so surprised—to hear that I 've come back: he won't know what to make of it. Woll. back; he won't know what to make of it. Well, it's easier coming back now, tell him. I never did like these pesky railroads. Always getting smashed up—always. If he had been here when stages run I should been more apt to come. But he was n't here then. He was a boy then. I remember it well—remember it well, how his father

is blessed. Do n't you? [I do.] I used to think I should rise again, and used to teach my boy that way. Tell him it is n't so. We can only rise in spirit. The old body we had belongs to the earth—shan't never take it on again. I do n't want to mine. It was lame, and I do n't want to.

Disease? Tell what disease I died with? [You can if you choose.] Why, bless you! did n't die of any. Went to sleep in my chair, and did n't wake up again. [Were you glad to leave your body?] Yes, I was; it got so I could n't getround very well with it, and I was glad to get rid of it.

You are about my boy's size. [Am I?] Yes, I should think you were. [Do you know where on Washington street your son is?] I do n't know; somewhere near the Orthodox church—the old church. [The old South Church?] Oh Lord, yes—that's it. Good-day. [You must come again.] Yes, I shall, now I've sent my first letter. It's a long time since I done such a thing, any way. Oh

res, I shall, now I ve sell my little letter. It is a long time since I done such a thing, any way. Oh I tell you, I got a message once—a message—a telegram? [A telegraphic dispatch?] Yes, yes; I got one once from Henry, that he was coming. Well, I didn't know what to make of it. I thought Well, I did n't know what to make of it. I thought it was something terrible had happened. I asked who wrote it. They said it was wrote at the telegraph office. I told 'em I did n't know how they could do it; but it is n't any more strange than my coming hack this way, is it? Well, now, he is paid; he 's got a message from me. [This is a kind of dead-letter office, you know.] Oh, yes, so it is. I got one of the neighbors to write for me to my boy, and I s'pose I did n't tell 'em right, and my son did n't get it. They said it went to the deadson didn't get it. They said it went to the dead-letter office, and a long time afterwards it came back to me. Well, well; strange way of doing things! [I was only punning on the word.] What's that? You talk queer—do n't understand you. [People call you dead, you know; and as your message is sent from here, I called it the dead-letter office.] Oh yes, yes; I see; you are a joker, aint you? Well, that's right; glad of it. Bether you'd he pleasent that way then have a Rather you'd be pleasant that way than have a long face. Good-day. Nov. 19.

Col. Hall.

I'd like to send a word or two to my old friend Dow, if there's no objection to it—George S. C. Dow, Esq., of Davenport, Iowa. Just say to him I'm his old friend Hall—Col. Hall—and, that I think I've perfected arrangements so I can have a chat with him pretty soon, and then I will straighten out all matters and clear up all mistakes. Good-day.

Nov. 19.

Otis Williams.

Stranger, just say, if you will, for me, that Otis Williams, from Madison, Wisconsin, is here to-lay, and would be glad to speak with his friends in this way or any other that may be most acceptable to them and can be best made use of by myself. I am happily situated where I am, over the river. [When did you go over the river?] Three days ago. Nov. 19.

Charlie Jennings.

Hallo! Charlie Jennings, from Hartford, Connecticut. I died of scarlet fever. I've got a mother, and a sister older than I was. Father's dead. He was wounded and did n't get well—got the consumption and died. [Have you met him?] Yes, sir, and we want to come back to mother and tell her how we live here, and that we aint dead; and that she must n't try to get any pension, be-cause it will cost more than it will come to, because there was some mistake in the napers—in the register—and nobody could rectify it but the

Thou Shepherd of Israel, thou who art the one God over all, thou Holy Spirit whose influence descends alike upon the just and the unjust, whose image beams out from the countenance of all image beams out from the countenance of all things in Nature and in human life, teach us to pray, and having taught us, oh give us of thy strength, that we may not be found lacking in the performance of all duties. We are glad that we can walk the earth again, gathering new truths, and perhaps shedding some light. We praise thee that we hear thy voice sounding above the din of human discord, speaking unto every soul and calling each one nearer unto thyself. We are glad that the light of a new dispensation, a new rethat the light of a new dispensation, a new religious light has dawned upon thy children, old in its life but new in manifestation. We praise thee that so many hearts are open to receive it, that the intelligence of this age cries amen! to it, that thy children are beginning to feel that thou art indeed the one God over all, and that thy kingdom of righteousness is closed upon none. We dom of righteousness is closed upon none. We praise thee that we know that thou canst descend music. Imported music, too. I was in New York
—Chatham Square.

It is a strange way to come—take upon yourself something that is not your own, and speak in
this way. It is very strange. I am not at all accustomed to it. And though it comes natural
to speak—that is, an effort of our own nature—
yet we can but know we are not in possession of
the body we once had, and it comes very strange.
And then, you know, to have passed through
death, to return here again, we can but think of
what we have gone through. All our life rushes
like a very great picture before us, and we are
staggered with the sight. Everything is fresh
before me, and oh, so many things, my childhood
and all. I would interest that we know that thou canstdescend
even into the hells of human despair, and that
there thy radiant face is seen, thy still small
to speak—that is, an effort of our own nature—
yet we can but know we are not in possession of
thy wisdom, that all night is destined to pass
away before the morning of thy light. We are
glad that everywhere thy children are sending
forth their cry to know more of thee and of thy
promised land that the soul intuitively understands. We are glad that the promised land has
been brought so nigh unto the man despair, and that
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there thy radiant been brought so nigh unto human consciousness that the doors of the soul have been opened, and that it sings its song like the wild bird to him who was, and is, and ever shall be. Our Father, may these thy children this hour make new resolves. May their names be written anew upon life's fair page, and may no spot or blemish ever be found thereon. May all duties be well-performed, and had hemorrhage; it was very slight; I thought ready to seek that they may find, and having nothing of it; and then I was taken sick. I don't know what alled me. I had a pressure here (in the chest), and I was taken to the hospital; and I day and forever. Amen.

Questions and Answers.

QUES.—Will the controlling spirit of the circle please inform us whether the time will come when the ancient men of old—prophets, seers, re-formers and martyrs—will be allowed to come and speak through the Banner of Light to the peo-ple, or whether they are forever to be shut out? But, if ever they are to be admitted, will be please have the goodness to name the year and the day?

Ans.—A strange question that. Since the doors

are wide open between the two worlds, and there is no restriction placed upon any soul, save the obedience of law, it is to be supposed that it is possible for all souls to return, under lawful conditions. What if certain ancient intelligences should come, announcing their presence at this place or at any other place? Do you suppose you would recognize them? I think not. What if an Isniah, or even your beloved Jesus the Christ, were to return in propria persona, speaking through were to return in propria persona, speaking through human media, would you recognize them? By no means. But, like little children, as you are, in this glorious Philosophy, in this deep science of life, it is not strange that you ask for those things of which you have no need. It is not strange that you should pray for all sunshine, when Nature have that you have oute as much read of boy to me—and I want him to know I come back, and now I shall be able to watch over him, and do a great deal for him spiritually. Let him know something about these things. I did n't know. "Blessed are the dead who die in the Lord," they said. Well, I do n't know; I think everybody dies in the Lord, because I believe everybody is blessed. Do n't you? [I do.] I used to think I should rise again, and used to teach my boy that necessary that names be given, but under no other circumstances.

Controlling Spirit.—I am requested to an

nounce that at the close of this scance, should there be time, a young Indian girl will read a selection from Willis's Sacred Poems. Nov. 23.

Susan Howes.

I am Susan Howes. I want to tell my friends I am here, but I have been in a confused, unset-tled state here. I have felt the effect of the reme-dies given me during my sickness, but it will pass off now. I shall be bright, clear—a glad, free spirit from to-day. They will get it. I will come

Eliza Oliver.

I am very anxious to talk with my sister. I have much to tell her, that will lift the shadow from her spirit, that hangs so heavy around her. I can show her causes that have led to the effects I can show her causes that have led to the effects which have made her so miserable within the last year. It is twenty years since my spirit took its flight to the better land, since I said farewell to husband and little ones. I lived then in East Boston; that was my home. Tell my slster, Caroline White, that I would speak with her—that her sister, Eliza Oliver, would speak with her. Will you tell her? [Oh, yes.] She will understand why I desire to come, I think, although she knows not much of these things. Farewell. Nov. 23.

