

XXIII VOL.

al

Ş.

es

M.

nsta.

ns.

К,

ER

nces,

me yet tual in-that we

y thou

em the

narrae well-

eszages.

time, of send in

Single

ANNER

on, and

[T:]

d Gen

MASS.

ORK.

WELL.

litor,

iter,

NOEL

83,60

Cents.

procured, Post office

the time

bacription

cribers to ad name of

r changed ume of the

volumes a

ine for the

insertion. a, or in any build be ad-t intended a envelope.

, & Co.

A 88...'

oston.

sau street

a office, Sti

ego, X. Y.

1 Chestnut

d Chestnut

d, Me.

e the Post-

ndon, Ess-

., London

three time

Tan Jung

28.

1,50

TERS.

18.

•**f**

{\$3,00 PER YEAR,}

BOSTON, SATURDAY, APRIL 4, 1868.

{SINGLE COPIES, } Eight Conts.

The Becture Room. WHAT DO SPIRITUALISTS BELIEVE ? A LECTURE DELIVERED BY

J. M. PEEBLES. In Music Hall, Boston, Sunday Afternoon, March 1st, 1868. [Reported for the Banner of Light.]

"May Vishnu-who is spirit, self-existent and imperishable, who, with the three qualities, cause of creation, preservation and destruction, is the parent of Nature, intellect, and all the ingredients of the universe-bestow upon us understanding and final emancipation."-Purana. "Over ti e porticos of the most ancient Egyp-

than temples of worship was written: 'I am all that was, is, or shall be." — Trismeristus. "Hermes in dying, said: 'Until now I have

been exiled from my true country, to which I am about to return. Shed no tears for me. I return to that celestial country whither all must repair in their turn. This life is but a death."-Chalcidius in Timœum.

What you do not want done to yourself do to others. * * * What I do not wish men not to others. to do to me, I also wish not to do to men."-Chi-nese Analects.

nese Analects. "Who hath believed our report?"-Isalah. "Master mind and you have mastered the uni-verse."-Perasec Lendanta. "I testify of myself. * * I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto my-self."-Jesue... "A production of all ministering emistico". Bard

"Are they not all ministering spirits?"-Paul. "It doth not yet appear what we shall be."-John

Human beings, the crown-flowers of Nature's formative forces, stand erect like polished shafts upon the summit of earth's granite-floored pyra- strates that the Divine Energy-God-was. The mid. And as men and women-spiritual individualities in whom are focalized the sublimated processes, prove that he now is. Yea, "of him ultimates and divinest attributes pertaining to and through him and to him are all things, to the Infinite-they are endowed with the inalien- whom be glory forever." Looking from the able right to think, investigate, classify, judge and believe for themselves. Belief being an as-sent of the mind to given propositions, sufficient evidence compels it, a lack of demonstration for- all lives. Springing from God and divinely allied bids it. Each a conscious selfhood, child of the Infinite, and brother of the angels; be thyself, see for thyself, act thyself and testify of thyself, bespeak and become the prerogetives of such individual sovereigns.

Spiritualists have no standing book-oracles, nor cowled priests or mitered pontiffs. They bow to no kingly master, Chrishna, Jesus or John. They tional law-logic, scriptural or secular, for salvation. They rely upon no wafers, sacramental wines, priestly absolutions, nor sacrificial altars

form of force, the former depending upon the latter for its manifestations. The masculine cannot create. There was never a higher formation without the two forces, positive and negative.

Philo, a profound Jewish writer and cotemporary of Jesus, asserted in the most positive manner the masculinity and femininity of God and the sexual order of creation. He repeatedly represented Wisdom as "spouse of God and mother of all things"; and he further says, "We may rightly call God the Father and Wisdom the Mother of the universe." Also according to Michelange Lanci, the Egyptian Hieroglyphs, interpreted in the light of Egyptian theosophy, taught that both the male and female principles inhered in Deity, spirit and matter, as father and mother. Indian Gymnosophists also admitted, in the most ancient periods, the duality of the Divine Existence. Abraham, a renegade Brahmin, inaugurated the worship of a unitive masculine god. Moses built upon the same rock; hence his masculine, blood-thirsty, retaliatory laws, founded upon "thus saith the Lord." And the popular Pauline Christianity of the past eighteen centuries is Judaism, only sparingly galvanized.

The paternity and maternity of the Divine Nature, the fraternity of human souls, originating from the same primal fountain, and the progressive evolutions of all the races, are truths that will bloom into wider acceptance as the ages ripen. True, we cannot comprehend the great infinite, underived EXISTENCE; neither can we perfectly, fathom our own existence. Only the Infinite can completely know the finite, the superior grasp and dissect the inferior. The manifestational order of the past, however, demonfixedness of law and the uniformity of Nature's mount of vision we behold Deity enthroned everywhere in majesty and splendor, a holy presence, which presence is the innermost light, and life of to him, then, upon the loving bosom of God we recline and rest, with a trust so beautiful and a confidence so deep that nothing can disturb the calm.

WE BELIEVE MAN MADE IN THE DIVINE IMAGE. This image does not consist in physical formapetrified Apostles' creeds to be interpreted by | tion, for God is not, as we have previously shown, a shaped personality outside the visible universe, rolling and guiding astral worlds mechanically trust in no external signs, ceremonies or institu- as schoolboys roll their hoops; neither is ho crowned upon a "white throne" and worshiped by "four-and-twenty elders," with a handful of lesser saints for seronadors, But God is Infinite red in the crimsoned currents of slain goats, Spirit, containing the elements of all forms, the kids or Christs, to remove the legitimate conse- principles of all forces, and the attributes of all quences that result from the violations of natural intelligence, acting by unchanging methods for the highest good. And the Divine Image in ity, nor lean upon clergymen or popes, Romish which man is made consists in those original constituents and principles that constitute him an itual matters that relate to immortality and eternal individuality. At the inner basis he is essential spirit, clothed secondarily with a spiritual body, and rimmed with a grosser physical All known substances are composed of some sixty-five simples called primaries, because first and other honorable members of Congress; not found in the rocks. These rocks, from pulverizafor Robert Dale Owen, Prof. Upham or Col. Hig- tion and the attritions of ages, result in soils. ginson; not for numbers of the most celebrated | From these soils vegetables are unfolded, which judges, jurists, poets and writers of the age; not still lift and more thoroughly refine the primates,

tive and negative, spirit; and matter as a solidified | Jewish nation on of its chronic clannishness and | for that many-mansioned house in the upper | out of him " when the negative woman touched dwarfing formalisms, into the diviner regions of kingdoms of the Infinite, he assured his followers the absolute religion. Diring laws, as deific meth- that future believers in him should do "greater ods of action, and changeless and infinite. All conceptions and pirths being spanned by cause

and effect, as well as transpiring within the realm of fixed law, are measurily nutural. Joseph and ment of Spiritualism, the richest Judean out-Mary (wisdom and love, the spiritual predomi-growth of the spiritual idea, and looking lovingly nating) were harmonially conjoined, and Jesus was a natural men, a human being, humanly begotten. Mary was susceptible to spirit influence. The relational moment of the incarnation (the descent of the divine man-essential spirit-in consonance with the celestial law of concentralism,) was a sacred one, the maternal determining the mentality. · Interested immortals, conscious of this, and knowing her to be a future mother, overshadowed her with their baptismal influences and beautiful molding magnetisms.

Accordingly from childhood the Nazarenean reformer was precocions, pleasant, loving-clairvoyant, impressional, inspirational-a mediator. i.e., medium-a mortal brother of the immortal gods and goddesses, that temperamentally helped fushion him, that, inspired by them and a "legion of angels," he might aid in uplifting and fashioning the future ages.

Not the infinite God, not a supernatural being, then, he was a man. He called himself the " Son of man." The Apostle termed him "our elder brother." 'He ate, drank, slept, hungered, thirsted and weary from journeyings, rested by Samaria's well. He was tempted; endured pain; impetuously cursed a fig-tree; "learned obedienco by the things he suffered "; was " made perfect ' by draining bitter life-cups of experience, and finally, with soul aglow to the logic of love and intuition, and prayer-words of forgiveness dropping from fevered lips like gems from a crown, he died a martyr!

The early education of Jesus was in Egypt. The scholarly M. Denon, describing a very beautiful temple of the ancient Egyptians at Philoe says. "I found within it some remains of a domestic scene, which seemed that of Joseph and Mary, and it suggested the subject of the flight into Egynt in a style of the utmost truth and interest.' Both Athanasius, and Eusebius state that when Joseph and Miry Trived in Egype, they took up their residence in a city in which was a magnificent temple of Serapis. The candid Rev. Mr. Maurice assures us that "The Arabic edition of the Evangelium Infantim records Matarea, near Hermopolis, in Egypt, to have been the place where Jesus resided during his absence from the land of Judea." (Maur. Hist., Vol. II, p. 318.) In frighted, and supposed they had seen a spirit." the "country of the Egyptians," says the celebrated Godfrey Higgins, "Jesus Christ spent his youth, after taking refuge there from the tyrant and controlled by a holy or excellent spirit. Herod." Whether he spent nearly all the years

works" than he had done.

Saying nothing of science or philosophy, Jesus stands in relation to the past the best embodidown from the celestial heavens sweetly says, Come up hither." By the exercise of sympathy and aspiration-by effort and consecration to the truth-by daily holy living, he came into the highest heavenly relations. Quickened, intensified from the celestial heavens, his original preexistent home, (for before Abraham the mortal was, he had a "giory with the Father,") his inmost yielded an elemental flow of pure spiritual life. The finest textured type, the most harmonial brain organism of this planet, in that era he virtually lived in two worlds-the Christ of tenderness and love, experiencing sweetest union with God. A thorough intuitionist by nature, he was a practical SPIRITUALIST in word and deed. He worshiped in spirit and in truth. Ilis kingdom was a spiritual kingdom, with the center in humanity's great throbbing heart, and love the king. His church was a spiritual church, built up in the souls of men and extensive as the races. flis second coming was spiritual-coming as a spirit, in spirit and power. That "second coming " in the " clouds of heaven," with holy angels and ministering spirits freighted with truths and the enunciation of eternal principles, is in process now. Multitudes of the mediumistic feel the divine, the down-flowing influx, as the breath of an eternal spring.

Beautiful is this faith, this belief in the ascended Son of Nazareth; but infinitely deeper, grander, that divine trust in God, the life-power, the unfolding Christ-principle. In holiest fellowship with Jesus and angels, on the bosom of God, then, is our rest forever.

WE BELIEVE IN THE HOLY GHOST.

Ghost is a most barbarous translation of the Greek, pneuma - the Latin, spiritus, Pneuma, naturally of the neuter gender, should have been translated, spirit. "ITo shall haptize you with the holy spirit (en pneumati agio) and with fire;" that is, shall surround and infill you with a most exalting and spiritualizing influence, the purifying effects of which are comparable to fire. As scripturally used, the phrase sometimes signifies influence or agency, and at other times individualized immortalized spirits.

"The disciples * * * were terrified and af-

"Well spake the Holy Spirit by Esains the prophet unto our fathers." Isaiah was a medium,

"Whatsoever shall be given unto you in that from twelve to thirty there we have no means of hour, that speak ye; for it is not ye that speak; but from forests, fields, flowers, and the beautiful in

the hom of his garment.

WE BELIEVE IN HAPTISM.

NO. 3.

The Greek word baptisma, rendered baptism; from the verb baptize, implies rite or ceremony. Relative to this matter of baptism we accept the following Pauline teaching:

"One Lord, one faith, one baptism." "One God and Father of all, who is above all, and through all, and in you all." (Eph. iv: 5-6.)

This one genuine baptism, however, is not, never was water baptism. All outward baptisms were Mosaic. After every act of defilement, the Israelites were commanded to bathe and wash themselves clean with water.

John the Baptist, disorderly and fauatical, a sort of undeveloped medium, crying in Judean forests, nover embraced Christianity as taught by the Nazarene; neither did he spiritually enter the Kingdom of Heaven. Hence, said Jesus, "He that is least in the Kingdom of Heaven is greater than he." John came under the law dispensation. Immersion was his method of initiating converts. Many of his more aspirational disciples soon left him, however, and followed the man of Nazareth. John, by the aid of his mediumship, caught a glimpse of this superior teacher and testifier. "I indeed baptize you with water unto repentance; but he that cometh after me, whose shoes I am not worthy to bear, shall baptize you with the Holy Ghost and with fire," * * * "But Jesus himself baptized not" with water. (John iv: 2.)

His disciples in a few instances baptized by immersion; so, not having attained unto the higher and more spiritual, they also in the earlier years of their mediumship occasionally circumcised and practiced other Jewish ceremonies. None of them, save John the evangelist, understood Jesus, or the import of his spiritual kingdom. They received the Nazarenean baptism of fire, of love, of consecration and holy spirit influx, only in part, and hence their doubts, fears and tergiversations. Honoring John the Baptist for his zeal, admiring his immersion rites because of their cleanly and invigorating effects in that dusty tropleal country, and believing also in the necessity of present physical ablutions, we recommend a dally baptism in summer-time, and their frequency in winter. Still, there's but one true Christ-baptism -the baptism of the "Holy Spirit," the down descending divine affirtus, lifting the soul into that sweeter, calmer followship of the more heavenly intelligences. In this divine baptism, whether from good men or angels, we believe, and unto it continually seek.

WE BELIEVE IN INSPIRATION.

From the Latin, inspiratio, comes the word inspiration; implying inbreathing, the infusion of feeling, influence, ideas from the all-perfect and the angelic; from the immortalized and mortals; knowing positively. It is more probable that, the Holy Spirit." That is, being media, and a Nature everywhere. As God is infinite, filling like other illustrious men of his age, he traveled beautiful spirit influence upon them from a band immensity, inspiration is necessarily universal and perpetual as the river of life. Not creating within us new faculties, it arouses and kindles to keener flames all the hidden forces of our conscious beings. Pertaining more to souls than books or traditionary legends, it oversweeps the opochs of all the dust-buried ages, and is even more precious now than in the freshest morning of time, because better understood. As water, crystal or clouded, assumes the shape of the vases, so inspiration is graded in quantity and quality. Who has not, in the higher moments of thought or aspiration, felt a sweet, beautiful inbreathing from the great pulsing soul of Nature? Who has stood upon some emeraldcarneted mountains in the hush-of evening, and not felt the soul expand as it caught glimpses of immortal truths? Who, walking among the lilies of the field, has not been startled and thrilled with the consciousness of those eternal principles that stream like liquid pearls through universal being? Rising liking shafts of flame from the abysmal past, we see in Lycurgus a legislator. In Phidias a sculptor, in Apelles an artist, in Homer a poet, in Demosthenes an orator, in Plato a philosopher, in Jeremiah a weeper, in Confucius a moralist, in Jesus a Spiritualist, in Perasee a scientist, in. the apostolic John a mystic, in Mozart a musiciani. These, with others, yielding to what Emersonfacetionaly terms "the broodings of the oversoul," enriching their receptive minds by the study of the spiritual laws that map the universe, and mentally appropriating the living sermons preached daily in the great Temple of Nature, with birds for singers and oceans for organsthese, we repeat, speaking words that burned, or breathing music that charmed, touched the world's heart and left their psychological imprint thereon-touched it, because grandly, divinely inspired. Not the sacred books of India or China-not the many-versioned Bibles in use by Jews or Christians, are inspired; but rather the truths they mirror. All truth, in Bibles or out of them-all truth, scientific, philosophic or religious, is insnired. Truth is a unity. It is only in the seeming that truths clash. Octave notes do not jar. The unrine peaches of July do not contradict the blushing and mellowed ones of October. They only manifest the different stages consequent. upon the law of growth. Our media, like the seers of Egypt, Greece and Rome; like the prophets of Hebrew history; like the apostles and martyrs of the better dispensation, are, in their hours of abstraction or loftlest contemplation, beautifully inspired. As one among them, we take a pride even in acknowledging our helns from the world of snirits. There is a general and. a special inspiration, both natural. Our spiritguide inspires us, either by willing a magneticcurrent to touch as, with regenerating fire our brain faculties; or the conditions previously prepared, by approaching and breathing the inmost feelings of his own heaven-illumined soul into ours. God, infinite and impartial, all humanity constituting a fraternal unity in diversity of

law. They acknowledge no ecclesiastical authoror American, for their knowledge of those spireternity.

In giving a general statement of Spiritualism. then, we define it not for the King of Bavaria or organism. Napoleon of France; not for the Howitts and Wilkinsons of England; not for Senator Wade for Theodore Tilton's "many honored members | aiding them to become sufficiently attenuated in evangelical churches who are Spiritualists "; and potentialized to sustain animal organizations. neither for Judge Edmonds's estimated "eleven | Man's physical constitution is the grand reservoir millions of believers" in this country. We define it for ourself only, and are therefore alone responsible for the definitions and statements.

WE BELIEVE IN GOD.

Ignoring the fetich gods of Africa, the repenting jealous god of Judaism, the changing, angry-getting god of Catholicism, the partial, malicious god of Calvinism, the masculine, miracle-working god of Universalism, we find infinitely higher conceptions of Deity in the definitions of Plato, Proclus, Jesus, Parker and Davis:

"Of good there is one eternal, definite and uni-versal Cause-the Infinite Sonl." "God is spirit, and spirit is causation underly-

ing all things.

"God is a spirit, and they that worship him must worship him in spirit and in truth."

"To God-our Father, and our Mother, too-will we ascribe all praise."

"The great positive mind of the universe-Father God and Mother Nature."

Spiritualists believe in the Divine Existence, the Infinite Esse, embodying and enzoning all principles of mind and properties of matter; all wisdom and love; life and motion; " God manifest in the flesh," and everything else, from sands to solar systems. This is the spontaneous concession of the world's consciousness. Egypt's Osiris, India's Brahma, Judea's Jehovah, the Grecian's Jupiter, the Mussulman's Allah, the Platonist's All-Good, the Theist's Deity, the Christian's Our Father, the Northman's Odin, the Indian's Great Spirit, express more than glimmerings of universal beliefs in that God whose altars are mountains and oceans, and whese pulpits are fields, earths, orbs and circling systems, perfect in order, musical in their marches, and flaming with hollest praises.

Rejecting the human-shaped, prayer-hearing, personal God of evangelical theologians-because personality logically implies locality, and whatever becomes localized in space is necessarily limited and imperfect-to us, God is the Infinite Spirit; soul of all things; the incarnate Life-Principle of the universe-immanent in dewdrops that glitter and shells that shine; in stars that sail

of all the ultimates of rocks, soils, vegetables, forests, fruits and animals. He does not appropriate the primates as such. There's no affinity. These basic elements, taken up by the lower order of plants, and progressing upward through all the ascending grades, ultimate in man. As a physical being, then, he is related to all orders of existence below him, and as a spiritual being, composed of original spirit-substances and princi-

ples, he is connected not only with all the higher intelligences of the heavens, but with the Infinite himself, as ray from a central sun, or stream proceeding from and sustained from an Infinite Fountain.

To illustrate: a chemist analyzing a drop of water from a thermal, sulphur or sodium spring, will show by critical chemical analysis that each drop not only partakes of but contains the identical elements and properties of the whole fountain. Well, man is the drop, and God the Eternal Fountain! And the divine chemistry of logical analysis, intuition, reason and science demonstrate that every essence, attribute and principle of God exists finitely in man, and thus is he truly made in the divine image-A perfect structure from base to keystone in the arch-the spiritual faculties. WE BELIEVE IN JESUS.

Among the great leaders of the past that arose under Asian skies was Jesus, called by his fellowcountrymen, Joshua. The Syrian world expected the appearance of some eminent personage. This thought impregnated the national atmosphere. Coming events were casting ominous shadows. In the Rabbinical Hillel, the Jews had an interpreter of the law; but the masses de-

manded an interpreter of the soul, its forces and sympathies, its capacities and infinite possibilities. Demand implies, brings supply. When India. China, Greece called, there were born to them Saviours-Chrishna, Confucius, Pythagoras,

The coming of these religious chieftains, as with the Nazarene, was foretold in dream, vision, prophecy. And foretold because the purpose concerning them and their mediatorial work was conthrough silver seas, and angels that delight to do ceived and shaped in the heavenly congresses of the Eternal's will. When we designate God as the higher life. The world of spirits is the world the Infinite spirit-presence and substance of uni- of causes; this of effects. Ascended Hebrew versal Nature, from whose eternally flowing life prophets, Persian Magi, and sages of the Orient wondrous systems of worlds have been evolved, long in the heavens, planned for the birth of a we mean to imply in the affirmation all divine better balanced and more spiritual organism, a

gus-these, and other philosophers of antiquity, words. binding their sandals upon their feet, each taking

the pilgrim's staff, visited the vast sanctuaries of had been handed down from the older and riper Spirit."

civilizations of India. "I am persuaded," writes Sir Wm. Jones, (Asiat. Res., Vol. I, p. 259.) " that a to go into Bithynin; but the spirit permitted them connection existed between the old nations of not.'

India, Egypt, Greece and Italy long before the time of Moses." The Gymnosophists of India, Hieronhants of Egypt, Thaumaturgists of Greece. "Then the spirit said unto Philip, Go near and

and Essenians of both Egypt and Asia-Minor. were all co-related by a common system of symbolic science, treasured wisdom and profound mystery. Jamblichus says, "The Essenians were

originally Buddhists, and A branch of them, termed Koinbii, lived in Egypt on the shores of lake Parembole in monasteries." (Anac., B. N., ch. viii.)

That Jesus was an Essenian, is susceptible of the clearest demonstration. An abundance of the highest book authority lies at our command in proof of this. Writing of this matter, the learned Father Rebold says, "This religious and philowas a member, was composed of learned Jews and others, who lived in the form of a society

similar to that of the Pythagoreans. If not the same in substance, they were intimately connected with another sect, called Theraputes, residing in Egypt, forming the fraternal link between the Egyptians and Hebrews. • • • That occult science designated by the ancient priests under the name of 'regenerating fire,' is that which, at the present day, is known as animal magnetisma science that for more than three thousand years was the peculiar possession of the Indian and as witnesses in a common cause, clasp hands. Egyptian priesthood, into the knowledge of which Moses was initiated at Heliopolis, where he was educated, and Jesus among the Essenian priests of Egypt or Judea; and by which these two great teachers, particularly the latter, wrought many of the mirácles mentioned in the Scriptures."

Endowed then with an interiorly sweet nature, spiritually and harmonially organized, fellowshipped by the Essenians, schooled in the Asian mysteries, and a medium highly intuitive, as well as clairvoyant, clairaudient and inspirational, how natural the explanation of the teachings, doctrines and wonderful works ascribed to him. True, he did not give all the "tests," all the signs, nor do all the works that Jewish skeptics, plodding in cold externalisms, expected. He did not trans. form "stones to bread," by command; did not "save himself by coming down from the cross." He could not thus save himself; for he could trantimes, owing to "conditions," unbelief, lack of principles, attributes, qualities and forces, post- apperior type of Bhemitic manhood to lift the of their unbellef." Before departing, however, ciples," and how it was that he "felt virtue go | planes of conscious existence. The truer the aim.

in search of wisdom. Thales, Solon, Democritus, of ministering angels, it was these, or the celes-Pinto, Theodoslus, Epicurus, Herodotus, Lycur- tial influences from them, that inspired the spoken "Then said Jesus to them again, peace be unto

you. * * * And when he had said this, he Egypt to be initiated into those mysteries that breathed on them, and said, Receive ye the Holy

"After they were come to Mysia, they assayed

"While Peter thought on the vision, the spirit said unto him, Behold, three men seek thee.'

ioin thyself to this chariot."

"And when Paul laid his hands on them, the Holy Spirit came on them and they spake with tongues and prophesied."

"Then Peter and John * * * Inid their hands on them, and they received the Holy Spirit."

These apostles, as well as Paul, being powerful leveloping mediums, so intensified the spiritual atmosphere, that by laying their hands upon those susceptible persons, thus increasing the magnetic battery, they were thrilled, ay, infilled and surcharged with the electric influx. So at the Pentecostal scene described in Acts, "when sophic sect, the Essenians, of which Jesus Christ | they were all with one accord in one place, suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared cloven tongues like as of fire. • • • And they were all filled with the Holy Spirit, and began to speak with other tongues, as the spirit gave them utterance." The spiritual manifestations upon present pentecostal occasions, when our media are in harmony, corroborate those of the past; and the past, to historic inclined minds, confirm the present. Thus the old and the new.

Each individual is enveloped in an aroual or electro-odyllic sphere peculiarly his own. Sensitive persons with organisms as iodized plates to the light, sympathetically sense this sphere. Clairvoyants see the surrounding emanations. It is difficult to deceive a genuine clairvoyant. A "secret is as hard to hide as fire. There is no privacy that cannot be pierced, for society is a masked ball, where each one, trying to hide the real character, reveals it by hiding." Seers see the soul of things, and conscious souls know kindred souls. When rapt in this holy soul-blending sympathy, law is useless, labor a pleasure and duty a word obsolete. Such souls converse across oceans when no sounds pass. Oblivious to the outward, to time and space, they live the inner life. The positive impart to the negative-impart what they have, the quality of the efflux corresponding to the interior state. If scend no established law of Nature. At certain good and pure-minded, they impart the "Holy Spirit"; that is, a most uplifting and spiritualizharmony or passivity, he could do comparatively ing influence. This rationally explains why nothing. Hence in Matthew (xill: 58) we read, Jesus "took little children in his arms and "Jesus did not many mighty works there, be. | blessed them." The blessing did not consist in cause of their unbelief." And the Evangelist the uttered words, but in the celestializing influ-Mark says distinctly, "And he could there do no ence of the divine magnetism he imparted. It MIGHTY work, * * * and he marveled because explains also why he "breathed upon his dis- individuality, is inspired from higher or lower

e da la serie de la francé de

diviner the purpose, sweeter the nature and holler the aspiration, the more exalting and ecstatic the inspiration. Plato, mantled in Grecian grandeur, gathered his highest inspirations while summering upon the cloud-piercing Hymettus; Mahomet, standing upon Arabian summits; Confucius, from Asian mountains, and Jesus, tearful and prayerful, from Kedron and Olive's mountain, Believing in inspiration, then, we would go up day by day on to the Mount of Transfiguration; would open the windows of our souls to the constant reception of higher truths; would be charitable to all fresh thoughts, from whatever source, to all newly conceived ideas, for they may have traveled as blessings down from Summer-land roues. And behind even the faintest coruscation of some wierd, half-expressed truth, there may gleaim a star silver shrouded, or a celestial sun awaiting earthly recognition.

WE BELIEVE IN THE NECESSITY OF FAITH. Faith, elemental in human souls, may be defined an assent of the mind to propositions based upon the testimony of others, or an acceptance of such truths as seem legitimately deducible from the investigations of physical and moral science. Faith, differing essentially from mere bellef, is graded upward from the more external to the divine, corresponding relationally to the outer and inner consciousness. The latter is closely allied to intuition. It is a glimmering from the star of destiny. Louis Napoleon landed upon the French coast with a few adherents, shouting, "Long live Napoleon." The thoughtless called him a madman; but to-day he guides the destinies of an empire. Garibaldi put his foot down firmly in Sicily, raised the cry of revolution, drove out a ruling tyrant, and offered a kingdom to Victor Emanuela kingdom that shall yet call Rome its capital, and send sunshine into every Italian heart. Joan D'Are, fired with enthusiasm and inspired by avenging augels, led the French army against the English to victory-a sample of faith and willforce. Columbus, dreamy and visionary, conceived of continents and Islands in the West, I see him drafting his course; now a weary pilgrim at the king's gate, and now at royal courts pleading for ships. At length, the wish attained, the sails are hoisted and the prows turned; he puts out into the great deep, under the loftiest inspiration of faith. The needle trembling, turned from its accustomed position; strange sea-blrds whirled by; storms danced their demon-dances in the rigging; but a divine current, seemingly, swept them on, till a new world gladdened their vision. Such a faith is the fountain-head, the mighty, propeling force we see manifest in the field, the shop, the academy, the commercial mart, the studio of the artist, the observatory of the astromomer, and the literary altitudes attained in American and English universities.

Beautiful, truly, is acalm, abiding faith-faith in the measureless possibilities of humanity; faith in the governing guidance of the spiritual heavens: faith in the unchangeability of the divine laws, and faith in the ceaseless, outflowing love of the Infinite. This kind of faith has more to do with the moral nature than the intellect. Science, if touching the intellect only, is cold and chilling, though clear as crystal. And philosophy alone, without the warming religious influences of love and sympathy, faith and trust, is comparable to a glistening iceberg, hugging the human soul into a resurrectionless death.

How sweet and perfect the little child's faith in the parent, and how firm should be ours in the innate goodness of every human being! Under the ice the water runs; above the clouds the sun shines; upon the moldering piles of India and the marbled ruins of Greece, mosses are green and wild vines, clinging, climb sunward. So, nestling under the roughest exterior, and growing out from every conscious soul, there's something fair and heavenly. Ay, an angel is hidden there, awaiting the better, higher conditions to produce the Eden-blooms of good works. In every fainting, struggling Magdalen are all the divine elements of a Virgin Mary, and in every denying, weeping Peter are all the soul-prophecies of angelie life-a structural pillar in the present to be hewn, polished and fitted into the living church of humanity. Cherishing this deep faith in the divinity of humanity, in the good, the beautiful and the true, Spiritualists should cultivate the tenderest charities, encourage the widest sympathies, and, despising none, despairing of none, should strive everywhere to bring out and build up the pure and the holy. Thinkers, ignoring forms of faith and the theologic dogmas of churchmen, consider the creeds fashioned in the last century hardly fitted for spittoons in the present. Asserting a true manhood, they stamp them under their feet, and clasping the hands of the immortalized, walk up daily on to some mount of ascension, to communa with Nature and talk with the gods. But faith in man, in law, and in God are necessities of the soul, and as beautiul as divine.

wise and loving teachers and pleasant surroundings. Said the gentle Jesus, "I come not to condemn, but to save the world."

All being divine in the innermost, the lowest have a dim consciousness of the good, the just, the right. In the infinite administration the scales of justice balance. Vice and emendatory penalties shoot up from the same soil. The thief sees, after a time, he has spolen from himself. The deceiver that he has deceived himself, not Nature, angels, God. The slanderer discovers that his poisoned javelins all returned to pierce his own heart. All learn that what they throw out returns with increase, and that it is impossible to hide away from one's conscious selfhood, or escape the legitimate result of voluntary acts. Feelings, thoughts, deeds are from the inner life, and, changing the relation of things, are, in one sense, eternal in their effect. Each sweet hope cherished is an immortal flower. Every ill purpose conceived is a poisonous breath that lives to blight. Our thoughts, aims, plans are carved upon our high-a continued regeneration-a succession of spiritual natures. As the woven web here, so the higher births and endless privileges-the initial garment over there. What responsibilities! Heaven help us to weave life's web well!

Rocks, trees, flowers, men, have radiating emanations-atmospheres peculiarly their own. The nature of this electric sphere surrounding mortals sweetest answer to prayer. corresponds to the soul's unfoldment. Jesus, ever seeing this magnetic effluence through his clairvoyance, "knew what was in man." This and holy teachings, truly have part in the "first electric envelope around the gross and depraved resurrection." Its influence exalting; its coma hazy and murky. Around the merely intellectual it appears clear, cold and positive, with bluish shadings. Around the genial, spiritual grand design to demonstrate immortality, and and harmonial, it is bright and silvery, mellowing units all liberal and reformatory elements suitinto the golden. This idea is elaborated in the able for redemptive purposes, it endeavors by Scriptures with reference to spirit-clothing. Mat- moral power and angel ministry to lift humanity thew writes, "The angel of the Lord descended from heaven, rolled back the stone from the door, and all for this life and that future progressive ex-• and his raiment was white as snow." Luke says, "They found the stone rolled away,

• • and two men stood by them in shining garments." It is said that on the mount, "Jesus's face did shine as the sun, * * * and his raiment was white as the light." When Cornelius was praying, he says, "A man stood before him in bright clothing." The light that shone round about Paul was "above the brightness of the that your eyes may be permitted to see and your sun"; and John, entranced upon the Isle of Pat- lips to converse with the once-loved of your mos, perceived that those who had "overcome homes, and still loved, though walking in white were clothed in white robes." Overcome what? the emerald clad shores of the heavenly isles-all Their perversions, passions and earthly appetites. these blessings yours-what is your duty-your What incentives these to live pure, divine lives! duty as conscious men and responsible beings, The recording angel, judgment, justice, are the who by your life-plans and life-deeds are weavdaily attendants of each-attendants in time and eternity, 🌯 🔹 🔹 . (For want of room in our columns, we omit what occurs

under the following headings.---EDITORS. We believe in repentance and good works.

