

# BANNER OF LIGHT.



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## THE VOYAGE OF LIFE.

BY MRS. C. A. K. POORE.

The voyage of life—ay, 'tis grand and sublime  
To sail on our course o'er the ocean of time,  
Whose billows dash wildly along our earth strand,  
Yet break in soft murmurs on heavenly land!

When breezes blow gently and skies are all fair,  
And the waters flow smoothly, untroubled by care,  
Then our gay bounding barges float buoyant and free  
Mid the low rippling currents of life's summer sea.

But clouds will arise, and the thunders will roll,  
And the dark waves of sorrow break over the soul,  
And we cower and shrink 'neath the pitiless blast  
As it sweeps in wild fury o'er canvas and mast.

But darker by far than the tempest may be  
Aro the bright, smiling waves upon Pleasure's smooth sea;  
Where the wild sheals of sin are concealed from our view  
By the mirage and glamour of Heaven's own hue.

And the hope-freighted bark, with its snow-gleaming sail,  
That has braved the fierce tempest and mastered the gale,  
On has stranded in sight of the welcoming shore,  
And sank 'mid the gloom of temptation's wild hour.

The voyage of life—ay, 'tis solemn and grand  
To the fearless of heart and the valiant of hand;  
Through sunshine and tempest they still hold their way,  
And shun the false beacons that lure them astray.

And the mariner wise will perceive from afar  
The watch-tower of Hope and Truth's polar star,  
And ne'er will he slacken the laboring oar  
Till he lands his frail bark on eternity's shore.

Hammon, N. J.

## The Lecture Boom.

### The True Believer and His Work.

A LECTURE BY MOSES HULL,  
In Music Hall, Boston, Mass., Feb. 7th, 1869.  
Reported for the Banner of Light.

The lecturer prefaced his remarks by reading a poem from the *Spiritual Roster*, entitled, "The World will be the Better for It," by B. M. Lawrence, and then announced that his text might be found in John xiv: 12:

"Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Spiritualism (said the lecturer) has stood before the world and claimed a hearing at its bar for almost twenty-one years. In that space of time it has gained such a hearing as no other system of religion has ever gained. Not such a hearing as had been gained by any other system in twenty-one years; he meant to say that not one of the religious systems had such a power over the hearts of the masses to-day as Spiritualism. Indeed, it was the Spiritualism which was contained in the churches and other organizations which held them together. A play could not go before the public which did not contain the spiritual element; a novel must embody it if success was hoped for it; a poem was not fit to appear in print unless it gave utterance to this all-absorbing sentiment.

Spiritualism (said the speaker) has not only made a few millions of converts, but it is working its way into the popular heart as none of the creeds of the day can. Once the churches said: Let it alone! it will die of itself, and scarcely a grease-spot will remain of it. But that grease-spot has spread far and wide through the texture of human life. The "let alone doctrine," as it was called in the West, would not work, and so the churches had decided to imitate the example of the Quaker who, having a spite against a dog, said: "It is wrong for me to kill thee, but I will give thee a bad name and let thee go!" and forthwith he cried out "Mad dog!" so effectually that others pursued the animal and dispatched him. The "mad dog" cry of the churches was "Indefiniteness." The ministers said, "We will not kill Spiritualism, but we will give it a bad name and let it go." They had decided by this cry of "Indefiniteness" to fit their remarks to those who were trained to be pleased with sound rather than sense. But Spiritualism had gone on, and gave no more notice to the cry than the locomotive does to the barking of a dog. Now and then, however, some one would arise on its part to question the charge, and he would on the present occasion endeavor so to do. He intended in the present discourse, 1st, to deny the accusation that Spiritualists are infidels; and 2d, he intended to say to the accuser of Spiritualism, as Nathan said unto David: "Thou art the man."

In order to follow out this course we must have a rule by which the matter may be decided. Such a rule he (the speaker) believed he had found. There was not one person in the world who believed all which was contained in the Bible; if we should take a lighted candle and search through New England we should not find one who believed it all. The infidel says, "I do not believe the errors in that book." "Neither do I," says the Christian. Upon that ground they meet in common. We read, and all Christians and infidels believe as we read: "The grass withereth, the flower thereof falleth," but when we see it recorded that Abaziah was two years older than his father, the fact is denied by every one as a natural impossibility, for a man cannot be older than his father. Therefore, one of the texts all allow to be true, and the other all reject. Who shall settle the matter?

The speaker had occasion, at one time, to pass by a religious Publishing House, where a number of ministers and the President of the Publishing Association were congregated, and on their accosting him he stayed to have some further conversation. The President, in the course of his remarks, took occasion to speak very highly of a copy of the Bible then in possession of the lecturer, and after trying various methods to induce him to part with it, ended by saying, "Come, you do not believe that Bible—now let me have it." The lecturer replied that it should be the duty of one who did believe the book to endeavor

to circulate it as much as possible among unbelievers, instead of endeavoring to effect a contraction of the currency by taking his only Bible away from him; and that as far as he was concerned he believed in going to the Bible itself for information concerning its truth or fallibility, rather than to outside writers on morals and ethics. As regarded the implied charge that he (the lecturer) was an infidel because he did not believe all the Bible, he would prove that the President himself did not believe it either. Knowing the minister's position he asked him if he believed the passage reading:

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." 1st John, v: 7.

"No," said the President. "Neither do I," said the lecturer, "so you see that my infidelity and your Christianity are just the same on this point." The President then explained his position to be that he received all authoritative declarations which are found in the Bible on the authority of the Bible, and that alone—he did not ask correlative evidence. The lecturer then called his attention to the 8th chapter of 2d Kings, 26th verse:

"Two and twenty years old was Abaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri King of Israel."

"Do you believe that?" queried the lecturer. The President replied that he had not particularly noticed the passage, but of course he believed it. The speaker then referred to the 22d chapter of 2d Chronicles, 24 verse:

"Forty and two years old was Abaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri."

The lecturer demanded an explanation of this. According to the statement contained in the 20th verse of the preceding chapter concerning Jehoram, father of Abaziah—

"Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired."

Now if Jehoram reigned eight years, and was thirty-two at his ascending the throne, he was only forty years old at his death, and his youngest son Abaziah could not by any possibility have been "forty and two" years old when he began to reign. This was a physical impossibility, although it is well known at the present day that there are many sons among "Young America" who are more than that number of years older than their fathers—in their own estimation! The President having committed himself to the first statement, was unable to explain his position concerning the second. Whereupon the lecturer proceeded to contrast the advantage of the position occupied by himself with that of the minister, as he was not called on to commit himself to anything which did not accord with reason.

The lecturer would like to ask this question of those who cavil at Spiritualism and its disciples for their unbelief: Are you believers? Do the signs follow you as laid down in the text? Did Jesus, or did he not, tell the truth when he said:

"He that believeth on me, the works that I do shall he do also; and greater works than these."

Do these signs follow you, and show themselves not in what you say, but in the works you do? If Jesus did tell the truth, there is not one Church in the land that can do the works. And if you say he did not tell the truth then you admit that Jesus is not immaculate, for he made a great mistake—at least—in this declaration.

Let us try again. In the 28th chapter of Matthew, 19th and 20th verses, we find:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Lo, I am with you alway, even unto the end of the world."

The lecturer here remarked that there was a great difference to be traced between Jesus and Christ; it was Christ and not Jesus who was to be "with you always." In discussing this proposition, on a certain occasion, with a minister of the Presbyterian faith, the latter took occasion to state that in his opinion the passage meant that Jesus was to be with them till the establishment of the Church; but that after that he was not to be considered. The lecturer objected to this ground of the minister, because it spoiled a four days' argument which he had prepared to prove that the Presbyterian Church was without the spirit of Jesus, but now that its ministers themselves acknowledged it, his argument was totally unnecessary.

But these disciples were not to go out to the world till the coming of power from on high, or the commencement of the new dispensation. The minister, on being asked, said that the Christian dispensation commenced "fifty days this side the resurrection of Jesus Christ, at 9 o'clock in the morning;" well, that was explicit enough. This was precisely the time of the day of Pentecost. Forty days after the resurrection the disciples had assembled, and sat in the circle ten days before they had a single manifestation. Many Spiritualists thought it hard to sit even two hours and obtain nothing. But finally the Holy Ghost descended upon them in cloven tongues "as of fire."

The 17th and 18th verses of the 16th chapter of Mark read:

"And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."

The lecturer would again like to repeat the questions to professed Christians: Are you believers? And did Jesus, or did he not, speak the truth at this time?

At the day of the Pentecost the Holy Ghost, we are told, came and filled the house. Before proceeding further it would be well to remark that the word *Holy* was an Anglicised Greek one, signifying good; and *Ghost* was a Persian word, signifying guest. Therefore the Holy Ghost meant literally good guest, or to speak in more measured terms, good spirit. This power descended upon the persons assembled in "cloven tongues, as of fire." Now what was this word cloven to be considered to mean in this connection?

Certainly not that the Holy Ghost came and split their tongues; it rather meant diverse tongues or languages; the power to utter which was on that occasion given to the people. Seventeen different languages were then and there spoken by a collection of unlearned men who previously had been talking Hebrew, which was at that time dying out, giving place to the Greek, and was in reality Greek allied with Hebrew idioms. This thing created intense interest, and men began to question:

"Behold, are not all these which speak Galileans? and how hear we every man in our own tongue, wherein we were born?"

But by-and-by an old priest arose and said he had discovered the secret: "These men are full of new wine!" The lecturer said that during the late war, when President Lincoln was told that General Grant got drunk, he said that he wished some of the other generals of the army would drink of the whiskey which Grant imbibed. And, on the same principle, if "new wine" would teach men seventeen different languages, it was, indeed, a pity that more of that same wine was not to be had in our day. But S. P. Leland, and others, who go about the country denouncing Spiritualism, have discovered an improvement upon the old theory, and discarding the wine, they say that *Cannabis Indica* will produce kindred effects on the human system as those referred to. But these methods of accounting for the phenomena signally failed; it was the power of the spirit—or spirit-power—which produced those remarkable manifestations. Peter arose to confute the wine theory, and deliver the first Christian sermon. He called to mind the fact that it was only nine in the morning as yet, and that they could not be drunken. For, by the way, in those days, they did not use adulterated liquors, and consequently, could drink all day before becoming drunken. This is accounted for in a proverb they used to have: "They are drunken are drunken in the night." Peter proclaimed:

"This is that which was spoken by the prophet Joel: And it shall come to pass, in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

As soon as Peter had ended, the people began to cry out, "What shall we do?" Do for what? "To be saved," the Church answers. As well say what shall we do to get into Noah's ark? They had no idea of salvation. They were interested in the phenomena. "What shall we do to obtain this power?" is the question. Peter answered them: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The lecturer here said he would like to ask of professed Christians, "Are you called? Does the power, or the gift of the Holy Ghost, the Good Spirit, make itself manifest in your acts and lives?"

So much for the Bible. He (the lecturer) now intended to look at the matter in a scientific light. By reference to James, 5th chapter, 14th verse, we should find:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Thus he did not counsel the sending for a doctor; they did not know what one was in those days; and the word in our time, also, should be rendered "healer." There was a practice of the apostles—true believers. Did the Church of to-day follow it? The lecturer thought there was much of truth in James's argument. All things are not yet under the dominion and control of man, but his immortal mind is ever pressing on into the hidden nature of things, and the time is coming when the power will be granted which will subject to him the forces of material Nature. The power was not twenty years distant, by a knowledge of which, when we wanted a shower of rain, we could obtain it. Why, even since this audience assembled they had got up a small shower; which fact could be proved true by any one putting the hand upon the panes of glass in the upper windows. A moisture would there be found. You might say: The glass sweats; but it did not sweat; the moisture was the result of the meeting of the heated air, inside the hall, on one side the glass, and the cold air without, on the other side—the cold air condensing the vapor to water. The same was true of the pitcher containing ice-water on a warm day. General Grant, in some of his battles, had produced heavy showers of rain by heating the lower air by heavy concussions and the rapid burning of gunpowder; this heated air, rising to a colder region, was condensed and fell in torrents of water. When we obtained the knowledge of how to arrest and combine these heated and cold belts of air, we could have rain whenever we wanted it.

As far as James's argument of prayer for the sick went, it was very good for the people he had to deal with; but the causes of sickness ought to be understood. It was generally customary, when a person was sick, or died, to talk about the mysterious ways of Providence, to say:

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

But by investigation it might be discovered that something else had been at work. On a certain festival occasion, a man being asked if he liked oysters, said he could not tell, and proceeded to eat half-a-dozen dishes to see whether he did or not. After finishing them, he said if no one had any objection he would like a pound or two of pound cake; this he devoured, and after some other equally remarkable feats, he went home, was seized with what Westerners call a bilious colic, and died. And the Methodist minister, who was summoned to attend his obsequies, talked solemnly about the uncertainty of human life, and said:

"God moves in a mysterious way  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm!"

But there was a crazy, black-headed Spiritualist in town who said that the man's death was occasioned by an *awful* dispensation of pound-cake and oysters!

A lady is taken sick; the mother of four children, who are dependent upon her for care and attention. "Will prayer cure her? If she is a Methodist, perhaps so; if she was a Spiritualist he should order another prescription for her. Could prayer change God? Was God so ignorant that he had to be told 'Oh God! don't kill this lady? Have n't you thought that if she should die there won't be anybody to take care of the children?' The day you can change your God by such information, you become God, and he is your errand boy."