Albert Page.

Strange position this! Do n't think I'm competent to take a correct survey from this point, but I think I'll do the best I can. Well, I lost my body, parted company with it by being drowned in the Rappahannock. And I suppose my good friends will be very much surprised to receive any intelligence from me, because they understand me to be dead. But the fact is, I am alive; never was more so when I was here, nor half as much so. I look back upon my earthly life of never was more so when I was here, nor half as much so. I look back upon my earthly life of twenty-seven years—not very long, to be sure—but I look back upon it as a dream, while it seems to me the present life is the real one. I know very well what you people think here. You say we are the ghosts and you are the real people. It is all a mistake. Do n't flatter yourselves with that idea any longer, because if there is anything ghostly at all in human life I am sure it may be found on your side, not on ours. I am a tangible spirit; I have a tangible body; I live a tangible life, and what more can you ask?

Now for identifying myself. I was topographical engineer, attached to the United States army, and was with the 26th Massachusetts. I was—I was going to say foolish, but I will change

I was going to say foolish, but I will change was—I was going to say foolish, but I will change it—I was wise enough to volunteer my services in throwing the pontoon bridge—perhaps some of you good folks will remember it—and I was one of the number who went across amid a shower of shot and shell, and though I didn't get shot, somehow or other I sunk. Had too much leaf about me, in my pockets, or something. I was pretty near the opposite shore, and was thinking I should reach it without any trouble, when I went down—that is to say, one part of me went down and the other rose. My name, Albert Page. From Boston. And if my friends want to know what I am doing in youder spirit world, say I am what I am doing in youder spirit-world, say I am surveying the coast. Oh it's a happy life we live. We are not obliged to do anything that is unpleasant to us, but we should find it very un-pleasant to be a drone. There is such an elasticipleasant to be a drone. There is such an elasticity about the atmosphere in which we dwell that it forces us to action. But it is a pleasant kind of action. It is rest, but it is action at the same time. I have not found any drones here in the spirit-world. Everybody seems to be doing something, and doing it because they like to.

Some of my friends used to say to me they believed I should die in the harness. Well, I did. I was pretty well harnessed up. If I had n't been I should n't have gone down so quick.

But I've come back, as happy as one need to be. And all I ask of my friends is that they respond to my call. I know it's a rough one, but never mind. I'll get smoothed off after I get off the coast on to the main land. Am a little rough now, but I tell my friends as I did here—I went out West a few years before the war, and I suppose I did come back looking rather shabby; I was in a hurry to get home, you know, and did n't pay much attention to outside appearances—I said just wait a few days till I've barberized and tallorized and civilized, and I'll come out looking quite respectable. So now if they don't like my appearance, wait till I get smoothed off and I'll satisfy them. But while they are waiting, just rest themselves by talking to me from some good point. I don't care where—anywhere where I can come and they can come. It won't do them any harm, and very likely it will do them a great deal of good. It certainly will do me But I've come back, as happy as one need to be deal of good. It certainly will do me a great deal of good—will aid in brushing me up. Some of them asked me if I ever carried a brush with me once. I'd never thought of it till then, but I just looked at myself and I did see the need of it. Tell them the only way to brush myself up here is to let me talk with them. I don't want to go to strangers and talk—have done it this once, because I was obliged to throw out the balt. It they do n't bite, it's their own fault. Do n't for they do n't bite, it's their own fault. Do n't forget my name, and if you want a good location for your mansion marked out when you get here, only just call on me. I'll do it for you free of cost. Then you and I will be square. Nov. 23.

Harry Stevens Lee.

I am Harry Stevens Lee. I am from Richmond, Va. I wish to communicate with my mother, Mrs. Elizabeth Stevens Lee. Her name was Stevens before marriage. I had what the surgeon called pneumonia—was only sick a few hours. I was attached to the 1st Virginia Heavy Artillery; was in my nineteenth year. Say, please, I was the son of Col. William Lee, that I may be better recognized. And should my mother think strange that I come here, say I do so because we are kindly treated here and our cause cause we are kindly treated here and our cause is understood, and we have no possible chance—many of us—of reaching our friends from any other point. And I do hope her prejudices will not be so great as to overcome her good judgment, thereby leaving those who have departed from mortal life knecking at the outside door of her spirit, unable to gain admittance. Say I re-ceived her last letter, wherein she says: "My boy, a strange fear possesses me, day and night, that you will never return alive; and should you be fortunate enough to, if you ever leave again it will be without my consent." I was taken sick the very day that letter reached me, and when I knew I must die it haunted me like a strange spectre. I could seem to see my mother in her grief—I could seem to see her upbraiding herself for urging me into the army. But, mother, it was well. I am glad I went as I did. And when was well. I am giad I went as I did. And when all your earthly trials are over, and we meet in this beautiful spirit world, you will see it as I do. And you will know that we were both but instruments in the hands of infinite wisdom to bring about a great national good.

I am, you see, sir, distressed here, therefore it

is very hard to speak. I was told that the contact with human life—with an earthly body would quicken the consciousness concerning our last moments in our own body; that it was always apt to have an intense psychological effect. Thanks.

Nov. 23.

Minnie Dahmstadt.

I am well now. I am Minnie Dahmstadt, from Philadelphia. I've got a father and mother and a little brother. And my mother is going crazy, because she thinks it was so—so—so unjust of God to take me, and that she was so wicked to have me buried. She is going crazy. My grandfather it is that has brought me back, and he says for me to tell my mother that he shall keep me safe and instruct me in all beautiful things, till she shall come here to claim me: and that it till she shall come here to claim me; and that it is not the best way for her to mourn over what is not the best way for her to mourn over what she cannot help—that she has a duty to those who are left. She has now no further earthly duty to me, but she has a spiritual duty, and she is neglecting that very much to mourn in the way she does, because it makes me feel very sad. Will you tell her? [Certainly.] Goodday. [How old were you?] Eight years old, [Will your mother get this?] Yes, she will. Do people die when they go away, after they have been here? [You won't mind it much. It is only for a moment.] for a moment. Nov. 23.

The reading by "Prairie Flower" was Willis's "Hagar in the Wilderness."

Scance conducted by Rev. Joseph Lowenthall; letters answered by H. Marion Stephens.

MESSAGES TO BE PUBLISHED.

Tuesday, Nov. 24.—Invocation: Questions and Answers; Natian Simonds Harris, of New York, to his mother; Mary Elizabeth Stobbins, of Chelsea, Mass., to her mother; Charlie Bush, of Manchester, N. H., to his mother; Peter Connelly, of Boston, to his son.

ile Bush, of Manchester, N. H., to his mother; Peter Conneily, of Boston, to his son.

Monday, Nov. 30.—Invocation; Questions and Answers; Mary Evelina Berry, of New York, to her husband; Charley Brown, to his former master, in Alabama; William Bradley, of Boston, to friends; Annetta Burke, of East Broadway, New York, to her mother, in Cincinnati.

Tuesday, Dec. 1.—Invocation; Questions and Answers; Newall A. Foster, of Portland, Me.; Willism Collins, of Leavenworth, Kan., to Tom Hawilns; Deborah Blanchard, of Garden Court street, Boston, to her relatives; Alma M. Welch, of New Portland, Me., to her mother, Hannah Churchill.

Thursday, Dec. 3.—Invocation; Questions and Answers; William H. Illiadman, of Memphis, Tenn., to his mother, in Columbus, O.; Mary Eliza Thomas, to her brother, Blias Illil, in Ohlo; John Sprague Alden, to his mother, in Portsmouth, R. I.

William II. Hindman, of Memphis, Tenn., to his mother, in Columbus, O.: Mary Eliza Thomas, to her brother, Slins Hill, in Ohlo; John Sprague Alden, to his mother, in Portsmouth, R. I. Monday, Dec. 7. — Invocation: Questions and Answers; Timothy S. Bradstreet, of Northield, Vt.; Deacon Ell, of Amesbury, Mass.; Samuel White, of Keene, N. H., to his sons; Nancy Jano Powers, of Lawrence, Kan.; George H. Merrill, to his mother, in Roston.

