

# BANNER OF LIGHT.



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## A BALLAD ON THE WET SPRING OF 1868.

BY BELLE BUSH.

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

Farmer Jones hears the cry of the fowl 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 get 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 never 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!" 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 let 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 fair 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 dumper is put by the rain on the wheel."

"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 drowsy, too," he should think,  
"Pipes a bare-headed urchin, who, sly as a wink,  
Slips in through the crowd with a nod and a wink."

"If we go on," says Squire Brown, "in this drowsy 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-ones 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  
Through the heavens in honest old fashion to run?  
And not hide his face in a mantle so dun?"

"I'll tell you," says Squire Brown, "we'll call a Convention,  
And by our complaints now the seeds of disunion,  
Then straightaway 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 intention is noble and wise,  
We'll go to the top of 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 let him remain  
For a day or two out in this horrible rain."

And then if the proof of it does not seek 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 knew very well how he would decide,  
But a case so important must fairly be tried,  
And the laws must be honored, whatever be the tide.

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 did n'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 prided 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 Clerk had grown merry and fatter;

And I 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 undimmed,  
Rejoicing to think how his toes 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.

A 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 slightly 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.

### Clairvoyance, or Clear Thinking.

LECTURES BY MRS. CORA L. V. DANIELS,  
In Music Hall, Boston, Mass., January, 1869.

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—*Clairvoyance*—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 idealists had startled the world by their boldness. 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 to-day feel called upon to prove the truth of the Copernican system, or the geologists 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 reason.

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

person communicating. The troubles which existed in community were the result of this want of clear expression and clear thinking. How many lawsuits and quarrels could be avoided if every individual would think ere expressing an idea, and endeavor to clothe the thought in words which would express it clearly. Much labor would also be avoided, if it were made a part of the instruction of children in the schools, and elsewhere—if they were taught to feel and think correctly, as well as that they must not lie and steal. The Golden Rule is supposed to be the epitome of all goodness, but there is another, born in a heathen nation, which is its superior: "Feel toward all men as you would that they should feel toward you." Doing does not cover all the ground. We might fulfill the letter and yet be neglecting the spirit.

Again: It is known by students of Clairvoyance and Magnetism, that the great motive power is will, or *logos*, which is rendered in the book of John, the word: "In the beginning was the Word, (logos) and the Word was with God, and the Word was God"; meaning a voluntary, active power which takes hold of all inert and passive atoms, and molds them into forms. It is this *logos*, this voluntary power, which takes hold of the forms of nature; it is this power which elevates the human soul above all lower standards 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 bodies 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 aura, or as the rays of the sun surround the sun; he led apparently a charmed life, and passed on from victory to victory, till an internal canker ate a way the secret of his power, and he who had conquered Europe, could not conquer his own ambition. In proportion as we have this power of clear wishing we are able to make up the balance of human life, which in a certain sense was fighting its battles in the field of spiritual science, while this spiritual warfare, similar to that which Satan may be considered as having originated in heaven, is marshaling its forces over the battle-field of life, over the plains of mind.

If you are weak, you become the victim of a mighty mind. Those minds which have power and will, mold and modify circumstances, and walk onward to fame. If we examined (said the lecturer) the state of society, in the light of its past education, we should not be surprised at the small number of solar minds, and the vast number of attending satellites; we could understand why there was so little originality in the world. When we consider that the object of theology has been and now is to make satellites of the people; that authority has been the basis upon which rested the idea of spiritual truth, we can comprehend how vast the number of satellites in the world to-day.

Clear thinking is the firm basis of all spiritual science; and those who investigate, must begin here, or they will fail. If they begin with the 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 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 which is:

—the soul's sincere desire,  
Uttered, or expressed,  
The motion of a hidden fire  
That stumbles 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 glory 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 by no means a surety that it will bring forth that which you desire. In spiritual matters you must be, therefore, certain that you have a desire—the wish must be well defined. You have been told this, but have not been told why. The reason is that if you are not so, an imperfect understanding of your desire or wish will be the result—if you