There was another view of disease which science made us take. The motions of the hands or limbs, which we call voluntary—how were they produced? Who could demonstrate the law? The lecturer took up the Bible before him and said that if the spirit wanted to touch the book it must make use of a medium; the spirit could not touch the book, it must use electricity, which was nearest it; electricity could not touch the book, but must make use of the blood; the blood was obliged to operate upon the muscles, and the muscles upon the bones ere the desired effect could be produced. Thus the spirit was compelled to use all these mediums to communicate its desire to the extremities, or in other words, before it could telegraph from the brain to the hand that it was needed to perform the required task.

But in human experience there might come a time when the right hand would move correctly at the bidding of the spirit, as manifest through the brain, while the left would refuse its office. Men call this paralysis, but can any of the learned doctors or surgeons find the disease? The human body may be cut up into the smallest particles, and yet no derangement found to indicate why the limbs refuse to perform their accustomed movements. The trouble is with the nerves—the telegraphic wires which connect all the extremities with the brain; and, so to speak, the foot or hand did not get the dispatch which stated that it was wanted to move in a certain manner. Now if we can get the fluids to moving in order again we can effect a cure. An individual is sick, and to free the stomach from the oppression of an undue load, lobelia is administered, which being a poison throws the stomach into spasms and causes it to eject it along with the other matter. But could not this be done without lobelia? Yes. The lecturer could select certain ladies from the audience, who, if they were brought upon the platform and put under the influence of will, and he should suddenly call out to them, "You swallowed a fly, just then," would be so affected that the stomach would act in the same manner as if lobelia had been administered; and for the same reason—the fly being poison, the stomach would naturally seek its ejection; and the impression being produced in the mind of the patient would lead to the result. The same was true of great excitements, which, coming suddenly upon men, at times produced death from apoplexy; which would give a man, lying sick and incapable of motion from inflammatory rheumatism, the power to arise and rush out of the house in which he was, should he see the flames coming upon him; which could cure a man having the sick headache if he should be suddenly attacked by robbers. If we could only ascertain the law which governed these matters, we should be able to account for and control disease. These things arose in the magnetism of the system, and the cure must be found in something which could restore the equilibrium. He (the lecturer) had practiced the gift of healing, and although he had failed in four cases out of five, he did not feel any the less faith in his powers; the causes of the failures were that he did not come into rapport with the needs of those who failed to receive benefit—in those cases where he did, a cure was effected. He could sometimes reach up one hand and receive the gift from the angels while he gave it to the patient with the other, setting the sluggish currents in motion, and restoring peace where otherwise there was commotion; and again, his efforts not being adapted to the needs of the subject, were without power. The lecturer had frequently visited Dr. Newton, and on the first occasion in which the doctor placed his hands on his head he felt a thrill traverse his whole system. He had since seen a blind man, who had not beheld the light for twenty-five years, cured by Dr. Newton; and when a looking-glass was brought to him he said in astonishment, "Why! I am all grey!" Just one such manifestation was worth a hundred failures.

On one occasion the lecturer was summoned to aid a neighbor—a lady—who was supposed to be dying. He entered the room and found that they were praying her down into the grave as fast as possible. Her breathing could be heard three times as far as across Music Hall. In a few minutes she was so relieved by his operations that she was able to go to bed and sleep, a thing which she had not dared to do for two years previous. When the lecturer went to look after his patient next morning he found her with a broom engaged in sweeping; she told him she never felt better in her life. She also said that the minister's wife had just gone away, and that she told the restored invalid that it was the devil who cured her by the hands of one of his agents on earth, so that he might, through her gratitude, get hold of her immortal soul! The lecturer told her to say to the lady, should she return:

"If they have called the master of the house Beelzebub, how much more shall they call them of his household?"

Also he requested her to call attention to the communications which passed between John the Baptist and Jesus, when John sent his two disciples, asking:

"Art thou he that should come, or do we look for another?" Jesus answered and said unto them, Go and show John again these things which ye hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he who shall not be offended in me."

Was Christ's logic good in that case? Did he prove the divinity of his mission by such works? Why, then, could not such works prove the divinity of our new spiritual dispensation? All these signs followed the grand dispensation of Spiritualism. The lecturer had seen them wrought again and again. He would like to challenge all the world for a Convention to be held in the present hall; an assemblage of representatives of all theologies and systems of religion, and of course the Spiritualists were to be represented—they could take a dark corner if desired. Then as Elijah challenged the prophets of Baal, he would like to say, "The God that answereth by fire, let him be God." Then let the Church representatives ascend the platform and work out if they could the signs which followed the day of the Pentecost. And when they had finished crying, "Oh, Baal, hear us!" he would come with a dozen mediums, and if he failed to produce in full the works which the text declared should be done by true believers he would, willingly acknowledge that he had been deceived.

## Lecture by Mrs. Brigham.

EDITORS BANNER OF LIGHT—The following is the drift of a discourse delivered by Mrs. Nellie J. T. Brigham, at Everett Rooms, New York, Sunday morning, November 15th, 1868, with a few suggested reflections thereon. The lecture was worthy of being written in gold, replete with thought, truth and beauty—logical, vigorous, direct, without a word of waste, but all parts "right to the point." The argument imaged itself to my mind as a splendid spiritual sunrise, dispelling, with reference to theological error, the darkness of night and the mists of the morn. Its words were the rich, ripe fruit of the centuries, weighty with wisdom, and judging by the eager attention of the packed auditory, the pearls were not thrown away, but fully appreciated and as gratefully gathered as

Dew and drink and summer rain  
By thirsty, thankful plant and plain.

Considered as *improvised*, and though unstudied, as finished as the most cultured effort. No miraculous manifestation, were such a disorder or breach on the part of Nature possible, could, to those that accept religious truth only on that authority, have more fully demonstrated the soundness of her system of spiritual science. Such, in matters of morals, may seem safer than science; faith than philosophy; but the latter only has meaning and power to release man from his burdens and bondage. In the delivery of a quality of thought, that by ordinary method would task a giant, she, of most fragile form, continues calm and cool, proceeding apparently without effort, as though upborne by invisible wings or waves; but the weak have before been chosen to surpass the strong, and did the doctors and deriders of this day, as of old, dare risk purse and position to listen, and in candid spirit question, they would again, at least, be "almost persuaded," almost turned from idolatry. When will the world awaken to the clearest of proved facts, that angels are walking by its side, whispering in its ears, knocking at its doors, seeking to cast a directing light before its bleeding, wandering feet, and that in this there is neither heresy nor conflict with true veneration, morality and religion? How long must truth be repulsed and error invited? We trust and believe not forever. Eleven millions of thinkers have arisen to greet this great dawn, and the sluggards that sleep will waken at last, though it be not till broad day and the sun high in the heavens renders it safe to admit at noon what it was perilous to profess before.

In treating of her theme, "Inspiration and Aspiration," referring to the partial presence of the former in the Scriptures, the lecturer, in substance, said: That revealed religion, representing a very small portion of human society, could not have been designed as the only system of salvation; otherwise God, being infinitely just and wise, had given it to the whole world. After twenty centuries the Christian creed comprised but thousands against millions who believed in other Gods and Bibles; all the various methods of morals were best in their place and time, adapted to the particular people upon whom bestowed; as races developed and refined, the revelation to them would keep pace. Spiritual growth was gradual, as that of all other, proceeding by successive steps from germ to bud, flower to fruit; sudden transitions weakened and destroyed. The rose could not be hastened in its unfolding. It opened, rounded, smoothed, shaped, colored and became complete by slow, imperceptible advances. The Bible was not the only medium of morals. Nature's myriad forms, plans and voices prompted to virtue and progress. Paul said, "Prove all things." John told us "To try the spirits, whether they be of God;" indicating there would be spirits to try, and we were to prove, try with our own powers, not with the faculties of others; better rely on our own judgment than by disease destroy it. Faith is an acceptance, not a prover. The bee does not fly over the flower, but dives into its depths and extracts the sweetness from its life.

Creeds tremble when science approaches them, saying, We are not to explore or understand the mysteries of Godliness; but ethics are without effect unless their principles are understood. The body draws disease instead of nourishment from food that is swallowed without mastication. So religious truth, unless carefully chewed or analyzed, cannot be digested and made into spiritual strength. The Bible was equal authority for and against slavery, temperance, polygamy, monogamy, celibacy, immortality—not in the sense of contradiction. It was not untrue to its divine mission. The wide intervals between its books, the different conditions of men when it was written, required revelations to correspond with those times, adjusted to the development of that people and period. All that was obscure to faith in its pages became plain to intellect. Reason confirmed, not destroyed, its inspired character, by discovering in its construction the human as well



as the Divine. Luther, Calvin, Wesley, Wickliffe, were inspired men, but yielded a comparative, not perfect, quality of the gift. The stream was colored by the channel through which it flowed, as fountains take the taste and tinge of mineral deposits forming their bed.

This natural result had induced false ideas of God—feelings of awe and dread, instead of the "perfect love that casteth out fear." Music, poetry, flowers, were forms of revelation—educators. The rose and violet were of one family—sisters—differing in grade of gift. So all men, from Christ down, were brothers, shining with the same but different degrees of inspired light.

Aspiration performs a prominent part in the progress of man. Its office is to elevate and refine, to calm and to clear. It fits the mind for the reception of truth, and forms for it a foundation of rock. A stormy, turbid soul cannot advance, but is blown backwards, as a vessel by head winds, from its course. It cannot reflect the scenery of spiritual life that surrounds it, whose beauties are visible in its bosom only when its waters are pure and still. To desire the noble and the good is the process to their attainment. Improvement is impossible without a wish for it. Supply always comes with demand, as antidotes with poisons. The scarcity of truth and the prevalence of error prove that error is practically prayed for, not by attitudes and words, but by actions and deeds. Investigation being considered infidelity, truth continues to be crucified between two thieves, "authority and popularity." Aspire for the high and true, and God is not silent. He hears the faintest prayer, and be it for the best the wish goes forth, and like the dove returns, bearing the olive branch of fruition, joy and peace.

In concluding this broken abstract, I would say I have heard many liberal lectures, but none more valuable than this and those in general of Mrs. Brigham's. In homely phrase, they are emphatically "new brooms that sweep clean." Mrs. Brigham has made a sea of friends in New York, who will warmly welcome her again at any time, and who indulge the hope that she will long be able to intend she shall be encouraged—to continue her career of distinguished usefulness.

I remain, respectfully,

WALTON TOWNSEND.

## Original Essays.

### THE LABOR INTEREST.

BY FREDERICK ROBINSON.

I was glad to see in the *Banner of Light* remarks made by Prof. Dutton, and approved by Wendell Phillips, that interest on money is a crime, and that every one who takes from society anything for which he does not return an equivalent, is a thief. Now I said this years ago publicly in our legislature, but there was no one then who could see it in that light, or if he did, did not dare to approve. I said in my speeches against imprisonment for debt, and also in arguments against our banking system, "That no one had a right to draw wealth from the community without returning to the community an equivalent for what he received in personal labor, either of body or brain." I said that interest on money is a tax levied by the rich upon the poor; that it is the great bond of slavery which has always subordinated the laborer to the capitalist, and enabled the capitalist to draw to himself all the surplus earnings of the people; that the interest tax enters into and constitutes a part of the price of everything, just like every kind of indirect taxation.

The making of money is one of the most important prerogatives of sovereignty, and is confided by the Constitution exclusively to Congress, as the representative of the sovereignty of the people. Congress has the sole right to make money and regulate the value thereof. All the currency of the nation therefore ought to issue from the treasury of the nation, that this most important element of the sovereignty of the people may no longer be flitted from them for the benefit of capitalists and bank corporations. I hold with the late Mr. Stevens, that Congress is not confined to the use of any particular material in the making of money. It is the image and superscription of the sovereignty of the nation that makes it money, and not the material of which it is made. Money is designed as a measure of value, and to pass from hand to hand in the exchange of commodities, and the people have a right to say that the thing which they have created for this purpose shall be used for this purpose exclusively, and shall not be perverted from its legitimate use for the benefit of usurers, stockholders, speculators and capitalists; that the thousands upon thousands who now live by taxing the people, and yet who "toll not neither do they spin," will have to do something in return for their support.

Money is not like anything else in the world. It is not a production of industry, but a creation of government. It is not a consumable article, and is not injured by use. It contains therefore none of the elements of traffic and gain. If I borrow anything else, I ought to pay for the use of it, because it is a production of industry and consumption, and I ought to pay for the wear and tear thereof. So if I hire a house, I ought to pay the rent to keep the house in repair, and for all trouble and care incident to the ownership thereof. But no such reasons can be given for the payment of interest. The use of money does in no way injure the value thereof. I can return it to the owner in just as good condition as I received it. The lender may loan it or not, just as he pleases. He can receive therefore no wrong in denying to him the privilege of taxing the community for the use of it. We can now see that Moses must have been inspired when he promulgated the law against usury. He was made to see that if he allowed the avaricious part of the community to tax the rest in the way of interest, their newly gained liberty would be of no value to them, that they would soon be crowded down again into a condition as intolerable as that from which they had escaped. It was the only way under heaven—by which their equality could be sustained, and this is as true to-day as it was then.

