

# BANNER OF LIGHT.



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## The Lecture Room.

### WHAT DO SPIRITUALISTS BELIEVE?

A LECTURE DELIVERED BY

J. M. PEEBLES.

In Music Hall, Boston, Sunday Afternoon,  
March 31, 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 it a portion of the most ancient Egyptian temples of worship was written: 'I am all that was, is, or shall be.'—Triemegistus.

"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 where all must reside in their turn. This life is but a death.'—Chalcidius in Timæum.

"What you do not want done to yourself do not to others. . . . What I do not wish men to do to me, I also wish not to do men."—Chinese Anality.

"Who hath believed our report?"—Isaiah.

"Master mind and you have mastered the universe."—Peraee Lendana.

"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 myself."—Jesus.

"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 pyramid. And as men and women—spiritual individuals in whom are focalized the sublimated ultimates and divinest attributes pertaining to the Infinite—they are endowed with the inalienable right to think, investigate, classify, judge and believe for themselves. Belief being an aspect of the mind to given propositions, sufficient evidence compels it, a lack of demonstration forbids 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 prerogatives of such individual sovereignty.

Spiritualists have no standing book-oracles, nor petrifed Apostles' creeds to be interpreted by coward priests or milder pontiffs. They bow to no kingly master, Christus, Jesus or John. They trust in no external signs, ceremonies or institutional law—logic, scriptural or secular, for salvation. They rely upon no wafers, sacramental wines, priestly absolutions, nor sacrificial altars red in the crimson currents of slain goats, kids or Christs, to remove the legitimate consequences that result from the violations of natural law. They acknowledge no ecclesiastical authority, nor lean upon clergymen or popes, Romish or American, for their knowledge of those spiritual matters that relate to immortality and eternity.

In giving a general statement of Spiritualism, then, we define it not for the King of Bavaria or Napoleon of France; not for the Howitts and Wilkinsons of England; not for Senator Wade and other honorable members of Congress; not for Robert Dale Owen, Prof. Upham or Col. Higginson; not for numbers of the most celebrated judges, jurists, poets and writers of the age; not for Theodore Tilton's "many honored members in evangelical churches who are Spiritualists"; neither for Judge Edmonds' estimated "eleven millions of believers" in this country. We define it for ourselves 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 chattering, 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 God there is one eternal, definite and universal Cause—the Infinite Soul."

"God is spirit, and spirit is causation underlying 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—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 enrolling 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 Northernman's Odin, the Indian's Great Spirit, express more than glimmerings of universal beliefs in that God whose altars are mountains and oceans, and whose pulpits are fields, earths, orbs and circling systems, perfect in order, musical in their marches, and flaming with brilliant 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 through silver seas, and angels that delight to do the Eternal's will. When we designate God as the Infinite spirit-presence and substance of universal Nature, from whose eternally-flowing life-wondrous systems of worlds have been evolved, we mean to imply in the affirmation all divine principles, attributes, qualities and forces, positive and negative, spirit; and matter as a solidified 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 contemporary 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 Michelangelo Land, the Egyptian Hieroglyphs, interpreted in the light of Egyptian theology, taught that both the male and female principles inhaled 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 fraternity 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, undivided 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, demonstrates that the Divine Energy—God—was. The fixedness of law and the uniformity of Nature's processes, prove that he now is. Yes, "of him and through him and to him are all things, to whom be glory forever." Looking from the mount of vision we behold Deity enthroned everywhere in majesty and splendor, a holy presence, which presence is the innermost light, and life of all lives. Springing from God and divinely allied 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 formation, for God is not, as we have previously shown, a shaped personality outside the visible universe, rolling and guiding astral worlds mechanically as schoolboys roll their hoops; neither is he crowned upon a "white throne" and worshipped by "four-and-twenty elders," with a handful of lesser saints for scribes. But God is Infinite Spirit, containing the elements of all forms, the principles of all forces, and the attributes of all intelligence, acting by unchanging methods for the highest good. And the Divine Image in which man is made consists in those original constituents and principles that constitute him an eternal individuality. At the inner basis he is essential spirit, clothed secondarily with a spiritual body, and rimmed with a grosser physical organism.