Tuesday, Dec. 3. — Invocation; Questions and Answers; William Boyd, of Sterling, Mass., to his brothers and sisters; Augusta Stearns, of Hartford, Conn., to her family; Mary Ann Tibbotts, to her friends, in Bath, Me.

Thursday, Dec. 10.—Invocation; Questions and Answers; Capt. William Cabot, of New Bedford, Mass, to his friend, Gerard L. Winthrop, of Albany, N. Y.; James Daly, of South Boston, Mass.; Annie Williams, to her mother, in New York.

Thursday, Dec., II.—Invocation; Questions and Answers; Dr. Octavius King, of Boston; Betsey Jano Miller, of Pembroke, N. H., to her nephew; Lieut. Wm. C. Seldon, 2d Virginia Heavy Artillery, to his mother; Lieut. Wm. Lawilton, to Gen. Sheridan; Daniel Crano, of Kansas, to his brother.

Monday, Dec. 2l.—Invocation; Questions and Answers; Amy Phelps, of Sandusky, O., to her friends; Bon Harris, of Vermont, killed on the Baltimore & Ohlo Raliroad; Harrison L. Dyko, to his friends in Philadelphia; Edith Stevens, of Albion, Mich., to her parents.

Tuesday, Dec. 22.—Invocation; Questions and Answers; Alexander Redman; Albort Wedger, of Boston, to his mother; Johnnie Jolee; Adah Isaacs Menken.

Thursday, Dec. 24.—invocation; Questions and Answers; Alexander Redman, af Boston; Gen. Hindman; Annie Leland, of Cambridgeport, Mass., to her mother; Reading by Prakie Flower.

Monday, Dec. 22.—Invocation; Questions and Answers; Saltzheth Graham, of Boston; Gen. Hindman; Annie Leland, of Cambridgeport, Mass., to her mother; Reading by Prakie Flower.

Monday, Dec. 23.—Invocation; Questions and Answers; Matthew Jennings, Yale College, New Haven, Conn.; Theod

Leary. Monday, Jan. 4.—Invocation; Questions and Answers. Monday, Jan. 4.—Invocation; Questions and Answers. Andrew Madison, Co. G. First Mass. Heavy Artillery; Franklin White Emerson; Ellen Sullivan, lost on board the steamer "Central America." to her brother; Capt. William Flowers. Samuel Poor. of Boston, Co. I, 16th Mass., to his friend Powers.

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Sending the Banner free to the Poor We acknowledge the receipt of the following sums to enable us to send our paper free to those unable to subscribe

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WHY I AM A SPIRITUALIST.

It is common among certain classes to attribute all spiritual phenomena to the agency of evil spirits. Such opinions, however, are too erroneous to be believed by intelligent minds. Who believes that Infinite Wisdom would lay such subtle plans for the ruin of the human race?

When I came to see the folly of many doctrines and dogmas held dear by the sectarian world, I viewed all things in the light of reason. Spiritualism is a glorious truth, which will enlighten mankind. I perceived that though there were many beautiful truths contained in the Bible, it should by no means be considered as infallible; but Nature's divine revelations are ever demonstrations of the Deity, visibly and palpably manifested. Truth must remain the same, even though for a time hidden beneath the mantle of ignorance, superstition and bigotry. As I listened to the voice of reason, I became convinced that there were truths I had not hitherto understood. I embraced the Spiritual Philosophy because it taught me that God is not a revengeful beingangry with the wicked every day," and provoked to consign the creatures of his creation to the torments of hell forever, or to sweep them out of existence. Thankful I am that a more cheerful philosophy is presented to the world.

Heathen mythology must give place to other and nobler systems of truths, not embraced in sectarian creeds. So long as these soul-crushing relics of barbarism are adhered to, just so long will the people be blinded by superstition, I doubt not that much of the vice and crime now existing has had its foundation in a false theology. The idea of a "vicarious atonement" is founded on false principles—principles which are opposed to all right conceptions of justice. The those very things which should be prevented. There is a penalty to every violation of law, be it in one department of Nature or in another.

I have a problem in theological mathematics which I wish some learned D. D. would solve for us, viz: If Jesus Christ paid the penalty for the sins of the whole world, as is alleged, what is that penalty? If it is eternal misery or extinction of being he never paid it. How could he pay the penalty for sins that had never been committed? We submit these queries to the clergy, to explain if they can.

For my part, I am willing to "prove all things," and leave venerated error to be consumed by the fires of truth. I am a believer in Spiritualism, therefore, for the reason that I perceive its preëminence above all other systems of religious belief. I am aware of the strong opposition against this heaven-born philosophy, but nothing daunted by those who assail its truths, we shall extend it far and near. Liberal minds are not to be hampered by creeds, nor be enslaved by popular opinion. Let the Banner of Light remain unfurled, and continue to show to the people the brilliant record of progression.

Once an opposer of these truths, I was a believer in the doctrines promulgated by Elder Grant & Co., and was then of the opinion that Spiritualists were of all people rather the worst. I thought it would be a great sin to subscribe for such a pan as the Banner. I saw not the Light that was then shining, though unperceived.

But since I have taken the paper above mentioned, I have become enlightened with regard to subjects very important to be understood. The essays and lectures, as also the Message Department, are all very interesting. There is a call for liberal works, and they should everywhere be introduced.

Old Theology is losing its power over the minds of men, and it is going into dissolution. As long as people are willing that others should think for them and dictate their belief in religious matters. so long will men be kept in ignorance. But free

thought is advancing, and the tide of reason will sweep all the remnants of heathenism before it. The millennial era is dawning upon the world, but it will not come until Nature's laws are fully understood and obeyed. This, Spiritualists are trying to teach, and the sooner these things are understood, the "sooner " peace and good will tomen" will be realized; then there will be "new heavens and a new earth, wherein dwelleth right-

Obituaries.

[Obituary notices sent to us for insertion must not make over twenty lines in any one case; if they do, a bill will be sent, at the rate of twenty cents per line for every additional line so printed. Those making a less number published gratuitously. The pressure of other matter upon our space compels us to adopt this course.] Passed from her earthly to her heavenly home, Jan. 31st,

1869, Roena J., only daughter of James and Julia A. Winston, aged 22 months.

Angel Ena, thou hast left us
For that glorious world of bliss;
Frail thy form, too pure thy spirit
For a world of sin like this. Angel Ena, e'en while with us, Now an angel glorified; And our reason blds us utter— It is well our Ena died. In the Summer-Land our darling Waits to welcome us above; And no link will there be missing In the golden chain of love!

Claremont, N. H., Feb. 12th, 1869. Went home to the Better Country, Feb. 4th, 1869, from the caldence of her mother, Susie E., only daughter of the late Beorge A. Hobart, aged 9 years 11 months.

George A. Hobart, aged 9 years 11 months.

The dear little angel hath bid earth farewell,
And gone with the bright ones in heaven to dwell;
Her anguish is over and hushed are her sighs,
And beauteous ones watch her soul to the skies.
We weep not her loss, though brief was her stay,
For the angels have won her and borne her away.
Her sorrows are ended, her trials are o'er,
And she blooms fresh and pure on the evergreen shore.
Wait for us, darling—we'll meet thee on high.
In the radiant, beautiful, ever clear sky.
She was a member of the Children's Progressive Lyccum, but has left it to join the higher ones of heaven. P. B. R.

Passed to the spirit-life, from Kittaning, Pa., Feb. 6th, Dr. I. K. Wright, (cousin of Henry C. Wright,) after an illness of

only forty-eight hours. only forty-eight hours.

He has gone to the higher spheres as he lived, a firm believer in the new philosophy. It was hoped and said by the Orthodox that he would renounce his faith at the last moment, but shanks to his strong brain, he did not. Our town has lost one of its most benevolent citizens. Even some of our Orthodox friends say, he has gone to heaven, in spite of the priests, for charity covers a multitude of sins."

D.

On the afternoon of Feb. 5th, from the residence of her brother, in Fitchburg, Mass., Mrs. Eunice M. Gould took her departure for the home of souls, after a sojourn of 39 years on

carth.