It is a sin even to desire property which we have not earned. It is the sin of covetousness, prohibited in the Decalogue among the awful sins of murder, theft and perjury, and more awful than either, as it includes them all. It leads to every contrivance that selfishness and avarice can suggest, to live upon the earnings of others. Indeed, almost all the evils that afflict the world, spring from this great fountain of wickedness. We see, then, it is not an arbitrary injunction, but like the commands of God against usury, it is based upon human nature, in order to restrain the natural selfishness of mankind. These divine laws will bear the test of investigation and reason, and will forever stand as the sole barrier of liberty and equality. They are as imperative to-day as they were when first promulgated to the Jews. The vast riches of the moneyed aristocracies of the world, have all grown out of the constant violation of these laws; and all the slavery, and most of the oppression of mankind, may be traced to the same source. For in whatever way the earnings of the people can be accumulated into few hands, the end must always be the same, it must be slavery to the masses. Chattel slavery is not the only slavery in the world, but millions of men and women who are said to be free are reduced to a condition often more intolerable than chattel slavery, in consequence of this legalized system of robbery. We can now see the reason why Jesus said it is hard for the rich to enter into the kingdom of heaven, because he saw that the source of their riches was corrupt, and therefore he said it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven. He pronounced a woe upon all those who contrive to live in ease and luxury upon the labor of others. "Woe unto you, scribes, pharisees, hypocrites, for you devour widows' houses," in the shape of interest upon mortgages, "and for a pretence make long prayers." "Woe unto all you who bind heavy burdens and grievous to be borne, and place them on men's shoulders while you yourselves will not move them with one of your fingers." These woes are not denounced against the acquirements of honest industry, nor against those who in any way return to the community an equivalent for what they receive in honest trade, in commerce, in the professions and the arts and sciences, but against those only who live by usury, or by robbery of some sort; against all those who impose the burden of labor on other men's shoulders, while they themselves are living in luxury and idleness. I have made these quotations and remarks from a feeling of great sympathy for the indigent, toiling millions of mankind, who produce everything and own nothing, but with no feelings of unkindness toward the rich. We would be all rich if we could. It is the interest tax which I assail, which leaves us the only alternative either to ride or be ridden, and then of course every one will ride if he can.

Murkhead, Feb. 1869.

### INSANITY FROM THEOLOGICAL TEACHINGS.

BY N. O. ARCHER.

MESSRS. EDITORS—Many of your readers have, doubtless, seen the account, in the newspapers, of the recent horrible murder, in this city, of a girl thirteen years old, by her father, who strangled and disemboweled her. The reason he assigned for this strange murder, according to the evidence given to the coroner's jury, was that he had sacrificed her for his sins; and as God had sacrificed his son for the sins of the world, it was right and proper that he should sacrifice his daughter.

It is generally admitted here that the man committed the deed in a fit of insanity; but let us inquire if there was not "some method" in his madness. And if we admit the popular theology of the day to be true, is the reason assigned for the act so very illogical? The sanguinary and horrible idea that the anger of the Almighty can be appeased and his favor propitiated by the shedding of blood, has come down to us from the darkest night of man's history, and became incorporated into the Jewish and thence into the Christian theology. The bloody rites of the ceremonial law of Moses—said to be instituted by God himself—are as revolting to reason and common sense as they are sensual and degrading.

The test said to have been imposed by God, as a trial of the faith of his "chosen servant," Abraham—was the offering up of his son Isaac, as a sacrifice, and to this day he is denominated "the father of the faithful," by the Christian Church, enjoying the highest seat in its theological heaven, and ever held up to us as a bright example for imitation. Perhaps God only knows what influence this "bright example" may have had upon the wretched man who, with a faith as rational at least as that of Abraham, actually sacrificed his daughter.

We are told by St. Paul that "almost all things are by the law purged with blood; and without the shedding of blood there is no remission."

In view of such teachings, is it any wonder that those who believe them become inhuman or insane? On the contrary, is it not a greater marvel that one can be sane who does believe them? Are not the murders and other crimes, so rife in the world, the legitimate results of such distorted conceptions of the Almighty Father? For he is the bloody and vindictive Moloch that he is represented to be, can we expect anything better from his offspring—man? Surely, it is time that such barbarous, degrading and demoralizing ideas of God and humanity should retire to the dark shades of ignorance and superstition, from whence they emanated, and give place to an enlightened reason, which sees in God a loving father, and teaches us that the only service we can render him is to manifest to our brother man the same loving kindness he so freely bestows upon us.

Hannibal, Mo.

### PRISON REFORM.

"To do good and communicate forget not."

As Spiritualists frequently call themselves progressive friends and are sometimes called friends of progress and reformers, the question is sometimes asked, "What do they wish to reform?" In answer to this question we will state that one reform we wish to make is in prison discipline and instruction. As the object of confinement should be two-fold—first, to confine him that has forfeited his liberty by showing that he is too dangerous an individual to be at liberty, and in the second place to reform him—if the prisoner should be set at liberty before he is reformed, nothing is gained but safety from outrage during his confinement. Confinement should continue till the prisoner is sufficiently developed to govern himself relative to his neighbor's rights. Reformation being the object, means should be used to develop his physical, intellectual and moral faculties. To induce him to think this is the object of his confinement, let the government of the prison be such as to show to him the gospel spirit of love and justice. How? Allow him fair wages for all the labor he may perform. Charge him with all the expenses of his conviction, and also for physiological, intellectual and moral culture, which may have been neglected in his training. Deduct these expenses from his wages. Let the balance go to his family, if he have one; if not, let it be put on interest, so he may have something to start on when he is sufficiently reformed to properly respect his neighbor's person and property, for this should be the criterion for restoring him to liberty.

Treat the prisoner as here suggested, and he would see at once the gospel spirit of love, mercy and justice, and how rapid would be his intellectual and moral development. He would reflect that all his labor that justice could allow went to his family, or was reserved for him at the end of his imprisonment. This fact would

induce him to husband every moment of time, either in labor or moral culture, in order that his prison-life might the sooner come to an end. This treatment would secure good order and good work from most prisoners, without corporal punishment.

Cannot homes be established for inebriates and outcast women, in which they would be secure from the finger of scorn and temptation, in which they would receive just wages for all they might earn, and proper training?

Spiritualists, will you "agitate thought" on these subjects, until proper plans are adopted, for the reformation of all erring mortals, so far as can be accomplished?

What habitual sin tends more than any other to retard physical, moral and intellectual development of human beings in civilized society? That's the question.

Salem, Ind.

## Spiritual Phenomena.

From the London Human Nature for February.

### UNPRECEDENTED MANIFESTATIONS THROUGH MR. HOME.

I proposed in my last letter to furnish a further account of the manifestations which are occurring in the presence of Mr. Home, and now proceed to fulfill my promise. On the day of the evening in question, several friends and I met at the house of Mr. Home, and had witnessed very marked and satisfactory evidence of spiritual manifestations to those who desired further proofs of these phenomena; for instance—the sofa upon which an invalid lady lay was moved and tilted, the screen moved across the room, and the pillow of the invalid patted by an invisible hand. Other manifestations also occurred, similar to those familiar to the reader—such as raps, movements of furniture, &c. One of the gentlemen present, Mr. —, who has never witnessed these phenomena, appeared much struck by raps being heard and felt on the screen, as he stood resting his hand upon it, and this in a clear light, at a considerable distance from Mr. Home, under circumstances rendering deception impossible.

On the evening of the same day the friends again met, but this time at Ashley House. I refrain from mentioning the names of those present, as, until the facts are publicly admitted, possibly they may exist on an acceptable hesitancy in seeking publicity; suffice it, the gentlemen met. After a short pause loud raps were heard, the table vibrated, tilted, and was raised into the air; then a spirit form was seen by the Hon. — reclining on the sofa; voices were heard, words half articulated, but sufficiently distinct to be understood. By this time Mr. Home had passed into the trance state so often witnessed; rising from his seat, he laid hold of an arm-chair, which he held at arm's length, and was then lifted about four feet clear of the ground; traveling thus suspended in space, he made a circuit round those in the room, being lowered and raised as he passed each of us. One of those present measured the elevation, and passed his leg and arm underneath Mr. Home's feet. The levitation lasted from four to five minutes. On resuming his seat, Mr. Home addressed Captain —, communicating to him the fact of which the departed soul could have been cognizant.

The spirit form that had been reclining on the sofa, now stopped up to Mr. Home and mesmerized him; a hand was then seen luminously visible over his head, about eighteen inches in a vertical line from his head. The trance state of Mr. Home now assumed a different character; gently rising he spoke a few words to those present, and then opening the door proceeded into the corridor, a voice then said, "He will go out of this window and come in at that window." The only one who heard the voice was the Hon. —, and a cold shudder seized upon him as he contemplated the possibility of this occurring, a feat which the great height of the third floor windows rendered more than ordinarily perilous. The others present, however, having closely questioned him as to what he had heard, he at first replied, "I dare not tell you," when, to the amazement of all, a voice said, "You must tell; tell directly." The Hon. — then said, "Yes, yes, terrible to say, he will go out at that window and come in at this; do not be frightened, be quiet." Mr. Home now reentered the room, and opening the drawing-room window, was pushed out semi-horizontally into space, and carried from one window of the drawing-room to the furthest window of the adjoining room. This feat being performed at a height of about eighty feet from the ground, naturally caused a great deal of interest in all present. The body of Mr. Home, when it appeared at the window of the adjoining room, was shunted into the room feet foremost—the window being only eighteen inches open. As soon as he had recovered his footing he laughed and said, "I wonder what a policeman would have said had he seen me go round and round like a teetotum." The scene was, however, too terrible, too strange, to elicit a smile; cold beads of perspiration soaked on every brow, and a feeling of reverend awe fell on every face. Mr. Home passed; the nerves of those present had been kept in a state of tension that refused to respond to a joke. A change now passed over Mr. Home, one often observable during the trance states, indicative, no doubt, of some other power operating on his system. Lord — had in the meantime stepped up to the open window in the adjoining room to close it—the cold air, as it came pouring in, eliciting a shiver; when, to his surprise, he felt the cold air, as it came pouring in, eliciting a shiver; when, to his surprise, he felt the cold air, as it came pouring in, eliciting a shiver.

Mr. Home, however, soon set his doubts at rest; stepping up to Lord — he said, "No; no; I did not close the window; I passed thus into the air outside." An invisible power then supported Mr. Home all but horizontally in space, and thrust his body into space through the open window, and brought him back, bringing him back feet foremost into the room, shunted not unlike a shutter into a basement below. The circle round the table being reformed, Mr. Home addressed those present upon the wonderful power exhibited in spiritual manifestations. He then spoke of the principles of Trinity and Unity. At the close of his lecture a cold current of air passed over those present, like the rushing of winds. This repeated itself several times. The cold blast of air, or electric fluid, or cold it was, was accompanied by a loud whistle like a gust of wind on the mountain top, or through the leaves of the forest in late autumn; the sound was deep, sonorous, and powerful in the extreme, and a shudder kept passing over those present, who all heard and felt it. This rushing sound lasted quite ten minutes, in broken intervals of one or two minutes. As each gust of wind came and passed, a dove was seen to pass slowly over the heads of those present. All present were much surprised; and the interest became intensified by the unknown tongues in which Mr. Home now conversed. Passing from one language to another in rapid succession, he spoke for ten minutes in unknown languages. Two, perhaps three, of the languages he employed were understood; the others used appeared to have been Arabic and Oriental.

A spirit form now became distinctly visible; it stood next to the Hon. —, and, as seen on previous occasions, in a long robe with a girdle, the feet scarcely touching the ground, the outline of the face only clear, and the tones of the voice, though sufficiently distinct to be understood, whispered rather than spoken. Other voices were now heard, and large globes of phosphorescent lights passed slowly through the room.

By this time Mr. Home showed signs of exhaustion. On awakening he violently trembled, asked what had occurred, said he had been exposed to some great danger, and so cerebral excitement was his state that his friends had to stop him from doing an injury to himself by flinging himself out of the window.

Marvelous as it may appear, the facts I have recorded are strictly given in the order of time as they occurred, and all present are quite prepared, if called upon, to verify the truth of what I have now stated. With such facts before us, I repeat, it is not plausible that the scientific world, or I may be wrong in saying the men of science, as a body, but at all events a very large section of them, should keep aloof and refuse to investigate thoroughly the marvelous phenomena which I

have only sketched in outline in this letter, but which, had I time and you space, I could by the mere narrative have filled fifty pages? Yet I am only recording facts—facts evidenced to our senses, and under circumstances rendering deception impossible.

Since writing the above I learn that heavy objects have been carried out at one window and in at the other. Again, that a crucifix had been carried across the room, slowly moving from one person present to another, but I must defer the account of these phenomena until I have again an opportunity of addressing you.

Norwood, January, 1869.

H. D. JACKEN.

### Physical Manifestations.

EDITORS BANNER OF LIGHT—The people of this place and of the neighboring towns have been regaled with a series of physical manifestations, under the mediumship of Miss Laura V. Ellis, a young lady of fifteen years of age, hailing from Springfield, Mass. Miss Ellis is accompanied by her father, M. M. Ellis. Her manifestations here fully equaled—as we think—the manifestations of the Davenport Brothers. The writer of this attended her first exhibition in this place. A committee was chosen, a disbeliever in spiritual manifestations, a Methodist, who came to the exhibition purposely to detect and expose the humbug, if such it should prove to be; after he had taken his place on the platform, Mr. Ellis made a few remarks, stating that every one would have an opportunity to judge as to the source of the power about to be exhibited. He then took strong strips of new unbleached cotton cloth, and securely tied the young lady's hands together behind her. Laura then stepped into the cabinet and took a seat. Her father then tied her hands fast to a solid iron ring in the back wall of the cabinet. The committee then made a careful and thorough examination of the knots and ring, and pronounced all fast there. He then himself tied the girl's ankles together with other strips of cloth, leaving an end of the cloth hanging out at the doorway. They next tied a strip of cloth around her neck, and made that fast to a ring in the cabinet. Our committee man then gave it as his opinion that it would be impossible for her, by any power of her own, to get loose from her situation. Mr. Ellis then tied another strip of the cloth around the girl's neck, making a square knot in front. This was also examined and drawn tight by the committee. Mr. Ellis then shut the door. A strange voice from the inside of the cabinet immediately asked, "What will you have, Mr. Ellis?" Ellis answered, "Untie that cloth around Laura's neck and place it in her lap." The voice at once said, "All done." The door was opened, and the neck cloth lay in the girl's lap. In the same manner various other experiments were performed. Bells were rung, musical instruments played, &c., and at last a common jack-knife was shut and placed in the girl's lap, the door was closed, and in less than four seconds the strings that bound the girl were cut, and the knife was left half opened (at the request of the audience) in the girl's lap.