All known substances are composed of some sixty-five simple called primaries, because first found in the rocks. These rocks, from pulverization and the attritions of ages, result in soils. From these soils vegetables are unfolded, which still lift and more thoroughly refine the primates, aiding them to become sufficiently attenuated and potentialized to sustain animal organizations. Man's physical constitution is the grand reservoir of all the ultimates of rocks, soils, vegetables, forests, fruits and animals. He does not appropriate the primates as such. There is 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 principles, 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 fellow-countrymen, 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 demanded an interpreter of the soul, its forces and sympathies, its capacities and infinite possibilities. Demand implies supply. When India, China, Greece called, there were born to them Saviours—Christina, 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 conceived and shaped in the heavenly congresses of the higher life. The world of spirits is the world of causes; this of effects. Ascended Hebrew prophets, Persian Magi, and sages of the Orient long in the heavens, planned for the birth of a better balanced and more spiritual organism, a superior type of Shemitic manhood to lift the

Jewish nation out of its chronic clannishness and dwarfing formalism, into the diviner regions of the absolute religion. Dying laws, as deific methods of action, were exchanged for infinite. All conceptions and births being spanned by cause and effect, as well as transpiring within the realm of fixed law, are necessarily natural. Joseph and Mary (wisdom and love, the spiritual predominating) were harmoniously conjoined, and Jesus was a natural man, 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 concentration) 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 Nazarene reformer was preoccupied, pleasant, loving—clairvoyant, impressionist, inspirationist—a mediator, i.e., medium—a mortal brother of the immortal gods and goddesses, that temperamentally helped fashion 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 wearily from journeyings, rested by Samaria's well. He was tempted; endured pain; impetuously cursed a fig-tree; "learned obedience 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 fervent 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 its some remains of a domestic scene, which seemed that of Joseph and Mary, and it suggested the subject of the flight into Egypt in a style of the utmost truth and interest." Both Athanasius and Eusebius state that when Joseph and Mary arrived in Egypt, 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 Infantis records Matara, 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 the "country of the Egyptians," says the celebrated Godfrey Higgins, "Jesus Christ spent his youth, after taking refuge there from the tyrant Herod." Whether he spent nearly all the years from twelve to thirty there we have no means of knowing positively. It is more probable that, like other illustrious men of his age, he traveled in search of wisdom. Thales, Solon, Democritus, Plato, Theophrastus, Epicurus, Herodotus, Lysurgus—these, and other philosophers of antiquity, binding their sandals upon their feet, each taking the pilgrim's staff, visited the vast sanctuaries of Egypt to be initiated into those mysteries that had been handed down from the older and riper civilizations of India. "I am persuaded," writes Sir Wm. Jones, (Asiat. Res., Vol. I, p. 259.) "that a connection existed between the old nations of India, Egypt, Greece and Italy long before the time of Moses." The Gymnosophists of India, Hierophants of Egypt, Thaumaturgists of Greece, and Esseniens 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 Esseniens were originally Buddhists, and a branch of them, termed Kolobit, lived in Egypt on the shores of lake Parembole in monasteries." (Anac., B. X, 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 philosophic sect, the Esseniens, of which Jesus Christ was 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 Therapeutæ, 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 magnetism—a science that for more than three thousand years was the peculiar possession of the Indian and 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 miracles mentioned in the Scriptures."

Endowed then with an interiorly sweet nature, spiritually and harmoniously organized, fellow-shipped by the Esseniens, 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 "texts," all the signs, nor do all the works that Jewish skeptics, plodding in cold externalisms, expected. He did not transform "stones to bread," by command; did not "save himself by coming down from the cross." He could not thus save himself; for he could transcend no established law of Nature. At certain times, owing to "conditions," unbelief, lack of harmony or passivity, he could do comparatively nothing. Hence in Matthew (xiii: 8) we read, "Jesus did not many mighty works there, because of their unbelief." And the Evangelist Mark says distinctly, "And he could there do no mighty work. . . . and he marveled because of their unbelief." Before departing, however,

for that many-mansioned house in the upper kingdoms of the Infinite, he assured his followers that future believers in him should do "greater works" than he had done.