do not think or wish clearly, you will not get a clear response. The lecturer here spoke of the difficulty arising when persons in mortal wished to communicate, but did not know how, and said that the same trouble was to be found among spirits who were ignorant of the laws. If all spirits were so great as to be able to perceive the thought at once, communication would be easy—but they could not have the power always. Clearness of thought on both sides of the line was necessary to get a true spiritual idea. When this was fully understood there would be no further use for the preliminaries of communion, any more than for a friend to stop to knock at your door when he was perfectly at liberty to enter without the ceremony. The lecturer said that returning spirits found mortals enveloped in a house of prejudice, ignorance or inattention; the work to be accomplished was to get an idea from the spiritual world within that house; and for that purpose the varied physical phenomena were instituted, the object of which was to attract attention to the fact of the presence of truth outside the mansion, wishing admittance. Now suppose the idea, i. e., the statement of the spirit: "I am your friend; I am here; I am not dead," is admitted, all that is necessary to ask is, Will my friend convey to my mind an answer to my question? and your 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 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 yours, by its being similar to their ideas when on earth. With these ideas clearly elucidated and taught in the schools, your children will be ready to heed their intuitive impressions, just as much as they are led to come to the fire when they are cold. By this course they will be brought to recognize 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 other and spiritual powers which need cultivation. The lecturer here referred to the impressions often given to the plastic heart of childhood by dreams and visions, and said it was the duty of the mother on such occasions not to scout the idea as a delusion; for many a letter had brought the sad news foretold by a weary dream, and many a mother in the late war had felt the death shot which struck to earth her darling son, though a thousand miles intervened between them. In response to a clearly defined thought or wish for the presence of departed loved ones, they would come on swifter plunions than the rays of light which traverse the vast spaces above. Spirits wait around the heart, ever ready at call to pour the balm of angelic consolation in answer to the earnest wisher. Do not call them 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 in the family circle, and there is no doubt that they will ever answer your prayers for comfort, as expressed in the feelings of the inmost nature. With 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 astronomer 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 you do not repeat the experiment of years gone by, and first denounce, then consider, and finally be forced to accept the truth, as revealed in your day.

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 Clairvoyance—clear 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 of which the soul is to be imbued with the correct power of transmitting thought. And here, as elsewhere, Spiritualism clasps hands with science; and its students become co-workers with the disciples of material science, and find the spiritual science as capable of demonstration as the problems of astronomy, chemistry or geology.

The lecturer said there was a petition 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, although 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 crystallization of sublimated matter, so mind through motion, perfects thought. For instance, a table is 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 could 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 poison; because you know that the effects of such exposure are disease and physical suffering in their various forms.

The lecturer said that this same effect was perceptible 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.

There once stood one in this pulpit (said the lecturer) whose words were like sharp swords which cut 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 ball—dangerous only when in motion—powerful in pro-



portion to their velocity. So thoughts like Webster's produced no effect when, like the cannon 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 faculty of the mind has a memory of its own. Some remember dates, others faces, and so on through the catalogue, and in all cases the thing best remembered has reference to the faculty 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, to-day, 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 layers 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 Clairaudience, 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 chimeras 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 thing 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 firm basis will be the solution of the question.

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 have 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 up 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 fiery 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 he 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 understanding.

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 molasses 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 cannot expect to arise at once to a knowledge of all things, or that the spiritual harmony will be

committed to you when you are not prepared to perceive and appreciate it. Let those who have made it a science reveal their thoughts, and the results of their experience, that from them you may learn of this power of the soul. Why, if there were will enough in this room, and proper culture, the whole spirit-world would be unfolded to your view. If there were will enough, if the chains of thought had not become rusted, you would each one be the recipients of angel communications within yourselves, and not be obliged to seek the aid of an intervening power or third party. Each family household would become a temple, where utterances more potent and true than the records of the sibylline pages would come on the wings of prayer! Were this faculty of clear wishing more widely diffused, man might receive uninterrupted knowledge from the land of souls, and the mighty thoughts of great ones gone would come to you like the quick flashes of the electric current. Instead of musty laws and erroneous legislation you would have new and living rules of action, and a proper execution thereof. This power, rightly cultivated, (said the lecturer,) would clear up the complicated system of national finance and place it on a basis which a child could understand—while now it was beyond the comprehension of even the mightiest in our land—none of whom were capable of fully grasping the subject.

It was the custom of the Roman Catholic Church, on any great public calamity, to assemble its votaries and chant the solemn "Misereatur," as if expecting thereby to affect the laws of Nature. Now there might be some truth in this. If thought was supposed to be substance, and the thoughts of all the people were placed in any given direction, they might contain a force to influence the course of pestilence or to affect the spreading of malaria. Praying in a certain direction 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, and it will bear mankind through any malady, even as the physicians go through the wards of the hospital year after year exposed to disease, but positive to it by the powers of will. But if the will-power in a certain direction be weak, the individual is like a fortress unguarded in that point, and will fall a prey to the assaulting force. This is altogether true of those spiritual ills which are supposed to be the work of Satan, who, according to the Scriptural account, "as a roaring lion, walketh about, seeking whom he may devour." These can be met only on their own ground.