We believe in the resurrection

We believe in, rather, know the truth of immortality, and future conscious identity.

We believe in the efficacy of true prayer-aspiration. We believe in, or, rather, have positive knowledge of pres

nt communion with spirits and angels. We believe in undeveloped or ceil spirits.

We believe in spirit obsessions.

We believe in future heavens and helts-lifferent spheres-

conditions. We believe in the upward tendency of all things, and the

eternal progression of all souls.] THE FUNDAMENTAL IDEA OF SPIRITUALISM. Finally, the fundamental idea of Spiritualism is God, the Infinite Spirit, the animating life of all souls, inspiring all with his immanent presence and constant support in consonance with immutable law.

The fundamental thought is the guardian ministry of angels and spirits, with facts and tangible demonstrations of their present communion with mortals.

The fundamental purpose is to educate, spirit ualize, and span with holy effort and aim all human interests.

Cousin, in his admirable lectures upon the Good, the Beautiful, and the True," used the term "Spiritualism" in contradistinction from materialism. Brahminism, relating to the doctrines of Brahma; Hebraism to the theocracy of the Hebrews; Calvinism to the religious dogmas the principles underlying the Spiritual Philosof Calvin; Spiritualism relates to all embodied in spirit and matter. It is neither supernaturalism, materialism nor sensualism, but, the voiced truth religion.

rendering them keenly susceptible to all that is beautiful and good. It imparts tenderness and warmth to all true social relations, breathes sweet encouragement to all congenial associations upon the fraternal and angelic planes, and tends to promote that glowing enthusiasm so essential to great actions.

THE CONSOLATION OF SPIRITUALISM. And then, oh, how refreshing to mortals, treadng with bleeding feet the rock-paved highways of life, and burdened too with cares and crosses, to catch even occasional breezes from Eden lands, songs from the triumphal hosts of heaven, and familiar words of love from the Summer-Land. This is the "heavenly witness"; the promised "gift of the spirit"; the book with "loosened seals"; the 'priceless treasure"; the "living manna"; the crystal river"; the "New Jerusalem," seen of John in apocalyptic vision, descending from God out of heaven. Such a gospel, musical with the ministry of angels, is a perpetual baptism from on dispensation of wisdom and love-the ideal born into the external-the strength of the weary-the balm of healing for the sick-the consolation of the dying-the comfort of the mourner, and the

Those who accept the genuine phenomena and philosophy of Spiritualism, and practice its high munion purifying; its work apostolle; its inspirations continuous; its aims constructive; and its from the lower strata of conditions, fitting each istence that stretches along the measureless ages. TO YOU, SPIRITUALISTS,

Born into the better dispensation, your feet pressing the Mount of Transfiguration, daily wet with spray from spiritual fountains, your foreheads bathed in the nectar waters of eternal life, ing your immortal raiment and constructing your future homes in the skies? What consecration can you consider too sacred, what labor too severe, what sacrifices too great to disseminate the principles that have so richly blessed you?

Of those to whom "much is given," said Jesus, 'much is required." How stands your record. reader? What have you done? what are you doing for the truth you profess? Are you ready to meet the results of your life's work over there? ready and willing to be revealed before the mirror that angels will there present? Has Spiritualism removed obstacles and planted flowers in your pathway? Has it spanned your tears with the rainbow of hope? Has it chased away threatening sorrows, and invited in golden joys for soul-guests? Has it transformed the thorns before you into roses, leaving their lingering fragrance there? Has it made you better, happier? I know it has. Millions configm your testimony. How then can you better manifest your gratitude or show your appreciation of angel ministries than by helping others to become partakers of the same blessings?

As a rapidly increasing body of progressive religionists, we need daily—

1st, Diviner floods of baptism from heaven; deeper convictions touching life's responsibilities; more complete consecrations of heart and soul to the truth, and a more thorough cultivation of the devotional spirit with the entire religious nature. 2d, Living working organizations for financial purposes, and the more effective dissemination of

ophy. 3d, Regular speaking. Transient lecturing and monthly engagements serve their purpose for a of God, it is at once a science, a philosophy and a time, as did John the Baptist crying in Judean forests. But compared with six months or yearly engagements, they are as mere meteoric flashes in sensational circles, gratifying the questionable principles actualized in daily life that give moral tone and permanence to his teachings. High social influences have magic charms. 4th, We need to erect elegant edifices or lease commodious halls for lectures, lyceums, circles, sociables, penetraliums, singing-schools, and everything else legitimately connected with the interests of Spiritualism. These buildings thus secured, should be set apart and sacredly consecrated to spiritual purposes only. They should be made cheerful and attractive as possible. The walls should be hung with choice paintings of reformers, scholars, poets, and speakers' desks should be trimmed and wreathed with flowers, aspirations of inspired souls. 5th, Suitable inducements should be held out to call and keep upon our rostrums the most scholarly and highly cultured speakers of the hour and age. Many such are lifting up their voices like trumpets; more are needed. To be versed in the natural sciences, in Egyptian, Jewish, Grecian and Oriental History, as well as conversant with the living masterpieces of thought, exalts a speaker's ideal, and in connection with the psychological, inspirational and other spiritual gifts possessed, helps him to feed the multitude with the ripest fruitage that mellows upon the tree of life. 6th, Music-charmer of the masses, and chief attraction of Catholic worship-should be considand that tremblingly. But Spiritualism, born of ered one of the indispensables in our Sunday heaven and pouring its celestial tides of divine meetings, lyceums, conferences and circles for spiritual manifestations. Music is a universal language. Its. influence is refining, elevating, harmonizing. Congregational singing, in connection with choirs, kindles to enthusiasm the devotional nature, and inspiring, expands all the germinal powers of the soul. 7th, We want more unity of purpose and harmony of action, making our moral power as a is adapted to the genius of the age, the wants of body felt; we want more energy and zeal; more the soul, and the entire constitution of man. It of that genuine heroism that made the charge of addresses his reason and his aspirations. It en- Cromwell's Ironsides so invincible; more of that larges the understanding, and gives vigorous ac- | calm, substantial spiritual power that charactertivity to the intellect. Its benefits are not for the izes all great natures; more forbearance one rich or poor, virtuous or vicious, happy or unhappy, toward the other; more of the spirit of reconciliacivilized or savage, nor any class as such, but for | tion; more charity for the corroding influences of the extensive race of humanity in all its variety circumstances, and more of that love which worketh no ill to its neighbor. "Soldiers," said the imperial Bonaparte, 'mid the pyramids of Egypt and the cold snows of dividual consciousness, it stimulates the instinc- Russia-"SOLDIERS, the eyes of all Europe are upon you. Conduct yourselves accordingly"! emotions, enkindles the most magnificent aims, Spiritualists, the eyes of all sectarists-all the world-are upon you! Conduct yourselves accord-

The Possibilities of Spiritual Science. each equally, and science will become spiritual, and religion will become scientific.

· A LECTURE DELIVERED BY SELDEN J. FINNEY, In Music Hall, Boston, Sunday Afternoon, March 15th, 1868.

The large audience listened with rapt attention to Mr. Finney's truly eloquent lecture on "The Possibilities of Spiritual Science," the following synopsis of which is the best the reporter could do, under the circumstances. After announcing his subject, the speaker proceeded to elaborate it substantially as follows:

It has been said that the external world is the visible record of its Maker's logic. The spiritual forms and phenomena of physical existence will hour shall be fully come, science shall have its apotheosis,

The union of science and religion is the great intellectual need of the age, the irrepressible demand of the heart of all the thinkers of the age, and of even the unuttered sentiments of the moving masses. For how can there be a Divine Spirit in the world, and the world not be a spiritual manifestation? He who sets out from the idea of God as the Infinite Spirit, must end at last in the doctrine of the full and complete presence of God in every form, body, and fact of the physical universe. And hence the study of that world, which is science, is the study of the Divine procedure. There is no escape from the possibility, or even fact, of spiritual or religious science but in atheism; and "atheism" is the doctrine of chance, miscalled" laws of Nature," deified 'or lifted up to a sovereignty and a majesty to which Eternal Mind alone can be entitled.

The very tendencies of thought are toward the spiritualization of science. From the gross, toward the refined, from the tangible and visible. toward the "imponderable" and invisible, every branch of physical science proceeds. Compare Newton's theory of the "law of universal gravitation" with the Ptolemaic system of astronomy, which taught that the stars are carried around in their courses on the peripheries of wooden wheels: or notice the advance of the science of man from the old notions of the ancients to those of modern dynamical physiology, for evidence. Mr. Buckle has said, "The further our knowledge advances, the greater will be our need of rising to transcendental views of the physical world. * * • Surely we shall not always be satisfied, even in physical science, with the cheerless prospect of never reaching beyond the laws of coëxistence and of sequence. Yet according to the strict canons of inductive logic we can do no more. According to that method, this is the verge and confine of all. Happily, however, induction is but one of our resources." And he continues, "I sub-mit that all discoveries have not been made by this their favorite process of induction. I submit there is a spiritual, a poetic, and for aught we know a spontaneous and uncaused element in the human mind, which, ever and anon, sudden-the human mind, which, ever and anon, sudden-the human mind, which, ever and anon, sudden-the human mind, which ever and anon, sudden-the human mind, which ever and anon, sudden-the human mind which ever and anon, suddenfine of all. Happily, however, induction is but ies have been made in this way, the history of our knowledge fully proves." And Dr. Whewell in his great history of the Inductive Sciences, tells us that discoveries so made have taken place "so often as to be entitled to be no longer consid-ered as exceptions, but as the rule." The Duke of Argyle tells us, in his "Reign of Law," that tells us that discoveries so made have taken place ered as exceptions, but as the rule." The Duke

But let us ask on what does spiritual science depend? How is spiritual science possible to man?

To answer this question we need to inquire, 1st, What is "Science" in itself, and 2d, Is Science possible to man? and then to the main question before us.

What is Science? It is a certain knowledge and comprehension of facts and truths by the mind of man. The mind, then, is the only standard or law of procedure. Science is as much the crea-tion of man's mind, as the world is the creation of God's mind; both are spontaneous evolutions, the one of the contents of human reason, the other of the contents of divine reason. The very effort of science involves the assumption that the world intuitions refer the world to the power and sov-ereignty of Divine Reason, Science is in search of the "reason" of things; and when it shall be found, the external and spiritual worlds will be united into a single philosophic formula; the forms and phenomena of physical existence will be found to be but the symbols or images of Divine ideas. The time is rapidly approaching in element. The mind of man and the Power of when this truth will be universally recognized, that the physical world is but the enscmble of the Divine consciousness—the visual exhibition of minimal and the Physical world is but the enscmble of the Divine consciousness—the visual exhibition of spiritual realities-the external embodiment of the phenomena of Nature to the terms of men-the contents of the Divine mind. And when that tality. How can this be done? True science is the re-creation of the world in terms of thoughtthe re-creation of the world in ferms of thought-of ideas—of the human soul. This is self evident-ly impossible except on the ground that the aho-riginal essence and laws of the one are like the aboriginal essence and laws of the other. Science assumes that the same life which inspires physi-cal nature, inspires mental nature. The science of the world can be constructed only by the mind of the

the world can be constructed only of world. Now is this "mind" spiritual? The possibility of spiritual science rests only on the demonstrable spirituality of the human mind. If the human mind be spiritual-transcendent to the body and sensations-then must we conclude spiritual sci-ence to be possible. Let us look at the evidence before us.

There are six classes of evidence to which I today call your attention. 1st, The Physiological evidence; 2d, the Phrenological evidence; 3d, the Clairvoyant evidence; 4th, the Spiritualistic oridence; 5th, the Historical and Instinctive; and 6th, the Intuitive and Internal, or the testimony of consciousness in its innost centre and core. And first, of the physiological, let me note here

that Dr. Carpenter admits that the mind may and probably does have an existence independent of the body. He says, after speaking of the co-rela-tions of the vital and mental, and of the physical and vital forces—"It is obvious that the view here taken does not in the least militate against the idea that mind may have an existence altogether idea that mind may have an existence altogeneer independent of the material body through which it thus manifests itself. $\bullet \bullet \bullet$ There is an entity [mark the word] wherein our nobility essentially consists, which does not depend for its existence on any play of physical or vital forces, but which makes these subservient to determinations." And he further tells that it is in virtue of this power that means not more thinking automatic mere that we are not mere thinking automata, mere puppets, to be pulled by suggesting strings." [See H. Phys., p. 543.] * * " We cannot but feel that there is something beyond and above all this (ner-vous power) to which that activity is subordi-nated." And Peof Mandelow in his great work tells us

And Prof. Maudsley in his great work, tells us that the will is the highest force in Nature, and creative. While Dr. Draper has instituted an argument for the independent spiritual entity of the mind, founded on the automatic character of cach be used of the orthogonal spiritual entity of each nerve arc, and of the entire cerebrum. He has shown that the nervous system is moved by an intelligent agent, which is as distinct from it

iy and without warning, gives us a glimpse and forecast of the future, and ur ges us to seize truth, as it were, by anticipation. That great discover-ies have been made in this way, the history of our knowledge fully proves." And Dr. Whewell in his great history of the Inductive Sciences

ered as exceptions, but as the rule." The Duke of Argyle tells us, in his "Reign of Law," that "Copernicus, Kepler and Galileo, were all guided in their profound interpretations of visible phe-nomena by those intuitions which arise in minds none and yerge of sensation, at times, and climb the summits of creation at a single bound. And it does. In Socrates, Plato, Jesus, Swedenborg, Joan of Arc, A. J. Davis, and hundreds of others more or less noted, we behold the proof that the soul does act while in the body, in a manner transcending all the powers of the bodily senses, and holding converse with the soul of things, an-ticipates the discoveries of science and the progress of civilization. And these facts are multiplying on every hand. The world is beginning to awake on every hand. The world is beginning to awake on its spiritual side; it begins to be aware of its finer and more subtile powers; it begins to feel its spirituality and its divinity; it is even now looking toward the opening heavens to welcome the descent of the angels. Even the enemies of Spiritualism admit the facts of clairvoyance. And here we use the independent entity of the soul here we urge the independent entity of the soul, from the facts of clairvoyance. But if the soul can exist and act independently Induce terms us, "The possibilities of Nature are infinite;" that "the question of 'miracles' (so-called) is simply a question of evidence;" and that "to deny their possibility is as absurd as speculative atheism." All discoveries are made by "intuition" and "inspiration" only. No man can reason from what he knows to what he don't know, without an actual advance of his mind on the line of reali-an actual advance of his mind on the line of realiter of the brain; from the mental functions of the brain; from the facts of clear seeing, we reason that the soul is an independent entity; while from the facts of "spiritual manifestation" on the top of all this, we urge irresistibly the com-pleteness of our argument. From the throb of a nervous arc to the voices of the immortal, ancient nervous arc to the voices of the immortal, ancient and modern, we build up our proof of the spirit-ual nature of man. The chain is complete when we add the sacred testimony of our instincts-of the spiritual instincts of the whole human race. Man refuses to believe in "death." He believes in life-cternal, immortal and spiritual. Post Pliocene men believed in the "resurrection of the soul," as their remains now found fossil in the caves on the northern slopes of the Pyrennees and the mounds on the Ohio fully prove. Man's instinctive trust in a spiritual hereafter is stronger than the evidences of the senses, else had faith in than the evidences of the senses, else had faith in the spiritual been snuffed out in the ashes of the dead. Man's instinct of spiritual life is like that

WE BELIEVE IN JUDGMENT.

When the immoral and oppressive Felix swayed a sceptre of power over a Judean province, the inspired Paul "reasoned with him of righteousness, temperance and judgment to come "till he trembled. It was not, however, because of sufferings to be endured in an eternity to which he was hastening that caused the trembling, but rather of a judgment to come-to come to HIM, to .ALL, as the natural consequences of pluncing into false relations with divine laws. Man, a moral actor, is a subject of law, a responsible being, -zeaping anguish from vice and enjoyment from virtue. There is no "future general judgment." Originally this dogma was an Egyptian myth. It has traveled down to us through a Judalzed Christianity. Where volcanic fires concentrate, there they burst; where storms gather, there they spend their fury; where and what men sow, there and that they reap. Jesus said expressly, "Now is the judgment of this world." Whoever did a base deed, whoever defrauded his brother and slept sweetly through the shades of night? Every man has a judgment-seat in his own soul. The recording angel is there also. Conscience is judge, reason is judge, truth is judge. And before this august tribunal mortals stand each day, each hour, approved or condemned.

The divine law by which individuals are judged is not penned in Vedas or Upanishads, in Old or New Testaments, but, mapping the universe, is written in ineffacable lines of light by the breath of the Eternal upon man's mental and moral constitution. The highest, the only supreme authority, is the voice of God in the soul. All are not equally amenable to even human laws. If anything has been demonstrated in mental science, it is that hereditary taint may so penetrate the substance of an individual's being as to weaken his will-force and put his tendencies into the pathway of perverted relations toward that which tends to his highest good. The incompatibility of social relationships, ante-natal conditions, early education and physical-comforts, exercise such an influence over individuals as in many respects to absolutely control their motives. Such are more the subjects of pity and compassion than objects of blame. Instead of penitentiaries, hospitals and houses of correction should be erected, and reform-schools opened for these unfortunates, with

Positive science consists in the discovery, coordination and practical application of natural laws. All phenomena subject to natural laws are for tastes of curlosity-seekers. It is the speaker's the same reason susceptible of becoming the subjects of real science. When once admitted that all phenomena, including those of human existence, physical, mental, spiritual, are the subjects of unchanging natural laws, the circle of scientific research and religious aspiration is complete. whether geometrized by the inductive or deductive method of reasoning. Spiritualism, tolerant as divine, clasps and consecrates to human good the true and the beautiful in both science and religion. Seeing more to love in the gentle Jove of the Greek than the grim Jehovah of the Jewmore to admire in smiling Olympus than thundering Sinai-more truth in the teachings of the old Piatonists than the creeds of "liberal" Chris- their fragrance ascending and blending with the tians, and more true worshipers in the living Temple of Nature, with its Pantheon for all races, than the rented pews of prayerful sectarists, it comes to the thinking millions of the ninetcenth century, joyous with immortality demonstrated, jubilant with proofs of the future identity and recognition of the "loved gone before," and brilliant with precious prophecies of the ceaseless march of all conscious intelligences toward the higher and purer, even the Infinite.

"If a man die, shall he live again?" was the question of old. With the masses it has been the problem of the ages. The mourner, blinded by tears, propounds it to the preacher still. In sepulchral tones he breathes only the word " Hope," life into human souls till they become clear as the crystal waters of Paradise, answers the inquiry in the affirmative, and sustains it by tangible demonstrations and the testimony of living witnesses. The only religion of earth supported by factspresent, palpable FACTS-Spiritualism is just as superior to Congregationalism, Universalism or Unitarianism, as knowledge is superior to faith. It of endowments, culture, character, needs and circumstances.

Authoritative, so far as it expresses truth to intive aspirations of the soul, awakens the divinest and, purifying the imagination, strives to perfect | the whole being. Showing the perfect natural- ingly! ness of converse with the spirit-world by sympainspiration, its tendencies are to elevate and spirit-

Margarether and the second states of the second states of the second states of the

Watchman, what of the night? Joy cometh; thy, vision, trance, clairaudience, impression and the mom is breaking; truth is making mighty moral conquests. Lift np your heads then, oh, ualize the affections. It refines the sensibilities, faithful souls, for your redemption draweth nigh.

Bart March & Block & Social Social

dimenter and a second

SALA DES

the Mind of Nature, and highly trained in the exercise of speculative thought."

And Prof. Tyndall, in his lecture on the Study of Physics as a means of mental discipline, speaking of science, says man "takes his facts from Nature and transfers them to the realm of mind; he looks at them, compares them, observes their mutual relations and connections, and brings them clearer and clearer before his mental eve. until finally, by a kind of inspiration, he alights upon the cause which unites them." And Prof. Huxley tells us, " The possibilities of Nature are

an actual advance of his mind on the line of realities from the known to the unknown; and such an advance can take place only by supersensuous powers. The soul alone can follow the line of in-, visible connection and relationship which tethers events together, phenomena to cause, and God to the physical world. Life ties are invisible, supersensuous, spiritual. Can mere sensuous inference feel along the line of the subtle powers which hold all things together? No, indeed. Reasoning-Induction - never discovers anything; it is the merest second-hand kitchen work of the mind. It cannot insert any new or unknown element into the mind itself; it simply works up those elements, facts, etc., already present; but by no stretch of logic can it be shown that more inference, merely turning over or around elements now in our possession as facts of consciousness, can ever add one jot or tittle to our knowledge of the unknown—of the absent. New perceptions clone can add nem truth to our stock of knowledges; climes. Man's instinct of spiritual file is first which implanted in the breasts of certain birds, which implanted in the breasts of certain birds, which implanted in the breasts of the coming young, and to fly away to build in more summery climes. Man's nature refuses to be dumped into alone can add new truth to our stock of knowledge; the grave to rot, and we now see why-he is a alone can add new truth to our stock of know, and mere reasoning on what we already know, unaided by either new sensuous perceptions, or spiritual intuitions, cannot advance our knowl-tual verities, discover spiritual laws, exercise the mind must spiritual intuitions, cannot suvance out about edge one single inch. To advance, the mind must push out, either along the path of sensuous, or of supersenvuous nature, or, at least, it must either insert itself further into Nature, or more of Na-ture must insert itself into it, ere new, fresh truth insert itself further into resture, or more or truth ture must insert itself into it, ere new, fresh truth or knowledge can be possessed by it, and within it. It is the business of reasoning to prove, not to discover. Logic is the science of evidence, not of discovery; and either the senses or the soul must is one, not many; God one, not multiple; truth one, not divided; and reason, the only divinely one, not divided; and reason, the only divinely one, not divided; and reason, the only divinely discovery; and either the senses or the soul must furnish all the aboriginal materials on which reasoning depends. Intuition and sensation are the only discoverers; the one of the secoret and in-visible forces and causes of life, of spirit; the other, the forms, facts and events of physical existence. Half the world has gone mad over "Induction," and materialism is the consequence. But as there are only two sources of knowledge—the physical and the spiritual departments of nature, so there the senses and the soul. The one holds communi-ion with the forms and facts of external nature; the other holds a divine commerce with the spirit-ual life and spirit of the universe. Let us trust

APRIL 4, 1868.

LIGHT. OF BANNER

國際的科學科的目的目的目的目的

Children's Department. BY MRS. LOVE M. WILLIS, Address care of Dr. F. L. H. Willis, Post-office box 89,

Station D, New York City. "Wo think not that we daily see About our hearths, angets that are to be, Or may be if they will, and we prepare Their souls and ours to meet in happy air." [Lagan Hust.

[Original.] UNCLE OLIVER'S RECOLLECTIONS. NUMBER THREE.

Uncle Oliver was musing beside his open fire, not having yet lighted his lamp. A shade of sadness rested on his face, which did not entirely leave it as he heard the merry voices of the children coming for their evening chat.

" How lonesome it must be here," said the merry Susan creeping up softly to his side and laying her hand gently in his. The old man looked at it, raised it to his lips and kissed it, while a little mist gathered about his eyes that threatened to become two tears and roll down his cheeks. But he looked into Susan's face and a smile crept over his countenance, making it look young and beautiful-with a beauty such as a winter's sunset gives to a snow-covered oak tree.

"Lonesome, little one, did you say? No, not that, only a little tired."

"Have you been at work, Uncle Oliver?" said Reuben. "You should have let us boys help you."

"Not tired of work, nor tired of play, nor weary with reading or study, but yet tired, and now you wonder how? I felt a little tired of the long journey I have been taking; I felt as if I wanted to get home."

The children all looked up with questioning glances, but no one ventured to speak.

"I see of what you were thinking: you called this my home, and now you wonder if I have really another; and you supposed that I was perfectly content in this pretty cottage with the overshadowing eim, and the far-reaching view of the valley and hills. It is a dear place, and I know of no better in the world for a man that wants quiet and peace; but still I say to you I cannot call it home, and to tell you why I shall have to give you the sketch of a journey I took once.

I had crossed the ocean and found myself in Scotland, that land of the poetic and grand, and I started on a pilgrimage on foot. I intended to visit all the places of importance or interest, and I con-ulted the works of travelers that I might learn the most satisfactory path. One day I had journeyed until night-fall, and yet found no resting place. Far beyond me were those grand mountains that make that country so famous for its scenery; and just beyond was a hill, on whose top only the faintest gleam of light still lingered, while the way before lay in darkness.

I was a little disturbed at my situation, for I feared to camp out in the chill air of that region: But I had such trust in the loving power that keeps our lives, that I was not very anxious; and soon my faith was rewarded, for a light at the foot of the hill flashed out, gleaming like a star. I called it a beacon light, and made it my guide.

sinfflevit,

ae as he el-c-se ad re te-ud of he jin

ent of its

.he i it

rg, ers the ner tes, an-ess ing tko its feel

me s of And

oul,

atly the live ight And spir-and in of

the

ason vhile

on

com-of a cient pirit-

when s—of

ice. ieves Post of the n the

nnees Man's

onger ith in of the

e that which

hming

nmery d into

18 18 B

m, be h spir

ercise 1 laws e with 1st be-oming "the-

Bacred orld is

mira-world

truth

racles. ce and leans

of this of the

mount he Di-

re use-beams, ig over oaches. is build

ont of eternal rent as

an and

It led me after a time to a little habitation se curious in its outline, as I saw it in the grey twilight, that I at once began to wonder who occupied it. It was scarcely large enough to be called a dwelling. Its thatched roof, with its projecting eaves, spoke of olden times. A huge mastiff guarded the entrance, but he made no sign of alarm at the approach of a stranger.

I knocked eagerly at the low, rough door, and was soon admitted by an old woman whose stoop- some far-off heaven beyond all my thought to ing form and wrinkled face betokened extreme old | reach. age. But her sharp piercing eye had lost none of its youthful fire. I noticed on her face a peculiar | laughing, playing, dancing-as merry as the birds expression of pleasure, and in a moment I saw that sung in the trees, as gay as the butterflies that the little table was laid for two. I wish I that touched the golden flowers. And their could give you in the peculiar Scotch dialect her mother watched them in their play and frolic

living in sunshine and beauty. If there were obstacles in my path I did not see them; if there was anything disagreeable it seemed hidden, and light was over everything. Do you understand, little one," Uncle Oliver said, looking down to Busan, " that this part of the journey is just where

you are now going?" "Oh, I'understand," said Reuben, "you saw the journey of your life." "Yes, that was it," said Uncle Oliver, " and I

will not tell you how I came to rough places, and went up the rugged mountains of difficulties, and into shadowy thickets. Sometimes I journeyed through sunny meadows, and heard the singing of birds, and smelt the sweet odor of summer llowers. I could read there the history of my past life up

to that time, and since then have traced the way through all the dangers, difficulties and sorrows, as well as joys and delights of my life. I will not tell you all this, but of the best part of my dream or vision. After I had finished my journey on one conti-

nent, I came to a deep ocean, into which I plunged, but through which I was upheld by loving arms. And then I came to my beautiful home,

I fear, my dear children, that I shall not find words to tell you of that home, for if I do, you will paint it by what you have seen in this life, and it will fall far short of what I really saw." "Do you mean heaven?" said Susan. "I mean the land to which we go when we

leave this. Yes, I call it heaven, though it was not like the heaven I have heard described. But there I saw my home, a real home, a dwelling -- " "Houses in heaven?" said Reuben, with a shake of his head.

"Yes, dwellings, and I can picture mine for you. It seemed to be formed of stone like alabaster, with ornaments of pearl, and its high columns were carved in the most exquisite manner with wreaths of flowers, and twined about them were vines of delicate growth.

I saw but one room of this mansion, but in it was every work of art that I should most enjoy. Some of the pictures were scenes from my life, and the works of art were representations of what I most loved.

If I could paint for you the flowers that grew near this mansion, you would wonder more and more, for they seemed to be like those I love here, only so much more beautiful. There were roses of every tint, but the texture of the petals was unlike anything that I can describe. If you could take the rose-tinted clouds that make beautiful a summer's sunrise and form them into shapes of perfect symmetry, you could see something like the blushing flowers that I looked upon.

And then the water that flowed in the rivers, and bubbled in the fountains and slept in the lake! It was like crystal air, so light, so clear, so sparkling. And from and through all these things seemed to flow a soft light, so that there were no heavy shadows.

It was all so full of beauty and peace, that I sighed that I could not stay in it forever; for I knew that I must again go on my journey, and hold all this loveliness only as I remember a dream."

"But," said Susan, looking up with thoughtful eyes, "I would n't want to stay there, if there was nobody to play with or to talk to."

"I was going to wrong the heautiful vision and not tell you of all I saw; but you have given me a sweet reproof. Once I held on my knee, and called her my own, a little girl with golden hair, and tender, sunny eyes; and her little form drooped, and they laid it away where I could see it no more; and I called her dead. And there was a little boy, with noble brow and great earnest eyes, that followed her; and they said I was childless. And then the little girl's and boy's mother went to them, and I thought they were in

But I saw them there, in that beautiful home,

(Original.) SUNSET ON THE LAKE.

BY MISS A. W. SPRAGUE.

I saw the rich tints gather in the sky, Like some bright banner trailing through the weat;

A gorgeous pageantry of crimson clouds Bent ofer the sun while sinking to his rest. The lake's caim bed was spread all clear and bright, Reflecting back the heaven's own gorgeous lue Whilst far across it glauced the golden rays, Until the waters half forgot their blue.

Nearer and still more near it came-the sun-As if the lake, magnetic, drew it down; Aud sliently it hid behind the clouds

And shently it hid beam a the clouds The folden arrows of its brilliant crown. But they, refusing there to dwell alone, Shot bright effuigence through the drapery rare, Until the doors of heaven seemed thrown apart, and they achieve a code stood investigation.

And cloud-robed angels stood immortal there.

And then, as if devotion lived and burned

And then, as if devotion lived and burned Within the sun-sphere as the human heart, It knelt upon its ocean-bed to pray This prayer: "Our Father who in heaven art" Then bent its head, as if the hand of sleep Had pressed it gently to its nightly rest; The waves reached up their arms and took it in; It show the transformed to have a color

It slept-tired wanderer-on the lake's calm breast.

Yet lingered in the rich, warm sunset-sky, Through all the twilight, changing hues of gold And crimson flush, and regal purple robe, And tints and hues of which no lips have told.

The soul that gazes feels a mystic thrill That speaks of Heaven, of Paradise, and Love, As if some power had struck the electric chain And earth drawn beauty from the fount above

PHYSIOLOGICAL INCEST---ILLUSTRA TIVE FACTS.

NUMBER TWO.

BY J. P. COWLES, M. D.

We wish to illustrate a principle, as well as to establish our positions relative to the law of reproduction, as we teach it, compared with the usually received opinions.

Many, for some reason, intuitively we suppose, have entertained the idea that there should exist physiological dissimilarities between parties to a marriage in order to secure sound viable children.

This idea is correct when governed by our system of temperaments; but in making decisions, from personal appearances only, we shall be liable to serious mistakes; for example, the biliouslymphatic and the sanguine-encephalic temperaments are as unlike in personal appearance as any two of the compounds, yet parties to a marriage representing respectively these two constitutions are highly incestuous, because each has a vital and a non-vital element; hence, under the law of physiological compatibility they are similar.

Prof. Powell relates the following as illustrative of this principle:

"An intelligent gentleman of Cincinnati, who was billous-lymphatic, entertained the idea that in order to rear healthy children the parents should possess physical constitutions unlike each other. Forming the acquaintance of an intel-lectual lady of the sanguine-encephalic constitulectual lady of the sanguine-encephalic constitu-tion, who held to the same opinions, they were married, and after living together long enough to bury all of their children, three in number, they called upon me one morning and said, 'Prof. Powell, we have called upon you to inquire why we cannot have children who will live.' (The Professor had learned through a brother of this canteman his idea and the result of his margentleman his idea, and the result of his marringe, and thought it no havin to enjoy a joke at his expense, and therefore replied.—J. P. U.) 'Because, sir, there is too much sameness between you.' The gentleman sprang to his feet and re-marked with earnestness, 'Where the dcvil is the sameness between us? Here I am as black as an sameness between us? Here I am as black as an Indian and fat as a Berkshire in pork time, and she (pointing to his wife) as fair as a lily, and lean as a starved shad. 'Can't help it,' says the Professor, 'it is nevertheless true; there is too much sameness between you.' They left much disappointed with the result of their interview, but returned in about two weeks, when the real nature of their sameness was explained. They then desired to know if, in the event of their sep-

able to walk and attend to an active business in aix weeks. A lady with a double curvature of the spine and unable to walk a step, had her spine obsurved to its neutral where so also could usely changed to its natural shape so she could walk, in about three months; and I might add several bed ridden cases, one a lady of fourteen years standing, all of which were restored by the application of this unseen and wonderful power, ani-mal magnetism—a power more important because more practical than any of the physical demon-strations; a power that certainly will be exclu-sively used as a bealing medium, as fast as fully appreciated; and I venture to say that the day is not so far distant, as many suppose, when some member of almost every family will be able to exercise this healing power; when the sick may be healed "without money and without price." WILLAN RUPER

WILLIAM RIDER. 332 West 23d street, New York, 1868.