E. W. McFADDON.

Kendall's Mills, Me., Feb. 16, 1869.

Written for the Banner of Light.

### LET HEAVEN BE OPENED.

BY JULIA A. FIELD.

"Let heaven be opened for another soul!" An angel-scented cry. And swift the doors Upon their music-hinges softly roll, Like melody from lips that man adores. With noiseless footfalls from the portals come A band of maiden-angels, hand-in-hand; Their province 'tis to guide the pilgrim home, Where kindred wait him in the Better Land.

Like light electric speed they on their way, Nor idly loiter through the fields of space; Impatient they to fold, without delay, The newly-wreathed one in a warm embrace. Yet converse sweet they hold of other times, When their dim lamp of life expired on earth; And told how death revealed celestial homes, That brighter shine at each fair spirit's birth.

The earth is reached. Emerging from her shell, A young immortal stands in pleased surprise; Love, wonder, rapture in her bosom swell, And tears of joy bedew her heaven-lit eyes. No fault, defect, her beauty marred; No trifling joys disturb her busy thought; Her soul shines forth as shone the morning stars When sang they of the works that God had wrought.

"What is that light, that wondrous light?" she said, "Like earth's great sun when bathing summer seas? 'Tis the clear ether, o'er whose waves I tread, Is gilded with gold, like holy memories." "That," said her guardian, "from God's presence flows; 'Tis light, it was each orb that onward rolls; Streams through our circles, to your planet goes, Brightening the pathway of progressive souls."

"List! angels, list! ah hear ye not sweet strains, That seem divinest harmony? 'Tis thrills My heart with bliss and pure joy. It rains A new-felt influence, and my spirit flies." With soul-lit smiles another answer made: "Beloved sister, these seraphic songs Are sung by minds harmonious. Not a shade Dime lip or heart of our angelic throngs."

Thus pass they, joyous, till the flaming gate, Crowned with the wreaths of amaranth, is won; Where far within the legioned angels wait, To greet the traveler from her journey done. Their eyes magnetic read with lightning glance The thoughts inscribed upon her beaming face; Smiles, like the sunlight, on her red lips dance, And every motion shows some newer grace.

With welcome bursting from their joy-fraught lips, Approach a group on light and airy wing; Their harp-strings tinkle with rosy angel-fing'ers, And chant the holy psalm celestials sing. One look, another, and with open arms, The spirit-mother and her child embrace, While each beholds in each undying charms, That mark the children of immortal race.

The infant sister, from whose lisping tongue Low, brooding music, like a birdling's, fell, The baby brother, whose gay laughter rung Beneath the roof-tree, whispers, "It is well!" Oh, refuge blest from discord and from grief! Oh, shelter safe where love no growth could die! How can we mourn sweet Julia's life was brief, When God hath placed her in his angel-fold?

There is no Bourbon left on a throne. The Count of Chambord is an exile in Austria; the Duke of Orleans, ditto in London; Queen Isabella, ditto in France; the claimant to the Spanish succession and the title of Charles Sixth, ditto in Austria; Francis II., late King of Naples, ditto in Rome.

"I say, ma," exclaimed a little mixx of thirteen, "do you know what the pyrotechnical remedy is for a crying infant?" "Gracious goodness me, no; I never heard of such a thing!" "Well, ma, it's rocket."

One of the lost arts has been rediscovered—that of dying marble or other porous mineral throughout the entire mass.

Many are more solicitous to preserve their reputation with men, than to secure a clear conscience.

Cicero gives expression to a very beautiful thought when he says: "I go from life as from an inn, not as from home."

## "HISTORY OF A SPIRITUALIST."

(Translated from the "Revue Spiritualiste" for the Banner of Light by Mary E. Carter.)

Under this title one of our most eminent brothers, Monsieur Leon Favre, Consul General of France, has recently published, in the "Magnetiseur de Genes," a remarkable statement of his belief and the convincing facts by which this belief was established. After a short preface, addressed to the editor of that Journal, he commences his recital as follows:

"I arrived at the commencement of 1853 at Havana, and lodged at the house of the Countess Gascon. Three days before my departure she asked me if I had ever seen a table turn, and upon my reply in the negative, she brought to me a small three-legged table. We put our hands upon it, and in a few minutes I felt one of the feet rise. I thought it was owing to the weight of my partner's hands, and I bore mine down vigorously to produce a counter weight, but the effect continued in spite of my effort, and I was stupefied when the table commenced to spell at first the Christian then the surname of my father; and my astonishment was further augmented by a conversation, in which questions and replies were given so perfectly characteristic of him, that he could not have spoken otherwise if he had been there living. The next day a little daughter of Madame Gascon's, about nine years old, operated with me. Teresa was a greater medium than her mother, and I felt more at liberty to prove the power that manifested itself and to oppose my force against it. A spirit soon announced itself—not a man or woman, but a child—and the name of my sister, who died when three years old and when I was only seven or eight—that is, more than fifty years ago—was spelled out. I certainly had not her name upon my mind—she hardly held a place in my remembrance. I demanded her to bring the spirit of my mother, and in a few moments the table moved briskly and her name was spelled; then followed a curious conversation, she speaking of affairs that she only could know, and in the peculiar style of my mother. This scene quite overpowered me. My hostess had no interest to make me a proselyte. They knew nothing of my family, and were ignorant of the phrases used which were so perfectly clear to me. I had resisted the movement of the table with a much greater force than it was possible the child could exercise. I had then proof of a power acting outside of both Teresa and myself—a power which showed intelligence, since it both responded and asked questions.

I am both seeker and analyzer. The unknown powerfully attracts me. I always push investigation to the utmost limits of my comprehension, and besides having practiced magnetism for thirty-five years, I have gained a tenacity of will and a force of concentration which prevents discouragement. I resolved to find reason for this irritating problem which had so overturned my habitual ideas and opened, apparently, the door of the infinite. It was in this disposition that I arrived at Tampico and commenced magnetizing a small table. Every day for three months, in quiet, with concentration of mind, myself and the person who operated with me held our hands for half an hour upon the table. Certainly our will was strong and our desire immense, but no success followed. Still we persevered, and three months after our first essay the foot of the table slowly raised and the name of my mother was spelled out. We then proceeded conscientiously to examine the force which revealed itself. We drew together in different manner, we tried to hinder its movement; sometimes we drew it by the extremity of our fingers; sometimes it would flink and gambol, then a succession of powerful, sudden, irresistible bounds, would prove a power outside and in opposition to our own. What was it? Was it magnetism, electricity, a disengagement of the fluid in conditions hitherto unknown? We could not be satisfied with those possibilities which would consider this phenomenon as the result of an excited imagination or unconscious movement. These are childish objections that the least serious observation will annihilate. We then read all we could find upon this subject: the *Revue Spiritualiste* of New Orleans, published by an excellent man, the regretted M. Barthol; the *Revue Spiritualiste de Paris*, whose editor, M. Piarat, we found a conscientious and profoundly erudite man; his magazine, a truly scientific selection, which we will recommend to all seekers after truth; also the works of M. Kardec, who is the accepted leader of a considerable number of believers and is the originator of the word "Spiritism." We read with avidity, with astonishment and with doubt.

We saw here various schools—the American, which does not admit the theory of the successive existences, and on title themselves "Spiritualists"—the French, who support the re-incarnation as their principal dogma, and call themselves "Spiritists"; both of these great factions attribute all these phenomena to the intervention of spirits, or to the souls of those who have lived in a visible state on this earth, and continue to inhabit it in these peculiar conditions which gives them action upon matter. "Speak and they will respond," said M. Kardec. Was this an Utopia, an illusion of an enthusiastic mind? Anxious I continued my investigations. The table became very active, sometimes bounding so furiously that the united strength of both of our hands could not control its movements, but when they were the most furious it was only necessary to raise our hands from off it, and all motion ceased. Why was this? Magnetism showed the phenomena of attraction. Now now and unknown names were spelled—others belonging to dear lost friends; and what was strange, the very movements of the table traced faithfully some characteristic belonging to them. A singular phenomenon now took place. The table recounted to us, by movement and spelling, a complete history concerning some intimate friends who lived two thousand leagues from us; names, places, dates, analysis of character were scrupulously exact; the events described became intensely exciting, and began to influence seriously our future. Each day developed the same theme, and the spirits confirmed these recitals; we awaited with anxiety the courier who would confirm or disprove these revelations. At last he came; not a word was lost of this mystic history; it had lasted for three months! But who was the mystifier? It was difficult to believe the table had turned into a somnambulist; but was it impossible that it had become a conductor, and that by an unknown effect of magnetism one of us received an unconscious influence which thus impressed its movement upon the table? But this romance! Could we in good faith attribute to ourselves an invention of which we were the first dupes? We were simple auditors, palpitating with curiosity in attention on the events that an invisible author unfolded before us. Besides, this romance had not invented all. The names, places, characters, were painted with a precision which made them at once recognizable. Were they read from the reservoir of our memories, or had they transported themselves near there when they had this put upon the scene? Both of these faculties denoted the somnambulist's power, but from what source did it emanate? We had then established, first, that a force independent of our will moved the table; and then, that this force was intelligent and manifested itself with all the appearances of human being, present but invisible, so we continued our experiment, all corroborating this double hypothesis which our reason received, provisionally, as truth. The table responded in all tongues, revealed the name hidden in thought, presented the names of spirits, coming without call to give counsel or words of affection, predicted sometimes the future, playing with an absolute independence.

One day a young Mexican asked to consult it. He was placed neither near us or the table. The name of his mother was spelled, and words full of tender advice given, which overcame him to tears. He then told us that being in the country with his mother, he believed he saw her one night standing at the foot of his bed; frightened, he raised himself, when the apparition fled. The door was close, fastened from within; he opened it and went to his mother's apartment, and found her sleeping tranquilly. He returned to his room; but hardly had he lain down before the apparition again appeared, this time at his pillow, against which he was leaning, and he heard distinctly these words: "Manuel, I am dying." Horror stricken, he arose, found the door closed, went again to his mother's room, who groaned as if troubled in sleep; then he softly retired. The next day after breakfast he was going a fishing; his mother begged him to remain at home with her; as the request appeared to have no particular motive, he very unwillingly consented. In a few minutes after his mother rose up straight, attempted a few steps forward, then fell into his arms, crying, "Manuel, I am dying"—and she was dead.

Among a hundred such demonstrations of a knowledge outside ourselves of an invisible intelligence controlling the motions of this table, I will relate one more. My hall, like most rooms in the tropics, was very spacious. Each evening a score of persons met there together with that entire freedom which is the charm of the Creole society; some were reading, others playing cards, some at the piano—each following their inclination. One evening two young Germans were in one corner of the room experimenting with the table, and very soon a dialogue in German was, with great rapidity, spelt out. No one paid attention to the







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## Banner of Light.

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WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

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LUTHER COLBY, EDITOR. LEWIS B. WILSON, ASSISTANT EDITOR.

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### Religion by Law.

As if the sects were ready to acknowledge their inability to cope with what they are pleased to style infidelity, they are making a concerted effort to get the law on their side, and trying to "secure a recognition of Almighty God and the Christian Religion in the Constitution of the United States." Petitions are pouring into Congress from many sides, in favor of such a step, and it is not to be questioned that those who sign them are perfectly sincere in their wish. This movement is the legitimate following up of the conventions and assemblies that were held a few months ago, in furtherance of the scheme. It shows that those who are championing it are in earnest about it, that they have regularly organized their forces, that there is yet to be a fierce struggle for victory between this single party and the great body of the people who would remain free on this as on all other subjects, and that we cannot too promptly take up the positions and arguments of persevering Orthodox, and expose the danger to liberty of conscience and action in case their aims shall ever be realized.

It seems a slight thing, and one of only general and inoffensive import, to merely engraft on the Constitution of the United States the declaration of our recognition of "Almighty God and the Christian Religion"; but it will prove a Trojan horse when once admitted into the organic law. The belief in a Supreme Being is perfectly safe, as a point of political faith, to leave with every man's own instinct, conscience and reason. Yet what is to be gained to the country by a "recognition" of this formal character, no one can precisely say. Certainly, Almighty God stands in no need of public compliments; and as for giving increased sanctity to his name by bringing it into legal transactions, it is matter of to-day to let that there is serious talk of abolishing the oath because it has so generally ceased to excite to reverence, but quite the contrary. And as for recognizing the Christian religion, that comes directly under the head of Church and State. For if the Christian Church may in this mode be legitimated in our Government, then why not the Jewish? Or, when enough Chinese may be imported—and the Celestial Empire could at any time export forty or fifty millions and not feel their loss—why not the Pagan religion, too? This matter is going to make serious mischief so sure as it is entered upon. It is sure to revive, first, all the embittered feelings which were the bane of the rule of old fanaticism, fierce and truculent as it used to be; and, second, it may be predicted with almost equal certainty that it will lead to open violence and war.

