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The Spirit-World.

LIFE OF LADY BLANCHE.

[The following very interesting communication from the spirit-world, was given through the mediumship of a highly respectable lady, residing in Philadelphia, who, not being a professional medium, does not wish to have her name go before the public. It comes from the source through which we received "The Narrative of the Experiences of Mary E. Chantworthe, late of Leeds, England," published in the BANNER, Feb. 4, 1865.]

Born apparently to a heritage of unalloyed joy, I nevertheless drained so deeply the cup of earthly pain and sorrow that I shudder as the remembrance of bye-gone days and hours comes stealing through the corridors of my being; and did I not feel an abiding assurance that all things work together for the ultimate good of all God's children, I should forbear the recital of scenes and incidents in the history of one whose eyes opened upon the outer under circumstances so affluent and closed amid the gloom of a dark night of mental and physical suffering. Far, far more blessed if the vista had presented different views and surroundings—a peasant's cot or a miner's burrow would have been more desirable.

How would my nature have recoiled, could I have forseen the deep gulf of woe into which those seemingly favorable accidents of birth would cast me! But now, from the mountain heights whereon my wearied spirit reposes, I bless God that my feet strayed amid thorns instead of the flowers which seemed the fitting accompaniment of my apparently favored pathway.

Wander adown the depths of bye-gone years and picture to yourself a castellated, turreted roof, and, under its o'erarching eaves, a palace-like structure, built in Elizabethan times, and then place the infant days of her who now governs your mentality within those walls—walls destined, alas! in after experiences, to serve as the chains of a manacled, fettered existence, each day's dreary round witnessing sighs and groans for an escape from a gilded bondage and hateful misalliance. Royalty hath charms for you, my sister, but could you view its deep monstrosities and horrid abuses, you would rejoice that your country is free from the stain of a corrupt and venal nobility, whose landmarks are generally the withered hearts and false vows of victims sacrificed upon the great Moloch of entailed estates and empty titles. Oh, America! jubilantly should your rejoicings ascend to the Great Father, for the blessing of a free government—one undisgraced by the entail-system, martyrizing so oft the holiest affection of the human heart and preventing the exercise of beautiful and God-like attributes.

Infant damnation is a theme much dwelt upon, and gross as the absurdity is, it has yet received belief, and still numbers votaries. I, for my part, could fully endorse the dogma, with the difference of locality; for I conceive the manner in which infant weakness is dealt with to be little short of a *damning* process. Cramped in every portion of their puny frame by the swaddling-clothes of fashion, dandled and fondled by natures whose magnetism is so diseased that each caress is a stab at the citadel of health, if not of life itself, condemned to sleep amid the fumes of a vitiated, stagnated vitalism, the wonder is that so many survive the murderous treatment. Angelic care frequently supplies a counteracting current of magnetic influence, thereby detaining the spiritual body within the material form, until sufficient healthy vitality shall have been unfolded to secure partial immunity from the deleterious ravages of surrounding inharmony and disease.

Infanticide is a far more general practice than humanity hath the least conception of. Could the people of your earth stand for a few moments upon the Pisgah of observation, they would be shocked and humiliated at the vastness of the slaying process, and resolve to stay the slaughter by attention to the various surroundings of the tiny immortals; ay, even further would the change extend, and fewer would be ushered into the outer life; those few would be cast in a different mold, and present living evidence of the spirit in which the parental office was undertaken. However, my purpose, at this moment, is *not* to dwell upon ante-natal conditions, but to offer a sad, though true, transcript of that which is the legitimate fruit of passional conception and wrong education. Go with me, in imagination, beneath the surface of polite society, and what do we perceive but an extreme of false, or so-called modesty covering the deepest, direst pollution, poisoning the foundation of human life and extending the bane unto the very bulwarks. Your favored country is not so loathsome as fair Albion, nevertheless there is corruption enough within its borders to darken the purity of the marital tie, and render nugatory enactments to prevent infanticide.

I was brought into being under the sinful conditions I have treated of, so that my nature presented rich soil for the seed of wrong-doing. Dire would have been my character had not my maternal parent possessed counteracting traits of disposition, engulfing, as it were, in her tide of purity the dark flow of paternal corruption. How deluded must be the heart which can usher into existence, under such conditions, beings destined for the pains of an earth-life. Mankind doth not realize the immediate and distressing effects of their wrong-doing in this particular, or we should have a very different course of procedure.

Well do I remember the provocations and ill-usage to which my mother submitted rather than have her wrongs bruited abroad. After several untimely buds of promise had been forced into the outer-life, her wearied and worn frame sank under the repeated draughts upon her strength; and kind Mother Nature severed the material and the spiritual, and her exultant spirit basked amid the freedom of the upper sanctuary. Stigmatize and denounce, as you may and should, the deep dye of negro-slavery, yet the horrors and abominations of that monstrous abuse possessed not a tithe of the malignity and perversions which desecrate and deform what is termed the *holy* estate of matrimony, causing a sorrow which earthly potentates seem helpless to emancipate by proclamation or otherwise. Ay, indeed, many are the ones seated in the high places of power who are the deepest sinners in this most cruel and damning martyrdom. Ministers, the professed exemplifiers of the life and doctrine of the pure Nazarene, are the ones who generally indulge most freely in the wrong of which I am treating; forgetting, or failing to perceive, that following the great example, they should be exempt from earthly taint and passion—no record appearing of Jesus, the Christ, ever gratifying his animal nature in that direction.

Do not understand me as ignoring or calling in question the sanctity of *any* relation established by the law of our being, and especially one which holds within its power the preparation of forms in which a spark of the Divine can eliminate and individualize itself; it is only the *abuse*, and not the proper use and rightful employment of the generative functions.

Know, all men, that your Heavenly Father hath established and beautified every path in which his children may tread, with a light and purity which even the gross darkness engendered by wrong birth and even education cannot wholly obscure; instances arising occasionally to prove if all the conditions of a congenial union were fulfilled the product would be a vast increase of the spiritual in the nature of the beings introduced upon the stage of life, and fewer would be the tragedies which now appall and make desolate the hearts of mankind.

But let me not dwell at too great length upon the subject of infant wrong, although it is one that cries so loudly for amendment, and has power to move the very depths of my being; for she who now gratefully but imperfectly uses your mediumistic gift, was herself the unwilling instrument of casting adrift upon the sea of mortal life several waifs whose sum of life was short, but nevertheless painful; and, were it not that the enjoyment of the higher life fully compensates for the pains of the lower school, I should regard myself as little less than an accomplice in producing a martrydom and a wrong; but, thank God! no inherited or incurred stain can essentially mar the purity of the immortal soul of man; no dye of sin can be deep enough to hide the brightness of the divine fire which lighteth every man that cometh into the world; it can only be retarded in growth by man's ignorance or sensuality.

Pursue the thought as we may, and direct it into any channel we please, we cannot escape the cheering reflection that man, as a scion of an Immortal and Infinite Being, must of necessity partake of the qualities of the parent stock.

I scarce can render into language the sorrow which overwhelms and afflicts my soul whilst contemplating the steps which led to my enthrallment within the gilded fetters of a royal cage. The bird who had plumed her wings and prepared her feathers for a dive into the pure ethereality of the clear atmosphere of loving surroundings, was torn with clipped wings and bleeding pores from all association with congenial companions, and made to realize the sorest and direst deprivation.

The monster, or rather the misguided one who was elected my captor, seemed to regard the beatings of the imprisoned bird as naught else than the pinings of discontent. Totally reckless was he of the deep, deep longings of the soul-nature, which panted for the broader liberty of a healthy atmosphere—one relieved of the murkiness which love of wealth and position usually engenders.

The children of earth expel with strange fatality the crowning excellence of life, and bathe their wings amid the polluted waters of the stream of avarice, ignoring the grandeur of pure love and the beauty of the vast ocean of happiness surrounding them, upon whose bosom the bark of life would glide so peacefully, did they but steer aright.

My maternal parent had been blessed with a bright entrance into the outer life, and flowers instead of thorns had graced the path of childhood, so that early influences remained and somewhat modified the deteriorating blight of later years, and her progeny reaped a benefit therefrom. Were ante-natal conditions understood and their laws obeyed, the noble Godlike nature of man would be perceived and enabled to act out its high monitions, proving that "we are little lower than the angels," and that it is indeed a blessed truth that man is the arbiter of his own destiny, or rather that we (momentous thought) hold the key, unlocking the well or ill-being of others. Contrasted with past days, the conduct of mankind is vastly improved in the matter of generation; and in the progress of rolling years the subject will arise clear before at present beclouded intellects, and this good time can be hastened by every thought cast upon the sea of life. God grant the few waifs I may be enabled to throw forth may not prove altogether void. My life seemed for years to present a succession of storms, and the few apparent calms bore a deep undercurrent of tempestuous waters.

The Lord —— who possessed my body and pinioned my soul, gloried in a mighty presence, so far as outward form and feature were concerned, but alas! the interior was small and puny, and oft excited my contempt. The portion of England which claimed him as master and owner, was luxuriant and beautiful, a garden-spot of the isle; and with its wide demesne and fine park attracted thitherward numbers, who, like myself, regarded the proprietor as less than many of the animals that roamed its fields and shades.

When first I looked upon the infant face and form which claimed our parentage, my heart bounded with an outgush of maternal feeling, succeeded, alas! by despair, and almost a wish that the tiny immortal should cease its breathings! Oh, parents! guard and cherish, I beseech you, the holy environments of a loving union; at least, ye few who are so supremely blessed as to have entered its sacred precincts in a true and proper manner. Ye cannot conceive the agony attendant upon the ushering into existence beings whom you must know partake of the nature of one whom your reason declares and your feelings endorse as wholly incompetent to maintain the parental relation, whilst the dark stain of pollution must of necessity flow through the life which you have been, it may be, the unwilling instrument of embodying. Fortunately my prayer received fulfillment, by the early removal of each fragile bud into a more congenial atmosphere, one whose purer airs and surroundings removed the stains of earth, and obliterated the dross of wrong conception.

When in the company of my *master*, my feelings and thoughts seemed to receive an impetus for the destruction of life, at times directed toward my tormentor, but generally resting upon my own wearied and sorrow-laden form. Suicide is strongly condemned; but tell me, if you can, the difference in point of crime between destroying the body by degrees, or instantaneous destruction? However, another was the instrument of causing *my* reprieve, but not until the cup of earthly woe had been drained to its very lees, and my agony seemed greater than I could bear. Generally mankind, or rather womankind, ignore and disdain the idea of an existence devoid of all intrinsic and loving acknowledgments, but such in verity was my dreary round of life; even the attendants surrounding were paid creatures of my Lord's will and pleasure. Dark and hideous the mental picture which now looms up before my vision! Condemned to smile upon my persecutor, whilst every fibre of my being loathed the disgusting embrace; my intuitive nature perceiving the lack of true affection! Think you not the position was one of martyrdom and crime? And ought not the law of every country professing civilization to protect and prevent (where possible) such wrong? But England's judicature offered no redress, without the darkening shadow of guilt and suspicion resting upon my fair fame. And so strong within my mind was implanted by early education the dread of the world's scorn, that I bore the abuse of my physical, mental, and spiritual nature, rather than venture upon the sea of public ridicule—(let me say in answer to your mental question, my father was an officer in the British navy, and that accounts for my love of the water, and of similes drawn from that element)—whose waters lash with fury, and destroy the fame and prospects of any member of my sex who dare breast its waves. But thank God! no power in man can stay the mighty hand of the dial-plate of life, so that time was bearing me onward to the portals of another and better existence. After the birth of my last and untimely fruit, the disease which severed the cord of materiality developed itself; but alas! it was of lingering duration, affecting my nervous system, and thereby rendering my mental sufferings more acute, causing me to pass through many a Gethsemane, and oft pray the cup might pass from me, or that I could depart from the power that pressed the bitter potion to lips parched from life's fever. Physicians and surgeons were consulted, subjecting my nature to many painful and unpleasant trials, but no skill could heal the malady brought about by the ill-usage of another, acting upon an organism inheriting tendencies and weaknesses which ought to have received the kindest consideration and careful forbearance, and required the deepest love and sympathy to avert the evil consequences of the wrong doing of progenitors. Little doth mankind imagine the deep responsibility residing within their grasp. The thoughts of the angel-world are becoming greatly engaged upon this subject; and when your country shall have settled the negro question, you will perceive the agitation of mind upon woman's wrongs, and the movement for reform in that direction. And here and there will start up bold and noble advocates, who will be compelled, by the force of angel-magnetism and power, to launch forth the overwhelming torrent of thought which is showered upon them.

Frequently in my airings in the luxurious family coach, I have envied the peasants who stood at their doors, surrounded by loving children and partners of their choice, and longed, oh! how ardently, that the lines of my life had fallen amongst them.

I remember distinctly, upon one occasion, when mind and body were in deep distress, some breakage in the trappings of the prancing steeds caused a halt in the midst of a group of "hinds" belonging to my *master's* estate. The heartfelt expressions of pity and sympathy which my sad and suffering condition called forth, completely overcame me, and I felt relieved when the carriage rolled away from the affectionate atmosphere, so painful was the contrast to my own barren and loveless surroundings, and so intensely did my spirit yearn for the very kindnesses which these people possessed so abundantly, and which, mayhap, seemed to them of little worth—their value only fully perceived when the brightness is withheld, and they miss its cheering and inspiring warmth and light. Oh! the wondrous power of a kind word or look upon a sensitive and suffering nature! "It is more to be desired than gold; yea, than much fine gold."

The Great Father of the universe is represented as the embodiment of all sympathy and oversight, numbering the very hairs of our head, and noting the fall of a sparrow; yet, even with this cheering reflection, at times my grief-laden heart would ignore that solicitude in my case, and I would feel to exclaim, with the Christ, "My God! my God! why hast thou forsaken me?" Am I the only one of thy creatures who crieth aloud for mercy, whose prayer is unheeded? Little knew I that in the very wine-press I was treading, the vile dross of my carnal nature was ending, and the purity of the spiritual was inflowing into my being, preparing for the society of heavenly companions, who were waiting to welcome me behind the veil, and remove the last earthly burden, and bathe my sorrow-tossed spirit in the waters of celestial peace and happiness.

I have lost all recollection of the events of the last few days preceding my dissolution, only remembering the seemingly conscience-stricken man who stood beside my couch, whose memory must have brought before his vision repeated wrongs committed against the gasping form which lay quivering before him.

Talk ye of the fires of a hell! it needeth not the outward flame and tangible fire to produce untold agony! "Crime is its own avenger." And in that the Almighty framed the laws of being, may it be truly said, "Our God is a consuming fire," and that "a generation of vipers cannot escape the damnation of hell." How shall I describe or make plain to mortal comprehension the glory and sublimity of the change which, at present, is so much dreaded by a majority of earth's children? Good angels speed the day when the darkness surrounding the boon called death shall be dissipated, and its beauty and value appreciated.

So exhausted were all the powers of my being, that I laid for some time in a condition of repose, just sufficiently conscious for the enjoyment of the deep, calm, serene atmosphere in which I floated, one which proved a very "Balm in Gilead."

Strange though it may appear, the form which I first recognized bore *not* the lineament of my sainted mother, but was, nevertheless, a being of transcendent loveliness, and I immediately felt as though his presence filled a vacuum in my being, and was the embodiment of the ideal which had followed me throughout earth's pilgrimage, and I was enabled to recognize the relation between us.

Ye who are sighing for congeniality of association, rest assured the full amount of your requirements awaiteth you in the land of the hereafter. Be content with your present dreary surroundings, only so far, however, as not to dim and shroud the fair ideal toward which you are tending; which high mark shall uphold, and lead you upward and onward, and greatly enhance the enjoyment of the sacred treasure. I must cease theorizing, and continue my narrative.

A dear sister who preceded me, in her life history has so graphically and clearly given, through your organism, a description of some of the employments of the dwellers in these upper courts, that I feel somewhat reluctant to tread the same path, or rather pursue the same mode of elucidation.

But our occupations are so opposite notwithstanding, we should, in the phraseology of earth, be termed *Teachers*. The dear friend (Mary E. Chantworthe) to whom allusion is made, desired me to present *my* picture, and urge upon the inhabitants of the mundane sphere, a due regard and proper attention to the varied and complicated meshes of the net of circumstances, if, perchance, a due mean of appreciation of the events of your plane can be attained; for, believe me, every action and event which had teemed with terror and deprivation, has proved in my experience a means of advancement, and fully compensated for all suffering.

Your musical calibre is so meagre, my sister, or the opportunities for the cultivation and enjoyment of the divine gift have been so sparse, that were I to attempt a description of the deliciousness of the associations amid which I mingle, and in which my field of culture lies, you would not perceive its beauty, as there is not complete adaption in your nature.

The strains of a Beethoven, a Mozart, echo through the avenues of my being, and inspire and aid me in instructing, or rather in *drawing out* the inherent faculties of the group who compose my interesting charge, whose spiritual ears are attuned to the harmonies of the universe. Even the feeblest twitter of the sparrow yieldeth its divine return, enforcing the reflection that all the works of our Father God produce some benefit; none so small but returns its modicum of use, fills its place in the economy of nature, and cannot fail in the purpose for which it was created, though the result may be delayed by apparent outward circumstances. Can an Omnipotent God fail, or have his plans frustrated? Nay, nay; the thought is derogatory to the perfection of an Infinite Creator. And what art thou, oh man! to dare venture the blasphemous assertion that the All-Powerful can, for one moment, change his perfect purposes and laws? Eject from thy mind every doubt and fear of the future eternal happiness of all creation, and glorify His Almightiness by a strict attention to the laws of thine own being, and come up higher, by aspiration and inspiration, and thou shalt know of the things which make for thy peace and advancement, and shall indeed be led to appreciate thine immortal birthright, disdaining the very doubts which now so perplex and dishearten.

Ages after ages have rolled their unceasing round, and yet creation hath but commenced. The finer particles of matter will still increase, and yield a larger quantum of return, so that many and higher forms will be evolved. The finite mind of man *cannot* grasp nor follow the vast revelations which the future hath in its capacious store-house. It is the part of true wisdom to cease speculative and idle theory, and pursue with ardor the path of investigation which opens before every earnest seeker after the truths of Nature, assured that the broad green fields of knowledge will open before the mental eye, the beauty and productiveness of which will amply compensate for a diligent pursuance of the straight path which leadeth to knowledge.

Pander not, I beseech ye, children of earth, to the morbid desire of peering into futurity to the neglect of present duties. It will not by any possibility contribute to your progress, but rather retard your spiritual growth. Woe betide the man or woman, who, in the broad glare of the sunlight of truth, fails to perceive the sea of uncertainty which such unwise conduct will inevitably precipitate them into.

Methought in vision I ascended the hill and stood upon the topmost summit of the life of a man who had spent his mortal hours in the endeavor to peer into the afar, and lo! that man's record presented little else than an array of slighted opportunities for blessing others of his kind, and, per consequence, himself. Children who have entered upon those higher walks of life, are exempt from the hinderance which false trains of thought entail, so that each plastic mind receives and conceives of just so much enjoyment as its nature desires at the passing moment. This state of feeling does not in the least mar the bliss of the hours, assured as they are that succeeding ones will be laden with deep draughts of perennial bliss. Music and her sister, Song, in the vocabulary of earth are classed in the same category; and truly is the union eternal, admitting of no separation; and each nature that is attuned to the harmonies of the twain hath a deep and lasting fountain of happiness. But what think ye of being able to list to the music of revolving planets, the deep coral symphonies of the mighty ocean's waves and the notes of the twittering sparrow? Such, believe me, is the power of disembodied, or rather spiritually embodied intelligences, roaming at will and able to cognize occult forces which are shrouded from mortal appreciation by the cumbersome incasement of materiality. But hark! There gushes forth rippling waves of melody, and strains of laughter and joyousness thrill me, and a trio of beautiful charges appear, challenging a description.

Foremost stands forth my ever blooming, cultured child, the meek-eyed Aurelia, her countenance and bearing indicative of a fortunate unfoldment in the earth-life; whilst as an opposite, appears the shrinking, panting form of the mignonnette of my garden, just recovering from the blighting effect of the frost, and a bleak earth-planting, Calepso dear. Then dancing, rollicking Flora, her form dilating with an exuberancy of glee. Each and every one of my group represents a different degree of unfoldment and capability, in proportion to the measure of advantage the mortal advent and pilgrimage afforded. I might pursue the description, but the few examples adduced will serve to exhibit the beauty and bliss of the scenes and associations amid which we mingle, and how we are permitted to cull bright sprays of happiness, surrounded by the verdure of this upper garden of our God. Cultivated as may be many of the wisdom seekers of your earth fields, in comparison with the vastness of knowledge possessed by the mighty magnates of our land, you do indeed appear to have just entered the primary department of culture.

Many of your Solons would here be ranked in the infant class, and invoke the privilege of being permitted to bask in the rays of the sun of knowledge which warms and enlightens the mental horizon. Tempted as I have been to invite the presence and assistance of mightier minds, in the accomplishment of the transmitting of an experience and message to the children of earth, I have nevertheless resisted the desire, having an innate consciousness that words fresh from a spirit which had passed through the tempests consequent upon a struggle amid uncongenial elements, would the sooner reach and comfort some similarly tried souls, beating upon the breakers which line the shore of earth life, more effectually than deeply eloquent exordiums, or beautiful expressions emanating from the brain of the most profound philosopher dwelling in supernal regions. Strong is my belief in the magnetism accompanying heartfelt words. Let me, in conclusion, go back to earth life and its harrowing associations, for the object in presenting my painful experience may perchance be more readily promoted if my concluding remarks impress upon minds the immense importance of proper attention and due appreciation of the deep responsibility involved in the parental relation. Oh! that the children of earth could perceive—in the gulf of misery into which their sister was plunged—the dark, dank slough of pollution and agony which ever follows a violation of the laws of our being, and from which mankind must prove their own *saviours*. Earnestly do I call upon them to use all possible exertions to tread themselves, and induce others to follow a path of conduct which will lead to different results from the one which now fills your sphere with lamentations and woe—none the less bitter because the source from whence it flows is in most cases unsuspected. But thank God! the waters of thought are being agitated in this direction, and these spirit eyes of mine shall yet behold a glorious unfoldment, and the ardent longing of my soul find its fulfillment; and children ushered into the mortal will be blessed with the birthright of a sound body; and for this transcendently sublime consummation, do I invoke the aid of all enlightened intelligences, both mundane and super-mundane. And fervently do I pray that this imperfect narration may prove more than a drop in the vast ocean of inquiry, whose waves have just commenced their beat upon the shores of earth, but destined eventually to wash the accumulated debris of years of wrong doing into the vast whirlpool of ignorance, causing the sons and daughters of creation to rejoice "with joy unspeakable and full of glory." Amen and amen.

A WORTHLESS MILLIONAIRE.—One of these devotees of mammon, once received a lesson from a humble follower, who did not seem to pay him, the possessor of the purse, sufficient homage. He said, "Do you know, sir, that I am worth one hundred thousand pounds?"

"Yes," said the irritated, but not broken-spirited respondent, "I do; and I know that *is all you are worth.*"

God gives every bird its food, but does not throw it into its nest.

Children's Department.

BY MRS. LOVE M. WILLIS.

Address care of Dr. F. L. H. Willis, Post-office box 30, Station D, New York City.

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

[Original.]

AUNT ZERA'S STORIES.

NUMBER FIFTEEN.

Pythagoras, the Philosopher.

"Dear, dear, dear me!" said Grace, as she tried to untangle her skein of tangled yarn, "I am in such a muddle. I don't know which way to go with my ball—here's a loop, and there's a knot."

"You're about as badly off as I," said Will. "I've been trying this sum till I am tired, and I can't get the answer. I went to Eunie, and she sent me to Stephen, and he sent me to father, and father sent me back to mother, and then I got mad, and would n't go to anybody, and so here I stand between the knotty sum and my ill-temper."

"And here was Aunt Zera waiting to be asked, and wanting to help somebody," said Aunt Zera, looking up from her book with her usual bright smile.

"The truth is, I was ashamed to be all the time troubling you. I do believe nobody ever had such a hard time to know anything as I have. I do wish father would send me to school again."

"And then, I suppose, we should hear about stupid teachers, and all sorts of humbug, as we did when you went to Mr. Krank," said Grace.

"Do n't think that ever a man got what we call an education," said Aunt Zera, "without surmounting difficulties. You can't raise grain without you cut down and burn the stubble, and pick out the stones, and plow and harrow, and make the rough places smooth. Ever since the earth began to be cultivated, men have had to toil, and ever since men began to cultivate their understanding, they have had to labor for it. Just as you spoke to me, I was reading about an ancient teacher, and was thinking how much better our methods are than his, and also how many troubles he had in learning what he wished to learn."

"Another story, Aunt Zera?" said Kate. "I wish we could learn everything by stories. Come, hurry and get your sum done, Will, and then let us hear about the schoolmaster."

"I said teacher," said Aunt Zera; "the teacher I was thinking of was a great philosopher."

"Oh, stupid! I suppose the story will be as interesting as what Stephen reads to father, and calls it very phil-osophic," said Kate.

"Just like the girls," said Will, "trying to use words they do n't understand; it 's phil-o-soph-ic," said Will; "but I agree with you in thinking Mr. Emmerson is about as interesting as a good smart thunder shower, in a real blowy day—and I can understand about as much that he says, as I can of the thunder and the wind; and if Aunt Zera is going to explain philosophy, I think I 'd rather work on my sum."

"I give you all the privilege of going to supper the minute the story is dull," said Aunt Zera.

"Tell me who it is," said Will, "before I promise to even listen to a word, for if he talked about what father and Stephen call Philosophy, then I am sure I am willing to remain in ignorance of him for a while?"

"It must always do us good," said Aunt Zera, "to know something of the history of the great men of the past. Their life is a part of our life."

"I do n't see how that is," said Will.

"Everything done for the benefit of the world affects us," continued Aunt Zera. "The influence of a great man who lived two thousand years ago, is not dead. All that he did, was so much done to help bring the present day; to say nothing of his spiritual life, that still flows back to earth. But I see Kate is about to signify her impatience, so let me begin.

Pythagoras is the great man that I wish to tell you of. He lived over two thousand years ago. He was born on one of the islands in the Ægian Sea. He was very handsome, and when quite young, showed a great desire to gain knowledge. He had great reverence for his teachers, and paid much respect to them."

"Good deal like our brother Will," said Grace, with a quizzing look at him.

"It is likely," said Will, "that the teachers of Pythagoras were like Mr. Krank; do n't you think so? I remember now that he used to pronounce this very philosopher's name Pyth-a-go-ras, instead of Pyth-ag-o-ras."

"Well," continued Aunt Zera, "Pythagoras was not content with learning all that was to be learned in Greece. Egypt was then one of the most highly cultivated of nations, and he wished to learn of its philosophy and religion. He sought for a letter of introduction from some person high in office, and was so fortunate as to obtain one from the King of Samos, which was the name of his native island. This letter was addressed to the King of Egypt, Amasis II, who was a friend to all Grecians, because his wife, the Queen, was a Grecian. He had a liberal spirit, and desired travelers of distinction to visit his country.

The King requested the priests, who were the learned men of the country, to instruct the youth Pythagoras in all their mysteries."

"What were their mysteries?" said Will. "I thought learned people had no mysteries."

"You mean that knowledge reveals and does not conceal, which is true; but in those days the masses of the people were kept in ignorance, and the few made a great mystery of their knowledge.

These mysteries were of magic, of magnetism, and astrology."

