VOL. XXIII.

{\$8,00 PER YHAR,}

BOSTON, SATURDAY, MARCH 21, 1868.

Literary Department.

LEAVES FROM THE DIARY OF THE

VICAR OF WILTSHIRE.

Translated from the German of Zschokke, for the Bonner of Light, by Corn Wilburn.

15th of December, 1764.—Received from Rev. Dr. Spart, my patron, my half year's salary, the sum of ten pounds sterling. I had to endure many humiliations, much that was disagreeable, in receiving my hard-carned wages.

L waited an hour and a half in the cold antechamber before I was summoned to the presence of the Rector. That gentleman sat at his ease in a capacious jarm chair; the money lay ready counted upon the table. He answered my bow with a majestic nod, as he slightly moved his fine black silk house cap an inch or so upon his head. Indeed, he has much dignity. I cannot approach him without a feeling of awe. I could not look upon the King with a higher degree of reverence.

He did not ask me to sit, although he might have known that I had walked eleven miles, and that in bad weather, that morning; and that waiting an hour and a half in the ante-room was a poor rest for weary legs. He motioned with his hand toward the money.

tual

My heart beat painfully as I endeavored to put into words my long-thought-of petition for an inovercome my'timidity, even in the most innocent, the most just chuse! With an anxiety, as if about to perpetrate a crime, I twice essayed to speak and faitered; memory, words and voice all forsook me; the beaded perspiration stood on my · forehead.

"What do you wish with me?" he asked condescendingly.

"I am-everything is so dear-I find it impos-'sible'to live-upon so small a salary in these hard

"Small salary, sir? what are you thinking about? I can get another Vicar any day for fif teen pounds a year.

"For fifteen pounds! Well, if he is without family he may be able to sustain himself."

"I hope your family has not increased, sir You have, I believe, only two daughters?"

"Yes, your reverence; but they are growing fast. My Jenny, the eldest, is eighteen; and my youngest. Polly, is almost twelve years old."

So much the better; cannot the girls work?" I would have replied, but he gave me no opportunity; he went to the window, and tapping with 'his fingers on the panes, told me he had "no time to spare to listen." "Think it over," he said to the twenty thousand zechins in ready money. me, "whether you wish to retain your place at

He made me a polite bow, and again touched his cap. I took the money, and gave him my parting salutation. I was thunderstruck! He never received me so coldly before. Some one must have prejudiced him against me. He did not even invite me to stay to dinner, as he had always done before. I had relied upon the noonday meal, as I had left Creeklade without eating any breakfast. I went to a baker's shop and bought a loaf of bread, and departed on my jour

ney homeward. How wretchedly despondent I was upon the road; I wept like a child. My tears fell upon the bread I hastily devoured. For shame, Thomas! Shame upon thy doubting heart! Does not the old and true God live? And what if you had completely lost the place? Now it is only five pounds less. Of course it is one-fourth of the year's salary; scarcely ten pence per day for three persons to be fed and clothed. But what more? He who clothes the lilles in the field, he who nourishes the young ravens, will care for us! We must retrench and leave aside all luxuries.

December 15th .- Yes, I believe Jenny is an angel Her soul is lovelier even than her person. I am almost ashamed to own myself her father; she is better, wiser, far more pious than I am.

Yesterday I lacked the courage to tell the girls of our misfortune. When I told them to-day, Jenny was serious for a moment, then she smiled

Are you troubled, father?"

"How can I help it?"

"You can help it; you must not feel so." "Dear child, we cannot keep out of debt and care. I do not know how we can exist upon so little, and we are in need of so many things! The fifteen pounds scarcely suffice for our necessary

provisions; who will give or lend us now?" Jenny put one arm round my neck, and with her other hand pointed upwards: "The One

above!" she replied. Polly sat down on my knee, and caressing my

face said: "I will tell you something; I dreamed last

King had some of his own victuals, brought on relationship with me. dishes of gold and silver. Outside, the trumpets to the sound of the music was brought to you, on | copy: a cushion of satin, a Bishop's hat, made of gold! you looked very well in it. I had to laugh so I ground there is for the rumor, or whether it is really angry at her. That dream must mean result of my last conversation with you. something. And it is only fourteen days to New Year's " very server or a colden of moltanes.

Pasid to Polly: " Dreams mean nothing; they are idle foam," ा । ता का राज्या राज्या । प्रमुख्या । वा वा वा विकास स्थाप राज्या । वा र्वा पार्टी के स्थाप स्थाप । वा वा वा विकास स्थाप ।

The Tarth Mark Street

Blie replied:

." Dreams come from God."

I do not believe in anything of the sort; but I | You, reverend sir, spoke of lessening the sum | actor as I pray that God and Dr. Snart may be to have written down the dream, to see whether it was indeed given as a consoling sign from heaven. It is not impossible that I may receive a New Year's gift, and what a God-send it would be to us!

I have spent the whole day making calculations. I do not love to do it; money matters distract my head, and leave my heart empty and yet very heavy.

December 17th .- All my debts but one are paid. thanks be to Providence! In five different places I have paid out seven pounds eleven shillings; there remains two pounds and nine shillings. With that I am to keep house for six months. God belp me!

The black pantaloons that I saw at tailor Culbay's I must no longer covet, though I do urgently need them. They have been worn some, but are in good order, and the price is cheap; but Jenny needs a gown. I plty the poor child in her thin stuff dress this cold weather. Polly must be content with the one her sister patched and fixed for her out of her old gown.

My interest in the newspaper that I took with weaver Westburn, must also be given up. That hurts me badly. Here in Creeklade we can only hear of the doings of the great world through the newspaper. At the last horse-race in Newmarket, the Duke of Cumberland won a wager against the Duke of Grafton of five thousand pounds. It is wonderful how the words of Holy Writ find literal fulfillment, "To him who lath, more shall be given;" and it may well be added: "he who crease of salary. What a pity it is that I cannot has but little, from him shall be taken." I had to lose five pounds from mg poor salary!

Fie, Thomas! grumbling again? and what for? Because you can no longer have a share in the newspaper? Feel ashamed of yourself! You can hear from others whether General Paoli maintains the freedom of Corsica. The French have promised the help of their troop to the Genoese; but Paoli has twenty thousand men, old soldiers.

December 18th.-We poor people are very happy after all! For a mere trifle Jenny has bought herself a brown gown from the peddler woman. Barde: and now she and Polly are busy ripping and re-arranging it, so as to make it as good as new. Jenny can bargain and haggle better than I can, and no one resists her when she pleads so mildly angelic. Now there is great joy in the house. Jenny will wear her new gown for the first time on New Year's day. Polly makes all kinds of mischievous remarks and prophecies. I am sure the Bey of Algiers was not more delighted with the costly presents of the Venetians -the two diamond rings; the two watches encircled with brilliants; the pistols inlaid with gold; the beautiful carpets and horse-coverings; and

Jenny thinks we must save from our table the fifteen pounds per annum. If you cannot, I wish price of her gown. We can have no meat till New Year: that is quite right.

Weaver Westburn is a generous man. I announced to him yesterday that I could no longer afford to take my share in the paper. He shook

my hand and said: "I will take the paper myself, and you, sir, can

read it with me, just as usual." One must never despond. There are many good people in the world, and they are more nu-

merous among the poor than amid the rich.

Evening of the same day.—The baker is an unkind man. Although we did not owe him anything, he picked a quarrel with good little Polly, because she spoke to him, about the loaf being badly raised and burned. He declared he would give no more bread on credit-we should buy elsewhere; and he thundered so loud the people stopped in the street to listen. I felt grieved for Polly; we had enough to condole upon. I cannot imagine how the Creekladers hear all the news. Every one in the village speaks about Rector Snart's appointing another Vicar in my place.

That would be the death of me! Even the butcher must have heard the rumor, or he would not have sent his wife to me with complaints of the hard times, and that in future they would sell their meat only for cash. The woman was polite and kind, and advised us to go to Calswood for our small supplies of meat-the butcher there was well-to-do, and could wait for his pay. I would not tell the good wife how that usurer had treated us a year ago; how he had demanded of us a penny per pound more than the usual price; and when I protested, and his cursing and swearing could not help him, he declared he could not afford to leave money outstanding for a year without demanding interest;

and then he showed us the door. The amount of money in my possession is fortyone shillings, three pence. How will this end, if no one will trust me? And if Rector Snart appoints another Vicari Then I and my poor children will be thrown into the street. Well, God is in the street too.

December 10th, in the morning.-I awoke early, and reflected long what it was best for me to do night it was New Year's, and the King had come | under the circumstances. I thought'of Mr. Littto Creeklade. There was pomp and splendor ing, my rich cousin at Cambridge-but the poor such as I had never seen. The King got off his have no cousins. If New Year was to bring me horse at our door, and came right in. And then the Bishop's hat, as seen in Polly's dream, one we were so busy cooking and baking! But the half of the inhabitants of England would claim

I have written the following letter to the Rev. and the kettle drums made noise; and think of it! Dr. Snart and sent by to-day's post. This is the

"I write with an anxious heart, for every one It looked funny, like the painted things the old is saying that you intend to install another Vicar Bistions used to wear in the pigture books. But in my place. I do not know, reverend sir, what lost thy breath, and then Jenny woke me. I was coccasioned by my having told some persons the

The duties devolving upon me I have endeavored to faifill with zeal and truthfulness; to preach God's word, pure and unadulterated, and Thave heard no complaint against me, and my interior judge does not condemn me. "I sisked imper trinchly for an increase of his meagre salary.

Transfer out a paint of the Author also

that scarcely sufficed for the wants of myself and family: May your benevolent heart decide.

: I have served sixteen years under your departed predecessor; under your one year and a half. to Jenny to take to the traveler. I do not like to I am fifty years old; my hair begins to turn grey. Without acquaintances or patrons, without the prospect of another situation; without sufficient earning to earn my bread in some other field of indeed be a good man. When Jenny returned abor, my worldly hopes and happiness, and the from the inn she had a great deal to tell about welfare of my children, depend upon your favor. him. The inn-keeper's wife had blabbed much If you allow us to sink we have no recourse but about the guest coming with an empty purse, beggary.

My daughters, with all the economy at my command, cost me more than in their childhood. The eldest, Jenny, is a mother to the younger one, and is my housekeeper. We keep no servant-my daughter is the servant, the cook, the washerwoman, the tailoress, even the shoomaker. And I am the carpenter, the plasterer, the chimneysweeper, the wood-sawyer, the gardener and the water-carrier for my household. God's bountiful mercy has been with us always. None of us have been ill: we could not have paid for medicines. Creeklade is a very small place. My daughters have valuey offered their services to others, to wash, patch or sew. Very seldom could they obtain work. Here every household performs its own labor. No one is rich.

. It would be a difficult matter for me to sustain my family on twenty pounds a year. To try to do he retained that peculiar shyness that is the mark so with fifteen, would be the hardest struggle. But I rely upon God and your compassion, and entrent you, reverend sir, to relieve my anxiety of

After I had written the letter, I threw myself upon my knees, while Polly went to the postman, and I prayed most fervently for a fortunate result. I grew calm and happy. Oh, a word to God is ever a word from God. I walked out of my room with a lightened heart.

Jenny sat at the window with her work, looking calm and lovely as an asgel. Her face shone as with some interior illumination. A feeble ray of sunlight falling through the window brightened the whole room. I felt as if I was in heaven. I went to my desk and wrote my sermon—"On the Pleasures of Poverty." 🕾 :

I preached as much to myself as for others and if no other was benefited, I was; and if no one gathered consolation from gay words, I did.
It is with the minister as with the physician: be understands the power of his medicines, but not always their influence upon the nature of his patients.

The same day at noon .- This morning I received a note from a stranger, who had been stopping over night at the village inn. I was asked to go to him upon pressing business. I went to him, and met a flue-looking young man of about sixand-twenty. He had a handsome face and dignified manners. He wore an old, shabby overcoat, and the mud of yesterday had hardened upon his His round hat, although originally fines than mine, was far more spoilt and torn. But, despite of his poor appearance, the young man seemed to be of good family. His linen was fine and exquisitely clean, though it might have just been presented to him by some benevolent

He led me into a room adjoining the public parlor, begged to be excused a thousand times for putting me to so much trouble, and then humbly and sorrowfully acknowledged that he was in great embarrassment; that he knew no one in the place, and that he confided in me as the clergyman of the town. He was a play-actor by profession, just then without an engagement, and desiring to go to Manchester. But his money was gone, and he had not sufficient to pay his lodging, even. In his desperation he turned to me Twelve shillings would help him out of the difficulty. He would honestly return me the money as soon as he made another engagement at the theatres. His name was John Fleetman.

It was not necessary for him so minutely to de scribe his troubles. In the expression of his face I read even more care and anxiety than in his words. But he must have seen something of the same sort in my face, for, looking at me, he cried in alarm:

'Will you leave me helpless?"

I frankly told him my condition; that he demanded of me the fourth part of all I possessed: that my continuation in my present office was uncertain. Suddenly grown cold and reserved, he answered:

"You tell the sum of your misfortunes to an unfortunate. I ask nothing from you. Is there no one else in Creeklade, who, not having riches, at least has compassion?"

I looked at the young gentleman with deep pity, and felt ashamed that I had screened myself be hind my circumstances, so as to have an excuse for being heartless. I thought of all my acquaintances in the village, but I could not name one. Perhaps I knew too little of their hearts. I put my hand on his shoulder and said:

"Mr. Fleetman, I am sorry for you! Please have patience a little while longer. You know how poor I am; but I will help you if I can. In an hour I will give you an answer."

I went home, and thought to myself upon the way: "How strange he should come to me first; a play-actor to a clergyman! There must be someunfortunate and the needy. Whoever is in trouble comes to me, who have the least to give. If I am at table with strangers, and one of them has a dog, the animal will look eagerly at the morania I put in my mouth, and with the utwest confidence will put his head with the wet, cold muzzle on my kuee."

At home I told the children about the stranger and his request. I wanted to have Jenny's counsel. She said nityingly: "I know what you think, father, so I have noth-

ing more to say."
"What am Athinking of?" in the set of the second of the control of the cont "You think if will be toward the poor play. future. Polly is growing apace; Jenny is eight. There called thee by thy name; thou art mine."

me.'"

I had not thought so, but wished I had. I counted out the twelve shillings and gave them listen to thanks; they humiliate me. Ingratitude elevates me. And then I had my sermon to finish. The same day-Evening.-The play-actor must

and Jenny could not deny that I sent him some money. Then the child had to listen to a long lecture on the thoughtlessness of the giver who gave having nothing for himself; on the danger of assisting adventurers when one could not clothe one's own children: the shirt was nearer than the coat: eating for one's self made fat, &c., &c.

I was again engaged on my sermon when Mr. Fleetman entered. He could not leave Creeklade. he said, without thanking his benefactor. Jenny was occupied in javing the table cloth. We had turnips and eggs for dinner. I invited Fleetman to share our humble meal. He did not refuse: he had probably not eaten a very hearty breakfast at the inn. I sent Polly for some ale; we had not indulged so luxuriantly for a long time.

The traveler seemed to like it with us: the lines of care and anxiety vanished from his face, but of unfortunate persons. He thought us very happy, and we assured him we were: he deemed us richer than I assumed to be, and there he was mistaken. The good young man was dazzled by the cleanliness and order of our simple rooms, the clearness of the windows, the whiteness of the curtains and the floors, the polish of our chairs and tables, the symmetry of our common dishes. In the buts of the poor there is generally filth and disorder, because the inmates know not of economy or order. But cleanliness and order are the best economies; this I preached continually. Jennv is a model housekeeper. She almost surpasses her dear departed mother, and she is training Polly well; not a fly-speck can escape her search-

ing eye. Our guest felt quite at home with us; but he spoke less of himself than of us. He bears some trouble on his heart; I trust it is not upon his conscience, also: I observed that he would suddenly break off in conversation and become gloomy; then he would make an effort and be cheerful again. May God console him!

Before he left us I gave him some wholesome and fatherly advice, for I know that play-actors are a thoughtless set. He promised me solemuly. as soon as he had money, to return, what he had borrowed. He looked honest, and asked me how long I could live upon the pittance left me. His iast words were:

"It is impossible you should not be happy in this world; you have heaven within your breast, and two of God's angels by your side:" and he pointed to Jenny and Polly,

December 20th.-The day passed quietly, but I cannot say agreeably, for the grocer Loster sent me the bill for the year. The amount was more than I had expected, for although I had written down every article purchased, he had raised the price of everything; so that caused the discrepancy in the accounts. The worst of it is the remainder of my debt of the preceding year. He demands the payment of the whole, as he is in need of the money. The collective sum is eighteen shillings. I went to see Mr. Loster; he is a very polite and pleasant-spoken man. I hoped to satisfy him with a payment on account, and promised to pay the rest at Easter. But he was not to be moved and regretted that necessity would compel him to take the utmost means; that he had a bill to pay within three days; that a merchant's credit was above all considerations, and so forth. could say nothing more; could I leave him to seek the law against me, as he threatened? I sent the money and paid the debt. Now all that I have in the world has dwindled down to eleven shillings. Heaven grant that the play-actor may soon return the loan; else I know not how to help myself. Well, then, thou of little faith! if you know not, God knows. Why is your heart so troubled? What have you done? Poverty is no crime!

December 24th. - Little joys often suffice for thankfulness. We are delighted with Jenny's new gown; she looks beautiful as a bride. But she will wear it publicly to church, for the first time, on New Year's day. She tells me every evening with what economy we have passed through the day. We are compelled to go to bed at seven o'clock, to save lamp-oil and coals; but that is not much. The girls are all the more industrious during the day, and they talk in bed till inidnight. We have a good supply of turnips and other vegetables. Jenny thinks she can help us through for six or eight weeks without incurring debt. That would be something wonderful, without a parallel.

And then we hope Mr. Fleetman will prove honest. When I make a serious countenance to that expressed hope, Jenny becomes at once very zealous in her defence of the absent. Sho will not listen to the shadow of a doubt against the play-actor. We often speak of him; he gives us a subject for much conversation. It is amusing to see Jenny's anger when the teasing Polly says: But he is only an actor!" Then Jenny tells of thing in my nature that magnetically attracts the the celebrated actors in London, who even dine with the Royal Princess; and she tries to convince us that Fleetman would make one of the best actors in the world; he had graceful manners, and well chosen forms of speech. "Of course," said the laughing Polly, quite wittily, to day: well chosen forms of speech, for he called you an angel of God."

"He called you so, too," cried Jenny.

"Very well," answered Polly, "I was thrown into the bargain; but he looked at you when he said it." The chattings and childish nonsense of my

children yet awaken anxious thought for their

a well-bred, pretty girl, but all Creeklade knows our povérty; therefore we are not esteemed, and the finding of a husband will be difficult. An angel without money is not worth half as much to-day in the eyes of the world, as a devil with a bag full of guineas. But every one looks kindlier on Jenny for her delicately beautiful face. Even the grocer Loster made her a present of a pound of almonds and raisins, when she took him the money, and assured her he was very sorry to be compelled to urge me for it, but he would, if I continued to buy of him, give me credit till Easter. So much he never said to me.

een. What prospects have I for them? Jenny is

If I was to die, who would take charge of my forsaken children? Who? why, the ever loving Father in Heaven. They could, if it came to the worst, go out into service. I will not be troubled about the future.

December 20th .- Two weary days. The festival of Christmas never before drew so mightily upon my powers. I gave my two sermons five times in two days, in four different churches. The roads to the villages was in the most abominable condition; wind and weather, terrible. I begin to feel the approaches of age. I cannot move so quick and agilely as heretofore. Of course, cabbage and turnips daily, with little seasoning of any sort, and a glass of cold water, is not very nourishing diet.

I dined both days with Farmer Hurst: the country people are far more hospitable than the people here; no one in Creeklade has thought of inviting me for the past six months. Oh. how I wished I could have had my daughters with me at table! What abundance! If they could only have had for their Christmas feast what was given as remnants to the dogs! But they did receive some of the cake, and are yet enjoying it while I write. It was well that I had the courage, when the good people urged me to eat more, to ask for a slice of cake for my loved children at home. They gave me a small bag full of cake, and sent me home in their carriage, as it was raining fast and furiously.

It suffices to have enough to eat and to drink, but it cannot be dealed there is a comfortable feeling about the rightful care of the body; the thoughts are clearer, the heart feels warmer. I am very weary. My conversations with Farmer Hurst were remarkable. I must write them out to-morrow.

December 27th.—We have the house full of joy! but we must learn moderation in our loys. The girls must learn and practice that. Therefore I put down the package with the money unsealed that has come from Mr. Fleetman. I will not open it till after dinner. My children are real daughters of Eve, and are dying of curiosity to know what Mr. Fleetman writes. Indeed, I am more surprised than overloyed; I only loaned him twelve shillings, and he returns me five pounds. God be thanked! He must have obalned a good situation. How lov and ternate! I went to see the alderman, Mr. Fieldson, this morning, as I was told the Carrier Brook of Wotten Basset had killed himself, from inability to pay his debts. Some eleven or twelve years ago, I had gone security for him for one hundred pounds, on account of some distant relationship to my wife. I never received the security back; the man was very unfortunate of late years, and had given himself up to hard drinking The alderman consoled me by saying he did not believe the news; he had not heard it confirmed; so I returned home with lightened spirits, and prayed on the way that God would continue to be

Polly ran toward me in the street, and said breathlessly,

*A letter from Mr. Fleetman, father, with five pounds sterling! but we had to pay seven pence postage."

Jenny's face was crimsoned with joy as she handed me the package. I put back the scissors and knife they handed me, and said:

"You see, children, how much easier it is to bear misfortune than to receive happiness with equanimity. I have often admired your fortitude when we did not know how to obtain the next meal; but now you are completely thrown off your balance at the first smile of good fortune. To punish you, I shall not open, the letter till after dinner.

The same day-Evening .- Our joy has been transformed to sorrow. The letter with the money wasnot from Mr. Fleetman, but from the Rev. Dr. Snart. He announced to me, in answer to my appeal, that I could not remain in office longer than next Easter, and that in the meantime I could be looking for another situation, and he enclosed the remainder of my salary in advance, as-I might need it for traveling purposes; and the new Vicar he had chosen was to arrive soon in the village and take from me the affairs of the

So the talk of the people was not all idle gossip. I heard, too, that my successor had obtained my place because he had married a near relative of the Rev. Dr. Snart, whose character was not of the best. I am, therefore, to lose my situation and my daily bread on account of the frailty of a woman, and because a man could be found to buy my place with a breach of honor. But God's will be done!

Jenny and Polly turned pale as death when I read to them the words of the rector in place of Mr. Fleetman's; and to find the money sent, notthe evidence of friendship and gratitude, but the last bitterly earned and begrudged payment for my many years of labor. Polly threw herself sobbing into a chair, and Jenny left the room. My hand trembled as I held the paper containing my formal dismissal. I went into my chamber, locked the door, threw myself on my knees and prayed. I heard Polly crying bitterly.

I arose refreshed and strengthened, and took my Bible; and the first words that met my eye were these: "Fear not, for I have redeemed thee,

Then all fear departed from me; I have asid, "Yes, Lord, I am thine!"

As I did not hear Folly crying I manned

sitting room. I found her on her knees waying, her folded hands on the chair before her; filrew back and softly closed the door behind the so as not to disturb the dear little soul.

After a while I heard Jenny coming, and J'returned to my daughters. Both sat at the window. I saw that Jenny had relieved her aghing heart in tears, in the solitude of her own room. They glanced timidly at my face, as if fearing to read there the signs of hopelessness and despair. But when they saw me looking calm, and addressing them in my usual manner, their own cheerfulness returned. I took the letter and the money, and put them into my desk while I whistled a song. My children did not refer to the occurrence all day, neither did I. With them it was a beautiful delicacy that hindered speech; with me, it was the fear of showing weakness in their presence. [To be concluded in our next.]

Correspondence in Brief.

PHYSICAL MANIPUSTATIONS have occurred in the family of Mr. M. Keeler, in Moravia, N. Y., for several weeks past, writes Mrs. W. W. Alley. They consist of audible spirit voices, heard during the circle, the ringing of bells, snapping the strings of the violin, playing on the piano, lond rapping in answer to questions, &c., &c. The rapping in answer to questions, &c., &c. The spirits close each circle with a benediction—" God bless, guide and direct you," etc.

MRS, F. A. LOGAN writes encouraging words to new and partially developed speakers: She would have them true to their own soul's prompt-ings—true to the highest light within them. "If popular Societies of Spiritualists do not receive you, lecture to the masses. Let the spirit of haryou, lecture to the masses. Let the spirit of mar-mony beam from your eyes, and peace and love flow from your souls. Look not so much to be-come popular, as to become benefactors to the race. Elevate the spirits in prison who are groun-ing beneath their load of woes, and appreciative souls will respond to your temporal needs."

LELE LINDEN writes that every feeling of sympathy and love goes forth to influence millions; that in the infinite possibilities of the human soul every one has an influence upon every other one for good or for evil; that the great heart of humanity is a harp of countless strings, which are made to vibrate according to the thoughts, feelings and aspirations of all human souls. When we recognize that our hearts beat in sympathy for others, we shall be nearer to the angels. It mat-ters not whether their garments be white and spotless, or whether they be solled by their weary journeyings heavenward.

THOMAS J. LEWIS, M. D., CHICAGO, ILL., writes: Allow me to record upon the fold of your Banner the fact that when creed divinity got sick it had the fact that when creed divinity got sick it had to be doctored; hence the title," Doctor of Divinity." Fortunately for the race, through the interposition of the Fox family and the kind ministrations of angels, with a FREE application of their spiritual remedies for the past twenty years in Nature's hospital, fifty million souls have entirely recovered from their creed-diseases, and all the rest of manking are on the spiritual read to conrest of mankind are on the spiritual road to con-valescence, so that in about twenty years more all may expect to recover their lost spiritual health, not excepting even the sickly doctored di-

J. B. CAMPBELL, M. D., CINCINNATI, O.-There have been so many views or opinions expressed by your correspondents on the origin and nature of the human soul or spirit, and none, judging from what they say, seem to have studied Nature to much purpose, I therefore feel like giving a to much purpose, I therefore feel like giving a short, succinct view of what Nature teaches me is the truth. We begin the study of Nature in its first and lightest form, bydrogen gas. Next in order comes oxygen gas, and then carbon gas. These three primary gases enter into and form everything that is made, from the lowest forms of matter to the highest spirit, inclusive, and every production in its proper order and time from the production in its proper order and time, from the lowest to the highest, and there is no mystery about it, no more than there is in any natural every-day occurrence. Greation commenced and progressed in this wise: The natural law of attraction and adhesion brought and held the primary gases together, forming in different degrees mary gases together, forming in different degrees of union the three elements, fire, air and water, and then the action of the above elements on the gazes formed solid matter. Continued action brought inert matter up to its highest perfection, or soil. Then the action of the elements and gases acting on the soil, produced a higher kingdom, commencing with the lowest forms of vegetable life on up and anding with the forgets flower. life, on up and ending with the fragrant flower and luscious fruit. Then continued action of the same forces on the vegetable life produced a higher kingdom, and commencing with it in the lowest form of animal life, kept on developing by the action of the same forces, and terminated in the perfect man. Then when animal life had reached its highest possible development in the perfect white man, Nature was ready for another change, and by the action of the same natural forces on human life, produced spirit, commencing (as in the other and previous creations) with the lowest the other and previous creations) with the lowest forms of spirit, and going up to the highest angellife; and when spirit becomes perfect it is so fine that it cannot change, and is therefore eternal, and all perfectly individualized spirits are necessarily immortal. These are the plain facts in the case, and forever set at rest all ideas of any kind of spirit before matter, or before perfect living human bodies to produce them. Matter first, then spirit.