Mission Labors on the Cape and their Lessons.

the pleasures of hearing. Indeed, it should be reformed allogather, for the speaker (often a deli-cately organized and a sensitive woman) has to stand in the cold extreme of the hall or meeting-house, to her great hurt while speaking, and greater disconfort for days and nights following. Notwithstanding this drawback, the andiences were large, attentive and thoughtful. Even the young, with year area exceptions, conformed to young, with very rare exceptions, conformed to the conditions of mental harmony and educational order.

tional order. The number of Spiritualists in either place, how-ever, is not large. In South Dennis there is but one family wholly committed to Spiritualism, not-withstanding there are many Universalists and otherwise liberally inclined men and women. otherwise hoerany inclused men and women. That family, however, is an institution in itself, with a private history as singular as its public position is marked and remarkable. Its chief educators for the past few years have been "death," and sickness—sickness and "death." A father is taken from the home circle in a moment father is taken from the home circle in a moment by the hand of violence; a mother follows after protracted sickness, leaving sons and daughters to mourn the dearest and best of parents; after which comes in quick succession the loss and "death" of one and then another brother by dia-aster at sea-multiplying sorrows to the last de-gree of endurance. Add to this the neglect of the many, because of Spiritualism, and the picture is outlined; and yet the voice of complaint nor the subdued murmurs of anguish find neither utter-ance nor echo in this family. Spiritualism here is a compound blessing, offseting the many based ance hor cello in this family. Epiritualism here is a compound blessing, offseting the many phased disappointments and sorrows of the past; for morning, noon and night it speaks in tenderest tones to living memories of the loved and gone before, making communion of spirit a sacrament of the hour, a great delight, a joy unspeakable and full of happiest consolation.

The presence of the spiritualistic lecturer in this town was an ovent, and called out a large andience. It was a pleasure to speak in a house ded-icated to the universals of God and Nature, on the communion of spirits and the ministry of angels. The subject matter, if not the manner of its treat-ment, created some surprise, if not disappointment; not a few taking it for granted that every spiritualistic lecturer went into a trance or devel-oped some kind of manifestations as a part of the ovening's entertainment. The lecture neverthe-less filled its mission: it suggested thought, and Not the people to asking questions. Since then Mrs. C. F. Taber, of New Bedford, has lectured in the same town and place twice, creating an in-creased and an increasing interest. Her Sunday lectures are supplemented by week-day and even ing circles, giving to her trances proceches and test manifestations a power for good. Naturally enough "the *liberal*"—who " always deviseth lib-oral things "—are talking up the *best* method for obtaining other and more frequent meetings in South Dennis.

Dennisport, though but two miles distant from South Dennis, has a brief but comprehensive history of its own on spiritualistic matters. For years its citizens have enjoyed the presence and ministry of the medium and the lecturer, thanks to the few who have insisted upon a hearing and taxed themselves with the necessary trouble and expense; thanks to the self-reliance, energy and enterprise of those

"Who knew the right, approved it, too:" Who knew the good, and still the good pursue. In this town I was to deliver two lectures on arating and marrying again, according to this system, they could have living children; for they both loved and desired heirs. Being assured in the affirmative, they sought and obtained di-of cannest thinkors, many of the men and women Spiritualism. Sunday came in cold and sformy, but the friends were on hand. It was a niceting

excelsion speaker and lecturer, but as an honest friend to hu-manity and benefactor to his brother man. N. L. ROBBIES, nan. Committee on behalf of the Cilizens of West Harwich and Dennisport.

During the delivery of these lectures splritual meetings were being held in South Dennis on Sundays, and circles on wock-day evenings when there was no scientific locture. Mrs. Taber's inbors in the surrounding towns re-awakened the interest of many old friends and set new ones to thinking. An increased interest was the result, and some of the friends—the working friends— came together at a private residence and talked up the subject of local organization, and the need of making arrangements for the Camp Meeting next summer. A committee was accordingly ap-pointed, and a Convention called at Harwich Genes. The time selected for the meeting prov-ing to be stormy, was changed, and is now fixed for the 4th and 5th of April. This meeting, so near at hand, is looked forward to with interest by Spiritualists and friends of progress on the During the delivery of these lectures spiritual hear at hand, is looked forward to with interest by Spiritualists and friends of progress on the Cape, as they think something can be done for local organization, and much effected to forward the success of the next Camp Meeting. Camp Meetings are popular on the Cape; the people have grown accustomed to them, through the usages of the Methodists, and they see no reason why the Science has been a constraint of the based usages of the Methodista, and they see no reason why the Spiritualists should not enjoy the benefit of a good thing as well as others. This was the common reflection in every town I visited, and the hope was unanimous that some plan of organ-ization would be perfected, the details of which would be faithfully carried out by a competent and properly appointed committee of arrange-ments. It is hoped, therefore, that the Cape friends interested in this matter will attend the Harwich meetings, making full and ample pro-vision for the same, since all are agreed it is a good thing and entitled to a hearty, healthy and generous support. The friends in Browster con-tributed \$3,00, and a like sum was collected in North Dennis for the Mission entorprise. Fraternally yours, J. H. W. TOOHEY, South Dennis, Mass., March 13, 1858.

Correspondence in Brief.

LYMAN C. HOWE, OF LAONA.-Margaret Con-nit, of Birmingham, Mich., writes: I learn from a late Bauner that Lyman C. Howe is now located in Laona, N. Y. He is the right man in the right place. The Spiritualists and liberal minded peo-ple of Laona own a church which they bought years ago. Mr. Howe is an energetic champion for reforms, equality and justice, and I am glad that they have engaged so able and cloquent a speaker, genial friend and neighbor, to occupy that large field of labor. May the angels of truth ever light the pathway of this gifted and true man and his excellent wife un the spiral march of proand his excellent wife up the spiral march of progression.

MRS. HANNAH MORSE, a Western lecturer, is MRS. HANNAH MORSE, a Western lecturer, is thus spoken of by a correspondent writing from Wilmington, III.: We are glad to announce to the press and public generally, in the course of hu-man events and the propagation of the philosophy of Spiritualism, that the citizens of Wilmington, III., were highly entertained by a series of nine consecutive lectures on the most cardinal points of the doctrine of Spiritualism. The lectures were delivered by Mrs. Hannah Morse, of Joliet, III., closing on the Sth ult, with good success, con-sidering the surrounling circumstances. A me-111, closing on the 8th uit, with good success, con-sidering the surrounding circumstances. A me-dium has more to contend against in the city of Wilmington, perhaps, than in almost any other place. There are four Ortholox churches in the city, all of which are pretty well patronized by a class of people who, like the Ephesians of old, aro ready to cry ont, "Our craft is in dauger," But, despite the opposition of these modern Pharlsees, the member would came out; and some indeed the people would come out; and some indeed, the people would come out; and some indeed, like the noble Berraus, said, "We will examine and see if these things be so," and we are proud to say that a few of the best clitzens are arduously compared in the investigation of the malies. By engaged in the investigation of the subject. By-the-way, friend Banner, we would speak a word in behalf of the medium. We are somewhat acquainted with the character of Mrs. Morse, and unbesitatingly pronounce her unimpeachable. Her personal appearance is good, her disposition am'able; and allowing us to sit in judgment on the merits of the lectures, after all our perigrinations and listenings, we unrestiningly pronounce them the best, most philosophical and scientific that we have ever been permitted to listen to. We congratulate our friends of Indiauapolis, Ind., who are to receive a series of lectures from her, commencing on the first of April next, and would bespeak a full house.

ORGANIZATION IN LOWELL, MICH. — H. B. Alden writes: We formed a Society here about three years ago, which one year ago numbered about fifty members. At that time we were vis-ited by Bro. A. A. Wheelock and wife, together with another lady purporting to be a medium for ubygieal moniforations: they be a dubiting down physical manifestations; that is, exhibiting flow-ers from the window of a cabinet, and some other demonstrations. Certain individuals baving doubts of the validity of these manifestations as the result of spirit power, set a special watch, the result of which was termed an exposé and an arrest of the parties and an examination followed. Almost every person was satisfied of the inno-cence of Bro. Wheeluck and all concerned except the lady medium. They were bound over for trial at the Circuit Court, but have never been called on as lyet. As might be expected, the over-wise on as type. As might be expected, the over-wise and good arrayed the whole matter against Spirit-ualism direct, making no allowance for anything genuine because of one counterfeit; yet the coun-terfeit, if any, was so well executed as to, if pos-sible, deceive the very elect. The effect, was to create an inharmonious feeling in the Society, and by that means check couldned effort, caus-ing the members to look and lenged more upon ing the members to look and depend more upon themselves, and thereby, as I think, resulting in good. As light dispels darkness, so self-depend-ance generates strength and wisdom; so we by becoming disorganized have become more free and like the strength and wisdom is for the strength and strength and the stren and liberal in our principles and practice; for within the last few weeks a few of us have per-fected a legal organization more in harmony with the spirit of the age and a free government like ours, than any other that I have any knowledge ours, than any other that I have any knowledge of. Some of its leading features are these, viz: Whereas, we the undersigned, citizens of the State of Michigan, being persons of full age, are in favor of a free religion that will not fetter and bind the consciences of its members; and being desirous of forming ourselves into a religious so-ciety, where reason, free thought and free speech shall be a rule of action, do hereby subscribe to the following platform and articles of association, viz : The object and aim of this Association is and over shall be to strengthen, harmonize, com-bine and cement its members into one grand brotherhood of social, mental and religious inter-course for the mutual, social, mental, physical, course for the mutual, social, mental, physical, moral and religious improvement of themselves and their fellow-men. Then follows the articles of association, having for its name, "The Social, Scientific and Religious Association of Lowell." The officers and their duties are similar to other societies-the President, Secretary and five others chosen for that purpose forming a Board of Con-trol. Article eighth provides that any person of sound mind and good moral character may become sound mind and good moral character may become a member by a vote of the Society, and any per-son may withdraw when not in arrears; and any member may be expelled by a two-thirds vote at any regular meeting of the Association, provided that no person shall be questioned, censured or expelled on account of any opinion, faith or belief which they may hold, or sentiments advocated and expressed in a decrease and areans advocated. and expressed in a decorous and proper manner, nor without sufficient notice, and having an op-portunity of being heard in their own defence. Infarticle ninth, there is a provise that any person-feeling himself aggrieved by any action of the Board of Control, or any officer or any member, may have the right to appeal therefrom to any results the the state. regular meeting, and a majority vote shall settle all such questions. These are all of the most prominent peculiar features of our Association, and not having seen them in any of the organiza-tions, we should be pleased to have them appear tions, we should be pleased to have them appear in the Banuer, for the benefit of others. Now having become a legally organized Church, not particularly a Spiritualist Church, subject to the approval or censure of the State or some other organization, but a free church, and having a place secured in which to hold meetings, we would invite speakers who advocate the princi-ples set forth in our declaration to give us a call, and if we cannot do as much to arguing an the second and if we cannot do as much to stretigthen the insterial man we will render such assistance as we are able to spiritually. Any one desirous of corresponding with this Society can do so by ad-dressing the President, H. B. Peck, or Ira Nash,

Becretary, or the writer.

original conversation, but I shall be obliged to make quite plain English of it.

'Sa ye dinna ken the way that ye cared to go?'

'I did indeed lose my path,' said I, ' somewhere near.'

No need to tell where, for did I not see you as you looked this way and that, and did I not laugh when I saw you take the wrong road?' she said, interrupting me.

'And you could not speak to me and tell me the right path? I can but think it would have been only an act of simple kindness, such as even strangers owe each other,' I replied with an air of injured feeling. Her eye flashed its light, and her suile made even ber wrinkled face bear the roguish expression of youth.

So you think I have traveled on these old feet all the way from the old stone post on the way from Edinburg? Ha, ha! ne'er a foot have I stepped from the house this day, yet all I tell you is true; but stop your mouth, you silly crone,' she added, addressing herself, 'or you'll tell all you know, which were a pity for any sensible body.'

But I really want to know about this. I beg to know how you knew I was coming, after you have told me if I may stay all night, for if you say no, I must not wait, even for a bit of that smoking oat-meal cake."

'You stay at your own risk,' said she gravely. 'I will not turn you away, but whoever sleeps in yonder room, small as it is, has dreams too large for his head.'

'I am a steady sleeper,' said I, 'and fear nothing, for I'll warrant that dog of yours will keep all harm from your doors.'

'But did you not see how still he laid when you came to the door? That was because I told him you were coming."

I asked no more questions, but accepted the friendly hospitality of the old woman's home, and I never expect to taste anything so sweet as cling toward that home. But, little ones, I have was the cake that she offered me, and the bowl of milk.

After supper she told me so many wild legends. that I was neither weary or sleepy. I found she was one of those strange beings gifted with second eight, and that she had banished herself to this wild spot because she was so misunderstood, for she had what she called an unruly tongue. and was continually repeating her dreams and visions, prophesying of good and evil, until she won the name of witch, and after that all evil was attributed to her.

'Abi' she said, with feeling, 'I am banished for gifts that God has given me, and that he meant should bless the world."

The fire burned low, the old woman nodded in her chair, and I went to my bed in the little room above her's, to gain which I climbed a ladder. I suppose I fell immediately into a sleep and dreamed, though I seemed to be wide awake, and this is what I saw like a picture on the walls of my room.

I had started on a journey: at first I went through peaceful valleys, beside softly flowing like better, I'll whistle Soldiers' Joy, and you waters, gathering flowers, chasing butterflies, and | shall dance."

with the same glad eyes of often looked upon. This was their home. I knew it, and have

known it ever since." "But I thought heaven was a great golden city," said Mary, "and I don't like the city much. I

was there once," "I thought it was under a rainbow," said Susan. 'I've looked for it many times."

"I had heard a great many wise men talk about heaven," said Uncle Oliver, "but I was sure they were mistaken, after what I saw. I knew that this beautiful home, where dwelt my loved ones, would be my heaven. I have always called it home since. I know where I shall go when I am good enough and pure enough. There has never a morning's light opened my eyes that I have not remembered that vision, and I have striven every day to do something to fit me better for the peace and beauty of that place, for I felt sure that no impurity could enter there. I knew I must have no feelings but of love and goodness if I would dwell there. I can assure you that I never have desired to do a mean act since then, and I have measured my journey thither only by the kind deeds I have been able to perform.

When the morning light began to dawn I heard the steps of my hostess below, and I rose, feeling as if I had been in as sacred a place as was the Isle of Patmos to St. John. The old lady looked at me with questioning eyes, but I said nothing until ready to depart, when I shook her hands, saying:

'I have to thank you for the happiest night of my life.'

'Now I know,' she said, 'that your days will be good on the earth, and that you shall never go where there are not many to love you."

As I went on my way I felt as if I was indeed on a pilgrimage, and that every hour I was travtraveled forty years since then, and have always felt that I was on a journey to that resting place. Do you wonder that I am a little fired sometimes? And do you understand why I do not call this little cottage a home? And yet it is a beautiful journey that I am going. The old woman's words were true; I have always many to love me, and if there is love enough the whole world is full of beauty. But you all look too sober."

"I was thinking," said Alice, the timid little maiden, with flaxen hair and drooping eyes, "that perhaps we had not all such beautiful homes to go to."

"I am guite sure of one thing," said Uncle Oliver," that no one can want beauty there who has goodness here. You may be sure of all the things that most you love. So see to it that you grow to love the true, the pure and the good."

The good man looked at the circle of faces about his fire, and added with a smile:

"But I will not forget that they were very merry in my home; so let me see a good game of blind-man's-buff before you go home, or, if you

vorces, married again guided by the light of being o

These facts are very significant, in that they A case of some interest occurred in our practice ter, six years of age, sick with scarlet fever. The case progressed finely until the sixth day, when the fever left, and the parents supposed the danger passed, but we observed symptoms evidently disclosing some affection of the brain. Observing ment, while the father was as good an illustratration of the sanguine encephalic. Upon the strength of this we formed an unfavorable prognosis, and thus communicated our convictions to the parents, and notwithstanding the most skillful medical aid was called, the child died in one week of brain disease.

These are only a fow cases, drawn from several hundred we have on record, all of which bear evidence to the positions taken.

Spirit-Development.

I have read with considerable satisfaction the communication from my friend Thomas R. Hazard, of Newport, R. I., regarding dark circles, in the Banner of Jan. 4th, and from the fact that s referred, I feel called upon not only to confirm in every particular the statement of my friend as to what he saw at my house, but speak of other manifestations we have had, equally as wonderful and far more important than the removal of a coat while the wearer was securely bound with a

rope. The sittings at my house have always been strictly private, and in but very few instances the only persons that have been present have been Dr. J. W. Ladd, my wife and myself, and our main object has been to ascertain, without our main object has been to accreain, without any chance for deception, the advantages to be gained from spiritual communications. During our sittings we have been shown, from time to time, a great number of different phases of spirit condition, from each of which we have derived a lesson profitable to us. But the most useful as well as wonderful of all,

But the most useful as well as wonderful of all, has been the advantages gained to Dr. Ladd, in the power (without the least previous knowledge) to find the cause, see the condition, and be able to adopt the best and most efficient method for heal-ing physical disabilities, without reducing the sys-tem by the use of drugs. It is to these last mentioned points of the sub-least the the mediumistic and strong megnetic

ject that the mellumistic and strong magnetic powers of Dr. Laid have been for the last four or five years specially and very successfully em-ployed; and I think I may say his practice in this city is larger and more successful than any other

nd large Dersonal experiphysiological compatibility, temperamentally con-silered, and are now each enjoying the blessings of healthy offspring." Cape. Their meetings, however, as Spiritualists, had not been frequent, but the friendly greetings represent the parties under similar and dissimilar physiological conditions. We report the case for in facts not to advise the same course in others. intercourse of the hour had an easy naturalness about it which appealed to and awakened the betin 1864, which is also illustrative of this principle. Iter and best aspirations of the individual spirit. Wo were called to treat an only child, a daugh- Evidently "ice do our best things casicet." The second lecture was postponed because of the storm in the evening; but, during the week, it was delivered to a much larger audience than the first. The price the Spiritualists have to pay for the hall in this place is a large tax on the few who labor to support the meetings, and a hindrance to the parents, we saw that the mother was a fine representative of the bilious-lymphatic tempera-meter within the other was a fine representative of the bilious-lymphatic tempera-tion in the progress of the town. It should be corrected, if possible, or a second hall built, the warming and lighting of which will be less expen-

Having finished my lectures on Spiritualism, I proposed a course of six discourses on Spinttainsin, 1 proposed a course of six discourses on the "Sci-ence of the Human Temperaments." A free lec-ture opened the course to "a full house," notwith-standing my labors on Spintualism. More, the liberal and progressively disposed men and wo-men of West Harwich and Denuisport united to pay me fifty dollars for the course of lectures, the better to have them as nearly free as possible. The lectures were accordingly delivered, with two

additional, which were private. The physiology of the temperaments was repro-sented as vital to and fundamental in the makeap of character. The bases of theory were well known facts underlying the manners and general manifestations of the sexes, in the nations and affinities of human history, to explain which, the affinities of Nature, in the chemicals of the food, the air, the climate, the habits, the occupations, and the general mannerism of the people were insisted upon. Commencing with an analysis of the blood, a fundamental distinction was insisted upon between the blood of the man in his manliupon between the blood of the man in his manil-ness and the woman in her womanhood. The ge-nius of sex required it, and Nature, speaking through experience, punished all departure from this organic and fundamental law. It was an at-tempt to explain the causation of character and account for the apparent disorder in individual development. The origin and cause of sickness and disease acme up in Evaluar subtoriging the and disease came up fu review, authorizing the judgment that life meant health, beauty and inspiration; that marriage, in common with all the offices of organic life, was governed by the affini-ties of temperament and physical conditions; and that health, strength and beauty of person are but symbolic of mental characteristics and spiritual graces; that each person had health wirth and the person had health wirth and the person had health wirth a health with the set of t

success, and to what extent the people wore com-pensated for their money, it is unnecessary to offer an opinion, the following being suggestive to that and. It was adopted by popular vote at the close of the sixth lecture, by the largest audience of the seasou:

ject that the mediumistic and strong magnetic powers of Dr. Ladd have been for the last four or five years specially and very successfully em-ployed; and I think I may say his practice in this city is larger and more successful than any other physician ever gained in so short a time. During most of this time the doctor has resided in my family, and hence I have been conversant with his many cures, all under the simple touch of his magnetic hands, the details of which would be too long for this communication, therefore suf-fice it for me to say, a gentleman who had been confined with paralysis for four years, was made

4

every Monday Morning preceding date. Light. Banner of BOSTON, BATURDAY, APBIL 4, 1868.

OFFICE 158 WASHINGTON STREET, ROOM NO. 3. UP STAIRS. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS. WILLIAM WHITE, LUTHER COLEY, ISAAC B. RICH, CHARLES H. CROWELL, FIF For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Mass. CD⁻ All letters and communications forwarded to This Office for publication must, in order to receive attention, be addressed to Luther Colby.

Movement in the Churches,

One ecclesiastical body after another is obliged to recognize the advancing power of the influexces of the age. They are something which it is utterly impossible to escape. Now it is the Presbyterians, and now the Baptists; now the Congregationalists, and again the Methodists; and this time it is the venerable and "established" Church of England, and the next the daughter of that body, the Episcopal Church of the United States. All alike are subject to the action of these moving influences-direct, subtle, and effective.

The latest stir has been made over the admonition and rebuke of the young Rev. Mr. Tyng, a promising Episcopal clergyman of New York city, by Bishop Potter of that Diocese; the charge against the offending and reprimanded preacher being, that he had gone into a city in New Jersey, and there presumed to preach in "a Methodist meeting-house," against the protests and warnings of his ecclesiastical brethren settled in the same city. The scene of reprimanding by the Bishop, is described in the papers as one of intense interest to all parties in the affair, the friends of the condemned man having collected in the church where the affair came off in great force, and testifying their sympathy and support at the close in the most unmistakable manner. As soon as the Bishop had concluded his reprimand, Dr. Tyng, the father of the accused, and a venerable clergyman of the Episcopal Church, rose in front of the chancel and began reading the Protest which he held in his hand against the entire proceedings; characterizing them false in point of the charges brought, unjust in principle, uncanonical in form, illegal, iniquitous, and persecuting. And this protest concluded with a solemm a yeal from the judgment of the Ecclesiastical Court which the Bishop had just carried out, to the General Convention of the Church, and to " the abiding sense of justice and righteousness in the individual members of the Church throughout the land,"

In the Bishop's reprimand we find matter worthy of a moment's careful attention. It lets us more perfectly into the cramping machinery of the Episcopal and all other current ecclesiastical organizations, and shows how and why it is that men_are made hard and narrow in their belief. and practically infidel while professing to be filled with a lively and enduring faith. After explaining to the clerical delinquent the exact offence for which he was made to suffer, the Bishop proceeded to say as follows, in reference to the popular ideas about preaching the Gos; el "under any and all circumstances": "If we become members of the Church of God, and much more, if we become its ministers, we must conform to its truth, its order, its discipline. Our liberty is restrained ; we are no longer independent thinkers, free not left at liberty to preach any kind of doctrine land.

Music Hall Meetings-Closing Lectures of the Course.

Mrs. Cora L. V. Daniels fitly closes the series of lectures at Music Hall in this city, on the science and philosophy of Spiritualism. She is to ance of the Twentieth Anniversary of Modern speak during the month of April, and is too well Spiritualism. Arrangements have been so far and favorably known to require any praise from perfected as to warrant the complete success of us. All are anxiously waiting for the privilege of listening to her chaste and eloquent discourses.

No similar series of lectures have been more popular and effective in this country, or more worthy of the character and aims of the religion of Spiritualism than this course during the winter. Persons have been present who were never counted among our audiences before, and by their repeated attendance and close attention to what fell from the lips of the several speakers, it is evident that good seed was sown in wellprepared ground. The closing discourses by Mrs. Daniels will no doubt also attract large audiences. We trust that by another Fall arrangements will be perfected for the repetition of a plan which has been carried through with so much credit, and crowned with such signal success in spreading the truths of Spiritualism in our midst.

Mrs. Emma F. Jay Bullene's lecture on the 22d, was truly valuable and instructive, and commanded close attention. We shall give a synopsis of it in our next issue. She was greeted with quite a large audience, considering the almost impassible condition of the streets after the great snow storm.

A Woman's Medical College.

We have perused the Address of Mrs. Emeline H. Cleveland, M. D., Professor of Obstetrics and the Diseases of Women and Children in the Woman's Medical College, of Philadelphia, before the the house where she has been stopping comgraduating class, on the Sistcenth Annual Commencement of that Institution. It is a sterling production, packed with hints of liberal thinking He accordingly ordered a bottle filled with water; on medical matters and principles of hygiene, and ably vindicating the progress of medical science, and its application to the needs of the human family. Her advocacy of the eminent fitness of tually medicated! This the gentleman was inwomen for posts of medical responsibility is ex- structed to use as a wash, which he is now doing. ceedingly happy, and will be conclusive with all Jesus, the ancient record informs us, turned candid and intelligent minds. She likewise discusses the general theory of medicine with a grace, a readiness, and an apparent familiarity with the practice as well as the theory, that establishes her claim to be considered an ornament to her profession and a valuable teacher to her sex. We congratulate the citizens of Philadelphia on hav- medium, through chemical agencies which he ing in their midst a college to which women may brought to bear upon the water-a science yet to resort on most favorable terms for instruction, and which has proved itself worthy of public support by the fact that it is actually supported. The ing our hand over a glass of water ten minutes, lack of means is no impediment with the Philadelphia College to the admission of competent educated women.

Goldwin Smith on Reform.

This distinguished English Professor, who paid a visit to the United States last year, has recently made three speeches in England, all of them pronouncing boldly and unqualifiedly for Reform. In his address before the Reform League at Brighton, he said that English society had arrived at a great crisis-a transition point from one age to another-from the feudal and territorial age to the modern age of industry, freedom, equity and free thought. As for suffrage in England, he fully believed that from being qualified it would shortly become universal. He declared the self-styled rights of hereditary monarchy to be dead, and the House of Lords would either have to be abolished or else approach more nearly to the character of the House of Commons. As maintained at enormous expense, that was near its end. The working-classes were to have their day; not exactly a day of lawless enjoyment of yet due the cemetery about \$10,000. Of the reamelioration of their condition, and perfect freedow and abundant opportunity to elevate themselves. The leveling is to be an upward, not a

The Twentieth Anniversary.

To-morrow (Tuesday, March 31st,) Music Hall will be the centre of attraction for those who intend to participate in the festivities of the observ-

the above celebration, and the number of tickets already sold give indications that the spacious Music Hall will be filled to its utmost capacity. We have repeatedly spoken of the object of this gathering, and at this late moment need not recapitulate further than to say that, in the afternoon, the Children's Lyceum, numbering between five and six hundred children, will give an exhibition in Music Hall, under the direction of Mr. and Mrs. Andrew Jackson Davis. Those who avail themselves of the privilege of looking upon this happy scene will ever remember it. In the evening there will be speaking from seven o'clock till ten; then the floor will be cleared for dancing, which will be kept up until one o'clock.

For the benefit of strangers, we will state that the members of the Committee of Arrangements will be designated Ly a badge, and all such visitors are requested to make themselves known to this Committee, and they will receive the courtesies due to strangers.

Annie Lord Chamberlain.

We regret to announce that the excellent medium, Annie Lord Chamberlain; has been obliged for the present to give up her scances in Charlestown on account of sickness. Several wonderful manifestations have been given through her agency of late by the invisibles, which have astonished even Spiritualists. The gentleman of plained of pains in the back, one evening, when Mrs. C.'s spirit doctor vouchsafed to cure him. which being done, was manipulated several times by the doctor, when to the surprise of every one the water became the color of brandy-was acwater into wine-and theologians believe the performance to have been a miracle ! If it waswhich we do not believe-then the case alluded to above that has just transpired in our midst is also a miracle. We believe that the result was arrived at, by the spirit holding control of the be fully known and acknowledged by mortalsso say the spirits. We ourselves have, by holdmedicated it to such a degree as to cause immediate relief to the natient to whom it was administered. By what process the invisibles medicated the water through our agency, we do not pretend to know. We only give the facts.

Forest Hills Cemetery.

The annexation of Roxbury to Boston brought this lovely, final resting place for the mortal casket within the limits of the city, and consequently under its control. Thereupon the proprietors of the lots petitioned the Legislature for an act of incorporation, which was granted, and last week they met in convention, accepted the charter, and organized by choosing the following officers: Samnel C. Cobb, President; Joseph W. Tucker, Secretary; George Lewis, Treasurer; W. W. Clapp and Joseph W. Balch, Trustees.

From the twentieth annual report of the Commissioners of this Cemetery, just published, we learn that its affairs are in a flourishing condition. for the gigantic Church Establishment, so long The balance in the Treasury is at present \$23,948,-92, in addition to which the corporation has \$45,-000 in United States and other bonds, and there is power, but an opening in all directions to the celpts, \$18,365,50 was for lots sold, and \$32,701.40 was for grading lots, stone posts, labor, &c. The sum of \$27,008,24 has been expended for labor on lots and avenues. The sum deposited by lot owndownward affair. The addresses of this speak- ers for the perpetual care of their lots amounts to to follow any wayward fancy of our own; we are er have exerted a wide influence throughout Eng- S8985. The work of improvement goes steadily know more of his child. In this book he will forward, the Superintendent, Mr. Moulton, having

A. J. Davis's New Book.

MEMORANDA OF PERSONS, PLACES AND EVENTS MEMORANDA OF PERSONS, PLACES AND EVENTS: Embracing authentic facts, visions, impressions, discoveries, in Magnetism, Clairvoyance, Spirit-ualism. Also Quotations from the Opposition. By Andrew Jackson Davis. With an appendix, containing Zschokke's Great Story of "Horten-sla," vividly portraying the difference between the ordinary state and that of Clairvoyance. Boston: William White & Co.

This volume of transcripts from the observation and experience of Mr. Davis will be welcomed with great pleasure by his tens of thousands of readers, in which they will find a great variety of spired seer, carefully set down by his own hand but let them further than ever into his own ion is permitted to penetrate and search. There is a peculiar freshness about this latest book from Mr. Davis that will make it specially attractive to the general reader. His off-hand characterizations of persons of note will strike all as peculiarly apt and effective. In fact, it is a sort of mirror for all to look into. He attempts in those pages no philosophical explanation of the facts that are presented, but offers all without comment, regarding the whole as "a semi-autobiographical contribution to the history of a new psychological epoch." The Appendix, containing the fine translation of Zschokke's tale of the "Transfiguration." will attract all to its perusal, since it illustrates the curative power of human magnetism, and the spiritual beauty and purity of the superior condition.

Movements of Lecturers and Mediums.

A. E. Carpenter, State Agent, proposes to speak in the following named places: Thorndike, Sunday, April 5th; Ware, 6th; South Hampton, 8th; Westfield, 9th; New Boston, Sunday, 12th; Huntington, 13th; Stockbridge, 14th; Sheffield, 15th and 16th; Barrington, Sunday, 19th; Cheshire, 21st; North Adams, 22d; Conway, 24th; Shelburne Falls, Sunday, 26th.

Moses Hull, who has been lecturing in Portsmouth, N. H., the past month, says they have a good Lyceum there, and everything goes on smoothly. He will be in this city this week. He speaks in Stoneham, Mass., April 19th and 26th.

Mrs. Juliette Yeaw is engaged to speak before the Society at Cambridgeport the three last Sundays in April; Dr. H. B. Storer, May 3d and 10th; Rev. J. O. Barrett, May 17th, 24th and 31st; Mrs. Fannie Davis Smith, June 7th and 14th; Mrs. M. M. Wood, June 21st and 28th; Mrs. Sarah A. Byrnes during July.

Miss Nettie M. Pease lectured in Port Huron, Mich., during the last month, with excellent success. The Society of Spiritualists is moving on harmoniously and working effectively. Mrs. Cora L. V. Daniels will lecture in Williams

Hall, Cambridgeport, Thursday evening, April 2d, at 71 o'clock.