And thus through all the various phases of spiritual science (said the speaker) could be traced the relation borne by clear thinking to the vast philosophy underlying this positivism—for there was in it such positive science and truth that it was capable of being demonstrated and proven; and we could by it understand the notion of one mind upon another, as clearly as the chemist could the working of the known laws of his science. Under this principle of clear wishing, the affections, heretofore considered to be the results of varying circumstances, or cultivation, become known as the springs of earthly existence, and the clear thoughts of the clear souls who have gone before are scattered around us, and form the crystals of our diadem. Plato is not absent from us, and Socrates flashes upon the mind the pulsations of his far-reaching soul. Under this principle we can hold communion with what has been; here the artist may revel in the glories of spiritual galleries; here Michael Angelo rears other fancies than St. Peter's, whose domes of glory 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 our passing lives, and see how good deeds become flowers in the garden of spiritual being. And finally, when you come face to face with your own life, you will find that the thoughts you have evolved, like so many flowers or thorns, will be spread in the pathway of your future life. By this you are taught that you weave those substances here which shall in spirit-life become to you a garment; and you perceive more clearly what Christ meant when he spoke of man as committing a crime—"sin in his heart." This principle was the power which animated the seers and prophets of old, and enabled them to see the spirit in its bright or dark robes, as the flashes became interwoven in the spiritual garment. In that state where deceit is no longer possible, you will see the position of every soul, and realize that every spirit holds the key to the mighty mystery of eternal life—and that key is Clairvoyance.

### THIRD LECTURE—JAN. 31.

Like a child's lessons, conned o'er and o'er again, must be the lessons of spiritual truth, that 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 religions 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 religion.

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 than Christian Theology, to adorn the world with 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 must begin at the germ, and bring this result by the process of actual growth. The author of the "Vestiges of Creation" has declared in effect that, according to physical science, God, the spirit of light, has availed himself of the changes of actual growth in the production of results. The day has gone by for the acceptance of the theory of the making of "something out of nothing." And now the other idea of making something out of something in six days, is rapidly following its predecessor; for science has unveiled the fact that God does not complete a world short of mil-

lions and millions of ages. This fact is demonstrated by every form of organic Nature around us. And if this be true of shrub and tree and rock and soil, how much more true of the human spirit, in its climbing up the trellis work of eternal truth? How much more must it be true of those giant souls who, like forest oaks, strive in their upward growth to lean their mighty branches against the heavens? Do not, then, idly condemn any of the methods by which this growth may be obtained. It is customary for many Spiritualists to say of the spiritual phenomena: "I despise the raps; they are of no value to me." But if they are of no value to you, they are to some one else. Every one on earth is in some sense the slave of the senses. If you are not in any way so, you are ready at once to clasp hands with the angels, and to hold communion with them without the intervention of any third party; but if 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 fact that a spirit can control tangible substances independently of human power, you have established the groundwork of the spiritual science. Take care, therefore, that in your grasping for advancement you do not, as did the early Christian church fathers, who failed to recognize the existence of spiritual gifts among them until the gifts were withdrawn, and they had only the cold, barren record of what had been upon which to predicate divinity.

You cannot be independent of these physical facts. Spiritualists cannot be too careful, not only in perpetuating the memory of every manifestation, but also the account of the conditions which accompanied such manifestation, so that it can be repeated, just as the notes of melody can to which we have but now listened. Suppose 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 indicators, and should rise before an audience and endeavor to execute the sublime creations of Mozart and Beethoven by simply reading from the printed page the marks upon the musical scale! So it is with religion. Christianity wrote down its notes in past ages, and then closed the book to all new inspirations; and now it endeavors to read from the volume as if it were the living melody. However true it may be that the great 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 phenomena are of a low order, you should strive to make them higher. It is not always an undeveloped spirit who makes a physical manifestation, any more than Dr. Franklin was undeveloped when he made use of so humble an instrument as a kite to draw down thought from the heavens, the results of which experiment have swept all over the world. And so the tiny raps, or the movement of a table, are not given for the mere purpose of amusing human curiosity, but to prove the great scientific fact that disembodied mind can pervade and influence material substances. The lecturer here referred to the phenomena of spirit hands, and said that when mediums passed on who were the agents in such manifestations, it was the duty of Spiritualists to keep the facts in the case in remembrance. It had been established by more than twelve reliable witnesses in New York that an entire human body was produced, gradually, before them, feature by feature. This should be investigated, and the conditions understood, so that the phenomenon could be repeated for the benefit of other inquiring minds. Music had also been produced without mortal touch, only by the medium being in the room. By the preservation of these conditions these powers should be kept up, so that they could be shown to the investigating mind. Spiritual laboratories should be constructed, and spiritual temples reared for the accommodation of seekers after truth, with the same care and labor as Daguerre pursued his ideal of sun-painting, 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 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 process of growth in science. And the true science consists in taking a fact and letting it lead 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, 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 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 great collateral testimony by which the world is to gain knowledge of the spiritual revelation—these are the avenues through which spiritual science shall attain to a position among the regularly admitted sciences.