An absent husband, an only remaining brother, whose untiring efforts to fulfill her every request showed his love, and a large circle of acquaintances, are left to miss her earthly form. Although she had plassed through years of physical suffering she ever maintained calmness and patience, looking to her spirit friends to aid and strengthen her. Hef raith was unwavering, and she found consolation known only to those who accept the teachings of our beautiful philosophy. As she requested, angel friends through mortal organism addressed the friends as rembled, effe her mortal garb was laid aside to be viewed no more; testifying that, as she had long anticipated.

the dear fath er, mother and child met her as she passed the river to tread immortal shores.

Alass, N. A. Adams, Fitchburg, Mass.

Left us for the company of angels, from our home in Lon bard, Ill., the spirit of our dear mother, Lois Emerson, relict of the late William Emerson, on the morning of Friday, Jan. 22d, 1869, at 9 o'clock, aged 82 years 10 months and 27 days.

E. V. WILSON.
MARY ELLEN WILSON.
[Bangor, Mo., Salem, Lynn and Boston, Mass., papers please copy.]

Gone to the home of the angels, from Marshall, Mich., Jan. 9th, 1869, little Eugene, infant son of Charles T. and Martha Ward, in the 4th year of his age. Bro. Daniel W. Hull delivered a consoling and instructive address on the occasion.

MARTHA WARD.

Passed into spirit-life, on the morning of Jan. 11th, 1869, Jane Stokes, of Richmond, Ind., in the 84th year of her age.
For many years she has enjoyed a firm belief in spirit-communion, and she passed to the other side with the pleasing hope of realizing her highest anticipations of spirit-life. B.

Mediums in Boston.

AURA H. HATCH, Inspirational Medium Will give Musical Séances every Monday, Tuesday, Wednesday and Thursday evenings, at 8 o'clock, at 8 Kittredge place (second house in the place), Boston. Terms 25 cts. Feb. 13.—4w*

MRS. M. E. BEALS, TEST,

Business, and Medical Clairvoyant Medium, Office hours for private sittings, 9 A. M. to 6 P. M.

Free Circles Every Wednesday and Friday, at 3 r. M. Evening Circles

Every Theseay, Thursday, Friday and Sunday evenings, at 8 o'clock. 425 1 WASHINGTON STREET, 425 1-2 Feb. 2 (Opposite Essex,) Boston.

DR. "MAIN'S HEALTH INSTITUTE. AT NO. 226 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please en-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

13w*-Jan. 2.

MRS. A. C. LATHAM,
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MRS. S. A. R. WATERMAN, Psychometer, Clairvoyant and Medium, would respectfully announce to the public that she will answerlotters (scaled or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c.

tions of character, &c.

Those wishing personal information, should enclose separately the person's autograph or lock of hair.

Short letters, \$1 and two red stamps; delineations, tests, medical advice and lengthy letters, \$2 to \$5 and three red stamps.

She will also give sittings at private residences.

Address, MRS. S. A. R. WATERMAN, Box 4193, Boston, Mass.

MRS. GRIDLEY (formerly Mrs. Spafford,) taken rooms at No. 44 Essex street, where she will be pleased to resume her sittings, in answer to the carnest solicitations of her former patrons. Hours from 10 to 12 a. m., and 2 to 5 P.M.

MARY M. HARDY, Test and Business Medium, No. 93 Poplar street, Boston, Mass. Sealed letters answered by enclosing \$2.00 and two red stamps. Circles Thursday and Sunday evenings.

M. R.S. ARMSTEAD, Test Medium, No. 3 Win-throp place, leading from 1819 Washington st., Boston. MRS. C. A. KIRKHAM, Test and Trance Medium, 29 Malden street, Boston. Hours from 10 to 4.

MRS. A. BABBITT, Medical, Clairvoyant and Test Medium. Circles Sunday and Wednesday evenings, at 66 Warrenton street (formerly Warren), Boston. Feb. 13.—3w*

MRS. M. A. PORTER, Business and Medical Clairvoyant, 8 Lagrange street, Boston.

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLAGE, (opposite Harvard street.) 13w*-Jan. 2.

Miscellaneous.

SOUL READING,

Or Psychometrical Delineation of Character. Or Psychometrical Delinention of Character.

MR. AND MRS. A. B. 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 traits 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 pursue in order
to be successful; the physical and mental adaptation of those
intending marriage; and hints to the inharmoniously married.
Full delineation, \$2,00; Brief delineation, \$1,00 and two 3
centstamps. centstamps, Address, Jan. 2. MR. AND MRS. A. B. SEVERANCE, No. 402 Sycamore street, Milwaukce, Wis.

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PRACTICAL PHYSICIAN FOR CHRONIC DISEASES. E, ONE DOOR NORTH OF REACH STREET Boston.

Dr. N. will usually be at his home in Newport, R. I., Saturdays and Sundays.

A. S. HAYWARD AS taken rooms at 178 W. Washington street, Chicago where he will use his powerful sprait MAGNETIC GIFT to heal the sick. Insanity treated successfully. tf—Jan. 2

A NNIE DENTON ORIDGE continues to make Psychometric Examinations. Terms for metals, oil, &c., \$5.08; for character, (sometimes obtaining glimpses of the future,) \$2.00. Address, No. 16 Phil. Row, 11th street, East, Washington, D. C. Send for Circular.

MRS. MARY LEWIS, by sending their auto-tions of character, answer questions, &c. Terms \$1,00 and red stamp. Address, MARY LEWIS, Morrison, Whiteside Co., Ill. Nov. 7.—20w*

MRS. HATTIE PARSONS, Clairvoyant and Healing Medium. Examines by lock of hair. Terms 3,00. Address 188 Walnut street, Newark, N. J. Feb. 20.—4w*

Feb. 20.—4w*

WANTED—AGENTS—\$75 to \$200 per month, everywhere, male and female, to introduce the GENU-INE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. This Machine will stitch, hem, fell, tuck, quilt, cord, bind, braid and embroider in a most superior manner. Price only \$18. Fully warranted for five years. We will pay \$1000 for any machine that will sew a stronger, more beautiful or more clastic seam than ours. It makes the "Elastic Lock Sittch." Every second stitch can be cut, and still the cloth cannot be pulled apart without tearing it. We pay Agents from \$75 to \$200 per month and expenses, or a commission from which twice that amount can be made. Address, SECOMB & CO., PITTSBURGH, PA.; ST. LOUIS, MO., or BOSTON, MASS.

CAUTION.—Do not be imposed upon by other parties palming off worthless cast-iron machines, under the same name or otherwise. Ours is the only genuine and really practical cheap machine manufactured.

8w—Jan. 16.

WANTED --- AGENTS --- TO SELL THE AMERI-OLINES. Price 325. The simplest, charpest and best Knit-ting Machine ever invented. Will knit 20,000 stitches per minute. Liberal inducements to Agents. Address, AMERI-CAN KNITTING MACHINE CO., 332 Washington street, Boston, Mass., or St. Louis, Mo. 8w—Jan. 16.

Boston, Mass., or St. Louis, Mo.

We Jan. 18.

TO THE EDITOR OF THE BANNER OF
LIGHT-ESTEEMED FRIEND: We have a positive cure
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Dec. 19.

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J. M. PERBLES.....EDITOR.

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Women on the Town.

"Abandoned women"-that's the phrase in common parlance. Abandoned of whom? Not of God/for owning, loving all, " his mercy endureth forever"; not of Jesus, for from that pure, affectional soul there still comes the gentle words, "neither do I condemn thee-go and sin no more"; not of the angels, for there continues to be "joy in heaven," when, through angelic pleadings and intercedings, an erring one is brought to repentance; not of the spirits of the "just made perfect," for they delight to minister to the least and lowest for redemptive purposes; not of philanthropists, or reformers, of the good or the true. Abandoned of whom? If by anybody, by those passional men instrumental in their temporary ruin, and such of their sister sex as, from a vivid consciousness of being themselves human, with a taking tendency to the weakness of yielded temptation, put on the extraneous airs of a purity too exalted to touch or snatch from further degradation a sister, once pure as the crystal snow, and still God's child, bearing the Divine image. These pretensions, not Jesusonian, are thoroughly Shaksperean -" If thou hast no virtue, assume to have it."

In the sight of God, angels, heavenly hosts, and constellations of philanthropists on earth quite unknown to fame, there are no abandoned women, no abandoned men, for God, heaven, sympathy, mercy, love and redemptive efforts are over and around all.