New Publications.

OUR CHILDREN IN HEAVEN. By Wm. H. Hol-combe, M. D. Philadelphia: J. B. Lippincott & Co. For sale by James Miller, agent, New York.

This volume, executed with much beauty, is dedicated "to those who have been bereaved of children "-and their name is legion. The author is a thorough Swedenborgian, and aims to show the condition of children in the heavenly spheres, their occupation, the bodies with which they are raised, where they go, who takes care of them, the problem of their ability to communicate with as, why they died, and what good can come of it. These points embrace the substance of a book evidently written out of the soul of the author, as he says at the morning hours, and in full faith and trust in the doctrines which he clothes in such glowing diction. We should dissent from very many of his judgments, nor is it necessary to accept all his theories; but his teachings, his speculations, his sentiments, and the passionateness of his faith are something to warm the hearts of all who will let their tear-veiled eyes glide over these sumptuous pages. No parent but would have his thoughts enlarged and his sympathies down blessings on the head of its author.

lowed by these contents: The Wreck of the Pocahontas; Spenser; Lagos Bar; By-Ways of Europe; Once More; Our Roman Catliolic Brethren; The Poison of the Rattlesnake; A Most Extraordinary Case; Doctor Molke's Friends; Free Missouri; April: Art; and Reviews and Literary Notices. It is a good number, with all, the characteristics with which the readers of the Atlantic are familiar.

PETERSON'S LADIES' NATIONAL MAGAZINE for April has a pretty steel engraving for a frontisplece, entitled "Don't be a Pig, Pussey," and those fresh and fleeting "impressions" of the in- then enters royally upon the fashion-plates, which will delight the eyes of all the ladies. The patfor a period of over twenty-two years, that cannot | terns, samplers, receipts, and pretty embroidery ingenuities which abound on its pages, added to nature and the mysterious realms which his vis- the stories and verses which enrich the same, will make any one say that the publisher gives the full value for his money.

> THE LADY'S FRIEND for April offers a striking frontispiece illustration, entitled "Caught by the Tide," and proceeds with splendid specimens of the latest fashions for ladies' habits and ornamentation. In this department, the "Wreath" is very strong. The letter-press is furnished the readers of this favorite monthly in large, fair type, which greatly adds to the attractiveness and value of the magazine. For a ladies' monthly, it stands as near the head of the list as any published.

Bela Marsh issues the fourth thousand of three lectures by Andrew Jackson Davis, entitled

'DEATH AND THE AFTER-LIFE," to which is appended in the same pamphlet "A Voice from the Summer-Land." The number published is the best evidence of the extent to which these lectures of Mr. Davis are read, every purchaser of course furnishing a reading to at least five nersons.

Leo & Shepard have received, in continuation of the two concurrent series of Cheap Romances for the Million, the "HUNTED DOWN, and Other Reprinted Pieces," by Charles Dickens, and "THE ANTIQUARY," by Sir Walter Scott. The former is but twenty-five cents, in paper covers, and the latter only twenty. Both series are being greeted with immense sales, as they richly deserve.

Wright & Potter, State Printers, have published in pamphlet form the Annual Election Sermon of James Freeman Clarke, whose subject is "THE DUTIES OF MASSACHUSETTS," and from which we extracted somewhat at length several weeks ago. It is a stirring and suggestive discourse, fit for the times and deserving wide perusal.

We have just received a small supply of that popular and exceedingly interesting work by Mrs. Crowe, entitled "The Night-Side of Nature," and can now supply demands for it. Price in cloth \$1.00, postage 16 cents; plain 80 cents, postage 16 cents. Those wishing a copy must apply soon.

MP Spence's Powders go with a rush. They are the best article to prevent a fever we know of. Another phase is very important: they don't leave any deleterious effects upon the system, as most medicines do. The shipmaster's medicine chest especially should not be without them.

Mrs. Abby M. Laflin Ferree, the psychometrist, of Washington, D. C., who has generously offered to write one or two letters per week, giving directions for development to persons who have no means to pay for them, has received quite a number of applications, but wishes us to say that none should be afraid to write to her. While the spirit power is upon her, she will answer all calls.

The San Francisco Banner of Progress is a wide-awake Spiritualist paper. Theology keeps firing its pop-guns at it; but their missiles only serve to sharpen the tone of the editor's pen. Success to you, brothers, in the good work.

Laura V. Ellis in East Boston.

This remarkable medium for cabinet manifestations has recently given four of her mo

which our narrow and partial minds may invent." And much more in the same strain and to the same purport.

Now here is decidedly an open conflict with the enlightened intelligence, the expanding reason, and the inappeasable aspirations of the age. Every reader will remark the Bishop's jump from "reason" to "fancy," when he says the clergy are no longer "independent thinkers, free to follow any wayward funcy." If a man become an independent thinker, we fancy he follows almost anything but his fancy, which, with an unenlightened imagination, is the very groundwork. of all the superstitions with which the beliefs of mankind are afflicted. We should most respectfully suggest to the Bishop, that it is only when a little vigorous and independent thinking avails to clear away the cobwebs of fancy from human minds, that the danger of going astray is more completely removed. Whatever clears the reason, and gives it supremacy over fancy, is calculated to make a man more truly religious than before.

But what an admission it is to make, in an age like the present! Because, says the Bishop, we ministers have taken upon ourselves vows to preach the "Gospel," we are no longer independent thinkers ! It surely was the Bishop who stood up to announce his self-condemnation before the people, rather than the presbyter who was summoned thither to receive a reprimand. In delivering his sentence of condemnation upon another, the Bishop is driven to publicly record his own! Can it be that God's purposes are so peculiar as to require any individual of us all, in seeking to .carry them out faithfully, to shut out his divinely given faculties from the light, to palsy one, and benumb another, to blindfold the reason and stop the ears of the judgment, to the the hands of search and put shackles on the feet of progress? So professes to believe the Bishop of New York, but so will not we believe as yet.

If such is to be the influence and the rule upon those who enter the Church ministry, how long will it be that there will be any living need of such a ministry at all? What can that liberty be into which we are so often assured the Gospel of Christ ushers us, if when we attempt to preach it we are restrained? Is not this preaching the Church rather than Christ? Is it not a falling away into a miserable ecclesiastical partisanship, rather than becoming every day more and more alive to the joyous and hopeful motions of a released and worshiping spirit? Look at this matter how we may, it cannot fail to appear to every unprejudiced mind that the Bishop stood up to condemn, the Church while he thought to condemn the individual before him." His own statement of its narrowness is the complete vindication of the one who stood before him.

The vindictiveness of Old Theology is apparent in several of our " religious" exchanges of late. Their undignified editorials in regard to the BANNER OF LIGHT have no effect other than to cause our "printer's devil" to smile.

Incbriate Asylums.

It is well observed by the New York Times, that costly asylums, reared for the professed purpose of curing inchriates of their unfortunate habits, "seem to say that desperate and crazy beautified. drunkenness is an institution-something regular and lasting in our midst." There is something in such a reflection to make us instinctively shrink from entertaining it. The same paper, indulging most beautiful burial places anywhere to be in a strain of philanthropy which is too fast going found. out of fashion, insists that expensive asylums do not seem to be the properest method of treating this case. "There would be," it proclaims, "no need of building grand asylums for drunkards, if the natural censors of society would, each in his own circle, attend to such things. Every clergyman and minister should care for the poor drunkards of his district-few of whom are so incurable as people imagine-and the worst of them could be sent to live with farmers in the country. Duty to one's fellow creatures is the divinest service of God." And it most sensibly adds, in the spirit of the artist. Mr. Starr was simply a passive ingenuine philanthropy, "Let us try and prevent the vices and evils, rather than build showy or paint upon the canvas-while in a trance stateconvenient asylums for them." These suggestions deserve to be soberly pondered.

Low Wages the Cause of Evil.

Woman's right to labor is certainly one which cannot be disputed, in view of the fact that nearly but a faint idea of the original, but it represents a seventy thousand females in the city of New genuine spirit portrait, and, therefore, is worth York alone earn their bread, and in many cases that of others dependent upon them, by daily toil. The needle and the sewing machine furnish employment for a large proportion, more than twenmany, whom the reduction of labor in factories more during the current year. has thrown out of employment, on the verge of starvation.

Providence, B. I.

J. M. Peebles has just closed a very successful | midst. engagement in Providence, R. I., where he has spoken for the past four weeks. His lectures were much admired, and quite a renewed interest in Spiritualism has been awakened.

It will be seen by their card in another column that Messrs. Stephenson & Waterman have opened their new store, (the old stand of street, Boston, where may be found a very select on our sixth page. stock of silks, shawls, garments, woolens, mourning goods, and elegant dress fabrics. We advise chasing claewhere.

on an average sixty-five men employed during the year, and much progress has been made. During the year 32,000 feet of land adjoining the entrance has been added by purchase. The avenues and paths have been greatly extended and

Nature has been lavish with "Forest Hills," and visitors, especially those who have traveled. are unanimous in pronouncing this one of the

Picture of a Spirit.

We have on exhibition in our Free Circle Room a photograph copy of an exquisitely beautiful portrait, painted by Raphael through the mediumship of Mr. N. B. Starr, the spirit-artist. The original painting is done in oil, and represents the sister of Dr. Horace Dresser, of New York, as she appeared to the artist. The subject of this painting had been in life twenty-eight years, and there was no portrait or photograph of her extant to aid strument in the hands of the spirits, and made to the spiritual figure that showed itself to him, and which makes such a magnificent portrait. Yet Mr. Starr says, "The painting is but a poor expression of the glory and translucent beauty of the real." Of course this photograph copy gives seeing.

Activity in the West.

It will be seen by their circular in another colty-five thousand, and hoop-skirt manufactories | umn that the Spiritualists of Michigan are about and printing offices also claim many. There are to inaugurate a movement for cooperation, the over two hundred different employments in which | tendency of which will be to bring the Spiritualthis army of workingwomen are engaged, and ists of each and every County together, for acothers are constantly opening. By an unfortu- quaintance, mutual improvement, and the pronate necessity, whenever male labor is available, mulgation of the Spiritual Philosophy. The cirthe women receive less pay, as a class averaging cular informs us that their missionary labor has five dollars a week, some more, many less. Of been a success, two general missionaries being alcourse, there are thousands just able to exist, and ready in the field, and they hope to have four

Our whole heart is with our friends in the West, and anything within the power of mortals to accomplish shall be done by us to aid them in the glorious work so auspiciously commenced in their

Mercantile Hall Meetings.

C. Fannie Allyn is announced to speak in Mercantile Hall, in this city, during April.

Some of the people on onr Western borders, who think our statements untrue in regard to the abuse of the Indian by the white man, had Williams & Everett,) 234 and 236 Washington | better read the spirit message of Peter L. Denny,

The lectures delivered in Music Hall, this our lady friends to visit this fine establishment city, by J. M. Peebles and S. J. Finney, printed and examine the goods for themselves before pur- in this issue, will give the readers a spiritual and scientific feast.

Nonwoon; or, Village Life in New England. By Henry Ward Beecher. New York: Charles Scribner & Co.

This book is Mr. Beecher's "Ledger Story," already read by hundreds of thousands, and in its present cheap form-only a dollar and a half for a volume of five hundred and fifty pages-will be read by tens of thousands more. The story is one of New England village life, and is a most faithful portrayal of it. Mr. Beecher disclaims the possession of the dramatist's, or even the novelist's art, and with just reason. Yet he outlines a character with skill and distinctness, paints human passions with power, is unwearledly fond of sketching Nature, discloses very large yet very minute sympathies, and, above all, packs his pages with philosophy in poetic forms. He is too much of a genuine and healthy moralist to suffer his nature to be cramped by the forms of story writing, and therefore would not make a successful novelist even if he better comprehended the rules. But his story, even as he tells it, is full to overrunning with living power. His characters he has himself personally known. The pages of 'Norwood" are populous with them. It is a fine New England story, which should be read by all who know New England, and love her, for these reasons.

A Williams & Co. have HARPER'S MONTHLY for April, whose contents are of the usual approved variety. E. G. Squier contributes the opening article, which is illustrated, on the Andes of Peru and Bolivia, and furnishes a great deal of pleasant and useful information. "Personal Recollections of the War" are continued, with illustrations. Du Challlu discourses on Gorillas and Cannibals, with very striking illustrations. The paper on "Sheffield—A Battle-Field of Eng-lish Labor" is concluded. "The Woman's King-dom" is continued, and other tales, with essays and poems, fill up the issue. With the readable digest of current news, and the editorial wit and wisdom, Harper for April presents a bill which no cultivated or intelligent reader can well refuse to honor.

PUTNAM'S MONTHLY for April is on the counter of A. Williams & Co., and presents the following table for general perusal: A Paper on Paper; Absolution; History and its Philosophy; A Visit to St. Albans, New York; The Princess Vareda; Among the Poor Girls; Disappointment; Life in Great Cities; Yedo; The Pope and the Temporal Sovereignty; Exile; Too True; A Peop into New Netherlands two hundred years ago; Accidents will Happen; Resumption; Ju re Mr. Thomas White; Henry Ward Beecher (with portrait); and Monthly Chronicle. It is a fine number.

The ATLANTIC MONTHLY for April opens with a pleasant and suggestive plea for Old Age, under the title of "A Ples for Afternoon"; and is fol-

profoundly quickened. The perusal of it will ful scances in this place, to very large and intelbring comfort to many a bereft fireside, and call ligent audiences. Each scance the numbers increased, so that the last night they were with us. a larger hall was engaged to accommodate the people who were anxious to witness these marvelous manifestations; and many of our Orthodox friends were heard to say with wonder and astonishment, "Truly there is something in Spiritualism." But as they have just awakened to the truths of our beautiful faith, they have yet much L. P. FREEMAN, to learn.

Sec. of Spiritualist Society.

The APXH of Scripture.

(The idea of time and its measurement finds no lodgment in this word-and hence it never denotes ancientness, initiament, or beginning; but it always carries an idea of power, rule, authorly, headship, or primacy. Fron it comes our word, ARCH; and when that is compounded with other words, it clearwhen unde is compounded with other words, it clear-ly indicates what is here stated : for example, arch-angel, arch-bishop, arch-deacon, arch-mason, &c. AuCHON is derived from the same, which signifies a rater, governor, or prince.)

COMMON VERSION.

In the beginning God created the heaven and the earth. Gen. 1. i. The beginning of the gospel of Jesus Christ, the

Son of God. Mark 1. i. In the beginning was the Word. John 1. i. And the Prince of the kings of the earth, etc.

The beginning of the creation of God. Rev. iii. 14. GREEK TEXT.

Εν άρχη εποίησεν ο Θεος του ούρανου και την γην' Gen. 1. 1. Αρχη τοῦ εὐαγι ελίου Ίησοῦ Χριςοῦ, υίοῦ τοῦ Θεοῦ. Mark

'Εν αρχή ήν δ λόγος, etc. John 1. 1. Και δ άρχων τῶν βασιλίων τῆς γης· Rer. 1 η αρχή τῆς κτίσεως τοῦ Θεοῦ· Rer. 11. 14. Rer. 1. 5. SAME SCRIPTURE.

In the (divine) Administration, the Delty fash-ioned the heaven and earth.

The canon of the Gospel of Jesus Christ-off-In the administration (of the Deity) there hath

The Convention at Harwich Centre.

Editors Banner of Light: With your permission I will inform the Cape friends that the meetings of April 4th and 5th at Harwich Center promise to be of more than usual Harwich Center promise to be of more than usual interest, as a number of public speakers have ex-pressed a desire to be present. Mirs. Taber, now laboring on the Cape, will be in attendance. Bro. Carpenter, the State Agent, is also expected. Mr. George A. Bacon, of this city, together with one or more lady speakers, it is confidently believed will join the Convention and help in making its sessions instructive and entertaining. Bro. Thayer, well known to many Cape friends, intends to take part in its conferences, as he has had of late some very remarkable experiences. Old things-songs included-with him have passed away, and he is a new creature, the detail and philosophy of which he may give the meetings, should the friends de-sire to hear him. As for self, it may be proper to say I am pledged to attend the Convention, and will keep my word if I am alive and well. Hopefully and fraternally yours, J. H. W. TOOHEY.

Boston, March 22, 1868.

APRIL 4, 1868.

ALL SORTS OF PARAGRAPHS.

It is mooted in the Boston dailies that the School-street Universalist church in this city is to be toru down to give place to a business edifico.

53 The astonishing popularity which has obtained for Dr. G. W. Babcock's prescriptions and remedies for the scalp and hair is strong evidence of their value.

THE AGE OF REASON .-- We have received the second number only of a weekly Spiritualist paper bearing the above title. It is printed in Montpelier, Vt.

The establishment of cooperative stores for the middle classes in England proves to be beneficial, not merely in reducing the money cost of commodities to the consumer, but it secures the members against adulteration and loss by false weight.

In Montreal, on Friday week, a little boy-a cripple, too, and but nine years old-was sent to jail for two months to keep him from starvation, as no institution would take him in. The Gazette well says, "This is a blot on the Christianity of our city."

The Arizona Miner, at Prescott, declares that for richness of soil the valleys of the Colorado. Gila. Salt and Verde rivers, in that territory, cannot be excelled, and the cotton would, if planted in the bottom lands of those rivers, and properly cultivated, do as well as in any of the Southern States, the climate being highly favorable to its production.

Menabrea, prime minister of Italy, is reported the best mathematician in Europe.

THE MYSTIC TEMPLE, published in New York, devoted to the interests of development of Freemasonry, judging from the able manner it is conducted, will be a permanent success.

THE WEEK, of New York, has commenced the publication of George Saud's new novel.

A young lady of Bangor diel very suddenly, on Jan. 26, from an overdose of arsenic, which she had been in the habit of taking to improve her complexion.

There are sixty thousand Chinamen in Callfornia, but a drunken one is a rare sight.

The Emperor of Russia has an income of \$25.000 a day.

Though it is not known that a single Jew lives in Newport, yet that city has one of the best preserved synagogues in the land. The rich Jew, fine repair, the income of which is now about ten thousand dollars annually. To spend this income the common council, by a pleasant fiction, opened a boulevard, called it Touro street, made it a tiptop road, and paid for it out of the Touro fund.

Emma Hardinge is still lecturing in London at Polygraphic Hall, King William street, Strand.

A French rag picker was seen, one morning after his work, to call a carriage, place his well filled sacks on top, and order the coachman to drive to his residence, "like any gentleman." Thorough industry, no matter of what kind, pays.

Brigham Young's missionaries in Great Britain baptized 1072 converts last year.

"I wish you would behave better at the table," said a boy to his little sister, rather hastily, one evening. "Do n't speak so," replied his mother; "she is a good little girl, on the whole." " I do n't see where the good comes in," he replied. " It comes in right after the a," said his sister.

Hood, in describing the meeting of a man and a lion, says: "The man ran off with all his might on his neck, was actually getting well, and it is and the llon with all his mane."

Maine is the watery State of the Union. She has 1568 lakes.

PREMONITION.—T. P. Pinkham, seventy one years of age, died suddenly in Lafayette, Indiana, last week. He was in good health till about half an hour before his death, when he went down stairs and remarked: "I am going home; in half neuta and skenlice, since we have heave heave heave of unde-

r-l-1-

3, i0

r-

)--

d.

t-

18

:h

g-n-

he

he

tc.

14.

.1. ırk

4

ip.

off-

tth

ily es-

0.

ape at ual ex-ow iro. Mr. one ved its

yer, ake me ngs e is nich

de-r to and

T.

Rew York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAT.

WARREN CHASE LOCAL EDITOR AND AGENT. FOR NEW YORK ADVERTISEMENTS SHE SEVENTH PAGE. Very Large Assortment of Spiritualist Books

Very Large Assortment of Spiritualist Books. Complete works of A. J. Davis, comprising twenty-two vol-umes, nineteen cloth, threeonicy paper i Nature's Divine Rev-elations, 39th edition, just out. 5 vols... Great Harmonia, each complete-Physicica, Teacher, Revr. Reformer and Thinder. Magie Mtaff, an Autobiography of the Author. Fenetralia, Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures (20 discource, 1 listory and Philosophy of Evil, Philosophy of Spirit Intercourse, 1 whosophy of Aperial Providences, Harmonial Man, Pree Thoughts Concerning He-ligion, Present Age and linner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyccum Miahumai, Ara-bula, or Divine Guesi, and Miellar Kev to the Summer-Land -inst two just issued, and most highly interesting and in-tructive. Whole set (twenty-two volumes) \$25; a most valuable present for a library, public or private. Four books by Warren Chaso-Life Line; Fugitive Wife; American Crisis, and Gist of Spiritualism. Sent by mail for \$20. Complete works of Thomas Paine, in three volumes, price \$5; postage 00 cts.

Sources works or finemas l'aine, in three volumes, price \$6: postage 80 cts. Persons souding as \$10 in one order can order the full amount, and wo will pay the postage where it does not ex geed book rates. Nend post-office orders when convenient. They are always safe, as are registered letters under the new law.

Popular Medicines.

Propulser an customer of the powers of the propulse of the pro

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

And Still they Come.

Spirit-voices, spirit-messages, spirit-warnings, spirit-invitations! Notwithstanding the recreancy of some mediums and dishonesty of some to whom heavenly gifts are entrusted, still our dear friends do not desert us, but continue to extend their efforts and renew their hold on our world. with confident hope to raise us out of the deproxity and despondency into which our old superstition has sunk us. A story is going the rounds here creating much interest and comment, which, so far as we can yet learn, seems well authenticated, and if true, will yet make more stir and awaken more opposition from our enemies, whose business it is to make Spiritualism untrue at whatever sacrifice. It runs somewhat in this wise: A medium by the name of Green has been giving scances most of the winter, from which we have had various and some remarkable reports we did not choose to publish. It is now stated

by a friend, whose word we cannot doubt, that on one occasion a visitor was taken to a scance whose opposition, abuse and ridicule of such mediumship were large, loud and unstinted in measure. He was placed in close proximity to Mr. Touro, left a sum to keep the synagogue in the medium, who had three rings made of the hardest steel, with no opening, crack or flaw to be found in them. One or more of these rings are said to be sometimes put on his neck, while his head will not admit of their being put on or off by any person but a spirit, if at all. On the occasion referred to, the skentic left the scance rather quietly, and soon as it closed; and soon after the managers missed one of the rings, which could not be found, and had not been found nor heard of several days after the scance, but they were inclined to lay it to the spirits, who sometimes play little roguish tricks for sport or for tests, &c. As the story now runs, the ring was carried off on the neck of this gentleman, who employed several mechanics unsuccessfully to get it off with files and otherwise, but it was too hard to cut with files,

and could not be heated without endangering the hair, at least, of the wearer. Report further says, he applied to several mediums for advice in Troy, Albany, Philadelphia, &c. He was told there was one in Akron, Ohio, who could relieve him of the ornament, but before he had got ready to go there he found a cancerous tumor, which had long been said is cured, and the ring is still on his neck, and we are assured, on what seems to be good authority, that he is converted, and finds himself cufed, and with remarkable healing power, which he will soon openly use, with a full and open statement of

BANNER LIGHT. \mathbf{OF}

that there are now men who could write better Gospels than those of Paul and Peter, and that some improvement might be made even on the whole Bible.

We heartily endorse his whole argument, and commend him to those who do not know him as one of our ablest speakers; to those who do, he needs no recommend from us. He is ever welcome and highly appreciated in New York.

The Celebration.

The First Society of Progressive Spiritualists in New York have made extensive and complete arrangements for an appropriate celebration of the Twentieth Anniversary of the Rapping Phenomena of Spirit-Intercourse, on the 31st of March. The original mediums of the Fox Family are engaged for the evening, and the capacious hall, known as the Everdtt Rooms, corner of Broadway and 34th streets, is engaged for the occasion, and the same hall has also been engaged by the society for Sunday meetings for the ensuing year, where their meetings will hereafter be held.

A highly interesting treat may be relied on by the friends, on the evening of the 31st. Tickets one dollar; ladies fifty cents; music and dancing, speeches and songs included. Refreshments oxtra. The whole country seems awakening to the importance of commemorating this remarkable era in our history, and we rejoice at the prospect and

progress of the glorious cause.

The Arabula.

A very dear friend and namesake, and a very near relative of one of the ablest and most distinguished clergymen that ever graced the American pupit, in a private letter gives the abave book a justly deserved compliment, as follows: "The teachings of the inspired author of that most beautiful book are indeed comforting and true. I pray that the 'Divine Guest' may find a room swept and garnished for his arrival in every heart. What a magnificent argument and what poetry of expression is contained in the chapter, 'God revealed to Intelluct.' I read it to several Orthodox people, who were perfectly carried away with it, but if I had mentioned that the author was a Spiritualist the charm would have vanished, and errors in doctrine been looked for; such is prejudice!" We have received many most flattering compliments like the above, both for the Arabula and Stellar Key.

Our New Books.

No books, except the trashy literature made to be thrown away after one reading, have been put in the market the past winter, which are as cheap, in proportion to quantity and quality of matter, as our three new books, Arabula, Stellar Key and Memoranda, the latter just out with four hundred and eighty-eight pages of interesting and instructive matter, for one dollar and fifty cents, and Stellar Key, two hundred and two pages, for one dollar, neatly and substantially bound in cloth. Most books which we have often to get for our customers are from twenty-five to fifty cents higher in price for same size and style. Our spiritual literature is beginning to have a sale which we trust will enable us to keep it in the market lower than the scientific or religious publications of our popular publishing houses. Send us five dollars and we will send by mail Arabula, Stellar Key, Memoranda, and Death and After Life, all well bound, or any other fifty-cent book in place of the latter.

For Investigators.

We learn with pleasure that our worthy and faithful mediums and friends, Mr. and Mrs. Holmes, at 708 6th Avenue, New York, have made arrangements with one or more of the Fox family -whose history and celebrity are as old as the rappings—to be present at their house in public circles every afternoon and evening, except Sun-days, where the honest skeptics can test the facts of genuine mediumship. This is a move that has nong been necueu in Now York, and we hope is now started on a basis to secure success to the parties and inquirers. The circles are to be held from 2 to 5 and from 7 to 10 P. M. Admittance S1.

To Correspondents.

(We cannot engage to return rejected manuscripts.)

MRS. J. B. L., TOPSVIKLD, MASS.-\$1,50 received.

Business Matters.

THE SHOCK SUSTAINED by the nervous system from the effects of severe cases of NEURALDIA, nerve-ache or other painful nervous maladles, is counteracted, and these diseases positively cuted by DR. TURNER'S TIC-DOULOURRUX or UNIVER-SAL NEURALGIA PILL. It produces in the acree fuid a healthy tone, and permanently supports the nerve structure. Apothecaries have this multiche. Principal Depot, 120 TREMONT STREET, BOSTON, MASS. PRICE SI per package; by mail two postage stamps extra,

PARTICULAR NOTICE TO SUBSCRIBERS .- Those of our subscribers having occasion to change the destination of their papers, should, in order to save us trouble, and insure the regulate change, be very particular to name the State, County and Torca to which the Banner is sent. Without this guide, it is a tedious jub for our clerks to hunt through the thousands of names upon our satscription books for the one to be changed, and perhaps then fail to find it.

THE BEST PLACE-The CITY HALL DINING Rooms for ladies and gentlemen, Nos. 10, 12 and
 14 Oky Hall Avenue, Boston. Open Sundays,
 M7. C. D. & I. H. PRESITO, Proprietors.

MRS. ABBY M. LAPLIN FERRE gives Psychometric Readings for \$2,00; Directions for Develop-ment for \$3.00. Address, enclosing two red stamps, P. O. Box 455, Washington, D. C. 4w*,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 Broad-way, New York. F22.dw.

THE LONDON SPIRITUAL MAGAZINE and HU-MAN NATURE are received regularly at this of-fice, and sent to any adjress upon the receipt of 30 cents for each. March numbers just received.

JAMES V. MANSFIELD, TEST MEDIUM, Answers caled letters, at 102 West 15th street, Now York. Torms, \$5 and four three-cent stamps.

MISS M. K. CASSIEN will sit for spirit answers to scaled letters. Inclose \$2 and 4 red stamps. 24 Wickliffo street, Nowark, N. J. M14.

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

MR. & MRS. HOLMES, Inspirational, Healing and Developing Mediums, No. 7636th Ave., New York. M144w*

MRS, E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. A4.

THE RADICAL for March is for sale at this oflice. Price 30 cents.

COUSIN BENJA'S POEMS are for sale at this office. Price \$1,50.

Special Notices.

THE HAIR AND SCALP., Dr. Grorge W. Bab-cock, Scientific Dermatologist, 28 Winter street, Boston, suc-cessfully treats all discovers of the Hair and Scaip, Losson Bair, Premature Greyness, Baldness, etc. He prepares special trans-dict for each case. No charge for consultation. CPT send for circuar. ----

Witt not soil a ribbon worn upon the hair-Dr. Babcook's flair Dressing. Try it. Hair Dreising. Try it.

Itan Dressing. Try it. (w.M2).
Every town, city and village in the UN ITED NTATEM, and Charlenge in the PACEFIC NTATEM, and TERRELFORNERS, CANADA AND ENG-intending of ALFORNIA, the PACEFIC NTATEM, and TERRELFORNIAS, CANADA and ENG-nad TERRELFORNERS, CANADA and ENG-Nois Npence's Positive and Negative Founders. Hole Agencies of one or more townships, or of a County, given. Terms to Agents, bruggistand Physicians and free. Priers reduced, and in all cases Prof. Physician free, Priers reduced, and in all cases Prof. Address Prof. PATTON NetFNOE, M. D., BOX 5817, NEW YORK CITY. Feb.8.

DR. BABCOCK'S HAIR DRESSING .- The following letter shows the satisfaction which this popular tollet article gives everywhere :

PHYSICIANS, LADIES AND **MOTORPATHY**.

No greater discovery in medical science has been made in a quarter of a century than "Motorpative," as applied by by, to deficite organs. In Produces Unref, the organi is make to assume its natural position by vibrative positive forces, magnetically applied from two powerful macnet-o-motors, and in equilibrium, as we please, until our chemical relian-noid in equilibrium, as we please, until our chemical relian-ary positionam is brought into action, taking only five infinite-when the patient is inmechately able to go through any or dispacement. The Motor and Chemical forces implies all the surround-tings, causing there is to neal, and other kindred weakness to dispacement. This space in a very short time; even sterility gives may under these potent induces. This space in a very short time, or inconvenience, restores in device system to be in the strangent of very sites and or inconvenience, restores in devices. Indigeneration, the plant is done and signer, for they aim as induce the organs for future usedulness, and generate constitution indigeneration. The addition and Andies, we do not wish to keep this extraor-ment or and addies, we do not wish to keep this extraor-ment of avery a secret; we invite your to select and here the secret with you some of the work cases within your have being and the organs for future as we do not wish to keep this extraor-ment of the work cases within your have being and the produces and addies.

Impy discovery a secret; we invite you to select and hitry with you some of the worst cases within your knowledge, we care not how long their organic trunches have exited, to how long hed-ridden, and citically test the treatment in person,

iong hed-ridden, and citically test the treatment in years, and judge for yourselves. We will not only give you the modula operands, but all the practical knowledge in our power, for your home practice, We have the names of several hundreds of Ladae volo tax-heen anceessfully treated. Physicians of all schools send their patients, wives and daughters, and come themselves for treat-ment. With few excentions this treatment is equally apples, bie to Gentleman and Children. For interesting particulars, circular, references, &c., such two ted stamps for return postage. A Work on Motorpathy, 160 pages, will be sent to any address free, upon receipt of fighy cents. Address

DRS. HALSTEAD & HALL,

ROUND HILL. Female Institute and Motorpathic Water Cure, NORTHAMPTON, MASS.

NOTE. -- Within a short time science and experience have greatly improved the modus operands of treatment for the pa-tient's benefit.

itent's benefit. Rot Sti HLL HOTEL, situated in a grove of ferty acres, upen summer and whiter for guests. Mountain air, beautiful scenery, pleasant drives, gymnasium, bowling and billiard rooms, add to its charms. 2w-Apr. i.

DR. PLUMB,

MAGNETIC AND ELECTRIC PHYSICIAN | MRS. PLUMB,

Porfectly Unconscious Physician, Business and Test Medium, GB Russell street, oppo-site the head of Eden

town, Mass.