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 spiritual creed. The Churches forge chains enough for the mind. What we want is fact. Once let a fact be established as owing its existence not to any understood, common law, and there is but

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 sophisms—spirits 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 infusing itself among all classes of society, and 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 demonstration that the powers of the mind are capable of endless development. This religion, theory or power, which ten years ago from this very forum was denominated *Spiritism*, is the true Christ of the nineteenth century, which is destined to mold all religions in its own likeness. It is this same spirit which is to permeate earth's science and philosophy, kindling on their altars a brighter than Promethean fire. It was this same spirit which spoke to olden prophet and seer, which came to Moses amid the thunders of Sinai, which gleamed on the Mount of Transfiguration and held converse with John at Patmos. It was this spirit which inspired the Quakers; it was this which appeared amid the woes 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 lady crossed his path by his side;  
In sight and face she looked like a queen,  
And he like a king in his pride.  
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."  
The man in the carriage remarked to his wife,  
"Oh, how I would do it!"  
I'd give my soul for the strength and the health  
Of the man who is saving his 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 lace were mine."  
The lady looked out on the maid with her work,  
So called and so looked so fair,  
And said, "I'd relinquish position and wealth,  
Her beauty and youth to possess."  
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 *Aztecua*, 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—Bacaldeen—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 Aztecua were overwhelmed. Then proffers of peace came again from the Southern king, but Aztecua 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 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 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 Miccas (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. The people they met have passed away or degenerated, but the beautiful landscapes and rich mines remain.

ROYAL COMPENSATION.—Before the throne of retributive justice, disrobed of tinsel 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 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, which was marked by blood, led her to her infamous mother, who was not only her father's mistress, 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 outcast from the sympathies of the civilized world.

The Mikado of Japan left his palace in November, the first time such a thing has happened for 2,000 years.

## Spiritual Phenomena.

Written for the Banner of Light.

IS MEDIUMSHIP HEREDITARY?

THE "NATURAL BONE-SETTERS" OF NARRAGANSETT.

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 Bridge 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 James—were "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, 1761. 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 great "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.

Uplike, 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 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. Allston, 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 operation 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 her father asked permission for the "old man" just to place his hand on her hip. She finally consented, and with a hasty movement the bone was directly put in its place. The old doctor then ordered her to walk across the room, which, to her own and her father's great surprise, she found herself able to do, and was well from that time. 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 "toning" 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 bone-setter'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.

Glideon, 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 Daniel 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 and liniments—in the compounding of which all of the Sweet's seem to be intuitively directed—







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### 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 worshipped 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 smothering brand of Cromwell, then by the rackwork of the hard-hearted 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 interlinked, has attempted the very same role with Spiritualism—and 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 by their prejudices and blinded by their passions, that they assailed the tenderest sentiments which the human heart loves to cherish, when they jeered at the proposition that the loved 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 can not 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 fog 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 men and women from the sure ground of their faith in Spiritualism. We are fully persuaded that the future will develop our lofty faith as no earthly 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 a 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 laws.

### March Thirty-first.

As the Twenty-first anniversary of the New Revelation draws near, we are glad to notice that Spiritualists in different quarters intend to observe its occurrence after appropriate methods, determined to make the day what the Romists would say of some of their own, a red-letter day in the calendar. It will be thus observed in Boston and New York, and in Western cities. It furnishes the opportunity to suggest that it be observed universally by believers in our beautiful faith throughout the country; that in every city, town, and settlement where Spiritualists are wont to assemble, it be commemorated as the Day of Days, by the holding of meetings, socials, levees and lyceums, and making manifest those joyful feelings which ask for free expression at this time, and which are the worthiest tribute it can receive. Wherever there are organizations of Spiritualists, let this be done. It will serve to give a fresh impulse to the advancement of the cause, to revive faith, to kindle anew a joy that deepens with every act of outward expression, and to fix in the popular mind the great fact which is to prove the turning-point in the religious history of the world. What discovery was ever so profoundly important to the human race, as that communication could be had with the spirit-world? In 1848, the first faint whispers of it began to be heard in an obscure hamlet in Western New York; behold to-day the spread of its knowledge to the most distant quarters of the globe, and the belief in its inspiring power which millions of people joyfully acknowledge in their hearts. A Day of such large influence on the happiness of mankind ought to be celebrated with 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 systems—the poor, the diseased, the ignorant, who have been indelibly impressed with the influences of their ante-natal lives—these and others are waiting for the release which Spiritualism brings to them, and they obtain it when they have pointed out the causes and the remedy for their suffering. The interpenetration is a large host among those who are still in prison. So are they who feel the thrill of inherited disease, of temptation, and of nameless vices. Spiritualism teaches such 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 also.