Saying nothing of science or philosophy, Jesus stands in relation to the past the best embodiment of Spiritualism, the richest Judean outgrowth of the spiritual idea, and looking lovingly down 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 pre-existent home, (for before Abraham the mortal was, he had a "glory with the Father,") his immortal yielded an elemental flow of pure spiritual life. The finest textured type, the most harmonious 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 worshipped in spirit and in truth. His 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. His 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. "He shall baptize you with the holy spirit (en *pneumat* 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 frightened, and supposed they had seen a spirit." "Well spake the Holy Spirit by Eneas the prophet unto our fathers." Isaiah was a medium, and controlled by a holy or excellent spirit.

"Whosoever shall be given unto you in that hour, that speak ye; for it is not ye that speak; but the Holy Spirit." That is, being media, and a beautiful spirit influence upon them from a band of ministering angels, it was these, or the celestial influences from them, that inspired the spoken words.

"Then said Jesus to them again, peace be unto you. . . . And when he had said this, he breathed on them, and said, Receive ye the Holy Spirit."

"After they were come to Mysia, they assayed to go into Bithynia; but the spirit permitted them not."

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

"Then the spirit said unto Phillip, Go near and join 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 . . . laid their hands on them, and they received the Holy Spirit."

These apostles, as well as Paul, being powerful developing 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 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, as witnesses in a common cause, clasp hands.

Each individual is enveloped in an aural or electro-dynamic sphere peculiarly his own. Sensitive persons with organisms as isolated 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 marked 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 good and pure-minded, they impart the "Holy Spirit"; that is, a most uplifting and spiritualizing influence. This rationally explains why Jesus "took little children in his arms and blessed them." The blessing did not consist in the uttered words, but in the celestializing influence of the divine magnetism he imparted. It explains also why he "breathed upon his disciples," and how it was that he "felt virtue go

out of him" when the negative woman touched the hem of his garment.

#### WE BELIEVE IN BAPTISM.

The Greek word *baptisma*, rendered baptism from the verb *baptizo*, 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 fanatical, a sort of undeveloped medium, crying in Judean forests, never 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 circumscribed and practiced other Jewish ceremonies. None of them, save John the evangelist, understood Jesus, or the import of his spiritual kingdom. They received the Nazarene 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 tropical country, and believing also in the necessity of present physical ablutions, we recommend a *dilly* 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 all-flood, lifting the soul into that sweeter, calmer fellowship 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; from forests, fields, flowers, and the beautiful in Nature everywhere. As God is infinite, filling 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 traditional legends, it oversteps the epochs 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 emerald-carpeted mountains in the hush of evening, and not felt the soul expand as it caught glimpses of immortal truths? Who, walking among the hills 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 like shafts of flame from the abyssal past, we see in Lysurgus 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 Perseus a scientist, in the apostle John a mystic, in Mozart a musician. These, with others, yielding to what Emerson facetiously terms "the broodings of the over-soul," 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 organs—these, 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-voiced 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 inspired. Truth is a unity. It is only in the seeming that truths clash. Octave notes do not jar. The unripe 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 loftiest contemplation, beautifully inspired. As one among them, we take a pride even in acknowledging our help from the world of spirits. There is a general and a special inspiration, both natural. Our spirit-guide inspires us, either by willing a magnetic current to touch us, with regenerating fire our brain faculties; or the conditions previously prepared, by approaching and breathing the immortal feelings of his own heaven-blended soul into ours. God, infinite and impartial, all humanly constituting a fraternal unity in diversity of individuality, is inspired from higher or lower planes of conscious existence. The truer the aim,



“Spiritual science, then, is possible to man, because he is a spirit *per se*. He can deal with spiritual verities, discover spiritual laws, exercise spiritual faculties, note and connote spiritual laws and principles, and hold spiritual commerce with spiritual beings. Hence spiritual science will become scientific at last. The clergy are coming out with flags of truce to ask us to leave “theology alone”; not to touch the church or “sacred things.” But science replies, the whole world is the temple of God, and the only revelation, the perennial revelation, is the spiritual revelation. The world is one, not divided; God one, not multiple; truth one, not mutable; and reason, the only divinely commissioned exponent of the eternal oracles. Out of the light with your dogmas! Science and science alone plants the ladder which man can use to climb to the heights of truth and of this world, with its lowest rung near the foot of the weakest child, and up that we are bound to mount to membership in the higher circles of the Divine Republic. Protests against science are useless; it is already picking its places to inhabit and bridging over the gulf. The atheologists of science approach the great. The atheologists of science approach. Let us get ready a glorious welcome; let us build its temple not of decaying opinions, but out of blocks of solid light, quarried from the firmament of living truth, and let us inaugurate its service with the love of man and with the consequent glory of God.