. Under the oily crust of city life there lies halfconcealed a huge, hideous vice, that often those who are too delicate to talk about, are not too delicate to practice. It is frequently termed the 'social cancer." With venomous roots pushing out and down in every direction, it is the destroyer of inward peace, the enemy of happy households, and fatal to the mental and spiritual growth of the soul.

Saying nothing of Brooklyn and the adjoining cities, New York alone has, at least, twelve thousand of those styled "abandoned women." The actual census of 1858 gave the number then as seven thousand eight hundred and fifty. The increase of population, with the demoralizing influences of the war, have numerically greatly increased this ghastly army. Credible testimony proves that more than one-half of these frail women are under twenty years of age. After fully yielding themseives to bodily trade and traffic, their average life is less than four years. Wines and champagnes, midnight revelry and poisoned rum, with back-brain indulgences, reduce the earthly of fresh beautiful girlhood to loathsome masses of disease, to be hidden away, quietly, tearlessly in paupers' graves.

Besides these twelve thousand public fallen ones, it is estimated there are thirty thousand who are either kept as "mistresses," or frequent houses of assignation. Were the full names of these published in the city dailies, as they are published in the soul's memory-chamber, and read of angels, it would produce a most fearful social earthquake. Dazzling behind marble halls and imposing brown fronts, are the glittering fruits of sin, as under silks, Parisian laces and "Grecian bends" are aching, cankering hearts, and souls. too, stung with keenest remorse.

Great social crimes abound most in populous ties, under sanctimonious pre respectability. Fifth Avenue, Fourteenth, and even Bond street, were shocked, a few years since, from reading in the New York morning papers of a licentious husband, rich in this world's goods, being conducted by a friend to a house of infamy, and there finding his own wife awaiting her paramour.. Each, till then, had supposed the other faithful.

The facts touching these cancerous crimes are apparent. Enough of statistics. Causes and remedies are the subjects that most interest living, thoughtful men.

With the more positive and guiltier sex, it is generally animal indulgence and violent outbreaks of passion, rooted in ante-natal perversions, often intensified by rich diet, tobacco, liquors and other stimulants. Relative to the other sex, in a majority of cases, the primal causes are ante-natal tendencies, psychological susceptibilities and stern life-necessities. Not choice, but poverty, love of costly dress, temptations to indolence, harsh treatment of parents, sensual grossness of husbands. and the wiles and false promises of seducersthese are the more immediate and prominent. causes.

Full one-third of the women wandering in towns and cities, under the gaslight, are driven into the streets and dens of pollution from pressure of poverty and extreme want. Think of it! Woman, with the original seal of innocence and sweetness upon her countenance, compelled to choose between starvation and prostitution!

Society-another name for gilded sham-and even women in the higher walks of life, of whom we are heartily ashamed, will, while smiling upon, waitzing and flirting with the libertine full fed and gay, turn sneeringly away or mercilessly trample upon the starved victim of his lust. To the fallen sister their language virtually is: "I am holier than thou!" Heaven save us from a pharisaic self-righteousness! "None is good (absolutely good)," said Jesus, "but one; that is God." A boasting, satisfied, selfish, do-nothing purity will find itself outside the walls of the city celestial long after negative, erring women have, through flery trials and severest discipline, been permitted to pass into those upper kingdoms of God to put on robes of beauty. Sainted sisters, ye who are safe from terrible temptations, because moving in circles above penury, and walking in the sunlight of noble souls, be sparing of the stones you hurl at those who fell, through miserable wages, psychological influences, and a fashionable world's crushing coldness!

Efforts of Magdalen Societies, in this country, have done something; but the "Midnight Meetings" of London have done more for this class in England. A living writer tells us that-

"To one of these meetings an afflicted mother sent her own daguerreotype, in hopes that her erring daughter would recognize the face, and be won by its mute pleadings to a better life. The picture was passed around in several meetings, until at last it met the eye for which it was intended, and the guilty girl burst into tears, and set off for the home of her childhood."

The evil is patent. Where and what the remedy? Centralized into a sentence, it is this: The independence of woman! Make her, or help her to make herself, socially, maritally, politically and financially independent, and you have laid the axe at the root of this deadly Upas-tree. Systematized, the method will bear this general state-

with man.

Ignoring such specials as "woman's rights," 'man's rights," "freedmen's rights," "Indians rights," " Chinamen's rights," " children's rights," we prefer that better term, at once broad and comprehensive, HUMAN RIGHTS! As related to woman, they may be classified in this wise:

I. The right to vote, hold office, and select that life-vocation best adapted to her glowing genius. II. The justice and moral necessity of paying her the same wages paid to men for the same amount of labor accomplished.

III. The exercise of the same privileges that are granted to men in such civic advances as look to friendship, courtship, love and the marriage rela-

IV. The creation of such a high public sentiment as shall gladly guarantee equal rights to all, with no rivalry save that which would strive to build up, beautify and bless the most souls.

The constituents of our social edifice should not be comented by the force of interest, habit or circumstance, but by virtue, integrity, purity, justice, sympathy and love—the mightiest principles in the universe of God. Society, constituted of individuals, should look after the highest interests of each member, remembering that whatever benefits even the least, benefits a world-wide hu-

Theorists must make their reform-theories practical. "What have you done?" is the question the angels ask. To gossip, tea-party-fashion, about these "unfortunate women upon the town," amounts to nothing. Up, and do something! To talk about their condition deploringly, to pray for them devotedly, to think of them tenderly, to shun them in the streets gracefully, to speak of them sisterly, is talk-cheap talk! nothing more. Away with this silver-tongued hypocrisy! Do something! Redeem them! and the blessings of the angel world shall be yours,

"Follow Your Strongest Attractions."

Yes, follow them, and go to the "d--." "Do not rivers flow toward the ocean?" "Do not steel and magnet follow the law of attraction?" Do not birds in spring-time, and four-footed beasts mating, follow the law of attraction?" Cortainly.

If men and women are nothing more than rivers, magnets, needles and four-footed beasts, they will do well also to follow their attractions. Are they no more? To ask, is to answer the in-

Men and women are moral actors, made in the divine image. They are conscious beings, endowed with reasoning and rational faculties, and instead of being psychologized, or blindly following their attractions, they should be guided by reason, and the spirit's highest, purest promptings. Weighing every motive, exercising the best judgment, and following the Arabula-the Christ within-they should be careful to distinguish between the voice of God and the voice of passion.

Rocks roll down hill because they are rocks. Obedient to gravitation, they follow their "strongest attractions." It is well for alkalies and acids, well for minerals to seek their affinities. Such seeking becomes the mineral plane of existence. Birds, beasts of the forests and the Adamic propensities, sitting like syrens in the back brain department of the soul-house, are ever clamorously inclined to follow their attractions. There are diviner counsels. God, Christ, angels, philosophy and science, considering men and women intellectual, moral and responsible beings, unite in saying, Be guided by reason and the soundest practical judyment.

Medical Women.

and female physicians, are respectfully introduced to the following from a literary gentleman spending a few years in Europe:

spending a few years in Europe:

"The friends of female doctors may be pleased to be reminded that women were educated for the learned professions in the great schools of Bologna hundreds of years ago, and the daughter of one of their most renowned professors often filled her father's place in the lecture-room. The schools of Bologna cannot be ridiculed by those who oppose the education of women as physicians, for they were the lest the world had ever known; they were the first to practice dissections of the human body, now acknowledged to be one of the greatest steps toward a proper knowledge of the machine that is so wonderfully and fearfully made;" here, also, galvanism was discovered. Those famous schools not only made M. Ds of women, but also LLDs, besides not only made M. D.s of women, but also LL.D.s, besides making them professors in all the higher branches of college learning. So you see that female doctors are not a modern

The point is, that progress was not born with the present race of Americans, and probably will not die with it.

Victor Hugo to Lamartine.

Mysterious and weird the life of Victor Hugo. Himself an exile and sufferer, his soul sweetly sings its consolations to all sufferers. Nature, lavish in her gifts, seems to have poured into and around him her silvery streams of imagery, poetry, kindness and sympathy. Thus organized, being a Spiritualist was a necessity. How feelingly, tenderly, he writes his friend in affliction: "Dear Lamartine—A great affliction has stricken you.