### Ante-natal Murders.

And now Bishop Caxe, of the Diocese of Western 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 rather seeks, like the Romish priests and dioceses, to deal out ecclesiastical damnation on his flock for the practice of so abominable a crime against Nature. We protest, in the name of humanity, 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 yet 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 priests want it stopped out of personal regard for them or not. We allege, and the consecration of 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 large 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 Lizzie 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 reappearance on the rostrum. Large audiences have greeted her on all previous occasions, but we now anticipate a renewed interest to hear her lectures.

### Here and Elsewhere.

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 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 Seances.

[See Sixth Page.]

Nov. 19th.—The seance opened with the usual invocation, given by Dr. Channing; after which a series of questions were propounded and duly answered. The one in relation to Rev. Cotton Mather will attract attention. The controlling intelligence said that Mr. Mather had outlived the theological darkness which surrounded him while in the earth-life, and was now benefiting humanity in various ways. This is indeed gratifying intelligence, as we desire the "salvation" of all the bigots, although they taught that those who died in infancy were consigned to Hades. Thanks to the liberalizing tendencies of the age, and the back seat Superstition is compelled to take, no such belief exists in our midst to-day; or if so, it does not find expression in words.

When the intelligence who had answered the questions left, the medium was controlled by a spirit named *Gerhardt Kn Gerhardt*. It was rather difficult for our scribe to report this spirit's broken English correctly. The scribes present made up their minds that the medium herself could not possibly have assumed the marked character they saw represented through her organism.

The next spirit who presented herself was *Polly Masters*, of Augusta, Maine, who said she had a son in this city. Said she belonged to the Baptist Church, and was a good Christian all her life, although she did not know anything about spirits coming back; but now that she did know the fact, she thought it "beautiful," as she expressed herself. A very marked character this. Who ever knew such a person? Perhaps some of our friends 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."

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

Nov. 23d.—After the usual invocation and questions and answers, *Susan Jones* 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 infested 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 entered the spiritual the second time, she would no longer feel the ill 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, in East Boston, she said.

*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 seance. She gave the name of *Minnie Dahmstadt*, and hailed from Philadelphia.

Our Circles have been suspended the past three weeks in consequence of the severe illness of our medium, Mrs. J. H. CONANT. We are gratified to be able to state, however, that she is now convalescent, and will resume her sittings next week.

### 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 seances in Portland, Bath, Brunswick, Lewiston, Auburn, Gardiner, Hallowell, Augusta, Waterville, &c., and then went 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 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 were were many minds independent of bigoted Christian associations and many Christian liberal (?) Universalists, and not afraid to report all as right and true to the letter. Oh Zion, how art thou chained 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 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 will prevail.  
Auburn, Me., Feb. 10th, 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 "Clairvoyance, 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 "Clairvoyance" 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 general, that it has been decided to repeat it on the evening of March 10th in Nassau Hall.

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, 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 prejudice.

The following illustrations represent the condition of Abraham Clarke, before and after he had been treated by Dr. Newton. Mr. Clarke 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—facts 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; 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 her cheeks.

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 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. Hodson, 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 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 collected 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 preter-naturalism—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 beyond 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:

"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 gentleman. Feeling anxious that others should enjoy the benefit of his great healing powers, I encouraged his visit 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 matter.

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

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 to serve.

### Ladies' Fair in Cambridgeport.

The ladies of the Cambridgeport Lyceum Sewing 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 folds 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 Walbrook, is an error; it was from Mrs. M. J. Wilcoxson.

There are more Methodists in Ohio than in 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 view of faded 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 Catwaba 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.

Dr. John P. Ordway's paper upon fistula, which he read before the Suffolk District Medical Society, appears in the Boston Medical Journal. It proposes a radical change, and does away entirely with the use of the knife.

What kind of tea do young ladies love the 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 philosopher!

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.

Professor Agassiz, by joint resolution of Congress, 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 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 who have benefited the most try hardest to damage us.

Washington telegrams inform us that Col. Leavenworth testified before the Senate Committee on Judiciary Affairs, Feb. 12th, to the effect that in Gen. Oustar's battle of the Washita, only fifteen Indians were killed and only thirty lodges were attacked in all; though Gen. Oustar 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 Coo, the other day. "Where are you stopping, Digby?" "At Parker's, of course." "Why, you don't suppose there's bugs in that genteel house, do you?" "Yes, to be sure," replied Digby—"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 consistent 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 "Help'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 estimated four thousand might be sold annually. 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 Diis Fernandez, who took them by violence from an island.