N. BALDWIN, FARLAND, IND.—There is nothing of which there is any knowledge that is not deof which there is any knowledge that is not de-pendent upon something else for its existence. Every thing that is, bears a relation to all other things, and is correspondingly influenced by them. Whatever is, physical and spiritual, combine to form one infinite structure. There is not too much, there is not too little, to form a universe of perfection. The smallest atom and the mightlest world are equally important to the analysis conworld are equally important in the endless con-tinuance of Nature's exhibitions. Either of them lost to existence would perhaps disturb the har-mony of the universe. All bodies, when put in motion, continue to move in an opposite direction from the power applied until resisted or drawn from their course by some other power. This being the law of worlds, harmony is sustained by relative influences. Disconnect the power of any one of Nature's forces, and the effect will be com-municated to the whole universe by the law of relationship. But Nature is not subject to chance disturbances; certain causes must produce cer-tain effects; and whatever was the design in the beginning, the same must be effected. The world ten thousand years ago told what it would be to-day, and it now tells what it will be ten thousand years hence. The causes that are now operating years hence. The causes that are now operating throughout unlimited space in the relation they sustain to each other, must produce unchangeable effects in all time to come. We cannot fully appreclate the facts that exist in Nature's causes consequently the future is obscure and undefine to our perception; yet the future is a fact, as the past has been. If the destiny and existence of the material universe followed the conception of unalterable and perfect plans, how does it seem of spirit? Do not certain causes produce certain effects mentally? and is not the action of mind modified by the relative conditions of surrounding influences? Causes produce effects, and these effects become causes to other effects, and so on.
All acts, thoughts and feelings come into existence from past influences, and impress that which is in immediate relationship to them, effecting and modifying, indirectly, acts, thoughts and impulses down into the future. Capabilitles are thus given to the germ of mind, the modifying influences having originated in the ages of the past. Then the mind is not responsible for its own original qualities, but is of a germ which is capable of de-yelopment and growth, effected by past and sur-rounding circumstances, yet no influences can make of it any essential quality that is not contained in its original structure.

As in the scorn dwells the future tree. Boin the germ of mind lies that which is to be-

The Milwankee Wisconsin shows that the farmers of Wisconsin, Minnesots and Northern Iowa have already received \$15,000,000 more for their products of last season than they did for the crops of 1806.

BY MRS. LOVE M. WILLIS,

Address care of Dr. F. L. H. Willia, Post-office box 89, Station D, New York City.

We think not that we daily see
Alogs our hearths, angels that are to be,
Or may be if they will, and we prepare
Their senis and ours to meet in happy air, "
[LEIGH HORT.

[Original.]

UNCLE OLIVER'S RECOLLECTIONS.

Uncle Oliver, as all the children familiarly called him, had lived a true, pure life-a noble, truthful life through seventy years; and as every year of goodness and every year of trustful hope leaves its mark on the countenance, you can think how he looked better than I can describe him. His tall figure was still unbent by age; for through all his troubles he had ever looked up to a power that he trusted and loved, and never looked down long, even into the grave of those he tenderly loved.

He wore his hair long, and its thin, silver threads fell about his neck, giving him a patriarchal look, and making one think of the white mists that sometimes linger about the topmost bough of a forest tree. His eye was as tender as a mother's that has not forgotten her baby, and his mouth seemed to have grown into the mold of sweet words, for he never uttered harsh ones. He always carried a cane and walked slowly: but whether from habit or necessity, no one knew.

He came to the little village of Moorfield without any announcement, and hired the pretty little house under the large elm, and became a resident of the town. Of course everybody wanted to know who he was, and a Yankee spirited community was sure to find out. It was ascertained that he had been a teacher in one of the colleges, and was reputed learned and good. This having been ascertained, he was left to his simple life, and was not disturbed in the studies which it was reputed he loved better than anything else.

But in every community there are wise little bodies that soon learn just what a person is. Not how fine and accomplished a scholar he may be, or how much money he may have in golden coffers, or in bank stock, but whether his heart is dreary penance.

And so the children of Moorfield soon knew all about the good Mr. Dean, and they pronounced him the happiest, the best, the gentlest of men. And as he bid them, they called him Uncle Oliver, and the best fun they had during the winterthat season of fun-was in sitting by his great open fire-place and hearing him talk. He had been a great traveler, and had known many distinguished people, and he loved to make his young friends familiar with places and people.

It was a cold winter's day, but gloriously bright, when a little company of ten were ushered into his room. They had come from the little lake,

"Ah, I see!" said the old gentleman, "when you get tired of play you come here to rest. Well, well, since you come it is all just right,

for I 've been thinking about you all the morning." out from her curls; " we wanted to come an hour ago, but thought about that great big book you

"And it is that great big book that made me

think of you," "Tell us how," said Frank," for we none of us

of pictures." "Well, this is full of the best kind of picturesno doubt, you will be greatly interested in by- come in distinctly as interruptions." and by. But I remember that some of you were great scholars because you had to work, and Can we come this evening?"

could only go to school once in a while." "That was me," said Reuben: "I have to help

father in the shop every other day." "There is a good and benevolent power that hears the wishes of every good child," said Uncle Oliver. "You may always be sure of that. The little Charles Rollin was a good boy. He patiently worked with his father, who was a cutler, and toiled without complaining at the hard work of the forge. But no confinement could imprison his wishes. He longed to know about men and things."

"Please, Uncle Oliver, how long ago did Rollin live?" said Reuben,

"He was born in 1661; just two hundred years ago. Is it not pleasant to think that the patient industry of a little boy has been remembered through two hundred years? His goodness and amiability attracted the attention of a kind Benedictine, who talked with his father about his education. Of course his parents were glad at the thought of their son's being educated; but they did not know how to gain for him the advantages that they desired.

A good Providence Inspired the worthy monk to seek out a place for the boy, and he succeeded in getting a pension in a college for him; this gave him a free course of instruction. There was only one way for him to repay this kindness of the good man, and that was by his close attention to his studies.

Now I know that some of your parents make great sacrifices to send you to school; some of them need your time at home; some do not know how to get you suitable clothes; and all the benefits we receive in this world have to be won at some sacrifice. You will remember there is one way to pay this debt of gratitude, and it is a payment that may reach not only two hundred years

Never to bring you a sigh or tear;
Never to whiten your head with shame;
Never dishonor your spotless name. but two thousand.

Well, the young Charles Rollin showed great excellence in composition, so that he could easily win the first place in his class. He became intimate with the sons of distinguished men; and though he excelled them, yet his goodness of heart was such that they loved him, though he won the highest place, which they would gladly have galued.

At one time the minister, M. Le Pelletier, took him with hissons in a carriage to his house. Rollin's mother, seeing that he took the first place in the carriage without ceremony, reprimanded him for his want of politeness. She was told that such was the order of the minister; that they were to take their places according to their rank in their classes, and not according to their worldly positions.

The days were happy ones to the young student; he became attached to the university and all connected with it. He loved his study better And slater Lizzie shall could have than apything else. When he looked lack to the days spent at the forge, he grew thankful that The words that she utters so soft and low." dent; he became attached to the university and

through them he learned the true value of educa-

tion. When he had completed his education with honor, he felt that he owed so much to the college that had developed his talents, that he determined to devote them to the University. He was made Professor, and remained so through his life, being twice made chief of the University.

It was not until his old age that he began to write those works that have made his name so familiar, the principal of which were "A History of Rome," and " An Ancient History." The latter is one of the first books of importance that I studied, and I remember I thought it rather dull. But I think if some one had told me a little about the man that wrote it, I should have been more interested in it.

Perhaps you remember reading about one of our own countrymen, called the learned blacksmith, who gained his education in spite of great obstacles."

"My father was talking about him yesterday," said Reuben, "when I said I could do nothing with my books because I had to work in the

" It seems to be the fate of a great many learned men to have been bern poor. Elihu Burritt belonged to a large family, and his father was poorly able to support all his children. But this boy did not intend to be a burden at home, so he apprenticed himself to a blacksmith. He worked at the anvil steadily through the day, but his evenings were his own; and when many a young man would have been off merry-making he was studying his Latin. He read through Virgil in the evenings of one winter. He next studied Greek. He carried his Greek grammar in his hat, looking at it once in awhite, and conning its lessons while heating a large iron in the forge.

Wishing some little help in other languages he went to New Haven, and studied under native teachers French, German, Spanish and Italian, But he returned to his forge again and began the Hebrew. He was accustomed to read from the Hebrew Blule before breakfast, and to spend an hour at noon in study. This was all the time that he could spare from his hard labor during the

He walked more than a hundred miles to Boston, with the hope of finding there some books that he desired. He was disappointed, but at Worcester he found in the Antiquarian Society such works as he sought. He was utterly destiloving and tender, and whether he thinks the tute when he reached that place, but he found world a good and beautiful place, or a place of what he most wanted, an opportunity to read such books as he liked. He was able to read fifty different languages with ease.

Do you not feel proud of a man who could conquer so many obstacles for the sake of gaining knowledge?"

"But, Uncle Oliver," said the thoughtful Mary. I don't believe that Elihu Burritt would have studied his Greek lesson while tending the baby. I tried to remember my tables, and it was all a jumble."

"It is a fine thing to be able to fix one's attention upon any subject at one's will, and this depends very much upon practice. You know it is said that Walter Scott wrote his wonderful rowhere they had been skating, and their cheeks | mances while his children were in the room with were ruddy and their eyes sparkling. After the him playing at their games, and by practice one usual salutations, they seated themselves on the can forget all external sounds, and listen only to settees and chairs, as if they were perfectly at the thoughts that speak in the brain. I know I tried when I was a young man to acquire the habit of studying in the greatest confusion, so I used to go into the nursery of a good friend who had four rude, antamed children. The first time I tried to write there, I put down my thoughts "And we, too; haven't we?" said Susan, looking | somewhat after this fashion: 'Proposition fourth is-put on a longer streamer on that kite, I saythat the greater pressure-give that ball a thump -that is given to a substance-I tell you put that book down,' and so on. I could not manage my thoughts at all, but kept listening to all that the children had to say. But after a time I fastened like great books, I am sure, unless they are full | down my wandering thoughts and made them do just as I wished.

If you please we'll begin a little practice of this of word pictures; but it was not those that made kind. We will all talk as we please, except one, me think of you. I was thinking of the life of the who shall try to write on some subject, but be author. This is Rollin's Aucient History, a book, honest enough to write down the thoughts that

"Oh capital!" said Reuben. "I will try first, saying the other day that you never could be because I aint a bit afraid of being laughed at.

"Yes, all of you, and I will be ready with a good subject for you to try on. We'll have a new game to introduce to the world-the game of concentration."

[To be continued.]

LITTLE WILLIE.

BY MATHIAS BARR.

Willie he sits in his little chair, By the fireside, musing with brow of care. What is he dreaming of, idle boy— Lesson or play, or cake or toy?

Willie has eyes that are bright and blue, Lips like a rose in the morning dew, Sunbeams that glitter around his face,

Feet that are music about the place. Sorrow and Willie walk wide apart;

Life hath no sadness to touch his heart; Nothing but pleasure his thoughts to fill; What are you dreaming of, tell me, Will? 'Father, oh father! I wonder sore Why Lizzie comes back to you no more;

Sister Lizzie they carried away, Over the hills that snowy day. When you are sleeping so sound and still, And the moon lies white on the window-sill. She comes and stands by my little be

And lays her hand on my aching head. And she looks so pure in her robes of light. With her pale, pale brow and her wings so white, And she smiles so sweet as she looks on me,

know that in heaven her home must be. And then she kisses me, oh, how sweet! And, father, I hear her your name repeat; I hear her murmur a prayer for you

In her baby-voice, as she used to do; She tells me to love you, father dear;

I think she must weep, too, father dear,

To see you sitting so lonely here, With cheeks so pale and with locks so gray, Thinking of her so far away. She tells me we all shall meet again,

Oh, far from this world of sin and pain; Where sorrow is joy, and strife is rest, And our happy home on the Saviour's breast. And mother is walting our steps to hear,

Wishing and wishing the hour were near, When God shall call us to joy above, And we go from earth to the land of love. I know that your heart is like to break, That your hair is white for my mother's sake; That your eye is dim and your check is wan, Watching and waiting to see the dawn.

Familiar Letter Rom streot." LETTER THE THEO.

Civilization or human progress has what corresponds to a body and a soul, because the human race is so constituted; and, of necessity; that which is the product of humanity must be a copy of man.

Like the individual, it is the subject of power and force. Power, which is spiritual, acts upon it through the instincts of each successive generation-acts unconsciously, just as the vital apparatus within the body proceeds to build up and sustain the physical manhood; troubling not the reason until the sublime work is accomplished, and then barely suggesting an invitation to that outside sentinel upon the walls of human individuality to take a look at the work and state what he thinks of it as a specimen of spiritual mechanics.

Force, which is physical, acts upon it through authority, while power (always from the spirit) becomes incarnate in what we call the instincts, or essential needs of the individual; Force (always from the animal or physical side of man) takes form in creeds, in statutes, in institutions, in the unwritten law of custom-in that magnetism, most emphatically animal, which draws New York to Paris every three months in order to know how it may shape its coat, its hat and its headdress-which sends it every seventh day to participate in a dreary pantomime which it calls worship, and to put itself nightly, "during the season," in an armor of clear-starch, tight waistcoat and white kid, for the enjoyment of what it calls "society."

These two-Power: silent, invisible, unknown to the outer consciousness; Force: blatant, meddiesome, with its finger-boards upon all roads bidding humanity this way and that, and never by chance in the right direction-do tug perpet ually at the car of human progress, the one to move it forward, the other to hold it still.

And, as the individual at one period of devel onment is dominated by animal force, spiritual power being in abeyance; and at another period -that is, when the growth of the body supplies for the spirit the requisite fulcrum-feels himself distinctly invited, on the one hand to "come un higher," and on the other to walk through life on all fours, so has it been, so is it, and so will it our spiritual temple? is now the all-absorbing humanity which we name civilization. These purely animal forces, bearing the respectable names of Religion, Politics, Moral law, Civil law, Social law, etc., govern it, ride it, torment it, provoke it to act the part of a beast of prey when it is enraged, and of an ape when it is in good humor, only because, like man himself, with whose childhood it corresponds, it does not know that it is carried forward only by the spiritual power within it.

Of the existence of this power residing within it, as contradistinguished from the force which only broods over it, it has been as unconscious as is a child of the lungs, liver, heart and stomach which are within it, and upon which, and not at all upon the bandages which are put around it, ultimate physical manhood depends. Civilization, like physical infancy, grows in spite of its external bandages; and, like the latter, the freer it is from. them, the more rapid and healthy is its growth. The common school geography and atlas prove this. The fact is as plain as pictures can make as with physical childhood, where the body is the best freed from the restraints of dress, there is

the strongest muscle and the most robust health. Now, brothers and sisters all, as we are Spiritunlists, and it is self-evident that all power is spiritual and of the spirit, if we would promote our own growth and thereby aid in the growth of civilization, we should be faithful to the name we bear. To be a Spiritualist in any practical sense but it is to know also, that, as spirit is the eternal thing-the essential man-and has to do with a truly noble or spiritual life here upon the earth, | ral growth will attain ripened manhood. and its natural product, a pure and noble civilization, can only be reached through fidelity to these soul-I repeat, that to know these things and to If not, disaster must come.

strive to do them is to be a practical Spiritualist. Faith, like life, is only demonstrated through in spiritual law, in the world of spirits, or in himself as a spiritual being, has that professed Spiritprostrate before a wooden Jesus, muttering prayers written five hundred years ago in a language as dead as the men who wrote them? That man is self-deceived. He has no faith-no spiritual convictions. His only real sensations are utter against.

Those who have only learned from their intercourse with the spiritual world the primary facts of spiritual existence and communication, and think (as too many honest professors of this faith appear to do) that these glorious realities of spiritual life and power can be added to, or incorporated with, the faith and practice of what is called Christianity, will find an open door in any church they may choose. That of Rome, especially, will meet them more than half way, and with every necessary concession to their profession of Spiritualism, for she admits all that such Spiritualists claim, namely, that spirits communicate, but adds, "they are all of the devil, and their doctrines are damnable, being opposed to holy Scripture and holy Church;" and he who has learned no more of spiritual law from the spiritual manifestations he has witnessed than a Hottentot knows of astronomy from the nightly observation of the stars over his head, will be very likely to believe her; and, in fact, is to be commended for so doing: precisely as a man whose own legs are too feeble to sustain him in an unright position is justifiable in accepting the aid and protection of a post,

As Spiritualists, we often congratulate each other on the progress of the cause we love so well. We say it is entering the churches—that it is a common thing of late to hear pulpit discourses savoring strongly of modern Spiritualism. We naturally rejoice to hear it; for to know that the seets calling themselves Christian show any sign of a resurrection out of their dead forms, is a pleasure to the philanthropic soul; but while we, as philanthropic soul; but while we, as philanthropic soul; but while we, as philanthropics, are pleased to learn that "Spiritualism is going fato the churches, as philosophers and reformers we are concerned with the inquiry as to how it will be likely, to come, out of the churches, as philosophers and churches, as philosophers and churches, as philosophers and reformers we are concerned with the inquiry as to how it will be likely, to come, out of the churches, as philosophers and churches, as philosophers and churches, as philosophers and spiritualism of the effectiveness; of the Charles and its final success is beyond question—while a "soutch" for this present is presiding officer. I lecture here the present month, the present month, the present month, the present month, the present churches are spiritualism of horse days.

Churches, Otto, March 4, 1968. savoring strongly of modern Spiritualism. We nat-

tors so to speak, of crary adjusting wave of truth is sule to carry took all the weak and timed who attempt a bate in the ocean-waves of progress. The more majestic these billows—the higher they reach upon the beaten shore of cuscarried back by the under-current. The political history of our nation proves this.

The history of Unitarianism in America—the history of every sect known to civilization, save Romanism, (which never comes to the surface, which has no affinity for light or freedom, whose life and lore and liberty is that of an oyster immovably affixed to St. Petros at the bottom of the ocean of tradition, and of which motion is not therefore predicable) proves it. Hence it is not to be expected that Spiritualists as a body will be wholly exempt from this reaction of fear. There is a tendency to compromise too, in religion as in politics, and the temptation to do it will grow stronger with time. Every year reveals a broader philosophy, a clearer logic, and a higher culture in our literature and in our public speakers, which, with the natural attraction of truth for all living men, will assuredly empty these churches of all but the finally stupid. This, the worldlywise among them are already beginning to see, and hence the time is not far distant when proposals for compromise will come to us in a shape quite likely to deceive the unwary and captivate the feeble. Our greatest danger lies in the fact that the shape this compromise will take will be that of no visible shape at all; not so much even as the shape of a proposal. Nevertheless, it will be real; and within the next twenty-five years we may look to see thousands of honest Spiritualists, inspired by their own spiritual weakness and cowardice to accept the proffer of fraternization, go back to the authority of Bibles and priests -the willing slaves of a spiritual despotism, against which all noble sonls instinctively revolt. and to which none but spiritual Cowards or Imbeciles will hereafter submit. For all such, let us 140 East Fifteenth Street.

THE ORGANIC WORK.

BY J. O. BARRETT.

Let me have a friendly talk with you about the great organic work projecting in every part of the country, East and West. How shall we construct ever be, with that grand aggregate product of theme of earnest Spiritualists. But what shall we build? A Babel? Such it would seem, judging from some of the material used. A Babel, or a home for the heavenly guests? confusion or order? mere experiment or stability? which?

The so-called liberal churches have ceased an open battle against us, and are now setting traps to decoy. Wearled with sacrifices without the immediate fruits, charmed by the specious promises of rich churches, where they can "find rest unto their souls," some are swallowed up, cartured as effectually as Samson by the adulterous Delilah. It is a day of fire. Everybody is to be tried in a furnace. Burn on, oh Spirit of Justice, till all the alloy is consumed!

The faithful, feeling the need of religious homes, are organizing; but is it on an enduring basis? Are the materials "lively stones?" sound to the spiritual core? In the constructive days of the prophets and apostles, no true mandared to build without an order from the spirit-artists. "See that thou copy from the patterns shown thee in the mount." In the name of the eternal God, have it, that, the world over, where there is the greatest we not played long enough with our edged tools? freedom there is the highest civilization; precisely Every experimental movement of Spiritualism Every experimental movement of Spiritualism espoused for personal monopoly has come to naught. Whenever and wherever any have departed from divine order, ruin has followed. Have we not yet learned obedience? Must we suffer the pain of more losses ere we will be humble and faithful?

It is a simple law of our Philosophy that spirit organizes itself. Whenever a materialist attempts to reverse this law-organize the spirits-there is a monstrosity, a failure, a blasted condition. In is not to believe simply that spirits communicate vain may we organize where the elements are inwith us in the body; it is not only to believe that, congruous and discordant. Compromising will never make a union. Splicing and patching will never make a sound ship. Why expend so much powers and principles alike spiritual and eternal, to produce an abortion? Only the child of natu-

Before we can organize a stable society we must first be ourselves organized. The society is powers and principles alone. That these must but the individual repeated. If this is repellant, inspire all action, animate all custom, inform all so is the society. Spirit is causation; body is the institutions, be the soul of all law, making every development of spirit. What manner of spirit are statute a faithful word-picture of the law in the we of? Have we a basis of order in ourselves?

The masses are almost dead-dead! they thirst: they famish; they ask, after we have tried to adaction. But how much faith in the Divine spirit, minister," Who shall lead us to life and heavenly rest?" Too often we give a serpent for a fish! Is it any wonder so many are mad and fiery? Fed ualist, who finds it necessary for his comfort of | with poison, we spiritually die. Would we organconscience to accept all the prevailing dogmas of | ize? Then warm the heart of the people. Love scholastic theology, or, perchance, narrow him- only is the cement. Let the material organization self down to a sect; and, while calling himself a come afterwards. Oh, for missionaries of love Spiritualist (with the prefix of "Christian") fall | who shall be as suns to our wintry souls! Alas! who of us are qualified? who of us have the heart

as well as the head?

Never organize until the conditions favor it until there is a willingness to cultivate the spirit of love.

convictions. His only real sensations are utter Never organize a society to be left unimproved. Somebody must superintend the gardens, else

When we organize let us have strong centres.

All bodies must have hearts.

Let us not sub-divide into too many societies.

Powerful batteries do the best execution.

We need self-supporting life. No society will stand without it. Health in the roots, else we have a premature death. The Spiritual Circle, the Lyceum, the Conference, cultivating home-talent, evoke this life. Lectures are but secondary. The first are essentials. Both make order and progress.

Let the speakers and mediums form a band of mutual protection; let them hold pentecestal convocations. When thus we are in the spirit of love, the organization will come of itself, and come to stay.

An Appreciated Worker.

We hear a great deal about people not being appreciated, and, in truth, the sensibilities of humanity oftimes seem absolutely deadened, as to the comfort or material prosperity of those who labor for them. Nevertheless, instances similar in character to the one we append not unfrein character to the one we append not unfrequently occur; and with a view to cheer the hearts of those who are struggling on in well-doing, we desire to give publicity to the same, feeling that its influence and moral are most salutary.

The ladies connected with the First Spiritual Society of Clyde, last evening gave Mr. A. B. French, President of Ohio State Spiritual Association, a very taughbe token of their esteem, in the shape of a beautiful silver watch.

Brother French a ten years resident of Clyde.

Brother French, a ten years' resident of Clyde, enjoys a most envisible popularity among his townsmen, of all denominations. The success of Spiritualism at home has been dear to his heart.

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The Lecture Boom.

Music Hall Meetings.

On Sunday afternoon, March 8th, Professor William Denton lectured in Music Hall, in this city. The attendance was very large, and the remarks of the speaker were received with eager interest by all. A few of his principal points will be found below:

The Professor announced his subject to be:
"The Future of this Planet and its Inhabitanta,
as foretold by Geology." In illustration of his
views he proceeded to read the thirty-fifth chapter of Isalah; not because he considered it especially inspired, but because as peculiarly fitted for

In every age, deep as the soul and high as its aspirations, had been the desire of man to look forward into the future and behold the forms of coming time. For this the astronomer had consulted the stars; the chiromancer studied the lines of the hand; the necromancer sought to call up the dead; all these things had been put forth that there might be revealed the secrets of the future. Nor was this disposition found among the vulgar alone—it existed also among princes and poteu-tates as well as the lowly of earth. In every age

tates as well as the lowly of earth. In every age there had been men and women who beheld the coming glory of the ages as it streamed up from the far horizon of futurity.

Was he asked if there was any one who could foretell the future? Yes! if, by a knowledge of natural causes, we could foresee the time when the glant oak, with its brawny arms and leafy crown, should fulfill the pristing and sink back to the original. should fulfill its mission and sink back to its origi-nal dust; if, by a knowledge of political changes, we could know that cities had their time to fall as well as trees had, and that the time would come when "not one stone should be left upon another" to point out their nuclent glory, so could we foretell the future, when the past history of we to reteir the future, when the past history of this planet was known; and by geology, above all other means or aciences, could such a knowledge be obtained. He stood to-day on a mount of a million years and could foretell by the light of the past what the future should bring forth. And by that light he made the prophecy that the earth should last for millions of years to come, as it had already lasted a similar paried in the as it had already lasted a similar period in the past. While we believed that earth was only six thousand years old, the idea was not at all unreasonable that it might any time in a thousand years be destroyed. But when we found it to have had an existence for millions of ages, and looked on the events made known by geologic research, the thought of its speedy destruction

was simply ridiculous.

As a million of years passed away ere the long-As a million of years passed away ere the long-stemmed fucoids—earth's first vegetable produc-tion—gave place to the forest tree; as a million years elapsed ere the family of fishes put on their highest type; as the first reptiles were so fishy as to deceive even Agassiz himself as to what they were, and a million years rolled away ere the devel-opment of the mighty saurians; as a million years opment of the nighty saurians; as a million years elapsed before the progress of animal life brought forth the horse, the cow, the monkey, so that Nature, which gave those plants a million years to come to perfection, and to those animals to get their flighest type—which gave to these lower forms all these years, would give a sufficient time to man's development also. He (the lecturer) knew she would! and spoke thus confidently in the light of the past.

Some said man was perfect; but he was imper-Some said man was perfect; but he was imperfect too—and in many cases his imperfections were
plainer than his perfections. The ambition of too
inany men was a ribbon, a title, a house, a horse
—and of women a love of a bonnet. The majority
of the human race were as nearly like monkeys as
a whole life of training could make them. All
were babies—all terribly green, requiring ages to
ripen them, to make them fit to be the source of
those races which should one day be upon this
planet; time was as necessary to perfect the luplanet; time was as necessary to perfect the luplanet time was as necessary to perfect the luheeded me not. Now another animal—man—has come, and to him will I give time to ripen for the

use of them.

use of them."
Although the earth's destruction had been prophesied year after year—though not a wandering comet flashed in the depths of space, or a "Fenian" scare disturbed the general equanimity without being bailed as an index of advancing chaos—yet the grand old world still rolled on, carrying with it in its course these foolish prophets, till one would think they would be tired and discouraged in their useless task. What would be thought of a man who after making a great building for the in their useless task. What would be thought of a man who, after making a great building for the manufacture of locomotives, only to succeed in turning out an average machine, (with a promise of better ones by and-by) should then, when the perfected fruits of his labors were almost in his grasp, apply a match and burn all to the ground? And what should we say of a belief which could declare that the Power which built this great factory of earth, for the bringing forth of perfected humanity, should, when the specimens turned out were only of an average character, but with a promise of better in time, strike his match across the starry sky, and envelop all his work in blazing ruin, from the asless of which it should be resurrected for the especial benefit of a handful of saints who happened to helieve he was going to do it, when the rest of their kind did not?

The earth would cease when its work was done,

The earth would cease when its work was done, and not till then; it might decay and grow old, but now it had not yet attained its maturity. If the earth was to exist, what was to be its future? Geology foretold it. The time would come when volcaneoss should cease and earthquakes disappear. To day they were great troubles to man; in some parts of the world forty-five shocks of in some parts of the world forty-five shocks of earthquakes were felt in one year, and even then the inhabitants never became accustomed to them. But these convulsions were destined to disappear in time. Was it asked "How do you know?" he would answer that in looking back in the past, a time would be discovered in which the past, a time would be discovered in which the ground rocked like a boat on a stormy sea—when the land everywhere was pitted with craters, like a man's face who has had the small pox badly; but as ages passed away the crust had become firmer and denser and thicker, and the lime would come and denser and thicker, and the last volcanic fire past out, and men should carry their vineyards up the slopes of the mountain cone—they should enter the crater of Vesuvius and plant their olive-yards, and young men and maidens should dance in the socket of the old volcanoe's eye!