"Oh! great lot of learning they could boast," said Will. "All humbugs, every one."

"Perhaps if you knew what these terms meant, you would n't be so severe. The astrologers of those days were the astronomers, and by the laws of magnetism the Egyptian priests healed diseases. By magic was meant the exercise of the powers of the spirit over matter."

"But I thought, auntie," said Grace, "that magnetism was something new. Will says it is."

"Miss Martineau describes a picture carved on a stone that she saw in Egypt, that must have been done thousands of years ago, and it represented a priest mesmerizing a sick person; but I must hurry with my history of the young student.

The priests were not willing to admit Pythagoras, and yet were afraid to offend their King. The priests of Heliopolis, which was near where Cairo is now ——"

"Oh, I know just where that is," said Kate.

"These priests sent him to Memphis, and the priests of Memphis sent him to Thebes."

"And that was why you thought of him, when Will was being sent from one to another with his sum, was n't it?" said Grace.

"Yes; but Pythagoras was not to be discouraged. The Theban priests at last consented to receive him, if he would go through very severe ceremonies. The truth was, they expected to discourage him, and so not be obliged to offend their King.

But he endured everything that they required, and at last gained admittance to all the secrets of the high places of learning, and he became a ready writer in the three styles of Egypt; the common style, and hieroglyphics—the kind found carved on stone—and the style used by the priests in their sacred writings.

He was only eighteen when he went to Egypt, and he remained there until he was forty."

"Twenty-two years of study," said Will, with a sigh.

"No wonder he was considered a wise man on his return," continued Aunt Zera. "He was at this time a majestic looking man, and some of his scholars thought he was the God Apollo, who had come to earth again in his perfect beauty and strength to teach the world.

He always dressed in spotless white, because, as he said, white signified good, while black signified evil. He wore a long flowing robe, and his face always wore the same quiet expression, let what would happen. If any one tried to make him angry, they found it impossible to make him show any signs of ill temper; neither did he laugh."

"I am glad he is n't alive now," said Kate, "and that I do n't have to go to school to him."

"Yet he was full of gentleness and kindness. It is said that once, on seeing a large net of fishes just drawn from the sea, he purchased them and put them back into the sea. He was also unwilling to be called a sage, or wise man, saying there is no one wise but God; but he chose the new term philosopher, when means 'a lover of wisdom.'

He wished to impart the knowledge that he had gained to the Grecians; so he established a school, where he employed two methods of teaching, the exoteric and esoteric."

"Oh auntie," said Grace, "do n't begin to talk Greek that way."

"Those are words of quite common use now days, and I used them that I might make you remember their meaning. They simply mean, public and private. His public teaching, or exoteric, was by day; and his esoteric, or private, was by night."

"How nice it is to know about big words," said Kate. "Now I can talk about my esoteric teacher, when Eunie gives me lessons in geography."

"The esoteric teachings were of mysteries, of things that the public were not supposed to be able to understand. In his public teachings he had a crowd to hear him; but his private teachings were given only to a few who were willing to obey all he required, for he had many singular laws for them to follow. They were not allowed to eat any animal food. They were not allowed much sleep, and must dress very simply. If any of them were inclined to be too talkative, or to think too well of themselves, they were required to keep silence for two years. How would you like to go to such a teacher, Will?"

Will gave a deep sigh.

"I think, auntie, I would prefer to know a little less and talk a little more."

"Another singular custom was that of sitting behind a curtain, when he first taught his disciples. If they were able to bear all the trials imposed upon them and become truly his disciples, then they were admitted face to face."

"I should think he thought himself a god; but did he really teach anything wonderful?" said Will.

"Pythagoras left no writings, as he always taught by spoken word; but some of his disciples have given us some of his ideas. He was a great astronomer and mathematician, and had some curious ideas about numbers. He thought the number four was sacred, and that ten signified everything; that one signified God, or the centre, and from a few such ideas he built up a philosophy and a religion, which included astronomy, astrology, magic, mesmerism, and a great many of the wonders of nature. He believed that there were good and bad spirits, that continually influenced men; that evil spirits caused sickness and pain, and that good spirits gave health and comfort."

"I should think that he was a Spiritualist," said Will. "I am sure I do not see how you find out that everybody believed in spirits."

"Because it is just as natural as to believe in God and Heaven; and so we find all the ancients quite willing to tell of a faith that was so good and beautiful. Pythagoras also believed in metempsychosis."

"Oh, auntie," said Kate, "you do n't expect us to remember that great long word."

"You can very easily understand its meaning. He believed that his spirit had existed before he was born as Pythagoras. He thought that he had been a fisherman, and then died, and then he was a bird, and afterwards some one else; and after his soul had lived in several bodies, that he became Pythagoras."

"I wonder if I was ever a cabbage, or a turnip," said Will laughing.

"I think I was a robin," said Kate.

"Or a Katydid," said Will; "but, auntie, do n't you think such ideas very absurd?"

"They seem to me to be very strange," continued Aunt Zera; "but many wise, thoughtful men have believed the same, and there are some that do now; but as we learn more of the human spirit we do not believe that it can ever be embraced in the form of a bird, or become two individuals.

Many wonderful things are told of his powers. It was said that he could appear in two places at the same time; that he could cast out evil spirits, and heal disease in a moment. One report says that he was carried in a flood of celestial light to the heavens, and was never seen on earth more; but the account of his going into the temple of the muses and being seen no more, is more probable.

I forgot to tell you of one requirement that he made of his followers. I think you would not quite like that, Will. It was to eat no beans."

"How queer it seems to hear of a good man who was so silly," said Will. "I do believe that we can have but just about so much sense after all; so I 'll be thankful for enough to eat beans."

"One of the queer stories told of him was, that once he found an ox eating beans, and that he approached him and whispered in his ear, and the philosophic ox immediately gave up his comfortable dinner, and went back to his grass. Another story is that a fine eagle was flying through the sky, and that he bade it come to him, and it immediately obeyed."

"I think it lucky that these stories are two thousand years old," said Will.

"I like the stories best," said Kate, "if they are old, and I like his dressing in white, and being so handsome."

"I 'll bet you do," said Will; "that 's always the way with the girls."

"I do not doubt that his fine appearance gave him more power," said Aunt Zera. "Certain it is that his disciples were willing to sacrifice everything for him, and they cherished his memory as if he was indeed a saint. His followers were some of the most learned men of the times."

"Well, auntie," said Kate, "I can't say that I think your story has been so interesting as some, but I like to know what men did so long ago. But I wish I knew more about the women and the girls, and how they dressed, and what they liked to do."

"Women did not usually make themselves famous enough to be remembered, but there were some exceptions, that I will tell you of hereafter perhaps. Let us go to supper."

"I hope we may have beans, notwithstanding Pythagoras," said Will.

Transposition.

THE DILCHS REYPAR.

Ganels who live in *neveah*,
Reah now my *nenvige reyrap*;
Hacwt o'er me *rughoth* this *thign*,
With *denter*, *givoln* care.

Oh *vehor droun* my *deb*,
And give me *fecapelu madres*;
Then *llash* I *gisrpn* with joy,
To *egret* the *nirmongs semab*.

Original Essays.

INTELLECT AND ACTION.

BY G. W. MADOX.

Intellect—the bright effulgence of Deity manifested in animal life, making it human; the inexhaustable fountain of knowledge from which all true progress flows, civilizing man, and perfecting him as a representative of the Infinite.

Intellect—the evidence of immortality, grasping the unknown and solving the abstruse. Upon its action, as wrought out and exhibited through the human being, depends all the unfoldment of God in the material world.

Man came forth, not at the bidding of a *fiat*, but the culmination of the Infinite through animal existence, reaching back to chaos, and forward to perfection. Man stands to-day betwixt two eternities: the starting point, the human manifestation of *intellect;* the climax, the Godhead. Intellect is pure, undefiled; it is God manifest in the flesh, which manifestation depends for its beauty and harmony upon the instrument through which it comes forth to the world. Intellect is never foolish, is never deranged. It is the absence of intellect that makes the fool, it is the imperfection of the instrument which makes the derangement. A perfect human organization gives out perfect manifestations.

Action is a result extraneous to itself, and may be the outflow of intellect, but oftener the result of conditions and circumstances. All errors—which is the mild term for crime—are the result of ignorance, not of perverted intellect, for that cannot be perverted. All punishment or suffering for errors or mistakes, are the legitimate result of our acts; serving as a schoolmaster, making us wiser, so that we do not commit the like error again.

Our first business in progress is to improve the organization through which intellect shines forth. First get a perfect body, then you may hope for a perfect mind.

The evidence of progress, righteousness, is not in belief nor faith, but in refinement, the intelligent observance of immutable and perfect laws. He who violates divine law suffers the ill effects of that violation, no matter what he believes, or how much faith he has in anything. Belief is a result, and will be true or false according to the nature of the basis upon which it rests. We are not responsible for what we believe, but we are responsible for the premise upon which we build our belief; and we have no right to have a belief without a natural and just basis. But who is to judge what is a correct basis.

A few facts and principles will serve as indices in forming a correct judgment in the matter.

There are certain things in the universe of Nature which are axioms; these things cannot lie. For instance: Fire burns, water runs down hill, the sun rises in the morning, man cannot live and breathe in the water, nor can fish live on dry land; so we might enumerate ten thousand facts and principles from which we are safe to reason and compare; but if we reason adversely from these principles, then we do violence and must necessarily suffer. If a man reason that fire will not burn, and upon that premise puts his hand into burning flame, he suffers just the same as though he did it willfully and understandingly; it is an awkward way to acquire knowledge, but finally is a sure and complete way, costing us an immense amount of pain and sorrow.

No man has a right to reason that fire will not burn because somebody said thousands of years ago that three men passed through the fire and were not burned, nor to pray that the sun stand still because somebody said that it stood still three thousand years ago. Such reasoning is ruinous and a crime; such prayer is an insult to intelligence, and blasphemy to God. Action from such a premise is degradation instead of advancement.

The rebellious States of this Union reasoned and prayed for the last fifty years from the premise that human slavery is right and just, because somebody at some time enslaved his fellow under the sanction of "thus saith the Lord."

We are very apt to excuse our acts under the plea that sacred teachings, as well as sacred books, allow them. Teachings or books that set aside the immutable laws of God are false, however popular or sacred. He who reasons no deeper than books, reasons not at all. He who talks what he gets from without talks like the parrot, often uttering words of which he can give no definite meaning. The fountain of all knowledge is within. Intellect is the God in the human being; the body is the instrument through which the Deity shines forth. If it has taken six thousand years to make the instrument what it is, what will it be in six thousand years hence? What progress have we made in six thousand years? Is man a wiser and better being than two or three thousand years ago? Is there less violation of law—God's law, not man's—now than then? What says the Record?

In early time we found man in a rude state, going about naked, living on roots, fruits, herbs and animal food, without cooking, without house, without shelter, lying down with the beasts of the woods, without social organization, the parent taking care of its young intuitively, without society, without government; nothing of the glimmerings of God as manifested through this rude human being enacted into law to restrain him from wrong, or protect the innocent from the vicious; yet at that early time in man's progression, intellect did shine out to teach him right from wrong. The most degraded savage of our time or of early time, could distinguish and acknowledge human rights. The Indian who cannot count five, but runs his fingers through his hair, when he feels above that he knows nothing, knows that the scalp taken from the head of his enemy, is not his own, and that the act of taking it is not right. The education of many, standing on the bank of the stream, catches the fish with his hands instead of the appliances of intelligence, knows that the fish he has caught is his, and not the thief's who has come cautiously and hooked it away; and the thief also knows that that fish is not of right his. Why? Because God, intellect, comes to educate him, to develop him in and up to the plane of which the instrument, the human body, is an index.

Sweep from the face of the earth all the improvements of the past centuries, cities and towns once more cover with forests and fill them with ravenous animals, birds and reptiles, but leave man in his present progressed, organized condition, physically and psychologically, and in a less time than it took to build St. Peter's church at Rome, he would hew down the woods, cultivate the soil, and dot the face of the earth all over with beauty, elegance, refinement and civilization, filling the world full of books of science, religion and government. No good thing which was ever known but would be given again to the world, and doubtless in much better language.

The ancients had an idea that God conducted himself upon the basis of wiping out the old and beginning anew; but the record shows that the new commenced where the old left off. Why? Because the instrument, human life, being, was not fitted, progressed, for a better manifestation, consequently they must commence the next day where this merges into that.

Let no man fancy that by some mysterious transformation he is to be better, wiser, happier to-morrow than to-day. If you are more in harmony with righteous law to-day than yesterday then you may expect that to-morrow will find you wiser and better than to-day; but no faith, no repentance, no prayers, no mortifications of body or mind, can make you what you are not. The only salvation from the evil consequences of to-day, so as not to suffer them to-morrow, is in acts based upon intelligence or intellect; though by casuality one *may* find himself better to-morrow than to-day; but such advancement is very liable to retrogression, because it was an accident, instead of being the result of intelligence. Thus the new convert to anything, is very likely to backslide after the enthusiasm or excitement of the hour is past; but had he made that progress scientifically, intelligently, intellectually, he could not have backslidden, because he arrived at the point legitimately. No one can go back to childhood and ignorance. Once in knowledge always in knowledge, so long as the instrument through which knowledge shines forth is the same. We cannot vault at one bound from vice to virtue, from ignorance to knowledge; the work of change is slow. The physiologist says that it takes seven years for one to shuffle off the old and put on the new, or in other words, all there is of a human being, physically, is changed for new once in seven years; so neither is there an instantaneous change of life which is to manifest itself through the physical organization.

Very little attention have we given to the subject of this temple of the Holy Ghost. We know all about the animal, and can calculate, for a certainty, what stock is best and most profitable in its uses. We know all about the brute creation in their development, but little about the representation of God, the child, the man. We too often regard the human beings, helpless, thrown upon our care, as a calamity, because they are oftenest an accident, and then complain that the world is growing worse and worse. If we were as ignorant of every other thing to-day as we are of the human organization, our plane would be low indeed. But while we have neglected to make ourselves wise in anthropology, we have become really profound in many other things, though not of such vast importance to man's progress.

The old proverb that man is growing wiser but weaker is not necessarily true, though there is much to corroborate such a conclusion. When we compare the vast stride in progress, in knowledge, in science, of all kinds, except the philosophy of human existence, with our present ignorance of man as a physical and psychological being, the difference is so great that we conclude that we are wiser but weaker than the ancients; yet the statistics of human endurance and life show that we are stronger and live longer to-day than the ancients.

Human life in England is longer by several years on an average to-day than in the fifteenth century. In Geneva, where accurate tables have been kept for three hundred years, the average life from 1560 to 1600 was twenty-one years. In 1833 the average was over forty years, thus nearly doubling in three hundred years. For endurance, no age in the record of the world's history affords such indubitable evidence of the tenacity of human life, as is shown in our late and unhappy rebellion. Writers say that man has suffered more for food, drink, with cold, heat, disease, wounds and wretchedness of all kinds, and still lived, and are in the majority of cases to-day recovered from such suffering, than could have been borne by any age previous; at least there is no record of such endurance. Thus, though we are far behind in a knowledge of anthropology, when compared with other sciences, yet we have been forced into a better physical existence by the casualties and conditions produced by the scientific progress in other respects.

Why may we not calculate the strength, endurance and longevity of man with as much certainty as we calculate the strength, endurance and longevity of the horse? Everybody who studies the horse knows what kind of horse is strongest, toughest, and will live the longest; and what is still better, knows how to find work and care for the horse to best accomplish these ends. Did we give as much attention to man as to horses, we should be stronger, endure more and live longer; but we are too often regarded as accidents from the first, and if we live and endure it is almost a miracle. We calculate eclipses with unerring certainty, yet the laws of astronomy are no more sure and intelligible than are the laws of anthropology.

Intellect, however much we may have, can never be shown to the best advantage till we make the human body a perfect animal existence; and that can only be done by an intelligent observance of the laws which govern it. Therefore let us begin to-day to study the human existence and its manifestations, leaving the intellect, the soul, to do its work, as the instrument is made suitable for labor. It will never advance our interest to leave things to chance, expecting that, because all things with God are possible, necessarily he will do it in *his* own good time. Nothing is possible with God outside of principle, law.

The stickler for the ability and power of God was mistaken, as the wag plainly showed, when he replied "that it was impossible for God to make a two-year-old colt in a minute!" or better explained by the lad who could not understand what a miracle was in the story of the clergyman who was endeavoring to instruct one of his Sunday School scholars, a plow-boy, on the nature of a miracle; thinking he had made it plain, "Now, the middle of the night, what would you call that?" "The moon, sir." "No; but suppose you knew it was not the moon, but the sun, and that you actually saw it rise in the middle of the night, what should you think?" "I should think it was time to get up, sir." Very difficult, indeed, is it to make the unsophisticated comprehend an impossibility.

The labor of life must be performed in keeping with law, not in violation, if we would be on a higher plane. Life is no dream, no miracle, but a stern reality, beautifully expressed in Longfellow's "Psalm of Life:"

"Tell me not, in mournful numbers,
Life is but an empty dream;
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! life is earnest!
And the grave is not its goal;
'Dust thou art, to dust returnest,'
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each to-morrow
Finds us further than to-day.

Art is long, and time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle,
Be a hero in the strife!

Trust no Future, howe'er pleasant;
Let the dead Past bury its dead;
Act, act in the living Present!
Heart within, and God o'erhead.

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time—

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still acheiving, still pursuing,
Learn to labor and to wait!

Boston, Mass., 1867.

"ARTISTIC MATERNITY."

BY MRS. S. H. WALLS.

I have read with much pleasure, and more profit, the articles entitled, "The Age of Virtue," by George Stearns. Bro. Stearns evidently has the good of the human family at heart, and is doing a good work; but it seems to me that in his articles on "Artistic Maternity," he fails in his estimate of woman's character. He judges from a man's standpoint, and as there is in the natural adaption of things an essential difference in the sexes, not only physiologically but in the mind and soul, so men fail whenever they attempt to lay down rules for woman's guidance; and woman equally fails when she attempts to do the same thing for man. True freedom consists in letting each live up to their best conceptions of truth, according to their own nature. Then each supplies what is lacking in the other, and the two united form one complete whole.

But when man from his standpoint attempts to lay down rules to guide woman in those duties which are essentially womanly, he shows his ignorance of her wants and needs—nay, even a failure to *comprehend* her highest and holiest aim, maternity. No *woman* can read his "Artistic Maternity," and not at once know that the author is a *man*, one who has never borne within his own bosom and nourished with his own life-blood the germ of an immortal soul; who has never known the ennobling and expanding influence it has upon a woman's nature.

There is no joy on earth to compare with that of the *willing* mother, and no sorrow to that of the unwilling one. And what but *man's* animal passions ever make unwilling mothers? Mr. Stearns lays it to woman's ignorance. This is not so. Every unwilling mother knows within her own bosom that her child will not be what she wishes it. *Man* is and ever has been the ignorant one in this respect; let him know that woman is "queen in the realm of love," that he must restrain the expression of his *passion* until woman gives consent, that he must never force her inclinations, but wait until her own heart teaches her to come lovingly to her maternal duties, and the race of *rascals* that so annoy Bro. Stearns would soon run out.

Every prospective mother knows intuitively what are her maternal duties, as well, at least, as the females of the lower orders do; and all she needs is a chance to work this out, according to her own understanding. Woman goes to man for strength and assistance in carrying out *her own nature*, not to have that nature mapped out to her according to the laws which govern his being.

Ideal men or women are, I suppose, very well, but they are not what we want; we want those of live thought and warm affections, who are awake to the duties of the present; who, instead of allowing their feelings to center in and around themselves, can open their hearts to take in all humanity. Mr. Stearns says there are no capable mothers, and talks about the necessity of education for them before they are fit for their work. My dear sir, you might give woman all the education to be obtained this side the spheres, and it will not benefit her or her posterity unless you first teach man the one great lesson that pure children can only be born where woman's affections and maternal duties are *free*.

All great forms of progress are slow, and if we can make the next generation a little better than this, it is all we can do. If one of those ideal women whom Mr. Stearns describes were to be placed in our midst to-day, she would be one of the most useless and helpless of God's creatures. I have not the slightest doubt, that, were I obliged to conform strictly to the laws which he has lain down for a mother's guidance, my child would be either an idiot or an intellectual being with a *heart* as cold and dead as the boulders on our prairies.

But it will never be practicable, as long as we remain on this earth, where labor must be performed in order that we may live; for there is no way of obtaining such mothers as he describes, but by setting aside a few of our most promising children and educating them for that purpose, (as amateurs do cattle) and forbiding the joys of parental love to all the rest, and even they must not have more than one or two. I have an idea that at such a rate of peopling the earth, half at least of it would soon become a howling wilderness.

Mr. Stearns says that it is no credit, but rather the reverse, for a woman to be the mother of *many* children, and that the mother of Franklin is only remembered in him. Does he not know that she could never have had a *Franklin*, if her nature had not been enlarged and expanded by the very fact of her having had those other children?

Then his ideal must be free from all care and labor. By the way, where will the mothers of help—which this would render necessary—be

be donkeys. Then, too, she must have a home in the country, with every thing beautiful around! Alas, poor denizens of the town and city! Again, in order to keep her in the condition which he describes, would require more wealth than one-tenth part of mankind will ever possess.

But do facts bear out his theory? Have the mothers of our best men and women been placed in the circumstances he describes as so necessary to the fulfillment of their duties? Did the mother of Washington, Franklin, Paine, Henry, Webster, Clay, Mann, Lincoln, Gerritt Smith, Fred Douglass, or of Mrs. Sigourney, L. Maria Child, Mrs. Hemans, and thousands of others who have been noted for goodness or purity, conform to such conditions? Perhaps he will think with Emerson, that where facts and theory differ, it is so much the worse for the facts.

He then proceeds to divide for her, woman's time during this nine months, in the most absurd manner. I have not time (as my article is already too long) to take this up in detail, but it seems to me that while he would cultivate the intellect and the physical, he would leave the spiritual nature and the affections as barren as the salt desert. I think Bro. Stearns is mistaken in his premises. Labor, real, true, earnest labor, for some definite object, should occupy a portion of every woman's time who expects to be the mother of a pure, true, happy child. Care, also, is necessary, and the knowledge that others are looking to *her* for happiness and attention, cultivates self-reliance, judgment and benevolence, so necessary to the formation of a good character. I would let mathematics be cultivated as a labor of love, in the solution of the theorems and problems of domestic life, where some at least of her morning hours are devoted to the comfort and happiness of her family, in studying how she can contribute to others' enjoyment. Instead of his philosophy and critical composition, I would have her actively employed in lifting the burden of sorrow from the heart of some poor brother or sister. Instead of a "mother's conference," I would say, first, marry a noble man who has some ideas of paternal duties, and then have no other confidant; take him for your daily confidant and adviser. The idea of a "mother's conference," as he describes it, is essentially man-like; such a thing might be necessary to him, to sustain him in his duties, but I have yet to find the first *mother* that would not be disgusted in six weeks. Teach men that there is something more holy in marriage than the mere gratification of animal passion; teach them to wait, and not force their wives to become mothers until their own hearts prompt them; teach men to be kind and loving to their wives at such times, bearing with them patiently and gently, supporting and sustaining them, and, so far as possible, protecting them from all annoying influences, and then it matters not whether children be born, like Christ, in a manger, or in a palace—we should soon have no occasion to complain of sin or rascality.

RADICALISM VS. CONSERVATISM.

Like the prophet of old, more than one earnest and noble soul has inquired, "Watchman, what of the night?" Radicalism is exploring the archives of the past with a searching and analytic eye. Conservatism is aroused and startled, the tremor being as great as was that of the crews of the wooden craft, when the rebel Merrimac revealed their impotence to penetrate its iron mail with the heaviest guns.

Ecclesiastical christendom is in trouble. An angel or angels have been down and troubled the waters. As the discoveries and appliances in naval warfare have revealed the inefficiency of wooden vessels of war, so recent discoveries and revelations have let in a flood of light upon old and vexed theological questions. The conservative theology of the past is put *hors du combat*, yet the imminent peril that broods over former creedal statements of belief is most seriously felt. To acknowledge any error in the premises, is to compel a restatement of dogmatic opinions, which besets the case with insuperable difficulties. This necessitates all manner of subterfuges to escape disintegrating and dreaded consequences.

In every orthodox and heterodox communion, there exists a high and low church, from the Roman Catholic, the most conservative of all, down to the Unitarian, which comes the nearest to representing the most advanced religious thought. Many a mystery is being unraveled, and there is much we now know relative to another life fifty years ago it was not thought possible to know; and this knowledge renders a thousand speculations superfluous that have long divided the Christian church into fragments. It now would be of no special consequence, if the controversial religious literature of the past few centuries was struck out of being, unless as a curiosity it is desirable to preserve specimens of it, as from mere curiosity the armor of the knights of the middle ages is preserved as ancient relics.

In this article I wish to touch upon the difficulties that seem to beset those who take to themselves the title of liberal Christians, regardless of the denominational name. No man among those of liberal tendencies, has done so much as Theodore Parker did to revolutionize religious opinions in this country. And to-day, Unitarianism and Universalism, denominationally considered, are writhing under the effects of the labors of this distinguished man. The Universalists have done a grand work, in rooting the doctrine of endless hell torments out of the minds of the people. The Unitarians, by their calm and scholarly criticisms, have helped much to right the churches touching many points of doctrine. These two *isms* have done an essential pioneer work preparatory to the advent of "modern Spiritualism," which is but a revivification of ancient Spiritualism in a more rational form. Universalists are now struggling with might and main to perfect their ecclesiastical machinery, and to consolidate the order. And if the leaders should succeed in all their plans, a truly liberal soul might as well seek for a home among the Methodists, Presbyterians, or close communion Baptists; for the policy contemplated is intensely denominational and sectarian, and the hierarch will have no mercy to expect.

The Unitarians have heretofore been very loosely organized, concerning themselves but little about the liberal views of many a noble soul in that communion. But Dr. Bellows, in his Sanitary Commission experience during the late war, became fired with the idea the Unitarian body would be far more efficient were it thoroughly organized. In this matter he is the leading and most efficient man among his brethren. The experiment is beset with difficulties. Talented and influential men among the Unitarian clergy and laymen, are not very friendly to what has the appearance of a dogmatic ecclesiasticism. Therefore the protest being made on the part of certain men of radical tendencies, which sooner or later may cause a schism. The better educated, talented and influential among the younger Universalist clergymen are strongly tinctured with the same radicalisms that obtain among the Unitarians. And, although the two denominations may never merge into one, when we get down to the bottom of the matter, in the end one denomination will share the ultimate fate of the other.

In looking over the old files of the Trumpet, the Christian Freeman and other Universalist periodicals, we should hardly suppose the Universalist, published in Boston, to be the legitimate offspring of the Trumpet and Freeman. The old war-worn veterans of the order, most of them have gone over to the summer-land, and have been favored with an opportunity to know what they did not know while in the flesh. And doubtless in returning, do—or would were they to return—make many valuable suggestions to their former friends and admirers conformable with the revelations of Spiritualism. The indiscriminate citations of Scripture texts, after the manner of Elder Miles Grant and his brethren, to determine when the world will end, or to settle all the questions concerning God, time and eternity, to use a cant phrase, "is well nigh played out." It is one thing to prove that the Scripture writers were at times inspired, and quite another to show beyond a doubt that the Holy Spirit dictated all we find in both Testaments. It has been well said, "The present age is an age of criticism," and like a recruit for the army, every man's creed must be submitted to criticism.