## Children's Department.

BY MRS. LOVE M. WILLIS,  
Addressed by Dr. F. L. H. Willis, Post-office box 29,  
Station D, New York City.

"We think not that we daily see  
About our hearts, angels that are to be,  
Or may be they will, and we prepare  
Their souls and ours to meet in happy air."  
(Lionel Hunt.)

## 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 on his. The old man looked at it, raised it to his lips and kissed it, while a little smile gathered about his eyes that threatened to become a tear 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 elm, 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 consulted 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.

It led me after a time to a little habitation so 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 mass of granite 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 stooping form and wrinkled face betokened extreme old age. But her sharp piercing eye had lost none of its youthful fire. I noticed on her face a peculiar expression of pleasure, and in a moment I saw that the little table was laid for two. I wish I could give you in the peculiar Scotch dialect her 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 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 smile made even her 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 Edinburgh? 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 creature, 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 old-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 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 sight, 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.

"Ah!" she said, with feeling, "I am banished for gifts that God has given me, and that I mean 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 waters, gathering flowers, chasing butterflies, and

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 Susan, "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 flowers."

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 continent, I came to a deep ocean, into which I plunged, and 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-thrusted 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 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 not want to stay there, if there was nobody to play with or to talk to."

"I was going to wrong the beautiful vision and not tell you of all I saw; but you have given me a sweet reproach. 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 some far-off heaven beyond all my thought to reach."

But I saw them there, in that beautiful home, laughing, playing, dancing—as merry as the birds that sung in the trees, as gay as the butterflies that touched the golden flowers. And their mother watched them in their play and frolic with the same glad eyes of love that I had so often looked upon.

This was their home. I know 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 traveling toward that home. But, little ones, I have traveled 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 tired 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 quite 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 like better, I'll whistle Soldiers' Joy, and you shall dance."

## 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 west;  
A gorgeous pageantry of crimson clouds  
Bent over the sun while sinking to his rest.  
The lake's calm bed was spread all clear and bright,  
Reflecting back the heaven's own gorgeous hue,  
Whit far across it glanced 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;  
And silently it hid behind the clouds  
The golden arrows of its brilliant crown.  
But they, refusing there to dwell alone,  
Shot bright effluence through the drapery rare,  
Until the stars of heaven seemed thrown apart,  
And cloud-robed angels stood immortal there.

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 slept—tired wanderer—on the lake's calm breast.

Yet lingered in the rich, warm sunset-sky,  
Through all the twilight clinging hues of gold,  
And crimson streak, 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 drew beauty from the fount above.

## PHYSIOLOGICAL INGEST—ILLUSTRATIVE FACTS.

NUMBER TWO.

BY J. F. 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 deductions from personal appearances only, we shall be liable to serious mistakes; for example, the bilious-lymphatic 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 bilious-lymphatic, entertained the idea that in order to rear healthy children the parents should possess physical constitutions unlike each other. Forming an acquaintance of an intellectual lady of the sanguine-encephalic constitution, 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 gentleman his idea, and the result of his marriage, and thought it no harm to enjoy a joke at his expense, and therefore replied—J. F. C.) 'Dear lady, there is too much sameness between you.' The gentleman sprang to his feet and remarked with earnestness, 'Where the devil is the 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) is fair as a lily, and, as a star, she is bright.' 'Can't help it,' says the Professor, 'it is nevertheless true; there is too much sameness between you; they left me 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 I could do anything to remedy their 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 divorces, married again, guided by the light of physiological compatibility, temperaments were considered, and are now each enjoying the blessings of healthy offspring."

These facts are very significant, in that they represent the parties under similar and dissimilar physiological conditions. We report the case for its facts, not to advise the same course in others.