The time would come were destined to disappear in time would come to took at his work, and as the broad leaf rustled in the bole, and covered it with the same agricultural implement. And by and as the broad leaf rustled in the breeze and the golden kernels, greeted his gaze, he could see his white teeth glisten as he grinned in pleasure over the success of his expo-

socket of the old volcance's eye!

The time would come when noxious weeds and poisonous reptiles would disappear from the face of the earth. There was a time in the past when the earth was covered with coarse, useless vegetation, a million acres of which would not have furnished man the material for a breakfast. These appropriates of the ground had all presents of the ground had all presents of the ground had all presents. furnished man the material for a breakfast. These cumberers of the ground had all passed, and left only the puny representatives we had on earth now should pass in their season, to give place to fairer forms of usefulness. God never place to fairer forms of usefulness. God never nested; he was as hard at work to day as he ever carnivorous monsters, he would have sarrely and with his sub-soil plow made the land of the blessed compensation and of the blessed compensation and only a few feeble representatives were left.

The climate should be improved alto lift the manage of years. There had been witnes wherein the temperature was the representatives were dearly would be raised which would seem pulverizer and planter, and only a few feeble representatives were left.

The climate should be from the dearly would be raised which would seem witnes wherein the place of the first wooden spade to turn over the soil; then came the rule peasant with his cubes of the soil, then came the rule peasant with the charts of affectionate sympathy and love accompanied the words of the first work to day as he ever carnivorous monsters, he would have carrely one that it is sub-soil plow made the land of her graudson, the tears of affectionate sympathy and love accompanied the words of the life the carnivorous monsters, he would have carely one that it is sub-soil plow made the land in the old time of the high companied the corp, and wanted to know who could improve on that! Then the these should too make the land in the old time of the high of a noble life of usefulness, the life of a noble life of a noble life of usefulness, the life of a noble life of usefulness, the life of a n

quently at the below zero, but it was not so hot or so cold now as it had been, and from this might be argued still further changes in the future.

The land-surface of the globe would be greatly increased. There was a time when there were only a few islands dotting the surface of a broad coean, but as ages passed these islands had linked hands, the water had drained off, and more space was given for human beings to exist upon. These changes were working on to-day, and years to come should still bring more land. He ventured to say that this would be done by man himself, if Nature did not do the work. The earth was once fire-made, like a great lump of ore from the furnace of the sun; then the waters came and worked down its inequalities—it had been shell-made, fish-made, and should yet be man-made, and we must do our part, and leave the rest to those who should come after.

If volcances did not stop, man would take hold

ter of Isalah; not because as peculiarly fitted for the occasion:

1. The widderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2. It shall blossom abundantly, and rejoice even with Joy and singing; the giory of Lebanon shall be given unto it, the excelency of Carmel and Sharon, they shall see the giory of the Lord, and the excellency of our God.

3. Strengthen ye the weak hands, and confirm the feeble kness.

4. Ray to them that are of a fearful heart, Be strong, four not: behold, your God will come with vengeance, even God with a recompensat he will come and save you.

5. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the willerness shall waters break out, and streams in the desert.

7. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each law, shall be grass with reeds and rushes.

8. No lion shall be there, and a way, and it shall be called, the way of holiness; the unclean shall not say over it; thut it shall be for those; the way faing men, though fools, shall not er therein.

9. No lion shall be there, nor any ravenous beast shall go me thereon, it shall not be found there; but the redeemed shall walk there?

10. And the ransomed of the Lord shall roturn, and come to zlion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall fine away.

In every age, deep as the soul and high as its

their extinction?

He would fearlessly say that there were many Yankees who would even now tunnel the Mediterranean sea into Vesuvius and put it out in spite of its hubbub, only guarantee them the "greenbacks" to pay for their job when it was done. The ocean had put out many volcanoes in its day, and would put out more, only give it time. But how about all these earthquakes? He believed we should by and by harness these underground powers—draw them out of the earth and make them of advantage, as the lightning was drawn from the sky.

make them of advantage, as the lightning was drawn from the sky.

When man first went to Australia there were no natural productions save a few weeds and sour berries; what of Australia to-day? Wheat fields, corn fields, orchands have sprung up there in the path of civilized efforts; man hal said to the weeds "Begone!" and they leard his voice and vanished from before his intelligent eye! The earth was only waiting for its lord—man— The earth was only waiting for its lord—man—and he was even now doing the work. If no natural law existed for the extermination of carnivorous animals he would destroy them. When the whole world was inhabited and known by man as well as Massachusetts was, then the wild beast, the noxious weed, the poisonous reptile

should vanish before his face.

Bhould there he no natural effort put forth for the increasing of the land-surface, man would undertake it, as he had already in some parts of this and other countries.

Look at the Lake of Haarand other countries. Look at the Lake of Haarlem; an enterprising Hollander, viewing the waste of the land which was covered by its waters, conceived the idea of pumping it dry; and, though it was fifteen miles long and seven broad, it yielded to his persistent efforts, and to-day pleasant farms spread out where once the waves held undisputed mastery. The time would come when Lakes Michigan and Ontario would be of more service to us as dry land, and we should say to their waters, "Depart." And thus the work would go on. The largest portion of the globe would not always The largest portion of the globe would not always be abandoned to the fishes.

The question was often raised as to what we should do for fuel in the future. Wood was decreasing and would soon be too valuable an article for such use. We have beds of coal running southerly from Pennsylvania, containing one million million tons of coal, in the cellar, as it were, and we should by-and-by multiply the uses of coal for purposes now unknown to us. It was true that it was estimated that the coal of Great Britain would not last more than two hundred years longer, and that, under the accumulated demand of the world, American coal would go off twice as fast as now. But then there was the oil which we should use more extensively than we did to day, and would be a new servant. We used a million gallons of petroleum every day, and yet we should use more by and-by, and there were large sumplies of oil indicated in Colorado and Utah. There was no danger of being out of fuel for twenty thousand years to come.

When fuel was gone we could then draw from the natural heat of the earth. One-and-a-half miles downward from here the earth was as hot as Britain would not last more than two hundred

miles downward from here the earth was as hot as boiling water; we only needed an Artesian well to bring this supply up, and perhaps the time would one day come when it would be brought into our houses and turned on as gas or steam is those races which should one day be upon this planet; time was as necessary to perfect the human race, as the sunlight was to ripen the fruit. Nature said, "Call upon me—there is nothing that can break my back! I gave my knowledge and power to the fish and the reptile, and they heeded me not. Now another animal—man—has come, and to him will I give time to ripen for the fish and the reptile and they heeded me not. Now another animal—man—has come, and to him will I give time to ripen for the for how could an audience accombled to a head of the month. for how could an audience, assembled in a hall like this, listen to a discourse with the temperature at ten to twenty degrees below zero, without freezing to death?

The time was coming when land would not lay idle six or seven months in the year. There was sand enough in New England to make glass, and iron enough in the country to frame it, to cover all our land and give us as fine a climate as we asked for, just as if we had the sun in one hand and the clouds in the other, and could squeeze out a shower when we wanted it.

But some might say, the crust of the earth is growing colder and thicker continually; by and by the whole earth will be cold to its centre, and then what will be done for warmth? Why, water was a magazine of fire. Its component gases, was a magazine of nre. Its component gases, hydrogen and oxygen, make the hottest fire which is known—a fire in which platinum, which withstands the furnace, melts like wax. So wherever there was water there was a possibility of fire, and man's researches would give him improved and man's researches would give him improved methods of dividing it and extracting its components. But said one, "You would burn up all the rivers! drink the ocean dry!" Never! when we burned up these gases they turned back to water immediately, and so on forever. And thus, throughout the domain of Nature, we should find that whenever man's needs presented themselves

that whenever man s needs preceded the supply.

There should be more people on the earth in the future than now. He (the lecturer) was not afraid to prophesy one hundred men for one man to-day, and the same number of women for every woman All the world needed was intelligent men. In the Mississippi Valley there was room enough for

grinned in pleasure over the success of his experiment. In due time the labor was renewed, but his finger becoming sore, he fashioned with his stone implements, from the branch of a tree, an instrument more ditted to his purposes; and byand by some ingenious Fulton or Watt of that earlier time learned how to how out the first

around these living fountains the wild Araba were settling, making "the desert to blossom like the rose!"

There should not be so much weste in the future. There was enough wasted by us in the United States to feed one-half of Great Britain. We wasted too much land to grow the poisonous tobacco-plant. Did any one suppose that men in days to come would be as dirty as those of to-day? Not they would be clean men—men free from taint or poison—men who disdained to carry in their mouths a poison which would kill a rattle-snake quicker than he could kill them. We wasted much ground in the raising of grain to be made into liquors. Men should not use intoxicating drinks in days to come. One million acres mate into liquors. Men should not use intoxicating drinks in days to come. One million acres of land should no longer produce the damning poison—that must pass away. The use of intoxicating drinks unfitted man to pass through life as a man, and would prove a clog to him in the world to come; for no one could do wrong, even ignorantly, without suffering the penalty. Man was yet to reclaim the desert, and also to remove the terrape of mismelting from the leaf for these curses of miscultivation from the land for ever.

The question was sometimes asked, would the time ever come when man, as a distinctive existence, should give place to a higher order of beings on this planet, who should say as they took up one of our fossil bones, "Here is a relic of the deluded race who lived in past ages, and who imagined that they were the sum of all possibilities"? The lecturer thought there would never be a species superior to man on this planet, for man was the fruit of the tree of life; its roots were in the earliest age; its bark the mollusca; its leaves the vertebrata or the back-boned animals; its blossoms the mammalia or milk-giving animals; The question was sometimes asked, would the its blossoms the mammalia or milk-giving animals, and its fruit humanity! Now what was the evidence that man was the fruit? If you mals, and its fruit humanity! Now what was the evidence that man was the fruit? If you took away from a tree a portion of the root, bark, leaf, blossom, that portion would return to its original dust; but in the fruit there was a germ that gave new life to generations to come. Man was the fruit of the tree of life, else the law of progress would have left him, as it did the fish, the reptile, bird, manmal, when it had carried each as far as it could possibly go; if man was incapable of further progress he would have been dropped also. But man was capable of infinite progression—he was the fruit of the tree of life—for he should live again after death. We not only were certain that he lived after death, but we knew he should go on forever. We were cradled millions of years ago, and all the great changes which earth has seen were but to fit us for the present time. Should our good mother Nature drop us now into a hell of despair, to spend eternity in dismal howlings? Impossible? It was true wrong-doing scarred the soul, but we should by honest effort outlive those scars in the future, for the same law of progress was ever by our side to lead us to the infinite heaven. for the same law of progress was ever by our side to lead us to the influite heaven. It was our duty to ascend the mighty mountain of futurity—height after height ascended only unfolded to us new peaks to climb, new labors to perform; and when we had attained seemingly the very summit where all progress must end, we should still catch far gleams of distant glories, and angelic voices should fall on our listening ear: "Come up, brother! higher, higher still!"

> Written for the Banner of Light. LOVE'S LIGHT IN THE WINDOW.

> > BT J. BOMBER, JR.

Love's light in the window beamed forth on the night, Though darkness enshrouded the land and the sea. And abroad howled the tempest in tones of affright, And shook his grim fingers in anger at me! I feared neither whirlwind nor deluging rain. I smiled as the lightnings illumined the les, E'en my toll-wearled bosom took courage again.

For that lamp in the window was burning for me! Sweet light in the window! thou speakest of joy, And guidest our wearisome footsteps afar; Thy loving effulgence night cannot destroy-

Pair torch of remembrance, true love-beaming star ! Talk not unto me of the entrancing strain Of Beauty's soft vow, breathed only to thee; Such a song of the syren shall lure me in vain, If that lamp in the window is burning for me!

A freebooter came to my cottage one morn, And bore in his bark earth's fair treature to aca;
No prayers could agail—my heart's idol was gone—
No lamp was now placed in the window for me!
Ah! dark was the moon! e'en Phochus grew pale! No longer the stars seemed like diamonds to be! And the Hard of Remembrance sang sadly his tale-"Lore's light in the window is darkened to thee!,"

Long I wept and despaired, so cheerless my way, So lonesome the pathway of life grew to be! But my darling comes now with the closing of day, And places her lamp in heaven's window for met Ah! Its soft rays Illumine Time's ghoul-haunted stream, And guide into port wrecked hopes far at sen; And as sunshine dispels idle fears of our dream, That I'ght with fresh beauty now beameth for me!

Earth-pilgrims! whose wanderings soon will be o'er-Who shrinkingly wait that dread Scourge of the Wavel With the ebbing of doubt, peace glides to the shore. And forebodings cease with the close of the grave! Though the Pale Boatman comes with his shallop so drea And seizes thy darlings and bears them to sea, Fear not! for sweet Mercy will also be near, And place them as lights in heaven's window for thee !

An Hour with C. II. Foster, of New York.

St. Albans, 17., 1863.

It is highly gratifying to know that our spirit elatives and friends can find mediums through whom the most convincing tests of recognition, in communion, can be given satisfactorily to honest skepticism or truthful investigation.

On my arrival at New York, from Scotland, in company with my nephew-a stranger in America -I proposed to visit Mr. Foster, the test medium, and upon doing so received the following, which s worthy a place in your columns, whose tidings of immortal truth from the spiritual shore are welomed by the progressive children of earth, upon

the European as well as the American continent. Being seated, Mr. F. requested Robert Brown my nephew) to write the name of any deceased elative or friend that he might wish to communicate with. He wrote the name of a brother, (unseen by the medium,) tightly rolled the paper and handed it to Mr. F., who drew it through his fingers and was immediately controlled by the spiritbrother, who wrote a lengthy communication, positively convincing, because strictly characteristic of the deceased. Then speaking through Mr. F, he gave the name of his father, number of sisters and brothers, the name of the disease and time of death, also the day and date of the month we set sail at Glasgow, Scotland, with other facts, all of which were correct and and unknown to the medium; then drawing up his shirt-sleeve the name of my nephew's brother was written in large, plain letters upon the medium's arm.

Tis true skeptics may cavil and call the above mind reading"; but will they please to give us a solution of the next communication received, in which we were ignorant of several statements given, until writing to Paisley, Scotland, for information, and received an answer in confirmation of the facts given through the medium, from my nephew's grandmother, Isabella Henderson, who died of cancer more than twenty years ago? This spirit entranced the medium, gave her name, disease, time and place where she died, with other facts found to be correct upon investigation. She clasped the hand of her grandson, Robert Brown, helding it for ten minutes, while

Correspondence.

Great Excitement on Spiritualism in Algenquin, Ill.

The friends of Spiritualism in this place engaged the services of Bro. W. F. Jumisson to deliver a course of five lectures, embracing the following subjects: "What Spiritualism Is, and what it is Not!"; "The Evidences of the Truth of Spiritualism"; "Spiritualism of the Bible "; "Is the Bible of Divine Origin, Authority and Influence"? "Immoral Tendency of Old Theology, compared with the Divine Gospel of Spiritualism."

ism."
The speaker gave the audience the privilege of asking questions, a right to which he claimed every public audience was entitled; that the public speaker should serve the public by giving it an opportunity to criticise his utterances in the spirit of kindness.

On the first evening a very pleasant discussion was entered into by the speaker and a gentleman in the audience.

in the audience.
On the second evening Col. H—— said he had been seeking for a test of spirit-communion, and that he had been promised by mediums that a test would be given him. He desired to know whether Mr. Jamieson was a medium, "Yes," replied Mr. Jamieson, "I have been a medium for more than flower ways a tichouch. I do not believe. replied Mr. Jamieson, I have over a monator more than fifteen years, although I do not claim to be a medium for the various manifestations of which I have made mention this evening. There are many mediums, but diverse gifts." "Then," are many mediums, but diverse gifts." "Then," said the Colonel, "if you are a medium, I want a French spirit to come and speak with me in French, which is the test I have been promised."

Mr. Jamieson asked him if he would acknowledge before that audience his belief in Spiritualism if the test were given. The Colonel replied that he would talk about that afterward. "Then," that he would talk about that afterward. "Then," said Mr. Jamieson, "you would not consider my talking in French a test that a spirit controlled me?" "Yes I would," said the Colonel. "Then why not be willing to acknowledge your bellef in Spiritualism if you would receive the test that you have been seeking?" Mr. Jamieson, turning to the audience, said, "You see how slight a thing would be considered a test by my friend; he would be satisfied with the test if I should speak in French. How does he know. I being a stranin French. How does he know, I being a stranger to him and to most of you, that I cannot, my-self, speak fluently in the French language? so that what he would consider a test would be just no test at all. Spiritualists are not satisfied with such flimsy evidence as this. They have tested Spiritualism until they know it is true; there is no faith about it; it is knowledge." The Colonel jumped up quite disconcerted, and declared that he had been a member of the Church for forty per man been a member of the Church for forty years, and never heard the Church so shamefully abused as Mr. Jamieson had abused it in his lecture, and he had heard lectures by soveral Spiritualists. Mr. Jamieson replied that he had said very little about the Church that evening; he merely stated that the evidences which the Church had averaged the church that the control of the church that the church the church that the church the churc had pretended to give man of his immortality were insufficient to satisfy him, as was proved by the increase of Infidelity and outright Atheism, before the time of Spiritualism; that clergymen of all denominations had acknowledged, before the advent of Spiritualism, that Atheism was alarmingly on the increase. Now hundreds of these Atheists have been converted to a knowl-edge of immortality by Spiritualism. The strong-est evidence which the Church claimed to have of man's immortality was the physical resurrec-tion of Christ fear the deal and yet no one new tion of Christ from the dead, and yet no one saw him rise from the dead. If to tell these truths, continued the speaker, is abusing the Church, then there is no alternative but for it to submit with as good grace as possible. I claim the right to discuss principles, doctrines and institutions, and always endeavor to treat persons with respect and kindness. He wished church members

and no fants with the criticism to which Spiritu-alism would be subjected.

On the third evening there was a pleasant in-terchange of opinion between the speaker and

would pursue the same course with Spiritualism, and he would warrant that Spiritualists would

soveral persons. On the fourth evening the excitement was very great. The hall was crowded to its utmost capacity. Spiritualism was the principal topic of conversation throughout the town during the day, and many persons wondered how any man dared

and many persons wondered how any man dared to call in question the divine origin and authority of the Bible.

A revival of religion was in progress in the new church, which had been dedicated but a short time before, although we had understood that the revival meetings had closed the week before Mr. Jamieson commenced his lectures; but the church people, after our announcement of the lectures on suicitualism concluded to hold their meetings a Spiritualism, concluded to hold their meetings a week longer, and announced that a distinguished preacher from Chicago was to aid in holding the revival. The church people said that the lectures delivered by Mr. Jamieson were immoral, and tended to undermine religion, and ought to be

stopped.
The more the lectures were spoken against, the more anxious the people were to hear them. Something ought to be done to prevent the people from flocking to the lectures and leaving the church. On the last evening a dance was held in the hotel, and a placard was posted up, near the entrance to the hall where we hold our meetings, with these words in large letters: "Go to the new church." Notwithstanding this, the hall was crowded to its utmost capacity. The new church was nearly vacant, and the dance had a slim at-tendance. The lecturer held the audience spellbound, while he showed how Old Theology had cursed humanity by fettering thought, corrupting cursed humanity by fottering thought, corrupting the people by the inculcation of such dogmas as "Total Depravity," "Infant Damnation," "Vicarious Atonement," an "Endless Hell of Fire and Brimstone," a "Personal Devil" and "Desperate wickedness of irreligious moral men." On the other hand, he showed how beautiful were the teachings of Spiritualism; and denied that it taught immorality. Said he, "Is the doctrine that a sainted mother is looking down on a son or daughter immoral in its tendency? Does the daughter immoral in its tendency? Does the daughter immoral in its tendency? Does the thought that the pure eyes of a spirit sister are looking at me have a tendency to make me wicked? Do not I know that just in proportion as I live in obedience to natural law I will be happy, here and hereafter; and that to disobey is to suffer in this world and the world to come? Is the thought that I must bear the consequences of my own sins, instead of Jesus, immoral in its tendency? Spiritualism teaches us that there is no forgiveness for sin. We must "Work out our own salvation." We will be "Rewarded according to the deeds done in the body." A man must re himself!

You may tell me that here is a Spiritualist, and You may tell me that here is a Spiritualist, and there one, who is immoral, therefore Spiritualism is immoral. I grant there are persons, believers in Spiritualism, who are far from perfection. Strange indeed would it be if Spiritualism could, in twenty short years, improve the condition of the human family to such an extent that there would not be a few immoral ones among the Spiritualists. Nature and the angel-world work by slow, but suce processes. It will require time by slow, but sure processes. It will require time to eradicate the cylls of the false religious teach-

ings of centuries.

Spiritualism will do what theology has failed to do, bless and elevate humanity; teach it to cultivate the divine germ within the human soul; to enlighten the understanding by an untrammeled

exercise of reason; to make every man and wo-man a student of Nature and a "worshiper of God in spirit and in truth."

The effect of Bro. Jamieson's lectures in our place has been to stimulate the community to an place has been to attinulate the community to an earnest investigation of our beautiful philosophy. Many of the people say openly, "If this is Spiritualism we are Spiritualists. All we need are tests of spirit communion." They are tired of the old systems of religion. When lecturers come out boldly, declaring the whole truth, we will witness such results as have characterized the "rattling of the dry bones" of old theology here. The friends are determined now to organize on a legal basis, and prosecute the work vigorously. There is an excellent field here now for good, reliable test mediums.

C. CHAPMAN.

nation that all that can be done by them shall be done to spread the influence of the divine traths

of our beautiful philosophic religion for the re-

of our beautiful philosophic religion for the re-demption of humanity.

During the season we have been wisely directed to prooper most efficient lecturers, who have made lastibg impressions on the public misdifor good, and have satered up so wide a spirit of inquity that the best results are clearly foreshadowed to us. First we had that true woman, and woman of truth, Mrs. S. A. Horton, through whom our beautiful hall was dedicated. The very presence of this dear sister is sufficient to inspire all who come into her presence with confidence. She bears the impress of truth as a coronet upon her brow. Her labor here will never be forgotten by many.

nany.

Next followed a lady from the more private walks of life, whose name I do not know that it would be agreeable for me to publish. Beautifully simple were the truths which fell from her lips. Eminently practical were all her teachings. In her style of delivery, and the simple and impressive form of her utterances, I was much reminded of the recorded teachings of the gentle Nasarana. Nazarene.

Nazarene.

Then followed my noble brother and faithful co-worker in all that his heart tells him to be right—Thomas Gales Forster. He is too well known and too widely appreciated for my feeble words to be even commendatory. He is one of the truest and most faithful of the faithful.

Then came the good Apostle James of the Now Dispensation—our dear Brother Peebles, with his words of love, carrying with the power of a Boanerges conviction to the minds of his hearers. Here also my nen may be allout as he too needs

Here also my hen may be allent, as he too needs no commendation.

no commendation.

And lastly has come and gone again our dear slater in the truth, Mrs. N. T. Brigham. The clearness, beauty, power and divinity of her teachings will not soon pass away from our mem-

I cannot compare one with another, but I can and do commend them all as worthy of all confi-dence, and as speakers who bring with them bless-

Our new hall, too large at first, now will not hold, I believe, much more than half those who desire to gain access to it. It is filled to overflowing long before the time for commencing.

ing long before the time for commencing.

Our Children's Progressive Lyceum is also a grand success, under the able management and direction of its excellent Conductor, Bro. Davis, who is entirely devoted to his work. It seems to me that after years of toil I have been led hither to realize the fruition of all my aspirations and labors, in the accomplishment of the crowning labor of my life in this city; and all the dear friends by whom I am surrounded seem as if they were inspired to work with and sustain me to were inspired to work with and sustain me to that end. May the choicest blessings from the angel-world ever rest on this band of true and

faithful souls.

One word before I close to my many friends
North, East and West. Dear friends with whom
I have labored in the past, you remember how
I have urged you to organize societies in your several localities, and to institute your Children's
Progressive Lyceums, but you have shrunk from
the expenses likely to devolve upon you from such
a step. Now turn your eyes to the nation's capital. The Spiritualists are not wealthy here, and
they were but few; yet with a good will have
they denied themselves of much that the truth
might have free course and be glorified in their faithful souls. might have free course and be glorified in their midst. This year's expenses will not have been met by less than three thousand dollars worth of free will offerings. Now the expenses of Washington are not necessary for you, but I beg of you now to turn your eyes toward the Mecca of Spiritualism in America, and resolve that you will do as much in proportion for your neighborhoods as las been done here. Correspond with me, and if I can aid you by my counsel I shall rejoice to be of service to you. You all live in my memory, and I carnestly desire your prosperity. Farewell, Box 607, Washington, D. C. JOHN MAYHEW.

ORTHODOX SUNDAY SCHOOLS FOR SPIRITUALISTS' CHILDREN.

BY LEO MILLER.

What liberal mind, that has given the peculiar nature and condition of childhood any serious reflection, but has been astonished and pained to see with what thoughtlessness many Spiritualists and friends of progress send their children to Orthodox Sunday Schools? Childhood is the most impressible period of life. It is of all others the period of authority; the faculty of Veneration (Faith) is predominantly active, and the lessons we are taught at this period take deep root in the tender soil of the soul, never to be eradicated excent through a "feverish conflict of hopes and fears." Those of us who were early schooled in Orthodoxy, and have come out from the conflict spiritually scarred and battle-worn, can fully appreciate how desperate is the struggle with these

hobgoblins and myths of superstition. Why then should we deliberately subject our darling children to the bondage of superstition and fear when we know that it will mar their present and future happiness? "Ah," says tho over-indulgent parent, " we have no Progressive Lycoum to send our children to, and we want them to have company and do as other children do, and go somewhere to school on the Sabbath; but we are careful to give them an antidote to the poison of superstition and error when they come home." Thoughtless parent! The reaction of mind produced by the "antidote" is little less injurious than the poison itself. It teaches the child distrust, disrespect, dissembling and deceit. It must of course distrust the opinions of its teacher, or its parent, though both in some degree share in its want of confidence, and consequently want of respect. It cannot reason as men do. reconciling the discrepancy of opinions, and learn to form an intelligent opinion of its own. It receives its lesson authoritatively. If it shall place full confidence in its parent, then it must dissemble and deceive in the presence of its Sunday School teacher, by seeming to assent to the absurdities and doctrines of "original sin," "total depravity," the "fall of man," " vicarious atonement," an "angry God," an Orthodox "Heaven," a "burning Hell," etc., etc. To questions on all these dogmas of superstition, the child responds affirmatively with well dissembled looks of sincerity, and then goes home to laugh at its own duplicity and hypocrisy, and alast too often to re-ceive fresh encouragement from its thoughtless parents to continue in this course of mental prositution and deceit.

Could these fond parents see the irreparable

Could these fond parents see the irreparable injury they do their children by such a course of religious training, they would stand appailed and self-condemed. I am constrained to the conviction that if our liberal friends feel that they must let their children go to Orthodox Sunday Schools, it would be far better to attempt no "antidote," but wait till a maturer period, and then seriously set about the Herculean task of eradicating the mature woods that have overgrown the Eden of set nout the Herchical task of eradicating the noxious weeds that have overgrown the Eden of the soul. But such a course is next to impossible. He who is not for, is against. If you could maintain silence on these questions in the presence of your children, or successfully evade their thousand-and-one inquiries, it would be construed into their denial, or else they would conclude that you were stupidly indifferent on subjects of the gravest importance.

No, the better way is the easiest way, and the most desirable. Wisdom approves it, and Love delights in it. When the first day of the week comes, if there is no Progressive Lycoum, or other liberal Sunday School to take your little ones to, organize a "family group," read aloud the instructive lessons and stories designed for children in the Lycoum, Request or from the "fulldern". structive lessons and stories designed for condition in the Lyceum Banner, or from the "Children's Department" in the Banner of Light; go through with the "Silver Chain recitations," and singing with the "Silver Chain recitations," and singing and songs to be found in A. J. the beautiful hymns and songs to be found in A.J. Davis's Lyceum Manual; and conclude with a half hour's conversation on the lessons you have been

over.