Three years previous to this—in 1442—Antonio Goncalves 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 Boston, New York and Philadelphia, and do not think I have ever witnessed so much overloading of horses in either of the latter cities as I have in Boston. Besides the cruelty of the thing, it frequently involves loss, not only to the owner of the abused animal by overtaking him, but also 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. 13th:

"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 eloquence. At the close of his lectures the large audience in attendance passed a vote of thanks for the able manner in which his ever interesting themes 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-hearted, whole-souled sister, Susie M. Johnson, is with us, and to say that her lectures are '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 prepared 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 tollers 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 case 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 16th, 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 war for the children couldn't grow larger, at least double its present size. But as there must be an accorn before there is an oak, we have no doubt our friends of the Lyceum 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 one hundred and twenty-five organs per week, illustrates what can be done by energetic and persevering pursuit of right principles in business. The following are what may be said to be Articles of their Constitution, kept always in view, and never deviated 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, thus dealing fairly and impartially with the public.
- 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 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 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 CHASE,.....LOCAL EDITOR AND AGENT.  
FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Large Assortment of Spiritual and Liberal Books.

Complete works of A. J. Davis, comprising twenty-two volumes, all neatly and substantially bound in cloth; Nature's Divine Revelations, 13th edition. Great Harmonies, in five volumes, each complete—Physician, Teacher, Seer, Reformer and Thinker. Magic Staff, an Autobiography of the author. Penetrator, Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures (20 discourses), History and Philosophy of the Spirit World, The Future of the Human Race, Special Providences and Free Thought, Concerning Religion, Death and After Life, Children's Progressive Lyceum Manual, Arabella, or Divine Quest, Stellar Key to the Human Mind, Harmonical Man, Spirit Mysteries Explained, Inner Life, Truth versus Theology, and Memoranda. Whole set (twenty-two volumes) \$26; a most valuable present for a library, public or private.

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

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

London Spiritual Magazine, a most valuable monthly, mailed on receipt of price, 30 cents. Human Nature, also a London monthly, mailed on receipt of price, 25 cents. The Boston Spiritual Monthly, which can be had at our stores; and also the Radical, the ablest monthly published in our country in religious subjects, and fully up to the mark.

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 occur in connection with this blessed and heaven-born institution. Most of the readers are aware that 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 enterprise 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 pure 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 skin 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 *Figaro*, has recently become a convert to Spiritualism through the influence of a clever clairvoyant, Mile. Elise Goulton, who calls herself the 'Light of the Future.' The Empress has recently attended almost daily the sances 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 ex 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 patrons 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.

Boston Music Hall Spiritual Meetings.

Sermons are held in this elegant and spacious hall every SUNDAY AFTERNOON, at 2 o'clock, and will continue until next May, under the management of Mr. L. D. Wilson. Engagements have been made with able moral, trance and inspirational speakers. Season tickets (securing a reserved seat), \$2.00; single admission, ten cents. Tickets obtained at the Music Hall office, day or evening, and at the Banner of Light office, 158 Washington street, and at the Music Hall office, 158 Washington street.

Miss Lizzie Doten will lecture Feb. 28.

Spiritual Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Spiritual Science and Intelligence. Published in London. Price 25 cents. THE LITERARY-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. E. Jones, Esq., single copies can be procured at our counters in Boston and New York. Price 8 cents.

Business Matters.

Mrs. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4wFt.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 13th street, New York. Terms, \$5 and four three-cent stamps.

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ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second door from 4th Avenue—New York. Inclose \$2 and 3 stamps. F23.3v.

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Special Notices.

Agents wanted for Mrs. SPENCE'S POSITIVE AND NEGATIVE POWDERS. Printed terms sent free, postpaid. For address and other particulars, see advertisement in another column. Jan. 2.

Spiritual and Reform Books.

MRS. H. F. M. BROWN, and MRS. LOU H. KIMBALL, 137 MADISON STREET, CHICAGO, ILL.

Keep constantly for sale all kinds of Spiritualist and Reform Books, at Publishers' prices. July 18.

Herman Snow, at 410 Kenney street, San Francisco, Cal., keeps for sale a general variety of Spiritualist and Reform Books at Eastern prices. Also Planchettes, Spences' Positive and Negative Powders, etc. Catalogues and Circulars mailed free. J3.13w

BE YE HEALED of whatsoever Disease ye have by the GREAT SPIRITUAL MEDICINE, MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS. Send a brief description of your disease to PROF. PATTON SPENCE, M. D., Box 881, New York City. The books and powders will be mailed to you, post paid. 1 box \$1. 6 boxes \$5. Jan. 2.