THEY will cure all kinds of humors that are curable, and benefit all that are incurable; such as Cancers and Tu mors. All kinds of Fevers broken up inmediately, and Paraly is cured. All patients that have been given over by other physicians, please given as call. Friess according to the con-ditions of the patients. Houses where the inmates are dis-turbed by uncen visionts, can have them removed by con-aulting the medium. Will examine Discusses at a Distastic for 41 and stamp, and Correspond on Business for 41 and stamp; also will answer Scaled Letters for \$1 and stamp-will look for Stolen Property for the same. Iw-Apr. 4.

TALL TO LET.-SPRINGFIELD HALL will PINDELA CO., 50 Springfield street, Boston, Mass. Apr. 4.-2w*

THE LATEST WORK

A. J. DAVIS

Just Issued, and for sule at the Baunce of Light Office, Boston, and at our Branch Office, 544 Broadway, New York,

> MEMORANDA oŕ

PERSONS, PLACES AND EVENTS.

EMBRACING

Authentic Facts.

Visions,

Impressions. Discoveries

MAGNETISM,

AL-O

Quotations from the Opposition.

nr

Andrew Jackson Davis. WITH AN APPENDIX. Zschokke's great sto

CLAIRVOYANCE, SPIRITUALISM.

A violent earthquake visited Porto Rico again hadly damaged. The ships in the harbor were carried ashore by waves, and the inhabitants were thrown into a great panic.

The Pope characterizes the license of the female tollet of the present day as the " propaganda of KNOW that spirits whose bodies are in the gravethe devil." Poor devil!

Rev. Olympia Brown of Weymouth has been offered \$1,000, over and above all expenses, to devote the next year to lecturing upon woman's enfranchisement.

The remnant of the Seminole tribe, in Florida, still keep their negroes as slaves.

HERMAN SNOW, of 410 Kearny street, has for sale: "DAWN": a Novel, by an anonymous au-thor. The book is interesting, and will repay pe-rusal. It is one of those which belong to the new Spiritualistic literature of the present, and is full of inspiration.—San Francisco Banner of Progress.

Mrs. C. L. V. Daniels's plan of an association for the procural of land for actual settlers in Louisiana, by which the colored citizens shall have homesteads, gains favor in New Orleans and elsewhere.

San Francisco has a population of one hundred and twenty-five thousand, and was never growing so rapidly as at the present time.

Queen Victoria has twelve grandchildren. Her eldest daughter has five children; the Princess of Wales, three; Princess Alice of Hesse, three; and Princess Helen of Prussia, one.

LETTERS DIRECTED WITH A PENCIL.-It is stated that the Postmaster General has instructthe offices, directed with a pencil, the same as dead letters.

James P. Walker, senior member of the well known publishing firm of Walker, Wise & Co., of this city, died on Sunday, March 15th, at his home at Jamaica Plain, at the age of thirty-nine.

The news from Japan is of a most important character. The Tycoon, who is regarded as hostile to foreigners, has been defeated by the nobles in a great battle, and assurances have been given that the treatles with foreign powers will be observed.

T is beautiful to leave the world awhile For the soft visions of the gentle night; And, free at last from mortal care and guile, To live, as only in the angels' sight, In sleep's sweet realms so cosily shut in, Where at the worst we only dream of sin.-Saze.

Judge Barrett, of Vermont, in granting a divorce recently, asid: "I do n't think these parties ought to be yoked together any longer, any more still very unwise. than any other cattle."

stairs and remarked: "I am going hold; in hair an hour—in thirty minutes—I shall be a corpse." He quietly proceeded to give directions about his business, and, commending his soul to his Maker, expired in exactly thirty-four minutes. His rel-atives wanted to go for a doctor, hut he said, "It is no use; I shall go hence in half an hour." nents and skeptics, since we have plenty of undeor betrayal from the weak in head or heart or

backbone, can in the least interfere with our on the 10th and 17th of March. Buildings were knowledge of intercourse between the two spheres of existence.

Remarkable phonomena like the one referred to, if spiritual or not, have not the least influence on us nor on thousands of others who like us

yards are living, and not shut off from us by any great gulf," but can and do communicate to us, often giving us valuable advice and counsel upon the affairs of life, without pretending to order or dictate to us as tyrants, masters or superiors, or requiring of us the sacrifice of our individuality. or the exercise of our reason and judgment. Those who cannot recognize spirit intercourse without accepting spirits as Gods or Devils, are not pre-Welcome your children in your affections, your

friends in your confidence, your enemies in your charity, and wiser spirits as counselors, and you

N. Frank White's Lecture.

We are fully confident that the ablest discourse delivered in New York on Sunday morning, March 22d, was from the lips of N. Frank White, at Masonic Hall, and yet not a reporter for the city press was there, and no copy solicited for publication in the morning papers; and if it had been carefully reported, it is not probable that a paper in the city would have published it entire and correctly, for one, and only one reason, viz: that its truths are still unpopular in social, political and religious circles.

His subject was Authority, and it was ably and skillfully handled, and some new and strong ed postmasters to treat all letters dropped into points made against the Protestants who so nobly protested and still protest against Roman Catholic authority, and are so condemnatory of all protests against their own infallible authority. Mr. W. contends that when we use our reason to comment upon or construe, interpret or explain the Bible, we thereby transfer the authority from the book to the brain, and the latter with the soul in it becomes the God's-Word authority, and completely sets the authority of the other uside; but that this, like all finite powers, must forever be fallible and imperfect, as they prove all sacred books to be; that institutions must change and opinions follow, or opinions change and institu-

tions follow; that the argument of antiquity is ridiculous for authority, as by it the Old Testament would supersede the New, and holy books of the Brahmins would set aside the Jews, and the Egyptian Gods overrule the Jehovah of the Jews; that the New, though fallible and imperfect, is generally an improvement on the Old, as the generations are said to grow wiser, although

He evidently thinks, although he did not say it,

Mrs. L. F. Hyde, so favorably known in Boston and New York as a test medium, has gone for a short visit to Washington, D. C., and we hope the citizens and visitors in our National Capital will embrace a good opportunity to test invariably in advance. the facts of spirit intercourse through this medlum.

Send us one dollar and sixteen cents, and have a KEY TO THE SUMMER-LAND sent to you by mail. Uncle Sam will carry this Key in his mailbags probably, because he is favorable to Spiritualism.

Celebration in New York City.

The friends of progress and free thought in New York City and vicinity will celebrate the Twentieth Anniversary of the advent of Spiritualism, with appropriate exercises, at the Everett Rooms, southeast corner of Broadway and 34th street, Tuesday evening, March 31st, commencing at halfpast seven o'clock.

On this occasion the Fox Sisters, the original 'Rochester Rapping Mediums," have kindly consented to be present and appear on the platform.

Hon, Warren Chase, Mr. Oliver Johnson, Dr. F. L. H. Willis, Mr. N. Frank White, Mrs. O. B. Wilhour, Prof. J. Jay Watson, the distinguished vio-linist, Miss Annie A. Watson, pianist, Mrs. E. J. Adams and daughters and Dr. O. R. Gross, vocalists, will all be present and take part in the exer-

At about ten o'clock there will be an intermistion for supper, which will be served in an adjoining hall, after which those who desire it can ongage in dancing until two A. M.

Admission tickets for gentlemen, one dollar each; ladies and children, fifty cents each; sup per tickets, fifty cents. P. E. FARNSWORTH,

Chairman Committee of Arrangements.

The Celebration in Rochester.

I take great pleasure, dear Banner, in informing you that Rochester is to be included among our sister cities in celebrating the auspicious event of the Twentieth Anniversary of the advent of the Spiritual Manifestation known as the Rochester knockings. The programme of proceedings is in keeping with this eventful and highly interesting occasion. It is, however, to be regretted that measures were not sooner adopted regarding this matter; but notwithstanding our apparent tardiness, a unanimity of feeling prevalle, which will greatly facilitate our movements, enhancing the interest of the occasion. Reciprocations of friendly salutations we would gladly exchange with our distant friends; and may all our hearts be so attuned that they shall elicit a harmonious concord by a "flow of spirit and a feast of soul." En rapport with the spirit-world, may they breathe into our souls an impress of their presence, "mantling all our thoughts with the purity of a linen vesture." Opening exercises at Schlitzer's Hall, commencing at 10 o'clock A. M. Tuesday, March 31st, 1868.

DB. D. O. DARTE, Cor. Sec'y.

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

Letter Pustage required on books sent by mail to the following Territorics: Colorado, Idaho, Montana, Nerada, Utah.

234 & 236 WASHINGTON STREET,

(Old Stand of Williams & Everett.)

B. T. STEPHENSON & WATERMAN

Take pleasure in announcing to their friends and the public that they will

OPEN THEIR NEW STORE

ON MONDAY, MARCH 30,

With a Select Stock of

SILKS,

SHAWLS, GARMENTS, WOOLENS, MOURNING GOODS, and

Elegant Dress Fabrics.

Embracing all the Novelties of the season in new Combinations.

Especial attention is called to a new matorial equal in effect and brilliancy to SILK, at much less cost.

ÆTNA SEWING MACHINE. SHUTTLE AND LOCK STITCH! STRAIGHT NEEDLEI

THIS Machine possesses eminerative the following qualities: Duravitity. Strength, Beauty, Simplicity, Ease of Man-agement, Speed. The Arna is entirely adjustable, is adapted to every species of aewing, is noiscless: and, while combining the merits of all other first-class Machines, is specially superior in the use and application of improvements belonging only to it. Agents wanted. II. S. WILLIAMN, Agent for New England Histon, 314 Washington street, Boston, opposite Boston Theatre. Apr. 4-4w

WANTED AS PARTNER, with \$500 or \$1000, W ARA 12 DAY FARTA AND A STREAM OF A STREA

apply. 1w-Apr. 4. M.R.S. M. E. BEALS, Test, Clairvoyant and Business Medium, 4/3 Washington street, opposite Facx, Public Circles every Triesday, Thursday, Friday and Sunday evenings, and Wednesday 23 P. M. Free Circle, Friday, 24 P. M.

DR. WILLIAM F. PADELFORD, SPECIALIST,

Office, 45 1-2 Howard street, Hoston.

vividly portraying the wide difference between the ordinary state and that of Chirvoyanre. PRICE \$1,50-POSTAGE 20 CENTS. WM. WHITE & CO., PUBLISHERS, 158 Washington street, Boston. IN PRESS. A VERY INTERESTING WORK. THEODORE PARKER IN SPIRIT-LIFE! A Narration of Personal Experiences, INSPIRATIONALLY GIVEN TO FRED. L. H. WILLIS, M. D. THIS is one of the best descriptions of the spirit home yet given to the public. It reveals many laws of spiritual in-tercourse, and makes plain and simply natural the life that we all so much desire to know about. It will be read by thou sands who will thank Dr. Willis for having given them the privilege of perusing such a beautiful and interesting narra-tion of Personal Experiences in the Spirit-World. The wellknown reputation of Dr. Willis and his unimpeachable integ rity as a medium for communication between the two worlds is sufficient guaranty of the genuineness of the spirit messages. The work will be issued in pamphlet form, in a short time, of which due notice will be given. Agents will please send in their orders at once. The usual discount to the trade. Single copy 25 cents. Published by WILLIAM WHITE & CO., BANNER OF LIGHT OFFICE, 158 WASHINGTON STREET, HOSTON, and BRANCH OFFICE, 544 BROADWAY, NEW YORK. CARTE DE VISITE PHOTOGRAPHS CARLE DE VISILE PHUIUGRAPHS OF the following named persons can be obtained at the Binanner of Light office, for 25 CKNT & KAGNI REV. JOHN PIERFONT, LUTHER COLMY, JUDGEJ, W. EDMONDB, WILLIAN WHITE, EMMA HARDINGE, WILLIAN WHITE, ARDREW JACKNON DAVIS, JOAN OF ABC, MRR, J. H. CONANT, ANTONE (by Auderson), J. M. PERILER, PINKIE, the Indian Maiden; 50 cents. Bont by mail to any address on receipt of price. HEALING OF THE NATIONS. BECOND BERIES.

By Charles Linton,

EXCELLENT STEEL PORTRAIT OF AUTHOR. 461 pp. PRICE 2.61: postage 30 cts. For sale at Banner of Light Of-fice, 56 Washington street, Buston; and at our Branch Of-fice, 544 Broadway, New York. Jun. 25.

AGENTS WANTED. FOUNTAIN PEN, very durable, non-corrosive. New, De straible. Buns sumouth. Writes three pages with once dip-ping. Bells nulck. 810 per day. Samnie hox, 12 pens, for 27 cents, or 12 boxes 82 post-paid. MORNE FOUNTAIN PEN CO., No. 413 Chestanut street, Philadelphia, Pa. Mar. 14.-4w²

INDUSTRIAL INSTITUTE.

A NCORA (formerly Blue Anchor) N. J. Open to both areas and all area. Spring form commences April 13th, 1853, Srnd for Circular. The NATURAL Alerian BET. for printing and writing ALL LANGUAGEA, ford 50 cts. to J. MADISUN ALLYN, PHINGIPAL INDUSTRIAL INSTITUT, Arco rea, Conden Co., N. J. FREE! OUR New Catalogue of IMPMOVED FREE! OUR New Catalogue of IMPMOVED S200 SPENCER & CO., Bratulebor, Vt. 12w-Fcub.

BOARDING, by the day or week, at 54 Hud-son street, Boston, Mass.

LIGHT. BANNER \mathbf{OF}

6

Message Department.

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

Mrs. J. H. Cosaut.

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

mortals, are answered by spirits who do not annonnes their names. We ask the reader to receive no doctrine put

forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more.

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHING TON STREET, ROOM NO. 4, (up stairs,) on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two clock; ter which time no one will be admitted. Donations solicited.

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

Circle Room-Reserved Scats.

It has become necessary, owing to the increas-ing interest manifested by people far and near to learn what disembodied spirits have to say through our medium, that we shall hereafter rearve three actees in our Circle Room, for the ac-commodation of strangers, up to within five min-utes 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. purpose of attending our Free Fuble 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 accommodate such visitors, if possible, especially those who notify us in advance by letter.

Invocation.

Oh thou in whose greatness the eternal years revolve, theu spirit of the years and of our souls, thou great Father and Mother of all being, we would bear unto thee the praises of thy children, and, laying upon the altar of this newly-born year and, laying upon the altar of this newly-born year our hopes, our fears, our prayers, our praises, and all the aspirations of our being, we would ask thee to bless them; and, knowing that thy love is great, that thy clarity is boundless as thy life, we feel sure of thy blessing; we feel sure that thou with hear, and, hearing, that thou wilt answer. It may not be in accordance with our wishes, but surely it will be in accordance with our best good, our highest interests; for thou hast our good in thy keeping, as thou hast our life, and we know that by the law thou hast implanted within us, we must forever draw nearer and still hearer to thee, understanding more and still more of life to the understanding more and still more of life and of our relations to life and to thee. Oh, our Father, grant that the tears of those who mourn, Father, grant that the terrs of those who mourn, at the dawn of this newly-born year, may be turn-ed to diamonds of hope and trust. Oh, grant that their weeds of mourning may be changed to gar-ments of joy. Oh, grant that the wonders of the heaven of thy love-crowned with full conscious-ness-may be their New Year's gift. Oh, our Fa-ther an 1 our Mother, while thou dost so tenderly, so lovingly fold us about with the mantle of thy protection, may we appreciate it; oh, may we see it in its beauty, and understand that it is thy hand that holdeth it around us. Our Father, we kneel at the altar of being with our offerings. They are humble, they are simple, yet we know they will be received by thee, and thy blessing will como because we have sent out upon the air our earnest because we have sent out upon the air our earnest aspirations, our soul-desires for good. May we To forth through the earth, never weary of well-doing, and may we be enabled to wipe away the tears of sorrow that are falling down humanity's checks; may we speak unto every heart words that shall turn their attention toward the things of the better land; and while "passing away" is written upon all things here, even upon the years, oh, may thy children learn a losson therefrom, and may they, too, feel that the time is, maylan, even at their doors, when the angel shall write upon the descried temple, "passed away." Oh, our Father, may the light of thy kingdom shine upon every soul here, so that when the angel comes he may find them ready and waiting, and in this way shall thy kinedom come to their bearts, shall thy will be done on earth as in heaven. Amen. Jan. 2.

Questions and Answers.

CONTROLLING SPIRIT.—We will now take into consideration your propositions, Mr. Chairman. OUES.—Will Senator Baker, late of Oregon, or the controlling intelligence, give an ophilou as to the treatment of the Indians? And, also, as to the practicability of collecting the different tribes upon four reserves, as petitioned for by John Bee-80ti ANS.—The question concerning Indian matters is being largely discussed, and I believe it will be faithfully settled by those who have it in charge, namely, all the earnest minds upon earth and in the spirit-land, minds earnest for liberty and justice, minds who desire to see every soul free, minds who desire to lift every soul above all despotism, above all oppression. That certain reservations should be set apart, and held, so far as it is possi-ble to hold them, eternally secure for the Indians, I believe. It is a good thing; but there is some-thing more than this to be done, as those who have looked earnestly into Indian matters cannot fail to see. They are a live people, and therefore they will be constantly in need of something more. Their white brothers are constantly demanding more lands, more wealth, more of everything that earth and heaven affords. The Indians have the same right. They have a right to make the same demand, and of whom? Of all the stewards of heaven and earth. Who are the stewards? Those who have the good things of either heaven or earth in their keeping. The Indian demands wis-dom; he should have it. He demands lands wellstocked with game, whereby he may sustain him-self bodily. He should have them. "Live and let live "ought to be written over the door of every house and engraven upon every heart. But now, instead of that, we find "Life for me and death for you; eternal happiness for me, eternal misery for you." A very bad state of affairs that. Mr. Chairman, we may seem to have wandered from the subject you presented to us; it has been so thoroughly discussed heretofore, by represen-tatives from the different Indian tribes, that we hardly consider it necessary to discuss it at any Q.—Is it well to disturb a medium in a circle, who is in a trance, quite unconscious and para-lyzed, in order to wake her up? Would it not be best to wait for the same power to release her that placed her in that particular state?

1.1

a nutshell. They desire to know all that it is pos-sible for them to know, and finding that they have unlimited freedom in the spirit-world, they exer-cise it, they make use of it. It is not every soul that knows its powers—it matters not whether the soul be clothed with the flesh, or whether it have hald off the flesh—there are very few souls that fully realize the power that God has invested them with. The majority have no idea that they them with. The majority have no idea that they can go beyond the limits of this earth, therefore they never make the attempt. But there are those who tell us they have visited many of the planets besides earth, and have become quite conversant with their conditions. Jan. 2.

Pierre Beauhanais.

Monsieur, I have my story to tell, and I must be pardoned for any mistakes I may make. I intend to make none.

Nonsieur, I come here because my people in the country I claimed as mine when here wish me to come. They wished me to come and tell what was done with the gold and silver and other valuwhat done with the gold and silver and other valu-able articles that was my property when here. They have heard a story that I burled a large amount here in America, and they asked me to come here and tell them how—they being the legal heirs—they shall possess themselves of it. I do not come, Monsieur, for that; but I come because I see something better than that for them. They here the is truth in the spirit's return. They hear there is truth in the spirit's return-ing, but they don't know, and so they turn to their selfishness and want that to be ministered to. But I am not here to do that. I am here to prove that I can come, that there is a road between the two worlds, and that is better than all the knowledge that has ever been given to the world before. It is better than gold, better than silver.

Now, Monsieur, my name was Pierre Beauhanais. about the time the trouble with England. I was about the time the trouble with England. I was a watch-maker by profession. I made watches, I could make a watch for you that the sun would never give the lie to. When I came to this country I made my place to do business near King street, Boston. Now the story that my people have got about my having much money and burying it here, came from this: I buried a case of watches when I are here here burget at the way was here here when I saw how unsettled things were here, be-cause I not like to have them lost. I buried them to see how things would turn, you see. My people heard of that, and they always had a very bad idea that I had great wealth, and that I hid it here. There never was a greater mistake. I shall be doing well if I can give them the spiritand food, which is better than the material. They know about these facts which I give—that I came as I said—and they think they are right in sup-posing I left a great amount of money buried hero. They said, "Tell us, Pierre Beauhaunis, where it is, through the spiritual paper in America. We will believe you if you come there, and we will go and get it." I come, Monsieur, but I not come to tell that. I had nothing to tell. I was alone here, I not know nor care what become of what I left. [How old were you when you passed away?] Fifty-four years. Jan. 2.

[Norr.-We never heard of the above-named previous to this date. Should our friends in the old world come into powerslow of any facts in reference to this message, we hope they will post us up in regard to them.-Ebs.]

Sarah Cobbett.

It is so very strange to be able to come back after being eighteen years away; everything is changed with those I left here. I left my mother poor, hardly able to sustain herself and my only inter who was not suited in the self. sister, who was not quite two years younger than myself. My mother had two children, one my-self. Sarah Cobbett, and my sister, Catherine Cobbett. We lived at the time of my death on the street they called Channing street. It was

the street they called Channing street. It was near High street. Now my sister is married, and in wealth, and my mother is with her. At the time of my death my mother was obliged to work very hard to support herself and children. A short time since my nother's and sister's at-tention was called to these things. Though they are unbelievers, they say they would like to know of its truth. A friend suggested that they should wish or will for some friend in the spirit-world to come to this place and manifest, if spirits could return, so unmistakably as to leave no room for return, so unmistakably as to leave no room for doubt. Well, the wish has reached me. But it came in a way I wish it had not. For while it says, "If our dead can return, go there and prove it to as;" at the same time it says, "Do n't iden-tife us with the request."

tify us with the request." Eighteen years ago little Katle kuelt at my bed crying as if her little heart would break because she had been told I My last words

the spiritual entities of any of the other planets of our system been known to come within the spiritual realms of our planet? and, if so has there ever been an interchange of ideas between such intelligences? A.—Yes, there are certain far-reaching minds that could no more be content to exist with the simple amount of knowledge that could be gath-ered from one planet, than they could be content to exist, if it were possible, within the confines of a nntshell. They desire to know, and finding that they have was a ship-painter no more, and I was ushered into a state so entirely different from the state I Into a state so entirely different from the state i had come from, and so perfectly free was I that I fel I was in heaven. I did not think I deserved quite so much. I had all that anybody could ask for, and I have been getting along well ever since. I've learned a great many things which I should be glad to impart to those I have left, if they will only give me the chauce. You see it is like this: There are millions of spirits who are waiting to come hack to their friends here—millions—and the chances are few and far between which they the chances are few and far between which they have. So it is possible I may not be able to come the chances are lew and far between which they have. So it is possible I may not be able to come just here again. But they tell me there are other places, and if there are, where my friends can go, they had better avail themselves of the opportu-nity, because it is a good thing to know some-thing about the place you are going to, you know—a very good thing. It sort of gets you ac-quainted with it before you have to go. It is a sort of guide-book; even if it is an imperfect one, it is better than none at all. And as to the Baptist religion, which my friends are more interested in than any other, I suppose they will wonder I don't say anything about it. Well, I don't care anything about it. That's why I've nothing to say. It is n't up to the times here. It's a little below. And as I want to go be-yond, why you see I don't want anything tied to the skirts of my garments that will drag me down,

the skirts of my garments that will drag me down, and I rather think that would.

and I rather think that would. I wonder if I should come back here ten years hence I should feel broken ribs. [You would not feel them so vividly as now.] I didn't know how long the law stretched out. [It will be less the next time you return.] I am under great obligation to you, sir, and if there is any way I can repay you I shall be only too glad to do so. Jan. 2.

too glad to do so. Jan. 2.

Parker.

Scance opened and conducted by Theodore

Invocation.

Our Father, with holy trust we address ourelves to thee on this occasion, praying for the descent of the holy spirit of truth upon these waiting mortals. We do not ask that it may come with eloquent tongue, but we ask that it may nay come by the still small voice entering the conscious life of every soul here, and saying to each one, "I am here, I am here. Go not out into the world to seek me, but enter into the closet of the world to seek the, but enter into the close of thine own inner, life, and there commune with me." Our Father, we thank thee for all the bless-ings which thou hast bestowed upon us, for all the crosses of our earthly life, and for all the the crosses of our entriny life, and rot all the crosses of our spiritual life, for every experience of time and of the spirit-world, oh Father, we thank thee; for we feel that thou doest all things well, and whether we are surrounded by shad-ows or by suphemus it is well with us. For having the Father, the Divine Life, within us and around us, we should fear no evil, and should ever rest secure in thine infinite love, rejoicing in by presence, and never feeling that thou art far from us. Oh we pray most earnestly for all souls who sit in the valley and shadow of doubt. May the angel of change visit the shadow, dispel the gloom and cause the soul to come out of the dark-ness and to rejoice in the sunlight of truth. We pray for all thy children everywhere who are sad at heart. Oh grant that kind angels may manifest unto their needs—whispering peace to their weary souls, telling them of a home beyond Time's shores, where they shall be compensated for all The sadness through which they may here pass. Oh grant that every soul throughout thy mighty Oh grant that every soul throughout thy highly universe of mind may receive a new haptism of truth, and of thy divine presence. May every roal feel that they need no mediator between themselves and thee. May each understand that, they can go straight unto the fountain of all truth, wisdom and love, receiving their favors at thy bands, receiving their blessings direct from thes. Oh Spirit Eternal, whose infinite love is shed like a holy halo over the earth, grant that thy children everywhere may appreciate the bless-ings by which they are surrounded; and when the cross is laid upon them, grant that they may find strength to bear it, and strength to rejoice number it

under it. Our Father, who art in heaven and in earth, hallowed be thy name; may thy kingdom come, and thy will be done here upon earth as it is done in heaven; forgive us our trespasses, as we for give those who trespass against us; leave us not in temptation, but deliver us from all evil; for thine is the kingdom, and the power, and the glory, forever. Amen.

Questions and Answers.

turbed about me, 'cause I had n't no fixed religion; but my grandmother used to say if I ever got to heaven I'd blunder in, and she did n't got to heaven I'd blunder in, and she did n't know but whiat I should get there. I've been thinking the matter over ever since I got an idea I could come back, and I thought it would be a good idea to let her know that I was in one of the grades of heaven—I do n't know how high nor how low—but somewhere, I take it, about the first part, and I rather guess I did blunder in, for I did n't know anything about getting there. S'pose I fell in. I knew I was mortally wounded; I had no doubt about that; but I did n't know how I was going to get along in getting through the dying. I did n't know anything about what was going to be afterward, and then I lost my-self. I was loat a few hours—do n't know where I went, or what become of me; do n't know but what I went to hell; think's very likely I did. At any rate, when I come to myself I was in a very comfortable place. I did u't think I had died, but they told me I had, and told me all about it; but I did n't believe it till I met my forther they to I had a to I had a told to

ready. He says that 's nothing uncommon. Now I've strong notions that I can help my grandmother and my mother and sister about these things. But if they're afraid of getting their old ideas upset, they'd better strap 'em up 'fore they start out on this new track. Grand-mother said to me when I was starting out-hol-lered to me-golly! about as I do here to-day-"Joe, Joe, your trunk ain't strapped on." You tell 'em if they 've got any old notions they do n't like to lose, better strap 'em on tight before they start. The old lady was always for having things strapped up tight.

strapped up tight. -I am, as the preacher was that has just gone, clearly of the notion that there aint but one God; clearly of the notion that there sint but one God; that he's all round everywhere, through every-thing, but that he is n't a great big God that grandmother believes in, and that she used to tell me about. "Grandmother," I'd say, "where is God?" She could n't tell, only he was up above the stars, and he was a great and good being. "Grandmother," I used to say, "how blg is he? Is he as blg as the Belgian giant?" I'd seen him, you see. And she could n't help laughing; said she did n't know. Says I, "If he's everywhere he ought to he a darned sight bigger 'n him." Well, she said I was always blundering 'n him." Well, she said I was always blundering on to all sorts of strange questions; I's a strange genius, anyway. I'm all right, tell her, after all. I could n't swallow the idea of a personal God. I tried, but it was n't no use. They could n't tell me anything satisfactory, and I was floundering round worse than that old mud-turtle that had something the matter with one of its legs, and it was floundering round, and I put it back in the water, 'cause I thought 't would live better; more on Spiritualism than on their old ideas, 'cause it line of the water is a matter with the theter is a matter what I thought when I was here, and I think so it's kind of a nat'ral thing, and you'll find you get along better.

get along better. I tell you hosts of the boys come here about the time I did, and they wore just as jolly, and find-ing out the way to come back. The easiest was all ready for it; had n't no fear of a hell, and no hopes of a better heaven right off. They were satisfied and happy. That was n't the way with some. Some were disappointed, and mad, and anything but happy. Them that expected the most found the least. I guess that's what is meant in the Bible—"Them that looks for the biggest things gets the littlest." Do n't you think so? [I do.]

meant in the Bible—"Them that looks for the biggest things gets the littlest." Do n't you think so? [Ldo.] Book me from St. Albans, Vt., and as Joe; I'i rather you would. [Yes, we will.] The Lord bless you in any kind of way he sees fit, and good-by to you. Jan. G. Martha Niles Stacy. I am making what may seem to be an unwar-rantable effort to manifest here to-day, but I am quite sure I shall succeed. I was a believer in these things before death. My faith was very strong, hut I was nearly alone in that faith, my friends being all opposed to it. They used to say that my belief in Spiritualism would shorten my that my belief in Spiritualism of death. That they could to fully understand. Last spring I was induced, with a view to re-ceiving medical ald, to go to Parls, where I might with fiends. Last spring I was induced, with a view to re-ceiving medical ald, to go to Parls, where I might with fiends mines end there in the friends. Last spring I was induced, with a view to re-ceiving medical ald, to go to Parls, where I might

/ APRIL 4, 1868.

upon 'em so much it has roused all the bad in 'em, and they done what they did 'cause they was forced to do it to preserve the honor of their nation —be fools if they did n't. That's all I got to say for them. Some of my folks was down on the red-skins, and particularly indignant about the Indian Commission that's been lately scared up here in the East and sent out there. Now my ad-vice to them is to haul their traps into the hut and shut up. God knows his business best, and I take it he will do it without much jogging. And what if I did get killed? Why that's all in the pro-gramme, I s'pose. I'm satisfied with it. I was infernal mad at first, but when I come to see things in their right light I got over it, and I'm back here to tell my folks they 'd better wind up all this hard talk agin the red-skins, better let 'em alone, and better think they are the injured party. alone, and better think they are the injured party, They have been defrauded out of their lands, and everything which they ought to have, and if they killed half the inhabitants of the whole States,

why I should justify 'em in doing it. I'm the one to complain, if anybody. I'm the one to find fault. I was the only one killed out of our family, and I'm the only one to complain, and diel, but they told me 1 had, and told me all about it; but I did n't believe it till I met my father, and then I knew I was dead. And I tell oue to find fault. I was the only one killed out of our family, and I 'm the only one to complain, and I contend that I 'we the right to do it all myself— the was expecting me. I did n't who whow that could be, but he said there's always a premonition that precedes the spirit to the other world, and that some times the spirit at that get it first are able to send back again to the earth-life, so that the par-sons themselves get it before they die. Quite common, he says, that is. He asys it is a scien-tific fact which will by-and-by be investigated and understood. So much. You ought to pay me for that knowledge. [Yes, thank you.] All right. And he faxed up all matters and got going to die, and he fixed up all matters and got ready. Was more plous than usual, and got all ready. He says that's nothing uncommon. Now I've strong notions that I can help my convertions and we have stilled, and after three or four way too, you can't withstand it. So we stood way too, you can't withstand all one that he was going to die, and he fixed up all matters and got ready. Was more plous than usual, and got all ready. He says that's nothing uncommon. Now I've strong notions that I can help my we got the matter settled, and after three or four councils we shook hands and agreed to call it

councils we shock hands and agreed to call it square. I've been there with the Commission, looking after things, and looking into matters. I see just how it has been, and I do n't blame the Indiaus a bit; they done just what you or I or any other Christian man would have done. Talk about Christians being for peace! They 're the greatest fighters on the face of the earth. If you want real good fighters for the army, get Christians! They con lively. I tell you. They are the ones They go in lively, I tell you. They are the ones for fight.

for fight. I am not used to your Eastern ways here at all, but I get along pretty comfortably. Did n't bring much of my traps along with me, just enough to get along with. [Did you pass away about the same time as Little Crow?] Rather think I did; he got there before me. Tell you it's all about even-"Tit for tat; KIII my dog, I kill your cat!"

Tell you the scales is about evenly balanced. I hope the Indians will get their just dues, and that they will be satisfied, and the Government will come to the conclusion that they have carried will come to the conclusion that they have carried the pirate's flag over the plains long enough. It has been extermination and war and assassination. They are just what's made all the trouble, and if I'm going to charge my death upon anybody, I'll charge it on the Government of the United States. They pretend to protect—and why the devil do n't they? That's what I want to know. If Uncle still.