Only last month, a Convention was held at the capital of Ohio, in the open interest of this retrogressive scheme. It then and there came out that very many other plans, generally if not wholly of a sectarian character, hung on the success of this one. One clergyman, for instance, thought that the proposed recognition could be brought to bear upon plans for the arrest of intemperance, Sabbath-breaking, profanity, and other evils. A so-called "Professor" asserted that the omission of this recognition in the Constitution leaves the people without moral power to enforce the observance of the Sabbath, or any other "moral institution." He also added that there is now no "moral" test for office, and that we are not now permitted the freedom of inquiring into the moral character of such as solicit office. That is what these men are at, then. It is the power of the Government that they want to employ; if it were only moral power, they know very well that they are free in every direction already, in that respect. This same Professor observed—"The great idea of this reform is, to get into the Government in some way an expression of moral and religious obligation, that would bring the power of the Government to bear against the great evils of the day." This is a rather loose phrase, but it is the more capable of mischief for that very reason. It is not reverence for Almighty God, then, so much as it is a desire for power—the power of the Government. It is a stroke of politics. The proposal is, in short, to found a party on this simple basis. So let it be known and understood, then. The plan distinctly is, to organize a party that, in the guise of greater devotion, faith and reverence, shall so work on the credulity of men as to enable its leaders to seize power, and afterwards to wield it to the most blighted advantage.

The plan contemplates nothing like what is recognized a union of Church and State; at least, its proposers say so. And they could hardly say less, and still expect to be believed. For if it has any practical meaning to it, it is that the Church shall be uppermost, and the State shall take a place underneath. That is the way of it, and the only way. All the logic there is in the movement lies in that single direction. And, be it remembered, it is no church but the so-called Evangelical Church, which simply means Orthodox, that is to be put at the top. Let it be suspected that Unitarianism, Spiritualism, or any other liberal form of faith was likely to have the upper hand, and we should hear no more of the whole matter. Under the head of moral duties would inevitably come the persecution of all Jews, Infidels, free-thinkers, and non-conformists of every stripe, who would instantly be placed in danger of some thought, more or less rigid, until they consented to come into the schedule of belief which Orthodox had fashioned for them. And this is what these "reformers" would call a larger freedom, which simply means larger power in their own hands.

Our Constitution explicitly proclaims, that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This is interpreted by these theocratic individuals to mean, that Almighty God is not recognized, nor the Christian Religion honored, in that instrument. Now as pure religion is matter wholly of faith and conscience, and in no sense of compulsion and law, it is diffi-

cult to see how the engrafting of this recognition upon the organic law is to extend genuine religion in the land. How could it be spread by the law as fast as it has been spread without the law? Are these men not satisfied with the freedom they already enjoy, and have enjoyed so long? If sheer power is what they are after, let them be assured they will never get it in this country. There is too much freedom of thought in this age to tolerate a proposal that looks to the enslavement of the people. The tendencies are all irrevocably set the other way.

### Faith in Immortality.

In the discourse of Mr. T. W. Higginson, at Horticultural Hall, on Sunday afternoon, February 21st—which was a general and discursive presentation of the various paths to a faith in immortality—he spoke of the fact that death is not so repugnant to the spirit of man as it was thought to be. Faith in immortality is an inborn instinct. How false are all our theologies and traditions in regard to the immediate fact of death! Dying people did not have that fear of death which false teachings implant in the minds of the robust. People who, when in health, were the most horrified at the idea of death, lose all that repugnance as it approaches. He said he never heard of a person who, as the time of death drew near, was afraid to die; and he had seen death in many forms, and had talked with many who were familiar with disease. This reconciliation to death, is not caused by the prayers of clergymen; it is the instinct of the human soul, which comforts us as death draws near. He proceeded to specify the different paths by which people reach this faith in immortality—by instinct, by love, by the will, by the intellect, and through Spiritualism. He declared his belief that Spiritualists are in the path which has led to all the great physical discoveries in times past, and that their opponents represent those who in all ages have hindered the progress of science. Whatever may be said of Spiritualism as a science, it has led the minds of tens of thousands, who had never been comforted before, to a faith in immortality; and this blessedness is so great, that multitudes of others are yearning to embrace the same belief.

### Variant Views.

To show how differently people look at things, the *Monthly Religious Magazine* for February gives the comments of two writers—a Unitarian and an Orthodox minister—on the article "On Science and the Supernatural," whose substance we sketched some little time since in these columns. The Unitarian, for example, wants his name crossed from the list of subscribers forthwith, which is his own "liberal" way of showing how he would deal with all dissenters and free-thinkers, if he but had the power. He declares he can hardly believe his own eyes, when he reads in the *Monthly* he has heretofore trusted, a declaration of faith in the table-rappings as "revelations from on high," and that the article is editorially recommended. The editor answers that he would not think of "cripping the free utterance of an able writer and Christian scholar and thinker, on this or any other absorbing question of the day." The Orthodox minister, on the other hand, writes the editor upon the article like this: "These articles (on Science and the Supernatural) I have read with a really profound interest, thanking God that you have any man among you who could write them. I feel greatly drawn to him; he is a good deal more than Orthodox to me. Would to God there were half as much spiritual insight in any of our good people who call themselves believers, and sound in the faith." The latter minister is said, by the editor, to be "an eminent Orthodox divine, who ranks among the first of our living writers and thinkers."

### Still They Come.

Our patrons are still exerting themselves to obtain new subscribers to the *Banner of Light*. Wherever an effort has been made success has been the result. In this way our subscription list could be increased by hundreds before the commencement of our new volume. We cannot too warmly express our gratitude to those friends who are striving to circulate our paper. We continue the list of names of those who have sent us one or more new subscribers, with the money:

Oscar P. Fellows, two new subscribers; L. A. Beardsley renews and sends a new name; Mrs. Ann Davis sent us two a few weeks ago, and now sends two more; A. Turner, one; J. L. Poole, one; A. S. Hayward, three; A. G. Easterly, one; C. H. Cook, one; H. L. Dwight, two; J. Rummels, two; J. Graves, one; E. B. Averill, one; and hopes to get more; Caroline Halsted, one—had sent two previously; N. W. Conant, three; Reuben Barron, M. D., two; S. E. Coffin renews, and adds a new name; Enos Lewis does the same; James Best, one; Mrs. S. A. Robbins, one; Peter Zieser, one; Peter Compton, one, with an assurance that more will be forthcoming; Truman L. Andrews, two new names, and one renewal.

### Bust of Shillaber.

Mr. Cyrus Cobb has made at his studio, in this city, an admirable plaster cast of the bust of our life-time friend, Mr. B. P. Shillaber, who took Mrs. Malaprop and re-created her, as Shakespeare made over the starved and idle Italian romances, in the semblance of his gentle humor and wide wisdom. We consider that "Mrs. Partington" is the living original, and her reputed exemplar but a faded shadow. Underneath the genius for blundering which Mrs. P. develops, lies a rich vein of the shining ore of pathos, philosophy and poetry. Mr. Shillaber is the creator, the possessor, the blessed dispenser of it all; and not a smile has been kindled on the face of man or woman by his matchless misapplication of his mother tongue, without being on the instant overtaken with the substance of a robust sense and a genuine sensibility, which could never so effectively have made their presence felt. The features of this wise humorist and gentle satirist are admirably preserved in the work of Mr. Cobb's hand, and place him before us with a vivid distinctness which we could not feel if we did not personally know him, and more than all, know him for precisely the ripe and rare soul he is.

### Music Hall Meetings.

Hon. Warren Chase addressed a good audience at Music Hall, Boston, on Sunday afternoon, February 21st. His subject was: "The Search after God, or the Religion of Manhood." Spiritualism he claimed to be the religion adapted to the wants of the rapidly advancing manhood of the race. Humanity having passed through the incipient stages of idol-worship and creed-worship, the enlightened intellect of to-day demands a natural religion, which shall appeal alike to the reason and the devotional nature of man. He shall print a report of his remarks soon.

### Miss Lizzie Bates.

will give her second lecture next Sunday afternoon. Originality of thought and logical reasoning always characterize her discourses.

### Reduction of the Currency.

We transfer to our columns from the *Transcript* of the 19th instant, a financial article, which will interest many of our readers, who would be glad to know if it is not possible to escape safely from the false position in which we have so long been kept by the failure of Congress to devise some equitable mode by which an immediate return to the specie standard can be secured, and our credit so improved that we can effect loans upon more favorable terms for funds to take up the legal tenders and other immediate obligations of the government.

The plan proposed by the writer of the article in question is certainly equitable, because in case of an immediate resumption it does not change the relation between the debtor and creditor, who are both protected in their just rights.

But it is not by any means certain that Congress, under the influence of capitalists and creditors primarily, will adopt any such plan, unless it should appear that General Grant is in favor of it, as we think he would be if it was placed before him.

His influence at present is irresistible, because it has been found that he is in direct and intimate sympathy with the interests of the masses; and quite independent of Congress and politicians generally.

The people, with good reason, believe him honest, and all he does and says brings him nearer to them, and shows those who have hitherto managed our affairs that they have a man to deal with who cannot be approached by any of the modes formerly used.

Their acceptance with the people now depends upon their following where General Grant leads, and not upon attempting to dictate to him, and therefore we repeat that if he should see the evident equity and safety of the plan now offered, and give it his approval, it could be carried through at once, and the great question settled.

We commend the article to the careful attention of our readers.

To the Editor of the *Transcript*.

A correspondent in your paper last evening assumes, as others have done, that the amount of paper circulating as currency is some hundreds of millions in excess, and the constant call is for reduction, so that the value of the money may be increased and made equal, sooner or later, to specie.

Allow me to suggest that until we have a system of banking which will permit the free issue of notes, in all portions of the country, up to the limit indicated by the wants of commerce, it will be as good to get everywhere, with any approach to accuracy, the aggregate sum required.

It has been sought to do this by citing the experience of other countries, and especially England and France. But it must be remembered that in these countries small notes are not issued, and consequently in England it is estimated that there are small private checks constantly in use amounting at least to one thousand millions of dollars, and these serve all the purposes of a currency, which appears here in a different form.

It is believed that if we had a truly national, free banking system, in place of the existing monopoly, there might be at least one thousand millions of notes constantly in use, and that these would pay readily a tax of four per cent, or forty millions of dollars per annum, into the public treasury, as an equitable share of the profit on their circulation.

There should also be ample security given by the banks that all notes issued should be made equal to specie funds that are not far removed from the gold standard. In fact, each of the subordinate centres recognizing a common one for the whole country in New York, and the banks there being under obligation by the application of the same principle to redeem their notes at par in London, so that practically all notes issued would be as good to get everywhere.

It will be understood that it is not proposed to insist upon international currency and redemption until we have secured an international coinage, so that the standard shall be uniform all over the world, and thus not only obviate the amount of specie needed, but materially diminish the amount required to be kept on hand.

The experience in New England with the Suffolk Bank system of redemption, has shown that with proper provision for exchange of indebitness through the clearing house, the amount of specie needed is very small, and that bank notes can also be dispensed with to a great extent, and checks substituted.

We may then safely conclude that all theories as to the amount of bank notes or coin required to effect our exchanges depend entirely upon the system we may adopt in regard to our banking, and I trust that it will be apparent that we ought to have a truly free, national system, subject only to the condition of prompt, par, central redemption of the notes, and the payment of an equitable tax on their circulation.

We cannot fix the number of banks, their location, amount of capital, notes to be issued, specie kept on hand, rate of interest paid or received, or any other matters of detail, by legislation. But we can and should say that if notes are issued they shall be good everywhere.

I desire to say, in conclusion, that while I do not object to the plan of your correspondent, for funding the legal tenders, I would prefer to put them on compound gold interest in the hands of those who hold them, new calling them worth just what they will now bring in specie funds; say seventy-five cents on the dollar; and then make future provision for their payment, or, if found preferable, conversion into long bonds.

And in regard to measuring currency obligations should be applied to all now existing, so that every person and corporation can know that the amount, when due, will bear a certain relation to a standard which has commercial value and a pretty uniform cost as measured by labor.

Respectfully, and very truly, yours, D. W.

Boston, Feb. 17th.

Lycium Festival in Cambridgeport.

On Thursday and Friday evenings, February 18th and 19th, the Children's Progressive Lycium of Cambridgeport gave an entertainment, consisting of tableaux, instrumental music, &c., in Williams Hall, under the supervision of Messrs. Martin Barri, H. Newman, and D. W. Bullard, Dr. Wheelock, and Mrs. D. W. Bullard, H. Newman and C. E. Wiggin, as a Committee of Arrangements—the orchestra being conducted by Mr. Phillips.

Everything passed off successfully. On the second evening, (Friday) particularly, the hall was filled to overflowing, and over one hundred persons, unable to obtain standing room, were forced to go away. The exercises on this evening were also diversified by a dance by Arthur Hodges, and exhibitions of ventriloquism, by Henry Turner; after which the floor was cleared for dancing, for which amusement those who remained participated with evident pleasure.

The entertainment was the first public exhibition ever given by this young Lycium, and much credit is certainly due to the indefatigable workers in its ranks, who have wrought such results in the short space of time—less than a year—during which it has been in existence.