In this manner will the "family group" become an unbroken circle of affection, progressing in wisdom and love, and the little ones, instead of manifesting distrust and deceit, will grow up lovingly beautiful under the admonition and nurser of titth ture of truth.

Appleton, Wis.

The Banner of Light is issued and on sale every Monday Maraing preceding date.

Banner of Light.

BOSTON, SATURDAY, MARCH 21, 1868.

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

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH. CHARLES H. CROWELL.

Office for publication must, in order to receive attention, be addressed to Luther Colby.

Volume Twenty-Three.

This number commences the Twenty-third Volume of the Banner of Light, and with it we send out congratulations to the friends everywhere upon the auspicious condition of our cause to-day. It is true that they, as well as ourselves, have been obliged to encounter much opposition; but, faithful to the grand work entrusted to them and us, we have all passed through the flery furnace unscathed, and have come to be a power in the land that is to outwork the mightiest results for the race throughout all future time.

It is needless to say that our labors have been arduous and perplexing, and at times we have thought we never should surmount the obstacles that were scattered profusely in our pathway to obstruct our progress; but when we were the most despondent, and fain would lay aside our armor, the good angels have come whispering words of comfort, bidding us "work on, hope on," for our ultimate success was sure. And, obeying their holy teachings, we have remained at the post of duty during eleven tedious years. We need not recapitulate the duties we have performed, nor the effects resultant therefrom-these the readers of the Banner are fully aware of.

Our whole soul is in the work. It is the cause of our common humanity. Let us labor on, then, dear friends, as unitedly as possible, until the entire world shall embrace our glorious, self-reliant, heavenly faith.

The Knowledge of One Another in the Other Sphere.

It has long been a favorite question among the believers in the creeds," whether we shall know one another in Heaven." The human soul stimulates the mind to speculations of this sort, for it is about a matter which fundamentally concerns the very springs of our life, which are the sympathies. As we love and are loved here on earth and in the form, so it satisfies our deepest longings to know that we are to experience the same joys in another state. Nor are these feelings of ours mere passing fancies; they are founded in human nature, and when we say that, we mean that they are rooted in reason itself. The simple fact, however, that an earnest wish exists for recognition in a disembodied state of existence, is all the indication which the seeing soul requires to satisfy it that such recognition is within the scope of its enjoyment; the soul has no exalted desire which is not answered to in full in the broad economy of the Father. And on this we all rest our faith in silent secresy, caring nothing that we can give no reason that we believe, but satisfied simply because we do.

While the preachers allow themselves to discourse pleasantly on this theme to their listeners, and seek to draw from their speculations such comfort as they may be made to yield, Spiritualism comes direct to the people with its plain and proven truths, enabling every individual to see with his own eyes and hear with his own ears. and filling their minds and hearts with such positive assurances as no questionings or cavils can shake or undermine. Spiritualism exposes and demonstrates the very thing about which speculation is excited. It takes the subject out of the realm of doubt and inquiry, beyond the reach of an anxious handling, and sets the proofs of the truth so profoundly yearned for out of the reacl of argument, so that it becomes henceforth an established fact in the soul. We see and converse with departed friends before we go hence ourselves. We are surrounded with proofs of their propinquity. We are made to realize their personal interest in our welfare and their influence over our lives. What reason and instinct only guess out, namely, that there is no change in our real nature by the natural process of vacating the corporeal tenement, Spiritualism makes palpable by bringing back to our hearing the same voices we once loved so well, and arousing our consciousness to a recognition of those we yearn to greet

Some of the would-be wisest ones, under the shadow of the creeds, affect to believe that all this is of trifling importance at the most; they prefer to dehumanize the heart rather than emasculate their hard creeds. But the nature of man is so constituted by the good Father that it cannot be satisfied with the iron conditions attached to such a faith. It will have its own, whether its self-appointed teachers say yea or nay. It has always read and always heard that the angels of heaven are ministering spirits; and how can they minister if they are not drawn to the objects of ·their love, recognizing them of course as often as they begin to investigate their wants. Take this belief out of life, and the light of it goes out. Extinguish this living faith in the human heart, and the springs of existence will be greatly relaxed. It is one of those fundamental beliefs, founded on the very necessity of our being, which can no more easily be torn from the heart of man than his nature itself can be changed by the will of a fellow-creature. We should not hope for a hereafter, if this abiding and increasing consolation were to be taken away. It is a comfort that accompanies us on our way through this life, and is the first to welcome us after entering on the

Circle Room-Reserved Seats.

It has become necessary, owing to the increasing interest manifested by people far and near to learn what disembodied spirits have to say through our medium, that we shall hereafter reserve three settees in our Circle Room, for the accommodation of strangers, up to within five minutes of closing the door. It is often the case that people visit us from a distance for the express purpose of attending our Free Public Circles. They arrive at the office just too late to procure a seat, and are obliged to retire, wondering why they cannot be accommodated. So numerous have been these cases of late, that we have determined to accemmodate such visitors, if possible, especially those who notify us in advance by letter.

Annie Eord Chamberlain's Scances. Mrs. Chamberlain's health is so far recovered that she proposes to resume ther public scances Friday evening, March 20, at the house of Col. C. H. Wing, 87 Main street, Charlestown, and condinue them every Thursday evening.

The Great Anniversary.

On the last day of the present month the body of Spiritualists in and around this city will assemble to celebrate the twentieth anniversary of the dawning of their new and priceless faith. The appropriate committees are actively engaged in making their preparations for the event, which every day freshly assures us is to be one worthily Darred.

There will be, in all present probability, a large and joyous assemblage of men and women, old and young, drawn to Music Hall by the reverential gratitude with which their hearts are penetrated for the blessings of the new era which opened on them just twenty years ago. The raps in the Hydesville cottage on the evening of the 31st of March, were as the "still, small voice" an entire revolution of faith. Within those eventful twenty years, what radical changes have been made! Their record will unroll to the general view on the recurrence of this anniversary. It will be like the going up of a whole people to the temple to a great feast. The time may well be observed with dancing feet and with prayerful hearts together. Music should appropriately blend its harmonious numbers with glad voices, to commemorate an event whose results are to reach rapidly to the furthest corners of the habitable globe. The managers of this Festival are right in bringing the children to the scene, that their young and brightening faces may gladden the Festival. We expect the most glorious of all meetings on the occasion, for there will be neither difference nor discussion at a time where all are happily agreed. Let none stay away where all should reloice together.

Favorable responses have been received from Mrs. Cora L. V. Daniels, Prof. Wm. Denton and Mr. and Mrs. A. J. Davis, to the invitation of the Committee to be present and take part in the exorcises. Judge Edmonds, Dr. F. L. H. Willis and Hon. Warren Chase have expressed their intention of being present. No doubt many other prominent Spiritualists will take this occasion to visit our city.

We rejoice to find that this Festival is to be so generally observed. The Spiritual Association of Chicago, we observe, have sent out invitations to their brethren from all the surrounding towns and villages, and generously pledged them a warm welcome and good care while present on the anniversary celebration. The prospect is that an excellent colubration will be had in that most energetic city, and the time be duly observed by be-

lievers in the new and elevating Religion. Le Salut, the spiritual journal published in New Orleans, says that the movement in that city promises to be a wide one, and calls on all to meet together and shake hands through the Spiritual Telegraph with our brothers at the North." And it further suggests that such a celebration will lay the foundation of the State Convention, and be a glorious date for all to start from. The spirit of the summons is the right one. and we hope here in Boston, on the 31st of March. to exchange telegraphic salutations with our brothers and sisters in Chicago, Philadelphia, New York, Cleveland and New Orleans, and with every other city and town in the Union.

Masonry and the Creeds.

We remark the objections made by the "Mystic Temple" to the Banner's comments on its recent statement of what qualifies a man to be a good Mason. The Mystic Temple had stated that one of those qualifications was a "belief in the divine authority of the Holy Scrintures," which we thought too ecclesissical to meet the requirements of all of the Fraternity, if indeed any considerable portion of them felt inclined to insist on any such test. Whereupon that excellent paper proceeds to take us up for our expression of surprise that a test of that sort should be insisted on. and assures us that we have totally mistaken the truth of the case, since no such professions of belief are reckoned as a necessary qualification to sound Masonry. We are very glad to know that it is so, yet the mistake was one which the organ of Masonry an unfounded one, from also seeing in the same number which denies it a vigorous protest against that ecclesiastical party which is at present making an effort to secure an amendment to the Constitution, providing that the Christian Religion be recognized as the foundation of all national law-in other words, "securing the disfranchisement of all citizens who do not avow full credence in the Christian faith as a church worship." We are giad to hear the that Masonry "stands a barrier in the way of these ultra reformers." Ecclesiasticism would ter. rule everything if it could. There is no Order too sacred for it to be out of the reach of its invasion. Masonry is not more safe from its assaults than other associations. Thus far it has sought to rule, and in good part has ruled, social affairs. There is no way left but for all sides to join in a determined effort to throw off the yoke of its tyranny,

Interesting Services.

Sunday afternoon, March 1st, a memorial service was held in the City Hall, Charlestown, commemorative of the life and character of Charles H. Vose, who departed this life for the real, a few weeks since. The Hall was crowded. Mrs. Stockwell read "The Kingdom," one of Lizzie Doten's finest inspirational poems. Mrs. Fannie Allyn offered a fervent prayer. N. S. Greenleaf then delivered an eloquent address, and at its close Mrs. Allyn gave an original poem. Horace Seaver made some very fitting remarks. Then an interesting scene took place: Mr. Greenleaf was entranced by the spirit of Mr. Vose, who succeeded in completely identifying bimself. He spoke kind words to his wife and daughter, who were present, and sent a message to his son, then far away from home, not forgetting his friends present. All who were well acquainted with the deceased, did not doubt that he had possession of the medium, and spoke his own thoughts to them through Mr. G.'s organism. Mr. Vose was a man of strong will and energy; actuated by a noble purpose, he was ever fearless in doing what he considered right. He was liberal in his contributions to support the Spiritual meetings in our neighboring city.

Massachusetts Spiritualist Association-The Act of Incorporation.

The members of the Association will be interested to learn that the committee of the Legislature before whom, in accordance with the vote of the Association, was laid the proposition for an act of incorporation, have decided unanimously to report the same to the Senate for approval, that it may become a law. The action thus far upon the matter gives encouragement that the same treatment which is extended to all denominations in the Commonwealth is to be the rule of action in pablic matters where Spiritualism and Spiritualists are concerned. ं हर्ते **भारत पूर्व हो हुन**ान

Spiritual Statistics.

This important subject was fully presented to the National Convention of Spiritualists, and the benefits of a thorough collection and intelligent collation of facts bearing on the condition and growth of Spiritualism in the United States were duly made known. A Committee to proceed with the work was at once appointed by the Convention, which has made an industrious effort to answer the purposes for which it was raised; but with what measure of success will be better ascertained from the perusal of the following letter from the Chairman of the Committee. We trust that Spiritualists whose eyes fall on the same will lose no time in doing what they can to aid in carrying forward the purpose for which the movement was originally made. It is needless to say. which precedes the earthquake and the storm of at this period of our progress, that some central bureau should be established in the country, from which may be dispensed that general and detailed intelligence respecting Spiritualism and its living interests, which is so strongly the common desire. This is the letter referred to:

EDITORS OF THE BANNER OF LIGHT—Having the appointed by the Cleveland Convention Chairman of the Committee on Spiritual Statis-tics, I have endeavored to do what I could in collecting needful information. But I have worked alone; not one of the Committee have conferred with or aided me in the matter. I have appealed twice to Spiritualists everywhere to send me re-ports from their respective neighborhoods without avail. I have received reports from only ninety-one earnest souls as yet. Only think of it! only ninety-one persons to be found in this broad land to respond to a call, so full of interest and importance as this. I will try once more, and I wish to impress upon the minds of all that I cannot perfect the rest and importance as the second of the work assigned me without their aid. I wish to

1. Declared Spiritualists.
2. Undeclared or private Spiritualists.
3. Balancing between the New and Old.

4. True and good men and women. I now look for and beg a prompt response from all parts of the country, and if I do not meet with that response I shall be very rejuctantly compelled

to relinquish the effort to carry out the wishes of the Convention. Will you please to urge the friends everywhere to action in this matter, and oblige, Yours for Truth and Humanity,

JOHN MAYHEW.

Chairman of Board of Spiritual Statistics,
Box 607, Washington, D. C., Feb. 22d, 1868.

A Fine Picture.

B. B. Russell & Co., of this city, publish a beautiful steel engraving, with the suggestive title From Shore to Shore," to which public attention has been widely attracted by its rare and permanent merits. The engraving is by F. T. Stuart, from a painting by Clarence M. Dobell. The picture is that of an open boat, just putting forth from one shore of a river and bound across to the other, which of course is invisible. Childhood is represented in the boat by a boy and girl in the bows, looking out eagerly in the direction in which the boat is moving. Youth is seen in a young maiden, sitting and carelessly dropping lilies in the water, while a young man whispers syllables of love in her ear. Manhood stands erect in the middle, a fond and trusting wife looking up confidingly, an infant at her feet, while the father takes the guidance and direction of all. Old Age sits in the stern, in the persons of an old man and his wife-he bent and furrowed and leaning on his cane, his hat in crape, and his countenance saddened, while she hugs a basket and dreams of what is forever past and gone. Time is the hardy rower, who minds nothing but his work, while his bright-faced little daughter creeps down and looks laughingly over the side, being the personation of the moral of this beautiful allegory, which is watchfulness. This picture is one of the most touchingly tender of poems, and will grow into the heart and life of every one who hangs it on his wall in admira-

Mortality of Infants.

The Massachusetts Legislative Committee on Public Charitable Institutions, has been investigating the subject of the mortality of infants in the State Almshouses. F. B. Sanborn, Secretary Mystic Temple itself led us into in the paragraph of the Board of State Charities, in his report, gave from which we made our quotation, a part of the fearful statistics that ninety per cent. of inwhich we have given above. And we are twice fants in those institutions die before they reach ready to believe the statement once made by that the end of their first year. "The neglect, abuse and exposure which they suffer as the consequence of the life of shame led by their mothers," [of course the fathers of these little waifs are exonerated!] "makes this frightful per centage of deaths, which is largest among foundlings, who, in the care of pauper nurses, have but slight chance for life." Mr. Sanborn suggests the establishment of hospitals exclusively for foundlingsone in the Eastern part of the State, and one in the Western; also an enlargement of the accom-Mystic Temple avow, as we supposed it would, modations in almshouses for mothers and their infants. Humanity demands reform in this mat-

Music Hall Meetings.

All will read with pleasure the announcement that Mrs. Emma Jay Bullene is to speak in Music Hall next Sunday afternoon. It will be remembered that she was the first female trance medium that appeared on the rostrum as a public speaker on the subject of Spiritualism, in this city, years ago. The old Melodeon used to be crowded each Sunday to hear her elequent discourses, and the interest did not abate while she remained here. Mrs. Bullene has been in the lecturing field, more or less, ever since that time, and wherever she appears large audiences welcome her. We expect to see Music Hall crowded next Sunday. أأمواء المقياريوساريل أربيه

Scotland.

THE SECOND ANNUAL REPORT of the Glasgow Association of Spiritualists is before us, with an appendix in the form of an Address by Emma Hardinge, on the inquiry "What is Spiritualism?" and her directions for the formation and conduct of Spirit Circles. This Report shows the commendable activity and energy which have characterized our friends and brethren in Glasgow, whose example is well worthy of general imitation. No more worthy accompaniment to such a Report could go out than the eloquent and powerful Address of Mrs. Hardinge.

A Goliah Against Spiritualism.

We learn that Dr. A. Morron, who is held by our Orthodox brethren as one of the greatest controversial giants against Spiritualism, has recently held a warm oral discussion with J. G. Fish in Woonsocket, R. I., which resulted in arousing great interest. We wonder if Dr. Morron would be willing to meet some one of our ablest spiritual debaters in this city? Boston is an appropriate centre for such a debate, and now is the time the people demand a hearing on both sides.

Mercantile Hall Meetings.

E. S. Wheeler, who has been speaking in the above hall during this month, closes his engagement next Sunday, and then goes to Cleveland, Ohio, to fill an engagement there. We shall give a synopsis of his lecture on "The Force of Evil the Secret of Power" in our next issue.

Physical Manifestations through Annie Lord Chamberlain,

We published in our last an account of remark-Chamberlain. Since then the medium informs us that there have been more astonishing manifestations than ever at the residence of Mrs. Wm. H. W. Cushman, in Roxbury. The facts are these, as given by Mrs. Chamberlain herself:

RECEPTION OF BOUQUETS OF NATURAL FLOWERS. The first bouquet was brought while we were having a medical circle composed of six persons, viz., Mrs. Foster, of Chelsea, Mrs. Eldridge, of Lexington, Mr. H. G. Wilson, and Frank Goring, of Boston. After having the manifestations usual at these circles, a spirit-voice said: "Open the window." It was opened, and instantly a bouquet was brought in and placed upon Mrs. Cushman's bosom.

The second one came after Mrs. Cushman and myself had retired, between ten and eleven o'clock. We were talking of the flowers we had received, regretting that we had not preserved distinct, said: "Get up quickly; call Mrs. Foster, (who occupied an adjoining room,) and form a circle." We did so, Mrs. Cushman and myself joining hands. The voice then said: "Open the window," which Mrs. F. hastily did, when a beautiful bouquet of natural flowers came whizzing into the room and dropped into Mrs. Cushman's

The flowers will remain on exhibition in our Free Circle Room this week and next.

New Music.

From J. A. Butterfield, music publisher, Chicago, we have received two beautiful songs, the first, entitled, "When you and I were young, Maggie," at once became very popular. The other, "Maggie's Answer," is very pretty, and unlike most answers, comes up to the original in beauty, simplicity and expression. Thirty cents each.

From Oliver Ditson & Co., 277 Washington street, Boston, we have received the following new and choice musical compositions: "Beside the grave of Jenny," song, duet and chorus; poetry and music by W. C. Baker; "Christ the Lord is Risen," No. 4 of the Melodia Sacra collection: "The Avery Waltz" for plane, by Chas. D. Blake; "Oh God, thou art my God," No. 2 of sacred quartetts, by J. F. Petri; "Mossy Dell Waltz," by J. W. Turner, with a fine lithographic frontispiece; "Liberty Galop," arranged from Semiramide, by A. P. Wyman.

Movements of Lecturers and Mediums.

J. P. Cowles, M. D., now lecturing in the West, will remain for awhile at Ottawa, Ill. His address is post-office box 1374.

J. O. Barrett, of Sycamore, Ili., has resigned his position of Missionary Agent for Michigan, feeling that he can do more good by acting as a free Missionary, to go wherever he may be called. He is ready to respond to calls to lecture.

Mrs. S. A. Willis lectured in Fitchburg, Mass., March 13th; and Mrs. E. W. Sidney is to lecture there on the 22d.

Dr. P. Clark, M. D., of this city, is now located for the present at Augusta, Ga. Austen E. Simmons speaks in Montpeller, Vt.,

the third Sunday in March.

Progressive Lyceum in New Orleans.

The Salut says: "Some energetic ladies have started a Progressive Lyceum in New Orleans. We attended the exercises last Sunday, and were really astonished to see the eagerness with which the children went through the course. We predict for it a bright future. The meetings of the Lyceum are held at Eagle Hall, corner Prytania street and Felicity Road, where all parents are invited to take their children every Sunday, at 3 P. M. Take the little folks there and show them the Lyceum, and we warrant they will want to return again."

Theodore Parker in Spirit-Life.

one of the most interesting communications ever received from the spirit-world. It is from the spirit of Theodore Parker, through Dr. F. L. H. Willis, giving an account of his reception and experiences in the spirit-world. It is issued in pamphlet form. See advertisement for further par-

A. J. Davis's New Book.

Mr. Davis's forthcoming work will be issued from the press this week, when the orders already received will be filled promptly, and new ones attended to, in turn, fast as possible. Already there is quite an active demand for it, and of course those who apply early will be served first. For title, terms, &c., see our advertisement.

Sunday Evening Readings.

Mr. T. C. Mullin has been giving a series of Sunday evening readings, in prose and poetry, in Eaton's Commercial College Hall, 283 Washington street, to full audiences. Mr. M. has a full, clear, rich-toned voice, and gives a correct conception of the authors. To enjoy such an intellectual feast is a real luxury.

Another New Book.

We are requested to state that Dr. P. B. Randolph's new work, "AFTER DEATH, OR DISEM-BODIED MAN"—the long promised sequel to "Dealings with the Dead"—is now in press, and will soon be issued. Meanwhile the table of contents is ready, and both it and the work may be had by addressing the author, 19 Church street, Boston, Mass.

Lyceum in Cambridgeport.

On Sunday, March 9th, A. E. Carpenter instituted a Children's Lyceum in Cambridgeport. with bright prospects for the future. Forty-eight children joined the school, and were highly delighted with the exercises. The number is sure to increase each Sunday.

The Rev. Charles Burroughs, who quite recently passed to his spirit-home from his earthly residence in Portsmouth, N. H., paid us a visit on Monday of last week, and in the course of his remarks, after having made a most excellent and appropriate prayer, said his heart overflowed with thankfulness to the good Father for permitting him to return to the children of earth so soon after his departure. He was mistaken, he said. in many important points in regard to the condition of the spirit after death, before he left the form; "but now all is as clear as the beautiful sunlight of this lovely day." In conclusion, he promised to visit us often, and vouchsafed his aid and influence in behalf of the glorious scientific religion of the nineteenth century.

At the recent election in New Hampshire for State officers, the Bepublican ticket was elected by a largely increased malerty, w name of son

Good Clairvoyants.

Thursday evening a party of friends assembled at the residence of Dr. Wm. B. White, clairvoyable spiritual phenomena in the presence of Mrs. aut and medical electrician, No. 4 Jafferson Place, on the occasion of his reopening his Clairvoyant Institute in this city. The Doctor addressed the party in some fitting remarks, and then Mrs. J. J. Clark, an excellent clairvoyant, was entranced, and gave special messages to each one present. The evening passed off pleasantly and agreeably. We give below a letter from E. P. Goodsell, of Meriden, Conn., as it will give the reader a better acquaintance with Mrs. Clark, and her powers as a medium:

Four years since I became acquainted with the teachings of the spirit-world, through the medi-umship of Mrs. Jennette J. Clark, and having dear friends who have recently gone over the boundary, it is an act of simple justice to her and the cause of truth which she represents, to bear my individual testimony to the entire truthful-ness of such communications. And I feel confident in saying that in more than one hundred so received, from one whose spirit and style of language I knew, not the least inaccuracy or mis-

etc., and her powers as a developing medium, I can most heartly recommend this highly gifted and faithful co-worker for humanity. And al-though all of heaven's appointed instruments are worthy of our respect, confidence and support, (they shall have mine to the extent of my ability,) this but feebly expresses the gratitude of the many in this vicinity who were the recipients of these complete and joyful tillings through her or-

gans of speech.

Let mortals unite and blend their energies with the bright immortals in comforting and sustain-ing their media; and thus usher into our world the light that is fast dispelling the night of Pagan superstition. Mrs. Clark is now located at No. 4 Jefferson Place, leading from South Bennet street, a few rods from either Washington street or Har-rison Avenue, Boston. Diseased patients at a distance examined by a lock of hair; and medi-cines sent by mail.

Stephen A. Brown.

[The following communication from the spirit of Stephen A. Brown, was given at our free circle, through the mediumship of Mrs. Conant, on Monday, March 9th, with the request that it be printed at once.l

This power of return is so strangely new to me. that it will not be at all surprising should I make many blunders in endeavoring to reach those of my friends who still live on the earth. I am Stephen A. Brown, from Georgia. [What town?] Cartersville, you may register me from. Perhaps though it would do better to say from Savannab, as from that place I should be more readily recog-nized, and perhaps better understood. I am quite earnest to reach some members of the fam-

Last night a document was prepared, brief in itself, in the city of Washington. To day it has been transmitted to a certain member of my family in Georgia. What I know of that document I am not here to state; but I am here to ask that the person to whom it is directed, and for whose especial benefit it was written, may at least pay that attention to it which he will see npon its face that it demands; and instead of consulting reason and waiting till certain events have transpired which he expects will, at Washmaye transpired which he expects will, at Washington, consult intuition and act upon it at once. Say now is the time and the only time in which I may bring about salvation. No other time will do. Reason would say "wait." Intuition says "proceed at once to give it attention." Trust intuition for once. It is evident from the fact that I know of the evistance of the december that I know of the existence of the document, from the fact that I know concerning the circumstances who have gone beyond mortality, and if those most interested should seek to go beyond its surface and selze its hidden, spiritual meaning, I am sure they will be well rewarded with the satis-faction of having done what was the very best that could be done in the case. The two worlds are now so intimately blended, and the process of communion is now in such perpetual activity, that it is impossible to tell when there is interference from beyond the tomb, and when there is not. It is always safe to stop a moment and ask and if intuition says this thing is from beyond the tomb, consider it in at least as holy a light as it deserves.

Since your good journal will undoubtedly reach the person I wish most of all others to communicate with, I have only to ask—and I ask it under the sanction of those who have control of these matters-that you will publish what I have here Theodore Parker in Spirit-Life.

Wm. White & Co. will publish in a few days ne of the most interesting communications ever accived from the spirit-world. It is from the point of Theodore Parker, through Dr. F. L. H. Spirit of Theodore Parker, through Dr. F. L. H.

Madam Surratt.

(Given through the mediumship of Mrs. S. Mumler, of

Oh my God! the time will soon come that my poor son will be tried for his life again! Mr. Lincoln desired me to come to this medium and tell her that he does not wish to have my son, John Surratt, executed. Please publish in the Banner of Light as soon as possible.

"Dawn."

This book is really what its title says, the Dawn, the breaking of light into the uninitiated mind, and we doubt not but it will be the means of bringing many to the knowledge of the beautiful truths of spirit-communion. It is suited to all classes of readers. The serious will find in it an hour's recreation interspersed with grand thoughts and ideas, and the lover of fiction will like this novel, full of interest from beginning to end. All Spiritualists ought to read it, and we would specially advise those who have some lady friends to make them a present of it; it is a nice book, neatly printed and bound; it will please young and old, and is well calculated to impart to parents. as well as to children, the light we are striving to infuse into the heart of all. It is a large octavo volume of over four hundred pages. Price, postage free, two dollars.—Le Salut.

Starr, the Spirit-Artist,

has just completed a fine full-size painting of "Red Jacket," said by seeing-mediums to be a good likeness of whilom the "good old chief of the Senecas." It may be seen at this office.

Bible Scripture not alone Useful:

The averment that all Scripture is given by inspira-tion of God, with limitation to the Scriptures of the Bible, not made by Paul. Nor is it true-since every writing is a Scripture, whether in the Bible or outside thereof-and since such declaration emor outside thereog—and since such accumulation embraces all that has ever been written, sacred or profane, during the Ages. But all literature, the world over, which is THEOPNEUSTIC—breathing a Divine Effluence—is deemed by Paul useful for instruction, &c.)

COMMON VERSION.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, thorough ly furnished unto all good works.—2 Tim. iii. 18,17.

GREEK TEXT. Maca ypach, biónvivoros, nad úchthipos nods biósenadíar, nods thygor, nods tnavódusir, nods naddiar the te dinatρούνη. Ινα άρτιος y b του Θιου άνθρωπος, πρός κάν ζργον άγαθον έξηρτισμένος. 2 Tim. iii. 10, 17.

BAME SURIPTURE.

Every writing breathing of the Delty is beneficial for instruction—for demonstration—for emendation—for nurture—nurture, in picty; in order that a man of God may be prepared—perfectly instructed—for system food work.—Trainer tion by Da. Horace Dansans for the Benefic of Light printing and the state of t

ALL SORTS OF PARAGRAPHS.