I wish to place my heart near yours; I reverence her whom you loved. Your elevated spirts sees beyond the horizon; you perceive distinctly the life to come. It is not to you that it is necessary to say 'Hope,' You are of those who know, and who wait; sho is still your companion, invisible but present. You have lost the wife but not the soul. Dear friend, let us live in the dead. Yours, Victor Hugo."

Yes, "still your companion, invisible but present; * * * lost the wife, but not the soul; * * * let us live in the dead "-that is, live as though continually conscious of those blessed presences the world calls "dead."

Spirit-Likenesses .- Mr. Milleson.

The "Philosophy of Spirit-Likenesses," in a pamphlet of fifty pages, for sale 554 Broadway, N. Y., price twenty-five cents, from the pen of Mr. Milleson, spirit-artist, contains many excellent hints. Not accepting all of his positions, we nevertheless commend the pamphlet. It will do good. This of media is vividly true: "The greater number of them have to drag from one to a dozen friends and relatives along with them, and, we may say, the dozen friends and relatives drag the media down with them. Spiritualists that have to

ment: A full recognition of woman's primal equality | some of which were said to be spirit paintings. The friends are agitating for the erection of a new and elegant hall in that city. Good angels inspire them to put their talk into an edifice right speedily.

Dr. M. Henry Houghton.

Media, mysteries to the masses in all ages, have quite generally alternated in their earlier experiences between the more and less positive forces, denominated laws, principles and psychological influences, from the pressing mental activities of the two worlds. Though instrumental in demonstrating a future existence, it is no light thing to be a medium. That condition of sensitiveness necessary to a psychological or inspirational control, subjects the individual thus controlled to annoyances, diverse states of mind, and at times to weird instabilities. For these reasons our sympathies are ever active toward and our charities broad in tendency to the thousands of media in the country. They need constantly the best conditions, surroundings and comforts, coupled with words of cheer and encouragement.

From different sources we learn that Dr. Houghton is meeting with excellent success, both as lecturer and healer, in Milan, Ohio. It is pleasant to chronicle the prosperity of our speakers. Dr. Houghton has never denied his mediumship, nor the facts of Spiritualism—only the excrescences that clung to it, as driftwood to a mighty stream, did he reprobate.

In a letter to us, dated Milan, Ohio, Jan. 24th. he says:

"I have never denied the fact of spirit-intercourse. I should be dishonest to de that. O O I went to Now York to investigate Universalism for myself, and should I find it all my soul craved for, to enlist as a preacher. I never was more disappointed in a doctrine in my life, and never half so thoroughly convinced that the central principles of Spiritualism are going to revolutionize and reform the world. It seems to me as though I was led through that unpleasant experience by my spirit guides for a wise purson.

After speaking of certain Universalist clergymen, and the pleasant words they breathed to him touching entrance into their denominational ministry, he continues:

"Spiritualism came into the world, as I understand it, to make humanity better; by teaching us how to eat, drink, sleep, think and act. "You know I commenced lecturing at a very early ago, and of course had never seen much of other systems of belief; and it is clear to me now that I was influenced to 'pass under the rod' to gain practical information on theological subjects."

Success to the doctor in his efforts to educate and elevate our common humanity.

Deersield, Mich.

As great tidal waves touch and fashion dancing ripples, so Spiritualism has touched and breathed an earnest spiritual life into nearly all the villages and neighborhoods of Michigan.

Lecturing the other evening in Deerfield, we had the pleasure of meeting old friends; and among others, forming the acquaintance of Bro. J. W. Van Namee, one of the editors of the Present Age. He has a volume of poems in press that can hardly fall of meeting a ready and rapid sale.

Entranced, he breathes the very air of poesy. The many excellent friends in this vicinity are veiled in sadness over the sudden departure of Dr. Mason to the better-land. His memory is precious to all that knew him.

Extracts from Letters.

"My weary soul has found rest, sweet rest, from cruel criticism and unjust consure here, and among loving friends and harmonious influences my spirit expands with a broader love, a sublimer control from the angel world, and a firmer hope for future days. The fire of inspiration has been kindled anew on my soul's altar, and the darkened alses of the inner temple have brightened with its beams, and all glowing with its ruddy influence I look upward toward the mountain summit and say, "Father, I thank thee."—IV——, Baltimore, Md.

"Bo assured, my friend, the time is not yet for the great millennium, and Spiritualism, like early Ohristianity, comes not to bring peace, but a sword; it comes to try, sit, divide and throw man and woman upon the truth that is in them, and convince them we must all live and faithfully, bravely Those who think an American millennium at our very doors, because, forsooth, among the agitated questions of the age are woman's suffrage and I am every day called upon to live th buttle rages here, too, though in other ways than with you."
-E--, Philadelphia, Penn.

"The Banner of Light fills my mind with the beautiful teachings of Spiritualism. Were I not a Spiritualist." I should be the most miserable being this side of the Summer-Land. I do so pity those who believe differently from me. should be the most miscrapic being this side of the summer-Land. I do so pity those who believe differently from me, religiously; poor beings, they are so far behind the age. • • • May your beautiful teachings ever inspire the hearts of the good and the pure to a realization of the fact that "the loved and the lost" are over with us, guiding our wayward steps through the thorny path of earth-life, and ever eady to welcome us to their beautiful homes in the 'Sum-ner-Land.''—Mark——, Hannibal, Mo.

"We have just taken possession of our new hall, built expressly for us, and in one of the best locations in the city. It will hold about seven hundred. A few of us have to bear the burden, which would not be heavy, however, if all Spritualists would give their means to us instead of the churcho Mrs. Bronson has boen speaking for us during December and January. Returns in March, and closes in May. O We consider her one of the best, formale speaker in the ranks."—II—, Portland, Me.

"We consider our Lycoum a model institution. Our city

papers are 'puffing' us frequently upon Lyceum sociables and the general working of our Society. What a change. Who can anticipate the end?"—E——, Cleveland, O.

Cleveland. Mrs. D. A. Eddy and Mrs. C. Hamlin, Guardian and Leader

of Groups in the Cleveland Progressive Lyceum, gave a pleas-not party on Tuesday evening to about two hundred children connected with the institution, at Lyceum Hall, No. 200 Su-perior street, which was tastefully ornamented with flags, tc., for the occasion. The ovening was spent in convers tion, music and dancing, with songs from some of the children. The hands and pockets of the guests were liberally uren. The name and pockets of the glesse were morange supplied with such things as children love and the ciders seldem neglect. At half-past ten the children were dismissed, and the room left to the more staid members of the party.—Cleveland Morning Leader.

Illinois Missionary Burcau.

Harvoy A. Jones, President. Mrs. H. F. M. Brown, Vice President. Mrs. Julia N. Marsh, Secretary.

Mrs. Julia N. Marsh, Sceretary.
Dr. S. J. Avery, Treasurer.
Missionaries at Large—Dr. E. G. Dunn, Rockford Ill., P. O. box 1000; W. F. Jamieson, editor of The Spiritual Rostrum, drawer 5086, Chicago, Ill.
Societies wishing the services of the Missionaries should address them personally, or the Speretary of the Bureau.
All contributions for the Illinois State Missionary cause will be acknowledged through this paper each month.
Contributions to be sent to Mrs. Julia N. Marsh, No. 92

North Dearborn street, Chicago, Ill.

SPIRITUALIST MEETINGS. Alphabetically Arranged.

ADRIAN, MIGH.—Regular Sunday meetings at 10% A. M. and P. M., in City Hall, Main street. Children's Progressive yecum meets at same place at 12 M. Mrs. Martha Hunt, resident; Ezra T. Sherwin, Secretary. ASTORIA, CLATSOP CO., OR.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly APPLETON, WIS.—Children's Lyceum meets at 3 P. M. every

may say, the dozen friends and relatives drag the media down with them. Spiritualists that have to be kept in the ranks by repeated tests, who fly the track every time they receive an error, who have not wisdom enough to see that error and deception point the negative road to perfection—such are the worst enemies to young developing media."

Port Huron, Mich.

Some ten or twelve years since, thrusting a lecture-sickle into the ripening grain-fields of St. Clair and Port Huron, we have frequently visited these localities since, ever meeting with a most cordial reception.