A case of some interest occurred in our practice in 1864, which is also illustrative of this principle. We were called to treat an only child, a daughter, 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 the parents, we saw that the mother was a fine representative of the bilious-lymphatic temperament, while the father was as good an illustration 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 few 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 is 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 any chance for deception, the advantages to be gained from spiritual communication. 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, has been the communication gained to Dr. Ladd, the power (without the least previous knowledge) to find the cause, the condition, and be able to adopt the best and most efficient method for healing physical disabilities, without reducing the system by the use of drugs.

It is to these last mentioned points of the subject that the mediumistic and strong magnetic powers of Dr. Ladd have been for the last four or five years specially and very successfully employed; 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 say this for me to say, a gentleman who had been confined with paralysis for four years, was made

able to walk and attend to an active business in six weeks. A lady with a double curvature of the spine and unable to walk a step, had her spine cured, and she was able to walk, and 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, animal magnetism—a power more important because more practical than any of the physical demonstrations; a power that certainly will be exclusively used as a healing 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."

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

## Mission Labors on the Cape and their Lessons.

George A. Bacon, Corresponding Secretary of the Massachusetts Spiritualist Association.

In fulfillment of my pledge to the State Association, I have visited Brewster, North Dennis, South Dennis and Dennisport, delivering in all six lectures. The attendance in each case was good, considering the coldness of the weather and the difficulties attending the warming of the halls—difficulties by the way, which disappeared as soon as the philosophy of conditions, but known and appreciated, since a badly warmed hall marred alike the harmonies of speaking and the pleasures of hearing. Indeed, it should be reformed altogether, for the speaker (often a delicate organism) and a sensitive woman, who stands in the cold extreme of the hall or meeting-house, to her great hurt while speaking, and greater discomfort for days and nights following. Notwithstanding this drawback, the audiences were large, attentive and thoughtful. Even the young, with very few exceptions, conformed to the conditions of mental harmony and educational order.

The number of Spiritualists in either place, however, is not large. In South Dennis there is but one family in which the members are Spiritualists, notwithstanding there are many Universalists and otherwise liberally inclined 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 members, in the past few years, have been a "death" and sickness—sickness and death. A 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 disaster at sea—multiplying sorrows to the last degree 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 murmur of anguish find utterance nor echo in this family. Spiritualism here is a compound blessing, offsetting the many phases of disappointments and sorrows of the past; for morning, noon and night it speaks in tender tones to living memories of the loved and gone before, making manifest to spirit a sacrament of the hour, a great delight, a joy unspeakable and full of hallowed consolation.

The presence of the spiritualistic lecturer in this town was an event, and called out a large audience. It was a pleasure to speak in a house dedicated to the universal love of God and Nature, on the communion of spirits and the ministry of angels. The subject matter, if not the manner of its treatment, created some surprise, if not disappointment; not a few taking it for granted that every spiritualistic lecturer went into a trance or developed some kind of manifestations as a part of the evening's entertainment. The lecture nevertheless filled its mission; it suggested thought, and set 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 increased and an increased interest. Her Sunday lectures are supplemented by week-day and evening circles, giving to her trance speeches and test manifestations a power for good. Naturally enough "the liberal"—who "always devalued liberalisms"—are asking 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 good, and still the good pursued."

In this town I was to deliver two lectures on Spiritualism. Sunday came in cold and stormy, but the friends were on hand. It was a meeting of earnest thinkers, many of the men and women were well educated, and of personal experience—minds educated in the experimental schools of life, many of whom had been among the pioneers and advance guards of that section of the Cape. Their meetings, however, as Spiritualists, had not been frequent, but the friendly greetings and cheerful salutations characterizing the reunion, bore ample testimony to the natural healthfulness of their faith. The social and intellectual intercourse of the hour had an easy naturalness about it which appealed to and awakened the better and best aspirations of the individual spirit. Evidently, "the good things came."

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 case is a large tax on the few who labor to make the meetings and a hindrance to the general progress of the town. It should be corrected, if possible, or a second hall built, the warming and lighting of which will be less expensive.