As this number commences volume twenty three, we take the occasion to remind our friends in all parts of the world—and the Banner of Light circulates in every civilized nation-that they should use all laudable means to multiply it in their several localities. The cause of spiritual truth and humanity's best interests mutually demand cooperative effort upon your part in this

To all the friends who have stood by and aided us ere we became established on a firm basis, our warmest thanks are due, and our spirit goes out thanking them continually.

Because we notice favorably cooperative associations, it by no means follows that we should advertise for such combinations gratuituosly, especially when we are not sure that the head

his brethren whom he conceives are not as perfect as himself, is informed that his productions only help fill our waste basket.

Spiritualists in every town throughout the country, where there are located Periodical Depots, should make combined efforts to induce the proprietors to keep for sale upon their counters the BANNER OF LIGHT. By so doing a great number of people, who do not now take the paper, might be induced to do so.

Tickets to the Grand Festival in observance of the Twentleth Anniversary of Modern Spiritualism, to take place in Music Hall in this city on the afternoon and evening of March 31st, are for sale at the following places: Banner of little connection with the main body of the book Light office, 158 Washington street; by Bela Marsh, 14 Bromfield street; at Music Hall every Sunday In one or two chapters of the book he tries to afternoon, and by members of the Committee of Arrangements. Also by the Conductors of the doctrine, and charge both to the same writers and several Progressive Lyceums of Boston, East Boston, Charlestown and Chelsea. The prices are: for single tickets to the Children's Lyceum exhibition in the afternoon, 25 cents; to the evening entertainment, single ticket, \$1; ticket admitting gentleman and lady, \$1,50; package of ten, to accommodate families, \$7,50. Tickets should be secured as early as possible, for the number will be limited, and the demand greater than the

One hundred persons visited our public circle on Thursday last more than could find seats.

Jo Cose thinks that the bronze statue of the Union Soldier, recently in front of our City Hall, is hard to beat, and that if any one tried to do it, he would soar away on his hands. In which profound speculative idea Digby silently acquiesces.

Mrs. Beals is said to be an excellent clairvoyant. See her card in another column.

Just before the last rise in coal, a certain dealer of the article in a neighboring city called upon another dealer of liberal faith and works, and entreated him to put up his price, as all the others agreed to do; but the other "could n't see it," and persistently refused. The deacon then sent another member of his church to labor with him. and after a few sieges, finding himself in a minority of one against all the towns and cities round about the henevolent man of the world reluctantly gave in.

A SELL.—It is said that people love to be humbugged. If this be true, then those who gave their half dollars last night to witness. "Prof. Sands's Exposition at Welsiger Hall" must have been delighted. From all accounts this was the greatest failure in the show line that has ever been exhibited in Louisville. The Professor promised to expose Spiritualism, ventriloquism, magic, &c., but he only exposed himself. The Professor notwertised a mathee for this afternoon and another entertalument for to-night, but we and another entertalnment for to-night, but we guess he will reconsider the matter and he satis field to play quits with our community.—Louisville Journal, Feb. 29.

Population of St. Louis 230,000.

An eccentric Parisian left a provision in his has been faithfully observed.

uation, \$6,308,118.

over ten million dollars.

The Washington monument has reached the beight of one hundred and seventy-four feet, at a cost of \$240,000, and is to be further elevated three hundred and seventy-four feet.

At a recent ball given at the Hotel de Ville, in Paris, no less than seven thousand white and rose camelia trees were employed to decorate the apartments. Trees were sent from the city gar-

Penobscot bay was frozen over Feb. 20th-the Western bay to Searsport and Belfast, and the Eastern to Isleboro and North Haven. This has happened but once or twice in half a century.

Society have never known of a negro having the delirium tremens.

Iowa is out of debt, and has \$100,000 in her Treasury.

The latest novelty is in religion. The London Daily News reports a numerous and influential meeting, held at the Freemasons' Tavern, to pre- they come in. We who have borne the heat and mote "common action amongst those who rely for the religious improvement of human life on ing got accustomed to the kicks and cuffs and filial piety and brotherly charity, with or without more particular agreement in matters of doctrinal theology." The meeting resulted in the formation of "the Free Christian Union."

A rhymster in an out-of-town paper gives an imitation of J. S. Adams's song, "Out in the Cold," and hinges his subject on the supposed fate of one who does not "Come to Jesus." This is taking quite an opposite view of the case to that which we supposed to be generally entertained by our "Evangelical brethren." It always seemed to us that poor sinners had no reason to fear the cold in the abode to which they were told to emigrate.

One hundred and twenty-four million acres of land have been granted to railways by the United States Government. A dreadful swindle!

No less than seven women are now playing leading male characters at the Paris theatres.

The shop girls' lodging-house in this city has been in operation a little more than a year, and has given 28 girls better board and more comfort | Christian sects turn the cold shoulder, ignoring, than ordinary boarding-houses, for from 50 cents | condemning and despising them, although they to 81 less than the cheapest place they had had still attempt to hang on to the skirts of Christianbefore. Each girl pays \$1.50 per week to pay ity, and hope to be dragged into heaven by it, have general expenses; the price of food, usually their religious purity often violated by members, amounting to \$2, has been divided among them and apply their sectarian lash of criticism till they weekly, and they have a common parior. No drive out some of the best members and most sectarian tests are made. Establishments on this sincere believers in their social and industrial adbasis buglit to be multiplied; this one proves that yantages.
they may be even pecuniarily successful.

New York Department.

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WARREN CHASE.....LOCAL EDITOR AND AGENT. FOR MEW TORK ADVERTISENERIS SEE SEVERTH PAGE.

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managers are true humanitarians and consequently entirely unselfish.

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

Persons sending an \$10 in one order can order the full amount, and we will pay the postage where it does not exceed book rates. Rend post-office orders when convenient. They are always safe, as are registered letters under the new his brethren whom he conceives are not as perfect.

Popular Medicines.

Spence's Positive and Negative Pewders, Dr. H. B. Storet's preparation of Dodd's Nervine, (81 per bottle,) Neurapathic Balsam, (80 cents and 81). Ring's Ambrosia for the hair, (81.) and an invaluable medicine for coughs and sore lungs, Dr. Chase's Balsam of Longwort, (50 cents per bottle.)

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

Which Horn?

William Hepworth Dixon, an English writer of some note, has recently put forth a large volume of facts and fiction, fables and falsehoods, and given it the taking title of "Spiritual Wives," spread on to catch customers, as Gettysburg is on lottery tickets to catch soldiers, but which has as as it would have for a title to the Old Testament. unite free love and affinity as one and the same speakers, most of whom advocate neither, and of course could not consistently advocate both, as they are directly opposite, and neither, to our knowledge, believed in by many Spiritualists; notwithstanding he accuses us of saying the doctrine of affinity is accepted by the great body of Spiritualists, which he says Judge Edmonds estimates at four millions. The Judge estimated them at eleven millions; and we never believed in nor advocated affinities, for any part of them, in a single sentence written or spoken on the subject. This is a fair specimen of the truthfulness of what he says about Spiritualism in coupling it

communism and other spiritual wifelems. In attempting to make a book to sell, he has grossly neglected the old adage, that "children and fools should never meddle with edged tools," or that a writer should never attempt to explain what he knows nothing about. His book will no doubt sell to those who do not know what it is, nor care whether it tells truths or falsehoods if it gratifies their prejudices.

with the sectarian creeds of Mormonism, Oneida

No more glaring absurdity could be put before the intelligent American readers than grouping the Oneida Perfectionists and Mormons with Spiritualists. The former are strictly Christian sects of Bible worshipers, while Spiritualists are rationalists on all subjects, and hence criticise all subjects and institutions, marriage included, for which they are as strongly condemned by these sects as any others, and we certainly do not agree with them more on the social question than on that of worship, as the resolutions of our conventions fully prove, but which this writer never refers to because they would contradict his state-

It is well known that a writer for the popular prejudices, to succeed with his book, must pay little regard to truth; but this one has shot wider from the mark than is customary even with the enemies of Spiritualism. In placing A. J. Davis. R. D. Owen and other prominent Spiritualists in a list of the most bigoted and narrow-minded sectarian Christians, who differ as widely from them and us on social as on religious questions, will that a copy of one of the daily papers should he betrays an ignorance of American history and be left on his tomb every morning, and the whim society unworthy a writer making any pretension to literary reputation. But the book will injure no person but the author in this country, and but Montana is three times as large as Missouri; slightly the few who spend their money for it. equare miles, 172,800; population, 65,000; total val- Mr. Dixon is the editor of a London magazine, and has visited this country and spent a few weeks Central Park, New York City, has already cost in our States, where he picked up the gossip of idlers, from which most of his book is made up, and which gave him about as reliable evidence as our city hotels are of the true social state of our country. Probably he did not converse with a person who had read the works of the authors he criticises, nor is it likely he ever read them himself. We are sure he could not have read ours, and so completely reversed our whole teaching in a few sentences.

Sifting.

The churches are sifting and trying to separate the tares from the wheat, contrary to the express command of their Bible. Especially is this work going on in the more liberal sects in which the conservative element is setting back toward Or-The members of the New York State Medical thodoxy, ritualism, or the Catholic Mother Church, while the more radical members are being thrown out to be caught up by rational Spiritualism and labor in its ranks, even though not always wearing its badge (name) nor yet sharing the odium of its early history. Of that we have no complaint to make, but most gladly welcome them and assure them of the penny at whatever hour burden of the day can stand it well enough, havjokes and jeers of the popular opponents. While we are gaining and rejoicing, the churches go on sifting and sifting like "Theophilus Thistle the sifter of thistles," until they can hardly tell themselves which is wheat and which chaff or tares. The only fountain from which they now draw supplies is childhood and its education, while ripened intellect is constantly forcing itself forward and out of its bondage.

It is indeed curious to see sects, who are wholly and totally ignored by the more popular churches, and which would at any time be voted infidel and anti-Christian by the great body of Christians—such as Universalists, Unitarians, Quakers, and a score of smaller sects-sorting and sifting out the skeptical, critical and speculative from their ranks, and trying to restrain thought and subject reason to authority on religious matters. Even while the Pope and his authority and power are dying out of Catholicism, their system and principles are retiring into the more liberal sects. Even the Onelda Perfectionists, at which all

that even among Spiritualists who have no creed nor ceremonius, and not even authority, there is occasionally to be found a sifter "whose fan is in his hand," and who is determined to "thoroughly purge his floor," after which those he takes in are usually ten times worse than those

Items of Interest.

The readers of the Banner will be interested in the following letter, from our brother, J. M. Al-

INDUSTRIAL INSTITUTE.

ANCORA, N. J., Feb. 23, 1868.

BRO. CHASE—When I passed through New
York, nearly two months ago, I promised, at your
request, to let you hear from me if I opened
school here, after I had got settled.

I have opened, and taught five weeks. The first

I have opened, and taught five weeks. The first two or three weeks I was too busy organising and getting things into good running order to write; and after that a great stress of correspondences which could not be put off (pertaining to alphabetic matters chiefly), together with a growing sense of wearlness, kept me from addressing you.

I have now twenty-three pupils, as many as was expected the first term—classes in Physiology, Zoölogy, Political History, Algebra, Latin, Book-keeping, Natural Alphabet, hesides common English. The school is a rery pleasant one. Prospects good. I shall doubtless remain here for a good while to come, as it is a desirable spot at which to work out the great problem to which I have consecrated my life—improved scholasticism, commenced by naturalizing the Alphabet.

A printing press has been donated to the Institute (by S. T. Thomson of New York City), and will be ready for use in a week or so. With it we shall print our own circulars, etc., and I hope soon to commence the issue of spriodical, printed in part in the Natural Letters. Have been having types made, and they will soon arrive. Trust they will be satisfactory. If so, the good ship "Natural Alphabet" may soon be considered fairly launched and started on her voyage round the world. So you see we more.

Four families have arrived here since the New Year came in.

We have formed a Society, termed the "Indus-

Zenr came in.

We have formed a Society, termed the "Industrial Conference," which meets weekly for the examination of subjects of practical utility and

for mutual mental improvement. Subjects, up to this, "The importance of the Natural Sciences as a part of education," and "Dress,"

We have also an excellent singing school, Sunday lectures, and a weekly or fortnightly social dance between the hours of 7 and 9 P. M.

dance between the hours of 7 and 9 P. M.

All in all, the progress made here has been, I think, as rapid as consistent with health, and the conditions at present seem highly promising.

The affairs of the "Biue Auchor Land Improvement Company" are now closed up, (or nearly so,) the Company is dissolved, the name of the place changed to Ancora, and the greater part of the tract (viz: two thousand five hundred acres, including the three hundred for the college) is now under the control of George Haskell, M. D., to whom all letters of inquiry concerning lands should be hereafter directed. Fifteen dwellings were erected here last year. The reform dress is largely worn, and there is a tendency toward vegetarianism in diet. It is not a "free love" vegetarianism in diet. It is not n "free love' settlement, in the objectionable sense, though for one hope there will be more love here than in any other place yet discovered in this warllk "Christian" nation. J. Madison Allyn, P. S.—The spring term will open April 6th or 13th. Circulars will be sent to those interested,

New Publications.

on application.

THE RADICAL FOR MARCH offers a broad and heaping table of contents, among which we select a few by their titles, as follows: The Unity and Universality of the Religious Ideas, by Samuel Longfellow; The Essential Jesus, by John Wolss; The Origin, Nature, and Purpose of Human Frailty; Emanuel Swedenborg; Some Radical Ideas about Physical Culture; The Pedigree of Liberalism, by T. W. Higginson; and Plutarch, by A. Bronson Alcott. The Editorial notes are fresh and strikingly suggestive on the topics of which they treat, while the book notices are both incisive and comprehensive, and the work of scholarly hands.

E. P. Dutton & Co., of this city, publish "A New and Effective Method of treating Consumption, through Artificial Calcification: With Explanatory cases and drawings. By Carl Both, M. D." It is said to be a fair exposition of the most recent German discoveries in medical science, as recent German discoveries in medical science, as of our subscribers having occasion to change the they relate to Consumption; and is an application of their papers, should, in order to save of the cellular pathology, announced by Virchow. of the cellular pathology, announced by Virchow. The origin and development of tubercles in the lungs are explained, and it is attempted to be shown how they may be effectually arrested in their growth, and the fearful disease they create be permanently cured.

THE RESOURCES OF MISSOURI is the title of a pamphlet of decided value, prepared by Professor Sylvester Waterhouse, at the special request of the Missouri State Board of Imigration, to furnish full and ready answers to the thousand questions asked relative to the resources of that great and growing State. All who desire to look in that region for a home, will find this pamphlet a timely and complete exposition of the permanent attractions which it has to offer them.

Rela Marsh issues a new edition-the ninth thousand-of A. J. Davis's "Harbinger of Health." a work which has found a welcome in many homes and hearts throughout the land. The steady progress of the sales of this valuable manual of health is perhaps as good evidence as could be furnished of the value it has proved to to be to those who have faithfully attended to its advice and directions.

We have before us the Annual Report of the Superintendent of the Public Schools of San Francisco for last year, prepared by John C. Pelton, Esq., Superintendent. The report shows a state of the schools of which we might be proud at the last. One is struck with astonishment, on reading it, to see what glant strides have been made on the newly populated Pacific coast in the arts of civilization.

BLEAK HOUSE and KENILWORTH are the two latest of Peterson's Edition for the Million of the romances of Dickens and Scott, which are meeting with such large sales with the people. They cost but twenty-five cents each, and are well worthy of their popularity. For sale by Lee & Shepard.

A. Williams and Co. publish a little pamphlet, showing how people may become stout, who are now lean. Its title is-"I WAS LEAN, AND I BECAME STOUT." It is worth reading. Besides containing excellent and plain rules for getting up a stout condition of the body, it is racy and sketchy, and located in Boston.

OUR FORM OF GOVERNMENT, AND THE PRO-BLEMS OF THE FUTURE, is the name of a pamphlet from A. E. Kroeger, which contains thoughts worth considering.

Still another Great Exhibition is announced. It will include articles of an aronautic character, and will occur in England in June. Air navigation has powerful fascination for some people, and although efforts in the direction of super-terresers are not at all discouraged. More attention is given to the subject in Europe than in America. Third is an Æronautical Society of Great Britain, of which the Duke of Argyle is President, and the forthcoming exhibition is under its management. trial traveling come to speedy grief, experiment-

Growth of Spizitualism.

Amongst the proofs of the steady growth of Spiritualism, and of the unobtrusive manner in which it is making its way in different paris of the kingdom, we may cite the example of Wolverhampton. We are informed that for eight years a single individual stood alone there in his belief, and could not get another person in the town to listen to him on the subject, but that now there is a society of Spiritualists which numbers there is a society of Spiritualists which numbers there is a society of Spiritualists which numbers more than seventy members, and that there are others in the place, who, though not openly joining the society, are firm believers. Facts like this are very encouraging, and the making of them known to the public through this Magazine, would be to render a real service to the cause,—London Spiritual Magazine.

Buffalo, N. Y.-Meetings in Lyceum Hall.

The friendly spirit which has hitherto charac-

[We cannot engage to return rejected manuscripts.]

LUCY II. PHINNEY, SOUTHINGTON, CONN.-\$3,00 received.

Business Matters.

THE LONDON SPIRITUAL MAGAZINE is received regularly at this office, and sent to any address upon the receipt of 30 cts.

Dr. L. K. Coonley, healing medium. Will examine by letter or lock of hair from persons at a distance. Address, Vineland, N. J.

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Physician, 1162 Broadway, between 27th and 28th streets, New York. F29.4w.

MISS M. K. CASSIEN will sit for spirit answers to sealed letters. Inclose \$2 and 4 red stamps. 248 Plane street, Newark, N. J. M14. Mrs. R. L. Moore will send examination and prescription on receipt of lock of hair, \$1 and 2 stamps. Address care Warren Chase, 544 Broadway, New York.

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Mrs. Array M. Laplin Ferree gives Psychometric Readings for \$2.00; Directions for Development for \$3.00. Address, enclosing two red stamps, P. O. Bóx 455, Washington, D. C. 4w*,M14.

PROFESSIONAL MEN INDORSE what has been conceded by thousands, that DR. TURNER'S TIC-DOULOUREUX OF UNIVERSAL NEURALGIA PILL is the most effective medicine for the cure of Neu-RALGIA, nerve-ache, and nervous affections generally, that can be administered to tone and stimulate the nerve fluid and promptly eject these discases. A pothecaries have this medicine. Principal Depot, 120 TREMONT STREET, BOSTON, MASS. PRICE SI per package; by mail two postage stamus extra.

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Special Notices.

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Message Bepartment.

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

Mes. J. W. Connnt.

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.

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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.

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

Invocation.

Lead us, oh Holy Spirit, out of the darkness of the night of error unto the morning of truth, and let thy sunlight of wisdom fall upon us like a holy mantle. And oh, let the mists and fogs of early superstition fast pass away from us, and may we soon stand in the clear sunlight of thy truth. Thou hast called us into being that we may become perfect in thee. Thou hast led us through strange places, but thou hast not forsaken us. Our crosses have been numerous, yet thou hast always given us strength to bear them; and there has been no darkness so dense that we could not behold thy love shining above it. Oh, Holy Spirit, we seek to worship thee in the beauty of holiness; we would seek to understand thee in thy greatness, yet thou art infinite, and thy wisdom we can never fully grasp, we know. Thy power we can never fully measure. Thy love is boundless as thy life, and it will ever sustain us, we believe wherever we may be; whether walking through the shadows of time or basking in the sunlight of eternity, thou wilt go with us, and thy protection will ever be around us. Yet with this most ancred belief, even, we still pray for strength, for more light, for a clear perception of thy truth; we still ask to be drawn nearer and nearer to thee; we still ask that the darkness of mourning may be taken from us, and the clear sunshine of thy eternal light be shed upon us. Thou hast so constituted our souls that we are restless, we are unsatisfied with the present; we seek to penetrate the future, and we seem to hear thy voice saying to us through the dim distance, "Come, oh, come higher and still higher, nearer and still nearer to me." We seem to behold thee rending in twain the vell that hides thy face from ours. Oh, Spirit Eternal, we know thou wilt never deceive, as we know thou wilt not lead us where thou canst not protect us. So unto thee we commend all that we have and all that we hope for. And while we commend ourselves to thee, oh Lord, we would not forget all thy children everywhere, whether here or elsewhere, whether like unto ourselves or not. Oh, let every soul feel its nearness to thee, and let the sorrowing heart rise up in the strength of that love that is sufficient for it. Though darkness be around it, yet thy love is with it still. Shall we ask thee to bless thy children who wander in poverty on the earth? Shall we ask thee to pour out thy holy spirit in benevolence upon them? We feel that thou wiit do this; we feel that there are kind hearts throughout the land, who will feel the holy influence of the benevolent angel who will touch their souls, and they will respond unto the touch, and herein thou wilt bless thy children everywhere and cause them to feel safe in thee. Oh, grant that the glad tidings of peace on earth and good will to all men may find a response in every heart; may the song of the angels still echo in this age, and may every heart hear the song and every soul respond to it; for thou art God to-day, the Infinite Jehovah, as thou ever hast been. Unto thee we offer our prayers and our praises, and in thy name we know we shall Dec. 24. receive our answer. Amen.

Questions and Answers.

CONTROLLING SPIRIT .- Your queries, Mr. Chairman, we are now ready to consider.

QUES .- Is it positively essential to the welfare of any person whatever to return after birth to spirit-life and reassociate, through mediumship or otherwise, with mundane life?

ANS.-In some instances it is an essential to happiness in the spirit-world, and in others it is quite the reverse. Some find the path of duty leading directly to earth, others directly away from the earth and earthly conditions. The experience of one is not the experience of any other one. All souls progress according to their own inner capacities for progressing, and according to their own external and internal law. No soul can unfold itself in exactly the same way as any other soul, being constituted differently, yet the souls of all are essentially the same.

Q.-Do the appetites, passions, propensities-in a word, the character, in earth-life, of the individual, adhere to him when ushered into the spiritrealm, and render it unavoidable that he shall. through the mediumship of those yet in the body, perfect his character?

A .- Precisely as death leaves you, so life in the spirit-world finds you. You are spiritually no different after death. You have only passed through a chemical change which has affected the body and the spirit's relationship to the body, While the spirit itself remains precisely the same. The thief is still the thief, the liar is still the liar, the murderer is still the murderer, the drunkard is still the drunkard; yet all these lower stratas of mentality the spirit can and will outgrow, pass beyond. It is not always necessary that the spirit should return to earth to take its first lessons in spiritual progress. Sometimes it is, but not

Q.-Have the spirits any knowledge of any plan for the re-settlement of Jerusalem or the regeneration of Palestine?

A.—Theoretically they have; practically they have not. It is believed still by many Jews, in spirit, that by and by their nationality will be restored, and that the vague promises made them from various sources, when on earth, will by-andby be fulfilled. But the many who are outside of the Jewish faith believe to the contrary. It is simply a material circumstance more than a spiritual one. They deem it entirely spiritual, and they rely entirely upon the intervention of their Jehovah for the ultimation of their hopes. In all probability they will be greatly mistaken.

O.-We find in olden times that distinguished men had their seers, their prophets, their mediums -David had Gad-and there were various other persons who told certain truths to the kings, both material and spiritual, which have been fulfilled. g / sthere not hope to be drawn from these promises

you draw the inference that it is altogether mate- stand me? I have quite recently visited several rial. What is your authority for saying these promises are vague?

A .- Upon what authority do you determine that they are not vague?

Q .- From the fect I have just alluded to. If you admit the Biblical prophecies-A .- We do not.

Qu.-Then I cannot argue with you. I have no other data to stand upon.

A.—Prophecy, as defined by the ancients, means simply poesy. The prophets were simply poets, and they sometimes spoke through poesy wiser than they knew. You of to day define the word prophecy from another and different standpoint. In glancing over the several books composing the Bible, we find such a conglomeration of errorpardon us if we seem to blaspheme, we have no such intention—that it is almost impossible to glean any truth therefrom. Many of them have no parent; they are anonymous works. Certain names, we know, are attached to them, but we also know, by historical researches, that these ality. The Bible says that the world was created in six days, a little over six thousand years ago. Geology gives it the lie. Now which shall we believe, the scriptures of God in Nature, or the scriptures of fallible man through a book? For my part, I prefer to take God as he speaks to me through Nature. He tells me, through Nature, creation. That is enough. I do not need to read it in any written book. It is absolutely unnecessary. The scriptures of the infinite God never lie truth, but the work you refer to is quite another

vitiates the fidelity of the books, does not the same objection apply to the communications re-

ceived here from dead men and women?

those persons in the form. It is so understood. which the spirit expresses itself. Why should we it was communicated by those passed away?

A .- You should not, so far as that is concerned, but it tells so many contradictory stories upon the same subject, it wanders so very far from reality, I can see no reason why we should abandon philosophy for any man-made religion. To my mind all true philosophy is true religion. God has made a countless number of glorious worlds. and has given me intelligence with which to learn concerning those worlds. He speaks in very plain language through the rock, the tree, the flower, the land and the sky. He never contradicts himself, therefore I take the scriptures of Nature as the scriptures of God. I believe in them. I reverence them. I can understand them. They nover lead me astray.

Q.-Do not the communications through this speaker sometimes do this? Is it not explained by the variety of sources from which the communications come, and may not the apparent contradictions of the Bible be explained in the same way?

A .- The Bible claims nothing of the kind. Biblical scholars claim for it nothing of the kind. In this case I claim to be speaking through the subject. Five minutes later, some one else may be speaking after me on the same subject, and may differ in toto from myself. Here the platform is distinct and marked. You understand it before you step upon it. You know just what it is. It does not claim infallibility. It does not close itself against criticism. It courts it. Biblical scholars say the Bible tells us so and so concerning earth and God, Nature, all life-and you must believe it or be damned. They plainly tell us that we must lay down our own reason and take up something in the body, I sought earnestly to understand the Bible. I weighed and measured it by all the common sense I could bring to bear upon it, but to me it was a monstrous fallacy. To you it may be quite the reverse. I shall not condemn you for worshiping the Bible; you should not condemn me for speaking against it.

Q -I wish to condemn no one, but I would ask: Does the Bible say the world was made in six days? Does it not say it was without form? Pardon me if I am mistaken, but I think it nowhere says the world was made in six days.

A .- Biblical scholars determine that it was made, and pronounced very good by God the maker, in such a length of time. The Bible has been misinterpreted. I know there is scarce one in a thousand that has any clear understanding of the Bible; and again I say, to me it contains a very small amount of truth; so small that I prefer to seek for truth else where. Dec. 24.

Julia K. Bridgeman.

It has pleased a wise intelligence, whatever that intelligence may be, to allow us the privilege of returning again to our earthly homes, and of seeking out ways and means by which we may reach those we have left here, who are still so dear to us. I was not blessed with a knowledge of these things before death. And my people are still in darkness, and I am not at rest concerning them. I am unhappy while contemplating the spiritual darkness that surrounds them. And I have been advised, as the direct road out of unhappiness, to come here and seek those I have left, asking that they will turn their attention to these things, not from mere curiosity, but from a desire to learn something concerning the spirit world, to which they must all very soon go. I have been dead—as you say here—since May, 1866. Early in the fall succeeding my change, and the spirit of the we pray, and upon the sacred altar of thy being we lay our offering of praise. Thou hast tenderly guarded and guided us through all our lives. Thou hast been unto us both Father my attention was called to the subject of return, but I found no road myself. I came to this place many times, but to me it was inaccessible. I could not come. But to-day I seem to be favored, thy will. We can bear all the crosses of life, and and I pray God, oh so earnestly, that I may be successful in reaching my friends. Not because I have any special need in that direction, but because they have. They need it so much. Every soul here needs it so much. It is worth more than all the wealth of earth to know where you are going at death, for all the sting of death is in the fear of death. I lived nineteen years here on earth. Bo I have

them, and that they might understand me. I. Thou are all power, and the wisdom is bound-wanted to tell them I was there. I made an effort thee; thou alone cannot taken us. But we know to do so, but it was all in a vague manner. I did thou hast opened the volume of the life unto its not understand the theory. I know nothing about through all Mature: Oh many we read its stight,

that there will be a restoration of Jerusalem and return. I only thought as I was so near, why by and by of the Holy Land? I do not know why should I not be able to speak, and they undermediums in the city where my parents reside-New York-and I am quite sure that I can do reasonably well with many of them. I did not learn their names, I could not. But I desire that my friends seek out some one among them, and I will do all I am able to reach them through the persons they shall select. And now, my dear sir, I have a favor to ask of you. Will you mail your good paper to my father, Alfred Bridgeman? I am Julia K. Bridgeman. [Do you know where he resides?] On Third Avenue. Direct simply to New York city.