Your paper goes out there where I lived, and I shall be snapped up in less than two hours after it gets there.

Good-by, stranger; and if you don't have no better way to get across than the arrow of a red-skin, I hope you will get that. Good-by. Jan. 6

Séance opened and conducted by William E. Channing.

MESSAGES TO BE PUBLISHED.

Last spring I was induced, with a view to re-ceiving medical aid, to go to Paris, where I might with friends witness at least something of the wonderful exhibition, and at the same time re-ceive that medical aid which they thought I could not receive in this country. I told them I should never return in the body. But they thought I should, unless I was so fully determined to go that by that means my days would become shortened. Well, I said, "I will go, but if I do pass away before returning in the body. I want you to expect that I shall manifest through the Banner of Light Circles just as soon as it is possible for me to after death. I want you to take the Banner, so that you will hear from me." They laughed at me, but finally promised they would, and would. Now you are to understand they have no faith, but they promised to do this, and they have dome it. In their last letters to ma thay sow? "Will. Cleveland, O., to her mother: Addy Knox, of Pembroke, N. H., to her children. *Tuesday, Feb.* 18.—Invocation; Questions and Answers; Harry Duncan, of Cincinnati, O., to his parents; Margaret Mooney, of Bloston, to her daughters; Frances C. Holmes, to her twin sister Annie. *Thursday, Feb.* 20.—Invocation; Questions and Answers; John A. Andrew; James Healey, of Carney Place, Boston, to his wife and daughters; Grace Winthrop, of Williamsburg, N. Y., to her sister. Y., to her sister. Monday. Feb. 24.-Invocation: Questions and Answers: Victoria Thomas, a slave, to her friend Amelia Thomas; John D. Merrill, of Boston, drowned 13 years ago, to his wife and children Victoria Thomas, a slave, to her friend Amelia Thomas; John D. Merrill, of Boston, drowned 13 years ago, to his wife and children.
 Tuesday, Feb. 25.-Invocation; Questions and Answers; Alexander Thompson, of Charlottsville, Penn, to his family; Hannah Sayles, of Beifast, Eng., to her children in America; Annie Holborn, of New York, to her children in America; Thursday, Feb. 21.-Invocation; Questions and Answers; Gen, Felix Zolikoffer, to his friends at the South; Sarah M. Packard, of Lawrence, Mass, to her hushand; Mary Ellen Newman, of New York City, to her sister Margaret.
 Monday, March 2.-Invocation; Questions and Answers; Charles H. Vose, of Charlestown, Mass; George Brown, of Sands Court, Boston, to his wife; Harry Sanhorn, of Yirginia, to his mother in Boston; Elizabeth Foster, of New Bedford, to her shelle Mide Awake; Isanda Court, Boston, of Holley, N. Y.: Charlie Meyer, of Cleveland, to his brother Joseph.
 Tuesday, March 5.-Invocation; Questions and Answers; Chauney Rohnson, of Holley, N. Y.: Charlie Meyer, of Cleveland, to his brother Joseph.
 Thursday, March 5.-Invocation; Questions and Answers; Banda Taibot, to his brother Joseph.
 Thursday, March 5.-Invocation; Questions and Answers; Harriet Thompson, of Fosboro', Mass., to her mother.
 Monday, March 10.-Invocation; Questions and Answers; George Wells, Second street, Charles, to his friends; Jangaret Ward Barrow, of Steuhenville, O., to her brother Charles.
 Tuesday, March 12.-Invocation; Questions and Answers; George Wells, Second street, Charles, to his friends; Jangaret Ward Barrow, of Kleuhenville, O., to her brother Charles.
 Tuesday, March 12.-Invocation; Questions and Answers; William H. Harris, of the 9th New Hampshire, to his friends; Janes Jienny, March 14.-Invocation; Questions and Answers; William H. Harris, Of the 9th New Hampshire, to his friends; Janes Jienny, March 14.-Invocation; Questions and Answers; William H. Harris, O

A.—Certainly. There is no power on earth, under certain conditions, that can arouse a medium from a thorough trance condition. It must be done by the same power that passed them into Q.-What was the cause of the destruction of

the planet which was originally located as we at present suppose-batween Mars and Jupiter? and are the asteroids, so termed, the fragments of that planet?

-Certain astrological theorists and astronom-A.—Certain astrological theorists and astronom-ical theorists determine that the asteroids are fragments of that planet; but there are certain minds that have considered the subject largely, in the spirit-world, who do not believe, and they in-form us that the planet passed out of the material orbit, and entered the spiritual orbit, in accord-ance with planetary law. Planets die just as mor-tals die; when they have fulfilled a mission in a certain direction, there comes a change. When they have outgrown their material clothes, spirit-ual ones are provided. But you are not to sup-mose that they nass out of one condition into an А. pose that they pass out of one condition into an-other by accident. There are no accidents in Na-ture. Everything is performed with mathemati-cal precision. Nothing is born before its time. Nothing changes before its time, for if this could be, the whole superstructure would be at all times out of order; but the real (ruth is, it is always in order, and upon its order depends everything—all kinds of life, all kinds of form, all conditions of

Q .- Do the more progressed spiritual beings of our planet have the power to visit any of the other planets of our solar system? and have any of

to her were these: " Katle, don't cry, don't cry; it grieves mother. Don't you see how much worse it makes her feel? Don't cry, don't cry." Then she wiped her eyes and tried to be cheerful. To-day, after eighteen years absence, I return not to ask her not to cry, but to ask her not to be ashamed that Sarah can come back. Remember we used to read in our Bible and our catechism something like this: "He that is ashamed of me

we used to read in our Bible and our catechism something like this: "He that is ashamed of me before men, him will I be ashamed of before my Father and his holy angels." May I never have cause to be ashamed of her. Perhaps I shall; but if I have, I shall never have cause to be subamed of truth. But the truth sometimes ashamed of truth. But the truth sometimes comes clothed in dark garments, yet it is truth. I want my sister and my mother to learn of the spirit-land, and to be kind to all that need their kindness, loving to all who need their love, and

instead of turning coldly away from those who solicit love and charity, if they can do nothing more I want them always to give a kind word. I want them to remember how eighteen years ago they too sued for kind works, for charity. It is not well to forget the past. It is not well to put it so far back away from us that it will not serve us in the present.

Oh there is much I could say, but I have no more time, and have already expended all the life of the medium that belongs to me, therefore I must go.

Perhaps it would be well for me to add that I was fourteen years old at the time of my death. My sister was a little less than a year younger. Jan. 2.

Hiram Woodbridge.

I have been trying for some time to come round this way to hall my folks, if I could. It is most eight years since I fell and injured myself so that I believe they said I did not stay here but two or three days. I was a chine pointer by traditional three days. I was a ship-painter by trade. My name was Hiram Woodbridge, and I was painting the bark "Mary Ann," in New Bedford. Some-how or other, I don't know how it was, I got a pretty heavy fall, and it resulted in my death. I don't think I was conclusion but rother black. do n't think I was careless, but rather that my time had come to go. Always had an idea that I should go out very quick. Never thought it was much use to lay up much against a rainy day, for I hardly thought it would ever come; never thought I should have a long sickness; do n't know where I got the idea, but you see it was pretty correct. But so far as other folks are conerned, it don't work so well. If I had left some-hing for those that were dependent on me, I thing should have been bettersatisfied-perhaps-I don't know. But I 've been thinking the matter over, and thinking I could n't do a better thing than to come and let them know I could come, and that the way is open, and it's not so bad a thing to die, after all. They say you can get used to anything, and I believe it. The nearer you come to death It is less terrible it seems. It was so with me, and I suppose with everybody else. At any rate, that

I suppose with everybody elso. At any rate, that seems to be the general experience. I have, sir, a brother and sister that I should like to come into communication with, if I could, and through them I should like to reach the rest of my people. [Perhaps you had better give their names.] My brother's name is Samuel, my sis-ter's, Clara. I do n't know as it is possible to get at them, but I rather think it is. I was thinking what my sister said when she

of my people. [Perhaps you had better give their names.] My brother's name is Samuel, my sis-ter's, Clara. I do n't know as it is possible to get at them, but I rather think it is. I was thinking what my sister said when she first came to me after I was hurt. She thought I was unconscious; did n't know what was said; but I did, and now I think she will remember it. It was this: "Oh I should rather he would have been killed outright." Did n't want to see me suffer, you know; knew I could n't live, and wished I'd been instantly killed. Well, that was good; that was the first idea. I got that I was

QUES.—Is God a power or soul permeating the universe, or a self-existent being, having habita-tion and personality with inconceivable capaci-ties of knowledge, wisdom and happiness? ANS.—I have no belief in a personal God, ex-

cept as I believe in God as being personified through every conceivable form. I believe God is a power permeating all mind and all matter, and forever and forever changing all according Q -Do the spheres exist as separate localities

or one world, as the earth, presenting only a dif-ferent aspect to different minds—soul-gravity and culture determining the society and scenery each one enjoys and earns? A.—The spheres spoken of by returning spirits

are not localities, by any means, but they are con-ditions of mind, states of being. The spirit-world proper has been derived from the spiritual emanations of this world, therefore it is like unto it, only superior to it.

Q.-If splitts can or are to re-manifest in hu-man form, can they choose as to that form, and to the extent of their past earth experience elect their hereditary and intellectual conditions?

A .- The spirit form changes according to the requirements of the indwelling spirit and accordng to the powers and capacities of the indwelling spirit. Q.-What generally becomes of families in

spirit-life after a few centuries? Do they clan and cling together as on earth, or separate and become absorbed in the great family of mankind or spirit kind?

A.—Spirits are gathered together in groups, suiting their needs. Whatever kind of intellectual Whatever kind of intellectual life I may be attracted to, there I shall gravitate; and what is true in my case, is true in the case of every soul. If there is no natural or spiritual attraction between persons composing earthly families, they will separate in the spirit-world.

Q.—As they do in this? A.—Precisely. You all know how it is with your families here. Some cling together with great tenacity, and others divide just as soon as they are old enough.

Q .- Where husbands and wives have been long separated by death, does not the one with the advantages of the superior state often pro-gress so far beyond the plane of the other as to gress so far render a reunion undesirable or impossible?

A.—Yes, certainly. Q.—Can spirits recognize their friends in the audience? For instance, can Theodore Parker know any of his old parishioners who are here today? A.-Every spirit who returns in this way is

obliged to use the organs of sight in order to re-cognize forms that may compose the audience. You are not to suppose that your friends in the apirit-world forget you, or that they do not know you, because they do not in any public place re-cognize you. Jan. 6.

Joe Barrows.

You see, sir, I do n't hardly know how to begin. [You seem to have begun.] Oh yes, I blundered into it, as usual. My grandmother used to say if I ever got into heaven I should blunder in.

it. In their last letters to me they say: "We have watched through the spiritual directory for your name, but it has not appeared, and we are onite sure it will not. for we hear favorable reports of you and shall expect you home in early spring." Well, it is not forty-eight hours since I

peris of you and shall expect you home in early spring." Well, it is not forty-eight hours since I passed away, and when next my friends peruse the spiritual directory, as they call it, they will find my name added to the list. I am happy, though I am as yet totally un-initiated to the glories of this spirit-world. My first wish was to be taken here. Loving friends said, "You cannot go there. Wait." I said, "Oh take me there and I will." And so by the action of my own indomitable will and their assistance I am here. Now I am not here to ask that my I am here. Now I am not here to ask that my friends believe, or that they investigate, or that they receive one single grain of proof of the truth of spirit manifestations further than what accords with their own common sense. They must wait till they receive intelligence, in the usual way, of my death, ere this message can be materially corroborated. I know their hearts will be wrong with anguish. They will fear, doubt—they will be dis-tressed. They will not believe, but there will be a vague fear which will haunt them till they are certain. [Will not your friends telegraph to them?] It was my request that they should not. I had my own ideas, and I fully carried them out. [I an very glad you are able to come.] Oh I am re-joiced to come, but when I come again I shall be able to do more. I shall give my name in full-Mar-tha Niles Stacy. I have given enough to be clearly identified. The news they will receive will cor-roborate what I give with regard to the time of my death. That is sufficient. I lived twenty-nine

years on the earth. Farewell, sir. God bless you in your glorious work. I need not ask that angels will watch over you, for they will be sure to.

Jan. 6.

[This was given about 4 P. M.]

Peter L. Denny.

[How do you do?] I am all right, as far as I have got. I am from St. Paul, Minnesota, and the name I had here was Peter L. Denny. That's hame I had here was Peter L. Denny. That a the name, I suppose, I am to give at this place. I did n't die of consumption, not by a good deal; as good a specimen of Western humanity as you would often meet; did n't know much about the sickness of this world; do n't think I can rank very high in the celestial spheres on that account, because I never was not under the harrow in that because I never was put under the harrow in that

way. I'm in favor of everything that's right. And I'm back here with, nothing to say agin the red-skins, though they did, wipe me out in double quick time-nothing to say agin tem. I had a good deal to say then, but I've not got it to say now, for I see that the informal knaves on our side, in My folks were plous, and they felt rather dis- the shape of traders and that sort, have imposed

1.51

Monday, March 16 --Invocation; Questions and Answers; Monday, March 16 --Invocation; Questions and Answers; Capt. Charles R. Johnson, 16th Mass., to his friends; James Ryan, of Boston, to his wife; Sarah A. Turner, of Bath, Mer., to her family; Charlie Pearsons, of Boston, to his mother. Tuesday, March 17.-Invocation; Questions and Answers; Bestler McHowan, of Lucknov, Scotland; Col. Richard Byrnes, 28th Mass., to his friends; Hannah Goald, of Boston, died 49 sears ago, and was buried in the old Granary church-yard; Davis Lee, of Bichmond, to his mother. Thurshay, March 19.-Invocation; Questions and Answers; Capt. Albert W. Bartlott, of Newburyport, Mass., 35th Mass., Mary Hill Shannon, to her borther in dandusky, O.; James Bcanlon, of Manchester, N. II., 8th New Hampshire Regt., to his sister; William Buck, of Alabama, to his father, Col. William Buck. Monday, March 23.-Invocation; Questions and Answers; Ernest Walter Bufington; Barah W. Smith, of Yancton, Da-cotah Ter, to her son, Lewis Smith; Michael Haley, to his brother James; Johnnie Jolce.

Donations in Aid of our Public Free

	Circles.
 Ann	

- . .

Received from	1	
Friend		1.00
S. A. Baker.	•••	1.00
R. M. Risdon, Manistee, Mich.	•••	1.374
Daniel Baldwin, Prospect Hill, Iowa		1 00
John Patten, Fair View, N. Y.	•••	1 22
John Patten, Fair view, N. I	***	1.00
T. Gal es Forster, Washington, D. C	***	
Friend	•••	Ň
Friend G. T. W.		÷0
William Curtis, Oswego, N. T.		1.00
Triend		1.09
Mrs. S. P. Haywood, Ludiow, VL		i ii
William Curtis, Oswego, N. T. Mrs. 8, P. Haywood, Ludiow, Vt. Friend, Wells, Forester, Mich.		1.00
Mary A. Wells, Forester, Miglissessessessessesses		- 1

1.18

Oblinary.

Capt. James Townsend died in Stoneham, Mass., Feb. 8th, 1868 of heart disease.

Capt. J Atties Townsend died in Stoneham, Mass., rec. ott., 1868 of heart disease. Ile was a leader in the Children's Progressive Lyceum, and possessed the respect, confidence and affection of his Group. Ile was one of Nature'a noblemen-an honest man-cour-teous and affable in his manners, upright and generous in his dealings and liberal and charitable in his views. His life had been a cateful preparation for the change. The angels found him ready, and without a struggle translated him to the 8um-mer-Land. The Lyceum passed the following resolutions: *Resolved*, That the death of Capt. Townsend deprives us of a Mind patron, judicious counsion and efficient Leader, and society of a conscientious, exemplary member. *Resolved*, That Liberty Group have lost a true friend and devoted, intelligent teacher. He lowed the principles of the harmoniat philosophy, and cherrfully alded in all well de-vised methods for their discupitation. *Resolved*, That we tender bur kindest sympathy to the mersenage fell across the threshold of their home, lifting him to the companionship of angels and leaving her heart-lek and dealite. May the memory of his mainly worth and pri-vate virtues, and the soul communion they had so long en-loyed together, the conaciousness of his watchful cars and the sweet assurance of a happy relution, comfort her in this season of afficiency.

season of affliction. Resolved, That we return our grateful thanks to the spirit-ual friends and Progressive Lycourn of Lowell for the kind at-tentions and generous hospitality extended to us on the fu-

neral occasion. Fored. That these Resolutions be sent to the Banner of Light, for publication. PAULINA GERAY, Sec.

Spiritual Convention.

Spiritual Convention. The Spiritualists and friends of progress on Capa Cod will meet in Convention in Exchange Itali, Harwich Centre, Satur-day and Sunday, April 4th and 5th, 1868, to consider the one of local organization, and the propriety of making arrange-ments for the Spiritual Camp Meeting during the summer. Meetings to commence at 10 o'clock A. M. Public speakers from abroad are expected. The Committee of Arrangements will see that friends from abroad will be provided for. GLEBRET SMITH, MENS GLEBRET SMITH, MENS, HEXAN NOW, MES, THEO, BAKKE, MAS, THEO, BAKKE, MES, THEO, BAKES, MES,

Quarterly Meeting.

Quarteery meeting. The Spiritualists of Rockford, Kent County, Mich., will hold their Quarterly Meeting the first Saturday and Sunday in April, at Rockford. Mrs. Lydis Pearsall, with other speakers, will be in attendance. Rockford, March 11th, 1969.

LIST OF LECTÜRERS.

PUBLISHED GRATUITOUSLY EVERY WEEK.

FUSLISHED ORATUITOUSLE VVERT WERE.
 [To be useful, this list should be reliable. It therefore behoves Societies and Lectures to promptly notify us of appointments, or changes of appointments, whenever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturer ion/y.)
 J. MADION ALLY, Principal of the Industrial Institute, Ancora, formerly like Anchor, N.J., lectures on Sundays at the institute and at places within casy reach.
 C. FANIE ALLY, will speak in East Boston the Sunday setemators of April, and in Mescantile Hall, Nover, during May; in Mitord, N. H., during June; in Matford Springs, Conn., during uly.

Conn., during July. Aduress as a Market, Boston, Mass. J. G. A.LIAR, Chicopee, Mass. Mas. N. K. ANDROSS, trance speaker, Delton, Wis. Du. J. T. ANOS Will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y. REV. J. O. BAIRERT, Sycamore, 111. Mus. SARAIL A. BYRNES will speak in New York during April and June; in Stafford, Conn., during May; in Cam-bridgeopri, Mass., during July. Would like to mske further engagements for the fall. Address, 87 Spring street, East Cam-bridgeo, Mass. engagements for the fall. Address, 51 Spring street, Last Combridge, Mass. bridge, Mass. Mas. A. P. BROWN will lecture in Lynn, Mass., April 12, 19

chargerit, allowing and a divers, 67 Spring street, East Cambridge, Mass.
Strea. P. BROWN will lecture in Lynn, Mass., April 12, 19
and 25. Address, St. Johnsbury Centre, Vt.
Mass. I. F. M. BROWN, P. O. drawer 655, Chicago, H.
Mass. J. F. M. BROWN, P. O. drawer 655, Chicago, H.
Mass. ABBY N. BUENHAM, Impirational speaker, Weston, Ms.
Muss. NELLIE J. T. BEIGHAM, Elm Grove, Colerain, Mass.
Muss. NELLIE J. T. BEIGHAM, Elm Grove, Colerain, Mass.
Muss. NELLIE J. T. BEIGHAM, Elm Grove, Colerain, Mass.
Muss. NELLIE J. BIONSON, Jish street, Tolledo, O.
Muss. M. A. C. BROWN, West Bandolph, Yt.
DR. J. K. and SAPA. BAILEY will lecture, assist in the organization of Societies and Lyceums, officiate at funcrain, of contract marriages and heal the stick, so far as is practicable.
Mass. E. BUEH. Inspirational speaker, will answer calls to lecture in the Middle and Eastern Futers. Address, box 7, Southford, New Haven Co., Conn.
WJ. BIYAN will answer calls to lecture in Michigan and Northwestern Uhlo until further notice. Address, box 53, Canden P. O., Mich.
M. C. BENY, Inspirational speaker, Almond, Wis. Sundays
rengard Or the preent.
ADDIF L. BALDOY, Inspirational speaker, Charlestown, Mass.
A. P. HowkaN, Inspirational speaker, Charlestown, Mass.
A. P. HowkaN, Inspirational speaker, Bichmoud, Iowa.
Rev. Dr. BASNARD, Lansing, Mich.
W Warkers Chiase, Md Sh, Lowell, Mass.
A. REWT E. CARFENTER will speaker all to lecture and etablish Lyceums. Is congraf for the press.
Mass. Accusta A. CURENKER will answer calls to lecture and etablish Lyceums. Is congraf for the press.
M. L. CLARK, Innece speaker, Werer, Lowell, Mass.
M. L. CLARK, Innece speaker, Will Ans.
M. L. CLARK, Innece speaker, Werer, Lowell, Mass.
Mass. HILLE A. COULTENAY, Inspirational speaker, would like to make engagements to spea

B. M. LAWRENCE, M. D., and wife, independent mission-arics, will answer calls to speak, attend Conventions and sing original songe on all questions of reform, including Chris-tianity analysis on all questions of reform, including Chris-tianity and Myrifunalism, ancients and modern. Address, care of Dr. McCall's Hygican Home, Galeaburg, Hi. Mas. L. W. Litcui, trance speaker, 11 Kuncelaud at., Boston, MANY E. LONDON, inspirational speaker, 6 Montgomery street, Jeracy City, N.J. JOHN A. LOWE, lecturer, box 17, Rutton, Mass. Miss Mart M. LYONS, inspirational speaker, 60 Montgomery street, Jeracy City, N.J. H. LEONARD, trance speaker, New Ipswitch, N.H. Miss. MART A. MITCHELL, clairvoy ant Inspirational speak for, will answer calls to lecture upon spiritualism, Mundays and week day evenings, in New York Hate. Address soon, Anula, Onondaga Co. N. Y.
 M. & Muss, H. M. MILLER, Elmira, N.Y., care W. B. Hatch. Exam. M. MARTIN, inspirational speaker, Birmingham, Mich. Jos. B. Monnesor, inspirational speaker, Birmingham, Mich. Jos. B. Monnesor, inspirational speaker, Birmingham, Mich. Jos. B. MONNESOR, trance speaker, Joint (J. Co., III, B. JOIN MATHEW, Washington, D. C., P.O. hox 607. Ibr. JOIN MATHEW, Washington, D. C., P.O. hox 607. Ibr. JOIN MATHEW, Washington, D. C., P.O. hox 607. Ibr. JOIN MATHEW, Washington, D. C., P.O. hox 607. Ibr. JOIN MATHEW, Washington, D. C., P.O. hox 607. Ibr. JOIN MATHEW, Washington, D. C., P.O. hox 607. Ibr. JON MATHEW, Washington, C. D., W. Monut, J. J. K. Bolici, Will Co., III. MIRAANNA MOBER, TARCE and Piperiational speaker, Will Iccuro and attend functals. Address, liceton, Mass. MIS, MANAN, MOBER, TARCE as Westmoreland, N. H. Dr. W. MOMANTH, ITS Windsor attretce, Infortford, Conn. CHARLES S. MARSH, seni-trance speaker, Address, Wone-wood, Juneson, Incure, Michenry, III. A. L. S. MARH, seni-trance speaker, Address, Wone-wood, Juneson, Natara, S. Martikws, East Westmoreland, N. H. Dr. W. H. C. MANTH, S. MITHEWS, East Westmoreland, N. H. Dr. W. H. C. MANT, S.

A. POTTAL, trance speaker, LA COME, will, Carlo of E. A. Wilson.
 Mi88 NETTIE M. PEASE, trance speaker, Detroit, Mich.
 A. A. POND, inspirational speaker, North West, Ohio.
 Mus. Pikk lectures before Spiritualistic and Scientific Associations on the following subjects: "Christ;" "The Holy (Host;" "Spiritualism;" "Demonology;" "Prophecy;" "Noon and Nizht of Time;" "The Knigdom of Heaven;" "Noon and Nizht of Time;" "The Knigdom of Heaven;" "Progress and Perfection;" "Soul and Science;" "Introversion, or Abnormal Inspiration;" "The Seven spheres;" "The World and the Earti." Address, Mrs. Pike, NI. Jouis, Mo. Mitt. E. N. PALNEE, trance speake, Big Flats, Chemung Co., N.Y.

Moni, ör Abmormal Inspiration:" "The Seven spheres:" "The World and the Earth." Address, Mirs, Pice, St. Louins, Mo., Must. E. N. PALMER, trance speake, Big Flats, Chemung Co. N. Y. N. PALMER, trance speake, Big Flats, Chemung Co. N. Y. K. RIPLEY, FONDORO', Mass.
 A. C. ROMENON, III Fulton street, Brooklyn, N. Y. Dz. P. B. RANDOLTH, lecturer, care box 3352, Boaton, Mass.
 J. T. ROVER, DURDA, J. Courter, tox 241, Beaver Flam, Wis.
 Must. A. K. RUDER, Heither Court, Providence, K. I. (Must. S. Mass. J. T. ROVER, DURDAN, VICE DAV. 2010, 1990, 2010,

June. Applications for wear compared by the Missouri State Organization E. Y. Wilson is engaged by the Missouri State Organization of Spiritualists. Persons wialing lectures under the direction of the Mate Organization will address care N. O. Archer, Esq., Hannibal, Mo.; permanent address, Babcock's Grove, Du June Co. III.

Hannossi, Mor, Bernankur, Bartan Bartan, Bartan Karan, Salar Bartan, Bartan Karan, Salar Bartan, Salar Sa

E. S. WHEELKI, Inspirationin speaker, will allower calls in New Englund for a time. Address, care of Banner of Light, Hoston, Mass.
Mus. M. MACOMBER WOOD, 11 Dewey st., Worcester, Mass. F. L. H. WILLIS, M. D., 29 West Fourth street, New York. Mass. S. E. WARNER, box 329, Davenport, Iowa Mass. N. J. WILLIS, 3 Tremont Row, Room 14, Boston, Mass. F. L. WABWORT's address, Room 11, Fullerton Block, 92 Dearborn atreet, Chicaso, III. HEREY C. WRIGHT's address, Room 11, Fullerton Block, 92 Dearborn atreet, Chicaso, III. HEREY C. WRIGHT's address, Room 11, Fullerton Block, 92 Dearborn atreet, Chicaso, III. HEREY C. WRIGHT will speakin St. Louis, Mo., during April. Permanent address, care Bleia Marsh, Boston, Mass. Mass. E. M. WOLCOT will make engagements for the ensu-ing spring and summer months. Address, Danby, V. Mass. MARTJ. WILCOXEON, Hammooton, N. J. Mass. MARTJ. WILCOXEON, HAMMONT, N. J. Mass. MARTJ. S. MALENS, April 5 and May 3; in Portsmouth, X. H., April 12, Band 36. Address, 70 Tremont street, Boston Louis WARSHOOKER can be addressed at McMinnville, War-ren Co., Tenn., care of Mr. Apaudilan, till farther noidee. ELIJAH WOODWORTH, inspirational speaker, Desile, Mich. GIMAR, R. WASHER, lecturer upon Geology and the Spiritual Philmoophy, Clyde, O. A. B. Witting, Abion, Mich.

Philosophy, Clyde, O.
Philosophy, Clyde, O.
A. B. WHITHO, Albion, Mich.
Miss ELVILA WINERLOCK, normal speaker, Janesville, Wis.
A. A. WHELLOCK, Toledo, O., box 643.
REV. DL. WHERLOCK, inspirational speaker, State Center, Ia.
WARREN WOOLSON, trance speaker. Hastinge, N. Y.
Miss L. T. WHITTER, organizer of Progressive Lyceums.
can be addressed at 492 Sycamore, corner of Fourth street.
Milwaukee, Wis.
Miss. A. A. WILLIS, Lawrence, Mass., P. O. box 473.
Miss. M. A. WILLIS, Lawrence, Mass., P. O. box 2473.
Newark, N. J.

DR. MAIN'S HEALTH INSTITUTE. AT NO. 230 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please sn-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w-Apr. 4.

BANNER OF LIGHT.

Adress, and state sex and age. ISW-Apr. 4. MR8. A. C. LATHAM, MEDICAL CLAINVOYANT AND HEALING MEDIUM, 19 yuccessful in treating Humors, life unstain and is eminent 19 yuccessful in treating Humors, life unstain diseases of the Lungs, Kidneys, and all Billous Complaints. Parties at a dis-tance examined by a lock of bair. Price \$1.00. ISW-Apr. 4. **SPIRITUALISM** MISS L. J. KIELLOGG, M. D.,

ELECTRICIAN and Clairvoyant, 26 llarrison avenue, Ros-ton. Office hours 9 A. x to 12 x. Lecture to ladies every Moniay afternoon, at 3 o'clock at office. Mar. 23.-4w

MRS. E. A. HOWLAND, Clairvoyant and Magnetic Physician, Test and Subiness Medlum, at 58 Bedford street, Boston. Hours from 9. A. N. to 12 N. and 1 to 5 P. M. Circles Wednesday and Saturday afternions, from 2 to 5 P. N. 3w°-Mar. 28.

SAMUEL GROVER, HEALING MEDIUM, NO. IS DIX PLACE, (opposite liarvard street.) 13W-Apr. 4. LAURA HASTINGS HATCH, Inspirational A licelum, will give Musical Neances every Blonday Thea-ay, Thursday and Friday ovenings, at 8 o'clock, at 8 Kit-reige place, opposite 69 Friend street, Boston. Terms 25 cta. Mar, 28, -4w

MRS. R. COLLINS still continues to heal the sick, at No. 19 gine street, Boston, Mass. Apr. 4.-law

A. S. HAYWARD heals by Spirit Magnet-ism, 11 Dix Place, Boston. Hours to to 4. Feb. 15. 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-MRS. L. A. SARGENT Heals the Sick, 58 Bedford street, Boston. 3w--Sint, 28, 3w*--51ar. 28. in-law, Dr. Hornsby, of Carondelet, and my family physician, Dr. Bolsimiere, (one of our oldest and most successful practi-tioners.) feared that the child had the hip disease-a complaint MARY M. HARDY, Trance, Healing and Business Medium, North Poplar st., Boston Public so-neever y Thursday evening. 13w-Feb 15. Indexse y Thursday evening, Jopiar st., Boston, Julie 66, 1300 - Peb 15, 1500 - Peb 15, 1500 - Peb 16, 1500 - Peb

Miscellaneous.

SOUL READING.

SOUL READING, or Psychometrical Delineation of Character. Mil AND MRS. A. B. REVERANCE would respectivily manuous to the public that those who wish, and will visit them in person, or send their autograph or lack of hair, they will give an accurate description of their heading traits of char-acter and peculiarities of disposition : marked changes in past and future life; physical disease, with preactivition therefor; what business they are best adapted to pursue in order to be successful; the physical and mental subjection of those in-tending marringe; and hints to the inflarmoniously married, whereby they can restors or perpetuate their former love. They will give instructions for self-improvement, by telling what aculities should be restrained and what cultivated. Heven years' experience warrants them in saying that they can do what they advertise without fail, as hundreds are will-ing to textify. Skeptics are particularly invited to investigate. Everything of a private character KET, stied at atamp. Hereafter all calls or letters will be promptly attended to by either one or the other. Addres. MR. AND MRS, A. B. REVERANCE.

Address. MR. AND MRS. A. B. SEVERANCE, Apr. 4.—13w Milwankee, Wisconsin

Brever-own and the set of the set

merely said, "But, papa, I am cured." Her assumnce surprised MRS. MARY LEWIS, Psychometrical or Soul me. I told her to get up and walk then, which she did at onco, standing, for some seconds, at my request, on the right leg M.R.S. MARY LEWIS, Psychometrical or South Reader, would respectfully announce to the public that she is located in Morrison, Whiteside Co., 111, where she is ready to receive calls; or by sending their autograph, or lock of hair, will delineate character, answer questions periatining to the past, present and inture. Having been thoroughly test et, she is confident she can give general satisfaction to the public. For written Delineation of Character, and Answering Questions, 21,00 and red stamp. MRS, MARY LEWIS, Mor-rison, 111. sw--Feb. 23. atome. In the evening I began to almost expect to find poor Classey suffering worse than ever. On reaching the house I found no one but a servant at home. My wife and all the children, Cissey 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

rison, iii. 8w-Feb. 23. MRS. J. J. CLARK, Clairvoyant Physician, deading from South Rennett Street-a few rols from either Washington street or Harchon Avenue, Baston, Mass. Miss. Clark also preserves for discassed patients at a distance, and examines by lock of hair. Medichers sent by mail. Office hours from 9 A. M. to 4 P. M. Feb. 22.