The Whites, Hazlitts, Hamiltons, Paces, Nobles, Harringtons and other workers, constitute a battalion of true workers. Our meeting the other evening was finely attended, Bro. J. M. Choate assisting in the services. The audience was attentive, the ball hung with fine pictures,

Byrnes during March; Mrs. Juliette Yeaw during April; J. M.
Peebles during May.

Webiter Hall.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans, East Boston, at 3 and 75 o'clock P. M. President, —; Vice President, N. A. Simmonds; Treasurer, O. C. Riley; Corresponding Secretary, M. H. Wiley. Lyceum meets at 10 A. M. John T. Freeman, Conductor; Mrs. Martha S. Jankins, Guardian.

BROOKLYN, N. Y.—Sacyer's Hall,—The Spiritualists hold meetings in Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 33 and 74 P. M. Children's Progressive Lyceum meets at 10 A. M. A. C. Ripp, Conductor; Mrs.

R. A. Bradford, Guardian of Groups.

Camberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room, near De Kalb avenue. Circle and conference at 10 o'clock A. M.: lectures at 3 and 74 P. M.

BALTIMORE, MD.—Saratoga Hall.—The "First Spiritualist Congregation of Bultimore" hold meetings on Sunday and Weilnesday evenings at Saratoga Hall, southeast corner Culvert and Saratoga Streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets act Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets act Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets act Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum Meets act Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets overy Sunday at 10 A. M.

Broaklyn, Mass.—The Children's Progressive Lyceum meets overy Sunday at 10 A. M.

Charles A. Fenn, President; Mary A. Fairchild, Vice President; Myson Coloney, Conductor of Lyceum Miss and President; Myson Coloney, Conductor of Lyceum Miss J. A. Condoney, Sunday at 10 A. M.

Nonets every Sunday at 10 A. M.

E. T. Whittler, Conductor or; Mrs. A. M. Meet Mark Mass.—The Children's Progressive Lyceum meets at 10 nr. Habon II. Lewis. Conductor; Mrs. A. M. and 8 P. M.

Broaklyn

weathers are the streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M.

Broadway Institute.—The Society of "Progressive Spiritualists of Baltimore." Services every Sunday morning and evening at the usual hours.

Creating at the usual hours.

BUFFALO, N. Y.—The First Spiritualist Society hold meetings in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10% A. M. and 7% P. M. James Lewis, Presiding Trustee; E. G. Cooper, Treasurer; H. D. Fitzgerald, Secretary, Children's Lyceum meets at 2½ P. M. H. D. Fitzgerald, Conductor; Mrs. Mary Lane, Guardian.

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

BRIDGERORT, CON.—Children's Progressive Lyceum meets every Sunday at 16½ A. M., at Lafayette Hall. Travis Swan, Conductor; Mrs. J. Wilson, Guardian.

BELYIDERE, ILL.—The Spiritual Society hold meetings in

Conductor; Mrs. J. Wilson, Guardian.

Belyidere, Mrs. J. Wilson, Guardian.

Belyidere, Lil.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenon and evening, at 10½ and 7½ o'clock. Children's Progressive Lyceum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian, Charlestown, Mass.—Central Hall.—The First Spiritualist Association hold regular meetings at Central Hall, No. 25 Elm street, every Sunday, at 2½ and 7½ P. M. Dr. A. H. Richardson, Corresponding Secretary. Speaker engaged:—Thomas E. Moon, Feb. 28.

Washington Hall.—The Children's Progressive Lyceum No. 1 hold their sessions every Sunday at 10½ A. M., at Washington Hall, No. 16 Main street, near City Square. G. W. Bragdon, Conductor; Lizzie Saul, Guardian; N. G. Warren, Musical Director.

Director.

CHELSEA, MASS.—Fremont Hall.—The Children's Progressive Lyceum meets every Sunday at Fremont Hall, at 11½ A. M. Conductor, Leander Dustin; 'Asst. Conductor, John H. Cranden; Guardian of Groups, Mrs. E. S. Dodge; Asst. Guardian, Mrs. J. A. Salisbury; Corresponding and Recording Secretary, J. Edwin Hunt, to whom all communications should be addressed—P. O. box 244.

Winnisimmet Dictsion Hall.—The Bible Christian Spiritualists hold meetings every Sunday in Winnishmet Division Hall, at J and 7 P. M. Mrs. M. A. Ricker, regular speaker, The public are invited. Seats free. D. J. Ricker, Sup't.

CAMBRIDGEPORT, MASS.—The Children's Progressive Lyceum meets every Sunday morfling at 10\(\frac{1}{2}\) A. M., in Williams Hall. M. Barri, Conductor; Mrs. D. W. Bullard, Guardian.

Hall. M. Barri, Conductor; Mrs. D. W. Bullard, Guardian. CLEVELAND, O.—The First Society and Progressive Lyccum of Spiritualists and Liberalists meets at Temperance Hall every Sunday. Conference in the morning, after Lyccum session. Lecture at 1½ P. M., by E. S. Wheeler, regular speaker. Lyccum at 9½ A. M. L. King, Conductor; Mrs. D. A. Eddy, Guardian; D. A. Eddy, Secretary.

GARTHAGE, Mo.—The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

CLYDE, O.—Progressivo Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets in Kline's New Hall at 11 A. M. S. M. Terry, Conductor; J. Dowey, Guardian.

COREY, PA.—The Children's Progressive Lyceum meets in Congressive Lyceum meets in Kline's New Hall at 11 A. M. S. M. Terry, Conductor; J. Dowey, Guardian.

If Kille's Walth and the Land and Table Lycoum Meets in Corber, P.A.—The Children's Progressive Lycoum Meets in Good Templare's Hall every Sunday at 10 A. M. Mrs. Langston, Conductor; Mrs. Tibbals, Guardian.

CHICAGO, ILL.—Library Hall.—First Society of Spiritualists meet in Library Hall.—Erst Society of Spiritualists meet in Library Hall.—First Society of Spiritualists meet in Library Hall.—Susie M. Johnson during February; E. S. Wheelock during March. Children's Progressive Lycoum meets in the same hall immediately after the morning lecture.

Crosby's Music Hall.—The Liberal and Spiritual Association hold meetings every Sunday at 10\frac{1}{2} A. M. and 7\frac{1}{2} P. M., in Crosby's Music Hall, Opera House Hullding, entrance on State street. J. Spettigue, President.

Dorchester, Mass.—Free meetings in Union Hall. Hancock

DORCHESTER, MASS.—Free meetings in Union Hall, Hancock street, every Sunday evening at 72 o'clock. Good speakers

engaged.

DOVER AND FOXCROFT, Mr.—The Children's Progressive
Lycoum holds its Sunday sessior. In Merrick Hall, in Dover,
at 10\(^1\) A. M. E. B. Averill, Conductor; Mrs. K. Thompson,
Guardian. A conference is held at 1\(^1\) F. M. Debrield, Mich.—First Union Society of Spiritualists hold regular meetings at Armsby's Hall, at 104 A. M. and 72 P. M., Sundays. Regular speaker: J. W. Van Nameo.

DES MOINES, IOWA.—The First Spiritualist Association will meet regularly each Suuday at Good Templar's Hall (West Side), for lectures, conferences and music, at 10\frac{1}{2} A. M. and 7 r. M., and the Children's Progressive Lyceum at 1\frac{1}{2} P. M. Frontier Collection of the Frontessive Lyccum at 17 F. M.
Frontier Children's Frontessive Lyccum metate bold meetings every
Sunday afternoon and evening in Belding & Dickinson's Hall.
The Children's Progressive Lyccum metate same place at 10½
A. M. Dr. H. H. Brigham, Conductor; Mrs. Wm. H. Simonds,
Guardian; Fred. W. Davis, Secretary.

FOXBORO', MASS.—Meetings are held every Sabhath in Town Hall, at 1 Pr. M. Progressive Lyceum meets at 10 A. M. Maj. C. F. Howard, Conductor; Miss Addie Sumner, Guardian. Lyceum paper published and read on the first Sabbath of each month. Lecture at 1 Pr. M.

GEORGETOWN, COLORADO.—The Spiritualists meet three evenings each week at the residence of ii. Toft. Mrs. Toft, clairvoyant speaking medium.

clairvoyant speaking medium.