Rationalism and Spiritualism can join hands in one respect, namely: nothing, except what will stand the test of criticism, should be believed. Therefore at present, it is deemed quite as important to know where the Bible came from, as to know what it teaches. And it is pretty well ascertained some portions of the Bible have had the reputation of being God's word, which do not partake of that nature. Spiritualism also joins hands with Supernaturalism, so-called, to the extent of affirming that in the main the so-called miracles of the Scriptures are genuine. It offers the most cogent argument against the mythical theory of Strauss of any that has ever been urged.

Unitariansim and Universalism, denominationally considered, will continue to be ill at ease till they modify their supernaturalism; still more, taking common ground with the Spiritualist, that spiritual agencies and powers work in their own natural order, as much so as do the physical agents of nature. To-day the able and intelligent Spiritualist can take the Bible and defend it from the assaults of its enemies, vastly better than the supernaturalist does or can. Rev. O. B. Frothingham, Dr. Weiss, and others of that school, are *right in some of* the issues taken with the Orthodox Unitarians. But they are still in darkness as it respects a future life. Neither they nor the late Theodore Parker have succeeded in furnishing any important light upon the alleged fact of the future life. They are about as far advanced as was Columbus before setting sail on his expedition of discovery, when he averred there must be a Western to balance the Eastern Continent. It was all conjectural till the Western was discovered. Spiritualism furnishes the facts, so that rationalists and supernaturalists, by making certain concessions, may come together and these old feuds might cease.

I know it is hard for infidels, rationalists and proud churchmen to come down from their lofty heights, and conform their notions to the facts elicited from mediums like Foster, Home, W. T. Church, the Davenports, and Eddy mediums, the trance speakers, clairvoyants and clairaudients. But to these sources of knowledge these diverging classes must yet come for positive knowledge on this subject.

Here is the noted miracle worker, Dr. J. R. Newton; his miracles cannot be very well ignored, and the rationalist, as well as his Unitarian and Universalist brothers, must yet come to Spiritualism for a knowledge they do not absolutely possess. Spiritualists have the armory from whence the weapons can be drawn to confute these antagonistic and erroneous systems. Come, gentlemen of these different and conflicting schools, you cannot logically hold out much longer. The Spiritualist knows for a certainty what you are only able to guess at. Spiritualism may be a stumbling-block to the rationalist, and foolishness to the Christian supernaturalist, but none the less for all this it is being demonstrated, "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to naught things that are, that no flesh should glory in his presence." Spiritualism moves with a majestic tread, whether you will hear or forbear as your attention is invited to its claims.

There stands A. J. Davis, not to enumerate others, as remarkable a phenomenal man as America has yet produced. The Orthodox Trinitarian will do well to investigate him through as a phenomenal man. The Unitarian and Universalist supernaturalist can find here a knowledge that will throw a flood of light upon what is conceived to be the exclusive divine origin of their religion. The rationalist may here discover what will baffle many of his cherished ideas. Universalism and Unitarianism are logically related to Spiritualism, though there may be a repugnance on the part of their disciples to acknowledging the relationship.

It is hard kicking against the goads As a matter of fact *ism* Spiritualism does not shrink from investigation. It challenges the infidel to disapprove its facts. It asks the supernaturalist to compare its demonstrations with the alleged occurrences upon which it professes to rest its claims. Gentlemen of these different schools, who are ever and anon filing your protests against phenomenal Spiritualism, you are respectfully solicited to scrutinize closely the ground here offered, whereon your differences can be reconciled by a little concession all round. *Magna est veritas et prevalebit.* A LIBERAL CHRISTIAN.

Mrs. Brown as a Lecturer.

Will you allow me, through the columns of the BANNER, to say that during the last three Sundays in Jan. Mrs. A. P. Brown, of St. Johnsbury, Vt., has lectured before the Spiritualists of Woodstock and its vicinity, with much acceptance; and I think it is but due to her to say that she has created a deeper and more permanent interest in the minds of her hearers, than any medium we have had among us for some time, as a speaker.

Her critical analysis and close reasoning upon every subject presented to her, seem to captivate almost without exception all who listen to her; but as an expounder of Biblical subjects especially, she stands preëminently above any it has been my privilege to hear.

The class of intelligences controlling her are usually those of a religious, but not a fanatical cast, and well qualified to meet the demands of that order of minds who are seeking to intelligently understand the Bible and its teachings.

I most earnestly recommend our sister, as a speaker, to all Spiritualists who are earnest in the work, and desire liberal instruction as regards the Bible, with its history and spiritual significance.

Her logic is clear, and her arguments forcible; and I think she is eminently qualified to meet in discussion any of our theological teachers who are free and honest enough to do battle with her.

Yours for the truth. THOS. MIDDLETON.

Woodstock, Vt., Feb. 13, 1867.

THE GUEST OF SUMMER TIME.

J. G. Whittier's new volume of poems, "The Tent on the Beach," is a mosaic of nine poems set in a framework of descriptive melody. We quote one of these beautiful poems, "The Guest of Summer Time," which the reader will at once recognize as descriptive of the poet himself:

And one there was, a dreamer born,
Who, with a mission to fulfill,
Had left the Muses' haunts to turn
The crank of an opinion-mill,
Making his rustic reed of song
A weapon in the war with wrong,
Yoking his fancy to the breaking-plow
That beam-deep turned the soil for truth to spring and grow.

Too quiet seemed the man to ride
The winged Hippogriff Reform;
Was his a voice from side to side
To pierce the tumult of the storm?
A silent, shy, peace-loving man,
He seemed no fiery partisan
To hold his way against the public frown,
The ban of Church and State, the fierce mob's bounding down.

For while he wrought with strenuous will
The work his hands had found to do,
He heard the fitful music still
Of winds that out of dream-land blew.
The din about him could not drown
What the strange voices whispered down;
Along his task-field weird processions swept,
The visionary pomp of stately phantoms stepped.

The common air was thick with dreams—
He told them to the toiling crowd;
Such music as the woods and streams
Sang in his ear he sang aloud;
In still, shut bays, on windy capes,
He heard the call of beckoning shapes,
And, as the gray old shadows prompted him,
To homely molds of rhyme he shaped their legends grim.

He rested now his weary hands,
And lightly moralized and laughed,
As, tracing on the shifting sands
A burlesque of his paper craft,
He saw the careless waves o'errun
His words, as time before had done,
Each day's tide-water washing clean away,
Like letters from the sand, the work of yesterday.

Another Letter from an Investigator.

In a former communication, inserted in the BANNER OF LIGHT some time in January, I took the liberty of expressing a doubt as to spiritual existences, and at the same time intimated a hope of receiving such information, from some one of your numerous and enlightened correspondents, as should convince me of error. In this hope I have been disappointed. No one has thought the matter of sufficient importance to reply. Your cares, Mr. Editor, are too complicated and onerous to admit of your personal attention in the premises; but among your correspondents you can boast of Doctors, learned in Law, Physic and Divinity, from whom I did expect a reply.

In my former communication it was stated that I wished and had tried to believe in the truth of Spiritualism, for reasons there stated, but have been met by arguments so forcible against it that conviction seemed impossible, consistent with knowledge and reason. Will you permit me concisely to state some of those arguments?

Life is a forced state of existence, in which the individual has no direct agency. Man is the creature of circumstances. His mind is formed *for*, not *by* him. He had no choice when or where he should be born, whether among Pagans, Jews, Mahometans or Christians. Where destiny, by fortuitous circumstances, has placed him, there he receives his education, mind and belief, soul or spirit. He has no knowledge of a preëxistent state, and remembers not further back than to a period when he was two years of age. His mind, soul, spirit, or whatever you may please to term it, begins then and is formed by education. If it had a preëxistence he is not cognizant of such existence, and it is no concern of his. His mind expands by knowledge, and is improved in wisdom to a certain age, when the body begins to decay and the mind to dwindle with it, and in some cases to become fatuitous; so that the argument for progressive improvement of the soul is untenable.

Spiritualists, like all other religionists, say their belief is true; because they feel and know it to be true. This is the *ultima ratio*, from which there is no appeal. It is an evidence of the sincerity of belief, but not of the *truth* of a proposition. The greatest Catholic bigot—a believer in the truth of transubstantiation—will say the same.

Spiritualists assume, without proof, that spirits do exist. If, material, they must have a local habitation. If immaterial, they approach so near nonentity as to be ranked among nonentities, or nihility.

"Matter, as wise logicians say,
Without a form cannot exist;
And form, say I, as well as they,
Without matter brings no grist."

Men do not often differ in opinion concerning things real and tangible of which their senses take cognizance; but on ideal nonentities they differ. Here they are at liberty to make broad assertions, and appeal to their own experience and feelings,

"Of quiddity and entity,
The place where defunct *spirits* fly."

Spirits they represent as being more subtile than electricity, which cannot permeate glass; yet spirits, they say, can escape through glass, even hermetically sealed.

This brings me to the point where it becomes proper to take some notice of Prof. Hare's inconsistency. How can that which is so impalpable cause motion and rapping in the gross matter of which tables consist?

Some minds are so constituted that, in the absence of being deceived by others, they deceive themselves. It is a lamentable fact that the minds of the strongest men generally become feeble by reason of age. In this way only can I account for the aberrations of the mind of the distinguished individual under consideration. He became so imbecile as to construct wheels, a dial plate, and other bungling machinery to facilitate the spirits in communicating ideas! How could any rational being think of substituting such claptrap as media for conveying thought in preference to that wise mode instituted by Deity—brain and nerves?

Finding my space limited, I shall, for the present, conclude, leaving more than half the matter I had contemplated unnoticed. The whole truth lies in a nutshell, and may be expressed in a few words.

Organized matter—matter organized by Deity—can and does think. This is observable from the smallest insect—of which our senses take cognizance—to the largest animal, more or less in proportion to its wants and mode of existence; greatest of all in MAN. When the body dies, the soul, or mind, necessarily ceases to act, and that is the end of both as an organized being.

W. L. HORTON, M. D.

Lynnfield, Mass., Feb. 19, 1867.

[The following responses to Dr. Horton's first letter were received by us several weeks ago, but their publication was delayed for want of room.]

TO DR. HORTON.

In the BANNER of Jan. 5th I noticed a communication from Dr. Horton, who is a searcher after truth, and so far as his researches have gone, is unable to find sufficient to convince or satisfy him. In reading his article an idea suggested itself to me, that perhaps he has not been looking in the right direction; and I thought it proper to make a few suggestions, thinking they might be of some service to him, as well as to others who may be investigating the truth of Spiritualism.

He says he has attended the gatherings at Pierpont Grove; has attended a circle of six persons, one a professed medium; has read the works of Judge Edmonds, Professor Hare, and others, and still is "without conviction." Now so far as my own experience goes, and my knowledge of the experience of others, I think there are very few Spiritualists to-day who became such with so small an amount of investigation as the Doctor has had. If he will go to some reliable test medium, with a view to investigate fairly and candidly the first principles of the Spiritual Philosophy—the fact that the spirits of our departed friends do exist and can communicate to us in this mundane sphere—and pursue his investigation with as much care and candor as he would a scientific subject in his own profession, I think he will be able in a short time to comprehend the beauty of the Spiritual Philosophy, and would "willingly adopt the positive side."

If people do not see fit to investigate the rudiments of Spiritualism, Judge Edmonds's, Robert Dale Owen's, Professor Hare's, or the writer's thoughts will do very little toward convincing them.

With these few intimations we will leave the Doctor to expand his "gum elastic mind," (as he calls the mind of man,) to his own advantage, and for the benefit of all that may come within reach of his influence. J. S. S.

Lawrence, Mass., Jan., 1867.

TO W. L. HORTON, M. D.

DEAR SIR—I noticed in the BANNER of Jan. 5th an article from you, inviting replies to your very reasonable inquiries on the subject of spiritual intercourse with the living. I have almost insurmountable objections to engaging in any controversy on that or any other subject of much importance, as I have never met with many persons who seemed to be really desirous of ascertaining a truth contrary to their present views; and it is really refreshing to see, in your well digested article, that manly candor, careful discrimination, and honest yearning for the true, regardless of all minor considerations, which characterize it.

Your respectful mention of Robert Owen, Robert Dale Owen and Frances Wright, has touched a sympathetic chord in my own breast. I feel already introduced to you and to your wants as an inquirer, which seem to be very similar to what my own were, when a careful, judicious friend, by meeting a few of my inquiries, put me in a way to satisfy myself entirely, and my mind has ever since been at rest on the subject of the second stage of existence. It would give me great pleasure to perform the same service for you, if I may presume so much.

I heartily endorse your demand for name and address in full. JOSIAH WARREN.

Cliftondale, Mass., 1867.

More Tracts.

In last week's BANNER there was a mistake in noticing the price of my circular, *The Signs of the Times*. I only ask one three-cent stamp for it, to pay the expenses of sending it, and to have a little surety that persons wishing it take an interest in the subject.

Now, having corrected this error, I will state that the edition of a thousand copies which I published, is about exhausted. And so many persons have wished for a good article in tract form, and for this one in particular, that I intend to publish another edition, and have it of sixteen pages instead of eight, as at present, so as to bring out important historical points that I could not in the present one. I have borne the expense of this edition; I want others to get out the next, and thus lay the foundation for a tract-publishing fund, to get out tracts free to the million. Contributors to the fund will have their proportion of tracts for distribution.

I will now add a few paragraphs to this article, some of which will appear in the next edition of the circular, and some not.

Persons believing that Christ came to save the lost and did do it, have great cause for feasts or communions in his memory. But the most monstrous depravity that ever afflicted a people, is manifested by those Christians who hold feasts or communions in memory of the Christ who came to save the lost; but instead or doing it, they believe he damned, or permitted to be damned, the greatest number of people to the torments of hell eternally. And if ever there was a time when the messenger of God spoken of by Malachi, should "suddenly come" and "spread dung on your (the priests) faces, even the dung of your solemn feasts," it is now upon the priests presiding at such feasts.

There is just as marked a difference between the true God and such a Christ, as there is between God and Satan. The actions of persons possessed of Christ and those possessed by the Devil differ so little, that historians cannot agree which party did possess the people for centuries. Infidel historians say they were possessed by the Devil, and about half the Christian ones agree with them. Whichever did rule, the facts are the same. Godly men, *deists*, were not allowed to live among them.

I regard Dr. Benjamin Franklin as one of the Godly men, and the best model of an eminent man that can be presented to the youth of this country for them to pattern after. He possessed one of the most gigantic intellects that the world has ever known; and he rose from the lowest to the highest position in society by the judicious use of his powers. Such models are not found during the thousand years of Christian rule, though they lived before and since.

I consider the laws of this country and the practices under them, the best standards to guide people to the purest morality, and the truest religion of any institutions in existence, and that it will be much easier to correct the errors in these standards than to attempt to make a new system.

I think the BANNER OF LIGHT the best reform paper in the world, not only because it allows a wider range for radical and conservative writers, but you find in every paper communications from spirits, by which the truth of Spiritualism can be tested.

Persons wishing to contribute to the Spiritualist tract-publishing fund, will send their contributions to brother Dr. E. B. Holden, who will act as treasurer, or to myself. Direct to North Clarendon, Vt. Brother Holden is postmaster here, and all letters will be in the right hands that come to the office. Yours for true progression,

H. S. BROWN, M. D.

It is the instinct of men that education is dangerous to tyranny. The higher the culture the greater the liberty. The war has established a chronic hope for a chronic despair. It is not a question now whether we shall be a nation, but whether we shall be a new nation. The humanity of all nations is in the American Union.—*Emerson.*

Joseph D. Stiles in Waterford, Vt.

With your permission I will relate to the readers of the BANNER some of the instructive and happy times we have had in the town of Waterford, Vt., through the instrumentality of Mr. Joseph D. Stiles, a trance speaker and test medium, of Boston, Mass. Mr. Stiles had been in this State about four months, speaking in five or six different towns to good acceptance, when he became, in the course of his travels, a welcome guest at our home. During his visit with us, he gave several lectures at our house, where all the neighbors and friends that we could accommodate were invited to attend. It was not only surprising, but highly gratifying, to notice the interest that seemed to be manifested on each occasion by all present. And more especially so, when it is remembered how little each one of us understood the laws of spirit intercourse. Mr. Stiles made a decidedly favorable impression here, both as a speaker and as a man. And when the right time shall come, we shall gladly greet him again to the green hills of Vermont. His first lecture touched upon the science of spirit control, which was logically sustained in every particular. One discourse given was said to be by "Father Ballou," which all admitted was highly entertaining. His text was, "Thy faith hath made thee whole." Another lecture was given by Col. Ellsworth, on the State of the Country....This speaker used very impressive and forcible language. He said that there were traitors, even now, being supported in this government, and who desired disunion more than ever. He spoke most tenderly and affectionately of our beloved Lincoln, and wished that his memory might ever be kept sacred.

When this intelligence withdrew from the organism, the medium was made to throw up his arms, and appeared in the act of falling backward, similar, we might judge, to the last earthly act of the brave Ellsworth.

General Lyon spoke to us one evening, and I wish that every son and daughter of America could have heard him. Such noble, patriotic, soul-inspiring sentiments it was never my good fortune to hear before. There was scarcely an eye in that little assembly but what was bedewed with tears. All of us seemed to be lifted up, as it were, by a heavenly inspiration. We *felt the presence* of that noble son of Liberty. As much as we thought we loved our country, this martyr to the cause of Freedom gave us still higher and more exalted views of it, so that we retired that night thanking God that there had been men raised up fit to die, that this Republic might live. May the richest blessings of the Divine Kingdom be copiously showered upon all these sainted, patriot heroes, for their memories we all shall ever cherish and hold in sacred remembrance. They shall live in us, and we in them. Upon the tablet of our hearts shall be graven in living, burning letters, the holy love they bore to their country and to mankind; and their fidelity to all of these sacred principles manifested beyond the tomb.

The last lecture was given, it was said, by Theodore Parker, upon a subject presented by the audience, entitled, "The extent of the love of God;" and all agreed that the subject was most beautifully delineated, and to the entire satisfaction of all present. "Old John Brown" treated us to a few pithy remarks, of what had been done and what was to be done.

The *tests* given through Mr. Stiles have been very wonderful. They are a most interesting feature of his mediumship. These tests have stormed the citadel of many skeptical minds, and taken captive their best reason and judgment for the cause of liberty and truth, letting in the bright rays of the sun of satisfaction and happiness.

In conclusion permit me to say, that, as brethren in the advancement of spiritual truth, we feel encouraged and strengthened by these angel visits from the shores of immortality. We feel that "Thou God ever seest us," and that we ought to try more and more each succeeding day of our earthly lives, even up to their very termination, to live honest lives, be good men and good women, striving at all times to do our duty according to our best understanding.

F. V. POWERS.

St. Johnsbury, Vt., Feb. 11th, 1867.

What Benefit are Spiritual Manifestations?

The following communication was addressed to the Daily Union, published in Springfield, Mass., (where Charles H. Foster has been holding test séances,) and refused publication on account of its liability to provoke discussion. The editor had visited Mr. Foster and got some convincing "tests," but "does not see any benefits from them." A correspondent undertook to enlighten him, but was refused a hearing.

To the Editor of the Daily Union: You have taken occasion for a day or two past, in your paper, to make a few comments on the "so-called spirit-manifestations" coming through the "medium," Foster; and the manner you dispose of them is somewhat amusing. "You cannot account for them." "You do not believe there was any attempt at deception." "You do not believe they are whatt hey profess to be." And then you ask the question, "Is any one benefited by them?" &c.

I would like to answer that question, did my limits permit. I do not believe the condition of the blacks at the South to-day is as good as it was when they were in slavery; but it does not follow from that, that eventually it will not prove a long step toward their advancement. But this is not the question. The question is: Can the immortal spirit out of the form communicate with the immortal spirit in the form? That is the great question the Christian world is called upon to answer, and it was what you were invited to see Mr. Foster for. If they can, then the infallibility of the Bible is gone—that is all; and that, really, is all the difference there is between Spiritualists and other religionists of all denominations.

You will agree with me, Mr. Editor, that every thing in Nature is governed and controlled by fixed and immutable laws, and that they are more or less "mysterious" or "miraculous" to us, according to our knowledge to comprehend and understand them. The Christian Church has ever thus passively submitted to anything it could not understand, contenting itself that there was enough revealed for the salvation of man, and that they had no right to search into the mysteries of the Almighty, when, according to their own reports, even in this most enlightened land of all, the churches of all denominations, counted together, will not accommodate more than one in eight of the population.

And had the world been dependent on it for its new and great *valuable* discoveries in science, the earth might still have rested on the back of a monstrous turtle, with the sun revolving around it, only waiting the command of some Joshua to stand still; and the position they take to-day is only because they are compelled to it by infidel minds. We do not expect them to solve this mystery, but it will be contrary to all precedents if they are not in to claim all the glory when it is.

One question, and I close: Is it right to deceive the people by teaching false doctrines, even if it does make them better? F. R. L.

Springfield, Mass.

Progress of Spiritualism.

In fulfillment of my promise, I now furnish the BANNER OF LIGHT with a few thoughts and *facts* for its numerous readers. Very much, dear BANNER, has already been said and done for the cause of human progress; but there remains much more of *thought* and *action* for the *future*, than has characterized the past. This is manifestly so, if we admit the hypothesis that eternal *progress*, in every department of truth, is a law of our being. Indeed, it is an obvious and familiar fact with every observing mind, that as the mind increases in knowledge, it increases in power or capacity; and its *demand* for knowledge and truth becomes *correspondingly* enlarged.

If man had a more familiar acquaintance with the laws that govern mind, he would not so frequently be heard to inquire, "Why is it that these things have not been known before?" This inquiry has been instituted a thousand times in respect to every phase of the phenomena of Spiritualism, but as such inquiries are puerile in regard to the sciences, which have been gradually but beautifully unfolded to us, respecting mundane or material matters, so are they in respect to the higher and still more beautiful science of spirit-manifestations, and the glorious and heavenly philosophy so legitimately unfolded therefrom. He who supposes that we have already reached the acme of Spiritualism, whether in its phenomenal, intellectual or moral aspect, has failed to observe the uniform law of progressive development, and that this progressive principle resides as a *constitutional* element in every form of life and being. Indeed, judging from the past history of man's mind, as well as its constitutional tendency to progress in truth, we are pressed to the conclusion, that we have as yet but entered upon the confines of the glorious truths of spirit-phenomena and philosophy! The points of development at which each of these have attained, have indeed been wonderful, and beyond all parallel in any former age; but the *future*, we may reasonably conclude, will shortly unfold from its pregnant womb, truths so far beyond the present, that all comparison will fail! Is this extravagant? Assuredly it is not, if we can predicate a conclusion upon the past. It has only been about eighteen years since the "Rochester Knockings" announced the beginning of a new and sublime era, which should solve the problem "If a man die shall he live again?" From this initiatory phenomenon has successively and rapidly loomed up before an astonished world, the many and varied phases of spirit-manifestations, embracing the tipping of tables, moving of ponderable objects, writing, speaking in foreign languages, inspirational speaking, improvising, spirit-visions, prophecies, healing the sick, opening the eyes of the blind, unstopping the ears of the deaf, &c., and last, though not least, spirits coming in a temporary material form, playing in heavenly strains and with wonderful skill on musical instruments, handling with their *own* hands their friends, imprinting on their lips the affectionate kiss, throwing around them their arm of warm embrace, speaking to them in tones of tenderness and love with *their own* voice; thus demonstrating not only the existence of man beyond the grave, but *also his own individuality!* And not only that his individuality is retained, but that the *ties* which bound him to loved ones on earth remain unbroken in spirit-life. Very many have already had, and many more may have, an experience in these beautiful demonstrations which all the wealth and honors of the world could not purchase. What will be the culmination of these beautiful experiences? Who can tell?

When the "knockings," as they were termed, were first attracting the attention of the merely curious, *that* class of minds attached but little importance to them, supposing it was the Omega as well as the Alpha of some mere *trick*. But the more honest and inquiring investigated this phenomenon, together with each successively rising one, and *hundreds of thousands* have, in the honesty of their hearts, given in their adhesion not only to the claims to divinity for these manifestations, but also to the soul-cheering religion, or philosophy, if you please, which they have unfolded for man's redemption from ignorance and superstition. And just here let me ask, Has history ever recorded a progress so rapid for any form of religion, as that which is furnished in the history of Spiritualism? And who are its votaries? Why, the *independent, thinking* class of community! Men and women of the greatest minds and of the purest characters, have accepted it as the most rational and beautiful of all forms of religion.

It is true, there are some exceptions in regard to the *kind* of materials which make up the community of Spiritualists; but the exception is a small minority. The beautiful superstructure of Spiritualism is established on the ROCK OF TRUTH. As the people begin to understand its merits and see its beautiful proportions, while it blends in one harmonious concert the elements of Love, Truth and Wisdom, they become attracted to it, and accept it as an asylum in which the weary, tempest-tossed spirit alone can find the repose it seeks. The hundreds of forms of religion which demand *authoritatively* obedience to their respective teachings, fail to inspire the mind with confidence. They leave in the breast an aching void, with alternate hopes, doubts and fears as to man's future. But Spiritualism, with its soul-inspiring developments, gives to the candid seeker after truth an assurance of a glorious immortality, and of the reünion of friends and loved ones who had been severed, as it had seemed to many, forever. Such a religion, and such only, can satisfy the thinking and aspiring mind. Such a religion must prevail over all other forms, through the beauty, loveliness, consistency and consequent potency of its own inherent divinity. Truly may it be said, in reference to Spiritualism, that "we have not come to the mount that might not be touched, but to an innumerable company of angels" or spirits, whose mission is to enlighten and bless all mankind.

Among the very many examples which have already been furnished, and which are still accumulating all over the land, I offer to the reader a few of a most interesting character which are now occurring through the mediumship of W. T. Church, of Louisville, Ky. It is known that Bro. Church is one of the best physical mediums in the world. He is now located in Louisville, where he is giving séances to many of the most intelligent and *thinking* portion of the city, who are becoming deeply absorbed with the wonderful developments which they furnish of all that is lovely and soul-cheering in Spiritualism. But there is a *new* feature in the mediumship of Bro. Church, which is now being brought to bear in the healing of the sick. He has established himself here, with his father, T. M. Church, as the principal operator, (by the by, one of the best healers in the world,) and has also so arranged his rooms that they can be darkened sufficiently, in day time, to hold circles, when spirits come *in person, and with their own touch*, as by magic, heal the sick! This is wonderful, but as true as it is wonderful. Only think of it: spirits come to the sick *themselves*, as well as operate through the healing medium, and, when desired or necessary, come in *direct* contact with the sick, manipulating them *with their own delicate hands*, and offering words of consolation to their minds, as well as imparting their healing influence to their bodies. This is no fiction, but a glorious truth, which any and all can test. Verily, the progress of Spiritualism is marked in a wonderful degree in this development.

Louisville, Ky., Feb. 19, 1867. P. O. JENKINS.

Banner of Light.

BOSTON, SATURDAY, MARCH 9, 1867.

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LUTHER COLBY, - - - - - EDITOR.

☞ All letters and communications intended for the Editorial Department of this paper, should be addressed to the Editor.

SPIRITUALISM is based on the cardinal fact of spirit-communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to the true religion as at one with the highest philosophy.—[*London Spiritual Magazine.*

Church Revolution.