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For the treatment of

DEAFNESS,

Discharge from the Ear, and all other Aural Complaints,

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Together with all Diseases of the Eye, requiring either Medical or Surgical aid.

Feb. 27. Office hours from 10 A. M. till 4 P. M.

ADVERTISEMENTS.

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

For all Advertisements printed on the 5th page, 50 cents per line for each insertion will be charged.

Advertisements to be Renewed must be left at our Office before 10 A. M. on Thursdays.

STAR SPANGLED BANNER.

PLEASE READ THIS CAREFULLY.

THE STAR SPANGLED BANNER has been regularly advertised in the *Tribune*, more or less, for over two years. Thousands of the *Tribune's* readers have subscribed for it, and no one has been dissatisfied. For over six years it has appeared with the same regularity, never missing a number. It has been published in the State of New Hampshire, and the largest in New England of Boston. All the *Star Spangled Banners* have been sent to the *Tribune's* office. It can be had of any New Englander who has any life or desire to supply what is wanted. The *Star Spangled Banner* is a large, and most interesting, and one of the most valuable of the *Tribune's* publications. It is a weekly number, which are filled with interesting, rich, and rare reading. Poetry, Wit, Fun, Stories, News and Non-fiction, all of the most excellent quality. The *Star Spangled Banner* is a most valuable and interesting publication. It is a weekly number, which are filled with interesting, rich, and rare reading. Poetry, Wit, Fun, Stories, News and Non-fiction, all of the most excellent quality. The *Star Spangled Banner* is a most valuable and interesting publication. It is a weekly number, which are filled with interesting, rich, and rare reading. Poetry, Wit, Fun, Stories, News and Non-fiction, all of the most excellent quality.

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This splendid parlor ornament is on plate paper, 19x24 inches in size. Engraved in the best style, representing the "Past and Future" by two beautiful Female Figures, and forming one of the most exquisite and interesting of the *Star Spangled Banner's* illustrations. It is a most valuable and interesting publication. It is a weekly number, which are filled with interesting, rich, and rare reading. Poetry, Wit, Fun, Stories, News and Non-fiction, all of the most excellent quality. The *Star Spangled Banner* is a most valuable and interesting publication. It is a weekly number, which are filled with interesting, rich, and rare reading. Poetry, Wit, Fun, Stories, News and Non-fiction, all of the most excellent quality.

TO BEE-KEEPERS:

JUST PUBLISHED, a new book, *Secrets of Bee-Keeping*, (fourth edition) by K. P. KINKEAD, illustrated by numerous cuts and engravings; being a practical treatise in every department of bee culture, and containing a full and complete description of several of the principal breeds of the day, and embraces much information that no other book contains, and should be in the hands of every bee-keeper. It is not in condensed form, printed with fine type, on thin paper, containing about two hundred pages, embracing about the same amount of matter as is usually found in two or three persons of the *Star Spangled Banner* where the price is, and paper heavy. The author flatters himself that his book will meet all classes of bee-keepers, from the novice to the expert. It is a most valuable and interesting publication. It is a weekly number, which are filled with interesting, rich, and rare reading. Poetry, Wit, Fun, Stories, News and Non-fiction, all of the most excellent quality.

NEW EDITION—JUST ISSUED.

PRICES REDUCED.

Children's Progressive Lyceum Manual.

BY ANDREW JACKSON DAVIS. SEVENTH UNABRIDGED EDITION: single copy 70 cents, postage 4 cents; twelve copies, \$8.00; fifty copies, \$30.00; one hundred copies, \$50.00. ANABAPTIST: single copy 40 cents, postage 4 cents; twelve copies, \$4.00; fifty copies, \$16.00; one hundred copies, \$25.00. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York.

SEE "WHAT IT IS LIKE."—That "Star Spangled Banner." Only 5 cents everywhere.

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Salisbury street, Boston, Mass., has a new and successful system in treating those who are called insane: cures strange fancies in the head, fits, and all kinds of nervous diseases, rheumatism, humors, bilious complaints, and all diseases which arise from impurity of the blood, disordered nerves and want of regularity in the system. The secret resides in his blood, business, or anything by letter, from Dr. C., or Mr. Stickney, will please enclose \$1, stamp and look of hair, also state sex and age. If you wish to become a patient in his hospital, on Dr. C.'s great hall and developer of clairvoyance. Developing circles Monday and Thursday evenings.

MRS. N. J. STICKNEY, 16 Salem street, Medical and Business Clairvoyant, examines and cures all persons of any disease, by a look of hair. She is also a test medium; the spirit of your friend (and talks with you about the affairs of life. Circle Sunday, Tuesday, and Thursday evenings. 1w-Feb. 27.