MRS. E. SMITH, Business Clairvoyant, and Test Medium, will alt for spirit or business nawers to letters, 606 Lombard stress, Wilnington, Del. Inclose two dollars and two red stamps. WRS. M. A. MOORE, Trance and Writing Medium. Address, South Malders, last house on Chel-sen street.

ANNIE DENTON CRIDGE continues to A. make Physican a way was payed in continues to letters, etc., 82.4 minuting specimens, 85. Address, 602 "N" street, between 6th and 7th, Washington, D. C. Feb, 22.-98* and will, if required, do so upon oath; each one as to the facts within his or her personal knowledge, of course.



In commenting upon the above extraordinary case, the coll for of the Courier user the following language : "Whence came the cure ? The Catholic and Spiritualist answer readily -to them it appears no invstery-but how will those who laugh at such superstition and credulity, as they call it, account for the result? They pretend to be wise-let them give a solution."

A MIRACULOUS CURE

BY

A SACRED RELIC

MEETING OF THE TWO EXTREMES,

THE following is clipped from the Charleston Courier, of Nov. 9, 1867, 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 let-

ter, 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

MR. BAKEWELL'S LETTER.

My eldest child, eleven years old, whom we will call Clasery,

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 failes of the Sacred Heart at this place. One of these ladies told her that steps were now being

taken to commonce proceedings at Rome for an examination of the virtues, etc., of Madame Barrat, the foundress of the

order, who died some time since in the odor of sanctity; that fourteen miracles that 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

asleep, as did her mother also, whose bed she shared, and they oth passed the first quiet night that they had had for some

time. Next morning I was reading in my room when my wife came in, pale, with an expression that startied me. She could not at first speak, and when she tried to do so burst into tears. At last 1 understood her to say, " Closey is cured by a miracle." J dld not believe a word of it, and when 1 heard the story of the relic, etc., etc., I told my wife not to allow herself to give way to a false impression, which could only end in increased misery to all concerned. The chances, I said, are ten millions

to one that you have mistaken some natural symptom of the disease, which causes this temporary censulon of pain, for a

cure. In about twenty minutes I went down stains; sat upon the child's bed, and resumed my lecture, adding many sage re-

little girl heard me patiently, and when 1 was quite through

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-

annined the child last night, and pronounced her entirely cured, and said to me on leaving the house: 'You have my authority for saying that Classy's was the most clearly de-veloped case of incipient 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 was, ' Mamma, I am cured.' The above are the simplo 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

Yours very truly, R. A. BAKEWELL."

flections certainly with the most charitable intention

CATHOLICISM.

87. LOUIS, MO., SEPT. 20, 1867.

- AND

occurred.

running after marvelous stories.



The magic control of the Positive and Nega-tive Powders over discusses of all kinds, is won-derful beyond all precedent. THE POSITIVE POVUDERS OURE Nea-ralgin, Headache, Earache, Toutache, Eheumation, Gout, Colle, Fains of all kinds; Chalera, Diarthea, how el Complaint, Dysentery, Nauss and Yomiting. Dys-pepsits, indigesion, Fistukene, Worms; Kupptened Men-struation, Franchi Menstruation, Failing of the Womb, all Feinale Weaknesses and herargements; Cramps Fits, Hydrophobia, Lockiaw, M., Vitue' Danceri In-fermitient Fever, Illious Fever, Yellow Fever, the Fever of manit Poest. Scattalina, Eryshela, Incu-monta, Pleurisy; all Indiammations, acute orchronic, such as Infammation of the Lung, Kidaicy, Womb, Blad-der, Stomach, Prostate Glassif; Centarris, Consum-tion, Bromchitts, Coughs, Colds; Scrofala, Nervountes, Bleeplesanes, &c.

tion, Bronchittis, Cougha, Colds; Scrofula, Nervousneis, Bicepiesaness, &c. THE NEGATEVE POWDERS OURP Pa-ralyels, or l'alsy; A mearcois and beafness from paraly-sia of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalepsy; all Low Feyers, such as the Typhoid and the Typhus; extreme Nervous-Kor the cure of Chills and Feyer, such for the prevention and cure of Chills and Feyer, and for the prevention and cure of Chills and Feyer, and for the prevention and cure of Chills and Feyer, and for the prevention and cure of Chills and Feyer, and for the prevention and cure of Chills and Feyer, and for the prevention and cure of Chills and Feyer, and for the prevention and cure of Chills and Feyer, and for the prevention and cure of Chills and Feyer, and for the prevention and cure of Chills and Feyer, and for the prevention and cure of Chills and Feyer, and for the prevention and cure of Chills and Feyer, and for the prevention and cure of Chills and Feyer, and for the prevention and cure of Chills and Feyer, and for the prevention and cure of Chills and Feyer, and for the prevention and cure of Chills and Feyer, and for the prevention and cure of Chills and Feyer, and for the prevention and cure of Chills and the Positive and Negative Pow

and cure of Cholera, both the Positive and Negative Pow ders are needed. The Positive and Negative Powders do no vio lence to the system; they cause no purping, no manses, no vomiting, no marcottaing type, in the language of S. W. Richmond of thernos, Hi., "They are a most wonderful medicine, so silent and yel to efficacious." As a Fismily Medicine, there is not not wonderful both server, and to every variety of sickness likely to occur in a family of addisand children. In most cases, the Powder a given in all others, the Positive and Nega-tive Fowders are there, the state of the site of the silence of the spects, as well as in all others, the Positive and Nega-tive Fowders are

THE GREATEST FAMILY MEDI-CINE OF THE AGE!

In the cure of Chilis and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such

To AGENTS, male and temale, we give the Sole Agency of townships and counties, and large and liberal Profile. PILYMICIANN of all schools of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying success. There-fore we say, confidently, to the entire Medical Profession, "Try the Powders." Printed terms to Agents, Physicians and Druggists, sent free.

free. Circulars with fuller lists of diseases, and complete explana-tions and directions acht free postpaid. Those who prefer spreud written directions as to which kind of the Powders to

use, and how to use them, will please send us a brief descrip-tion of their disease when they send for the **Powders**.

PRICES 1 Box, 44 Pos. Powders, \$1.00 1 Box, 44 Pos. Powders, \$1.00 1 0 22 Pos. 4 22 Neg. 1.00 6 Boxes, - - - 5.00 Rums of \$5 or over, sent by mail, should be either in the form of Post Office Money Urders, or Dratts un New York, or eithe letters should be reputered.

Address, PROF. PAYTON SPENCE.

M. D., Box 5817, New York City.

For sale also at the Banner of Light Office

Feb. 15.

6,

No. 158 Washington St., Boston, Mass., and by

Coughs, Colds, Consumption, Catarrh,

Constipation, Cured !

Constipation, Cured ! By Da. E. F. GARVIN'S new discovery for the dissolving and voltatizing, for the first time, the returney called trar. It contains is netter Principles, but in first of the control use only two have ever been employed. This is it is only remedy ever acknowledged by any profession to have a direct action upon these discover. In Liquid form for internat-me, Liquid Gas for initialing the vapor to the Larnge, and the Golden Liver Pills, form a reliable treatmont for Gasen Dysnephia. Miloood, Kithney, Hawlei I. Heart Dis-case, Dysnephia. Miloood, Kithney, Hawlei and Liver Discase, Ac. 1 am at therity to use the following names : Cured of Consumption : Mr. William II. Depuy, 151 bits street, Brokon, N. Y. after using all the popular remetics of the day, and given up, was cured by the New Mointion of Ther. Mr. J. Secor, Singer's Sewing Machine Office, Chicago, Mr. was cured of Herceditary Consumption. Mr. Andrew Smith, corner Franklin avenue and 19th street, St. Long, Mo. Mrs. John Haus, St. Johns, New Brunswick.

C. C. C. C. C.

OFFICE, 37] St. MARKS PLACE, NEW YORK.

Matted, postpaid, on receipt of price.

Money mailed to us is at our risk.

Bruggists generally.

MES. ELIZA C. CLARK, Engle Harbor, Orleans Co., N. Y. MISS. ELIZA C. CHARK, Engle Harbor, Orleans Co., N. Y. MISS. ELIZA C. CHARK, Inspirational speaker, Sturgis, Mich., Care J. W. Elliott, drawer 36.
Muss. M. J. Colatvers will answer calls to lecture. Address Champlin, Hennerin Co., Minn.
Muss. L. CHAPFELL, II South street, Boaton, Mass.
Muss. L. CHAPFELL, II South street, Boaton, Mass.
Muss. L. CHAPFELL, II South street, Boaton, Mass.
J. B. Campell, M. D., Cinclunati, O.
Du, JAMES COOPER, Bellefontaine, O., will lecture and take subscriptious for the Banner of Light.
Mrss. MAIETTA F. Chooss, Irance speaker, Will answer calls to lecture. Address, Hampsicad, N. H., care of N. P. Cross.
Mms. D. Ginabuck, trance speaker, Lowell, Ind
Muss Lozie, P. Cholm, trance speaker, Lowell, Ind
Mess. MELIA H. Collar, trance speaker, Cardington, O. GENORG DUTTON, M. D., Rutland, Vt.
ANDER J. J. Breann, Inspirational speaker, Cardington, O. GENORG DUTTON, M. D., Rutland, Vt.
ANDER J. J. BULANI, Rath, Tanice speaker, Cambridgeport, Mas.
Mus. E. DELAMAR, trance speaker, Cambridgeport, Ms. HENRY VAN HORK, trance speaker, Guincy, Mass.
Din, E. C. DUNN, lecturer, Rockford, all.
Muss. Ackes M. Javins, 34 Main street, Cambridgeport, Ms. HENRY VAN HORK, trance speaker, Standard Mass.
Mus. CLARA, H. DEZVERE, trance speaker, Newport, Me. Dr. HENRY VAN HORK, trance speaker, Standard Walash avenue, Chicago, III.
Muss. CLARA, R. DEZVERE, trance speaker, Standard M. Wassella H. DETVERE, Techerer, State, Standard Mass.

nue, Chicago, Ill. Mas. CLAIA R. DEEVERE, trance speaker, Newport, Me. DR. H. E. EMERT, lecturer, South Covenity, Conn. A. Foss is engaged for the present by the Connecticut Bpiriualis Association. Address, liartford, Conn., care J. S.

A hardward and a station. Address, Hartford, Conn., care J. S. Boritunitis Association. Address, Hartford, Conn., care J. S. B. J. FINKEY Truy, N. Y. MISS ELIZA HOWE FULLER. Inspirati nal speaker, will lec-ture in Piymouth, Mass., April 5 and 12. Address, 67 Purchase street, Boston, Mass. MRE FARME B. FELTON, Routh Malden, Mass. J. G. FISH will speak in Philadelphia, Pa, during April; May, June, July and August, local; in Histlo Creek, Mich., during September, and thence "Westward ho!" for the next six mentile. Address, Hammonton, N. J. Mus. M. L. FRENCH, inspirational speaker, will receive calls to lecture. Address, Ellery street, Washington Village, South Buston, Mass.

to lecture. Address, Ellery street, Washington Village, South Buston, Mass. DR. H. P. FAIRFIELD will lecture in Fitchburg, Mass., May and 10. Address, Blue Anchor, N. J. Miss ALMEDIA H. FOWLER, Impressional and Inspirational speaker, Novada, Story Co., Iowa. A. B. FIRKOH. lecturer, Clyde. O. REV. J. FHANCIS, Parishville, N. Y. Mins. CLARA A. FIELD, lecturer, Newport, Me. IsaAC J. Gurgentar will speak in Cambridgeport, Mass., April S. Would like to make further engagements. Address for the present, 82 Washington avenue, Chelsea, Mass., or as above.

above, showe, N.S. GREENEEAR, Lowell, Mass. DR. L. P. (Intogs, inspirational speaker, will answer calls to lecture. Address, box 1225, Fort Wayne, Ind. Mus. Lavua Die Fonce Gonbown, Kan Francisco, Cal. JOBN P. GUILD, Lawrence, Mass., will answer calls to lecture. Mus. C. GADE, trance speaker, 17 Cedar et., New York. RALAH GIAVES, Inspirational speaker, 18 Jerlin, Mich. Dr. M. HENRT HOCONTON will lecture in Battle Creek, Mich., during April. Will lecture week-evenings. Address as above.

as above. MIAS JULIA J. HCBBARD will speak in East Boston, Mass., Sunday evenings of April. Address, 3 Cumston street, Bos-ton Mass.

Bunday evenings of April. Address, 3 Cumston street, Boston, Mass.
 Mosses HULL, Hichart, Lake Co., Ind., will speak in Stone ham, Miss., April 19 and 26; in Providence, R. I., during May, Would like evening engagements in the vicinity of Sunday appointments. Address during April, care Banner of Light; during May, Providence, R. I.
 Miss. A., HORTON, 24 Warnesit street, Lowell, Mass.
 Miss. Nawa, E. Hills, inspirational speaker, Whitesboro', Oneida Co., N. Y. Hills, Inspirational speaker, Whitesboro', M. C. HUATON, Concentruition N.Y.

Jneida Co., N. Y. N. C. HATFORD, Coopersville, N. Y. Miss. F. O. HIZER, 60 South Green street, Baltimore, Md. J. D. HASCALL, M. D., Waterloo, Wis. Dn. E. D. HOLDER, Inspirational speaker, No. Clarendon, Vt. CHARLES HOLT, Corry, Erie Co., Pa., hox 247. Dn. J. N. HODORS, trance speaker, will answer calls to lec-ture. Address, 121 Maverick atreet, East Boston, Mass. MES. EMA HARDNORS can be addressed, (postpaid.) care of Mrs. Wilkinson, St. George's Hall, Langham Place, W., Lon Jon, England.

MRS. EMMA HARDINGE gain be addrossed, chostpaid.) care of Mrs. Wilkinson, St. George's Hail, Langham Place, W., Lon don, England. JAMES H. HARMS Will Answer calls to lecture and atlend unerais. Address, box 99, Abington, Mass. W. A. D. HUME, lecturer, Weat Bide P. O.; Cloveland, O. I YMAN C. HOWK, inspirational speaker, Lanna, N. Y. Miss SUSIE M. JOHNSON Will speak in Sturgis Mich., during April, in Oswego, N. Y. during November. Address accord-inglyt permanent address, Millord, Mass. W. H. JOHNSON, COTY, Pa. DR. P. T. JOHNSON, Cotry, Pa. DR. P. T. JOHNSON, Icclurer, Ypsilanti, Mich. W. H. JOHNSTON, Cotry, Pa. DR. P. T. JOHNSON, Icclurer, Ypsilanti, Mich. W. F. JAMIESON, Inspirational speaker, Belvidere, Ill. ABRAHAM JANES, Icclurer, Yasilanti, Mich. W. F. JAMIESON, Inspirational speaker, Belvidere, Ill. ABRAHAM JANES, Icclurer, Bata Trumbull, Ashtabula Co., O., speaks in Monroe Centre the first, in Andover the second, and in Thompson the thind Bunday of every month. GROMGE F. KITTIDGE, Buffalo, N. T. Mass. M. J. KUTZ, Hostwich Lake, Mich. HANWEY A. JONES, EGO., Can occasionally speak on Hundays for the friends in the vicinity of Bycamore, Ill. on the Spirit-ual Philosophy and reform movements of the day. CEPHAS B. LYNE, semi-conscious trance speaker. Parma-nent address, 667 Mion storet, Claurtostown, Massa. J. R. LOYELAND, Hontmouth, Ill. WK. A. LOWER, JB Stromfeld street, Boston, will answer calls to lecture. Bubject: Integral Education, or the Era of our New Balations to Nelence. MES. F. A. LOGAR will answer calls to awaken an interest in and to al in establishing Children's Progressive Lyceums. Address, 651 Abilishing Children's Progressive Lyceums. Author of several Volumes on the "Harmonial Philosophy." THIS volume is, to some extent, a continuation of the au thor's autoblography, entitled, "The Magic Star." But, chiefy, it contains a faithful record of experiences which, it is believed, are far more representative than exceptional. The exceptions occur in that private realm where the individual differs, as each has an undoubted constitutional right to differ, from every other. A new collection of living Gospels, revised and corrected, and compared with the original, is presented to the world, vir s fit. Kiehils, fit. Menu, fit. Confactus, fit. Blamer, fit. Ryrns, fit. Gabriel, fit John, St. Preuma, BL James, St. Gerrit, fit. Theodore, 61. Octavius, 61. Ramuel, 81. Eliza, 51. Emma, 81 Raiph, fit. Asaph, 61. Marry, 81. Beiden, 51. Lotta. Theaternations of faith and skepticism, of lights and shades, of heaven and hades, of joys and sorrows, are familiar to the human mind. The cauce of these mential states are considered. May the Arabula be unfolded in the heart of every reader. Price 61.601 pottage 70 cents. For anie by WiLLIAM WHITE & CO., 155 Washington street. Boston; and by WARHEN CHASE, at our BRANCH BOOKBTORE, 54 Broakmay, New YORL

Tills remarkable novel, of over four hundred pages, is for sale at This Office. Frice, postage free, \$3. Feb. 23.



MRS 9 and 17 in Lowen, any 24 and 37. Address, North-boro, Mass. MR. & Mas. W. J. Youxo will answer calls to locture in the vicinity of their home, liolae City, Idaho Territory. MRS. FANNE T. YOUNG, Hampshire, III., care Capt. W. A. Whiting.

Reto Books.

THIRD THOUSAND EDITION. NOW READY.

An Extraordinary New Book

BY ANDREW JACKSON DAVIS, ENTITLED. A STELLAR KEY TO

SUMMER-LAND THE

FART I. ILLUSTRATED WITH DIAGRAMS AND ENGRAVINGS OF CELESTIAL SCENERY.

MEN of Science! Thinking Men! Independent Men! Minds skeptical about the Future! HERE IS & BOOK

MEN of Science! Thinking Men! Independent Men! Minina skeptical about the Future! HERE IS A BOOK FOR YOU. This is the twentleth volume from the pen of the inspired ser and Teacher, Andrew Jackson Davis. He has heretofore explained the wonders of creation, the mysteries of science and philosophy, the order, progress and harmony of Nature in thousands of pages of living inspiration; he has solved the mystery of Death, and revealed the connection between the world of matter and the world of spirits. Mr. Davis opens wide the door of future human life, and shows us where we are to dwell when we put aside the gar-ments of mortality for the vestments of angles. Ite asys: "The volume is designed to furnish scientific and philosophical evil dences of the existence of an inhabitable solver or zone among the suns and planets of space. These evidences are indispen-sable, being adapted to all who seek a soild, rational, philo-sophical foundation on which to rest their hopes of a substan-tial existence after Death." The contents of this book are entirely original, and direct the mind and thoughts into channels hitherto wholly unexplored. The acount of the spiritual universe; the higher lead life in the harmonics of the universe; the physical eccury and constitution of the Summer-Land; its location; and domestils life in the spiners—are new and wonderfully interesting. This book is selling rapidly, and will be read by hundreds end thousands of persons. Frice \$1; postage life. Liberal dis-count for the ranks.

count to the trade. For sale at the BANNER OF LIGHT OFFICE, 158 Wash-ington street, Boston, and at our BRANCH OFFICE, 544 Broadway, New York. Feb. 8. ARABULA;

THE DIVINE CUEST.

A New Collection of Gospels.

BY ANDREW JACKSON DAVIS,

Author of several Volumes on the " Harmonial Philosophy."

DAWN

RYDER'S IMPROVED WAGON. Three or more Combined.

LUMBER, Truck and Dump Wagon, all embodied in one Little, simple arrangement, which can be applied to Wagona now in use for the trifling sum of from ten to twenty dollars, For a Dump Cart or Wagon the load is equalized or removed by use of team. For long lumber the load can be removed by the output of the agentite are been to address to a year. by use of team. For long lumber the load can be removed by the same power, or the graring can be adjusted to a hay rack, or a party wagon. All this has been attained in Ryder's Pa-tent. Patented March 26th, 1807. No. 65,369. Right of manufacture-Ames New England Plow Company, Buston; Wm. T. Dole, South Danvers, Mass.; James B. Saw-yer, West Boxford, Mass., &c. For further information address RY DER & ROGERS, Hamp-den Cor., Maine, State, County and Town Rights for sale. Agents wanted.

DRUNKARD, STOP!

THE Spirit-World has looked in mercy on scenes of suffer-ing from the use of stRox O DRINK, and given a RYMEDT that takes away all desire for it. More than Eight Thou-sand have been redeemed by its use within the last seven years.

ears. If you cannot call, send stamp for Circular, and read what

It has done for others. The medicine can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D., No. 670 Washington street, Boston. Mass. (w-Apr. 4.

MILLER'S HEPATIC POWDERS,

THE GREAT CLAIRVOYANT MEDICAL DISCOVERY, These Powders are a newly discovered VEGETABLE LIVER REMEDY, having a natural and specific affinity for the liver and bilary functions. They rouse to vigorous, healthy action a torpid, diseased liver; stimulate the kidneys, and correct all billous derangements. Sent to any address by mail with full directions for use. Price per package, 50 cents and two red stamps. Send for Circular. Address, LEO MILLER, Ap-pleton, Wis. --Mar. 21.

DR. J. T. GILMAN PIKE, Pavilion, 57 Tremont street, Boom No. 5, BOSTON, MASS.

OCTAVIUS KING, M. D.,

Eclectic and Botanic Druggist. 654 WASHINGTON STREET, BOSTON.

654 WASHINGTON STREET, BOBTON. **ROOTS**, Herbs, Extracts, Olis, Tinctures, Concentrated Medicines, Pure Wines and Liquors, Proprietory and Pop-ular Medicines, rearranted pure and genuine. The Anti-Sterof-via Panacea, Molden's Cordial, Izealing Extract, Cherry Tonic, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B. "Particular attention paid toputting up Bristruzz and other Prescripticus. Apr. 4.

JOHN C. RULON. Successor to John M. Hall. Furnishing Undertaker, No. 1313 Vine Street, Mar. 7.-137 PHILADELPHIA, PA.

NEURAPATHIC BALSAM

CURES PILES, CATABER, HUROES and all SENT DISEASES, WORMS, BURSE, SORES and all diseases of the Throad and Bronchial Tubes. For sale at the Offices of the Banner of Light in Boston and New York by Dr. J. Cooper, Bellefon-taine, Ohio; S. H. Bulkley, Norwich, Conn. in Boston by M. Burger, T. Besteaux, E. B. W. Resteaux, F. T. Church, H. A. Chuste and F. W. Simmons, Drugsiss. Mar. 7.-13w E. HAYNES & CU., PROPRIETORS, Boston.

EMERY N. MOORE & CO.,

Printers and Engravers. No. 0 Water street,

(First door from Washington street,) BOSTON, MASS.

Fine Job Printing promptly and neatly executed. Mar. 14.-11w

Mar. 14.-13w **610 TO 620 A. DAX GUARANTEED. GOOD AGENTS wanted to introduce our New Star Stur GOOD AGENTS wanted to introduce our New Star Stur OUT DISTORMANT OF A STAR STAR STAR OUT OF AGENTS WANTED AND ANTION AGENTS OUT OF AGENTS OF A STAR STAR OUT OF AGENTS OF A STAR OUT OF AGENTS OF A STAR OUT OF AGENTS OF A STAR OUT OF AGENTS OUT OF AG**

A. B. CHILD. M. D., DENTIST, 50 School street, next door East of Parker House, Boston.

To the Catholic and the Spiritualist such cases are familiar and admitted facts. The latter however are beginning to rec ognize them as something more than simple facts. The Spiritualist 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 amon all classes, whether Spiritualists, Catholics, Protestants, Jews or Infidels. To this principle 1 have already, on a former oc casion, alluded 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-pated, 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 sci nce. By this principle we are enabled to explain the healing of Cissey, of Hip Disease, by means of Madam Barrat's sacred relle, as recorded in the St. Louis Democrat and the healing of Mrs. Saily Morris, of Hip Discusse of 22 years' standing, by Mrs. Spence's Positive Powe ders, as recorded in the Banner of Light of October 13th, 1866; the healing of the blind man by means of Jesus's mixture of ciny and splittle, as narrated in the Bible. and the localing 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, 1885; the case of the woman with "an issue of blood," "the fountain of whose blood was dried up " by touching Jesus's garment "an issue of blood," " the fountains of whose blood was OFFICE HOURS, 8 to 12 M.; 2 to 5 P. M. All other hours devoted to outside patients. N. B. ALL PERSCHIPTIONS carefully prepared and put up by himself. Trom an expecience of ten years, Dr. P. is convinced of the curative efficacy of Electricity and Magnetism, and is con-stantly availing himsel of these occult forces in the treatment of his patients. July 27. angel went down at a certain season into the pool and troubled the water; whoseever then first after the troubling of the water slepped 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 spiritual healing, visiting the sick and the diseased throughout the land, "and they are made whole of whatever disease they had."

I have republished the above case of heating by means of the ancred relic, because it is so well authenticated as to leave no question of its genuineness, and because it enabled me to recall 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 courage in the faithful discharge of my duty toward the Great Spiritual Remedy with which I have been intrusted, and which a daily working cures that are as valuable and as important as the St. Louis case which I have republished. Many of those cures 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. ative 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 mediumship, but for the still greater reason that, like the pool of Betheada they are "troubled" by descending "angels," and are thus made vehicles and carriers of a healing power far transcending all mero medical agencies and human capabilities.

For further information the reader is referred to the adver-tisement of the Great Spiritual Remedy, Mrs. Spence's Posilive and Negative Powders, in another column of the Banner PAYTON SPENCE. of Light. Mar. 14.

WHISKERS,-DR. LAMONTE'S CARBOLA will force Whiskers on the smoothast CARBOLA will W force Walskers on the smoothest face, or liair on Bald heads. Never known to fail. Sample for trial sent for to cents Address, REEVES & CO., 78 Nassau st., New York. Oct. 12.-6.2.

Test Medium, Mr. William Sherwood, New York city, Cutures, Bron-chitts and Consumption of the Blood, Mrs. E. Roger, Centerville, N. J. Mr. George Shuffeldt, 108 North Lassil street, Chicago, III., Catarrh-

E. Tripp, 333 Indiana street, Chicago, HL, Byspepsia, and Bronchitis of TWELVE TEARS' STANDING. Reart Diseaser

Bronchitis Mrs. L. P. Hyde, 462 6th avenue, New York, the well known Test Medium.

Mr. W. A. Loring, Clerk AMERICAN HOUSE, Boston, Mass., Henrt Discase. Mr. Julius Rinhall, Chleazo, III., Beart Discase. Mr. George Fassett, Riding Teacher, Chleago, III., Heart

Discuse

Mrs. John Haus, St. Johns, New Brunswick.

Discusse. Mrs. Lewis, Jown City, Heart Discusse. Mrs. Mary Davis, Cashler Jones's store corner 19th street and 8th ave., New York, Heart Discusse and Constipu-tion. Mrs. Henry Hermes, 462 6th avenue, New York, Constipu-

tion. Mr. Justice, corner Broadway and Pearl street, New York, Itching Eruption and Constitution. Mr. Ellsworth, 261 Broadway, New York, Nerofula. OTHERS CAN BE REFERENCE 10.

PRICENT First Solution or Comp. Elixir, \$1.50 Per Bottle, Inhaler and Inhalant sent by mail \$5.00-never beroute, innater and inhalant sent by mail \$5.00-never be-fore sold less than \$15. Pills 2 sized floxes, \$1,00, 50cts. Free by mail.

C37 A LINERAL DISCOUNT TO AGENTA. Nold by Druggists overywhere. Address. E. F. GARVIN, M. IF. Jan, II. - cow

FRED. L. H. WILLIS, M. D., No. 29 West Fourth Street, New York, (NEAR BROADWAY)

CLAIMS marked success in the treatment of all Chronie and Nervous Disorders, Epilepsy, St. Vitus Dance, White Swelling, Paralysis, Local and General Debility, Pulmonary Consumption, &c. Vitalor Functional Action of the System.

Office liours, for Examination, Consultation and Treatment, from 8 to 11 o'clock A. N., and from 4 to To'clock P. H. Patients unable to call, will be visited at their residences. EP Fee for Examination, \$5; for office treatment, \$2;

or visits, according to distances, \$3 to \$5, including advice. Patients attended to, and prescribed for by mail, on

enclosing the fee of Five Dollars. Reasonable reductions made for the poor, Bept. 28.--11

DR. J. P. BRYANT,

(Returned from California,) (Returned from California,) Will heat the size at his residence, 3008 WEST 34711 ST., (near 8th axe.) NEW YORK. Invalids will find this place casy of access by the street cars and stages, and but a short distance from the Hudson River, Harlem, and New York and Boston Railroads. Mc-Dec. 21.

NEW JERSEY AND WEST VIRGINIA FARMS, for sale on easy terms, or exchange. Farms in West Virginia to leave, to good men, with some capital. B FRANK LIN CLARK, I Park Place, New York city.

MRS. H. S. SEYMOUR, Business and Test Me-dium. No. 1 Carroll Place, corner Bleecker and Laurens streets, third floor, New York. Hours from 2 to 6 and from 7 to W. P. M. Circles Tuesday and Thursday evenings. Apr. 4.-6W*

MRS. JENNIE WATERMAN DANFORTH, Clarvoyant Physician, No. 313 East 33d street, between 1st and 2d avenues, New York, magnetizes and cure seuto and chronic diseases, in the trance state. 25w^o-Dec. 14.

Miscellaneous.

OIL PAINTINGS.

URLY TAINETIONS. **HAVING** been successful in painting over three thousand portraits of our split-triends from small pictures, and feeling that there is a powkre THAT DIRECT IN THE MATTER BUTENDO TO MIRE, I offer my services to the *Bpirit*. Worldand to the Bpiritualists of the country. My speciality is in render-ing exact likenesses of a superior quality from small feitures, however imperfect they may be. Any person having such and wishing a fine oil painting, by sending the picture with a de-scription of color of hair, eyes and dreas, can obtain a correct portrait, of any size. Frice, delivered hy express, from 35 to 100 doliar: Birrect.

A NATURAL CLAIRVOYANT,

W10 for years has been consulted, both here and in Europe, W by a great number of permons, can be consulted by letter in all matters of life. He can refer to persons of best standing who were benefited by his gift. Disease, as dyspepsia, rheumatism, old sores, etc., he curve radically. Consulta-tion \$1. Lock of hair and, if possible, photograph requested. Address, L. F. GEBABD, Westfield, N. J. 30°-Mar. 21.

Feb. 8.-13w

BANNER OF LIGHT.

DOVER AND FOXCEOFT. ME.-The Children's Progressive Lyceum holds its Sunday seasion in Micrrick Hall, in Dover, at 104 A. M. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 13 r. M.

HOULTON, MR.-Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. POSTLAND, MR.-Meetings are held every Sunday in Tem-perance Hall, at 10j and 3 o'clock.

Western Department.

Individuale subscribing for the BANNER OF LIGHT by mail, or ordering booss, should send their letters containing remit-tances direct to the Boston office, 15. Washington street, D_{i} , d_{i} 4 height effective interfere for publication, similar and restriction werthat a Buston other. Letters and papers interfaced for shared the directed to J. M. PSFRLES, Persons writing us other to will direct to Omaha, Nebrasha. 12. . 15.

To Correspondents.

Send articles for press, lecture notices, subscriptions for Banner of Light, &c., direct to Boston, Mass., till further notified.

Letters not requiring limitediate attention, and designed especially for us, should be directed to Omaha, Nebraska. There's a resident officer in that city connected with Indian affairs, who will forward our letters to whatever locality or fort we may be stationed.

Colored and the second state of the second sta Our Opportunity.

There are tidal flows in the affairs of men-there are golden opportunities in all new movements that, if seized and applied to human well-being, clothe in transcendental loveliness those that rightly use them. Ours, a church universal, without pope, bishop, priest, creed, ordination, sacrament or ritual-the great cliurch of humanity, with God the head and every conscious mortal a birthright member-the church of the long prophesied angelic dispensation, vigorous with twenty spring-seasons, warm with sympathy and happy in tangibly demonstrating immortality, just meets the soul's needs to-day-the demands of this intellectual age.

- "Men groped to find the wrecks of primal matter,
- An i wasted long years in putting bone to bone; Batel revises where the worklys gossips clatter,
- A . Chostl words a figst to fossil stone,
- erer tossil homilies the churches not,
- Stone heart, stone service, and a stony God.