At a recent convocation of the Episcopal clergy of Massachusetts in Boston, the question was discoursed upon and afterwards discussed, what was to be done to meet the exact want of the age in the matter of impressing the general mind with the church views of religion? Of course no distinct answer was reached, that could be called satisfactory; but the confession was publicly made that something must be done, and that soon, to meet the inquiring temper of the public mind at the present time, or the church and her power would surely go by the board. This is precisely what we have been stating and arguing for years. We have said, over and over again, that the church knows its interests much too well to refuse to pay attention to the popular wants and thoughts, but that it would always be found keeping up, if it could, with any march the people might choose to lead it.

Now here we are right upon a practical illustration of what has been remarked. Creeds are not such permanent and irreversible things that they cannot be revolutionized and overthrown, and supplanted in due time, by the holder reasoning and more advanced views of the body of the people. Hence we have advocated the widest possible education of the people in points of faith; for just as they go will the churches go. No other resource is left them. Faith is a matter of the heart, and in no sense of compliant subscription to certain forms; and when the great heart of humanity yearns strongly for this or that, it will burst the bonds of all the creeds that seek to restrain it, and compel the churches at last to drive down their stakes and fasten the ropes again, and that, too, with an enlarged circumference. We are on the right road. The churches practically admit it, although they contest the power that forces them to the journey. Spiritualism will be the controlling power everywhere.

Reform in England.

Parliament has assembled, and they are now fairly at work. The absorbing topic, of course, is that of reform. Just as Parliament met, an immense procession of people, advocates of reform, paraded the streets of London to make as formidable demonstration of their numbers and influence as possible. Lord Derby expressed himself as not without positive anxiety for the result, and gave out that the government would hold the leaders responsible for any breaches of the peace and for damages. Since then, the Chancellor of the Exchequer, Disraeli, has introduced into the House of Commons a series of resolutions that, instead of meeting the demand for reform at all, rather make inquiry of Parliament to know what it wants! The Tory Ministry, then, do not propose to take the responsibility of proposing any measure, but prefer to let Parliament choose its own course, and then follow in it at a safe distance. They make a new statement, that the ministry are not to be held for the success or non-success of any measure of reform, but may continue in office after being again and again voted down.

So new and startling a proposition in politics was received by Mr. Gladstone with a vigorous and unhesitating protest. He could, for himself and his party, agree to no such view of ministerial responsibility. It is through the Ministry alone, as an agent, that Parliament can make its power felt; and if it were possible for the ministry to retain office after being deliberately condemned by Parliament, it would be true that the government itself would be powerless, the ministry being simply the instrument or agent, in the work of administration. The debate on Reform in the two Houses of Parliament has, therefore, only begun. It will go on for weeks and months, unless a change of ministry should occur and a new election should be ordered.

Confederation in Canada.

A strong delegation is present, at this time, from the Canadas, in London, to beseige Parliament and the Government for aid in consummating the scheme of confederation. The measure meets with much favor on the other side, and is likely to go through Parliament in some shape or another. There is double-dealing on the subject, however. The people of the provinces are not certainly in favor of the scheme, which is rather the work of politicians and men who have "axes to grind." But the home government knows that something is to be done about it, and last year, was present, by its agents, in the different provincial legislatures, and urged the plan through with all its might. Now, however, it wants to be thought reluctant to consent to it, and so plays the part of the judge, waiting to be importuned to do what it is chiefly desirous should be done. Yet it is afraid, with all the rest, that it may lose all the advantage of its colonies, if they are quietly permitted to go off by themselves, and dares not hold on any longer on account of the cost and responsibility.

So far as England is concerned, she hates to lose her colonies and hates to feel obliged to keep them. She would like all the advantage that accrues from holding fast by the connection, but she doesn't want to maintain any further responsibility for defending them. She is in a dilemma—such a dilemma as the individual was in who had the calf by the ears, but dared neither to hold fast nor to let go. If the Canadas get their political independence, they will inevitably gravitate in time to the United States; and that is precisely what England wants to guard against. If she can make them take care of themselves and still use them as a foil to prevent any designs of aggrandizement on our part, she will seem to have done all she desired.

Paris, Me.

A correspondent writing from Paris, says there are a number of Spiritualists in that place and other towns in the county of Oxford. A lecturer or test medium would find plenty of work there for months to come.

The Radical Lectures.

"Some Radical Doctrines" was the subject of Rev. Samuel Longfellow, on Sunday evening, being the fifth of the course of Radical Lectures before the Parker Fraternity. The audience on this occasion was the largest of any of the previous lectures, and the lecture was as liberal as could possibly be expressed in words, and full of sentiments which Spiritualists hold to be true.

He said that the doctrine of natural religion was the true spiritual religion; that the heart of any system of religion is embodied in man's idea of God, and his desire to develop that idea by the acquisition of knowledge. He then proceeded to cite some of the absurd teachings of the day. Through this desire for knowledge, the first man and first woman are reported to have sinned, and in a moment their nature and destiny were changed; and what is worse, through their fall the destiny of a whole race became changed. But the flood came when the earth was swept clean of this supposed evil brood, saving only one family—just enough to preserve the fatal leprosy! Centuries thereafter, God's compassion was moved to send a Saviour, and Jesus the Son of God died a violent death upon the cross to save the world. But the world is not saved; human nature is still depraved. We are all alike. By virtue of our very nature we are corrupt, and our righteousness is but filthy rags. The first voluntary act of a child will surely be to sin! All this kind of doctrine, said the speaker, is received as the popular record of the teachings of the gospel in Christian churches, and is called religion! All that I need to say of this doctrine at this time is, *that it is not true.* Human nature is not depraved, either totally or substantially.

Did you ever see a totally depraved man? Does any one believe there is no good in him? Certainly not; and this doctrine of total depravity, if it lacks in nothing else, lacks in common sense. *Man is not fallen.* I do not say that man is perfectly pure. There is evil enough in the world, but it is not in man's nature but in his character. Evil is only good carried to excess—a wrong direction of the passions. If we speak the truth, we shall not declare the fall of man but the rise of man. From lower to higher man has ever been advancing for centuries; from imperfection toward perfection is the law of his being. History will prove these assertions. What was in the past is going on now. Human nature is not in ruins, but in monuments and builded tabernacles. Whatever a man *may* become he *can* become through the proper agencies, for human nature is not under a curse but under a blessing, and no theology can be true that does not base itself upon the faith in man. There is not in human nature a single instinct, or passion, or emotion, or affection that in itself is evil. The senses sometimes deceive us, it is true, but on the whole we put confidence in them; and thus it is that we all come to believe what reason teaches, and that this faculty belongs to the constitution of our nature. Unless we believed this, we could not take one step in the affairs of everyday life.

Those who hold to the doctrine of total depravity, claim that man should know whatever is good and true and just; but he cannot know this, because he is not provided with faculties to ascertain it. The speaker reviewed the Unitarian system of theology, which proclaims the dignity and purity of human nature, and discovered much there that needed to be exterminated, or else the system would be numbered as a relic of the past. If we are ever to have a true theology, said Mr. Longfellow, it must be based upon the scientific method; for the moral and spiritual faculties are as fitted to their ends as are the senses to theirs. He then alluded to the grand prerogatives of man, that make for him connections above and not below him; of his supreme adoration for the great Cause and Source of all things, whom he perceives to be the embodiment of all Spirit—God. Jesus steps down from the high pedestal on which he has stood so long, amid the smoke of priestly incense, and meets us in human fellowship as a human being. God is a Spirit, and finds an abiding place in the human soul. The speaker concluded his address of over an hour in length, by again eloquently alluding to the trustworthiness of our nature, and asserting that if we could not believe in human nature we could not believe in anything.

We have but barely touched upon the many beautiful passages so full of living thought, in this discourse.

The Banner of Light Public Circle.

It gives us much pleasure to announce to our numerous friends and the public generally that the Banner Free Circles were resumed on Monday, Feb. 25th. The proceedings on that day were peculiarly interesting. Among the number of spirits who communed were Abraham Lincoln and Col. R. A. Wainright. Both gave important messages, which we shall publish in our next paper. The circles on Tuesday and Thursday were also fully attended. The general interest manifested in these séances is on the increase. We shall continue to lay before our readers from time to time the corroborations of earth-friends of the truthfulness of the messages from their spirit-friends. We again invite those who recognize any of the messages we print, to inform us. Should any such hesitate on account of the publicity of names, we will withhold their publication of course. We are just as anxious to test the truth of these messages as any one else, and will esteem it an especial favor always, for ANY information bearing upon this subject of *direct spirit-communion.* Our Message Department, through the mediumship of Mrs. J. H. Conant, has been kept up regularly ever since the commencement of the BANNER, and thousands upon thousands of people, through this agency alone, have become convinced of the glorious truths of Spiritualism. Other mediums have since multiplied all over the country, until now they are numbered by hundreds, all sincere workers in the glorious cause, the grand result of which is, that to-day SPIRITUALISM numbers in its ranks not far from twelve millions of people.

Horace Seaver.

We are right glad to see that this talented Liberalist speaker is beginning to be appreciated more fully by the public. He spoke in the Town Hall, Milford, N. H., on Sunday, Feb. 17th, afternoon and evening, to large and attentive audiences. The subject of his first lecture was, Human Progress, as exhibited in science, art and mental liberty, and was listened to with the closest attention. In the evening Mr. Seaver discoursed upon the life, revolutionary services and religion of Thomas Paine. The speaker, says our correspondent, did ample justice to the memory of this much abused patriot, and treated his bigoted enemies with a dish of unsavory porridge.

Mr. Seaver is not a Spiritualist: still we recommend him cordially to those lecturing committees who favor free, untrammeled thought. We need *all* the progressive minds in the field at this time, when theological bigotry and intolerance are endeavoring to crush out the liberal sentiment of the age.

The Ellis Girl Medium.

Our readers will remember the mention we made a few weeks since of the excitement created in Connecticut, in regard to the physical manifestations of the spiritual phenomena through the mediumship of Miss Laura V. Ellis; and also of the attempt of Von Vleck (and others) to invalidate the truthfulness of the medium and the genuineness of the manifestations, by asserting that he could do the same things under precisely the same conditions. Von Vleck followed Miss Ellis from town to town, uttering his fulminations and performing his tricks, which he said were just like the manifestations given through the Ellis girl, very much to the gratification of the Orthodox opposers of the Spiritual Philosophy. This induced the Spiritualists in many of those places to invite Miss Ellis to visit them again and refute the base slanders. She did so, and the result was most triumphant.

At Bristol both parties met; and as Von Vleck had stated there that he could and would do precisely what was done through Miss Ellis, and under the same conditions, the people required that he should keep his word or back down. Accordingly, a committee was selected to superintend the performances. After Miss Ellis was securely fastened, (in a manner before mentioned in our paper) it was decided by the committee to place handcuffs on her wrists. This being done, the manifestations were produced in a most astounding short space of time and with as much freedom as ever, to the utter amazement of the committee and the audience. There was a general acknowledgment that there must have been some invisible power at work outside the medium.

Then came the turn of the boasting Von Vleck who had pledged himself to "expose the trick!" A large audience assembled on the following evening, composed mostly of skeptics who felt confident they should see the complete "exposure of the spiritual humbug," as they were pleased to term Miss Ellis's performances. A committee was chosen, all being Von Vleck's friends, as he had given out that he would not be tied by Spiritualists. He was tied, but objected to having the handcuffs applied to his wrists, until some of the audience demanded that he should comply with the conditions he had agreed to. Behold the result: the man was powerless! not a thing could he do! At this turn of affairs he commenced making an apology to the audience, saying he had not had as much practice as Miss Ellis. What a lame excuse this, for a man who has had twelve years of constant practice to perfect himself in base imitations; while Miss Ellis, a young and artless girl of thirteen, has been the willing instrument of the invisibles but two years.

This total failure of their champion was a damper on the spirits of the opposers of free and fair investigation of the Spiritual Philosophy, and they felt their discomfiture keenly. We tender them the sympathy they deserve, accompanied with the reminder that truth is mighty and will prevail. In the meantime Miss Ellis continues to hold séances with unabated interest and success.

The affair at Bristol resulted in sending for E. Annie Hinman to give a course of lectures elucidating more fully the Spiritual Philosophy. The seed sown is sure to ripen into a rich harvest.

The Movements of Labor.

Labor is organizing in its own protection as fast as it can, and will soon command its rights everywhere. We know that it is the master of capital, theoretically, and we know, too, that it is the creature and slave of capital. For when labor happens to be scarce, from natural causes, capital is indeed at the mercy of the situation; but make labor plentiful again and capital comes to the top at once. We don't overlook, either, the argument that natural laws operate in this matter of supply and demand; they do certainly operate for capital, but not for labor; capital can combine, and always does combine to put down wages, when labor is abundant, but it stoutly disputes all combinations of labor when the latter has the clear advantage. Thus what is sauce for the goose is not invariably sauce for the gander, in this matter; and hence we are glad to note at any time, such advantages as labor may have been able to secure to itself.

A good part of the present political canvass in Connecticut, we observe, is made to turn on this question of the length of a day's work, which is the same as saying on the amount of a laborer's wages. The plan there is, to fix the standard of a day's labor at eight hours, and to permit the laborer to lengthen his day to suit his own needs and opportunities. This is putting it as the usury laws have been put by the Massachusetts legislature; six per cent. interest shall be the legal and standard rate, but any other rate may be freely agreed upon by the parties, and will be binding in law. So the law demanded by the workingmen of Connecticut is intended to lighten them of the load of a long day's labor, and still leave their hands free to engage in what they choose to afterwards. The discussion before the people waxes warm, and cannot waste itself in words. The vote in April will assuredly bring out an expression of the preference in unmistakable language. The laboring men are beginning to make themselves heard. We rejoice for them and with them that the day of their redemption draws so near.

Spiritualism in California.

The people on the Pacific coast seem to take to Spiritualism naturally. The cause there is increasing rapidly. We notice by the San Francisco papers that in order to accommodate the many who wished to hear Mrs. Laura Cuppy's lectures on Spiritualism, Maguire's large and elegant Opera House was secured for her on Sunday evening, and that "a large, fashionable and intellectual audience listened to her charming lecture." She took occasion to answer the objections urged against Spiritualism. From another paper we quote: "Although not strictly classable among the list of amusements, the lectures of Mrs. Laura Cuppy seem to be patronized by many as such, and therefore shall have appropriate notice in this department. The lady, it should be understood, is possessed of abundant talent, and, whether the subject she undertakes to elucidate be the Mission of the Drama or the Mysteries of Spiritualism, she never fails to do justice to the theme." Mrs. Cuppy is, unquestionably, doing a vast amount of good in her labors to enlighten the Californians on a subject so important to the whole human family. May she be abundantly sustained in so glorious a mission. Surely the invisibles were instrumental in sending her to the Western world.

From the Spirit-World.

"The Life of Lady Blanche," on our first page, is a *bona fide* communication, and purports to come from the spirit of one who once bore the above name. The estimable medium through whom it came, is above reproach or suspicion. The article will fully remunerate all who give it attention.

Turkey in Greece.

On the whole, Turkey is going backwards in her quarrel with Greece, or rather the Candian portion of that peninsula, and shows distinct signs of at some time giving out. The Sultan said he would call out his last man, which he has not done yet, and equip a powerful navy, which he is fast doing. But he will not have the sympathy of Western Europe, nor indeed of any part of the civilized world. The Greeks are manifesting a decidedly active friendliness for their struggling brethren in Crete, and will aid them in every way they can without just at present precipitating war; yet they say they are bound to have war by Spring, in which resolution it is as well known as it need be that Russia will lend them her countenance. The Greeks will achieve their freedom next, having hitherto enjoyed not much more than a nominal independence.

It is a mistake, however, for any of our public men to hold out encouragement to the Greeks of material aid during their struggle. The United States cannot implicate themselves thus in foreign quarrels, whatever of practical sympathy and good-will the people as a body may have to offer. In this matter, our traditionary rule and policy has been to keep clear of entangling alliances with foreign nations, that we may preserve our influence all the more securely for the world's ultimate benefit; and moreover, it is as a friend in need rather than an ally in war that our part can be carried out most effectually. Our people are generously testifying their feeling for the Greeks, men, women and children—and that is a good deal. It certainly has the effect to fix the sentiments of England, so that they will not be misdirected by the politicians.

Colorado.

Mrs. Laura De Force Gordon is still in Colorado, creating quite a sensation on the subject of Spiritualism. She gave a week evening lecture recently on the subject of "Reconstruction," which was reported in part in the Denver Daily, and the same paper contained a half column criticism on it. She argued that "the educational qualification for the Elective Franchise, should prescribe that every one who hoped to enjoy that right, must not only be able to read the Constitution of the United States, the Declaration of Independence and the Constitution of his own State, but that he had done so. And further, 'Every person,' either Caucasian, Indian, Ethiopian or Malay, male or female, 'native born or naturalized' who were thus qualified, should be allowed to vote. This would be according to Jefferson's idea of American Democracy, and the only safe and sure foundation upon which a Republic can rest. If men and women were thus offered the right of suffrage, there would be some inducement to acquire knowledge; and many who are to-day utterly ignorant of the principles of Government and the rights of citizens, would soon be fully enlightened upon those subjects, and 'knowing their rights, would dare maintain them.'" Her address created quite a sensation.

Investigating the Spiritual Phenomena.

The Boston correspondent of the Hingham Journal gives the following account of what he witnessed at a circle for physical manifestations, the principal medium being Mrs. Cushman:

"A circle was formed, and we took a seat beside a fine looking lady, who proved to be the presiding genius of the circle. A guitar was first placed upon the lady's lap under the table, and a gentleman commenced playing a violin; the gentleman was a good performer, and the guitar kept perfect time and tune to the violin. This we did not consider very strange, as the lady kept one hand on the strings of the instrument, but after shifting the guitar into our lap, the lady merely touching the end beyond the strings, and the same melody proceeded from it, and the same jar could be felt as of some one fingering the strings, then, and not till then, did we believe that there was anything but humbug in Spiritualism. Besides the musical manifestations, we saw tables tipped and lifted from the floor without human agency. We had every facility for examination, and are perfectly satisfied that no human agency except the 'will' produced the effect we observed. Being at a loss to understand the phenomenon, we left the circle, determined at a more convenient season to study into it."

Mrs. A. Wilhelm in Canada.

The London (Canada West) Free Press of Feb. 19th favorably notices several lectures given in that place by Mrs. Wilhelm, a well known advocate of the Spiritual Philosophy. Her audiences filled the Music Hall. She spoke on "Progression," "Inspiration," and "Women and the Marriage Relation." The editor said she was listened to with attention, and in one of her discourses she produced a large number of very appropriate illustrations, both from the inspired Word and Nature, all brought forward to show the tendency of the spiritual life implanted in mankind to "unfold" and "develop" itself, even as a grain of mustard seed deposited in the ground, as time passes on, until it shall be fitted to enter the atmosphere of that brighter day which must inevitably come. Her style is somewhat labored and impressive, and at times very eloquent.

Personal.

Dr. J. H. Robinson, a literary writer of some note, late of Worcester, died in Minnesota a short time since.

Rev. Dr. Stone has married a son and daughter since he went to San Francisco.

The President has nominated Professor Wolcott Gibbs as commissioner to the Paris Exhibition, in place of Professor Agassiz, whose duties prevent his acceptance of the office.

J. S. Loveland is lecturing in Chicago, Ill.

W. P. Anderson, the spirit artist's address is post-office box 2521, New York City.

Du Chaillu is coming to America upon a lecturing tour.

Queen Victoria is preparing a book of her own composition for the press.

Illinois.

A correspondent writing from Mattoon, Ill., says there are four thousand inhabitants in the town. It lies midway between Chicago and Cairo, and Cincinnati and St. Louis. No spiritual lecturers have ever visited that place. He says there are many who are desirous of having the Spiritual Philosophy demonstrated to them.

Another correspondent writing from Palestine, Ill., says the harvest is great and the laborers few in that locality, and is anxious that lecturers should pay them a visit. The majority of the people, he says, are anti-theologic, and anxious for a more rational religion.

Spiritualist Sunday Meetings.

Miss Lizzie Doten will commence a course of lectures in Mercantile Hall, No. 16 Summer street, on Sunday, March 10th, at 2½ o'clock P. M., and continuing every Sunday (*afternoon only*) until further notice. An original poem will be given at the close of each lecture. Owing to fatigue from her recent labors in New York, Miss Doten did not speak here last Sunday, as previously announced.

New Publications.

METHOMANIA: A Treatise on Alcoholic Poisoning. By Albert Day, M. D. Boston: James Campbell.

Dr. Day comes to the treatment, in this neat little volume, of a subject about which the interest, sympathies, anxieties and sufferings of the human family will apparently never cease. His treatise on Drunkenness, for that is what the title means, is as scientific as it is necessary to make it for the popular apprehension, and it is likewise practical. Having had under his personal care more than two thousand cases of inebriety for treatment, Dr. Day may be fairly said to know something of what he talks about. Four hundred out of this two thousand were sufferers by delirium tremens. He has made, therefore, a special study of the effect of intoxication on the human mind, and has here attempted to state his conclusions, with the reasons leading to the same. The present work is to offer a practical suggestion to the public at large, as well as to the medical profession; and the author particularly hopes it may fall into the hands of the young, that they may guard themselves against any habits that inevitably tend to a disease so fatal to both body and mind. Dr. Horatio R. Storer applauds the treatise warmly, for its "philosophical spirit, the practical influence it must have on the community, and, above all, the truly scientific manner in which ebriety and its effects, almost for the first time in the history of medicine, are now being treated at his hands." The work is endorsed without stint by the leading medical journals.

THE NURSERY FOR MARCH.—The third number of this admirable little monthly magazine for youngest readers is before us, containing some twenty-five appropriate wood-cuts, and filled with original articles by the editor, also by Miss Carter, Mrs. A. M. Wells, Mrs. Harrington, Col. J. R. Woods of Springfield, Ill., and many other excellent contributors. Of all the juvenile magazines the *Nursery* is the only one that truly ministers to the mental and moral wants of children under eight years of age. The type is large, the stories simple but full of point, the engravings spirited and in good taste. The charm of this little work is indeed the good taste presiding over every department, and the pure, moral tone, wholly uncontaminated with religious cant. The *Nursery* is published at $1,50 a year for a single subscription, or $1,20 where four or more copies are taken. Single copies 15 cents. Address the editor and proprietor, Fanny P. Seaverns, Boston, Mass. We cordially commend the work to the notice of all parents having children of a tender age.

A ROSARY FOR LENT; or Devotional Readings. By the author of "Rutledge." New York: Carleton & Co.

All church people, of the Episcopal form and faith, will find this very handsomely printed and embellished volume a timely help to the various offices and devotions of the Lenten Season, now close at hand, and beginning with Ash Wednesday. The name of its compiler will recommend the literary execution of the work very widely. It is dedicated to Rev. George H. Houghton, of New York, a man of distinction and learning in the Church. The various readings, mainly from old English Divines and authors, are adapted to the progress of the season, the index pointing out their uses very readily. It is a handsome book, and will have a large sale among those who are professedly and seriously about to go through the spiritual and physical discipline of Lent.

THE LAST WARNING CRY. By Dr. Cumming. New York: Carleton & Co.

Dr. Cumming has written and published a great deal on the *coming* of the Last Day. He thinks it is not far off; yet we see that he has recently taken a lease of a house in England, whose term is to run many years beyond the limit fixed for the world's duration. His books are familiar to all, and this last one is of like purport and character with the rest.

THE APPEAL TO THE PEOPLE OF THE UNITED STATES to relieve from starvation the women and children of the Greeks of the Island of Crete, is published from the press of Geo. C. Rand & Avery, of this city. This is a full account of the meeting held not long since in Boston in aid of the Cretan sufferers, including the impressive addresses made by Dr. Howe, Dr. Huntington and Wendell Phillips. It will be read with profound interest by all.

THE ATLANTIC MONTHLY for March has part third of Dr. Holmes "Guardian Angel;" "Out on Picket," by Col. Higginson: "Glacial Phenomena of Maine," by Agassiz; an article on "Chicago" by Parton; a political article by Carl Schurz, and other articles of a high order of interest. This number is both brilliant and strong.

HARPER'S MONTHLY for March contains three illustrated papers of great attractions, entitled "The Dodge Club," "Recollections of the War," and "Two Hundred Thousand Spiders." Besides these is the usual variety of essays, tales and poems, with a digest of the news of the month and a gush of humorous talk at the end. Harper's continues immensely popular. For sale by A. Williams & Co.

THE HERALD OF HEALTH for March has an accession of strong names as contributors, including Dr. Bellows, Henry Ward Beecher and others of distinction. It is enterprising and devoted to the physical and moral reformation of the race. It teaches the science of how to live healthily and *completely*. Miller, Wood & Co. are the publishers, New York.

PETERSON'S LADIES' NATIONAL MAGAZINE for March has for frontispiece a charming engraving of a young mother teaching her child to make card houses, and proceeds to give lavishly of illustrated matter to the last page. The latest fashions are in the Ladies' National, and there are beside agreeable and entertaining tales and essays, with receipts and other attractions.

THE AMERICAN NEWS COMPANY of New York, issue a very handsome Trade Circular in bound up form, in which may be found all the publications of the country, noted for delivery to purchasers and subscribers everywhere. The Company keep on hand back numbers of all magazines and weekly papers, which they are prepared to supply in quantities to suit. Their sales are immense, and the work they do in distributing intelligence it is not easy to compute.

Elias Howe, No. 103 Court street, Boston, has just published a handsome collection of pianoforte music, entitled "THE CIRCLE OF BRILLIANTS." Its rich and varied collection of Marches, Waltzes, Galops, Polkas, Schottisches, Mazourkas and Redowas, is as attractive as anything our eyes have rested upon or our delighted ears listened to for a long time.

OUR YOUNG FOLKS for March keeps up its high reputation, and has a table of very taking articles which the young people will read with avidity.

ALL SORTS OF PARAGRAPHS.

☞ We are in want of Nos. 16, 21 and 22, Vol. XX, of the BANNER OF LIGHT, to complete files. If any of our patrons who do not keep a regular file of the paper will send us the above numbers, they will greatly oblige us.

☞ We learn that "The Impending Epoch," formerly published at Augusta, Ga., is to be resumed at once. We are glad to hear this, for it was a bold advocate of the Spiritual Philosophy.

A LITTLE MEAN.—"Peter McGuire; or, Nature and Grace," an inspirational poem by Miss Lizzie Doten, which was originally published in this paper, was recently copied into the *Quincy Patriot*, "by request." The editor, probably fearing to offend some of his Orthodox patrons, at the same time wishing to please his liberal ones, not only reprinted it "by request," but left off the author's name and the source from whence he derived the copy, *without request*.

THE NATIONAL MAGAZINE is a handsome New York weekly journal, and is growing rapidly into popular favor. It is carefully and ably edited, its selections are excellent and varied, and its typography is not easily surpassed. We have no more attractive paper on the large list of our exchanges.

L. L. FARNSWORTH.—Considering a change of climate indispensable to the health of both himself and family, Mr. Farnsworth has removed from Boston to Vineland, N. J. Here he will receive and answer sealed letters as usual. Address accordingly.

Ale, cider and lemonade can be obtained now at Concert Hall, in this city, but no alcoholic liquors. The bar drawers of this place have received not far from one million two hundred and fifty thousand dollars during the last half century for strong drinks. And no doubt thousands of its patrons have found premature graves in consequence, to say nothing of the destitution of their families.

In speaking of "The Gospel of Health," last week, we intended to say it was edited by Dr. Trall, *not* Hall.