Eugene Tyler.

I am Eugene Tyler, of Norfolk, Virginia. I come here because I hope to reach my mother by coming. I was killed early in the war, and my mother had no direct information concerning my death. I have long been trying to come here. I assure her that I died willingly, and was not compelled to suffer long-I think about three hours after I was shot. I was with my mother a names are forged. Some of the persons who few days since, and I came so near I was able to have been styled the writers of some of the books hear her say she thought there was hardly any were known to have died years before the books justice in heaven or earth. She was almost inwere thought of. This is no fancy; it is stern re-ollined to diabelieve in the existence of a God, because our cause had not been blessed, and yours had; because nearly all had been taken from her, as from most of her friends, when she had every reason to hope it would be exactly the reverse. One of thy mother's friends was assured by Mr. Davis that there was no possibility of defeat-final defeat; there was strength enough in how long this world has been in the process of the Southern army to overcome the Northern army, and we certainly should be victorious, and our institutions would be preserved unharmed. Now instead of that they are entirely demolished. nor contradict themselves. They are infinite in The Confederacy is only something that was, and is not. I do not blame her for feeling very hard toward our leaders, but it is not right to charge Q .- You say these communications purport to the faults of the people of earth upon any Sube written by persons long since dead. If that preme Intelligence that is worshiped as God. It is not well to say there is no justice, because we do not receive just what we think that we ought to. I know my mother will say, perhaps, that I A.—The books claim to have been written by am philosophizing and speculating upon matters that are vague; but they are not so now to me. Q .- May it not be just as true in or out of the I used to talk upon these things before death, but form? Form is only the instrument through I believed as my mother did, that the Confederacy would finally be victorious, and that it was doubt the inspiration of the old volume because right for me to go into the army against the North, and so I did; but I see things not exactly as I and so I did; but I see things not exactly as I did here. I want my mother to be happy, and since she cannot change anything by murmuring, she can only make herself more unhappy; can never bring back that which is gone. The slaves are gone. Much of the property is gone, almost everything is gone, but murmuring will never bring it back. I wish for my sake, if for nothing else, she would be content, and learn concerning these things—of the spirit-world—for by and-by when she comes here she won't think so much of the things of this world, and will wonder how she could ever have thought so much of them. I am alive in this world, though dead to the earth, and I am studying some of those branches I was and I am studying some of those branches I was interested in here, and have become interested in many others. I shall be enabled, I think, to assist those I have left, whenever they shall think it best to receive me. I was in my eighteenth year. I thank you, sir. Good-day. Dec. 24.

Tom Aiken.

Ask my friend Smith, will you, what he thinks about settling in Jerusalem? how he would like

Append any days there?

[Mr. Smith.—I would n't like to spend my days there. If the New Jorusalem is no better than the old one, I don't think it a desirable place to live in.]?

[Spint — See to be next the content of the content o to spend his days there?

BPIRIT.-See to it, next time you go, that you

arry a good stock of eggs, will you?

[Shirit.—I will just say to the audience that e found nothing cheap in Jerusalem except eggs, have had no communication with the medium

I have had no communication with the medium since my return.]

SPIRIT.—Well, you've been in communication with me, or I with you.

[SMITH.—Who are you?]

SPIRIT.—I'm Tom—Tom Aiken. If you had asked me I could have told you about Jerusalem before you you. before you went.

[SMITH.—Then you've been there?]
SPIRIT.—I drove stage there.

[SMITH.-This Tom Alken was a stage driver. which is exceedingly unreasonable. When I was He carried the United States mail. He once in the body, I sought earnestly to understand the came to me before I knew he was dead. I told him it couldn't be him, for Tom was still alive. He told me the first thing he knew there were two Toms-one lying in the corner, and one up above looking down on the other. He told me the cause of his death, and I learned afterward it

was true.]
SPIRIT.—There's only one Tom now; the other is resolved back to what it originally was, I sup-pose. So you won't settle in Jerusalem?

[SMITH.—No. sir.]
SPIRIT.—Well, I thought of offering my services to pick out a place for you if you was going back. I had a strong notion of offering to hold the ribbons, and see you safe over. Do you know what I thought of you when I found you had started or Jerusalem' [SMITH.—No.] SPIRIT.—Well, I had a good laugh to think how

wonderfully disappointed you would be. I'd been there myself. And to speak as I used to, I thought you was an almighty fool for under [SMITH.-You were not wrong; but then our

[SMITH.—1 on were not wrong, out then our folly is wisdom sometimes.]

SPIRIT.—That's so. You learned something, didn't you? Well, if you think of going again, just give me a communication, and I will go alread and make things a little smoother for you.

[SMITH.—Thank you.]
SPIRIT.—Can't tell what may happen. You may get it into your head to go again. Who knows but you and I may settle Jerusalem together? [SMITH.—It has a strange fascination. I'd like

to go again, under some circumstances.]
SPIRIT.—Well, do n't, forget the eggs, will you? and be sure you have them well packed. Good-by to you. Dec. 24.

Prayer by William E. Channing; questions answered by Thomas Paine; letters answered by "Cousin Benja."

Invocation. and Mother; thy loving kindness toward us hath been boundless. Oh Spirit Eternal, oh Perfect seek earnestly to perform every duty. Thou art constantly telling us, through all thy creations, to worship thee in spirit and in truth; and oh, most Holy One, we seek so to do. Not alone with mouth utterances would we worship thee, but with holy deeds, such as shall live forever and forever; such as shall grow brighter and brighter, till they shine like stars in the kingdom of heaven, Oh grant that we may go to and fro through the earth seeking to minister strength to thy weak children; seeking to overshadow with love such only the experience that I could crowd into nineonly the experience that I could crowd into nineteep years. It has some variety, but it would be
totally uninteresting to strangers. I was first
roused to a consciousness of the spirit world, by
heaving words of consolation spoken to my parents and friends over my body at the church,
and I then seemed so near to my friends that I
liad a vague perception that I infilit speak to

Thou art all rower, and the varieties will be a some of the perception of that I infilit speak to

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and when the light of truth bursts upon our souls, oh grant that we may rise up in joy, thanking thee for the truth. They tell us, oh our Father, and our Mother, too, that there is darkness in the land in the shape of injustice; that thy children do not know what justice means with thee. Oh may it be our holy mission to teach thy children of justice. May we, oh Spirit Eternal, be enabled to throw that holy mantle upon the shoulders of all thy children; and grant that the song of the nugels may be heard by them; that the earth may rise up singing its glad song of thanksgiving unto him who was and is and ever shall be. Oh grant that all souls may recognize thee in thine infinitude. Grant that they may know that every soul is loved of thee; that thou know that every soul is loved of thee; that thou hast cast out none, but that thy kingdom of heaven is wide open for all, and thy mercy sufficient for every soul. Oh may thy children understand this in its largest fullness; and when they shall understand justice, oh Lord, as it means with thee, then we know that thy kingdom shall have come here, and that thy children are doing thy will on the earth. Amen. Dec. 26,

Questions and Answers.

QUES .- What is the nature of the change called being born again, thus spoken of by Jesus: "The wind bloweth where it listeth, and ye hear the sound thereof, but cannot tell whence it cometh or whither it goeth; so is every one that is born of the Spirit"?

Ans.—I presume that Jesus had special reference to the change called death, or birth, in the spirit, from the material to the soul or spiritual

Q.—Will you explain the philosophy of prayer?

"All things whatsoever ye shall ask in prayer, believing, ye shall receive."—Matthew xxi: 22.

A.—Prayer without works is a dead letter—never can accomplish anything. It has no internal life, and therefore presents no external action. But a prayer that is accompanied by works is live prayer, and prayer that effects something—a prayer that does not only live in words but in deeds. When I ask if the Great words but in deeds. When I ask if the Great Spirit will give me the wish and the will to do good on earth, if I do not pray also by actions—by coming to earth and doing all in my power toward bringing my prayer to fruition, surely that prayer is good for nothing whatever. Prayer without works, again I tell you, is of no use whatever. It is a dead letter, and will fall at your feet and never rise from the position you have consigned it to.

-Are spirit garments merely bodily emana-

A.—No, they are not bodily emanations; they are spiritual emanations—they are emanations from the internal, and they take shape or form in the external. These bodies are fashioned according to the internal natural germ, and in consonance with the law of Nature by which they are surrounded. So it is with regard to the spirit

Q.—From time to time the spirit controlling Mrs. Conant's organism at her public scances, in response to inquiries, has affirmed that it was another and different spirit from that of Mrs. Conant that at those times answered to inquiries and controlled her bodily organs; that the spirit of Mrs. Conant was absent from her body and present with her friends in other places—perhans present with her friends in other places—perhans in a remote city, or even in the spirit land. On the other hand, A. J. Davis, in his last work, the "Stellar Key," page 171, declares that "the soul is organically wedged up in the body; Uat no man's soul ever goes out of his body but once—then it never returns, for from that moment the body is dead; that the supposition that spirits come and enter personally the bodies of mediums, as though mediums were automatons, is unphilosophical, and that there was never a more complete mismediums were automatous, is unphilosophical, and that there was never a more complete misapprehension." He further says, that "mediums have been permitted to say and do a great many things because of the assumption being credited that they were not personally present in their own bodies, and that a multitude of Spiritualists and mediums are now recovering from the effects of such mischiarous unpersitions." Will some of such mischievous superstitions." Will you please to recoucile these different statements, or declare which is the true one, and what reason there is for believing one in preference to the Other?

A .- There are as many shades to truth as there are souls or mentalities requiring different shades. Now A. J. Davis has received a certain portion of truth, but it is mixed up with a certain portion of error. He says, so you say, that the soul is wedged up in mortality till it is released by death. There never was a more terrible error. The soul is ever free. It can go and come with the freedom of thought, for it is thought. The ground there assumed is to me totally unphilosophical, and can by no possibility be sustained by recent Norm then you are to understand. by reason. Now, then, you are to understand that I differ in toto from it, because my experience has given me more knowledge. I know what I once only theorized upon. Understand me to say this is a false assumption.

Q.-Are we to understand that this response is from Mrs. Conant in a heightened of ' exalted state, or is it from some other, some foreign in-telligence?

A -It is from him who was called Theodore Parker when here, and from no one else. Do not charge upon Mrs. Consut or Mr. White or any other Mr. or Mrs., what I am alone responsible

this apparent separation of the spiritual from the material body, the spirit is still connected with I should to-day. You won't force the material by an electric cord, by which it has and my mother. the power to return? and if that were by any chance separated, would not death ensue? In the apparent absence of the spiritual body, is not the connection with the material body still preserved?

-This is claimed by every returning spiritalways held as true. No one has ever told you with truth that there is a distinct and positive separation between the spirit body and the body separation between the spirit body and the body natural, except at the hour of death. Then that extreme separation takes place, and there is no return—not to that body. It is a radical, distinct change, but the spirit can go forth at will and wander through universes, even while it is attached to the mundane body; but the attachment is not severed, for if it were, the body material would come under another phase of law, and the spirit would come under another phase of law, therefore there would be a senaration. The spirit does not absolutely separate itself from the body till at death. It may go forth and roam over dis-tant worlds, but there is no separation, and yet the spirit is just as free while it holds its relation to the body as it ever will be. You will all learn this truth sooner or later.

Q.—We are to understand that the involuntary action of the animal functions of the human body

is kept up? A.—Always, certainly. All functional life is properly and harmoniously sustained, otherwise death would ensue. There have been many in-stances upon record where the spirit in going off from the body has produced upon it such a deep and death-like trance, that the friends have supposed the body was dead, indeed, where the body has been buried, in which case, of course, the sep-aration has been made complete. But generally the body is left in a harmonious state—generally in a state of animal repose—its functional life is not infringed upon, not at all. The spirit who desires to communicate through the body of the medium, does so by virtue of its animal law, pays allegiance to that law, and the moment it in-fringes or seeks to bend that law, there is a war between the particles animal and the particles spiritual, and the spirit is at once ejected. My dear friends, we have all much to learn. We are all pupils at the school of the science of life, and when we think we have solved a problem to our satisfaction, lo! there comes a something more to do, and we find that elernity opens unto us by slow and distinct degrees, giving us just as much as we can care for for the time being, and no more. Dec. 20,

Rnoch Dayis.

Knoch Dayis.

Well, I 'm William Temple, just the same as ever—not the temple of God, but the temple of William Temple. Ohdear! dear! I wish I could come back in a state of grace such as my mother know as it will make imp difference with me whether they frown or smile. It is eleven years now since death freed me from a very uncomfortable situation. In order to be inderenced, I must relate a few incidents of my life, with your permission. In order to be inderenced, I must relate a few incidents of my life, with your permission. About four years before my death, I was defrauded out of a goodly share of what I owned by, one, whom I had not only compidered as a friend, but as a brother. I did not care so much about the loss of the money, as I did not the relicusions any way. I have your, I would relate the loss of the money, as I did not the relicusions any way. I have your, I would not care so much about the loss of the money, as I did not the relicusions any way. I have your, I would not care the loss of the money, as I did not the relicusions any way. I have your, I would not care to be money as I did not care so much about the loss of the money, as I did not the relicusions any way. I have the death of the care of the money as I did not the relicusions any way. I have the death of the care of the money as I did not the relicusions. The relate is the care of the care of the money as I did not the relicusions. It is not the relate of graph of the money as I did not the relate of the money as I did not the relate of the money as I did not the relate of the money as I did not the relate of the money as I did not the relate of the money as I did not the relate of the money as I did not the relate of the money as I did not the relate of the money as I did not the relate of the money as I did not the relate of the money as I did not the relate of the money as I did not not the relate of the money as I did not not the relate of the money as I did not not the relate of the money as I did not not the relate

thought he was good. I thought him to be an exemplary Christian. The world said so, the Church said so, and I believed it was so. But in Church said so, and I believed it was so. But in an anexpected moment be took nearly all I had, and in the most miserable manner, too. I must tell how it was done, because if I do not, perhaps the key will be wanting to unlock these things. I had been quite sick with a sort of alow fever for several weeks, and I had known for some time that this brother was in trouble, brought upon himself by mismanagement, and I had done in many ways much to assist him. But it seems had a plan laid, which to me was a very dark had a plan laid, which to me was a very dark one. It was laid in this way: He, knowing I was sick, was to invite me to take a certain kind of medicine, which he said would invigorate and strengthen, and assist me to throw off the slow fever. I was glad to take anything to get well, so I went into his place and I took the medicine. I found it produced in me a very unsettled state, was not in the habit of drinking, not at all never had been. But it so completely unsettled me that I did not know what I was about, and in me that I did not know what I was about, and in that state I signed papers for him which nearly ruined me. When I got to be clear-minded again, I of course reflected very hard upon him, but more upon the disgrace I had brought upon myself and others. Well, that weighed upon me so heavily, that at last I in reality took to drink, like a great many other foolish folks, and I drank and drank and drank, till my brain became so affected that I was considered a fit subject for the insane asylum. My friends deserted me one by one, treated me as if I was a sot, and anything but a child of God, put me in the insane place, and left me to die a most miserable death, deserted by all the friends I had here, but bless God, not deserted by the angels. They watched over me and cared by the angels. They watched over me and cared for me, and I have been slowly getting along since death, and I have been told it was my duty to come back, and through this exposure to infinence him who did so wrong a thing to turn and repent before he shall lay off the body and stand face to face with me in the spirit-world. Better to do it now than at a great expense by-and-by.

For whoever is called upon to repent of deeds
done on earth in the spirit-land, repents at a most
terrible cost. Remember this, every one of you—
you will repent at a terrible cost for every mistake you make here. See to it that your house is in order before you come—that you defraud no one, that you live honest, godly lives—then you will have no repentance in the spirit-world; but if you do not, you are just as sure to have as you are sure to go to that world; and I tell you, and I call upon the angels in proof of the truth of what I say, that you will repent at a fearful cost. I am Fraceh Davis of Troy N. V. Parkers you will receive the control of the truth of what I say, that you will repent at a fearful cost. I am Enoch Davis, of Troy, N.Y. Perhaps you will ask will my message reach the destination I desire. Most assuredly it will. I have not sought all this time for the means of return here, without establishing a connection there. Farewell. Dec. 26.

Janet Josephs.

Everybody has something for which to return that comes to this place. I have a mather and little sister. I thought when I went away to live with the angels that I should never want to come back. I told my mother that I didn't think I should ever want to come back, when once she said she wished she could believe that spirits could come back after death. But I was not happy at all till I was told I could by-and-by come back to my mother and little Sue. I was sick for quite a long time. I fell when I was very small and injured my back, and it grew out, and I was never well, and I suffered a great deal, and at last I could not walk without help. I got so tired of this world that I thought I should never want to come back. But we don't know what

we will want to do always.

I was thirteen years old. I have been away it I was thirteen years old. I have occur away is is now a little over two years. My mother has sometimes been very unhappy. My father was killed. He is not with me to day, but I see him very often. My father was killed in the war. His name was Alexander Josephs; my little

sister's is Sue Josephs, and that was my mother's name. I am Janet Josephs. Don't forget.

I wish you would tell my mother that I am straight now, and I am very happy; and tell her that her beautiful sister, that she used to tell me about, and whom I nover saw—she died before I about, and whom I nover saw—she died before I was born—is one of my guardian spirits—my teachers. She has always watched over me, she says, and was very glad when I came here. Of course, I know her well, and love her very dearly. You will tell mother that? [Yes.] Mother thinks that I do n't remember when I fell. I heard her once say that I did n't remember it; it was a fearful fall, and she was very glad I did n't remember I. But I did, but when I knew she did not want me to I did n't say anything about it. [Do you remember where you fell?] I fell over the banisters backwards. I almost killed myself then, and I used to think it was such a pity I did not quite; but I do n't think so now—tell motherso. And mother need n't be afraid that little Sue will And mother need n't be afraid that little Sue will fall, or that something will happen to her because it did to me, for I am her guardian spirit, and I shan't let her fall. If I am not with her somebody else will be, and take care of her, so she won't fall.

My letter will go to New Bedford to my mother. -- It is from him who was called Theodore ker when here, and from no one else. Do not go upon Mrs. Conset or Mr. White or any is the work of the will get it.

And Miss Howland says my mother will get it.

Mrs. Sylvia Ann Howland?] Yes; she says mother will get it, and she will help me. She has been here, she has. I come with her before, but I will get it, and she will help me. She has been here, she has. I come with her before, but I will get it. time.] No, I do n't suppose I shall. They told me

I should to-day.

You won't forget my name, and how to spell it, and my mother's name, and my father's, and when I died, and how I was sick, and how I fell?
[No; we will not forget.] And don't forget to tell mother I am straight here. Good-by. Dec. 26.

William Temple.

I am thinking of the foolish idea I had at the time of my death. I never once thought that it was me that was hurt. I thought everything else had gone to smash, but I was all right. But after a while I got where I could understand that the a while I got where I could understand that the world wagged on about the same, but that I, so far as my body was concerned, had come to a stand-still. [What were you hit with?] A solid shot; best thing in the world to go out with. It is a pill that does its work without much difficulty. My mother used to say, "William, I do believe work would have and the pill that the same solvers. you would laugh and turn a joke upon something if you was dying." I rather think I should. But that was the greatest joke that ever was played upon me—the most sensible one, too. Now I suppose the old lady will say, "Oh Lord! he is beyond grace in the spirit-world, as he was here."
Of course I am—that kind of grace, you know,
that she and some of the others dealt in. I never
did anything very bad, but confound it, I could n't have a long face. She says I was very much like my father. All right, then, if I was—true to

Well, I've had a jolly time since I died, no mistake-a jolly time. [You are one of the lucks take—a jolly time. [You are one of the lucky ones.] Always was. I never got into a place so tight I couldn't get out of it; and when the body got too tight for me I slipped out. Oh, I tell you what it is, this spirit-world is a gay place. There's no looking round for dimes to pay for the team when you want to take a ride. The old lady will understand that to a charm. Oh dear, I wish I could be, sober for once; but it's no use; I never got simmered down far enough. I's always at the bubbling point. Tell you what 't is, I am on this same plane of mind in the spirit world that I was when I died. I don't know but I've change was when I died. I don't know but I've changed a little; think I've learned something, at any rate, and so far I've changed, but I don't think I have in any other sense. I like a good joke now just as well as I ever did, and when I came back here and got to thinking of what the last thought was that was impressed on my external consciousness at the time of death, and thought what a mis-take I labored under, you see it set me laughing, and I thought I never should be able to speak a

word here. Well, I'm William Temple, just the same as

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rather tbink I should put him to a straight-jacket solicol—give him some new ideas. I don't know as I should stretch his neck. That wouldn't do any good, only be revenging yourself on his had deeds, and that 's rather poor business, if it 's ever so well followed.

See here, Mr. Chairman, I want, if I can, to clear up the notion in my dear old mother 's mind of my being in hell, just 'canse I didn't believe as she did, and couldn't put my name to any articles of faith that was attached to any church creed. I don't want her to think that I'm in a condition that is fixed to all eternity. I want her to feel happy about me, and not have on a long face and a black bonnet fust because I've got into better quarters. If she'd put 'em on when I was in hard quarters down South, all right—some sense in mourning for a fellow when he's in trouble, but not when he 's come out—all right—into clear sunshine; not a bit. Oh dear! I s'pose she'll shed many bitter tears on account of this coming back of mine, but I can't help it. I was in me, and I came back as natural as the wind blows. The north wind is pretty outting; the south wind is warm and genial. Everything is true to Nature. I am to mine—back here laughing just as I went out.

I don't know but mother would like to hear

out.
I do n't know but mother would like to hear from the old gentleman. Sorry to say he aint half so well off as I am. He was one of your negative Christians, that allowed somebody else to think for him, speak for him and act for him, open the door to heaven for him and kick him in. That was u't the way with me. What little thinking was done I claimed the right to do myself. And I'm better off than he is. He is three or four degrees below me. He wonders why he was so ter-ribly mistaken. Oh dearl dearl he was mis-taken one way, and I was another—I was mis-taken in regard to myself, you know, and he was mistaken with regard to God and the Bible, and all that sort of thing.
Well, well, I do n't know as there's any Baptist

well, idon't know as there's any Baptist Churches here, or any Methodist or Universalist; no, nor any Spiritualist Churches. I rather think there aint. There's a new order of things, tell the old lady; and if she don't get used to it right off, she will learn to by-and-by. As she said to me once, "William, if you will only join the Church you will get used to goodness." But you see I didn't so understand it. I thought if the Church goodness was n't in me, no use trying to get it from any outside source. I tried hard enough to—I tried awfully—but couldn't do it. And then when I went to war you see it upset the kettle entirely. It was all right that I should defend the Union, and fight for my country, but after all there was a kind of an idea about her that it was wrong. That's all very well. It—it certainly aint the very best way to get along, but I am here to inform her that I am happy, and that this spirit-world is just what is fitted to the needs of every spirit, and it isn't divided off into two localities, heaven and hell, but it's divided off into two localities, heaven and hell, but it's divided off into two localities, leaven and rears. Maybe I was the country was a thore are spirits that want different localities. I don't expect to remain where I am more'n a thousand wars. Maybe I was the country was a sum or was a thousand wars. want different localities. I don't expect to remain where I am more'n a thousand years. Maybe I shall join the Church here; I don't know; aint seen any yet, but can't say how much I shall

change.

Well, I expect my message will reach Mrs.
Catherine Temple. 1'm Will—William Templo.
That was my father's name. [Of what place?]
Well, sir, I was born down here in New Bedford, well, sir, I was born down here in New Bedford, where that little gal come from, but I died South, and I lived with my mother the most of the last years of my life in Springfield, Ill. Now, Mr. Chairman, if you are not satisfied with my way of doing business, just make a record of my bad proceedings, and I will try and do better next time. [If you have satisfied yourself you have satisfied me.] All right then—we are square. Nothing to pay, is there? [No.]

Poem by "Birdie" Wilson.

Oh mother, dearest mother! From my home beyond the tomb, With my Christmas gift of rosebuds, Twined with laurel leaves, I come!

Gemmed with dew is every petal, Sparkling in the Truth's clear light; Morning offerings from the soul-world, Culled by hands of angels bright;

They will never, never wither,
But grow brighter every hour,
Till at last through perfect wisdom
Every bud becomes a flower.

Take them, mother, and to father Bear a portion of my love; Tell him "Birdie" lives and loves him In her spirit-home above.

Scance opened by Theodore Parker; letters answered by H. Marion Stephens.

MERRAGER TO BE PURLISHED.

Avonia Jones Brooke; Matthew Fagan, of New York, to his family; Johnnie Joice.

Tharaday, Jan. 16.—Invocation; Questions and Answers; Edward Glies Russell, died at Newgate 23 years ago, to his sou; Nathan Clarke, of St. Paul, Minn.; Alice Louisa Bowditch, of Somerville, Mass., to her mother.

Monday, Jan. 20.—Invocation; Questions and Answers; Lucy Ann Mears, of Newburyport, to her friend Col. S. F. Tappan; Edward Holley, son of Lieut. Col. Nathaniel Holley, to his mother; Ennech Brown, of Titusville, Penn., to his children.

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

Tauraday, Jan. 22.—Invocation; Questions and Answers; Nathaniel Angell, of Cincinnati; Ellen Read Wade; George Clarke, of Glioucester, to his wife; Josephino Jones, of New Orleans.

Thereday, Jan. 20.—Invocation; Questions and Answers; THE DIVINE QUEST.

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

Thursday, Jan. 20.—Invocation; Questions and Answers; Mary Stratten, of Gloucester. Mass., to her friends; Horace Kimball, of New Bedford; Harriot Buck, of Montgomery, Ala., to her brother William.

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

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

Thursday, Feb. 6.—Invocation; Questions and Answers; Nathan Lawrence, of Pepperell, to his friend Blake; Adele Lechere, of the household of Louis Napoleon; Capt. Ben Weeks, of the ship "Alice." lost off Caps Hatteras 28 years ago; Mary Perry, of San Francisco, to her mother.

Monday, Feb. 10.—Invocation; Questions and Answers; Alice Clough, of Boston, to her father; Edward F. Regers, 11st N. Y. to his relatives, in Utica, N. Y. Sagoyowatha; Daniel Gage, of St. Paul, Minn., to his brother.

Tuesday, Feb. 11.—Invocation; Questions and Answers; Margaret V. DeShane, of Montreal, Canada; Capt. William C. Merdwather, Co. I, ist Vo. Infantry, to his family; Catherine C. Moody, of Lowell, Mass., to her relatives.

Thursday, Feb. 13.—Invocation; Questions and Answers; Julia Collins, of Moon street Court, Boston; Phillip Hodgdon, of 34 N. H., to his family in Exeter, N. H.; Mary Josephine William C. Monday, Feb. 18.—Invocation; Questions and Answers; Mon A. Andrew; James Healey, of Carney Place, Boston, to her withen & Monday, Feb. 24.—Invocation; Questions and Answers; John A. Andrew; James Healey, of Carne

to her sister.

Londay. Feb. 24.—Invocation: Questions and Answers:
ictoria Thomas, a slave, to her friend Amelia Thomas, John
Merrill, of Boston, drowned 13 years ago, to his wife and

Victoria Thomas, a slave, to her friend Amelia Thomas; John D. Mertili, of Boston, drowned 13 years ago, to his wife and children.

Tresday, Feb. 25.—Invocation; Questions and Answers; Alexander Thompson, of Charlottsville, Penn., to his family; Hannah Rayles, of Belfast, Eng., to her children in America; Annie Holborn, of New York, to her mother.