### A Good Suggestion.

A friend suggests how millions may be saved at the cost of hundreds. It is this: Place in distinct, large and bright letters, at each and every corner, the names of every street, court and alley in all the towns and cities of the United States, both large and small, and, also, in figures that can be discerned by gas-light, the number on every house, store and building, without an exception. The time saved that is now lost by strangers, as well as citizens who are called upon as guides, or who have to run unnecessarily to doors, would amount to millions annually, besides untold perplexity.

### Sunday Evening Reading.

On Sunday evening, March 7th, Mr. George B. Ford will give a reading for the benefit of the Lycium, at their hall in Summer street, commencing at 7 o'clock. Admission 25 cents. Let the friends of the Lycium rally and fill the hall.

### The Banner of Light Seances.

[See Sixth Page.]

Nov. 24th.—This seance opened with one of the finest invocations we ever listened to. It embodied more truth and wisdom than could be culled from all the tomes of the past extant. Read it by all means.

The Questions and Answers were uncommonly interesting. They related principally to Jesus the Christ, and the Christian world will doubtless read our report of them with deep interest.

Nathan Simonds Harris subsequently possessed the medium, and informed us that he died of hydrophobia, in the city of New York, eleven years ago. He preached a very sensible sermon, hoping thereby to convince his mother, a great skeptic, of the better way she should pass on.

Mary Elizabeth Stebbins next controlled. She was deaf and dumb, and communicated by signs. We have had, from time to time, several cases of this kind to deal with. It was a most singular phenomenon. The spirit, by gestures, signified her delight when she responded to a gentleman in the audience, who understood the signs which represent the deaf and dumb alphabet, and gave a brief communication. She seemed anxious to have her mother know that she had returned from the spirit-land to bless her.

Charlie Bush, from Manchester, a lad of eight years, made quite a sensation by his volubility. He seemed anxious to have his people here fully impressed with the fact that he don't "live in the grave."

Peter Connelly comes with a message to his son, whom he desires should change his present habits.

Nov. 30th.—After the usual invocation and questions and answers, Mary Evelina Berry took control of the medium and stated that she had left a husband and one child in New York, with whom she desired to communicate. If the gentleman referred to should read the message, we hope he will respond to it. We are seekers after truth in these matters—nothing more.

Charlie Brown, a colored boy, we should judge by his conversation, reported himself at the request of a gentleman in Alabama, as will be seen by reading the message. Now if such a party did communicate with the spirit in the manner therein set forth, they owe a duty to the public to respond to the message through the columns of this paper over their own signatures.

William Bradley, this spirit was acquainted with Mr. White, the chairman, and the meeting was an interesting one. The spirit came for the purpose of reaching, through our paper, one Isaac Thomas, of New Orleans, and one Samuel T. Sherman, of Indianapolis, as he has matters of importance to settle. Mr. White attests to the truthfulness of this message. The medium never knew such a person as William Bradley.

Annette Durke was the last to communicate at this circle. She desired to reach her mother, who she says resides in Cincinnati.

### A Move in the Right Direction.

A bill was introduced in the New York State Senate on the 10th ult. to incorporate the Niagara Ship Canal Company, with a capital of \$8,000,000, with power to construct a canal from Niagara River to the shore of Lake Ontario around the Falls, to be not less than one hundred and five feet wide on the surface, and ninety feet on the bottom, with thirteen feet of water. The incorporators are: Jonathan Sturges, Peter Cooper, Moses Taylor, Addison C. Jerome, Hiram Walbridge, Horace H. Day, Freeman Clarke, William A. Wheeler, T. W. Olcott and Dewitt C. Littlejohn, of New York; William F. Coolbough and William B. Ogden, of Illinois; Edward H. Brodhead, of Wisconsin; James Aspinwall, of Michigan; R. P. Spalding, of Ohio; Chas. A. Lombard and J. Converse, of Massachusetts, and others. The successful carrying out of the scheme under consideration is only a matter of time. The quicker it is done the better, however, for the business community. It will be a paying investment.

### The Building Project.

In compliance with the call issued two weeks since, a meeting was held at the *Banner of Light* office, Saturday evening, Feb. 20th, of those who are interested in the subject of building a new edifice in which to hold spiritual meetings. Mr. Daniel Farrar was chosen Chairman, and M. T. Dole, Secretary. After due deliberation a committee of five was appointed to take the whole matter into consideration, and report at an adjourned meeting, to be held at the same place on Wednesday evening, March 3d, at 7 o'clock, at which time it is hoped there will be a large attendance, and prompt measures adopted to carry the project through as soon as possible.

### Discussion in Ohio, &c.

A. A. Wheelock, the Ohio State Missionary, will hold a discussion on the Spiritual Philosophy with Prof. Crafts, of the Farmington Seminary, commencing March 8th. Already there is quite an interest felt by the friends on both sides, and the affair promises to be a "lively one." Spiritualism in Ohio is moving forward grandly. The missionary work is being carried on more successfully and with greater energy and determination than ever. Within the past two months Mr. and Mrs. Wheelock have organized five Societies and four Lyciums. This is a good record.

### Mt. Vernon, O.

O. G. Daniels writes that "M. J. Mansfield, formerly of New York State, gave us four lectures in February. They had their effect. People cannot forget his manly, out-spoken words of truth. I hope we shall have more such. This place contains about six thousand inhabitants, and is one of the strongest Orthodox towns, yet Old Theology can't prevent people thinking. There are not many avowed Spiritualists here as yet. Several copies of the *Banner of Light* are taken here, and I hope to send you more subscribers soon."

### Grand Celebration.

There is to be a grand celebration at Cooper Institute, New York, we understand, on the 31st inst., commemorative of the advent of Modern Spiritualism in the United States twenty-one years ago. The original Fox girls, through whom the first intelligence was transmitted from the supra-mundane sphere of life by raps, will be present and make manifest the occult powers they still possess. Mr. and Mrs. Andrew Jackson Davis and other prominent Spiritualists are expected to add interest to the occasion.

### Spirit-Flowers.

We have before us a beautiful wreath of flowers, produced on paper by spirit-influence through the hand of Ada E. Rand, a miss of only fourteen years. They represent a variety of these lovely products of the garden in diversified colors, and are drawn with an accuracy of outline that is wonderful.

### New Publications.

THE BASIC PRINCIPLES OF ORGANIZATION FOR THE CO-OPERATION UNIVERSAL, OR DIVINE MUTUALITY, is the first installment of a treatise designed to set forth a new and complete system of organization, predicated upon principles underlying the three-fold and all-comprehensive relationship of man to God—in his own being, in his fellow man, in the universe of things; culminating through the reconciliation of all differences in religion, government and finance, in the reign of universal harmony. The pamphlet is full of thought and broad suggestions on a subject that has long exercised the speculations of man.

Henry C. Wright publishes a pretty little pamphlet, with the following title: "THE MESSIAH OF JESUS CHRIST AND THE MESSIAH OF THOMAS PAINE." It is well worth reading.

The New England Conservatory of Music publishes a very neat catalogue and circular of general interest among students of music.

THE NURSERY for March is crammed with striking pictures, and all full of excitement for the little toddlers. Moses in the Bullrushes is the "cartoon" of the number.

OUR YOUNG FOLKS opens with a continuation of Aldrich's "Story of a Bad Boy," and goes through its March list with its accustomed energy and skill. Parton, Hale, Mrs. Diaz and others contribute.

THE ATLANTIC MONTHLY for March has articles from Higginson, Cranch, Shanly, Mrs. Stowe, John Neal, Parton, Whittemore, Bayard Taylor and others, and is a fine number.

LEVINSON'S MAGAZINE for March gives our Boston Public Library a good notice; contains another poem from Leland about Hans Breitmann, and discusses a variety of current questions, literary and otherwise.

THE LADY'S FRIEND for March is for sale by Williams, and is a welcome offering to Spring. The fashions are all in its pages.

PETERSON'S LADIES' NATIONAL MAGAZINE has a pretty frontispiece—"Father's Return"—all the fashions and designs, abundance of fresh receipts, and good reading in prose and verse. For sale by A. Williams & Co.

PUTNAM for March is crowded with variety. It has the real magazine roll. One paper is devoted to Wm. T. Gladstone, Prime Minister of England. Literature and the fine arts are treated with fullness and freshness.

THE GALAXY for March opens with Charles Reade's new story—"Put Yourself in His Place," and goes on with its sketching of the New York Journalists, Mrs. Edwards's Story, Abbott's account of Carolina Elliott's Experience "Among our Great Farmers," and many more attractive articles of superior literary merit. It is a living number.

HARPER'S MONTHLY is very engaging with its illustrated articles, as usual, the first one being the Policeman of the Sea. There is good diversity of reading in this number, both English and native, with a generous supplement of editorial wisdom and experience. For sale by the New England News Company.

THE NEW ECLECTIC keeps up its fine reputation for choice and early selections, and fills a popular void to the general satisfaction.

### Springfield, Ill.

The Lyceum at Springfield, Ill., has chosen new officers, and is prospering. B. A. Richards writes: "I am pleased to say that we are moving harmoniously along in the discharge of our duties in the great work of 'reconstruction,' and hope the good angels will continue to aid us as they ever have. Our Lyceum numbers seventy regular attendants. Three years ago we commenced with fifteen."

### N. Frank White in Pennsylvania.

Mr. White has been lecturing in Philadelphia Sundays during the past four weeks, and week-evenings in adjoining towns and in New Jersey. He is reengaged to speak in Concert Hall, Philadelphia, during March. His address is care of Dr. H. T. Child, 634 Race street.

### New Albany, Ind.

The Spiritualists in the above place have gone to work in good earnest, reorganized their Society, elected a new board of officers, and are determined to have regular meetings hereafter. One of the daily papers devotes half a column to comments on the movement.

### Manchester, N. H.

The Society of Spiritualists in Manchester, N. H., have elected a new board of officers for the ensuing year. The Lyceum is in good condition.

Movements of Lecturers and Mediums.

Mrs. Hattie E. Wilson will speak for the Boston Christian Spiritualists, March 7th and 14th.

Moses Hull lectures in Salem, Mass., the next two Sundays.

W. F. Wentworth's address during March will be Stoughton, Mass.

### 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.

### New Music.

Ditson & Co. have just published a new song entitled "The Melody of the Pines," words by C. F. Payne, Esq.; music by Dr. J. P. Ordway.

☞ We shall publish in our next issue a photographic report, by Messrs. Morgan & Child, of a very interesting lecture delivered by Mrs. Cora L. V. Daniels, in Philadelphia, on the subject: "What is the Substance of the Human Soul?"

☞ Several letters remain in our office, addressed to Dr. E. F. Garvin.

### Poetry of Nature.

"Just as the stars were going out of the sky," A young child was lost in the bush at Talbragar, Sydney, New South Wales, and was not discovered until after about thirty hours' search. When the little fellow was asked where he had slept on the night he was out, he answered, "With the stars."

On reading the above, the writer was reminded of an incident that occurred in his own experience: Whilst driving one day in the island, toward Newport, R. I., I fell in with a little eight-year-old girl, and gave her a lift in my buggy to town. In answer to my queries, she said she had been to a place many miles from town, and had walked all the way going and coming. "Why did you go so far," said I, "on foot?" "To see my sick sister," she replied. "What time did you start from home this morning?" said I. She answered, "Just as the stars were going out of the sky."

### Pertinent Questions.

Am I a true Spiritualist? Do I act toward others as I wish others to act toward me? Do I do all in my power to promote the spread of truth and harmony among men and women? Do I contribute generously and willingly of my substance for the spread of our glorious philosophy? Who can answer these questions affirmatively? How many of us are willing to live in such a manner that we can? When will the eleven millions of Spiritualists in this country take their true position, act out the true feelings of their hearts, and be, as by right they ought, a power second to none other for good in this our country? O. H. B.



ALL SORTS OF PARAGRAPHS.

**PERSONAL.**—Miss M. W. Cushing, the fine soprano singer—the leading voice in the Music Hall choir Sunday afternoons, for the last four weeks—sailed for Europe last week in the steamer India, to complete her musical education. She is a young lady of great promise.

Rev. Henry Ward Beecher is called to account for endorsing the plea of Lucretia Mott, a Hicksite Quaker or Unitarian.—*Republican*.

And yet Lucretia Mott is one of the purest Christians, in the true meaning of the term, of our day.

**BETTER THAN THE STRAIGHT-JACKET.**—The Michigan Lunatic Asylum is provided with a greenhouse, at which there are at all times flowers in full bloom. Some of the severest cases of insanity in men brought to the institution in irons, and manifesting the most violent symptoms of this most terrible disorder, have been suddenly calmed down to a condition bordering on sanity by the presentation of a bouquet gathered from the greenhouse.

**SKATING.**—The cold snap last week made the ice in the Tremont-street Rink first rate for skating. With the exception of about two days, there has been skating in the rink every day since its opening.

Velocipedes "are all the go" in Boston just now.

The Congregational House remains unbuilt in this city, but remarks the *Springfield Republican*, does not the Congregational Review overdo the Oriental hyperbole, when it declares the fact to be "a cause of sorrow to angels and to God?"

"Mamma," exclaimed a beautiful girl who suffered affection to obscure the little intellect she possessed, "what is that long green thing lying on the dish before you?" "A cucumber, my beloved Georgina," replied her mamma, with a bland smile of approbation on her daughter's commendable curiosity. "A cucumber? gracious goodness, my dear mamma, how extraordinary! I always imagined, until this moment, that they grew in silences!"