The first election in Georgetown, D. C., since the right of suffrage was granted to the colored men, took place last week, and passed off as orderly as a prayer meeting. The Republican ticket prevailed.

The Hawaiian Gazette of Dec. 29, 1866, just received from Honolulu, informs us that "Her Majesty Queen Emma attended services on Christmas Day in the Cathedral on Emma Square." *Digby* is "glad to hear that Queen Emma's "on the square." All right.

One of the *mysteries* of human life, and which has puzzled us a good deal in the attempt to solve, is this: Why do many of those whom, with the purest motives, you have aided, pecuniarily and otherwise, perhaps for years, on the slightest pretense turn like the viper you have warmed to life in your bosom, and sting you? Who can fathom the mystery?

A Methodist church in Albany protests against the moustache at the sacrament table.

GIFT ENTERPRISE SWINDLE.—The Providence Journal reports that a gift enterprise firm has disappeared from Westerly, R. I., with something like one hundred thousand dollars forwarded by deluded people in anticipation of a grand distribution of prizes on the 28th inst.

It is estimated that thick shoes have improved the health of women twenty-five per cent.

A member of Rev. Dr. Huntington's church, at Boston, has given $100,000 to found an Episcopal theological school at Cambridge, in connection with Harvard University.

The French troops have really abandoned "the Halls of the Montezumas."

Newspapers have risen so rapidly in Venice since it has been released from Austrian rule, that the type founders of Milan cannot supply the printing offices fast enough.

A wit once asked a peasant what part he performed in the great drama of life? "I mind my own business," was the reply.

An advertiser in one of our exchanges wants "a young man to take charge of a span of horses with a religious turn of mind."

A legal inquiry in Milwaukie is, "has a barber a mechanic's lien on the face of his customer for the labor performed?"

Even if true the following newspaper statements are rather hard to be believed: A sheep of Dudley R. Hewitt, of North Stonington, Conn., which was buried in a snow drift in the great storm of January 17th, came out alive on Saturday, after a submersion of twenty-six days. A hen was thawed out at Pittsfield alive during the recent warm weather, which had been buried under the snow nineteen days.

It is reported that nine thousand buildings were erected at Chicago last year, at a cost of $11,000,000. Among the buildings erected are eleven churches, seven school-houses, etc.

The course of true love is a race-course where there is often a false start.

The Roman Catholics will lay, on St. Patrick's Day, the corner-stone of the new St. Patrick's Church, which is to be a magnificent edifice, costing $300,000.

The Connecticut Millerites are getting ready to go up in June next. They have selected a flowery season for their ascent.

The New England conservatory of music commenced operations, in this city, with one hundred and fifty pupils.

Large numbers of French Canadians continue to leave for the States.

A large emigration to the West, from Virginia, has begun. Both blacks and whites are going, the State chosen as the future homes of most of them being Missouri.

A picture in a late number of Punch represents a fashionable young couple, the husband searching vigorously in his waiscoat pockets. The wife inquires: "Have you lost your watch, love?" and he replies: "No, dear, 't was a new bonnet I had for you somewhere."

A colony of six hundred families of Italian immigrants is being established within a few miles of Peru, Indiana.

New Music.

We have received from G. D. Russell & Co., 126 Tremont street, two very fine songs, entitled, "His spirit hovers near me," words by W. Dexter Smith, Jr., music by George Dana; and "Ring the bell softly," words by the same author, music by E. N. Catlin. The melody is sweet and touchingly sympathetic.

New York Department.

BANNER OF LIGHT BRANCH OFFICE,
544 BROADWAY.

WARREN CHASE.....AGENT.

A. J. Davis's Works, and Others.

For $24,00 we will put up and deliver to express, or as ordered, a complete set of the works of A. J. Davis, comprising twenty volumes, three of which are pamphlets. These works will make a good and substantial library of our literature, that every Spiritualist who is able ought to possess. Nature's Divine Revelations, thirteenth edition, has blank leaves for family record.

Voices of the Morning. An elegant volume of poems by Belle Bush. Sent by mail on receipt of $1,35.

Apocryphal New Testament; by mail, $1,15; Age of Reason, 50 cents; American Crisis, 25 cents.

A Life of Thomas Paine, for $1,00, can be had here—not the one Mrs. Walsbrooker complains of.

Popular Medicines.

Dr. Barden's Family Medicines are for sale at our Office, 544 Broadway, New York; used several years, and recommended by Warren Chase. Also, the Neurapathic Balsam: recommended by Dr. Newton, and selling fast. And last, but not least, Dodd's Nervine; put up by our brother, Dr. H. B. Storer, and fast gaining a reputation as a cure for diseases of the nerves, which are so common in our nervous country.

The Great City.

New York is rightly called the heart of the nation. At least commercially it is the centre from which flow the streams of commerce, both foreign and domestic. It is subject, like most hearts, to spasmodic diseases and riotous rebellions; corrupt, but not totally depraved, as our clerical brethren charge upon the human heart. Immigration and emigration are going on daily here, and here the floodwood of all streams of travel drifts, with wealth and poverty so mixed as to require legal and physical guards to secure the rights of person and property. Many must be poor that a few may be rich, and yet there is not so great a disparity in the amount of happiness enjoyed by each class as one would suppose at first sight. The poor luxuriate on the little which the rich would waste in foolish extravagance. Even the poor boys who black boots and sell papers think they have a luxury when they get a cheap cigar, and imitate the foolish fop who wastes his money and his health both in puffing his Havana. To the boy it is a costly luxury, bought at the expense of health, as well as money; but he is pleased at his freedom and ability to appear on the sidewalk as a smoking young man while yet a boy. Amusements, too, are prepared, and within the reach of poor and rich—different kinds, of course, but all get a chance to spend much or little, and get their money's worth. The greatest leveler of all is the street car. On that, rich and poor, black and white, at equal fare are allowed to ride, if they can get on. It is a good place to see New York, and to study human nature. In the cars, the stages, the theatres, and the churches, you see about all that lives in the daylight. There is of course an underground current, where one would not wish to be seen by day or night, a sort of substratum which is not known or felt out of the city, nor in it except in the census returns.

It may be asked, Where, in this motley crowd, are the Spiritualists? Who are they? All through it, is the reply; "upper ten and lower million" both contain them, and in time the whole lump will be leavened, and this diseased heart be regenerated, if not born again. It has tried increase of population, increase of wealth, increase of religion, increase of liquor and lager, increase of democracy, increase of business and increase of duties, and all fail to bring happiness to the masses. Even increase of intelligence, under church leadership, seems to have only increased crime. Now let us try Spiritualism, and, after a century, compare notes and report progress.

Lizzie Doten's Lectures.

Miss Lizzie Doten closed her engagement in Ebbitt Hall, New York, Feb. 24th, with full houses to the last, and complete success as teacher of our Philosophy. She has left hundreds of warm friends and admirers here, who regret her departure, and would gladly welcome her back. She possesses a peculiar faculty of ignoring the authority of the old myths and fables, and yet bringing them forward and applying them to the age and people of this time. She has a poetry of motion, as well as language, which is always pleasing to an audience. Graceful and unassuming, with a natural dignity she holds her audiences in silent attention while she rakes the historic ashes of the past and finds coals for the present burning. The discussions of different spirits given through her are very interesting and instructive. On the whole, her discourses can hardly be surpassed, for she has been an able and faithful laborer in the forest, preparing timbers for the great temple of Spiritualism, in which the whole race may worship, and for which the "smiters" will soon become the "builders too."

Grace Church and Ragged Children.

Feb. 22d—Noon. Snows and thaws; meeting at Grace church; a carpet spread from the church door across the yard and sidewalk to the landing place, where the carriages drive up, and the Christians who worship there step out on the carpet and avoid the wet sidewalk.

Not many rods distant may be seen little ragged children, with bare feet, on the snow and cold stones. In the church they pray to OUR Father. Does the OUR include the poor children, or are they left out in the cold by God and man? Oh Christianity, what a mockery! Every day shows the glaring absurdity of calling God our Father, and not recognizing the brotherhood of man.

Fires—Business.

Fires in New York have been terribly destructive the present winter, and in the best part of the city, destroying valuable buildings and immense quantities of costly goods. The fire department seems defective in some respect, and insurance companies are bending, and will break if not relieved in some way from the heavy losses that are so frequent. Business slackens, and people complain as the winter lengthens.

A Progressive Army Organizing in Brooklyn.

A. J. and Mary F. Davis have volunteered their services to the Spiritualists of the rich and proud Orthodox city of Brooklyn, and are now at work organizing a Children's Lyceum in the large and beautiful room known as "The Cumberland-street Lecture Hall," which is situated in the very best neighborhood, and accessible by street cars on either Fulton, DeKalb, or Myrtle avenues. The equipments used in this Lyceum are the first complete outfit manufactured in the establishment of Brother E. Waters & Sons, No. 303 River street, Troy, N. Y.

Brooklyn is a more important point, perhaps, than any other city in the vicinity of New York for a Children's Lyceum. It is full of fashionable Orthodox churches, and in every church is a very flourishing Sunday school, in which even the children and young ladies and young men of Spiritualists' families are involved, thus learning the errors of the old theology, and taking sides even against their own parents and others who manifest interest and faith in Spiritualism.

We sincerely hope Mr. and Mrs. Davis will be amply sustained in their free-will efforts in behalf of the little boys and girls of our earthly homes. The Lyceum movement is an inspiration—the deep foundation work of the great Spiritual Zion now in process of construction in the reason and intuitions of mankind. Externally, the Lyceum is a perfect school of progressive teaching, adapted alike to the wants and tastes of old and young, beginning at the very "fountain" of principles, and ascending step by step to the perfect "liberty" of the spiritualized and unfolded children of the infinite Father and Mother.

Let the Spiritualists of Brooklyn, and of every other place, wake up to this mighty preliminary step toward a new and true system of public education. The seminaries, academies and colleges of the future, lie enfolded in the plan of the Children's Lyceum. Before long it will attract the attention of all true friends of public instruction. The Kinder Garten schools and the system adopted by Dr. Dio Lewis, are the best approaches to the Lyceum system; but these are exceedingly imperfect compared with *possibilities* seen by those who have studied the principles of this new Spiritualist movement. We should spend money freely in this work of *saving and freeing the tender minds of children* from the bigotries and horrid superstitions of Old Theology. Let all work together in this good cause, and very soon "the world will be the better for it."

Mr. Abraham James.

The First Society of Spiritualists of New York were addressed at Dodworth's Hall, last Sunday morning, Feb. 24th, by Mr. Abraham James, the celebrated trance medium, and discoverer of the famous Chicago artesian well.

Mr. James gave us a most graphic description of his mediumistic experience, which was listened to by a large and appreciative audience, with the most profound attention. He related incidents in his life most intensely interesting, and of great importance to the seekers after truth. The *manner* in which they were related, as well as the matter, was most pleasing and impressive, causing all who heard them to feel perfect confidence in their truth.

Mr. James is pleasing in his deportment as a speaker, possessing a voice of great volume and power, and at the same time pleasing in its intonations. He must, if he would devote himself to that calling, become one of the brightest lights in the country as a public speaker.

We hope we may be able to prevail upon him to stay with us and address our meetings, instead of going to the Pennsylvania oil regions as he intends. He informs us, however, that he has certain engagements to fill there, before he can make any positive arrangements for speaking. He has suffered much during the winter from ill health, and the severe process of spiritual development he has been undergoing, being exceedingly sensitive to all surrounding conditions and spheres of individuals, as well as changes of atmosphere.

COMMITTEE
First Society of Spiritualists at Dodworth's Hall.

WANTED, a nicely furnished house in New York City, by a responsible family of adults. Would be willing for the owner to remain and board. Address, G. R. Wallace, office of BANNER OF LIGHT, 544 Broadway, New York.

DONATIONS
IN AID OF OUR PUBLIC FREE CIRCLES.

P. Martin, Poland, N. Y.	$ 50
Nathan Crosby, East Brewster, Mass.	2,00
W. W. Rust, Ipswich, Mass.	50
Charlestown Independent Society of Spiritualists	2,00
Friend, Davenport, Iowa	2,00
Thomas A. Aldrich, Woonsocket, R. I.	2,00

The Eddy Persecution Fund.

We acknowledge the receipt of the following additional sums, to help defray the expenses of the trial of the Eddy mediums:

William Richards, Knoxville, Ill.	$1,00
Charles T. Cady, Providence, R. I.	1,00
R. L. Roys, Forestville, Conn.	1,00
F. F. Redding, Moretoli, Vt.	50

Further donations solicited.

Donations to Bread Fund.

B. J. Barber, Ballston Spa, N. Y. $1,00

To Correspondents.

[We cannot engage to return rejected manuscripts.]

R. B. L., NEW YORK.—We thank you cordially for the expression of good will manifested in your letter. May the angels guard you ever.

J. C. B., WOONSOCKET, R. I.—$6,00 received.

J. B., FOXBORO', MASS.—Thanks, dear brother, for the sympathy you manifest in our behalf.

Married.

At Bellefontaine, O., by Dr. James Cooper, Mr. Girard W. Van Horn, of Delaware, O., to Miss Lydia E. Carr, of Wooster, Wayne Co., O.

Business Matters.

COUSIN BENJA'S POEMS, just issued in book form. Price $1,50. For sale at this office.

AYER'S CHERRY PECTORAL—the world's great remedy for Colds, Coughs and Consumption.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, $5 and four three-cent stamps.

MISS M. K. CASSIEN, Medium, will answer Sealed Letters. Terms, $2,00, four 3-cent stamps. Address, 248 Plane street, Newark, N. J.

DR. URIAH CLARK'S LARGE, NEW INSTITUTE FOR INVALIDS AND STUDENTS, GREENWOOD, MASS., near Boston. Send for Circular.

DR. TURNER'S TIC-DOULOUREUX OR UNIVERSAL NEURALGIA PILL has never failed in affording relief to the sufferer from that dreadful disease, NEURALGIA. Apothecaries have it. Principal depot, 120 FREMONT STREET, BOSTON, MASS.

Special Notices.

This Paper is mailed to Subscribers and sold by Periodical Dealers every Monday Morning, six days in advance of date.

Croup.—A lady in New Haven, speaking of COE'S COUGH BALSAM, says she lost two darling children with Croup, and was in despair when the third and last was attacked, but his life was spared through Coe's Cough Balsam. She advises all mothers to keep it on hand in case of emergency.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS, for sale at the BANNER OF LIGHT OFFICE, Boston, Mass. June 16.

Mothers, who have delicate children who are subject to Croup, when your child goes to bed wheezing and coughing, you know not before morning Croup may set in, and before you can get a physician your child may be beyond the reach of help. **Allen's Lung Balsam** should always be kept in your house, and be given immediately when the first symptoms appear, which will remove the mucus collected in the throat, and save the life of your dear child.

For sale by WEEKS & BOSTON, Boston;
Mar. 2.-2w *Also by the Dealers in Family Medicine generally.*

Such curative and healing power as is contained in **Mrs. Spence's Positive and Negative Powders**, has never before been known in the entire history of medicine. *See Certificates of Cures and advertisement in another column.*

Remember that **Mrs. Spence's Positive and Negative Powders** are the **Greatest Family Medicine of the Age.** *See Certificates of Cures and advertisement in another column.*

The **most liberal terms**, and also the **sole agency of entire counties**, for the sale of Mrs. Spence's Positive and Negative Powders, given to **Druggists**, and to **Agents**, male and female. *See Certificates of Cures and advertisement in another column.*

Physicians of all schools of medicine, use Mrs. Spence's Positive and Negative Powders. *See Certificates of Cures and advertisement in another column.* Jan. 5.

Message Department.

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

Mrs. J. H. Conant,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

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

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

The Circle Room.

Our Free Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (up stairs,) on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

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

☞ All proper questions sent to our Free Circles for answer by the invisibles, are duly attended to, and will be published.

MESSAGES TO BE PUBLISHED.

Monday, Feb. 25.—Invocation; Questions and Answers; Eugene D'Atram, Paris, France, to friends; Abraham Lincoln; Col. Robert A. Wainwright, U. S. A., to friends; Margaret S. Webber, to her brother Thomas and sister Sarah; John Gallagher, to his brother Matthew, in this city; Christina Lawrence, to her father, Freeman Lawrence; Mary E. Surratt, to her son, John Surratt, in Washington.

Tuesday, Feb. 26.—Invocation; Questions and Answers; Israel Frothingham, to his sons; Richard J. Stetson, to his mother and sister; Johnnie Tuttle, to his Aunt Mary; Caroline Ritchie, to her husband, Uriah Ritchie, of this city.

Invocation.

Spirit of all Life, we would commune with thee. Since we find ourselves in the midst of thine arcana of being, surrounded by the ever-varying scenes of Nature, Art, Science, Religion and Philosophy, we are prone to stand still, ever and anon, asking where the cause? and wherefore the signs? Yet in the midst of all our wonderings, we do not doubt there is a cause; we do not doubt that cause has sufficient power to sustain us through all eternity; for we find ourselves surrounded by evidences of thy power, evidences of thy love, evidences of thy everlasting wisdom everywhere. We note thy presence in the falling raindrops, in the icy chains of winter, in the glad face of spring and of summer. In all things that wondrous presence is seen; whom all nations worship, and to whom every soul pays its vows. So, oh Lord, here from the humble shrine of human life we would offer praises to thee; and laying our humble offerings thereon upon this occasion, we will not ask thy blessing to descend upon them. But we know it will descend, and the gift will receive the blessing.

Oh, our Father, we thank thee for life; even for the dark shades of life; for all the sorrow that the human soul in its pilgrimage through Time must pass through; for even the shades of Death; for all those scenes of desolation and woe through which human life must pass; for we know that no sunbeam can be a sunbeam without the existence of the shadow. We know that no joy can be a joy without the existence of sorrow. We know that no heaven can be a heaven without a hell. For life with all its aspects, we offer thee the undying homage of our deathless souls. Amen. Dec. 27.

Questions and Answers.

CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, we are ready to answer them.

QUES.—By "Inquirer," of Andover, N. H.: Can any one forget an injury done them by another person, so that just the same fine feelings will exist between them as did before?

ANS.—There are some minds so organized as to require a long time, a very great change of circumstances, to cause them to forget injuries. And there are others who are constituted exactly the reverse. We believe it is possible for all classes of minds to be able to so far obliterate those circumstances you call injuries, as to think very little of them, if at all. Memory is an attribute of the soul, therefore is eternal. But memory changes its aspect, as do all things else.

Q.—By the same: Is there more than one true standard of right?

A.—There are as many standards of right as there are individual souls to determine concerning right.

Q.—By the same: What are we to understand by the passage of Scripture, "In my Father's house are many mansions"?

A.—We believe that Christ designed to inform his followers, friends, that in the spirit-land—that home whither he had told them he was going—was a home of many mansions, a place where the spirit would realize all its fond expectations concerning home. We are told that they questioned as to where he was going, and he answered, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you; that where I am, ye may be also." Many of your departed friends who are in the habit of returning and holding communication with you often tell you of your spirit-homes; that they are engaged in assisting to decorate those homes, to make them beautiful and comfortable for you in the future. There is a very great truth in this, but you do not quite understand it. They assist you in decorating your spirit-homes in this way: by coming to you and inspiring you to holy deeds and holy thoughts, by assisting you to bear well the crosses of life, that you may wear the crown in the land of light and glory. They do not rob you of your birthright, that always comes by virtue of your own good deeds. No, they only assist you in rearing your spirit-homes. They are your aids, not your dictators. They do not do your work, they only strengthen you to do it. And this Jesus did. Spiritually, every soul has its own mansion, or spirit-home, and that mansion, or home, is the result of its own deeds and thoughts in earth-life.

Q.—By T. T. Edmunds, of Columbus, Ga.: I am by nature a doubter, hope being small. I earnestly desire to believe in the immortality of the soul; but I see that all things around me that have a beginning, also have an ending; and if physical conception be the startingpoint of human life, I cannot escape the conclusion from analogy that it has also an ending. It is *asserted* the spirit of man exists as an intelligent individual prior to its inhabiting the physical body. My mind will not be satisfied with mere assertion. Where is the proof?

A.—All that we are able to bring, in answer to this question, will be, after all, mere assertion. We tell you that a thing is thus and so. It is a truth, a well proven truth to us, but it cannot be so to you who have not proved it. Every soul must determine concerning its own immortality, or it can never know it is immortal. Your correspondent is standing upon a very material plane. He judges, and not unwisely, concerning the face of Nature. He beholds that all things that have a beginning have also an ending; but he fails to penetrate beyond the external to the internal. He fails to question concerning the power that binds all these atoms into these various forms of Nature. A power there must be; and as the earth is eternal, and just as eternal as the soul, so there must be a power holding it in eternity. What is that power? He, in his state of doubt, cannot grasp it. He must struggle on and on, until he shall stand upon the shores of that eternity whereon all human souls must stand; until he shall be unclothed of the flesh, and shall know by positive, actual demonstration, that he is immortal. We may tell him from one eternity to another that he is immortal, that all souls are, still he will not believe us. No, he must demonstrate it for himself. If modern Spiritualism, with all its facts, does not prove to his mind that there is a life beyond the tomb, that there is a power guiding all things, that controls all, using these human bodies as it pleases, then there is nothing that can demonstrate this truth to him while he is in earth-life. He must stand, watch and wait upon the towers of human life, until the gate shall be opened, and his soul shall be set free from his prison wherein doubt is engendered.

Dec. 27.

Major Alexander Cartwright.

I would be very thankful to you, if you would say that Major Alexander Cartwright, of the 3d Virginia Cavalry, is very anxious to meet with the friends he has left.

I am entirely unaccustomed to this mediumistic control, and find myself suddenly living again in the unhappy atmosphere I quitted at death.

Say, if you please, I have no regrets, and I find this spirit-world so totally different from what I had expected, that I hardly know how to conduct myself, for at every turn I am told that this is false, and that is false, of what we have been taught on earth. So I am beginning to think that so far as a knowledge of the spirit-world goes, we have been thoroughly wrongly educated, and there is only one way, to my mind, to make the whole thing right: that is, to pull down the whole miserable structure, and rear a better one.

Dec. 27.

Ike Rollins.

Well, stranger, I am doing as well as I can. I'm Ike Rollins, what there is left of me. I'm from Wisconsin, stranger. I hailed from there last. I was a Missourian by birth, but, stranger, I settled my accounts with Uncle Sam and death at Pittsburg Landing, and I was as much astonished as that chap was in the other uniform, when I found myself alive again in the spirit-world. And, stranger, I thought I'd come back here to see if I was—well, if I was remembered; I wanted to know; and in the course of my travels I find I am.

But some of the folks are making a little bit of a muss over some of my affairs that don't amount to anything, and I want them to haul in their sheets; I do; and if they are bound to fight anyway over it, give me a chance to come into the ring, because I can fight. That was a part of my business here.

I want them to know I can come back and talk, stranger. I want them to know, too, that I've come back sober and all right. Some of them say I was drunk, when I was killed. It's a lie; it's a lie; no truth in it at all; and it is not very good policy for them to be talking about me when I'm so near them. A man don't like to hear such things of himself. [Did you give them any cause in the past to talk about you?] Yes, that's so, stranger. I could take a little of the extract of rye sometimes; but they say I was drunk when I died, and that I've gone to hell. That's a lie; that's another lie. But I'm here—I am here, notwithstanding what some of my particular friends I have on earth say to the contrary. I don't see myself in hell at all. I want them to know that I'm alive, and as near heaven as ever Saint Peter was. Now, stranger, it's so, and they may as well know it now as any time; and when they die, who knows but I shall be the very first to unlock the gates of heaven to them? It's doubtful, I know, stranger; but those persons who think they'll stand the very best show, sometimes find they're a long way off, and in no show at all, so far as getting into heaven is concerned. I didn't look for any show at all; didn't make any profession of religion, you know. I reckoned I should fare about as well as I deserved, and let it go at that. But some of my friends think you must have a ticket to enter heaven, just as though the Kingdom of Heaven was a circus tent. What an infernal idea! They don't know nothing about it, else they would n't think so.

Well, I just thought, stranger, I'd report; didn't know as it would amount to anything. Now if they've got any business to settle with me, let them call at the capt'n's office and settle. [Will your letter reach your friends?] One of the boys on our side told me it would go, anyway. I'll tell you who I'd like most to get it; that's old Sam Brown. He is a saint—so he thinks—but he may find he's mistaken. He "hangs out" from Detroit. Now the devil has the privilege, you know, of coming back to his friends on the earth, and if ever there was any devil, I was one. Well, as long as God gives us the privilege of coming back, I don't know why any one else should care. At any rate, if anybody has any account to settle with me, don't go growling to God about it. Just come to me; I can tend to my own affairs. God has got enough to do to look out for himself; and if there's any hard things to settle, why the proper way is to come to me, not to God. Don't forget Ike Rollins, will you? because he is not a chap that you ought to forget. [Do you remember your age?] Do I remember my age? Why, Lord bless you, yes. I was forty-six.

It's best to have the devil for your friend, because you may have a brush with him some day, and perhaps he won't be so hard with you. Well, print me in your go-cart there of a paper, and I'll do as much for you, when I'm publisher of any sort of an organ like this on the other side. I expect I shall be, one of these days. Good-day to you. Dec, 27.

Mary Ellen Brooks.

Oh, how strange it is that we have the power to return and become incorporated into the organic life of another being, so that we may transmit our thoughts to those friends we've left. Oh, how strange, and yet how simple, and so beautiful. But it does so clash with old theology, that we can't hold on to one without letting go our hold on the other. The two cannot dwell together. This great sunlight of spirit-truth will either burn up old theology, or theology will burn it up. And from all I am able to see, I cannot believe that this great sun of truth will ever be dimmed. It is part of the work of God. And oh, if mortals would only look upon it as the work of God, how happy that angel throng would be who are laboring day and night for the good of all people who dwell on earth. 'T is the only reward they ask in return for the blessing of spirit-life.

I have but just been born again, and I am scarcely settled in this new home of my spirit as yet. But I return here to-day to tell my friends that they are wrong, so wrong in their conceptions of heaven, of the spirit-world, of the dwelling-place of that thinking part that survives the body! My parents dwell in Manchester, New Hampshire. My father is a minister of the Gospel. My name, Mary Ellen Brooks. Dec. 27.

Johnnie Joice.

How do you do, sir? Got permission to call round again this afternoon, so I come—Johnnie Joice. One thing that has induced me to come is, that our murderer is getting so very uneasy that my father says that there won't anybody have to cut the string and let the cat out of the bag. But I don't like to have him get ahead of my time. Thought I would come round and see what the prospect was. [The person who offered the reward in this affair has not returned from Europe.] No, sir, I know he's not. [That is what you wish to have arranged?] Yes, sir. [We cannot do much until he arrives. If the other gentleman to whom we have spoken on this subject will guarantee the award, it may not be necessary to wait for the other party. We will ascertain. You can be present and hear what we say.] Yes, sir.

I don't believe in hanging people, but when being hung is preferable to living on the earth with one's own guilty conscience all the time stinging him, then I think it's another thing altogether, don't you? I don't like to have him at large upon the earth. I would n't care so much if he was in prison, where he would n't hurt anybody else. But he's awful wicked. [Do you think he'd be likely to hurt any one now?] Yes, sir, because he's desperate most all the time. [Are you obliged to be with him?] Yes, I am; and I don't like to be with him. Me and Belle are with him most of the time. He says "we haunt him," and so we do; but we don't want to be with him, and we should n't be, but he *thinks of us*, and that's what attracts us to him. One of our teachers in the spirit-world says that "the conscience of the evil doer is all the while dispensing vengeance upon itself." Yes, sir; because, you see, it's always active. It is a consuming fire. No, he says, "It's an unquenchable fire. You live on; it don't consume you?" He says, "That's the worm that never dieth, and the fire that is not quenched." I thought his conscience would have killed him long ago; but he aint dead yet. Belle wishes God would contrive some way to put him out of the universe, because she's afraid she'll meet him when he comes to the spirit-world. But I aint afraid of him now. I guess the tables will be turned then. Well, sir, if you'll ask the gentleman I'll come again. Good-day. Dec. 27.