Thirday, Feb. 21.—Invocation; Questions and Answers; Cen. Felix Lollicoffer, to his friends at the South; Sarah M. Packard, of Lawrence, Mass., to her husband; Mary Ellen Nowman, of New York City, to her siater Margaret.

Montag, March 2—invocation; Questions and Answers; Charles II. Yose, of Charlestown, Mass; George Brown, of Sende Court, Boston, to his wife; Harry Sanbern, of Virginia, to his mother in Boston; Elizabeth, Foster, of Kew Bedord, to her children.

Tresday, March 3.—Invocation; Questions and Answers; Chauncy Robinson, of Holley, N. Y.: Charlie Mayer, of Cleveland, O. to his mother and other friends; Belle Wide Awake; Isalah Tabot, to his horther Joseph.

Thurday, March 5.—Invocation; Questions and Answers; Edith Jones; Henry Carroll, Co. I, Sto Vermons; Mile Fagen; Annie Stevans, of Charlestown Beek; to her mother.

Harries, March 5.—Invocation; Questions and Answers, Edith Jones; Henry Carroll, Co. I, Sto Vermons; Mile Fagen; Annie Stevans, of Charlestown Beek; to her mother, Mayer, Annie Stevans, of Charlestown Beek; to her mother; Mile Fagen; Annie Stevans, of Charlestown Beek; to her mother; Mile Fagen; Annie Stevans, of Charlestown Beek; to her mother; Mile Fagen; Annie Stevans, of Charlestown Beek; to her mother; Mile Fagen; Annie Stevans, of Charlestown Beek; to her mother; Mile Fagen; Annie Stevans, of Charlestown Beek; to her mother; Mile Fagen; Annie Stevans, of Charlestown Beek; to her mother; Mile Fagen; Annie Stevans, of Charlestown Beek; to her mother; Mile Fagen; Annie Stevans, of Charlestown Beek; to her mother; Mile Fagen; Annie Stevans, of Charlestown Beek; to her mother; Mile Fagen; Annie Stevans, of Charlestown Beek; to her mother;

The spirit of Susan J., wife of John B. Lincoln, after having passed through 58 years of earth development, left the form in West Woodstock, Conn., Feb. 19th, and ascended to her higher life and duties.

West Woodstock, Conn., Feb. 19th, and ascended to her higher life and duties.

Mrs. L. was a member of an earthly Church, but the philosophy of spirit communion beamed upon her, and her soul was baptized into its knowledge by a rich unfoldment of clairvoyant powers. Having, with her husband, had charge for some time past of the Poor House in West Woodstock, to the entire satisfaction of all concerned, she was beloved by many for her uniting devotion to the cause of humanity. To the Inmates of the house she was matron, nurse, minister and physician, while many others had occasion to fliess her spiritual discernment that detected mental and physical disease, and philosophically and sympathetically pointed out the remedial agents. Patient and clairvoyant during the intense suffering of her later hours, she forefold the time of her spirit birth, se lected her speaker and bearers, made all necessary arrangements, and calmly and trustingly went home to her reward and glorious advancement. May her husband (who is also a true Spiritualist) often recognize her presence, and may she be enabled to prove to the large circle of sincere mourners her continued lovo and care, thus strengthening the golden chain whose love links, genemed with the stars of affectional thought, shall twine around the souls of all, till, like the ascended one, they realize that though the incarrerated soul cannot pierce the mists of life, that love does not decay, the soul nover dies, and life will is done on earth even as it is in heaven. Funeral services rendered through the organism of C. Fankis Allyn.

No.6 Gloucester Place, Boston, Mass., March, 1863.

Mrs. Sarsh Mitchell True, of Kelley's Island, O., passed to

Mrs. Sarah Mitchell True, of Kelley's Island, O., passed to

her spirit home on the evening of the 29th of Pebruary, 1868, aged 30 years and 6 weeks.

aged 30 years and 6 weeks.

She has left many friends who will miss her genial company, a father, nother, husband and children who will deeply feel the loss of a loving daughter, wife and mother. She was a firm believer in Spiritualism, and her last days here were made very happy by the presence of and commonlon with her many spirit friends; particularly those of her former husband, her alsters and a dear little babe who preceded her only four weeks before she left. A low hours before her spirit took its flight she said, "I see them all; they are singing;" and wondered the rest of us could not hear them—"Uh, it has beautifull they are so happy that I am going to join them. Why cannot I go now?" Her countenance during lite intervals between her bodily sufferings was a beautiful expression of the feelings of pleasure she fet at the prospect of soon being with her loved spirit friends, and her friends who were with her and witnessed her racking cough and bodily suffering could not find it in their hearts to wish her to stay with them, and bade her a willing and happy alleu. Truly death has no sling to the Spiritualist whose life has been spent in usefulness. That all her highest hopes of happiness in her new home may be realized, is the wist of her friend E. K. HUNTINGTOM.

Passed to higher life, from her realdence in Clyde, Feb. 224

Passed to higher life, from her residence in Clyde, Feb. 22d, Mary, wife of Amos Baker, in the 50th year of her earth-life. Mary, wife of Amos Baker, in the 50th year of her carthi-life. She was a firm believer in the Spiritual Philosophy, and was enabled by it to bear patiently a long and severe illness. She was a loving wife and mother, a true and faithful friend and neighbor. The funeral services were held in the Universalist Church. Bro. A. B. French delivered in an able and convincing manner a discourse on the Spiritual Philosophy, which was carnestly and attentively listened to by a large number of friends of all denominations.

Clyde, O., Feb. 27th, 1868.

Passed from earth to spirit-life, Feb. 10, 1868, from Elmira City, N. Y., Mrs. David S. Dorr, aged 29 years. She was a good medium, an affectionate wife, kind hearted as a neighbor, forglying in spirit. Her gentle, unassuming way won for her many friends, even among those who were not believers in Spiritualism. In the circle we miss her-miss her as she was in the earth-form, but not as a spirit of glory and of love; for she is ever with us, Neille still, only now she is Angel Kellie.

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MESSAGES TO BE PUBLISHED.

Monday, Dec. 30.—Invocation; Questions and Answers; Herbert Fenniman, of Louisiana; Patrick Mooney, to his sister Mary; Katle Murray, of Fairhaven, Mass., to her Aunt Neille.

Tuesday, Dec. 31.—Invocation; Questions and Answers; John McDougal, to his friends in Glasgow and Dunkirt; Olive Taylor, to her parents in Orange, N. J.; Annie Dyke, to her mother, in Chicago; Patrick Murphy, of Dover, N. H.

Thursday, Jan. 2.—Invocation; Questions and Answers; Joe Barrows, 3d Vt. Cavairy, Sl. Albans; Martha Niles Stacy; died in Paris; Feter L. Denny, St. Paul, Minn.

Twesday, Jan. 3.—Invocation; Questions and Answers; Henry K. Shelton, of Louisiana, to his friend. Philip Raymond; Mavonis Jones Brooke; Matthew Fagan, of New York, to his family; Johnnie Joice.

Thursday, Jan. 2.—Invocation; Questions and Answers; Edward Glies Russell, died at Newgate 32 years ago, to his son; Nathan Clarke, of St. Paul, Minn.; Alice Louisa Bowdith, of Somerville, Mass., to her mother: Capt. S. 8. Sulley, First Colorado Cavairy, to his friend Col. S. F. Tappan; Edward Holley, son of Lieut. Col. Nathaniel Holley, to his mother; Enoch Brown, of Tiluxville, Penn., to his children.

Tuesday, Jan. 2.—Invocation; Questions and Answers; Lucy Ann Mears, of Newburyport, to her neuther; Capt. S. 8. Sulley, First Colorado Cavairy, to his friend Col. S. F. Tappan; Edward Holley, son of Lieut. Col. Nathaniel Holley, to his friend Col. S. F. Tappan; Edward Holley, son of Lieut. Col. Nathaniel Holley, to his friend Col. S. F. Tappan; Edward Holley, son of Meredith, N. H., to his friends, Joseph Hetton, of Hallowell, Me., to parents and family; Eliza Dow, of Engling N. H.

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INW—Jan. 4.

MRS. A. C. LATHAM,

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122 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, libeumatism, diseases of the Lungs, Kidneys, and all Ellious Complaints. Parties at a distance examined by a lock of hair. Price \$1.00. 13W—Jan. 4.

AND A. H. GUNNACO. AURA HASTINGS HATCH, Inspirational Ld Medium, will give Musical Nances every Monday, Tues-ay, Thursday and Friday evenings, at 8 o'clock, at 8 Kit-redge place, opposite 60 Friend street, Boston. Terms 25 cts. Feb. 29,—4x*

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite liarvard street.) 13w-Jan. 4. MRS. R. COLLINS still continues to heal the sick, at No. 19 rins street, Boston, Mass.

A. S. HAYWARD heals by Spirit Magnet-lam, Il Dix Place, Boston. Hours is to 4. Feb. 18. MARY M. HARDY, Trance, Healing and Business Medium, No. 93 Poplar st., Boston. Public science of y Thursday evening.

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Feb. 21.

MRS. MARY LEWIS, Psychometrical or Soul RS. MARY LEWIS, Psychometrical or South Reader, would respectfully announce to the public that she is located in Morrison. Whiteside Co., Ill., where she is ready to receive calls; or by sending their autograph, or lock of hisir, will delineate character, answer questions pertaining to the past, present and future. Having been thoroughly test ed, she is confident she can give general satisfaction to the public. For written Delineation of Character, and Answering Questions, \$1,00 and red stamp. MRS. MARY LEWIS, Morrison, Ill.

8w*-Feb. 29.

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A NNIE DENTON ORIDGE continues to make P-yehometric Examinations as heretofore; letters, etc., \$2.: mining specimens, \$5. Address, \$62 "N" atreet, between 6th and 7th, Washington, D. C. Feb. 22.-98*

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4w—Mar. 7.

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July 27.

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JOHN C. BUULON. Successor to John M. Hall. Furnishing Undertaker,
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Mar. 7.—HW PHILADELPHIA, PA.

TADIES.— Here I am again, The Elastic Baster and Holder, and with me I have a friend I am going to introduce to you-Bostock's Self-Acting Tack Creaser and Guide. We are sping to get acquainted with every one that has a sewing machine, and bring studding and cheeriginess, wherever was no. We are simple, therefore easily understood, durable, do all we claim. Come and see for yourselves, at the Arade Bulling, Room Is. A gents wanted. Address, with sprap for circulars, G. E. MANSFIELD & CO., 28 Winterstreet, Boston. Feb. 15.—4w

Mediums in Boston. New York Advertisements. New York Advertisements.

A MIRACULOUS CURE

A SACRED RELIC. MEETING OF

THE TWO EXTREMES, SPIRITUALISM

CATHOLICISM.

THE following is clipped from the Charleston Courier, of Nov. 9, 1807, published in Charleston, Mo. The letter first appeared in the Democrat, one of the leading papers published in the city of St Louis, where the remarkable facts narrated

"Robert A. Bakewell, Esq., the writer of the following letter, is well known in St. Louis as a very sound and hard-head-ed lawyer. Outside of his profession, also, and especially as a Catholic, he is far too thoroughly instructed to be in danger of running after marvelous atories.

MR. BAKEWELL'S LETTER.

8r. Louis, Mo., SECT. 20, 1867. My eldest child, eleven years old, whom we will call Closey, has for some time suffered from a pain in her right leg. About four weeks ago she took to her bed, and has not since left it, nor had her clothes on, except as herein stated. My brother-in-ifw, Dr. Hornsby, of Carondelet, and my family physician, Dr. Bolslinlere, (one of our oldest and most successful practitioners,) feared that the child had the hip disease—a complaint that attacked her first cousin in her early childhood, and from the consequences of which that poor child has been a cripple the consequences of which that poor child has been a cripple for ten years. A consultation of physicians was held last week.

—Dr. Gregory, of this city, one of our leading surgeons, being called into consultation at the request of the other two. The unanimous opinion of all was that the child had the hip disease. On Thursday week she was measured for an apparatus by the surgical instrument maker. The leg affected was already perceptibly longer than the other limb. For weeks she could not have touched her toe to the ground, much less have attempted to walk. On Tuesday afternoon, 17th of this month, my wife, who was almost worn out with broken sleep and anxiety, paid a visit to the ladies of the Sacred Heart at this place. One of these ladies told her that steps were now being taken to commence proceedings at Rome for an examination of the virtues, etc., of Madams Barrat, the foundress of the order, who died some time since in the odor of sanctity; that fourteen miracles had already been worked by her relies, and gave my wife a relic which she advised her to apply. Of all this I knew nothing at the time. My wife applied the relic on her return home that evening, and the child shortly after fell saleep, as did her mother also, whose bed she shared, and they hoth passed the first quiet night that they had had for sometime. Next morning I was reading in my room when my wife came in, pale, with an expression that startled me. She could came in, pale, with an expression that startled me. She could not at first speak, and when she tried to do so hurst into tears. At last I understood her to say, "Classey is cured by a miracle." I did not believe a word of it, and when I heard the story of the relic, etc., etc., I told my wife not to allow herself to give way to a falso impression, which could only end in Increased misery to all concerned. The chances, I said, are ten millions one that you have mistaken some natural armeters of the to one that you have mistaken some natural symptom of the disease, which causes this temporary cessation of pain, for a cure. In about twenty minutes I went down stairs; sat upon the child's bed, and resumed my lecture, adding many sage reflections certainly with the most charitable intentions. The little girl heard me patiently, and when I was quite through merely said, "But, papa, I am cured." Her assurance surprised me. I told her to get up and walk then, which shedd at once, standing, for some seconds, at my request, on the right leg alone. In the evening I began to almost expect to find poor Cissey suffering worse than ever. On reaching the house I found no one but a servant at home. My wife and all the children, Clasey included, had gone to the Sacred Heart Convent, a distance of three-quarters of a mile each way, to return thanks. They soon returned in the best of spirits. The doctor had not seen the child yet, and my wife had permitted her to get up and go out at three o'clock. To make a long story short, the child is now, (Friday,) after the lapse of two whole days, and has meanwhile, been as well as she ever was in her life. She was playing foot-ball in the garden with her brothers when I left home this morning. Dr. Gregory ex amined the child last night, and pronounced her entirely cured, and said to me on leaving the house: 'You have my authority for anying that Cleary's was the most clearly developed case of incipiont hip-disease that I ever saw in my whole practice.' I forgot to state in its place that on the morning of the cure the first word the child spoke on waking morning of the cure the first word the child spoke on waking was, 'Mamma, I am cured.' The above are the simple facts of the case. Myself, my wife, my child, her grandparents, uncles and aunts, the servants, the instrument-man, and the doctors, are all prepared, if called upon, to corroborate them, and will, if required, do so upon oath; each one as to the facts within his or her personal knowledge, of course.

Yours very truly, R. A. BAKEWELL."

In commenting upon the above extraordinary case, the editor of the Courier uses the following language: "Whence came the cure? The Catholic and Spiritualist answer readily -to them it appears no mystery-but how will those who count for the result? They pretend to be wise-let them give solution."

To the Catholic and the Spiritualist such cases are familiar

and admitted facts. The latter however are beginning to recognize them as something more than simple facts. The Sphilunlist recognizes them as exponents of a principle, which, for the first time in the history of the world, is now assuming a scientific value, and through a clear and well-defined scientific formula for the preparation of the Positive and Negative Pow-ders, is daily receiving a systematic and reliable application to the healing of diseases of all kinds, at all times, and among all classes, whether Spiritualists, Catholics, Protestants, Jews or Infidels. To this principle I have already, on a former oc casion, fliuded in the columns of the Banner. On that occa-sion, I endeavored to show that inanimate substances, solid, liquid and gaseous, can be permanently charged, or impreg-nated, as it were, with a spiritual power of some kind, which in the healing of diseases so far transcends all our medical and scientific knowledge, that we are almost induced to return to our old belief in miracles, were it not that the very principle for which we are contending takes them at once out of the sphere of miracles, and brings them within the domain of science. By this principle we are enabled to explain the healing of Cissey, of Hip Disease, by means of Mindam Barrat's sacred relic, as recorded in the St. Louis Democrat, and the healing of Mrs. Sally Morris, of Hip Discass of 22 years' standing, by Mrs. Spence's Positive Powders, as recorded in the Banner of Light of October 13th, 1866; the healing of the blind man by means of Jeaus's mixture of clay and spittle. as narrated in the Blide, and the healing of the blind girl (daughter of W. P. Cowman,) by Mrs. Spence's Negative Powders, as narrated in the Banner of Light of November 10th, 1956; the case of the woman with "an Issue of blood," "the fountain of whose blood was dried up "by touching Jesus's garment, as testified to by Mark, and the case of the woman with "an issue of blood," "the fountains of whose blood was dried up" by the Positive Powders, as testified to by Dr. Jane Crano, in the Banner of January 13th, 1866; the history of the pool of Bethesda, of which John says that "un angel went down at a certain season into the pool and troubled the water; whoseever then first after the troubling of the water stepped in, was made whole of whatever disease he had," and the unexampled history of the Great Spiritual Remedy, the Positive and Nega-tive Powders, potentialized and impregnated with a throughout the land, "and they are made whole of whatever disease they had."

I have republished the above case of healing by means of the

sacred relic, because it is so well authenticated as to leave no question of its genuineness, and because it enabled me to re-call to the readers of the Banner, and enforce upon their minds the important principle which it illustrates, and about which I have written at some length in the Banner on a former occasion; and because, furthermore, it gives me additional er occasion; and because, intrinsice, it is considered to courage in the faithful discharge of my duty toward the Great Spiritual Remedy with which I have been intrusted, and which is daily working cures that are as valuable and as important as the Bt. Louis case which I have republished. Many of those cores have already appeared in the Banner of Light during the past three years, and many more I still have on hand to be presented to the readers of the Banner in the future. We relterate, therefore, with more confidence than ever, our former claims for Mrs. Spence's Positive and Neg. ntive Powders, namely, that they are a Spiritual Remedy, not only for the reason that the formula for their preparation was given through Mrs. Spence's mediumbile, but for the still greater reason that, like the pool of Bethesda, they are "troubled" by Generaling "nugels," and are thus made vehicles and carriers of a healing power far transcending all mere medical agencies and hu-

man capabilities.

For further information the reader is referred to the adverisement of the Great Spiritual Remedy, Mrs. Spence's l'osiites and Negative Powders, in another column of the Banner of Light. PAXTON SPENCE. Mar. 14.

RELIEF FOR AFFLICTED PERSONS. OffFERING from extreme pain. Can be cured by laying on of hands by G. P. Andrews, at Photographic Rooms, 170 Chatham Equare, New York, during March. Terms reasonables boots invited free. Hours from 10 A. M. to 3 P. M. Mar. 14.—2w

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THE POBITIVE POWDERS OURE Mountains, Reader, Earste, Toothache, Rheumatism, Gout, Colic, Pains of all kinds; Chelere, Diarrhea, Bowel Complaint, Bysentery, Nausea and Venting, Dyspensia, Indigestion, Flatulence, Worms; happressed Menatruation, Paling of the Womb, all Female Weaknesse and Berangements Cramps Fits, hydrophenia, Lockiaw, St. Vitus' Dance; Entermitient Fever, Illious Fever, Yellow Yever, the Fever of Email Pox Measles, Scariatina, Eryspelas, Preumonia, Picurisy; all inflammations, acute orchrotic, such and Inflammation of the Lungs, Kidneys, Womb, Blandder, Stomach, Prostate Gland; Onterph, Unnamption, Brenchitis, Coughs, Colds; Scrofula, Nervousness, Siceplessness, &c.

THE NEGATIVE POWDERS OUME Paralysis, or laby; Amnurosia and Deafness from paralysis of the nerves of the eye and of the car, or of their nervous entre; Bouble Vision, Catalepsy; all Low Pevers, such as the Typhoid and the Typhoia; extrem Nervous en Muscular Prostration or Relaxation.

For the cure of Cholera, both the Positive and Negative Powders are needed.

The Passitive and Negative Powders do no vig-

and cure of Choloru, both the Positive and Negative Powders are needed.

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THE GREATEST FAMILY MEDI-

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Fee for Examination, \$5; for office treatment, \$2; for visits, according to distances, \$2 to \$3, including advice.

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Banner of Light.

WESTERN DEPARTMENT:

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

Individuals subscribing for the Banks of Light by quall, or ordering looss, should send their letters containing remistances direct to the Boston office, 158 Washington street. Local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for its stocks be directed to J. M. PERRIER. Persons writing us this month will direct to Providence, R. L., care of J. Scarles.

The Reactionary Dend-Lock.

When a man's selfish interest, centered in sect is imperiled by the thought of the thinker, he flies to the reacue with a zeal that over-boils and rencts. So God has two ways of emancipating his children for a higher life-one by the enemies of truth, and the other by its friends. The enemies, in driving it with madness into the ground, cause it to sprout under the warming sunlight of its friends. "Whom the gods mean to destroy, they first make mad." American slavery was arrayed against the ages of civilization, and the ages against it; hence it could be sustained only by special legislation on the extreme of an injustice that outraged humanity, thus stirring up a trementious opposition, when, in its niarm for position, it committed treason, broke down its constltution, and is dead, dead!

The dead-lock of the sectarian is dragging the whole church ritual into one common watery grave. In pumping too fast the ship of an Orthodox Zion has sprung a bigger leak. The concussion has been too great. She is sinking, crew, ritunls, creeds, dogmas, devils and all, in one nameless, unmonumented grave. What a dead-lock each to each! Not even a whale is here to awallow up a single Jonabl It is a general wreck, and all the angelic hosts sing a requiem of Allelulia. It is not worth the while to hunt for the relics in the deep sen; there is little or nothing worth saving; construct a new ship!

VARIETY IN RELIGION ESSENTIAL TO GROWTH.

The physical system needs variety and change of diet. Feed on swine's flesh, and we have the scrofula; feed exclusively on farinaceous food and we have the scurvy; feed on intoxicating liquors, and we have the delirium tremens; feed on tobacco, and we are smoothed and shriveled as mummles. As we are compounds in body, we must have compounds of food and drink. We need variety, also, in magnetism. America is healthier for its social railroading. Telegraphs vitalize the whole body politic. "We are members one of another." Cooperation as well as competition is a law in the pathway upward.

What if the mind's food is altogether negative, consisting of the fall of man for breakfast, the davil for dinner, and hell-fire for supper, spiced each time with brimstone to make the theological chowder palatable; think you it will be nutritious and healthful? Is this the "bread of life"? No wonder ecclesiastical religion is a cadaverous sprite, dressed a la Paris, but rattling its bones, saying, "bury me, for I am death!"

The religious pabulum for the soul must have philosophy as one of its ingredients, and science, too, and invention. Being a unity in diversity, this inner man must see, hear, taste, smell, feel, think, love, in every direction, and from every direction draw supplies. From all around, beneath, above, cometh "the bread of life."

MANUFACTURING BIGOTS.

There is something good in every human heart. It demands that the children shall be pure in morals. Beautiful as is this love, it defeats itself under the guidance of sect. The moment we train a child to look with conscientious suspicion upon a person who chances honestly to differ from his neighbor in matters of faith, or to refuse investigating after truth when it bears an unfashionable name, we have developed the Pharisee, the aristocrat, the churchal tyrant, the repulsive bigot. Exclusiveness here is moral ruin. The effort to evade contamination by locking the pound, and other goods in proportion. Ought child's mind in a conventional prison enfeebles | such a state of things to be allowed? It is time its loves, blasts its happiness, loads its years with the American nation ceased to do evil, or perdead weights and weary tasks. A child should never be taught any dogma, or creed, or ism. Let it be free as the vines to climb, or the roses to blossom, or the stars to shine; and we shall have ere long what we seek-a happy manhood and womanhood, in a happier age than ours, so full of battle to conquer such a peace.

THE PAST IN THE LIVING PRESENT.

Each age has a gospel running in a particular channel of thought. The Mosaic for law; the Confucian for maxims; the Brahminian for priestly kingship; the Socratic for morality; the Casarean for conquest; the Nazarean for love; the Apostolic for religious revolution; the Crusadian for church supremacy; the Columbian for discovery; the Lutheran for private judgment in matters of faith; the Calvinistic for divine sovereignty; the Arminian for freedom of will; the Wesleyian for holiness of heart; the Swedenborgian for the Spirit of the Word; the Baconian for philosophy; the Newtonian for astronomy; the Washingtonian for liberty; the Universalian for the Fatherhood of God; the Unitarian for the brotherhood of man; the Lincolnian for the emancipation of slaves; the living Present for what? Is the whole ground covered? Is there nothing left for us to do? no creeds to break? no dogmas to dissolve? no intemperance to destroy? no monopolies of trade to revise? no isms to abrogate? no prejudices to uproot? no politics to purify? no elective franchise to confer upon woman? no Indians to rescue from extermination? no marriage laws to improve? no children to educate? no immortal yearnings to supply? no higher hopes to build? no angels to welcome? no governments to reconstruct? no sunshine to diffuse over the dark abodes of human sorrow? Are we to praise the greatness of the past, or live out the present in yet higher civilization? Enough of theory; let us have practice. It is of slight consequence how Jerusalem was built: how or where Jesus was born; how the prophets prayed; how Abraham offered Isaac; how Solomon dedicated the temple; how stout were Samson's ropes; how ruddy was the youthful David when he shot Goliah with a slung stone; how old was Methuselah; how capacious was the ark of Noah; how large was Eden; how fair was Eve; how sinful were the happy pair. Let parrote talk of these things; but practical men and women, gleaning the good of all Scriptures, both Jewish and heathen, feeling the power of the spirituality of the risen Christ, bringing all jewels of truth from the debris of ages to coronate the Present, must be thinkers, lovers, doers, emancipators.

Religion must be Americanized. Our science, our invention, our artistic genius, our literature, our commerce, our railroading, our telegraphing, our exploring, our mining, our industry, our politics, our education must henceforth constitute a body for religion. And its soul, too, must be Americanized. Our free thought must open its

must carry it higher, high as the ascension of agine my surprise when he very blandly replied, Jenus, to be as he was-one with God.

"I will give a heart for the body," saith the angel. It comes both from the bosom of the Father-a double-loved heart of love and wisdom, a and aweets to mortals. It comes-'t is the ministry of angels! What joy to earth! what hope to the bereft! what ambition to the humble! what self-denying! what victory to the tempted! what a healing of the nations!"

Western Correspondence.

Joseph E. Cook, St. Louis, Mo., writes: "The attendance at our Lyceum is large, and our officers and leaders are second to none. Answers to questions are visibly improving each Sunday, and marks of progress are especially noticeable upon Convention days. Many minds are inquiring after the truths connected with the religion of Spiritualism, and will not be satisfied with the husks of old theology. Ours is a religion based upon present tangible facts. Father, spending some time in Bloomfield, Iowa, has been giving circles and awaking a deep interest in behalf of Spiritualism. The people flock to him for tests and proofs of immortality."

Mrs. Carrie S. King, Detroit, Mich.-Our Spiritualist Society is not prospering here as it should. We have had but three lectures since you lest us. Several of our believers have gone to the Unitarian Church. People will go somewhere. We hope for assistance from the State Missionary Society. And then there are inharmonies among Spiritualists that I never witnessed in the Catholic Church. Should not the better faith of Spiritualism produce more calm, divine and harmonious lives in its professors? "By their fruits ye shall know them."

Warren Samson, Hammonton, N. J.-It is very gratifying to me to know there's one newspaper published in America—the "Banner of Light" that openly espouses the cause of the down-trodden Aborigines of this continent. There is no class of people on earth who have suffered greater wrongs at the hands of professing Christians than the red men of America. * * * During the past forty years I have had more or less intercourse in the way of trade and traffic with the following bands or tribes: Red Jacket and his band; the Genesee, Tonawanda, Miamis, Potawatamies, Winnebagos, Chippeways and Sioux. Never did I sell "firewater" to an Indian. Drygoods and groceries I invariably sold them at the same price as the whites. Accordingly, I never had a word of difficulty with an Indian; never had a dime's worth stolen by them, nor an unkind word from them. Wish I could say as much for my pale-faced friends.