A comet, superior in size and lustre to Encke's, is nightly expected.

**A MISER'S ECONOMY.**—The following *causerie* is reported to have taken place during the last ball at the Hotel de Ville, in Paris, between two ladies who had been at school together, but had not met for many years: "Are you happy?" "I have a good husband." "How much does he allow for your toilette?" "Ten thousand francs" (2400). "It is not much, but when one is economical—" "And you, my dear?" "Ah, I have a miser for a husband. There he is, with his bunched red whiskers, looking at me with one eye closed." "Why does he not look at you with both?" "My dear, he is too much of a miser."

It is proposed to transfer the remains of William Penn from England to Pennsylvania.

The Chicago grain elevators are said to harbor ten thousand rats apiece, and it is estimated that these vermin eat up four hundred thousand dollars worth of grain and flour annually. There is, consequently, a loud call for the invention of a rat-proof building.

**LARGE MOVEMENTS IN REAL ESTATE.**—Earthquakes.

Edmonia Lewis, the colored American sculptress, at Rome, has just received an order from Prince George of Prussia to execute a statue of Otto.

David A. Wells, Special Commissioner of the Treasury Department, is responsible for the statement that the receipts for liquors, sold in the United States, at retail, in one year, amounted to \$1,400,000,000 (fourteen hundred million dollars). This statement was obtained from sworn returns made under the Internal Revenue law.

There are six idiotic children in a family in Martin county, Ind. The parents are first cousins.

**WHY MARRIAGES ARE DECLINING.**—A. T. Stewart has sold twenty shawls this season worth \$3,000 each, and one worth \$4,600. One woman ran up a bill for \$20,000 at his store in a couple of months. At the recent "Charity ball" in this city, a lady paid ten thousand dollars for diamonds to shine in on the occasion.—*Revolution*.

Never carry a sword in your tongue to wound the reputation of any man.

A Scotch minister in a strange parish, wishing to know what his people thought of his preaching, questioned the head, "What do they say of Mr. —?" (his predecessor.) "Oh," said the head, "they say he's not sound." Minister: "What do they say of the new minister?" (himself.) Bandle: "Oh, they say he's all sound!"

**STARS.**  
Above me the shining shell of stars  
Slowly slides o'er the hollow night,  
And I watch the holy heart of Mars  
Wander across it with great calm light.  
No constellation fails in its place,  
The pole forgets not its changeless course,  
They sail creation on the face  
With law unsundering, restlessness force.  
Oh stars, who are flaming ministers  
That through God's secrets go in and out!  
Oh solemn skies, be my comforters  
When tossed by trouble and torn by doubt.  
You, whom fixed order and no wild chance  
Visibly binds in eternal bands,  
Forbid me the fear of all circumstance,  
For I also, oh stars, I am in God's hands!

The subjoined extract we clip from a Kansas paper, which goes for "wiping out" the Indian, a la Sherman:

"The following is a recipe for making 'Indian Pudding' in Fort Dodge: First, catch your Indians—two of them; hold them all their heels come to the top; let them stand in a cool place for two weeks; then serve with sorghum and vinegar."

The wealthiest man in America is young Stevens, son of the late Edwin A. Stevens, of Hoboken, who, when he reaches his majority, will be worth \$100,000,000, by the advance of his estate in New Jersey.

**FAST DAY.**—His Excellency Gov. Claflin has selected Thursday, the 8th of April, as the day for fasting and prayer throughout the State of Massachusetts.

A Catholic paper in New York calls Mr. Beecher's preaching "theology bouffe."

Hundreds and thousands of men, says Charles Reade, take a share in the country's public morality, legislate, build churches, and live and die respectably, who would be jail birds sooner or later, if their sole income was the pay of a banker's clerk, and their eyes, and hands, and souls, rubbed daily against hundred-pound notes as his do.

The reason why so few literary men are bred to their profession is because the profession is very rarely bread to them.

Cork trees are now raised in Florida from seeds procured from Portugal.

New York Department.

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WARREN CHASE, LOCAL EDITOR AND AGENT.  
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J. M. FEEBLES, EDITOR.  
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Clippings, with Comments.

A truly noble woman, after visiting the "Magdalen Asylum" of Chicago, and learning the history of several of them before passing into the depths of the social evil, writes thus in the *Evening Journal*:

"Mothers cannot be too careful of their daughters. Keep them out of the streets and away from the young men you do not know. Take them yourselves to places of amusements, to theatres, concerts, to the circus—show them its tinsel, and they will never want to wear it. Forbid your little girls to sit on every gentleman's knee, and be handled with the freedom they would use to a kitten or lap-dog. Let them grow so soon as to seek a girl, and you will think of them as children. Teach them to repress an improper word or look, and to shun the magnificence of a man's presence—the smile that would win confidence. Sit with them in the parlor when they have company of an evening, even if you employ yourself at a distance with imaginary sewing, and are conventionally deaf, or if you read the service in the prayer-book with your eyes closed. For those who seek to ruin the innocent and helpless, I have a couplet. It is not Scripture, but it is as true as holy writ: 'The mills of God grind slowly, but they grind exceeding small; Though with patience he stands waiting, with exactness grinds he all.'"

The Radical of January says: "As we understand it, there are two quite distinctly marked schools of Spiritualists; and Spiritualism has two distinct tendencies. The one is a sensational, unreasoning, fond of quoting Scripture and the authority of the spirits, and is not very tolerant. In this, the theological spirit has merely changed base—nothing more."

The wish is often father to the thought. The Orthodox have ever insisted there were two "schools" or classes of mankind—"saints and sinners." They, of course, the saints.

If disposed, we might thus retort upon the Radical, relative to "marked schools"—conservative Unitarians, semi-conservative Unitarians, liberal Unitarians, radical Unitarians, ranting radical Unitarians, and still other shadings of these religiousists.

Spiritualism is the synonym of freedom, investigation, progress—the incoming absolute religion. All phenomenal Spiritualists accept so much of the Spiritual Philosophy as seems to them reasonable, and all philosophical Spiritualists accept so much of the phenomena as they consider genuine and orderly; each is left perfectly free to decide for himself. Can there be a more "free religion"?

"The California State Prison has a school for all prisoners who cannot read and write. There are eighty-eight pupils."—*Exchange*.

Blessings upon energetic California! Understanding that right generation and education are the preventives of crime, California opens schools in her penitentiaries to educate those therein incarcerated. It is more than Christian-humanitarian. Will the Atlantic States imitate their sister of the Pacific coast?

Robert Dale Owen, Past Grand Master, will deliver an address at the celebration of the semi-centennial anniversary of the founding of Odd Fellowship in the United States, which will take place, April 26th, at Indianapolis.—*Western Exchange*.

Liberal Christians will accept the testimony of Owen, Edmonds, Garrison, Sargent, Longfellow, Taylor, Higginson, Trowbridge, Senator Wade, and other distinguished gentlemen, upon every subject except Spiritualism. Why is this?

The trance case of Miss Rauech, at Burlington, Wisconsin, is giving rise to much discussion among physicians. Dr. Kramer, of Chicago, comes out in a card, stating that at last accounts she was in the condition reported some time ago. Over twenty medical men have already visited the girl, but are completely nonplussed by her case. There is no perceptible trace of decomposition. Her right ear reddens for hours at a time.—*Chicago Journal*.

The medical fraternity, finding book-knowledge inefficient, is turning attention to the study of psychological science. Lazarus's reported death, in Bible times, was only a deep, unconscious trance.

The *Chicago Herald*, an ably edited weekly devoted to the enfranchisement and elevation of woman, discourses thus pointedly upon "proseption":

"Aristocracy and caste is written on all our institutions, whether of politics, religion, education, capital or labor. In religion, the Calvinist proscribes the Arminian. The Unitarian proscribes the Spiritualists, and all things unite to proscribe the Roman Catholic, while the Roman Catholic proscribes all these sects. And then Roman and Protestant unite to proscribe the liberalists or freethinkers. If we were to believe what each of these have said of the other, Religionists would represent all the scandal and diabolism of a united hell.

We can well remember the time, in New England, when the Methodists and Baptists—especially the former—were Pariahs in respectable society, and were compelled to worship in barns, out-houses, groves, and anywhere they could find a place. The Churches were closed against them, and we have often in our father's house listened to their plans for laying siege to towns, cities and villages, and thus by intrigue, cunning, and as they said, by the power of God and Holy Ghost, did they at last succeed in gaining a foothold in that region of schools and colleges. Immediately following them came the Universalists and Unitarians; these found no more bitter, determined opponents than the Methodists and Baptists. Then came the Spiritualists, and the Universalists and Unitarians are now the most determined proscriptionists of these, especially the latter. Thus, in Christendom, is our country divided into as many classes, and represent caste as decidedly as does Buddhism."

The *Cleveland Evening News* has a well-written article from the pen of that stanch Spiritualist, D. A. Eddy, upon the folly of capital punishment. This is a specimen:

"Taking the life of the murderer, when completely in his power, does not restore the life of the murdered individual, and is in direct violation of God's law by the violent forcing of the spirit out of the body before the time by Nature ordained that he should be separated. Nature's laws are God's laws, nor can we by any act of reasoning set aside or institute any other code so well adapted to the ends and needs of universal justice. Any attempt, therefore, to abridge or arrest the workings of God's laws must of necessity be attended with consequences more or less disastrous and opposed to the welfare and good of humanity. One spirit has been sent unprepared into eternity, and now to help the matter, another is dispatched in the same way. What does this amount to? Cruelty, wrong, retaliation, revenge—nothing more. So long as we send murderers, hardened and unrepentant, to spirit-life, just so long will murders be perpetrated in earth-life. The spirit-world is a life of suffering, and with murderers, reflects its condition back on this. It is a great mistake, and reflects no credit on this enlightened age, to suppose that we have forever got rid of a murderer by the refined process of killing according to law."

Spirit-Tests.

Mortality is surrounded by the phenomenal. The physical senses demand physical phenomena. Signs, tests and demonstrations of spirit-presences are continually sought by the multitude. As the needs, so the supplies. The general order of growth is from the inductive to the deductive.

The other evening a young gentleman, Hiram B. Ives, just inducted into the inner life of mediumship, calling at the residence of Mr. Hiram Barnham, our temporary home, was entranced. A spirit, took possession, calling herself Nellie Clark, and residing formerly in Chicago, South State street, a member of Lyceum Group No. 8, and some three months in spirit-life. Not one of the spectators present knew of the existence of such a person in Chicago. Subsequent inquiries, however, confirmed all the facts as stated in this trance condition.

Tests are so numerous now in the ranks of Spiritualism, they are seldom considered of sufficient importance to notice. To Spiritualists, established in their convictions, they are needless; to others necessary. If Mr. Ives continues true to the guidance and culture of the immortals, a bright future awaits him.

Mrs. G. Cary's Healing Powers.

In the quiet walks of life, quite unknown to fame, are found some of our most successful healers. Their modesty and home-attractions have alone prevented them from wide public recognition. Such is Mrs. Cary, formerly of Cleveland, now of Detroit—an excellent healing and test-medium.

The cure she recently wrought, aided by spirits, upon Mrs. C. M. Price, the seeress and clairvoyant, extensively known in all the principal cities, exhibits her remarkable healing powers. It is pleasant to chronicle the good done by media.

The Society of Spiritualists in Detroit are grateful to both Mrs. Cary and Mrs. Price for the beautiful flowers they furnish each Sunday to decorate the desk.

To the Second Presbyterian Church, at Cleveland, Ohio.

Accepting the apostolic command to "Prove all things, and hold fast that which is good," and that we "add to our faith . . . knowledge," and having for years been an earnest investigator of the nature and spirit of the Christian religion, as well as a close student of human nature—which includes the religious nature of man—accepting, also, the Protestant principle of the right of private judgment, I have become convinced that I cannot consistently longer maintain my past relations with you.

When I was a child, I was thoroughly instructed in the five points of Calvinism: The fall of man; Total depravity; The Trinity; Vicarious atonement; and endless hell torments. In youth, I accepted these doctrines, with confidence in my elders; not questioning the evidences, I united with the Church, with all honesty and candor.

Always being more impressed with the love nature of God, as symbolized in the life of Christ, than with the heartless, avenging nature attributed to him by ancient Jewish writers, and dwell upon so fondly by the modern clergy, I ever strove to base my religion upon that attribute, making *Dalio Love*—"which casteth out fear"—my favorite theme, and believing with the apostle that "Love is the fulfilling of the Law."

Those doctrines early became repulsive to me. At first, I passed them by without questioning, preferring—as I had been taught to do—so leave all in blind, unquestioning faith, to Christ, rather than exercise the prerogative of reason and think for myself.

But in spite of educational prejudice, in spite of myself, reason would assert its power. I was told that it was dangerous to think; that thought was a temptation of the devil; but against my will thought would come, *mind would think itself*. Devil or not, it was a part of me; and while still rebelling against myself, I wondered when the assertion of Jesus, that "These signs should follow them that believe," Mark xvi: 17, was proven false? When, and by what command, or dispensation, did miracles, so called, cease?

Church history told me that these signs did follow them that believed for three hundred years. Why did they then disappear from the works of Christ's followers?

Upon looking about me, I recognized works at least similar to the miracles of Jesus, and his early disciples. I examined, and found them not only similar, but identical in principle and effect, but, strange contradiction! they were not among the Christians.

I found them among a small, unpopulated class, called Spiritualists. These, the professing believers and followers of Jesus, denounced and characterized as utterly vile and contemptible their works as works of the devil.