Séance opened by Frederick Gray; closed by Henry Wright.

[Communicated.]

My Dear Mother, I very much desire to talk with you. Oh that I could find you, and that you would seek communication with me, your son,

GEORGE GILBERT.

A Spirit-Message.

INTRODUCTION.

The spirit from whom the following communication emanted, still lives, and in the spheres of the immortals, is accomplishing his mission to humanity. Through the mediumship of Miss Aldrich, an humble and uneducated maiden, he has identified himself to his friends in this place, once by a communication in Latin, and again by the subjoined words of admonition and cheer. He was known to the world as a pioneer dietetic reformer; but in conversation with friends and acquaintances, he manifested not only an extensive knowledge of literature, but a surprising versatility and originality of thought. In former days he was an occasional visitor at my house, and the thrill of admiration which his presence inspired will never be forgotten. His words of wisdom and truth are still cherished by myself and family; but the humble and worthy medium whom he has chosen for these communications, never had the slightest acquaintance with him, or with his writings.

GEORGE FILER.

Belchertown, Mass.

THE MESSAGE.

Denounce no more thy brother man, for he is of God as thou art. It is thy mission to lead him from darkness unto light. Speak not the harsh, denouncing word. It reverberates throughout the universe. It sinks with leaden weight upon the heart of listening spirits. It mingles with the atmosphere of less developed worlds, retarding the soul's progression and diverting the incipient aspiration of a brother man from its upward flight to God. Speak sweet and musically to the erring, the darkened, the crime-stained, even. The gentle tones, though falling all unheeded on the callous heart, reverberate throughout all worlds, and mingle with the fervid melodies of angelic anthems, bearing sun-flashes of hope, bright glimpses of beauty to the darkened of the nether world. Pity and forgive, thou dweller on the mountain, him who lives in the valley of the shadow of death. Angels, ever circling in the higher spheres, seraphs of purity and wisdom, spirits of love and music, come to the desecrated homes of earth, and leave there the sunlight of their passing. Shall man do less for man than angels render unto him? God is not absent from the soul of his lowest creation. Unconsciously the mighty power of spirit outworks itself in aspiration, in thought, form, in some lowly deed of charity, some impulse of good, some yearning for the beautiful. Divinity is impressed upon every soul, magnificently in its sunshine of love and purity, glorious in its revelations, mighty in its discourses, and melodious with musical teachings of love and poesy. Yet, through the darkness of moral night, the gloom of error, the thick mists of superstition, break glimpses of this inner, highest consciousness, and God stands revealed in some aspect of beauty, some form of power.

A rosy dawn is heralded for earth. Oh, when it advances to the noon, what loud acclaims shall welcome it—the era of soul-life and freedom, the spiritual age of the world! The heaven-instructed and angel-taught man shall worship Deity, not form, the God of his own highest conception, the all-pervading, all-vitalizing, pure and beautiful. Then no wanton cruelty nor clogging superstition shall set aside the universe as devoid of life or soul; but all things shall be heralded as a part of His own divinity, a manifestation of His love. No senseless image, carved in imitation of the human form, shall claim the suppliant's worship; but the rocks, the stones, the trees, the flowers, all animate with life and soul, shall call forth the worship of the human heart, that, resting in God's visible magnificence of woodland, sea and clouds, shall thence uprise in thought and aspiration to the very portals of the celestial worlds. The time will come when discords shall mar no more the music of heart and home and worship; when the antagonisms of creeds shall be forever laid aside; when liberty shall spring into full life and being from the developed soul, and shall go forth in mercy, not with the battle-cry of armed hosts. In those days the eye and brow will wear the soul's impress of weakness or power; and angels, laden of earth and heaven, united, shall lend their aid to upraise from the remaining darkness and gloom the less favored sons and daughters, until they bask in the universal sunshine of the good Father's all sustaining love. Then faces will wear no masks of fashion and treachery; for soul will read soul, and, across the oceans and continents of earth, as well as from the near and distant spirit-worlds, spirit shall communicate with spirit. Then friendship shall be without dissimulation, based on the soul's qualities, unchangeable as the attributes of God. Love shall be pure and holy, for the hand of woman shall upraise the lily standard, and her triumphant foot shall be placed upon the serpent's head.

DR. GRAHAM.

A Visit to Troy, N. Y.

Some weeks since, being in a very unsettled state of mind relative to the Institute in Quincy, a strange and beautiful vision was presented to me and a strong impression that I must visit Troy, N. Y. After mature deliberation I went forth. Here I will say, had I more fully heeded those invisible guides, and taken the 6 o'clock morning train, instead of the 8½, it would have saved me a six hours' detention, in consequence of an obstruction on the tract, also a very unpleasant, but perhaps profitable experience in arriving at eleven o'clock at night instead of four in the afternoon, almost a stranger in the city of Troy.

On Sunday, Feb. 3d, at the Lyceum, I met, with others, that excellent lady and true woman, Mrs. Louisa A. Keith, who is Guardian of Groups. Her son, Munroe Keith, a young man of integrity, much beloved and respected, is conductor of the Lyceum. Of the prosperity and happy associations here existing, I think you and your many readers are already familiar. Mother and son, assisted by others, have assiduously labored from the commencement in bringing the Lyceum to its present great success. It now numbers nearly one hundred scholars.

There are true souls and earnest workers in Troy. I shall not soon forget the kindness of Mr. and Mrs. Bowman and other friends. Mr. Marble is successfully cultivating the musical talent of the children belonging to the Lyceum. Their melodious strains still vibrate upon my memory.

The clear sweet voice of Charles White, a lad of eight years, echoed through Harmony Hall, reaching the souls of all present.

There are truthful mediums here. Mrs. Himes gives promise of much good in aiding our friends in spirit-life to commune with mortals. Success attend her and her kind companion, who in the service of his country suffered the amputation of a limb.

Mr. S. J. Finney is permanently engaged to speak here for a year, and is doing a noble work. His lectures are logical, philosophical and scientific; his audiences constantly increasing. The names of Starbuck and Waters are intimately associated with the interest of Spiritualism, and liberally assist in the good work by their presence and pecuniary aid. I was cordially greeted by Mrs. Keith, and I accompanied her to her quiet and pleasant home, and remained there during my stay. Till then we were strangers, though *our spirits* had often recognized each other. I could narrate many other incidents of interest to myself and others, but I must not take up your space to mention, which seemingly were controlled by some intelligent, invisible power, as also was that of meeting with Mrs. Keith.

She had for months been strongly impressed with the duty of associating herself with some institute or hospital, and had so expressed herself to her friends, and intended writing to me in regard to going to Quincy. She seems just the friend and assistant I need in my present labors. I went to Troy with my mind unsettled as to who I should secure; but, by force of circumstances, controlled, as we believe, by the higher powers, our minds have sympathetically blended; and we were brought together, and arrangements are made for her to be with me after the first Sunday in May, at which time her engagement closes in Troy. I trust, with a united effort, we shall labor successfully for the benefit of earth's children, and, perchance, some in spirit-life, thereby advancing ourselves.

In every onward movement, obstacles are to be surmounted, for the philanthropic mind is misunderstood and unappreciated by many. Then should we earnestly strive to learn the first great law of our being: to be true to ourselves. Then are we better prepared for the duties of life and our association with each other. I am reassured that there are noble souls in earth-life, whose hearts pulsate to the great necessities of suffering humanity, who will aid me in establishing a healing institute in Quincy, Mass.

I am at home again, refreshed in body and spirit, and find my worthy friends, Dr. Roundy and wife, still laboring on with their healing powers of body and mind. They have been associated with me since my commencement here, with success.

A. J. KENISON.

Miss Van Wie in Michigan.

DEAR BANNER—Please say to the many friends of this medium, that though the manifestations are not what they were before her sickness, yet they are sufficient to create much interest wherever she goes, and are truly a beautiful and perfect manifestation of the power of spirit over matter.

For the benefit of those who may be unacquainted with her mediumistic gift, I will detail some of the facts connected with her four séances in this place. A. A. Wheelock and his estimable wife are her companions in her itinerant labors. Mr. Wheelock addresses the audience, informing them of the necessary conditions to be observed, &c., and concludes by organizing a committee of gentlemen to examine the cabinet, and one of ladies to examine the medium. This, to satisfy the mostly incredulous audience that the said cabinet is an *honest* one, having no secret place in which can be stored flowers, or material of which they could be made, fictitious hands, &c., &c. The ladies proceed to a private apartment and there satisfy themselves there is nothing concealed on the medium's person from which can be made the material things shown. The medium is now led by each hand by the committee of ladies to the cabinet, in which she is seated, flour placed in each hand, and door closed. The lights are now all concentrated on the opening in the door of the cabinet. Silence is observed by the waiting crowd, and a bell or triangle is presently thrown out the opening into the room. Then appear *flowers* of almost all forms, kinds, colors and sizes; buds, blossoms and leaves, as fresh as the best that summer produces, from a peck to a bushel in all, though one only is shown at a time, or at most a moderate sized bouquet. Then come a succession of *hands*, presenting palm and outside; large and small, all sizes and colors, with and without gold bracelets and rings. These objects sometimes scratch at the opening of the cabinet, and are evidently material. While Miss Van Wie is entranced by the spirit of an Indian boy magnetically adapted to that office, (who, by the way, never under any circumstances, forgets to manifest the peculiarities which individualize his race,) a number of the most profound minds in spirit-life collect from the elements around, this materiality, and artistically give it shape and color for the expectant mortal eye. Beautiful spirit-chemistry!

But the séance is over. The medium returns to consciousness. The committee escorts her carefully to the other apartment, and renew their search. The other committee surround the cabinet and renew theirs; to both finally report finding nothing in the cabinet or on the person of the medium; also, that she still held the flour, which was not in the least spilled, and which adhered in large patches on emptying her hands—the close air of the cabinet producing profuse perspiration.

On another evening, the paint test was applied; and on the last, the medium was encased in a sack sewed to the top of the dress, around the neck, and nailed at the bottom to the floor of the cabinet.

The committees are composed of the most skeptical ladies and gentlemen the audience can furnish.

Let me urge your readers to obtain a sight of these beautiful creations if they can; and, if so fortunate, to also religiously observe the conditions necessary for the medium, in order to insure the most complete possible success in the manner and abundance of manifestations given. We know from experience here, that they will do more toward making bigots think, than all the lectures in the world.

A word in closing with regard to the medium. No good reader of human nature can see her long, without soon learning to esteem her as a pure, generous, loving and lovely spirit. Amiable and kind as she is noble, what a martyrdom she has suffered in the past! We are satisfied here that such fairy-like creations of beauty as are shown us through her medial gift, could come only through as entire consecration of self to this great truth of immortality, and as religiously conscientious faithfulness and truthfulness to the great work before her, as is seen in the daily life of Ella Van Wie. Yours truly,

H. W. BOOZER.

Ionia, Mich., Feb. 16, 1867.

Radical Peace Convention.

This Convention was held in Providence, R. I., Feb. 19th and 20th. Quite large audiences assembled. George Thompson, Esq., of England, made a speech of great power and eloquence, contending for Christianity, human rights, and a true nationality in the practice of the most thorough peace. Other speakers were present, among whom were H. C. Wright, L. K. Joslin, J. K. Lester, Mr. Sawyer, of Tennessee, E. H. Heywood, and others. An increased interest in the objects of the Convention was manifested. The following resolutions were presented by L. K. Joslyn:

Whereas, Man possesses the inalienable right to life; and

Whereas, War and man-killing are in direct contravention of this right; therefore upon considerations of human rights and welfare,

Resolved, That it is the undoubted right of men in all conditions of life to affirm their right to live, and to refuse obedience to the behests of power which require of them to sacrifice their life or to engage in the killing of others.

Resolved, That it is important for the people to know that wars are usually inaugurated by the upper and governing classes for the purposes of personal or national ambition, preferment or pride, and the mutilation, torture and death of men from the lower and laboring classes is less an object of consideration than the money which is required for their equipment and support as soldiers.

Resolved, That we are opposed to man-killing as a punishment for crime, but we deprecate as a greater violation of right the killing of men in war against whom there appears no accusation of crime.

Resolved, That murder is defined to be "the act of unlawfully killing a human being with premeditated malice," but we regard the act of lawfully killing an innocent human being as a greater crime.

Resolved, That a collection of individuals have no right to repudiate moral obligations; therefore if it is immoral to kill men for personal interests, it is not less immoral to kill men for community interests.

Resolved, That preparation for war, in the form of military drill, training and discipline, which is learning the art of man-killing, is as demoralizing in a community as it would be to learn the art of theft, robbery and outrage upon man.

Resolved, That war is slavery, cruelty, barbarism and a license for every crime, and the plea of Christian States, that man-killing is tolerable for purposes of political economy, is as unworthy as the plea of the Cannibal, that man-killing is tolerable for purposes of human food.

Resolved, That the plea that governments must be sustained by deathly force for order, security, and safety is fallacy, inasmuch as governments have destroyed more lives and property than all other means of robbery, anarchy and violence combined.

Resolved, That purposely wounding, maiming and torturing a human being, is wantonly wicked, without regard to condition or pretence, and it is not less culpable and a hideous exhibition when inflicted upon thousands in a day, covering broad fields with blood, mutilated and dissevered limbs and distorted countenances, the evidences of incalulable suffering. Such work has no justification in fact, and is never a rightful resort.

Resolved, That the true follower of Jesus Christ should be held to the practice of Radical Peace principles, inasmuch as he is taught forgiveness and love to enemies, blessing for cursing—the overcoming of evil with good, and himself killed rather than kill his own worst enemies.

Resolved, That in the world's history the arbitrament of the sword has not usually been a decision for justice, liberty or human welfare, but the weapon of tyrants for the oppression of man. Therefore do we rely more in the power of mind than of matter—the force of ideas—the overcoming of evil with good, and of wrong with right—believing that one life sacrificed as a martyr to principles is of more value to the world's progress than a thousand of soldiers fighting for king or for country.

Alfred H. Love introduced the following resolutions, which were received for discussion:

Resolved, That because we are so sorrowfully convinced that there *is* no peace and *can be none* while the *conditions* of our war prevail, we unite for their overthrow; and so long as human nature continues to uphold injustice and wickedness, war is not unexpected and peace is in vain.

Resolved, That each war up to the point of utter exhaustion, makes another and another more natural and apparently more necessary. Conquest pampers ambition, while defeat chafes for opportunities to cover its shame.

Resolved, That, deprecating and lamenting the frequent Indian massacres, a solution is to be found apart from the injustice of depriving them of their former homes and lands in the antagonistic attitude assumed by sending armies to control them. If, among professing Christians, sword is opposed to sword, it is not surprising that the erection of forts and the stationing of armies among the Indians, selling them firearms, ammunition and liquor, invites and induces opposition and warfare.

Resolved, That professing peace in the pulpit and the pew, and upholding war out of them, is an antagonism that is a reproach to our intelligence and morality, and damages the cause of religion and peace.

Resolved, That we appeal to an international tribunal to be composed of persons of purity, in-

tegrity and wisdom, from all nations, as far as possible, for the settlement of international difficulties by arbitration; the nations therein represented agreeing not to resort to war under any circumstances whatever, either among themselves or others.

Resolved, That a Committee of five be appointed to proceed to Washington to present to the Government an appeal for an International Tribunal and the settlement of our Indian difficulties, by appointing a commission from the country at large, to make treaties with the Indians, on the promise that forts on their frontiers shall be demolished and armies withdrawn; that their nationality and humanity shall be recognized and represented; that the funds of lands voted them shall be given them; that justice shall be the basis of our policy, and means be adopted to offer them such teachers as will prepare them for full citizenship.

Obituaries.

Passed to the higher life, from Stoneham, Mass., March 9, 1866, the spirit of Hepsebeth Lee, aged 69 years.

She left an affectionate companion, ten years her senior, who deeply feels the loss of her cheering and encouraging presence, but is sustained by his firm belief in the Spiritual Philosophy. They were both church communicants until their only child, a beloved daughter, passed to the spirit-world twelve years since, which cast a heavy gloom over their souls. While in this condition their attention was attracted to Spiritualism, and they began their investigations, which soon resulted in satisfactory evidence of the power of mortals to commune with spirits in the immortal spheres. They continued investigating till knowledge made them firm believers in the truths of Spiritualism. Now the aged sojourner here feels the influence of his dear companion in spirit-life, and is satisfied she is ever watching over and comforting him in his loneliness.

Mrs. L. was ill but a short time, and the night she passed away she bade all a cheerful good-night on retiring to bed. Shortly after midnight she obeyed the summons, which came suddenly, and went up higher, peacefully and happily. The large number of friends who attended her funeral, is evidence of the love and esteem in which she was held. The spiritual choir aided in the funeral services, with their sweet strains of melody. May her good spirit watch over her late earthly home.
FANNIE T. YOUNG.

Passed on to the higher life, Flora Viola, youngest child of Susan E. and the late George C. Slight, aged 3 years and 4 months.

She was a precious bud of much promise, of great intelligence, beauty and spirituality; and when but *nine months* of her little earth life had passed, she was controlled by a little angel sister to speak words of tenderest affection to the fondly loved mother. But the tiny bud, too frail to blossom in the rude garden of earth-life, has been transplanted by kindly hands to expand and blossom in the beautiful spiritual garden of the great All-Father in the bright summer-land. The summons found her waiting, and with the pale boatman she glided over the river calmly and peacefully, leaving all, the little vacant chair, the memory of her loved presence, and the desolate hearts of the home circle, who will often long to call her to them again.

For her the spirit father opened wide the shining door, and bade her enter, and the angel sister joyously welcomed her to her spirit-home. She has only gone before, and the loved ones left will soon meet her on that higher plane where partings will never come.
D. P. M.
Portland, Me., Feb. 26, 1867.

Passed to a higher life, on the 6th of February, 1867, of diptheria, Miss Mary Glover, aged 9 years and 3 months.

An angel has beckoned and called the loved one to the radiant shores of the Morning-Land, where she will forever gather fresh truths of immortality, and give them to the world through the mediumship of her mother; and already loving messages have been received, telling of the bright home of the angels. We deeply feel her loss, but our beautiful faith tells us that she is with us still, not as of yore, but as a guardian angel from the Summer-Land. She was the pet of every one; indeed, she was the "Household Pet." Her schoolmates—over sixty in number—came to bid a last adieu to the earthly form, and brother Francis delivered an address upon the occasion. She was conscious of the near approach of the messenger, and said she was going to die.

May she ever be as a guiding star to her parents, to light them to the realms immortal.

"She slept; but angel voices
Had sung her lullaby;
And sweet shall be her waking,
In the angel's home on high."

H. C. O'BLENESS.

[Spiritual Republic please copy.]

Wafted by loving angel bands to the bright shores of eternal youth and sunshine, from Richmond, Va., on the morning of Feb. 15th, Eulalie D., infant daughter of Edwin W. and Jessie A. Hewitt.

Thus has another infant bud, another tiny flower, been transplanted to the beautiful gardens of beatified life, to blossom and ripen in the glorious Summer-Land above. Though our hearts are bowed down with sorrow at the loss of this our first-born, though grief and affliction weigh heavily upon our spirits that our darling Eulalie should be snatched from us after only a few short weeks of struggling existence, yet we mourn not as those without hope, for we have the blissful assurance that when we cross the shining river and enter the celestial gateway there we shall enfold thee to our bosoms in sweet and loving embrace, that with thee we shall ascend the evergreen hills of the Heavenly Realms, basking in the bright sunbeams of Everlasting Truth.
E. W. H.
Richmond, Va., Feb. 17, 1867.

Passed home, Feb. 19th, after a protracted sickness, Mrs. Martha A. Howe, aged 57 years.

For years she has been a faithful advocate and firm believer of the Spiritual Philosophy. Now she has gone to rest, and to watch over her companion and dear friends till all shall be again united.
SAMUEL GROVER.
Somerville, Mass., 1867.

New Books.

NED NEVINS, THE NEWS BOY;

OR,

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For sale at the BANNER OF LIGHT OFFICE, 158 Washington street, Boston; also at our BRANCH OFFICE, 544 Broadway, New York.

THIS handsome volume contains a story that is founded on fact, and therefore conveys a more impressive lesson than if it were wholly fictitious and romantic. We cannot too cordially commend the purpose of the author in this effective little tale, or in his entire work. We hope that NED NEVINS may be put by some kind, rich man, like another Amos Lawrence, into the hands of every boy in Boston. It would work untold good.—*Banner of Light.*

SUCCESS OF NED NEVINS, THE NEWS BOY.—Rev. Henry Morgan's book on STREET LIFE IN BOSTON, *or, Ned Nevins, the News Boy*, published by Lee & Shepard, is meeting with popular favor. The first edition was sold within a few days of its publication, almost wholly in Boston. A second edition will be immediately issued. Mr. Morgan is well acquainted with his subject, having labored as a missionary among the poor of this city for nearly eight years. He wields the pen with the same force and eloquence that he speaks; his characters are true to life, and cannot fail to win the sympathy of the reader. None can read the story of Ned Nevins, the News Boy, his sufferings, temptations, escapes and triumphs, without admiration and respect for this neglected class of street-boys. None can read of Ned's mother in Orange Lane, literally dying with needle in hand, without feelings of pity for the poor. The characters of Solomon Levi, of Nick, and of Nellie, scenes of high life and low life, the pathetic and the comic, the philosophic and the tragic, are portrayed in graphic contrast, while the enterprise and benevolence of Boston receive their proper tribute. We predict for this book a large sale.—*Boston Post.*

NED NEVINS, THE NEWS BOY, *or Street Life in Boston*, is the title of a book written by REV. HENRY MORGAN, which is selling very rapidly, most of the first edition being sold wholly in Boston, and within a few days of its publication. It reveals much of the life of the "dangerous classes," as they are termed in England, or the poor and vicious, as they are generally spoken of in this country. Mr. Morgan is at the head of the mission enterprise established in Franklin Building, near Dover street, and has devoted himself to the work of reclaiming and benefiting the lower classes of our population with great earnestness and much practical wisdom, and, there is reason to believe, is accomplishing great good. This book of his is deeply interesting, as it presents in vivid colors the daily life of the juvenile outcasts of the city, and their mental and moral characteristics, as well as the causes which lead them into vice and crime. It is a book that all may read with profit, and especially those who take an interest in reformatory movements.

Mr. Morgan is receiving many calls to deliver his lectures on "Life in Boston," and "Fast Young Men."—*Boston Journal.*
Mar. 2.

Published This Day,

WOODBURN GRANGE.

A Story of English Country Life.

(Three Volumes in One.)

BY WILLIAM HOWITT.

R. SHELTON MACKENZIE, ESQ., the literary editor of Forney's Daily Press, says, in closing a critical notice of this Book, that Mr. Howitt's belief in Spiritualism and the Supernatural has greatly helped him. Let no one presume to scoff at the idea of the truth being revealed in dreams. There are many authenticated instances of it. In the novel this dream leads to the pursuit of the actual offender, (who cheats the gallows by committing suicide,) and the conviction and punishment of his accessory. This, occupying a large portion of the third volume, is equal, in power of narrative, to the most striking passages in Mrs. Wood's and Miss Braddon's narratives.

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ATLANTIS, AND OTHER POEMS.

BY AMANDA T. JONES.

JUST PUBLISHED, and for sale at the BANNER OF LIGHT OFFICE, Boston, and at our BRANCH OFFICE, 544 Broadway, New York. Sent to any address by mail on the receipt of the price—$1,75. tf—Feb. 16.

Medical.

SPIRITUALISM ALWAYS RADICAL AND REVOLUTIONARY.

Spiritualism is profoundly radical and revolutionary in all of its movements. This is evident to the most casual observer; and it is this fact which, more than any other, has ever excited the most alarm, apprehension and hostility in the public mind. The unseen intelligences which we recognize, do nothing after the old fashion, and seem determined that old things shall pass away and all things shall become new. In no branch of the grand spiritual movement, is this more conspicuous than it is in what may be called the healing art, embracing under this general expression all of the present acknowledged spiritual methods of curing the sick and the diseased, whether it be by the laying on of hands, or by the internal administration or the external application of medicines or medicated substances, solid, liquid or gaseous. Whoever visits the crowded operating rooms of Dr. Newton, and witnesses him almost raise the dead to life by the apparently simple method which he, as a medium, is impressed to use, and will then visit any of our public hospitals, cannot but be struck by the immeasurable distance and difference that there is between the system of the laying on of hands, and the so-called scientific system of drugs and chemicals. As a method, the former bears no resemblance to the latter either in its scientific principle, its practical application, or its curative effects. In all of these respects the spiritual method is profoundly and radically different from all the methods of the schools; and the results show the former to be as far superior to the latter as it is different from them.

A comparison of all the other recognized spiritual methods of curing the sick and the diseased, with the methods of the schools, will show a difference equally profound and radical, and a superiority of the former over the latter equally great.

As the most prominent and important of all the other recognized spiritual methods of treating disease, we would refer to the Positive and Negative system, which, as is well known, was projected through the mediumship of Mrs. Amanda M. Spence, and is embodied in the Positive and Negative Powders which bear her name. In principle, in practice and in results the medical schools of the day present us nothing that bears the remotest resemblance to them. They embody a deeply radical and revolutionary movement, as widely different from the system of mere drugs and chemicals as is the laying on of hands; while in results, or curative effects, the difference is so vast that a comparison is hardly possible. I make this statement with premeditation and deliberation, and with a full knowledge of both sides of the question. Being myself an educated physician, and having been for several years a Professor in one of the oldest medical schools in the West, I fully understand the old system, and I know the full extent of its curative powers; and, moreover, having had the sole external management of the spiritual system of Positive and Negative ever since its projection into the world, through the mediumship of Mrs. Spence; and having during the past two years and a half, successfully treated thousands of patients, far and near, in all parts of the United States and Territories, with the Positive and Negative Powders, I fully understand the spiritual system, and know the full extent of its wonderfully curative and healing powers. I am justified then in instituting a comparison. That comparison shows the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, to be superior to the old systems in the following prominent and most important respects, as well as in all others:

1st, In its scientific principle. The leading principle of the spiritual system, in the classification of both diseases and their remedy, is, that every disease is either Positive or Negative in character, and that the remedy, therefore, should be either Positive or Negative. This is a principle which has reference to the interior, invisible *cause* of disease, and not to its outward, visible *effects* or appearances. But the old systems base their classifications, not upon the interior invisible *cause* of disease, but upon the external, visible *effects* which that cause produces—in other words, upon the external phenomena of disease, or the outward appearances which disease puts on. In this respect, the simplicity, naturalness and truthfulness of the spiritual system, commend it to the most casual observer and even to the medical profession themselves.