The stony brain dissects, devours, denies;

Hener, mount thy throne; thy sceptre opes the skles." Spiritualism in its widest sense satisfies the head and the heart, the intellectual and the affectional in man. And there never was such an opportunity offered to a body of believers as to the Spiritualists of this century. Angels are waiting the decision.

Old theology is literally dead. Its Pagan-begotten soul died first. Neither revivals nor weekly prayer-meetings can infuse life into a churchianic corpse. Freedom's grave-diggers, giddy with jubilees, are ready to perform their last duty -bury the thing from sight.

Unitarians, creed or no creed, both clever and coaxing, are on the anxious seat. Naturalism or Spiritualism, which? Jesus Christ, a man, teacher and examplar, or "our Lord and Master"; which?

Universalists, spitting venous at Unitarians, distellowshiping their Connors, disentombing the Winchester fathers, and rotting inside their creedal coffin-planks, are begging for colleges and issuing Baltimorean buils to save their little heritage.

The "free religion" friends are thrusting out their feelers for a foundation stone. Like gossamer-winged insects, they hardly know where to settle. Faith, though all aglitter with culture, does not satisfy the soul. The Rev. John Weiss could give a weeping, mourning mother no warmer consolation than a crystal feielo-science, and a shadowy trust in a fathouless, affectionless, inthuite vortex-spirit. Columbus was a man of faith till he planted his feet upon the shores of the new world. Then faith triumphed in fruition. With Spiritualists, faith as related to the future life has already cleared up into knowledge, immortality having been demonstrated in America as well as Judea, and individual identity established.

The vall thus rent-the problem of the ages, "If a man die shall he live again?" solved, the good and true walk and talk with angels; while the truths connected with spirit-communion and eternal progression are no less established by intuition and reason, than attested by clouds of earthly witnesses. Spirit-intercourse then is the "heavenly witness," the "living manna," the "crystal sea," the "New Jerusalem" of the

drawn out and cultured in consonance with reason and science. This pure and undefiled religion, beautifully defined by the Apostle James, Spiritualists everywhere are "promoting."

"When I'm a Spirit."

This delicious song, full of gushing melody, takes us in anticipation to the blest homes of summer-land dwellers. "When I'm a spirit "-well, what ? Why, do not ask us in circles to give you test-names; for unless our memory of names were instantaneously and miraculously brightened, and our medium exceedingly brilliant in that direction, we should make quite as poor a display as would Ole Bull in trying to coax witching music from a corn-stalk fiddle.

II. Do not ask us for advice about getting divorces-the surest and cheapest methods of procedure; neither inquire of us relative to the shortest route to the broad-gauge trail of affinity-finding. If we respond, it will only be to direct to some Shaker settlement.

III. Do not ask us to cater to your materiality hunt gold mines, trace mineral veins, nor look up stolen property, unless you are willing to run the risk of a pointed two hours' sermon from the text, Lay not up for yourselves treasures on earth, where moth doth corrupt and thieves break hrough and steal."

Spirits who are spiritual-spirits whose very read makes glad the citles of augels, return to earth to cheer, educate and spiritualize those yet clothed in mortality.

A Lecturers' Convention.

If there's any one thing needed among Spiritualist lecturers and genuine media, it is unity of purpose and concert of action. Owing to constant engagements, speakers are seldom permitted the pleasure of fraternal intercourse for mutual counsel and encouragement. Our work heaven-ap pointed, and the issues of the hour momentous, it is certainly important that we meet among ourselves in council-meet not for "brag"; not for rabid, ranting discussions, nor the mere play of technical criticisms where there's no great moral principle involved; but for a candid, dignified interchange of thought, and a free expression upon the practical and speculative matters connected with the growing interests of Spiritualism.

Such a Convention should be held at the same place and the week preceding the next National Convention of Spiritualists. The gathering would do well to hold daily and evening sessions for the space of a week. This length of time would no more than suffice to compare notes, canvass the field of progressive thought, and elucidate the general principles connected with the phenomena and philosophy of Spiritualism-an ism, by the way, that underlies and overarches all human interests. Shall we not have such a Convention?

New Book by Hudson Tuttle.

It is with no ordinary pleasure we are permitted the announcement of a new work by this clear thinker and logical reasoner, relating to the Spiritual Philosophy. Though not informed of the them that we of the North Star State are not title, this is the leading thought: "The biography of God; or the career of the God-idea in history."

The Bible says, "There are lords many and gods many." We are not posted as to which of the gods Bro. Tuttle is to lift from the abysmal past and present before the mirror of the present. Is it the personal, human-shaped Jehovah of the

"holy Scriptures" that "cursed the ground" made "woman from Adam's rib"; smelt a "sweet savor" from the burning bodies of dead animals; repeated " making man; commanded the murdering of the " Canaanitish nations"; ate " real" with Abraham; "wrestled" with Jacob; rode on a "cherub"; ordered Isaiah to go "naked three years "; talked with Moses about pans and shovels, the "fat and the rump, the caul and kidneys of a ram," and believed by the Orthodox capable, ay, sure to consign a majority of humanity to endless torments? Would it not be suggestive, if not wisdom, to bind the "Old Testament," " Fox's Book of Martyrs," "History of the Crusaders' and the "Pirate's Own Book," all in one volume? Friend Tuttle, we anxiously await your new work.

The Philadelphians-Westward.

of Dowagiac, Cass Co., Mich.) be licensed as a minister of the Gospel according to the laws of Iowa, as set forth in our Constitution. Adopted unanimously,

The evening meeting was addressed by Bro. Potter, also the Sunday sessions. The meeting adjourned subject to the call of a committee for a Grove Meeting in June or July next.

. Owing to the extremely bad weather, the attendance was small. HARRISON AUGIE, Sec'y.

Fayette, Iorea, March 10, 1868.

[Original.]

HOPE'S PROMISES.

Onward, higher onward, ringeth From the palace and the cot, And the change of ages bringeth Each his promised life and lot.

Struggling, toiling, weary-hearted Pilgrims, pillowed on life's cloud, Feel the breath of the departed, Hear them think-almost aloud;

Only just the roice suspended. Hearts their treasures never lose, Life with life in glory blended, Feels the word the lips refuse.

Death and change are but a morning Waking from the distant gloom, All the mortal night adorning With life-stars in radiant bloom.

Labor is not lost in dving. Love its treasures beareth on. Help for weary souls and sighing At the grave is just begun.

Tender words and thoughts that move us Cannot die with dust unsouled. But with grander meaning love us, Speaking from a higher mold.

Age and sorrow, gloom and gladness. Mingle in this changeful fate, But the birthright of our sadness Is the soul's divine estate.

If we never wept or wearied, Life would surfeit and decay. And the smiles of hone be buried In the glitter of a day.

Youth and age, and youth repeated, Pain and promise urge us on, Days and years and plans completed, Only to be rebegun!

So the fateful lives of mortals Grow to angelhood sublime, Rising through the mystic portals Opening from the tomb of Time.

Létter from Minnesota.

I am strongly impressed to address a few lines to the numerous readers of the Banner, assuring quite dead, spiritually; that, though we say but little about it. Spiritualism is surely and steadily advancing. In proof of these assertions, and also by way of encouragement to those situated as we are, in a sparsely populated region, I will make a few brief statements respecting the progress of the cause.

Two years ago the Spiritualists of Champlin and vicinity commenced holding regular Sunday meetings. The prospects were, far from flattering. Our numbers were few; and we were surrounded by sectarian bigotry, hatred and opposition. We have depended entirely upon home talent for speaking, and have maintained our meetings, until this time, with credit to the cause. Our religious opponents were cordially invited to meet with us and refute our arguments. They attempted it a few times, but seem to prefer pulpit denunciations to open and manly controversy. Now we have several trance speakers, and a good test and healing medium, who has given us numerous incontestible proofs of the reality of spiritintercourse, and in the exercise of the healing power performed remarkable cures.

One instance of healing I must relate for the

A New Lecturer in the Field.

Having listened with great satisfaction to two lectures delivered by Mrs. E. C. Grane, of Sturgis, the past month, I cheerfully recommend her to the friends of progress as a speaker of great promise in the department which her guides have chosen for her. For a new speaker, and on subjects of a different character from those generally brought out, her lectures were highly interesting, and did not fail to carry conviction to every mind. Albion, Mich., March 6, 1868. W. 8.

perance Hall, at 10g and 3 o'clock. NEW YORK CITY.—The Society of Progressive Spiritusiist bold meetings every Sunday, in Masonic Hall, No. 114 East bold meetings every Sunday, in Masonic Hall, No. 114 East bold meetings every Sunday, in Masonic Hall, No. 114 East bold meetings every Sunday, in Masonic Hall, No. 114 East bold meetings every Sunday, in Masonic Hall, No. 114 East P. W. Conference at 12 W. Children's Progressive Lyceum at 17 P. W. F. E. Farnsworth, Conductor; Mis. H. W. Yarns-worth, Guardian. The First Society of Spiritualists hold meetings every Sun-day morning and evening in Dodworth's Hall, 506 Brondway, Conference every Sunday at same place, at 2 P.M. Reats free. The Spiritualists hold meetings every Sunday at Lamarine Hall, corner of 8th avenue and West 29th street. Lectures at 104 o'clock A.M. and Tg P.M. Conference at 3 P.M. WILLIAMSBURD, N. Y.—The Spiritualist Society held meetings and fricuds. BROOKLTN, N. Y.—The Spiritualists hold meetings at Com-Michigan State Spiritual Association.

Michigan State Spiritian Association.
 Michigan Ciacuta.
 Michigan State Spiritian Association.
 The Spiritual Rest of Large Ciacuta States States of

As non as the county Cheres are hinked, you are preased to concernate in the county Cheres are hinked, you are preased ing of cipense to yourselees, and time and labor in traveling to the speckers. We realize the want of a good Weekly Paper, as the organ of our Association, through which we can correspond, and you can communicate with every Spiritualist in the State. We have the BANRER of LLOHT and other papers, at a distance. If the tis difficult for us to get inserted a condensed report of our Annual Conventions. We want a Michaes Spirit of our Annual Conventions. We want a Michaes Spirit of our Annual Conventions. We want a Michaes Spirit of our Annual Conventions. We want a Michaes Spirit of our Annual Conventions. We want a Michaes Spirit of our Annual Conventions. We want a Michaes Spirit of our Annual Conventions and Spirit Spirit of the State-spirit spirit spirit spirit spirit spirit of the State-spirit spirit spirit spirit spirit spirit of the State-spirit spirit spirit spirit spirit spirit spirit spirit of the State-spirit spirit spi hours of worship. Mrs. F. O. Hyzer speaks till forther notice. PHIADELPHIA, PA.-Meetings are held in the new hell in Phenix street every Sunday afternoon at 3 o'clock. Chil-dren's Progressive Lyceum meets every Sunday forenoon at 10 o'clock. Prof. I Rein, Conductor. The meetings formerly held at Sansom-street Hall are now held at Washington Hall, corner of 8th and Apring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clocz, the lecture commencing at 113 A. M. Evening lecture at 73. CORET, PA.-The Children's Progressive Lyceum meetis in Good Templars' Hall every Sunday at 10 A. M. Mrs. Lang-ston, Codductor; Mrs. Tibbais, Guardian.

ston, Codductor; Mrs. Tibbals, Guardian. WASHINGTON, D. C. -Beetings are held and addresses de-livered in Harmonial Hall, Woodwart's Block, 318 Petnsyl-vania avenue, between Tenth and Eleventh streets, every Sunday, at 11 A. M. and 7 P. M. Progressive Lyceum meets at 12M o'clock. George B. Davis, Conductor; A. D. Cridge, Quardian. Speakers enzged:-Mira. Alcinda Wilhelm dur-ing April; Mrs. Cora L. V. Daniels during stay. Conference, Taesday, at 7 P. M.; Platonic Schuol, Thursday, at 7 F. M. John Mayhew, President.

John Mayhew, Fresident. Bohn Mayhew, Fresident. Br. Louis, Mo.-The "Society of Spiritualists and Pro-gressive Lyceum" of St. Louis hold three seasions each Sun-day, in the Polytechnic Institute, corner of Neventi and Chest-nut streets. Loctures at 104 A. M. and 74 pr. M.: Lyceum 24 p. M. Charles A. Fenn, President; Mirs. M. A. McCord, Vice President; Henry Stagg, Corresponding Necretary; Thomas Allen, Secretary and Treasurer: W. H. Rudulphi, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Miss Marah E. Cook, Guardian of Groups; Mirs. J. A. Colney, Musical Director. First-class speakers requested to open correspondence with Heury Slagg, Eaq., with a view of lecturing for the Society. BATLE CHERK, Micn.-Meetings are held in Wakelee's Hall every Sunday morning and evening. Lyceum between services. D. M. Huwan, Secretary.

LEWIS BASCON, Jackson, MES. E. A. PRATT, Ovid, Branch Co.,

SPIBITUALIST MEETINGS.

BOATON.—The First Sportualist Association hold regular meetings at Mercanille Hall, Summer street, every Sanday reming, at 3 o'clock. Admission IScents. Samuel F. Towic, President: Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 103 A. M. John W Actuire, Conductor; Miss Mary A. Fanborn, Quardian. All letters should be aldreased to Miss Susan M. Fitz, Secre-tary. 66 Warren street.

President; Ezra T. Sherwin, Secretary. DETROIT, MICH.-"Detroit Society of Rpiritualists and Friends of Propress" meet in Good Templars' Hall, No. 140 Woodsand avecue. Lectures 103 A. M. and 73 P. M. A. Day, President; C. C. Randall, Corresponding Scertary. Ly-ceum at 2 F. M. M. J. Matthews, Conduct.r; Mis. Rachael L. Doty, Guardian. LOCISVILLE, Kr.-Spiritualists hold meetingsevery Sunday at 11 A. M. and 74 P. M., in Temperance Hall, Market street, between 4th and 5th. GEORGETOWN. COLORADO -The Substantiate

ADRIAN, MIGH. - Brown, Secretary. ADRIAN, MIGH. - Regular Standay meetings at 10% A. M. and 17 P. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hubt, President; Ezra T. Sherwin, Secretary.

BY LYMAN C. HOWE.

apocalypse, and the "ministry of reconciliation" committed to you, oh Spiritualists ! What an opportunity offered by angels. They plead of you to take it and use it for the world's redemption.

Our immortal brothers bending earthward tell us the future is not a life of ecstatic reveries, deyout abstractions or ceaseless serenadings of the Almighty; but a life of mental growth, spiritual progress, tender charities, sweet forgiveness and enlarged sympathy—a life of increasing susceptibilities and intensified efforts toward the higher good, the beautiful and the perfect. All the wisdom gained here will be retained there. Hence the best preparation for the future life is a true and noble life in the present. Ohye angels that delight to do the will of the Infinite, Relp Spiritualists to feel their responsibility, to comprehend the import of a moral obligation, to realize the necessities of the poor, to work while the opportunity lasts, to put on the whole armor of truth, and consecrate their God-given powers of body and mind to the upbuilding and permanency of the principles connected with the spiritual philosophy,

Learn this parable. If the preach-tree only blossoms with promise, bearing no blushing fruitage, after a reasonable number of seasons it shall be cut down as a cumberer of the ground and cast into the fire. Bud and bear, says the gardener, or your ashes shall nourish the roots of worthier fruit-trees. Proffered opportunities and gifts not rightly used shall be taken away and given to others. Such is the divine method. The coming man called for is not a destroyer hurling thunderbolts, but a constructor, holding in his hand an olive-branch, speaking words of love and wisdom, and living a pure, practical life.

Conducting Prayer Meetings.

At a Convention of the members of the Evangelical churches, held in the First Presbyterian church, Detroit, Mich., among other propositions the following were discussed:

"3. What is the best method of conducting prayer meetings? 8. What can be done to promote a revival of

pure and undefiled religion?'

Deeply interested in Zion and believing in the officacy of prayer, we suggest that the best method of conducting a prayer meeting is to do prayers to men, rather than say them to the Almighty. The self-righteous priest prays God to send rain in dry weather; to remember the poor; to protect the widow and the orphan; while the sensible man prays by irrigating his garden and fields; carrying supplies to the hovels of the poor, and educating the orphan. "Let us pray" sensibly and continually.

Pure and undefiled religion-that's the kind we want " promoted." There 's a great supply in Evangelical markets of what is called "religion;" church religion, Sunday religion, "revival" religion, that people "get" winters and lose summers. Matural saligion, the genuine, is a senti-

them as a participant in their anniversary festivities of March 31st. Hon. Robert Dale Owen and increasing in size when she applied to Mrs. Leper, Thomas Gales Forster, invited, are expected to be present. These, with the rich abundance of home talent connected with Spiritualism in the city, will be sufficient to render the occasion impressive and deeply interesting.

On the 31st we shall be nearing Chicago to meet the Congressional Committee appointed to draft and perfect peace treaties with the Western and North-Western Indians. Our first halting-place will be Fort Laramie. Here the committee meet Red Cloud, with several sub-chiefs and lesser tribes. Soon after, and further West, there will be twenty thousand Indians assembled in council. Cordially invited by the committee, we could not forego this rare opportunity of looking into these Indian matters personally. Expect weekly renorts in the Banner of Light of places, persons, doings.

Twentieth Anniversary in Michigan.

The Battle Creek Spiritualists will celebrate the twentieth anniversary of the advent of our glorious belief, in a suitable manner. Miss Susie M. Johnson, Mrs. Emma M. Martin, Dr. M. Henry Houghton and others will participate. The Spiritualists of Lyons will also celebrate the same event in a suitable manner. Our friend L. B. Brown assures us that Spiritualism in Michigan is on the ascending grade.

Cleveland, Ohio.

The First Society and Progressive Lyceum of Spiritualists and Liberalists of Cleveland, O., have -as you know-lately and legally organized and sota up to the spiritual plane of her neighbor settled down to work in real earnest. • • • I cannot close without referring to the course of to the proposition for a State Convention? Withlectures just concluded before our Society by A. B. French, (of Clyde, O.,) President of State Association. From his first fecture to the last the audiences have been on the increase, the last two or three Sundays the hall being uncomfortably crowded, which is a convincing argument of his high ability as a lecturer; and, as a testimonial of the Society's appreciation of his services, on motion of Mr. James Lawrence, a vote of thanks was passed, expressing the hope that he would visit us again at no distant day. I. LEES, Sec'y. March 16, 1868.

Fayette Co., Iowa.

The Religio-Philosophical Association of Spiritualists of Fayette County, Iowa, assembled at the base of operations from Hobart, Ind., to Chi-Fayette on Saturday, March 7th, 1868, at half-past | cago, Ill.; have decided to date the first number two o'clock. The meeting was called to order by June instead of April. One of the best firms in Thomas Smith, President, after which the Consti- Chicago is now bound to issue twelve numbers of tution and By-Laws were road. Ira H. Potter the Rostrum. So be patient; you shall have, in then addressed the meeting for one hour. The every sense of the word, a first class magazine. Secretary made some additional remarks. Joseph Address Hull & Jamieson, Hobart, Ind., or drawer ment of the soul-a divine interpretation, to be | Wright moved that Bro. Ira H. Potter (formerly 5956, Chicago, Ill.

benefit of other sufferers: A young lady had been The good friends of the Quaker City will accept affilicted with the goitre-swelling of the glands of our thanks for the cordial invitation to be with the neck-for two years. Allopathic remedies had been freely used, to no purpose. The tumor was the medium already mentioned. Three magnetic operations completely reduced the swelling. This occurred nearly a year ago, and the cure thus far proves to be permanent. Another medium, a lady

of delicate health, is frequently controlled for the relief of the diseased among animals, and has done some wonderful things in veterinary prac-

In Medina the friends of the cause have organized under the laws of the State, and intend to hold regular Sunday meetings. Mediums are being developed amongst them.

I have visited this place six times during the past autumn and winter, and given three lectures at each visit, and am now engaged to give them two lectures a month the coming year. The Spiritualists here have determined that they will pay no more money for the support of the old theology, but henceforth devote their offerings to the new

gospel. This is the right stand. If Spiritualists everywhere would copy this example, the missionaries would speedily carry the "living word" to overy hamlet in the land.

I could give equally cheering accounts of many other places in this section of the State, but these must suffice for the present. Some of the friends are discussing the propriety of issuing a call for a Convention, to be held in some contral place. This is a move in the right direction. A more frequent interchange of thought and greater concert of action amongst the thousands of Spiritualists scattered over our prairies and throughout our wooded dells, is all that is needed to bring Minne-States. Spiritualists of Minnesota, what say you out effort there is no success, and with due effort there can be no failure. The angels are with us, waiting to do their part. Shall we do ours? Who will respond? Fraternally yours,

MARY J. COLBURN, Champlin, Minnesota, March 10, 1868.

To the Subscribers of the Spiritual Rostrum.

DEAR FRIENDS-You may have wondered why you have not ere this received the Spiritual Rostrum. The only reason is an almost entire change of programme. I found it almost impossible to print the Rostrum and travel, so I have taken Bro. W. F. Jamieson as partner, and have changed MOSES HULL.

All leiters should be aldressed to Miss Susan M. Fitz, Secre-tary, 60 Warren strevt. Mt sec Italt — Lecture every Runday afternoon at 23 o'clock. A half-hour concert on the Great Grgan, by Fron-Burgen Thayer, precedes each lecture. L. S. Richards, Chair man. Speaker engaged :- Mirs. Cora L. V. Denleis during A pri-man. Speaker every Sunday evenings at 73 o'clock at Springticki Hail, 80 Springticki street. Chick every Sunday evenings at 73 o'clock at Springticki Hail, 80 Springticki street. Chick every Sunday evenings at 73 o'clock at Springticki Hail, 80 Springticki street. Chick every Sunday evenings at 73 o'clock at Springticki Hail, 80 Springticki street. Chick every Sunday evenings at 73 o'clock at Springticki Hail, 80 Springticki street. Chick every Sunday evenings at 74 o'clock at Springticki Hail, 80 Springticki street. Chick every Sunday evenings at 74 o'clock at Springticki Hail, 80 Springticki street. Chick every Sunday evenings at 74 o'clock at Springticki Hail, 80 Springticki street. Chick every Sunday evenings at 74 o'clock at Springticki Hail, 80 Springticki street. Chick every Sunday evenings at 74 o'clock at Springticki Hail, 80 Springticki street. Chick every Sunday evenings at 74 o'clock at Springticki Hail, 80 Springticki street. Saverick square every Sunday, at 3 and 74 p. m. L. P. stree-man, Cor. Sec. Children's Progressive Lyceum meets at 104 A. M. John T. Freeman, Conductor; Mirs. Artin A. enklins, Guardian. Speakers engaged:- C. Fannie Allyn, Sunday atternoons of April. Charlestown, --TheFirstSpiritualistAssociationofCharles

of April. CHARLESTOWN.-The First Spiritualist Association of Charles town hold regular meetings at Central Hall, No. 25 Elm arretr-scorr Sunday at 24 and 74 P. M. Children's Lyceum meets at 109 A. M. A. H. Richardson, Conductor; Mirs. M. J. Mayo, Guardian. The Children's Second Progressivo Lyceum meets every Sunday at 109 A. M., In Machinists' and Blacksmiths' Hall, corner of City Square and Chelses street, Charlestown. Dr. C. C. York, Conductor; Mirs. C. A. Poor, Guardian.

C. C. York, Conductor: Mrs. C. A. Poor, Guardian. CRELSEA.—The Children's Progressive Lyceum meets ev-ery Sunday at 2 o'clock, in Fremont Hall. L. Dustin, Con-ductor; J. H. Crandon, Assistant Conductor; E. S. Dodge, Guardian: Mrs. Salabury, Assistant Guardian. Meetings dis-continued for the present. The Bible Christian Spiritualists hold meetings every Sun-day in Winnisimmet Division Hall, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The Build are invited. Seats free. D. J. Ricker, Sup't.

free. D. J. Ricker, Sup't. CAMBRIDGEFORT, MASS.—The Spiritualist Association hold meetings every Sunday in Williams Hall, at 3 and 73 F. M. J. E. Hall, President. Children's Lyccum meets at 164 A. M. Barri, Conductor. Speakers engaged: --I. F. Greenleaf, April 5; Mirs. Juliette Yeaw, April 12,19 and 26; Dr. H. B. Riorer, May Jand 10; Rev. J. O. Barrett, May 17, 24 and 31; Mirs. Fannic Davis Smith, June 7 and 14; Mirs. M. M. Wood, June 21 and 28; Mirs. Sarah A. Byrnes during July Varmer, Marg. The Flut Scientrylit Scients and the sector of the sect

Juno 21 and 28; Mrs. Sarah A. Byrnes during July LowKLL, MASS.—The First Spiritualist Society hold meet-ing; every Sunday afternioon and evening in Lee-street church. The Children's Lyccum is united with the Society, and holds its easions at 10% A. M. John Marriott, Jr., Conductor; Mrs. Elisina Hall, Guardian. N. S. Greenloaf, Cor. Soc. Speakers engaged:—Moses Hull, April 6 and 12; Mrs. N. J. Willis, April 19 and 26; J. B. Peebles, May 3 and 10; Mrs. Pilhabury, May 17; Juliette Yeaw, May 24 and 31. PLYMOUTH, MASS.—Lyccum Association of Spiritualists hold meetings in Lyceum Hall two Gundays in each month. Ohildren's Yrogressive Lyccum meets at 11 o'clock A. M. Speakers engaged:—Miss Eliza II. Fuller, April 5 and 12; Dr. J. H. Currier, May 3; Dr. J. N. Hodges, May 10

Dr. J. H. Currier, May 3; Dr. J. N. Hooges, May 10. Woncester, Mass.-Meetlage are held in Horicultaral Hall every Sunday, at 2N and 7 r. M. E. D. Weatherbee, President ; Mrs. E. P. Spring, Corresponding Secretary. Speakers engaged:-J. M. Peetles during April; Mrs. Alcinda Wilhelm, M. D., June 14, 21 and 23.

Wilhelm, M. D., June 14, 21 and 28. BPRINGFIELD, MASS.—The Fraternal Society of Spiritual-ists hold meetings every Sunday at Fallon's Jiall. Vrogress-ive Lycoum meets at 2 p. M.; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 p. M. STONEHAM, MASS.—The Spiritualist Association hold meet-ings at Harmony Hall two Sundays in each month, at 23 and 7 P. M. Afternoon lectures, free. Evenings, 10 crists. Wm. 11. Orne, President. The Children's Progressive Lyceum meets every Sundays at 103 A. M. E. T. Whittier, Conduct-or; Mrs. A. M. Kempton, Guardian. Fircinstice. Mass.—The Suidivalicity hold meet-

FOXEGO', MASS.-Meetings in Town Hall. Progressive Lyccum meets every Sunday at 11 A. M.

QUINCE, MASS.-Meetings at 2% and 7 o'clock P. M. Pro-gressive Lyceum meets at 1% P. M.

gressive Lyceum meets & I M F. M. Lyrs, Mass...-The Spiritualiss of Lynn hold meetings ev-ery Sunday, afternoon and evening, & Gadet Hall. PROVIDENCE, R. I..-Meetings are held in Fratt's Hall, Wey-bosset atreet, Sundays, afternoons at 3 and evenings at 7M 0°clock. Progressive Lyceum meets at 12M 0°clock. Lyceum Gonductor, L. K. Joslin; Musical Director, Mrs. Wm. M. Bob-inson. Speaker engaged :- Moses Hull during May.

nson. opeaser engaged :- moves intil during may. PUTNAM, CONN.- Meetings are held at Central Hall every lunday at 12 p. M. Progressive Lyceum at 102 A. M.

HARTYORD, CONR.-Spiritual meetings every Sunday even-ing for conference or lecture at 7% o'clock. Children's Pro gressive Lyceum meets at 3r. M. J. S. Dow, Conductor.

BRIDORFORT, CONN. - Children's Progressive Lycenm meet svery Hunday at lif A. M., at Lafayotte Hall. Dr. H. H. Cran iail, Conductor; Mrs. Anna M. Middlebrook, Guardian.

dall, Conductory Mrs. Anna M. Middleorook, Udatuall. Concomb. N. H.-.The Children's Lycenm Association o Progressive Spiritualists hold meetings every Sunday, in Cen-tral Hall, Main street, at 7 o'clock r. M. The Progressive Ly-cemm meets in same hall at 2 r. M. Dr. French Websier Conductor; Mrs. Mobinson Hatch, Guardian; Mrs. J. L. T

Brown, Secretary. MANGRETER, N. H. - The Spiritualist Association hol-meetings every Sunday at the City Hall, at 2 and 64 o'cloci r. E. A. Seaver, President; O. E. Freeman, Secretary. BANGOR, MR. -- Spiritualists hold meetings in Froneer Chapel every Sunday, afternoon and evening. Children's Progressive Lycenm meets in the same place as if P. M. Adolphus G. Chap-man, Oonductor; Miss M. S. Curtiss, Guardian.

at a sure a billion

and the second secon

BALTINORS, MD.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sundays at Saratoga Hall, southeast corner Colvert and Naratoga streves, at the usual hours of worship. Mrs. F. J. Hyzer speaks till forther notice.

BANNER OF LIGHT:

Journal of Romance, Literature and Gen eral Intelligence; also an Exponent of the Spiritual Philosophy of the

Nineteenth Century.

PUBLISHED WEEKLY

AT NO. 158 WASHINGTON STREET, BOSTON, MASS. BRANCH OFFICE, 54 BROADWAY, NEW YORK.

WILLIAM WHITE & CO., Proprietors. WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH. CHARLES H. CROWELL. LEWIS B. WILSON, Assistant Editor, AIDED BY A LARGE CORPS OF THE ABLEST WRITERS.

TERMS OF SUBSORIPTION. IN ADVANCE:

Por Year	
Six Months	1,50
	0.0

Single Copies.....8 Cents. There will be no deciation from the above prices.

When drafts on Boston or New York cannot be procured, we desire our patrons to send, in heu thereof, a Fost office

money order. Subscriptions discontinued at the expiration of the time

paid for. Subscribers in Canada will add to the terms of subscription 26 cents per year, for pre-payment of American postage. Post-Orgins ADDMRSh.-It is useless for subscribers to write, unless they give their Post-Office Address and some of

Flate. Eubscribers wishing the direction of their paper changed rom one town to another, must always give the name of the

from one town to another, must always give the name of the Tourn, County and State to which it has been sent. The Specimen copies sent free. Subscribers are informed that twenty-six nombers of the BANNER compose a volume. Thus we publish two volumes a

Year. ADVENTISEMENTS Inserted at twenty cents per line for the drst. and fifteen cents per line for each subsequent insertion. The second second second second second second second way connected with the Editorial Department, should be ad-dressed to the EDITOR. Letters to the Editor, not intended for publication, should be marked " private "on the envelope-All Business Letters must be addressed: "BANNED OF ICHT BOSTON MASS."

"BANNER OF LIGHT, BOSTON, MASS.,"

William White & Co.

WHOLESALE AGENTS:

JOHN J. DYER & CO., 35 School street, Boston. A. WILLIAMS & CO., 100 Washington street, Boston. C. THACHER, 9 Court street, Boston. THE AMERICAN NEWS COMPANY, 121 Nassau street, New Tork City. JOHN R. WALSH, Madison street, Chicago, III.

BETAIL AGENTS:

WARREN CHASE, at our New York Branch office, 544

WARREN CHASE, at our New York Branch office, bu Broadway, Room No. 6. C. W. THOMAS, 431 Fourth avenue, New York. HENRY WITL of Fourth street, Brooklyn, N. Y. GEONGE H. HER, west tend iron Bioge, Oswego, N. Y. E. E. HOBINBON, 8 Market street, Corning, N. Y. T. B. PUGH, southwest corner of Sixth and Chesinut streets, Philadelphia, Pa. JOHN BIRCHL, southwest corner of Fourth and Chesinut streets, Philadelphia, Pa. W. D. ROBINSON, 20 Exchange street, Portland, Me. D. AVIS BIROTHERM, 54 Exchange street, Portland, Me. J. W. BARILETT, Bangor, Me. C. H. ANDELBSON, 556 heventh street (opposite the Port-office), Wahington, D. C. office), Washington, D. C.

SUBSCRIPTION AGENTS:

E. R. COLLINS, Iowa Falls, Iowa. J. BURNS, 1 Wellington Hoad, Camberwell, London, Eng-D. D. HOME, 22 Sloane strest, Chelses, S. W., London, England.

Publishers who insert the above Prospectus three times in their respective papers, and call attention to it editorially, shall be entitled to a copy of the BARBER OF LIGHT one year. It will be forwarded to their address on receipt of the papers with the advertisement marked."