But I heard the voice of Jesus, saying, "Judge ye of yourselves what is right?" "Try the spirits, whether they be of God?" "By their works shall ye know them." And I questioned, was this belief, upon which was based the promise of these signs, mere faith in the merits of a crucified redeemer, or did it refer to a broad, underlying principle of Nature, which Christians, in their zeal to defy the man Jesus, and establish a theocratic religion, had forgotten, but which was still recognized by the poor and despised of earth, even as in the days of Jesus?

I studied their works and lives, and concluded that in the matter of cardinal virtues, the difference between them and the Christians was more a matter of theory than of fact, of profession than of practice. I was told that they were Free Lovers, licentious and shameless, and I observed that such as deserved this imputation were condemned, because they had no cloak of wealth or religion under which to hide their acts; they wore no mantle of hypocrisy. They were called lawless; but I saw that they recognized the higher law, under which David ate of the "shew bread" in the temple, and Jesus plucked the ears of corn on the Sabbath.

Pursuing the observations and reflections thus suggested, I soon discovered that for me there was no merit in mere belief. It was not a matter of choice; evidence compelled me to the conclusion that the doctrines of Spiritualism were more in accordance with the teachings of Christ than were those held by the Church; that Spiritualists were more in harmony with his life than were professing Christians.

apostles were media of a high order. Inspired to speak words of truth, they drew upon themselves alike the benedictions of the spiritually hungry multitudes and the maledictions of the Church which they denounced.

Entranced, they spoke in tongues; they healed the sick and possessed divers gifts. This was equally true of the early Christian fathers, and is true of many at the present day. Accepting, as I was compelled to, these facts, this serious question arose: Why has the Church lost this power, so clearly delegated to the faithful, but now possessed only by those considered beyond the pale of Christianity?

Paul prophesied that in the future there should be a "falling away," and that many should depart from the "faith once delivered to the saints." This is emphatically true of the Church. It has fallen away from its early Spiritualism, lost its spiritual gifts, which it might and should have kept sacred, and cherishing the letter to the neglect of the spirit, has departed from the faith. This sad fact is exemplified in many ways.

Where is the primitive simplicity of the followers of the meek and lowly Jesus? He had not where to lay his head. You build magnificent churches in his name, where you may spend one-seventh of the time in luxurious indolence; "lovers of pleasure more than lovers of God; having a form of Godliness, but denying the power thereof." There you sit in your gaudy temple, from which the poor are excluded by the brazen arm of aristocracy and caste. Your wealth is lying idle, whilst countless thousands are lying in poverty, ignorance and degradation, cursing the day that gave them light. And why? For lack of a platitude of the wealth you have so wrongfully appropriated. You boastfully send great ship loads of books to heathen of foreign lands, while the heathen at your doors are spurned in derision. You are quarrelling and bickering, slandering and backbiting amongst yourselves during the week, and on Sunday kneeling before the sanctuary to the same God. "Having a matter one against another," "do ye set them to judge who are least esteemed in the Church?" Nay, "but brother goeth to law against brother, and that before the unbelievers."—I. Cor. vi: 1-8. "A new commandment I give unto you, that ye love one another. By this shall all men know that ye are my disciples."—John xiii: 34-35. Can any man tell of your discipleship from your observance of this divine command?

These things being true, I am compelled, more in sorrow than with boasting, to disavow you—to withdraw from your heresies and dogmas.

While doing this I still cherish toward you feelings of love and kindness, as members of the common brotherhood.

In conclusion, let me remark that the difference between us is simply this: I believe that "the kingdom of God is within"; you deny it by your lives. You rely upon the word of God written in books; I, upon the word of God as written by the unerring fingers of the Eternal upon the tablets of my soul. You feast upon the history of bread which once fed multitudes of spiritually starved Jews; I, upon the living bread that cometh down out of heaven, in the form of inspirations and visions. You stand in the dark valley of faith, doubting, hoping, fearing; I, upon the mount of knowledge, with eyes unveiled to the glories of the Summer-Land, and in the language of the apostle, "rejoicing with joy unspeakable and full of glory."

It is my sincere desire and living prayer that you may receive the truths which I have felt it my duty to present to you in the spirit of kindness and love with which I am prompted, and award to me that candor and sincerity which should prompt every seeker after truth, whether in the Church or out of it.

I hope soon to receive notification that my name has been stricken from your roll of membership.

I remain, very respectfully, yours for a pure and unadorned Christianity,

St. Louis, Mo. EDWARD P. FENN.

Missionary Work in Iowa.

The Spiritualists of Iowa have at last begun to move. You are already advised that we have a State Association, and intend to put Missionaries in the field. We have commissioned some fifty Agents over the State, to act in their several localities in raising funds, to be placed in the hands of the Executive Committee for the employment of lecturers. Some have acted promptly, others have neglected, so that but little—a mere trifle—has been sent in. But the Committee are called upon for speakers. They have finally employed Dr. E. Sprague, of Schenectady, N. Y., a competent lecturer, who will take the field to-morrow. His terms are five dollars per lecture. He wishes to give six lectures in a place. Bro. Sprague is our authorized agent, to take and remit subscriptions to the Committee, organize Societies auxiliary to the State Association, &c. His report is to be published with ours quarterly, that the Spiritualists of the State may know just what is done with their funds.

We now call on the friends all over the State to report to H. C. O'Brien, Des Moines, Iowa, if they want lectures—pledging the pay. Some localities have already sent in a due amount to insure a full course. We hope all will see the great necessity of reporting soon, as the Committee will want to lay their plans that their speaker can visit the most points with least travel.

Spiritualists of Iowa, you now have an opportunity to have our gospel of peace, humanity, and glad tidings from the Summer-Land preached to you cheap. Will you have it? Des Moines is paying \$150 a lecture to Tilton and others, and our churches pay their ministers from \$10 to \$50 a sermon.

Yours for progress,

J. H. DAVIS, President.

Des Moines, Iowa, Feb. 18, 1869.

Complimentary Resolutions.

At a meeting of the Society of Spiritualists, held at Hamilton Hall, after the close of a series of lectures by A. J. Fishback, on motion of Dr. S. D. Pace, the following resolutions were passed: Whereas, Bro. A. J. Fishback having, through the present month of January, delivered a series of able and eloquent lectures before the Society of Spiritualists of the city of Port Huron, thereby proving to them that he has his own superiors; and Whereas, he has shown while among them that his every-day life is governed by the beautiful teachings of the harmonious philosophy, thereby endorsing himself to the Society as a true friend and benefactor of the cause.

Resolved, That the thanks of the Society be tendered to Bro. A. J. Fishback for the many benefits they have derived from his stay among them.

SPIRITUALIST MEETINGS.

Adapted to the needs of the community.

ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 P. M. in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hunt, Secretary.

ASTORIA, CLATSOP CO., O.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

APRILTON, WIS.—Children's Lyceum meets at 3 P. M. every Sunday.

BOSTON, MASS.—*Mercantile Hall*.—The First Spiritualist Association of Boston meets every Sunday at 10 A. M. and 7 P. M. President: Samuel H. Jones, Vice President: Wm. A. Dunckley, Treasurer: J. W. McQuinn, Secretary: Mrs. M. J. Smith. Meetings at 10 A. M. and 7 P. M. on Sundays. The Philadelphia Spiritualist meets at Washington Hall every Sunday, the evening devoted to their Lyceum, and the evening to lectures.

QUINCY, MASS.—Meetings at 2 M. and 7 o'clock P. M. Progressive Lyceum meets at 14 P. M.

SALISBURY, MASS.—The Children's Progressive Lyceum meets in Hibernia Hall, every Sunday at 10 A. M. and 7 P. M. President: Mrs. Harmon, Guardian: W. Scott Lake, Sec.

SPRINGFIELD, ILL.—The "Springfield Spiritual Association" hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner Fifth and Adams streets. A. H. Worthen, President; H. M. Lamphere, Secretary. Children's Progressive Lyceum meets at 9 o'clock. B. A. Richards, Conductor; Miss Lizzie Porter, Guardian.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K Street, every Sunday at 11 A. M. and 7 P. M. E. Woodward, Cor. Sec. Children's Progressive Lyceum meets at 2 P. M. H. Lewis, Conductor; Miss Eliza Howe Fuller, Guardian. Speaker engaged: Miss Eliza Howe Fuller.

SAN FRANCISCO, CAL.—Meetings are held every Sunday in Mechanics Institute Hall, Post street. Mrs. Laura Cuddy, speaker.

ST. LOUIS, MO.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sun. day, at 10 A. M., 2 P. M., and 7 P. M. on Sundays. President: W. C. Campbell; Vice President: H. H. Bader; Treasurer: S. O. Sylvester; Corresponding Secretary: L. K. Warren; Recording Secretary: J. W. McQuinn; Librarian: J. A. Brigham; Myron Cook, Conductor of Lyceum; Miss Fannie Cook, Guardian of Groups; Mrs. J. A. Colony, Musical Director.

TROY, N. Y.—Progressive Spiritualists hold meetings at 10 A. M. and 7 P. M. on Sundays, at 101 A. M. and 7 P. M. on Sundays. President: J. W. McQuinn; Vice President: J. A. Colony; Librarian: J. A. Colony; Myron Cook, Conductor of Lyceum; Miss Fannie Cook, Guardian of Groups; Mrs. J. A. Colony, Musical Director.

TOLEDO, O.—Meetings are held at 10 A. M. and 7 P. M. on Sundays, at 101 A. M. and 7 P. M. on Sundays. President: J. W. McQuinn; Vice President: J. A. Colony; Librarian: J. A. Colony; Myron Cook, Conductor of Lyceum; Miss Fannie Cook, Guardian of Groups; Mrs. J. A. Colony, Musical Director.

WHEELING, W. VA.—The "Society of Spiritualists and Progressive Lyceum" of Wheeling hold meetings every Sunday at 10 A. M. and 7 P. M. on Sundays. President: J. W. McQuinn; Vice President: J. A. Colony; Librarian: J. A. Colony; Myron Cook, Conductor of Lyceum; Miss Fannie Cook, Guardian of Groups; Mrs. J. A. Colony, Musical Director.

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PHILADELPHIA, PA.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 10 A. M. on Sundays. M. D. Dyer, Conductor; Mrs. Mary J. Dyer, Guardian. Lyceum No. 2, at Thompson's Hall, 12th and Arch streets, at 11 A. M. and 7 P. M. on Sundays. M. D. Dyer, Conductor; Mrs. Mary J. Dyer, Guardian. The Philadelphia Spiritualist meets at Washington Hall every Sunday, the evening devoted to their Lyceum, and the evening to lectures.

QUINCY, MASS.—Meetings at 2 M. and 7 o'clock P. M. Progressive Lyceum meets at 14 P. M.

SALISBURY, MASS.—The Children's Progressive Lyceum meets in Hibernia Hall, every Sunday at 10 A. M. and 7 P. M. President: Mrs. Harmon, Guardian: W. Scott Lake, Sec.

SPRINGFIELD, ILL.—The "Springfield Spiritual Association" hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner Fifth and Adams streets. A. H. Worthen, President; H. M. Lamphere, Secretary. Children's Progressive Lyceum meets at 9 o'clock. B. A. Richards, Conductor; Miss Lizzie Porter, Guardian.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K Street, every Sunday at 11 A. M. and 7 P. M. E. Woodward, Cor. Sec. Children's Progressive Lyceum meets at 2 P. M. H. Lewis, Conductor; Miss Eliza Howe Fuller, Guardian. Speaker engaged: Miss Eliza Howe Fuller.

SAN FRANCISCO, CAL.—Meetings are held every Sunday in Mechanics Institute Hall, Post street. Mrs. Laura Cuddy, speaker.

ST. LOUIS, MO.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sun. day, at 10 A. M., 2 P. M., and 7 P. M. on Sundays. President: W. C. Campbell; Vice President: H. H. Bader; Treasurer: S. O. Sylvester; Corresponding Secretary: L. K. Warren; Recording Secretary: J. W. McQuinn; Librarian: J. A. Brigham; Myron Cook, Conductor of Lyceum; Miss Fannie Cook, Guardian of Groups; Mrs. J. A. Colony, Musical Director.

TROY, N. Y.—Progressive Spiritualists hold meetings at 10 A. M. and 7 P. M. on Sundays, at 101 A. M. and 7 P. M. on Sundays. President: J. W. McQuinn; Vice President: J. A. Colony; Librarian: J. A. Colony; Myron Cook, Conductor of Lyceum; Miss Fannie Cook, Guardian of Groups; Mrs. J. A. Colony, Musical Director.

TOLEDO, O.—Meetings are held at 10 A. M. and 7 P. M. on Sundays, at 101 A. M. and 7 P. M. on Sundays. President: J. W. McQuinn; Vice President: J. A. Colony; Librarian: J. A. Colony; Myron Cook, Conductor of Lyceum; Miss Fannie Cook, Guardian of Groups; Mrs. J. A. Colony, Musical Director.

WHEELING, W. VA.—The "Society of Spiritualists and Progressive Lyceum" of Wheeling hold meetings every Sunday at 10 A. M. and 7 P. M. on Sundays. President: J. W. McQuinn; Vice President: J. A. Colony; Librarian: J. A. Colony; Myron Cook, Conductor of Lyceum; Miss Fannie Cook, Guardian of Groups; Mrs. J. A. Colony, Musical Director.

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WHEELING, W. VA.—The "Society of Spiritualists and Progressive Lyceum" of Wheeling hold meetings every Sunday at 10 A. M