2d, In its practical operation. Whoever has watched in the sick-room of a patient under the old system of treatment, or, still better, whoever has visited the wards of a public hospital, must have been sickened, disheartened and discouraged at the endless and disgusting round of purging, vomiting, nauseating, sweating, cupping, blistering, plastering, salving, and the great variety of other visible, external and often violent effects which the physician intentionally produces, or endeavors to produce, in keeping with his principles of counteracting the visible, external and violent effects of disease. But the practical operation of the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, is radically different. They aim at the invisible cause of disease; and hence they neither produce, nor are they intended to produce, any visible, external or violent effects—no purging, no nauseating, no vomiting, no sweating, no cupping, no blistering, no plastering, no salving; but they silently, gently and soothingly pervade the patient's system, and by restoring the lost magnetic balance or equilibrium of the diseased organ or organs, restore them to perfect health.

3d, In its results. I have already published, in the columns of the BANNER, testimony and evidence, in the form of certificates and reports from private individuals and also from physicians, sufficient to convince every candid reader that the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, is as far superior to the old systems in its results, or curative effects, as it is in its scientific principle and in its practical operation. And yet the evidence thus far published is but a small fragment of that which is in my possession. Diseases of all kinds, the most complicated as well as the most simple, diseases hereditary as well as acquired, diseases which are incurable as well as those that are curable by the old methods, all alike have readily yielded to the singular and extraordinary healing and curative power of the Positive and Negative Powders. Blindness, Deafness, Paralysis, Rheumatism, Neuralgia, Hip-joint disease, Dyspepsia, Epilepsy, Fevers, Scrofula, &c., &c., have given way under their magic touch, and often so speedily and so completely, that I myself have, at times, been as much surprised and delighted as the patients themselves, at results so unexpected, because so far transcending what I had been accustomed to witness in the private and hospital practice of the old system of medicine.

Such being the facts with regard to the Positive and Negative Powders, it is my intention to persevere in holding them up before the public until every family and every adult man and woman shall test their virtues for themselves, and thus, from personal experience, learn and appreciate their full merits. And in furtherance of this object, I take the liberty of referring the reader to the published testimonials which will be found in another column of the BANNER, and I also extend to all persons who reside in, or who may visit New York, a cordial invitation to call at my office, No. 37½ St. Marks Place, and, if they desire more evidence, it will afford me much pleasure to lay before them such a mass of letters, certificates and reports as will satisfy the most skeptical that I have said naught in exaggeration of the merits of the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders.
PAYTON SPENCE.

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ABRIDGED VIEWS OF MODERN MIRACLES AND SOCIAL INTERCOURSE.

BY HENRY LACROIX.

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Miscellaneous.

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RHEUMATISM, NEURALGIA, PARALYSIS, AND EPILEPSY.

THE Oxygen is breathed directly into the Lungs, and through them is carried into the blood; thus, as soon as the blood will carry it, it reaches all parts of the system, decomposing the impure matter in the blood, and expelling it through the pores. The results from this mode of treatment are *immediate*. Patients do not have to experiment with it for months to learn whether they are being *benefited*. Good results are experienced upon the first trial, and but a few applications are necessary to effect a cure in any curable case.

Patients in the country who are unable to visit the Doctor personally, are requested to write out a brief history of their symptoms, and forward it to the Doctor. A candid opinion will be given in all cases; and, if desired, remedies can be sent by express to your own house.

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PHYSICIANS instructed in the use of the remedy, and furnished with all the appliances for a business with it.

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6m BOSTON. Oct. 27.

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DR. NEWTON'S practice is mostly diseases given up as incurable. His treatment is *peculiar to himself*, although there have been men in all ages who have had the same magnetic power over diseases of the body and mind (the "Gift of Healing,") yet few have seemed to possess it to such an extent over nearly all diseases and persons. It is life and vitality passed from a strong, healthy body to a weak one, that restores the lost or unequal circulation of the vital or nervous fluid. So powerful is this influence, that persons who have many years suffered from diseases which have been pronounced incurable, and to whom medicine has been administered with no good effect, have been restored to health in an almost incredibly short space of time. It will not restore a lost member of the body or perform other impossibilities, but it will *always relieve pain* from whatever cause. The practice is based upon the most strict principles of science; it is in harmony with all natural laws. Many eminent physicians of every other practice not only acknowledge this power, but receive the treatment for themselves and families, as well as advise it to their patients. Dr. Newton does not profess to cure every case; he gives NO MEDICINE, AND CAUSES NO PAIN.

By this treatment, it takes but a few minutes for inveterate cases of almost any curable chronic disease—and so sure is the effect, that but few diseases require a second operation. Paralysis is slow and uncertain; sometimes, though rarely, these patients have been fully restored with one operation; they are, however, always benefited. Deafness is the most doubtful of any malady.

TERMS FOR TREATMENT.

Patients will pay in proportion to property—always in advance. No charge will be made for a second operation when it is found necessary. However sure of cure, in NO CASE WILL A CURE BE GUARANTEED. Those persons who cannot well afford to pay are cordially invited, "without money and without price."

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☞ Dr. N. cannot tell if he can cure until he sees the patient. Jan. 5.

I. O. O. F.

THE AMERICAN ODD FELLOW!

AN ILLUSTRATED MONTHLY MAGAZINE.

DEVOTED to disseminating a knowledge of the Sentiments, Principles, Operations and Condition of
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and others, have endorsed and recommended it to the patronage of all the brethren throughout their respective jurisdictions, while the
GRAND LODGE OF THE UNITED STATES,
at its session in 1862, adopted it as an organ for communicating more directly with the Fraternity at large, and recommended it to the patronage of Odd Fellows everywhere.

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N. B.—Spiritualist Societies in want of Harmonions or Melodeons for their meetings, are respectfully invited to call and examine before purchasing. April 7.

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Jan. 5.—3m

IF J. C. NEALE will send his address to JOHN MEANS, LAWRENCE, MASS., he will do a deed of kindness.
Feb. 2.—6w*

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Miscellaneous.

FOR THE

HEALING OF THE NATION!

THE GREAT

SPIRITUAL REMEDY!

MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

South Adams, Mass., Sept. 26*th*, 1866.

PROF. SPENCE—Your **Positive Powders** worked like a charm. I think there is no medicine on earth that will reach the **Prostate Gland** like the **Positive** Powders. *I was almost immediately relieved.* I have tried many different kinds of medicine for the relief of **irritated and swollen Prostate Gland,** but found no sure relief until I found it in your **Positive** Powders. Truly they are the greatest wonder of this age of progress. No person thus afflicted should be without them. *They came to me like an angel of mercy*, and in the right time.

Yours in truth, JAMES M. CARTER.

Salem. Marion Co., Ill., Feb. 25*th*, 1866.

PROF. SPENCE—It has been my misfortune to have tried Botanic, Homeopathic, Hydropathic, Eclectic, and all kinds of medicine, yet received no good from any of them; but when your **Powders** came, they were used immediately, and **they effected greater good in less time** than any other medicine I have used.

Yours truly, J. MC. N. WHAM.

Bennington, Marion Co., Iowa, Oct. 13*th*, 1866.

PROF. PAYTON SPENCE—*Sir:* I have used your **Negative Powders** in a case of **Amaurosis (Blindness,)** and *one box worked a complete cure.* The case is that of my little girl, now thirteen years old. She has labored under scrofulous sore eyes for about 8 years. About one year ago she got her right eye hurt, and to that and the long continued sore eyes, is to be attributed the **Amaurosis.** She could not see out of one eye for about six months so as to distinguish any object; and the other was affected so badly that in a few months she could not have seen at all. I had lost all hopes of ever curing her eyes; for I had tried so many and such various cures, or pretended cures, which did not benefit her, that I was almost tempted not to do anything more, but was induced by a friend to try your invaluable **Negative Powders,** *which cured her completely.* May the great and beneficent Being reward you according to the great work you are doing.

Yours, &c., W. P. COWMAN.

White Hills, Conn., Feb. 11*th*, 1866.

DR. SPENCE—*Dear Sir:* I have been troubled with the **Neuralgia** for the last 15 years, and at times have been laid up with it for six weeks at a time. I have used your **Positive Powders** for **Neuralgia** and **Sick Headache.** *They relieved me almost immediately.* I have tried nearly all the patent medicines that have been recommended for those diseases; but the **Positive Powders** *are the only thing that did me any good.*

Yours for the truth,
LIBBIE G. BARRETT.

Richwood, Union Co., Ohio, June 10*th*, 1866.

PROF. PAYTON SPENCE, M. D.—*Dear Sir:* I have had the **Erysipelas** for nearly 2 years, and used all kinds of Patent Medicine that was said to be good for it, and applied to some of the most eminent physicians, but received no benefit. After expending a great sum of money, I read a notice in the Banner of Light that the **Positive Powders** were good for **Erysipelas,** I concluded I would try them; and *to my great astonishment* I was relieved by taking half a box of the **Positive Powders.** *I now am perfectly well*, and feel no symptoms of the disease. **They are the best medicine I ever used.**

My wife was taken with the **Rheumatism.** so that she could scarcely raise her feet from the floor, but had to slide them along on the floor. She used but six **Positive Powders,** and was relieved.

Yours truly,
JAMES P. CUNNINGHAM.

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

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THE NEGATIVE POWDERS CURE Paralysis, or Palsy; **Amaurosis** and Deafness from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalepsy; all **Low Fevers,** such as the **Typhoid** and the **Typhus;** extreme Nervous or Muscular **Prostration** or **Relaxation.**

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The Positive and Negative Powders do no violence to the system; they cause **no purging, no nausea, no vomiting, no narcotizing;** yet, in the language of S. W. Richmond, of Chenoa, Ill., *"They are a most wonderful medicine, so silent and yet so efficacious."*

As a **Family Medicine,** *there is not now, and never has been, anything equal to* **Mrs. Spence's Positive and Negative Powders.** They are adapted to **all ages** and **both sexes,** and to **every variety of sickness** likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as in all others, **the Positive and Negative Powders** are

THE GREATEST FAMILY MEDICINE OF THE AGE!

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Printed terms to Agents, Physicians and Druggists, sent free.

Circulars with fuller lists of diseases, and complete explanations and directions sent free postpaid. Those who prefer *special written directions* as to which kind of the Powders to use, and how to use them, will please send us a *brief* description of their disease when they send for the Powders.

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☞ MRS. CHAPPELL will also receive calls to lecture during the coming Winter.

Call or address MRS. CHAPPELL as above. Hours from 10 to 2 each day. Jan. 5.

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MRS. L. PARMELEE, Medical and Business Clairvoyant, 1179 Washington St., Boston. 13w*—Mh

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) Jan. 12.

SOUL READING,

Or Psychometrical Delineation of Character.

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

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

Seven years' experience warrants them in saying that they can do what they advertise without fail, as hundreds are willing to testify. Skeptics are particularly invited to investigate.

Everything of a private character KEPT STRICTLY AS SUCH For Written Delineation of Character, $1.00 and red stamp.

Hereafter all calls or letters will be promptly attended to by either one or the other.

Address, MR. AND MRS. A. B. SEVERANCE,
Jan. 5. Milwaukee, Wisconsin.

MRS. E. D. SIMONS,

MEDICAL

CLAIRVOYANT, MAGNETIC & ELECTRIC PHYSICIAN,

1249 BROADWAY, corner 31st street, New York, formerly a resident of Hartford and Bristol, Ct., and one well known through the New England States as a Clairvoyant and Physician of wonderful success.

Mrs. E. D. Simons's Magnetic Liniment acts like magic in curing Bronchial Difficulties, Rheumatism, and all Inflammations, and truly is the great remedy of the age. 50 cents, $1,00 and $2,00 per bottle.

Mrs. E. D. Simons's Anti-Billious Pills—the best Blood Purifier and Stomach Corrector ever brought before the public. They are composed of purely Vegetable extracts, and cure Dyspepsia, Liver Complaints, and diseases caused by an impure circulation. Price, 25 cents per box. Medicines can be forwarded by mail or express. 4w—Feb. 23.

DR. J. P. BRYANT

WILL HEAL THE SICK,

BY THE LAYING ON OF HANDS, AT

FITZGIBBON'S HALL,

CORNER OF KEARNY AND POST STREETS,

SAN FRANCISCO, CAL.,

FROM 9 A. M. to 11 A. M., commencing FRIDAY, October 12th, continuing each day, Sundays excepted. FREE TO ALL. After the above hours he will receive patients at his Private Rooms, Bush street, between Occidental and Cosmopolitan Hotels, till 5 P. M., who will be charged according to their means. Jan. 5.

DR. W. A. CANDEE,

THE HEALING MEDIUM, will treat the afflicted for the next sixty days, at

INDIANAPOLIS, IND.,

Commencing January 1st, 1867. Dec. 22.

MRS. ABBY M. LAFLIN FERREE

PSYCHOMETRIST AND TEST MEDIUM, reads from handwriting or metals; also, gives directions to those wishing to become clairvoyant or mediums. Terms: Business Directions, $5; Psychometric Reading, $1; Directions for Development, $2. Address (enclosing two red stamps), P. O. Box 455, WASHINGTON, D. C. 2w—Mar. 2.

MEDICAL INSTITUTE.

MRS. DR. M. SMITH would inform her friends that she can be consulted at 824 NORTH NINTH STREET, PHILADELPHIA. She has a sure cure for intemperance; also an Indian remedy for the blood, which cannot be surpassed.
Mar. 2.—2w

VALUABLE USES OF MAGNETISM!

DR. J. WILBUR, MAGNETIC PHYSICIAN, Office 112 Mason street, MILWAUKEE, WIS., cures patients at a distance with magnetized paper. All that is required is fifteen cents, and a superscribed envelope. 8w*—Feb. 23.

DR. J. VOLLAND.

DR. VOLLAND, MAGNETIC HEALER, will treat all chronic diseases without the aid of medicines. Office, 9 Huron street, opposite the Court House, Ann Arbor, Mich.
Feb. 16.—3m

MRS. DR. WREN, known in Washington, D. C., during the war as a powerful healing medium, is now located at 240 South Third street, Williamsburg, L. I., N. Y., where she continues to heal by the laying on of hands. She makes up, by spirit direction, a sure cure for Neuralgia and Rheumatism, at $1 per bottle, or six bottles for $5. Also, a Magnetic Pile Ointment, at $1 per box, or three for $2, with full directions for use. Sent to any part of the United States.
Feb. 23.—3w*

MRS. H. S. SEYMOUR, Business and Test Medium, No. 1 Carroll Place, corner Bleecker and Laurens streets, third floor New York. Hours from 2 to 6 and from 7 to 9 P. M. Circles Tuesday and Thursday evenings.
Feb. 16.—6w*

JEANNIE WATERMAN DANFORTH, (formerly of Boston,) Clairvoyant Physician and Trance Medium, 52 EAST FOURTH STREET, near the Bowery, New York.
Feb. 9.—5w*

MRS. COTTON, Successful Healing Medium, by the laying on of hands. (No medicines given.) No 235 E. 78th street, near 3d Avenue, New York. 3m—Dec. 22.

VIOLET INK

—AT—

A BIG PROFIT!

THIS INK resembles the French Violet; is made double strength, and sold in barrels of 42 gallons; when diluted, makes 84 gallons, for forty-two dollars—25 per cent. off the first year to introduce it. Casks to be at my order. It is red while writing; in five minutes changes to a purple, then becomes black. Is limpid, flows well, durable as any other ink; writes and copies splendidly. It takes well where offered, and pays dealers large profits to ship it to any part of the States. It cannot be excelled in any particular. It never moulds or deteriorates while in casks or bottles exposed to the air.

Cities and localities given as monopoly to those who buy by the barrels.

References may be had by writing to those who are engaged in the business, viz., Hendricks & Potter, No. 419 Olive street, St. Louis, Mo.; S. W. Young, Des Moines, Iowa; A. Jenks, Aurora, Ill.; D. C. A. Merrill, Monroe, Wis.; J. Cooper, Bellefontaine, Ohio.

Contracts and arrangements made this winter to be ready for spring trade. Specimens sent to any applicant on prepaying express charges. Address, S. W. EELLS.
Mansfield, O., Dec. 4, 1866. 3m*—Jan. 5.

CLAIRVOYANCE.

DR. S. D. PACE, of PORT HURON, MICH., will send by express to any address in the United States or Canadas, on receipt of $1,50, one bottle of his celebrated DYSPEPSIA CURE. This medicine is warranted to cure Dyspepsia, Loss of Appetite, Foul Stomach, Liver Complaint, Jaundice, &c. Try one bottle. Price, $1,50, or four bottles for $5,00. He has also on hand a COUGH MIXTURE, the effects of which, in the cure of Coughs, Colds, Asthma, and all diseases of the throat and lungs, are truly wonderful. Price, $1,50 per bottle, or four bottles for $5,00. These medicines are prepared from clairvoyant prescriptions, and are purely of a vegetable character.

N. B.—Patients wishing to test the Doctor's clairvoyant powers, can do so by sending a lock of their hair, their name, age, and $1 to DR. S. D. PACE, Port Huron, Mich; or one bottle of either the Dyspepsia Cure or Cough Mixture, and a clairvoyant examination on receipt of $2,00. 3m—Jan. 19.

OCTAVIUS KING, M. D.,

Eclectic and Botanic Druggist,

654 WASHINGTON STREET, BOSTON.

ROOTS, Herbs, Extracts, Oils, Tinctures, Concentrated Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, *warranted* pure and genuine. The *Anti-Scrofula Panacea, Mother's Cordial, Healing Extract, Cherry Tonic*, &c., are Medicines prepared by *himself*, and unsurpassed by any other preparations. N. B.—Particular attention paid to putting up SPIRITUAL and other Prescriptions. 3m—Jan. 5.

D. F. CRANE,

ATTORNEY AND COUNSELLOR AT LAW,

23 COURT STREET,
BOSTON,

☞ House, 18 Webster street, Somerville. April 15.

DR. J. T. GILMAN PIKE,

Hancock House, - - - Court Square.
BOSTON.

FOR $2, I will send, by mail, one copy each of my four books, "Life Line of the Lone One," "Fugitive Wife," "American Crisis," and "Gist of Spiritualism For address, see lecturers column. WARREN CHASE

Banner of Light.

WESTERN DEPARTMENT:

J. M. PEEBLES..............................EDITOR.

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the Banner of Light. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PEEBLES. Local matters from the West requiring immediate attention, and long articles intended for publication, should be sent directly to the BANNER office, Boston. Those who particularly desire their contributions inserted in the Western Department, will please to so mark them. Persons writing us this month, will direct to Philadelphia, Pa., care H. T. Child, M. D., 634 Race street.

Testimony of Distinguished Scholars Relative to the Bible.

The oldest Bible in the universe is Nature; God is the author; and hence it requires no emendations or revisions; but the Bibles of Christians, Jews, Persians, Chinese, Brahmins, Mahometans, and so forth, though inspired to a greater or less extent, are nevertheless imperfect, being the work of men's hands. The Christian's Bible abounds in misprints, interpolations and various mis-translations. Upon these matters the eminently learned are united. Accordingly Prof. J. D. Knowles, the able editor of the *Christian Review*, wrote the following in 1836: "Excellent as the English Bible is, it does not, as every scholar knows, express in many places the true meaning of the original text. An English reader may compare the common version with Louth's translation of Isaiah, with Dr. Campbell's version of the Gospels, and with Prof. Stuart's version of the epistles to the Romans, and to the Hebrews, and he will see how many passages are made more lucid by the improvements of modern criticism. Shall we, then, reject all these improvements, and extinguish the additional light which has been shed on the Bible during the last two hundred years?"

Rev. John L. Dagg, D. D., President of Mercer University, wrote in 1837: "I much dislike the superstitious regard which some seem inclined to render to King James's version. If fifty-four learned men were selected who possess clear heads and honest hearts, they might find many improvements which they could make in that version without a dissenting voice."

Prof. H. B. Hackett, of Newton Theological Institution, gave the following testimony in 1850: "It is admitted that the received English version of the Scriptures is susceptible of improvement. During the more than two hundred years which have passed since it was made, our means for the explanation both of the text and the subjects of the Bible, have been greatly increased. The original languages in which it was written have continued to occupy the attention of scholars, and are now more perfectly understood. History, geography, antiquities, the monuments and customs of the countries where the sacred writers live, and where the scenes which they describe took place, have been investigated with untiring zeal, and have yielded at length results which afford advantages to the translator of the Scriptures at the present day, which no preceding age has enjoyed. It is eminently desirable that we should have in our language a translation of the Bible, conformed to the present state of critical learning."

Rev. Richard Fuller, D. D., of Baltimore, Maryland, wrote the following in 1750: "That our present English version has some defects, is admitted on all hands, and by every denomination. That the word of God ought to be purged of all defects in the translation which the people read; this is also admitted."

Robert Louth, D. D., for some time Professor of Hebrew in the University of Oxford, says of King James's version: "As to style and language, it admits of but little improvement; but in respect of the sense and the accuracy of interpretation, the improvements of which it is capable are great and numberless."

Benjamin Kennicott, D. D., Canon of Christ Church, Oxford, speaking of our English version, says: "Great improvements might now be made, because the Hebrew and Greek languages have been much cultivated, and are far better understood since the year 1600."

Anthony Blacknall, A. M., author of a celebrated work on "The Sacred Classics Defended and Illustrated," speaking of King James's version, makes the following remark: "Innumerable instances might be given of the faulty translation of the divine original."

Daniel Waterland, D. D., a distinguished minister and scholar of the last century, says: "Our last English version is undoubtedly capable of very great improvements."

Prof. Symond, D. D., says: "Whoever examines our version in present use will find that it is ambiguous and incorrect, even in matters of the highest importance."

Archbishop Newcome, D. D., in his "Historical View of the Present English Bible Translations," after speaking of the change which our language has undergone since 1611, the date of King James's version, the numerous faults of that version, and of the additional light which has been shed on the sources of sacred learning and the science of Biblical criticism, says: "With such an accession of helps, and with light poured in from every part of the literary world, it is natural to conclude that many mistakes and obscurities may be removed from the present version."

A learned committee, appointed by the Board of the American Bible Society, to revise, or to "collate," as they are pleased to call it, the common English version, have recently estimated the number of errors in it which need correction, at "*twenty-four thousand.*" And Dr. Doddridge says in the preface to his Family Expositor, that "the Old Testament has suffered much more than the New in our translation."

Now, by the admission of scholars and learned Orthodox men generally, the Bible is full of blunders, errors and mistranslations. Therefore it is to us no authority and no absolute guide in matters of faith or practice. Reason is the soul's guiding-star, and Nature the soul's commentary. Oh, Nature, accept us as thy disciple! We love thy inspiration, thy freedom, thy flowers, thy fruits, those voiceless orbs that look down so calmly in the night-time, those rich, roseate sunsets, suggesting visions of magic lands and spirit-homes floating in space, all radiant with crimson and purple and gold, and those still summer nights, too, when the heavens kiss the oceans, and dancing fire-flies illume woods and fields, enzoning the earth as it were in a mantle of stars. Oh, Nature, we are thine; thou art ours forever!

Katie B. Robinson.

The tests and communications from the inner-life, daily received from Mrs. Robinson, now in Philadelphia, not only lead skeptics to think, but make hundreds of sorrowing hearts glad. 'Tis heavenly to brush the tear from the mourner's cheek. Blessed those that have, and use aright, these mediumistic gifts—blessed to stand between mortals and immortals; handing down flowers and fruits, gathered from the bowers of the beautiful and the gardens of the glorified.

A Vision of John, the Loved of Jesus.

Sitting in our comfortable room in the third story of Dr. J. A. Rowland's pleasant residence, Washington, D. C., conversing with our poetic friend, H. Clay Preuss—whom to see is to admire, to know is to love—the red rays of the setting sun came streaming into the windows, and so filled the very air with gladness and glory unutterable, that the hour became to us one of transfiguration. Thought responding to thought along the aisles and corridors of our soul temples, we talked of isles of light in waveless seas of tropical lands, where eve's breezes are heavy with the delicious perfumes of orange groves; where ever-green valleys are musical with the low murmurous flow of fountains that in early morn veil their faces in silver and spray; where in groves of palm, poets breathe poems too pure to pen; where the homeless find the homes of their happiest dreams; where souls, released from sufferings, live the sweet songs they sing, and weary pilgrims with bleeding feet unburden their cares, lay down their crosses and rest; rest under the walls of Paradise; rest in the fellowship of hearts jubilant with lyric and love; rest and listen to lutes, lyres and harps swept by unseen fingers; *rest*, preparatory to entering that New Jerusalem, the soul's summer-land that the mystic John saw in vision, descending from God out of Heaven! These thoughts flashing within us, and flaming with ecstacy our being's depths, we remarked that while admiring all the seers and sages of the olden ages, the sainted apostolic John was our ideal man, and expressed the wish to Brother Preuss that he would write a poem for us, and dedicate it to the Evangelist John, the scholar, the Platonist, and the Disciple that "Jesus loved."

He returned to his room, and was soon sunned and bathed in a spiritual influence, soft, mellow and golden. The inner life opened. In a vision rich with Syrian imagery he saw the chosen "twelve," circled and glorified, and Jesus again in the "midst of them." Thrilled with a divine afflatus, the inspiration of poesy came stealing o'er him like a love-baptism, and he penned the following ere the vision faded.

ST. JOHN, THE EVANGELIST.

BY H. CLAY PREUSS.

Oh! blinding sight to mortal eyes,
Oh! strange, unearthly vision;
My soul, upborne on waves of light,
Is tranced in dreams Elysian.

The "*Twelve*" in awful circle stand,
Where mortal dare not enter;
And, blazing like a solar world,
Shines *Jesus* in the centre.

Amid this throng I see a face
So gently, sweetly human;
To which the heart of *Jesus* yearns
With love surpassing woman.

Ah! is it strange, in paintings old,
That face, 'bove all, should please us?
For *John*, we know, of all the "*Twelve*,"
Was best beloved by *Jesus*.

He charms our souls with something more
Than solemn law and duty;
He fills our starving human hearts
With tender *love* and beauty.

Behold! the wondrous, Godlike pow'r
That unto *Love* is given;
For with it, *John*, on *Patmos* Isle,
Unlocked the gates of Heaven.

He sang a strain that far transcends
The grandest earthly poem;
And mounted up such heights sublime,
The stars went out below him.

He photographs all future time
Upon his burning pages;
His harp wails out, in awful tones,
The Dead March of the Ages!

Let skeptics view the Apocalypse,
A tissue all of error;
Yet from the visions painted there
They shrink aghast with terror.

And saintly men, in prayerful awe,
Have drawn their souls so near it,
They see mapped out, in living lines,
The vast world of the Spirit.

Oh! Book sublime—the riddle dark
Of Earth's profoundest sages—
Thine oracles must still remain
The problem of the ages.

Yet greater truth than John has penned,
He learned from one above him:
That God will give all pow'r to those
Who humbly, truly *love* Him.

Washington, D. C., Jan., 1867.

Weary, Weary and Worn.

Abiding our favorite motto, better to live forty years, and *live* them, than to stay in a mortal shell seventy winters to quietly, moderately vegetate, we spoke during the past month three times each Sunday, attended the Progressive Lyceum prior to speaking, visited several places adjacent to Philadelphia, lecturing week-day evenings either upon Spiritualism or before literary associations, addressed the second congregation of Spiritualists in Thompson-street Church several times, took part in the conferences, and the penetralium discussions of our friends, which, with our correspondence, the perusal of mystic authors and other mental labor, has not only prostrated, but really unfitted us for doing anything well.

We fully appreciate the wisdom of Bro. A. J. Davis's saying, "He that is unjust to himself, is poorly prepared to be just to others." And yet how can we say *no* to the starving souls that call for spiritual food in the form of lectures? How turn away from the mourning soul that pleads for consolation, from the disheartened, desponding brother that needs encouragement, or from the aching heart that demands sympathy, and whisper tones of hope and trust?