Let interested traders, land-pirates, miners and thieres prate about the barbarities of Indian depredations. Paint the picture in its darkest hues, and it will then pale and shrink away when compared with the starvation, fiendishness and butcheries of our late war.

The few cases of outrage upon innocence reported are not chargeable upon the pure bloods, On the contrary, they are clearly traceable to the door of the "half-breeds." Of this, in several cases, I positively know. Now, who is to blame for their being half-breeds? Should the halfbreeds be malignantly blamed for inheriting the vices and propensities of their Christian white fathers? Of whom did the red men receive the first lessons in cheating, drinking, lying and licentiousness? Ought they to be too severely censured for aping the manners and customs of civilized pale-faces?

In my opinion, Government should license no one to sell goods to the Indians. All necessary goods should be furnished by the General Government, and sold to the red man at the very on any plan? lowest cash price. From 1858 to 1861 adulterated whiskey was sold to the Sioux and Chippeways at five dollars the pint. Maple sugar, costing seven cents a pound nearly, was sold at the Redwood agency to the Sloux for fifty cents per mitted it to be done to the almost defenceless. If a tenth of the money expended in carrying on the Indian war had been spent on the side of justice and humanity, we should long since have had neace with all the Indian tribes.

"Shall Liberal Christians Unite?"

Seeing the above question somewhat discussed of late through the columns of the Banner of Light, and believing it to be one in which a majority of the liberalists of this country are more or less interested, I have therefore taken the liberty of intruding upon the valuable space of your paper that I might give to your readers, especially those of the West, my views of this question.

That a union of the liberal element of this country would tend to advance the cause of humanity, and break down the barriers which bigotry and superstition have placed in the highway of progression, I do not doubt. But the question with me is: How shall this union be brought about? Shall we sacrifice truth in order to accomplish it, or shall we let the ebbing tide of retrogression carry us back to a standpoint which we occupied long years in the past?-thus ignoring the glorious truths of the present, for the sake of making more popular an already established truth or principle like that of the ultimate salvation of the human soul. I for one say never! Now I am a Universalist, and more, I have at least one grand and glorious truth in advance of that, which I cannot consistently leave and go back to the old, worn-out theological garments of the past. But I am ready to join hands with them for the purpose of advancing the cause of humanity and the development of truth. But while I defend and support their truth, they must do the same by mine.

That it would be an object to the Universalists and Unitarians to unite with us, is a question beyond a doubt, for Spiritualism is making a most destructive advance upon them, taking slowly but surely from them their ablest speakers, and the support of their most substantial men. And I have no confidence that the remaining class of ministers who are pampering to the pride and popularity of the churches, will ever have sufficient moral courage to promulgate the heavenborn truths of Spiritualism. For if they were true to the convictions of their souls they would speak them in public as well as private, notwithstanding the Church or world to the contrary. And there is nothing more strange to me than how Spiritualists (at least who are professedly such) can sit Sunday after Sunday and support with their presence and money a man simply because he professes liberality but dare not speak it! And I have as little confidence in such Spiritualists as I have in the speaker they listen to! When I was in New York in December last, I called upon one of our public mediums, who re-

"Oh I do p's know anything about it; I attend Mr. Beecher's church." Now, Mr. Editor, I know that every man or woman has a right to attend church where they please. But my charity ever leads pulsing heart of eternal mercles, radiating beauties | me to look upon such Spiritualists as either living a lie to themselves or to the world. As to uniting with and supporting liberal churches, I should think that a few more trials as tests of the truth to the ignorant! what compensation to the liberality of the so-called liberal sects, like those of Cedar Falls, Iowa, and Lausing, Mich., and many others that might be mentioned, would suffice to show every thinking Spiritualist where they as a body stand. That there may be exceptions to the above-named cases may be true.

For my part I am ready to unite with either Pagan, Catholic, Universalist or Unitarian, so far as their truth goes. But time once lost is lost for eternity, and I cannot wait nor go back, and as I have passed through all they have, they must come up where I am; for while they have many truths, there are yet others to be discovered and presented to the waiting world. Then let us unite for the purpose of discovering, teaching and speaking the truth, and the whole truth, while we take for our motto, onward, ever onward. Yours for truth and humanity,

E. C. DUNN. Rockford, Rt., Feb. 23, 1868.

Auniversary Celebration in Chicago. To the Spiritualists of Illinois and surrounding

DEAR BROTHERS AND SISTERS-I rejoice to hear that the twentieth anniversary of modern Spiritualism is to be celebrated in the various cities in the Union, on a scale commensurate with its importance to the world at large. You and I of the West have an important duty to discharge as members of this heaven-born religion—the grandest, the purest, the hollest, ever given to man. We are called upon to mark an epoch in man. We are called upon to make an operation our history fraught with tremendous responsibilities. A Weshing tles to this and future generations. A Washington, Jefferson and Palne made a country; it is our glorious mission to redeem it from ignorance and superstition; to form another link in that chain which is destined to fold in its embrace the whole human race. I ask you to come to Chicago on that memorable day—31st of March—that we may see each other face to face, and take a retro-spect of the past and prepare plans for the future. spect of the past and prepare plans for the future. Never was a more favorable opportunity for making advances on the enemy. Old systems and creeds are dying out; humanity is thirsting after a higher truth—the angel world have entrusted that truth to us Spiritualists. Then let us be true to our divine mission, baptized with that divine influx from the spirit-world which shall appropriate our pattern. renovate our natures. Let us, by our numbers and intelligence, congregated together on that auspicious day, in the metropolis of the Northwest, show such a bold front to the world as shall comshow such a bold front to the world as shall compel it to acknowledge in us one of the most powerful organizations for good that this world has
ever seen. Please write me at once from every
town and village, with the cheering news: We
are coming, Bro. Spettigue, twenty thousand
strong. A committee will be formed at once, and
arrangements made with the railways for half
fare. Yours for the gospel of truth,
J. Spettigue. J. SPETTIGUE.

192 South Clark street, Room 1, } Chicago, Ill., March 3, 1868.

Special Notice.

To the Spiritualist Associations of Connecticut:
BROTHERS AND SISTERS—It has been deemed advisable by the Executive Committee of the State Association of Spiritualists of Connecticut, that, inasmuch as the several societies thus far formed in this State are not able to maintain regular Sunday lectures, you organize one or more circuits to employ a speaker to lecture monthly or

circuits to employ a speaker to lecture monthly or semi-monthly, as you are able to sustain them. We would suggest Willimantic, Putman, Stafford and Somers, as one circuit. Hartford, New Haven, Bridgeport, and some other society in that section of the State for another. We mention these names simply to indicate the general plan. Will some brother in each of the several societies in the State write me if the Association with which they are connected is willing to units in

which they are connected is willing to unite in forming a circuit as above indicated, or form one W. P. GATES.

President State Association. Windham, Conn., March 9th, 1868.

Twentieth Anniversary in Cleveland. The First Society and Progressive Lyceum of Spiritualists and Liberalists of Cleveland will celebrate the Twentieth Anniversary of "Spirit-Rappings" or "Rochester Knockings," at Gar-rett's Hall, in this city, March 31st, 1863. The fol-The First Society and Progressive Lyceum of other exercises from 9 till twelve A.M., and from to 3 P. M. Exhibition of Progressive Lyceum from 3 to 6 P. M., and a grand sociable and dancing party in the evening. All friends, and especially speakers and mediums, are invited to attend.

SARAH M. THOMPSON, Cor. Sec.

Cleveland, Ohio, March 10, 1868.

Call for a State Organization in Iowa. Is it not time for the Spiritualists of Iowa to take some action toward a State Organization?

Who among the Spiritualists in the different local. or with me, in regard to the matter—stating how many Spiritualists there are in each place, and what is the prospect for a Convention? I suggest one be called next summer or early in the fall Friends let us hear from you.

P. B. JONES: Davenport, Iowa, box 174

[Religio-Philosophical Journal please copy.]

SPIRITUALIST MEETINGS.

BOSTON.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Summer street, every Sunday evening, at 73 o'clock. Admission 15 cents. Samuel F. Towle, President: Daniel N. Ford, Vice President and Treasurer, The Children's Progressive Lyceum meets at 10 A. M. John W McGuire, Conductor; Miss Mary A. Sanborn, Guardian, All letters should be addressed to Miss Susan M. Fitx, Secre-

All letters should be addressed to Miss Susan M. Fitz, Secretary, 66 Warren street.

Musio Ilall.—Lecture every Sunday afternoon at 23 o'clock. A half-hour concert on the Great Organ, by Prof. Eugene Thayer, precedes each lecture. L. S. Richards, Chairman. Speakers engaged:—Mrs. Emma Jay Bullene, March 21 and 29; Mrs. Corn L. V. Dahlels during April.

Mrs S. L. Chappell lectures Sunday ovenings at 75 o'clock at Springfield Itall, 80 Springfield street.

Cincta overy Sunday evening at 423 Washington street, opposite Essex. Mrs. M. E. Beals, medium.

East Bostox.—Meelings are held in Temperance Hall, No. 6 Mayerick sysame, every Sunday, at 2 and 75 r. M. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 104. M. John T. Freeman, Conductor; Mrs. Martha S. enkins, Guardian. Speakers engaged:—Mrs. Augusta A. Currier, March 21 and 29; Mrs. C. Fannie Allyn. Sunday afternons of April; Miss Julia J. Hubbard, Sunday evenings of April.

SOUTH BOSTON.—Spiritual Conference Meeting at 10 A. M.

SOUTH BOSTON.—Spiritual Conference Meeting at 10 A. M. Lecture at 2 M. F. M., in Franklin Itali (formerly the Bouth Baptist Church), corner of C street and Broadway, every Bunday. All are cordially invited. C. H. Blince, Bunday. All are contially invited. C. H. Rines.

CHARLESTOWN.—The First Spiritualist Association of Charlestown hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 24 and 73 F. M.—Speaker engaged:—Mrs. C. F. Allyn during March.—Children's Lyceum meets at 104 A. M.—A. R. Bichardson, Cenductor; Mrs. M. J. Mayo, Guardian.

The Children's Second Progressive Lyceum meets every Sunday at 104 A. M., in Machinists and Blacksmiths' Hall, corner of City Square and Chelsea street, Charlestown. Dr. C. C. York, Conductor; Mrs. C. A. Foor, Guardian.

C. C. YOFK, Conductor: Mrs. C. A. Foor, Guardian.
CHELSEA.—The Children's Progressive Lyceum meets every Sunday at 2 o'clock, in Frement Hall. L. Dustin, Conductor; J. H. Crandon, Assistant Conductor; E. S. Dodge, Guardian; Mrs. Salsbury, Assistant Guardian. Meetings discontinued for the present.
The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, at 3 and 7 p. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Sents free. D. J. Ricker, Sun't.

CAMBRIDGEFORT, MASS.—The Spiritualist Association hold meetings every Sunday in Williams Hall, at 2 and 73 P. M. J. E. Hall, President. Children's Lyceum meets at 103 A. M. Barry, Conductor. Speakers engaged:—Mrs. M. M. Wood, March 22; I. P. Greenleaf, March 29 and April 5; Mrs. Juliette Keaw, April 12, 19 and 29.

Yeaw, April 12, 19 and 20.

LOWELL, MASS.—The First Spiritualist Society hold meetings every Sunday stemoon and evening in Lec-street church. The Children's Lyceum is united with the Society, and holds it accasions at 10 k x. s. John Mariott, Jr., Conductor; Mrs. Elisia Hall, Garrian N. S. Gircenlest, Tor. Sec. Spoakers engaged:—Eliza Hows Fuller, March 22 and 23; Moses Hull, April 5 and 12; Mrs. N. J. Willis, April 18 and 25; J. M. Pechies, May 2 and 10; Mrs. Pillabury, May 17; Juliette Yeaw, May 24 and 31.

PLYMOUTH, MASS.—Lyceum Mested at 11 o'clock A. M. Speakers engaged:—Miss Eliza H. Fuller, April 5 and 112; Dr. J. H. Ogriev, May 3; Dr. J. H. Gogge, May 18.

WORCESTER, Mass.—Meetings are beed in Horticultural

monarchical chains; our cooperative systems must break up its claus; our marriages must domesticate its inspirations; our marriages must domesticate its inspirations; our progressive tendencies of our coming Sunday? Im-

By The Conductor, M. S. Williams of Continues and Continue

Hall, Franklin street, opposite Post-office, Green Point. Contribution 10 cents.

Buffalo, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sundsy at 10% A. M. and 7% r. M. James Lewis, President; E. C. Cooper, Vice President; J. Lano, Treasurer; E. Woodthorpe, Secretary. Children's Lyceum meets at 2 f. M. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

Jamen City, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10% A. M., upon Natural Selence and Philosophy as basic to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lectur in the evening, at 1% clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

Newark, N. J.—Spirituallists and Friends of Progress hold

FOURTH and Notice And Street opposite Post-office, Green Point. Contribution 10 ceuts.

Beyfalo, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10th A. M. and Th. M. James Lewis, President: J. Lano, Treasurer: E. Woodthorps, Secretary. Children's Lyceum meets at 13 P. M. S. M. Wright, Conductor; Mrs. Mary James, Cryx. N. J.—Spiritual meetings are helden at the morning at 104 A. M., upon Natural Selence and Philosophy as basic to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the sternoon. Lectur in the excenting experiments and illustrations with philosophical apparatus. Lyceum in the sternoon. Lectur in the excenting experiments and illustrations with philosophy and the excenting and the control of the property of the lecture commencing at 11½ A. M. Evening lecture at 7½. WASHINGTON, D. C.—Meetings are held and addresses delivered in Harmonial Hall, Woodward's Block, 318 Pennsyl vania avenue, between Tenth and Eleventh streets, every Bunday, at 11 A. M. and 7 P. M. Progressive Lyccum meets at 12M o'clock. George B. Davis, Conductor; A. D. Cridge, Guardian. Speakers engaged:—Mrs. M. J. Wilcoxson during March; Mrs. Alcinda Wilhelm during April. Conference, Tuesday, at 7 P. M.; Platonic School, Thursday, at 7 P. M. John Mayhew, President.

John Mayhaw, President.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10½ L. M. and 7½ P. M. Children's Progressive Lycenm regular Sunday session at 1 o'clock P. M. George Rose, Conductor; Miss Clara Curtis, Guardian.

Tolkbo, O.—Meetings are held and regular speaking in Old Masonic Hall. Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyctum in same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

Wheelock, Guardian.

St. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday, in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10½ A. M. and 2½ P. M.; Lyceum 2½ P. M. Charles A. Fenn, President; Mis. M. A. McCord, Vice Prosident; Henry Stagg, Corresponding Secretary: Thomas Allen, Secretary and Treasurer; W. H. Rudolph, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Miss Parah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director. First-class speakers requested to open correspondence with Henry Stagg, Esq., with a view of lecturing for the Society.

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

ciairvoyant speaking medium.

BACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K street, every Bunday at 11 A. M. and 7 P. M. Mrs. Laura Cuppy, regular speaker. J. H. Lewis, Cor. Sec. Children's Progressive Lyceum meets at 2 P. M. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian.

LIST OF LECTURERS. PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this list should be reliable. It therefore be-hooves Societies and Lecturers to promptly notify us of ap-pointments, 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.]

Intended for Lecturers only.]

J. MADISON ALLYN, Principal of the Industrial Institute, Ancora, (formerly Blue Anchor.) N.J., lectures on Sundays at the Institute and at places within easy reach.

MIRS. C. FANNIE ALLYN Will speak in Central Hall, Charlestown, Mass., during March; in East Boston the Sunday afternoons of April, and in Mercantile Hall, Boston, the Sunday evenings of April; in Masonic Hall, New York, during May; in Milford, N. H., during June; in Rtafford Borings, Conn., during July. Address as above, or 6 Gloucester place, Hoston, Mass. oston, Mass. Mrs. M. K. Anderson, trance speaker, Taunton, Mass.,

MRS. M. K. ANDERSON, trance speaker, Taunton, Mass., box 48.

J. G. ALLBE, Chicopee, Mass.
Mus. N. K. Anderson, trance speaker, Delton, Wis.
Dr. J. T. Andos Will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y.
REV. J. O. BARBETT, Sycamore, Ill.
Mns. Snrah A. Byenks will speak in Philadelphia during March; in New York during April and June; in Stafford, Conn., during May; in Cambridgeport, Mass., during July, Would like to make further engagements for the fall. Address, St. Spring street, East Cambridge, Pass.
MRS. A. P. Brown will attend unerals and speak week ovenings. Address, St. Johnsbury Centre, Vt.
MRS. H. F. M. BROWN, P. O. drawer 5856, Chicago, Ill.
MRS. And N. Blennam, inspirational speaker, Weston, Ms.
MRS. Palle J. T. Brigham, Eim Grove, Coterain, Mass.
MRS. Nellie J. T. Brigham, Eim Grove, Coterain, Mass.
MRS. Nellie J. T. Brigham, Eim Grove, Coterain, Mass.
MRS. Mash. A. C. Brown, West Randolph, Vt.
DR. J. K. and Sada Baller will lecture, assist in the organization of Societies and Lyceums, officiate at funeraly, solomnize marriages and heal the sick, so far as is practicable.
Address, box 366, Adrian, Mich.
Mess. E. Burs, inspirational speaker, will answer calls to locture in the bildel and Eastern Fistes. Address, box 75, Southford, New Haven Co., Conn.
Wh. Brank will answer calls to lecture in Michigan and Northwestern Ohio until further notice. Address, box 53, Camden P. O., Mich.
M. C. Brank inspirational speaker, Mankato, Minn.
Address, L. Ballowy, inspirational speaker, Mankato, Minn.

Camden F. O., Mich.

M. C. Bert, inspirational speaker, Almond, Wis. Sundays engaged for the present.

ADDIE L. BALLOV, inspirational speaker, Mankato, Minn.

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

A. P. BOWMAN, inspirational speaker, Charlestown, Mass.

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

Rev. Dr. Barnard, Lansing, Mich.

Wanersen Chars, 54 Broadway, Now York.

Mrs. AUGUSTA A. CURRIER will speak in East Boston during March.

Address, box 515, Lowell, Mavs.

ALDERY Z. CARPENTR will shawer calls to lecture and establish Cyccums. Is chagged for the present by the Massachusetts Spiritualist Association. Those desiring the services of the Agent should send in their calls early. Address, care of Banner of Light, Boston, Mass.

H. L. CLARK, trance speaker, Welchfield, O. Mrs. TILLE A. COURTENAY, inspirational speaker, would like to make engagements to apeak in New England. Address 650 Washington street, Boston, Mass.

Dr. J. H. CURDIER, Corner of Broadway and Windsor street, Cambridgeport, Mass.

J. P. COWLES, M. D., will answer calls to lecture. Address, Onester, M. D., will answer calls to lecture. Ottawa, Ili., box 1374.
P. Clark, M. D., will answer calls to locture. Address,

P. CLARK, M. D., WIII SHINGT CHIE IN ICCIUIT. AUGUSTA, AUGUSTA, GR.

JEAN CLARK, 24 Wamesit street, Lowell, Mass.

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

MIS. ELIZA C. CLARK, Eagle Harbor, Orleans Co., K. Y.

MIS. ELIZA C. CHARK, Insplicational speaker, will answer
calls to lecture. Address, Sturgis, Mich., care J. W. Elliott,

woc, Juneau Co., Wis.
PROF. R. M. M'CORD, Centralia, Ill.
DE JAMES MORBISON, lecturer, McHenry, Ill.
A. L. E. Nash, lecturer, Rochester, N. Y.
C. Norwood, Ottawa, Ill., Inspirational speaker.
J. WH. VAN NAMEE, Monroe, Bilch.

W. M. ODEN, Salem, Hill.

I. JUDD PARDEZ, Philadelphia, Pa.

J. H. POWELL, (of England,) will answer calls to lecture.

Address, Vincland, N. J.

MRS. J. PUFFER, Trance speaker, South Hanover, Mass.

Lydia Ann Pearsall, Inspirational speaker, Dirco, Mich.

J. L. POTTER, trance speaker, La Crosse, Wis., care of E. A. Wilson.

MISS NETTIE M. PRASE, trance speaker, Detroit, Mich.

A. A. Pond, inspirational speaker, North West, Olifo.

Miss. Pirk lectures before Spiritually and recleutific Associations on the following sullects: "Christ;" "The Holy (ihost;" "Spiritualism;" "Demonology;" "Prophecy;" "Noon and Night of Time;" "The Kingdom of Heaven; "Progress and Perfection;" "Soul and Sense;" "Introver sion, or Aunormal inspiration;" "The Seven Spheres;" "The World and the Earth." Address, Mrs. Pike, St. Louis, Mo.

SION, OF ADDOTHRS INSPIRATION; "Inc Seven spheres; "The World and the Earth." Address, Mrs. Pike, St. Louis, Mo. Mrs. E. N. Palmer, trance speake, Big Flats, Chemung Co., N.Y.

Mrs. E. N. Palmer, trance speake, Big Flats, Chemung Co., N.Y.

Mrs. Anna M. L. Potts, M. D., lecturer, Adrian, Mich.

Dr. W. K. Ripler, Foxboro', Mass.

A. C. Robinson, Ill Fulton street, Brooklyn, N. Y.

Dr. P. B. Handolph, lecturer, eare box 3352, Boston, Mass.

J. T. Roure, normal speaker, box 281, Beaver Bain, Wis.

Mrs. Jennin S. Rudd, 412 High street, Providence, R. 1.

W. Rober, M. D., inspirational speaker, Springfeld, O.

J. H. Randall, Inspirational speaker, Vipper Lisle, N. Y.

Rev. A. B. Randall, Appleton, Wis.

Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich.

Auspren E. Simmons, Woodstock, Vi.

Dr. H. B. Stober will lecture in Worcester, Mass., during March. Address, Sc Pleasant street, Boston, Mass.

Mrs. L. A. F. Bwain, inspirational speaker, Union Lakes, Rice Co., Minn.

Mrs. H. T. Stranns can be addressed at Vincland, N. J.

Will make engagements for the spring and summer.

Dr. E. Spragus, inspirational speaker, Scheneciadr, N. Y.

Mrs. Fannie Davis Bmith, Millord, Mass.

J. W. Reaver, inspirational speaker, Scheneciadr, N. Y.

Mrs. Fannie Davis Bmith, Millord, Mass.

J. W. Reaver, inspirational speaker, Burner, Sturgis, Mich.

Mrs. Pannie Davis Bmith, Millord, Mass.

J. W. Reaver, Stupirational speaker, Prichburg, Miss., Dr. William II. Salisburg, box 131, Portsmouth, N. H.

Mrs. C. M. Stown, San José, Cal.

Mrs. Mrs. Burner, Strance speaker, Fitchburg, Miss., Drs. William II. Salisburg, box 132, Portsmouth, N. H.

Mrs. C. M. Stown, Ban José, Cal.

Mrs. May Louisa Smith, trance speaker, Sturgis, Mich.

Mrs. Charlotter, E. Taber, trance speaker, New Bedford, Mass., P. O. box 392.

James Thask, lecturer on Spiritualism, Kenduskesg, Me.

Hudson Tuttle, Berlin Helphis, O.

Benjaman Todd, San Francisco, Cal.

Mrs. Granisht Address, each No.

Mrs. Charlotter, School, Mich.

Mrs. Charlotter, E. Taber, trance speaker, MRS. E. N. PALMER, tranco speake, Big Flats, Chemunio., N. Y.

tions for week-evenings promptly responded to Advice above.

E. V. Wilson's address will be Hannibal, Mo., for the menth of March. Persons wishing lectures under the direction of the State Organization will address care N. O. Archer, Esq., tiannibal, Mo.; permanent address, Babcock's Grove, Dr. Page Co., Ill.

MER. A. Wilhelly, M. D., inspirational speaker, can be addressed during April at Washington, D. C., box 601; during May. No. 3421 Lancaster avenue, West Philadelphia, Fa. E. S. WHELLER, inspirational speaker, will answer calls in New England for a time. Address, care of Banner of Light, Boston, Mass.

E. S. Wheeler, inspirational speaker, will answer calls in New England for a time. Address, care of Banner of Light, Boston, Mass.

Mrs. M. MACOMBER WOOD will speak in Cambridgeport, March. 22. Address, Il Dowey street, Worcestor, Mass. F. L. H. Willis, M. D., 29 West Fourth street, New York. Mrs. S. E. Warber will lecture in Rock Island, Ill., during March. Will answer calls to lecture week evenings in the vicinity of that place. Permanent address, box 329, Davenport, lows.

Mrs. S. E. Warber will lecture in Rock Island, Ill., during March. Will answer calls to lecture week evenings in the vicinity of that place. Permanent address, box 329, Davenport, lows.

Mrs. N. J. Willis, 2 Tremont Row, Room 15, Boston, Mass. F. L. Waddwostn's address, Room Il, Fullerton Block, 52 Dearborn street, Chicago, Hl.

HERRY C. WRICHT will speak in St. Louis, Mo., during April. Permanent address, care ileia Marsh. Boston, Mass.

Mas. E. M. WOLCONSON will speak in Wysshington, D. C., during March. Address as above, or Hammonton, N. J. Mrs. HATTHE E. WILSON (colored), trance speaker, will lecture in Leominster, Mass., March 22: in Randolph, April Sand May 3; in Fortsmouth, N. H., April 12, 19 and 28. Address, 70 Tremont street, Boston, Mass.

LOIS WAISEROOKER can be addressed at McMinnville, Warren Co., Tenn., care of Mr. Spanding, till further notice.

ELIJAH WOODWORTH, inspirational speaker, Leale, Mich. Gilman B. Wassibush, Woodstock, Vt., inspirational speaker. PROV. E. WHIPTEL lecturer upon Geology and the Spiritual Philosophy, Clyde, O.

A. B. Whitiso, Ablon, Mich.

Miss Elvira Wherlock, Toledo, O.

Rey, Dr. Werselock, Toledo, O.

Rey, Dr. Werselock, Toledo, O.

Rey, Dr. Werselock, Inspirational speaker, State Center, fa.

Mas. Hattie Clark, trance speaker, East Harwich, Mass.
Mas. Hattie Clark, trance speaker, East Harwich, Mass.
Mas. Eliza C. Clark, Eagle Harbor, Orieans Co., K. Y.
Mas. Eliza C. Clark, Englapational speaker, Will answer
calls to lecture. Address, Stargis, Elok., care J. W. Elliott,
drawer 26.
Mas. S. L. Chappell, Il South street, Boston, Mass.
Mas. S. L. Chappell, Il South street, Boston, Mass.
M. J. B. Campell, M. D. Chemman, O. L.
Dr. James Cooper, Bellefontaine, O.,
Dr. James Cooper, Bellefontaine, O.,
Mas. Maristra F. Capse, trance speaker, will suswer calls
to lecture. Address, Hampstead, M. H., care of N. P. Cross.
Ira H. Curris, Hartford, Conn.
Thomas O Copretations for the Banner of Light.
Mas. D. Cadwick, University Mass.
Mas. D. Oradwick, University Mass.
Mass. Mary E. Willer, May Band 19 for Cambridge part, April 20 and 21 April 6, and May 16 for Cambridge part, April 21 Address, Mary L. Townell, May M. and 21 Address, Mary E. Townell 20 and 21 Address, Mary E. William May M. and 21 Address, Mary M. and 22 April 6, and May 16 for Cambridge part, April 20 and May 16 for Cambridge part, April 20 and 21 Address, Morthboro, Mass.
Mass. Luzia Dopan, Replies, Arguing, Arguing, Mary M. and 21 Address, Mary M. and 22 April 6, and May 16 for Cambridge part, May M. and 21 Address, Mary M. and 22 April 6, and May 16 for Cambridge part, May M. and 22 April 6, and May 16 for Cambridge part, May M. and 22 April 6, and May 16 for Cambridge part, May M. and 22 April 6, and May 16 for Cambridge part, May M. and 22 April 6, and May 16 for Cambridge part, May M. and 22 April 6, and May 16 for Cambridge part, May M. and 22 April 6, and M