Hammonton, N. J.—Meetings held every Sunday at 10½
A. M., at the Spiritualist Hail on Third street. W. D. Wharton, President; Mrs. C. A. K. Poore, Secretary. Lycoum at 1 r. M. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups.

Hingham, Mass.—Children's. Lycoum meets every Sunday afternoon at 2½ o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Mrs. S. P. Dow, Guardian.

HOUZON, Mr.—Meatings are held in Liberty Hall (owned)

HOULTON, MR.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. LOWELL, MASS.—The First Spiritualist Society hold a gen eral conference every Sunday at 2½ P. M., in Lyceum Hall, cor-In the control and Middle streets. Children's Progressive Lycoum holds its sessions at 10% A. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf,

Cor. Sec.

Lynn, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening at Cadet Hall, Market street. Children's l'rogressive Lyccum meets in the same hall at 10½ A. M. William Greenleaf, Conductor; Mrs. L. Booth, Guardian; Mrs. M. J. Willey, Cor. Sec. Speaker engaged:—Dr. H. B. Storer during February.

Leomnster, Mass.—The Spiritualist Association hold meetings every alternate Sunday at Brittan Hall. W. H. Yeaw, Sec.

LANSING, MICH.-The First Society of Spiritualists hold regular meetings every Sunday at 10 o'clock, in Capital Hall. Rev. Dr. Barnard, regular speaker. The Children's Lyceum neets at 1 o'clock.

neets at 1 o'clock.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday it 11 a. M. and 7% p. M., in Temperance Hall, Market street, etween 4th and 5th.

MILAN, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 10½ A. M. Iudson Tuttle Conductor; Emma Tuttle, Guardian.

MILPORD, MASS.—Children's Progressive Lyceum meets at Washington Hall, at Ila. M. Prescott West, Conductor: Mrs. Maria L. Buxton, Guardian; S. W. Glibert, Musical Director and Corresponding Secretary.

and Corresponding Secretary.

MANCHESTER, N. H.—The Spiritualist Association hold meetings every Sunday at 2 and 6 p. m., at Museum Hall, corner of Elm and Pleasant streets. Daniel George, President; R. A. Seaver, Secretary. Progressive Lyceum meets every Sunday at 10 at the same hall. R. A. Seaver, Conductor; Mrs. Fannie C. Sheapard, Guardian.

Morrisanta, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Flith street. Services at 3 % P. M.

Milwauker, Wis.—The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall, at 10 A. M. and 7 P. M. George Godfrey, Chairman. Speaker engaged:—J. L. T. M. Watson, Conductor; Betty Parker, Guardian; Dr. T. J. Freeman, Musical Director.

New York City.—The Society of Progressive Spiritualists.

Freeman, Musical Director.

New York City.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Everett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum at 2½ P. M. P. E. Farnsworth, Secretary, P. O. box 5679. ceum at 22 P M. P. E. Farnsworth, Secretary, P. O. Doxbeis.
Newburtport, Mass.—The Children's Progressive Lyceum
meets in Lyceum Hall every Sunday at 2 P. M. D. W. Green,
Conductor; Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musical Director; J. T. Loring, Secretary. Conference or lecture
in same hall at 72 o'clock.

ME SAME DALL TO COLOCK.

NEW HAVEN, CONN.—The First Spiritualist Association hold meetings every Sunday at Todd's Hail, on State street, near Chapel, at the usual hours of worship. The Children's Progressive Lycoum meets at 10% A. M. E. Whiting, Conductor. NEW ORLEANS, LA .- Lectures and Conference on the Phi-

losophy of Spiritualism, every Sunday, at 16% A. M., in the hall, No. 110 Carondelet street, up stairs. William R. Miller, President; J. C. Norwood, Vice President. Oswgoo, N. Y.—The Spiritualists hold meetings every Sunday at 11 A. M., and 74 P. M., in Mead's Hall, corner of East 4th and Bridge street. The Children's Progressive Lycoum meets at 2 P. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

Guardian.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:—Mrs. J. Puffer, March 7; Mrs. N. J. Willis, March 14; Mrs. A. P. Brown, April 4 and 11; J. M. Peebles, June 6 and 13.

PORTLAND, ME.—The Spiritualist Association hold meetings avery Sunday in Temperance Hall, at 3 and 7% o'clock P. K. James Furbish, President; R. I. Hull, Corresponding Secretary. Children's Lyceum meets at 103 A.M. Wm. E. Smith, Conductor. Mrs. H. R. A. Humphrey, Guardian.

Conductor. Mrs. H. R. A. Humphrey, Guardian.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 1,
meets at Concert Hall, Chestnut, above 12th street, at 9 A. M.,
on Sundays, M. B. Dyott, Conductor; Mrs. Mary I, Dyott,
Guardian.—Lyceum No. 2, at Thompson street church, at 10
A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian.
The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M. and 7 P. M. on Sundays.—"The Philadelphia Spiritual Union" meets at Washington Hall every
Sunday, the morning devoted to their Lyceum, and the evening to lectures.

PHYNAM CONN.—Wastings. are held at Central Hell every

Ing to lectures.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday at 13 F. M. Progressive Lyceum at 10 A. M.

PAINESVILLE, O.—Progressive Lyceum meets Sundays at 10 A. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian. QUINCY, MASS.—Meetings at 2% and 7 o'clock P. M. Progressive Lyccum meets at 1% P. M.

gressive Lycoum meets at 1M P. M.

ROGESTER, N. Y.—Religious Boclety of Progressive Spirit
nalists meet in Selitzer's Hall Sunday and Thursday evenings.
W. W. Parsells, President. Speaker engaged:—C. Fannie
Allyn during February. Children's Progressive Lycoum
meets every Sunday, at 22 P. M. Mrs. Collins, Conductor;
Miss E. G. Beebe, Assistant Conductor.
RIGHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10 A. M. Children's
Progressive Lycoum meets in the same hall at 2 P. M.

ROGENDE, Ly.—The First Society of Solidinglist meet in

ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o'clock. Bronemam, Mass.—The Spiritualist Association hold meet lngs at Harmony Hall two Sundays in each month, at 23 and 7 P.M. Afternoon lectures, free. Evenings, 10 cents. Wm. H. Orne, President. The Unidren's Progressive Lyceum

Mechanic's Institute Hall, Post street. Mrs. Laura Cuppy, speaker.

Br. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday, in Philiarmonic Hall, corner of Washington avenue and Fourth street. Lectures at 11 A. M. and 8 P. M. Lyceum 99 A. M. Charles A. Fenn, President; Mary A. Lyceum 99 A. M. Charles A. Fenn, President; Mary A. Larchild, Vice President; W. S. Fox, Secretary; W. F. Coulter, Treasurer; Thomas Allen, Librarian; Miss Mary J.: Farnham, Assistant Librarian; Myron Colonoy, Conductor of Lyceum; Miss Marah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Wineland, 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 President, H. H. Ladd; Treasurer, S. G. Sylvester; Corresponding Secretary. L. K. Coonley. Children's Lyceum meets at 12½ P. M. Dr. David Allen, Conductor; Mrs. Portia Gage, Guardian; Mrs. Julia Brigham, Assistant Guardian. Speakers destring to address said Society should write to the Corresponding Secretary.

WILLIAMSBURG, N. Y.—The First Spiritualist Association hold meetings and provide first-class speakers every Thursday evening, at Masonic Buildings, 7th street, corner of Grand, Tickets of admission, 10 cents; to be obtained of the committee, or of H. Witt, Secretary, 67 Fourth street.

Woncester, Mass.—Meetings are held in Horticultural

tee, or of H. Witt, Secretary, 67 Fourth street.

WORDESTER, MASS.—Meetings are held in Horticultural Hall, every Sunday, at 2M and T. P.M. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary.

WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in Harmonial Hall, Pennsylvania Avenue, between 10th and 11th streets. Lectures at 11 A. M. and 7½ P. M. Lecturers engaged:—February and March, Nellie J. T. Brigham: April, J. M. Peebles; May, Alcinda Wilhelm Slade. Children's Progressive Lyceum every Sunday, at 12½ o'clock. George B. Davis, Conductor; Mrs. M. Hosmer, Guardian of Groups. John Mayhew, President.

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