'Tis true that to give is to live; but to be everlastingly giving and seldom receiving, is at least trying to a finite fountain. We are not talking of dimes and dollars; these are as paltry as the poverty of the souls that scheme to get and hold them. Our thought is upon those vitalic and magnetic forces, those ethereal nerve impartations that benevolence and spirituality ever inspire, and those prayer-words of appreciation, that ever prove wandering minstrels of mercy. Taking the pen, we simply purposed to say that none need apply to us to address "Union Leagues," Temperance organizations, or deliver week-day evening lectures of any kind.

Longer in Philadelphia.

Owing to a disarrangement relative to the speaker for the month of March, in Philadelphia, the committee fill the month in this wise: We speak the first two Sundays in the month; Rev. S. C. Hayford the third, and Bro. A. J. Davis the last two Sundays. Accordingly our correspondents will continue to address us, till the middle of March, Philadelphia, care of Dr. H. T. Child, 634 Race street.

To the Spiritualists of Indiana.

As Chairman of the Committee to call a State Convention for State Organization, I have addressed many of the friends private letters, and have received quite a number of answers, all favoring the movement, and mostly desiring the Convention to be held in May or June next. I should be glad to hear further from the friends in various parts of the State, in regard to a place to hold the Convention, before making final arrangements. Please address,

SAMUEL MAXWELL.

Richmond, Ind.

Organization of a Children's Progressive Lyceum at Lansing, Mich.

I organized a Children's Progressive Lyceum at this place yesterday, (Feb. 17, 1867,) with every prospect of entire success and ultimate great good. The friends of this enterprise have been very liberal in the contribution of funds for this purpose, and the Lyceum will at once order a complete outfit for fifty members.

The officers are: L. B. Brown, Conductor; Mrs. S. S. Congell, Guardian of Groups; Mr. S. D. Fobes, Assistant Conductor; Mrs. S. D. Fobes, Musical Director. Truly yours,

L. B. BROWN.

P. S. I propose to devote myself to the organizations of these Lyceums wherever they can be gotten up in the State of Michigan. My address is DeWitt, Clinton Co., Mich. L. B. B.

Another Society Organized.

"The First Society of the Friends of Progress, of Galesburg, Ill," was organized Jan. 13th, 1867. Clinton Foster, President; Mrs. E. H. Merrill, Vice President; Ewing Summers, Secretary; E. H. Merrill, Treasurer. We have a Finance Committee and a legal Board of Trustees. We meet in a public hall every Sunday at eleven o'clock A. M.

We are desirous of corresponding with persons and societies for the purpose of coöperation.

E. SUMMERS, *Secretary.*

Correspondence in Brief.

From the President of the Massachusetts Spiritualist Association.

It is very probable that with the commencement of the next quarter, (April 1,) Mrs. S. A. Horton will be added to our list of missionaries; and consequently, in order that the route of each may be marked out with haste and precision, it is very necessary that all applications for their services be sent in at once to the Corresponding Secretary, Geo. A. Bacon, Boylston Market, Boston, Mass. Friends in any town, village or hamlet not already favored with meetings, can secure the missionaries' services by furnishing a hall, or place of meeting, and notifying the Secretary as aforesaid.

Our speakers are among the first in the land, and the Association congratulates itself highly upon the success in gaining the services of such distinguished pioneers in the glorious movement before us. LYSANDER S. RICHARDS.

67 *Purchase street, Boston.*

Morrisania, N. Y.

We are having some good lecturers here. Last Sunday we had one from Dr. L. K. Coonley, on "The Bible Miracles," which was listened to with profound silence, and gave good satisfaction. After the lecture, Mr. Holmes gave us a good poem. Next Sunday, Dr. Holland, a progressive Unitarian clergyman, who has lectured for us before and was liked much, will speak here again. We have kept our Society meetings up almost a year, and many now begin to take an interest in them, and are not ashamed to be found meeting with us, and being called Spiritualists. The world is moving, especially here at Morrisania. Spiritual lecturers, of good standing, coming this way, can have the use of the hall free of charge for one lecture, if not previously engaged. We now meet in the Athenæum, which is in the same building with the Assembly Rooms, but a much better room, and on the second floor. We believe there is work for us all to do. Our Society as yet is small, but we are out of debt, and we pay as we go, believing it to be one of the cardinal virtues. JAMES L. PARSHALL.

Morrisania, N. Y., Feb. 21, 1867.

A Happy Surprise.

Friends, it will doubtless be to you cheering news to learn that I am again in good old Massachusetts, the State of my nativity in more senses than one; for it was here that I commenced my mediumistic labors of reform; and it is here that I am again ready to answer calls to lecture and heal the sick in body and mind; and as I have but one engagement made, I hope to hear from the Societies soon. Address,

DR. H. P. FAIRFIELD,
Greenwich Village, Mass.

Note from Rev. B. S. Hobbs.

I must ask you to erase my name from your list of lecturers in the BANNER. Since I wrote my note in December, my strength has so entirely failed me, that I am now unable to work in so hard a field, even if wanted.

Furthermore, my experience has been of that character of late, that I see no prospect for me, as a laborer, in the spiritual vineyard—for how long a period in the future, I am now unable to tell.

Fraternally, B. S. HOBBS.

Oswego, N. Y., Feb. 17, 1867.

LECTURERS' APPOINTMENTS AND ADDRESSES.

PUBLISHED GRATUITOUSLY EVERY WEEK.

Arranged Alphabetically.

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

C. FANNIE ALLYN will speak in Chelsea, Mass., March 24 and 31; in Mechanics' Hall, Charlestown, during April; in Hansen, May 5 and 12, and June 2 and 9; in Stoneham, May 19 and 26. Will make further engagements. Address, North Middleboro', Mass.

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

GEO. W. ATWOOD, trance speaker, Weymouth Landing, Ms.

DR. J. T. AMOS will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y.

CHARLES A. ANDRUS, Flushing, Mich., will attend funerals and lecture upon reforms.

MRS. SARAH A. BYRNES will speak in Mechanics' Hall, Charlestown, Mass., during March; in Somers, Conn., during April; in Plymouth, Mass., May 5, 12 and 19; in Hudson, May 26; in Lowell during June. Would like to make further engagements. Address, 87 Spring street, East Cambridge, Ms.

MRS. M. A. C. BROWN, Ware, Mass.

M. C. BENT, inspirational speaker. Address, Pardeeville, Wis. Sundays engaged for the present.

MRS. A. P. BROWN, St. Johnsbury Centre, Vt.

MRS. H. F. M. BROWN, P. O. drawer 6325, Chicago, Ill., care of Spiritual Republic.

J. H. BICKFORD, inspirational speaker, Charlestown, Mass.

REV. ADIN BALLOU, Hopedale, Mass.

A. P. BOWMAN, inspirational speaker, Richmond, Iowa.

DR. J. K. BAILEY, Quincy, Ill., will answer calls to lecture.

ADDIE L. BALLOU, inspirational speaker, Lansing, Mich.

MRS. EMMA F. JAY BULLENE, 151 West 12th st., New York.

MRS. E. A. BLISS will speak in Plymouth, Mass., March 10 and 17. Address, 250 North Second street, Troy, N. Y.

WARREN CHASE, 544 Broadway, New York.

DEAN CLARK, inspirational speaker, Brandon, Vt.

MRS. LAURA CUPPY is lecturing in San Francisco, Cal.

DR. L. K. COONLEY will be in Vineland, N. J., from March 1 until further notice. Will lecture and heal in New Jersey, Pennsylvania or Delaware, at such places as can be reached on Saturday, and return on Monday. Will examine by letter or lock of hair from persons at a distance. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books.

MRS. MARIETTA F. CROSS, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross.

P. CLARK, M. D., will answer calls to lecture. Address, 15 Marshall street, Boston.

MRS. SOPHIA L. CHAPPELL will receive calls to lecture in New England until further notice. Address, 11 South street, Boston.

MRS. AUGUSTA A. CURRIER will answer calls to speak in New England through the summer and fall. Address, box 815, Lowell, Mass.

ALBERT E. CARPENTER will answer calls to lecture, and also pay particular attention to establishing new Lyceums, and laboring in those that are already formed. Address Putnam, Conn.

MRS. JENNETT J. CLARK, trance speaker, will answer calls to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn.

MRS. D. CHADWICK, trance speaker, will lecture, hold séances, give tests, and prescribe for the sick. Address, box 272, Vineland, N. J.

MISS NETTIE COLBURN can be addressed at 120 Alexander street, Rochester, N. Y.

DR. JAMES COOPER, Bellefontaine, O., will take subscriptions for the Banner of Light.

IRA H. CURTIS speaks upon questions of government. Address, Hartford, Conn.

MRS. AMELIA H. COLBY, trance speaker, Monmouth, Ill.

THOMAS C. CONSTANTINE, lecturer, Lowell, Mass.

MRS. ELIZA C. CLARK, inspirational speaker. Address, Eagle Harbor, Orleans Co., N. Y.

JUDGE A. G. W. CARTER, Cincinnati, O.

CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y.

THOS. COOK, Berlin Heights, O., lecturer on organization.

MISS LIZZIE DOTEN will lecture in Mercantile Hall, Boston, during March (Sunday afternoons). Will make no further engagements. Address, Pavilion, 57 Tremont street, Boston.

GEORGE DUTTON, M. D., is prepared to lecture on Physiology, Hygiene and Temperance. Address, Room 25, Post-office building, Newburgh, N. Y.

ANDREW JACKSON DAVIS can be addressed at Orange, N. J.

MRS. E. DELAMAR, trance speaker, Quincy, Mass.

DR. E. C. DUNN, lecturer and healer, Rockford, Ill.

J. T. DOW, lecturer, Cooksville, Rock Co., Wis.

DR. H. E. EMERY will receive calls to lecture. Address, South Coventry, Conn.

MRS. CLARA R. DEEVERE, trance speaker, Newport, Me.

A. T. FOSS will speak in Springfield, Mass., during March; in Stafford Springs, Conn., April 7 and 14; in Lowell, Mass., May 5 and 12; in Portsmouth, N. H., May 19 and 26. Will answer calls to lecture week-day evenings in the vicinity. Permanent address, Manchester, N. H.

MISS ELIZA HOWE FULLER will answer calls to lecture wherever the friends may desire. Address, LaGrange, Me.

MRS. MARY L. FRENCH, inspirational and trance medium, will answer calls to lecture, attend circles or funerals. Free circles Sunday evenings. Address, Ellery street, Washington Village, South Boston.

DR. H. P. FAIRFIELD, trance speaker, will answer calls to lecture. Address, Greenwich Village, Mass.

S. J. FINNEY, Ann Arbor, Mich.

DR. WM. FITZGIBBON will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Philadelphia, Pa.

J. G. FISH, "East Jersey Normal Institute," Red Bank, N. J.

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

REV. J. FRANCIS may be addressed by those wishing his services in Southern Iowa and Missouri, at Nevada, Iowa, till further notice.

C. AUGUSTA FITCH, trance speaker, box 1835, Chicago, Ill.

MRS. CLARA A. FIELD will answer calls to lecture. Address, Newport, Me.

ISAAC P. GREENLEAF will lecture in Taunton, Mass., during March; in Newton Corner during April; in Chelsea during May. Address as above, or Kenduskeag, Me.

MRS. LAURA DE FORCE GORDON will receive calls to lecture in Colorado Territory until spring, when she designs visiting California. Friends on the Pacific coast who desire her services as a lecturer, will please write at their earliest convenience. Permanent address, Denver City, Col. Ter.

N. S. GREENLEAF, Lowell, Mass.

DR. L. P. GRIGGS, Evansville, Wis.

MRS. EMMA HARDINGE can be addressed during March and April, care of A. Miltenberger, Esq., St. Louis, Mo.; in May, care of A. W. Pugh, Esq., Cincinnati, O.; in June, care of J. Liness, Esq., 392½ South Clark street, Ill.; also care of Thomas Ranney, 50 Federal street, Boston, Mass.

DR. M. HENRY HOUGHTON will remain in West Paris, Me., until further notice. Address as above.

W. A. D. HUME will lecture on Spiritualism and all progressive subjects. Address, WEST SIDE P. O., Cleveland, O.

LYMAN C. HOWE, trance speaker, Clear Creek, N. Y.

J. D. HASCALL, M. D., will answer calls to lecture in Wisconsin. Address, Waterloo, Wis.

D. H. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J.

MRS. ANNA E. HILL, inspirational medium and psychometrical reader, Whitesboro', Oneida Co., N. Y.

JOS. J. HATLINGER, M. D., inspirational speaker, will answer calls to lecture in the West, Sundays and week evenings. Address, 25 Court street, New Haven, Conn.

MRS. F. O. HYZER, 60 South Green street, Baltimore, Md.

DR. E. B. HOLDEN, of No. Clarendon, Vt., will speak in Meriden, Conn., March 10.

MOSES HULL, Milwaukee, Wis.

MRS. SUSIE A. HUTCHINSON will speak in Worcester, Ms., March 31 and during April.

REV. S. C. HAYFORD, inspirational speaker. Will also organize Children's Lyceums, if desired. Address, Girard Avenue R. R. Depot, Philadelphia, Pa., care C. Mallory.

J. HACKER, of Portland, Me., editor of the "Pleasure Boat" and the "Chariot," is desirous of perfecting a line of appointments for meetings through Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania and Ohio, in neighborhoods where the people desire to hear practical truths. Address him at once, Portland, Me.

CHARLES A. HAYDEN, 82 Monroe street, Chicago, Ill., will receive calls to lecture in the West. Sundays engaged for the present.

MISS NELLIE HAYDEN will receive calls to lecture in Massachusetts. Address, No. 20 Walnut street, Worcester, Mass.

MRS. S. A. HORTON will speak in Lowell, Mass., March 10; in Salem, March 17 and 24. Address, Brandon, Vt.

MISS JULIA J. HUBBARD will lecture in Lowell, Mass., March 17, 24 and 31. Address, box 2, Greenwood, Mass.

DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich.

MISS SUSIE M. JOHNSON will lecture in Cleveland, O., during March; in Sturgis, Mich., during April. Permanent address, Milford, Mass.

W. F. JAMIESON, inspirational speaker, care of the R. P. Journal, P. O. drawer 6325, Chicago, Ill.

S. S. JONES, ESQ.,'s address is 12 Methodist Church Block, South Clark street, Chicago, Ill.

HARVEY A. JONES, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day.

WM. H. JOHNSTON, Corry, Pa.

O. P. KELLOGG, lecturer, East Trumbull, Ashtabula Co., O., will speak in Monroe Centre the first Sunday of every month.

GEORGE F. KITTRIDGE, Buffalo, N. Y.

CEPHAS B. LYNN, inspirational and semi-conscious trance speaker. Address, 567 Main street, Charlestown, Mass.

J. S. LOVELAND will speak in Sturgis, Mich., during March.

MRS. E. K. LADD, trance lecturer, 179 Court street, Boston.

MRS. F. A. LOGAN will answer calls to awaken an interest in, and to aid in establishing Children's Progressive Lyceums. Present address, Salina, Onondaga Co., N. Y.

B. M. LAWRENCE, M. D., will answer calls to lecture. Address, 54 Hudson street, Boston, Mass.

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

MISS MARY M. LYONS, inspirational speaker—present address, 98 East Jefferson street, Syracuse, N. Y.—will answer calls to lecture.

DR. G. W. MORRILL, JR., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass.

LORING MOODY, Malden, Mass.

B. T. MUNN will lecture on Spiritualism within a reasonable distance. Address, Skaneateles, N. Y.

DR. JAMES MORRISON, lecturer, McHenry, Ill.

MR. & MRS. H. M. MILLER, Elmira, N. Y.; care W. B. Hatch.

LEO MILLER, Canastota, N. Y.

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

EMMA M. MARTIN, inspirational speaker, Birmingham, Mich.

MRS. ANNA M. MIDDLEBROOK, box 778, Bridgeport, Conn.

MRS. SARAH HELEN MATTHEWS. Address, East Westmoreland, N. H.

DR. JOHN MAYHEW's present address is 50 Montgomery street, Jersey City, N. J. He will answer calls to lecture in the East until September.

MRS. MARY A. MITCHELL, inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and week-day evenings, in Illinois, Wisconsin and Missouri during the winter. Will attend Conventions when desired. Address, care of box 221, Chicago, Ill.

CHARLES S. MARSH, semi-trance speaker. Address, Wonewoc, Juneau Co., Wis.

C. NORWOOD, Ottawa, Ill., impressional and inspirational speaker.

MISS SARAH A. NUTT will speak in Lawrence, Kansas, one third, Topeka one-third, and Wyandotte one-third of the time for the present. Address as above.

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

J. WM. VAN NAMEE, Monroe, Mich.

GEORGE A. PEIRCE, Auburn, Me.

MRS. J. PUFFER, trance speaker. Address, South Hanover, Mass. Is engaged for the present, every other Sunday, in Hingham.

L. JUDD PARDEE, Philadelphia, Pa.

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

J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 170.

DR. D. A. PEASE, JR., Detroit, Mich.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.

LYDIA ANN PEARSALL, inspirational speaker, Disco, Mich.

MRS. NETTIE M. PEASE, trance speaker and test medium, Detroit, Mich.

G. W. RICE, trance speaking medium, Brodhead, Wis.

A. C. ROBINSON, 15 Hathorne street, Salem, Mass., will answer calls to lecture.

DR. W. K. RIPLEY, box 95, Foxboro', Mass.

DR. P. B. RANDOLPH, lecturer, care box 3352, Boston, Mass.

J. H. RANDALL, inspirational speaker, Upper Lisle, N. Y., will lecture on Spiritualism and Physical Manifestations.

MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich.

ABRAM SMITH, ESQ., inspirational speaker and musical medium, Sturgis, Mich.

MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich.

MRS. C. M. STOWE will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal.

AUSTEN E. SIMMONS will speak in Woodstock, Vt., on the first and fifth Sundays, in Bridgewater on the second Sunday, and in Braintree on the third Sunday of every month during the coming year.

MISS MARTHA S. STURTEVANT, trance speaker, Boston, Ms.

MRS. FANNIE DAVIS SMITH, Milford, Mass.

MRS. MARY LOUISA SMITH, trance speaker, Toledo, O.

MRS. SUSAN E. SLIGHT, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Me., till further notice.

J. W. SEAVER, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places.

H. B. STORER, inspirational lecturer, 75 Fulton street, New York.

E. SPRAGUE, M. D., inspirational speaker. Permanent address, Schenectady, N. Y.

SELAH VAN SICKLE, Greenbush, Mich.

DR. WM. H. SALISBURY. Address, box 1313, Portsmouth, N. H.

PROF. S. M. STRICK, inspirational speaker. Address, Peoria, Ill.

MRS. M. E. B. SAWYER, Baldwinsville, Mass.

MISS LOTTIE SMALL, trance speaker, will answer calls to lecture. Address, Mechanic Falls, Me.

MRS. H. T. STEARNS may be addressed at Detroit, Mich., care of H. N. F. Lewis. Will make engagements to lecture for the winter in Ohio and Michigan.

MRS. M. S. TOWNSEND will lecture in Providence during March; in Ebbitt Hall, New York, during April. Address as above, or Bridgewater, Vt.

MRS. CHARLOTTE F. TABER, trance speaker, New Bedford, Mass.

J. H. W. TOOHEY, 42 Cambridge street, Boston.

BENJAMIN TODD, San José, Cal., care of A. C. Stowe.

MRS. SARAH M. THOMPSON, inspirational speaker, 36 Bank street, Cleveland, O.

JAMES TRASK is ready to enter the field as a lecturer on Spiritualism. Address, Kenduskeag, Me.

FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas.

HUDSON TUTTLE, Berlin Heights, O.

N. FRANK WHITE will speak in Cincinnati, O., during March and April. Calls for week evenings will be attended to. Address in advance as above.

MRS. M. MACOMBER WOOD will speak in Charlestown, Mass., during March; in Oswego, N. Y., during April. Address, 11 Dewey street, Worcester, Mass.

F. L. H. WILLIS, M. D., P. O. box 39, Station D, New York.

A. B. WHITING may be addressed at 431 Sixth street, Washington, D. C., during March.

MRS. S. E. WARNER will lecture in Beloit, Wis., during March and April. Address accordingly, or box 14, Berlin, Wis.

E. V. WILSON will speak in Louisville, Ky., during March. Address, Babcock's Grove, Du Page Co., Ill.

ALCINDA WILHELM, M. D., inspirational speaker, lectures in Detroit, Mich., and vicinity, during March; in Louisville, Ky., during April. Will answer calls for week evening lectures. Address, care of H. N. F. Lewis, Detroit, Mich.

MRS. MARY J. WILCOXSON will spend the months of April, May and June in New England. All wishing her services on the line of the Boston and Springfield Railroad, and en route from Hammonton, N. J., to that point, please apply immediately. Address, in care of A. C. Stiles, M. D., Hammonton, Atlantic Co., N. J.

E. S. WHEELER, inspirational speaker. Address, care this office, or 5 Columbia street, Boston.

MRS. S. A. WILLIS, Lawrence, Mass., P. O. box 473.

LOIS WAISBROOKER can be addressed till further notice at Mankato, Blue Earth Co., Minn., care of the Clifton House.

MRS. E. M. WOLCOTT is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont, New Hampshire, or New York. Address, Danby, Vt.

MRS. N. J. WILLIS, trance speaker, Boston, Mass.

F. L. WADSWORTH's address is care of the R. P. Journal, P. O. drawer 6325, Chicago, Ill.

PROF. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich.

MRS. MARY E. WITHEE, trance speaker, 71 Williams street, Newark, N. J.

A. A. WHEELOCK, trance and inspirational speaker, St. Johns, Mich.

WARREN WOOLSON, trance speaker, Hastings, N. Y.

A. C. WOODRUFF, Buffalo, N. Y.

HENRY C. WRIGHT will answer calls to lecture. Address care of Bela Marsh, Boston.

MRS. JULIETTE YEAW will speak in Lynn, Mass., during March and April. Address, Northboro', Mass.

MRS. S. J. YOUNG, trance lecturer, 208 Tremont street, corner LaGrange, Boston.

MRS. FANNIE T. YOUNG, of Boston, trance speaker, will answer calls to lecture in the West, Sundays and week evenings; also attend funerals and hold developing circles. Please apply soon. Present address, 285 South Clark st., Chicago, Ill.

SPIRITUALIST MEETINGS.

BOSTON.—Miss Lizzie Doten will lecture each Sunday afternoon in March in Mercantile Hall, 16 Summer street, commencing at 2¾ o'clock. Admittance 15 cents.

The Progressive Bible Society hold meetings every Sunday in No. 3 Tremont Row, Hall 58. Free discussion on the Christian Atonement at 10¾ A. M. Lecture followed by conference at 3 and 7 P. M. Miss Phelps, regular lecturer. The public invited.

Spiritual meetings are held every Sunday at 544 Washington street, at 10½ A. M., and 3 and 7½ P. M. C. H. Rines.

CHARLESTOWN.—The Children's Lyceum connected with the First Spiritual Society of Charlestown hold regular sessions, at Washington Hall, every Sunday forenoon. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. Speaker engaged:—Mrs. M. M. Wood during March.

THE INDEPENDENT SOCIETY OF SPIRITUALISTS, Charlestown, hold meetings every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free. Children's Lyceum meets every Sunday at 10¾ A. M. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Speakers engaged:—Mrs. Sarah A. Byrnes during March; Mrs. C. Fannie Allyn during April.

CHELSEA.—The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Sunday afternoon and evening, commencing at 3 and 7¾ P. M. The Children's Progressive Lyceum assembles at 1 P. M. J. S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec. Speakers engaged:—Fannie Davis Smith, March 3 and 10; Mrs. C. Fannie Allyn, March 17, 24 and 31.

THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

LOWELL.—Spiritualists hold meetings in Lee street Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon. Speakers engaged:—Mrs. S. A. Horton, March 3 and 10; Miss Julia J. Hubbard, March 17, 24 and 31; Wm. A. Hume, April 21 and 28; A. T. Foss, May 5 and 12; Mrs. S. A. Byrnes during June.

NEWTON CORNER, MASS.—The Spiritualists and friends of progress hold meetings in Middlesex Hall, Sundays, at 2½ and 7 P. M. Speakers engaged:—Mrs. A. A. Currier, March 10; Lizzie Doten, March 17, *evening*, (if fair weather); Mrs. Fannie Davis Smith, March 24 and 31; Isaac P. Greenleaf during April.

PLYMOUTH, MASS.—The "Plymouth Spiritualists' Fraternity" hold meetings in Leyden Hall, three-fourths the time. Children's Progressive Lyceum meets every Sunday forenoon at 11 o'clock. I. Carver, Conductor; Mrs. R. W. Bartlett, Guardian. Speakers engaged:—Mrs. E. A. Bliss, March 10 and 17; S. C. Hayford during April; Mrs. S. A. Byrnes, May 5, 12 and 19.

TAUNTON, MASS.—Meetings will be resumed in September, in Concert Hall, and be continued regularly thereafter every Sunday.

WORCESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11¾ A. M. every Sunday. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian. Speakers engaged: Mrs. Nellie J. T. Brigham, March 10 and 17; Mrs. Anna M. Middlebrook, March 24; Mrs. Susie A. Hutchinson, March 31, and during April; J. M. Peebles, May 5 and 12; Mrs. Anna M. Middlebrook during June. Mrs. Martha P. Jacobs, Cor. Sec.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualists hold meetings regularly every Sunday at Fallon's New Hall, to wit: Free Conference in the forenoon at 11 o'clock. Progressive Lyceum meets in the afternoon at 2 o'clock; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lecture in the evening at 7 o'clock. Speaker engaged:—A. T. Foss during March.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Essex Hall.

SALEM, MASS.—Meetings are held in Lyceum Hall regularly every Sunday afternoon and evening, free to all.

SOUTH DANVERS, MASS.—Meetings in Town Hall every Sunday, at 2 and 7 o'clock P. M. Speakers engaged:—Mrs. N. J. Willis, March 3 and 10; Mrs. A. A. Currier, March 17, 24 and 31.

FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M. The Lyceum will celebrate their first anniversary in the Town Hall, on Wednesday evening, March 6th. After the exercises by the children, dancing will commence.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7¾ o'clock. Progressive Lyceum meets at 12¾ o'clock. Lyceum Conductor, L. K. Joslyn; Guardian, Mrs. Abbie H. Potter. Speaker engaged:—Mrs. M. S. Townsend during March; Fred L. H. Willis, M. D., during April; J. M. Peebles, May 19 and 26.

NEW YORK CITY.—The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall, 806 Broadway. Seats free.

THE SOCIETY OF PROGRESSIVE SPIRITUALISTS hold meetings every Sunday, morning and evening, in Ebbitt Hall No. 55 West 33d street, near Broadway. The Children's Progressive Lyceum meets at the same hall every Sunday afternoon at 2¾ o'clock—Dr. D. B. Marks, Conductor. Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnsworth, Sec'y, P. O. box 5679, New York. Speaker engaged:—Mrs. M. S. Townsend during April.

LOUISVILLE, KY.—The Spiritualists of Louisville commence their meetings the first Sunday in November, at 11 A. M. and 7¾ P. M., in Temperance Hall, Market street, between 4th and 5th. Speakers engaged:—Charles A. Hayden during March and April; Nellie L. Wiltsie during May.

BANNER OF LIGHT:

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