HUNTER'S GUIDE—Revised, Enlarged.

New Series added, 10,000 already sold. Eleventh edition of 5,000 copies new, enlarged, colored. Twenty new hunting traps added, 5 cents each. *Trapper's Guide* and *Trapper's Companion* tells how to hunt and trap all animals from a muskrat to a bear, to make traps, baits, etc. How to tan and dress all hides, etc., etc. 25 cents. *Trapper's Guide* and *Trapper's Companion* tells how to hunt and trap all animals from a muskrat to a bear, to make traps, baits, etc. How to tan and dress all hides, etc., etc. 25 cents. *Trapper's Guide* and *Trapper's Companion* tells how to hunt and trap all animals from a muskrat to a bear, to make traps, baits, etc. How to tan and dress all hides, etc., etc. 25 cents.



be viewed no more; testifying that, as she had long anticipated



For sale at the BANNER OF LIGHT BOOKSTORES, 15  
Washington street, Boston, and 544 Broadway, New York.



## Western Department.

J. M. FERRIS, EDITOR.

Individuals desiring to contribute to the BANNER OF LIGHT by mail, or ordering books, should send their letters containing remittances direct to WILLIAM WHITE & Co., 158 Washington street, Boston, Mass. Post-office orders, when sent, should be made payable to WILLIAM WHITE & Co., and not to J. M. Ferris. This course will save much time and trouble. Local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for its should be directed to J. M. Ferris, persons writing us in February will direct to Detroit, Mich., care C. C. Randall.

## Women on the Town.

"Abandoned women"—that is 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 intercessions, 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 passionate 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 Jesusian, 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 half-concealed 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 these styled "abandoned women." The actual census of 1856 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 themselves 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 silk, Parisian laces and "Grecian bends" are aching, cankered hearts, and souls, too, stung with keenest remorse.

Great social crimes abound most in populous cities, under sanctimonious pretences to piety and 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 seducers—these 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, walking 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 fiery 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 woman'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 daughter, in hopes that her orating penitent 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 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, morally, 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-

ment: A full recognition of woman's primal equality with man.

Ignoring such special 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 logic to friendship, courtship, love and the marriage relation.

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 contented 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 humanity.

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 deplorably, 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?" Certainly.

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 inquiry.

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 Ambula—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. Obeying 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 divine 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 judgment.*

## Medical Women.

Those who think an American millennium at our very doors, because, forsooth, among the agitated questions of the age are woman's suffrage and female physicians, are respectfully introduced to the following from a literary gentleman 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 best of 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 wondrously and fearfully made; here, also, galvanism was discovered. These famous schools not only made M. De women, but also L.D.s, besides making their professors in all the higher branches of college learning. So you see that female doctors are not a modern innovation."

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 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 spirit sees beyond the horizon; you perceive distinctly the life to come. It is not to you that it is necessary to say 'I hope.' You are of those who know, and who wait; she 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 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.

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 exorcismes 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 do that. I went to New York to investigate Universalism for myself, and should I not have been honest? I was not a preacher. I never was more disappointed in a doctrine in my life, and never have so thoroughly convinced that the central principle of Spiritualism are going to revolutionize and reform the world. I am convinced that the most unpleasant experience by my spirit guides for a wise purpose."

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. It teaches us how to eat, drink, sleep, think and act. You know I commenced lecturing at a very early age, 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 veil' to gain practical instruction on theological subjects."

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

## Deerfield, 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 fail of meeting a ready and rapid sale. Entranced, he breathes the very air of poetry.

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 censure here, and among loving friends and harmonious influences my spirit expands with a broader love, and I feel that I am free, and that I am free for future days. The fire of inspiration has been kindled anew on my soul's altar, and the darkened aisles of the inner temple have brightened with its beams, and all glowing with its ruddy influence I look upward toward the morning sun, and say, 'Father, I thank thee.'—J. W. Van Namee, Deerfield, Mich."

"Be assured, my friend, the time is not yet for the great millennium, and Spiritualism, like early Christianity, comes not to bring peace, but a sword; it comes to try, sift, divide and throw man and woman upon the sword, and convince them that they must all live and faithfully, bravely, not our own highest sense of right, and lean only on our own God and his ministering angels. If on earth we stand alone with God, the spirits, and the sense of conscious right within us, we shall be sustained, and that is the fact that we must all live and faithfully, bravely, not our own highest sense of right, and lean only on our own God and his ministering angels. If on earth we stand alone with God, the spirits, and the sense of conscious right within us, we shall be sustained, and that is the fact that we must all live and faithfully, bravely, not our own highest sense of right, and lean only on our own God and his ministering angels. 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