Having finished my lectures on Spiritualism, I proposed a course of six discourses on the "Science of the Human Temperaments." A free lecture opened the course to a "full house," notwithstanding my labors on Spiritualism. More the liberal and progressively disposed men and women of the town, and Dennisport, 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 represented as a science fundamental in the making up of character. The bases of theory were well known facts underlying the manners and general manifestations of the sexes, in the nations and races of human history, to explain which, the affinities of Nature, in the elements 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 manhood and the woman in her womanhood. The general nature of the blood, and the influence of the blood, through experience, pointed out departure from this organic and fundamental law. It was an attempt to explain the causation of character and account for the apparent disorder in individual development. The origin and cause of sickness was explained, and the subject with modesty and ability, making the same explicit by his apparently easy and easy style, delineating character quite to the satisfaction of the many, giving life and good nature to the audience in the healthful laughter by an occasional touch of humor, and all this delivered with his nicely imitative ability for the same; therefore,

Resolved, as an expression of our appreciation of the importance of the delivery of these lectures was a success, and to what extent the people were compensated for their money, it is unnecessary to offer an opinion, the following being suggestive to that end. It was adopted by popular vote at the close of the sixth lecture, by the largest audience of the season:

Whereas Prof. J. H. W. Tooley, of Boston, having favored the citizens of West Harwich and Dennisport with an interesting and profitable course of lectures upon Temperamental Physiology, and in which he has manifested a high degree of ability, making the same explicit by his apparently easy and easy style, delineating character quite to the satisfaction of the many, giving life and good nature to the audience in the healthful laughter by an occasional touch of humor, and all this delivered with his nicely imitative ability for the same; therefore,

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### Movement in the Churches.

One ecclesiastical body after another is obliged to recognize the advancing power of the influences 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, injurious, and persecuting. And this protest concluded with a solemn appeal 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 offense for which he was made to suffer, the Bishop proceeded to say as follows, in reference to the popular ideas about preaching the Gospel "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 restricted; we are no longer independent thinkers, free to follow any wayward fancy of our own; we are not left at liberty to preach any kind of doctrine which our narrow and partial minds may invent. And much more in the same strain and to the same purpose."

Now here is decidedly an open conflict with the enlightened intelligence, the expanding reason, and the inappreciable 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 fancy." 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 paley one, and dumb another, to blindfold the reason and stop the ears of the judgment, to tie 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 restricted? 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 worshipping 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.

### Music Hall Meetings—Closing Lectures of the Course.

Mrs. Cora L. V. Daniels fully closes the series of lectures at Music Hall in this city, on the science and philosophy of Spiritualism. She is to speak during the month of April, and is too well and favorably known to require any praise from 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 well-prepared 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 23d, 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 impassable 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 graduating class, on the Sixteenth Annual Commencement of that Institution. It is a sterling production, packed with hints of liberal thinking 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 women for posts of medical responsibility is exceedingly happy, and will be conclusive with all 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 having in their midst a college in which women may 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 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 for the gigantic Church Establishment, so long maintained at enormous expense, that was near its end. The working-classes were to have their part, not exactly a day of lawless enjoyment of power, but an opening in all directions to the amelioration of their condition, and perfect freedom and abundant opportunity to elevate themselves. The leveling is to be an upward, not a downward affair. The addresses of this speaker have exerted a wide influence throughout England.

### Inebriate Asylums.

It is well observed by the New York Times, that costly asylums, reared for the professed purpose of curing inebriates of their unfortunate habits, "seem to say that desperate and crazy drunkenness is an institution—something real and lasting in our midst." There is something in such a reflection to make us instinctively shrink from entertaining it. The same paper, indulging in a strain of philanthropy which is too fast going out of fashion, insists that expensive asylums do not seem to be the properest method of treating this case. "There would be," it proclaims, "if need of building grand asylums for drunkards, if the natural censures 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 genuine philanthropy, "Let us try and prevent the vices and evils, rather than build showy or convenient 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 seventy thousand females in the city of New 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 twenty-five thousand, and hoop-skirt manufacturers and printing offices also claim many. There are over two hundred different employments in which this army of workingwomen are engaged, and others are constantly opening. By an unfortunate necessity, whenever male labor is available, the women receive less pay, as a class averaging five dollars a week, some more, many less. Of course, there are thousands just able to exist, and many, whom the reduction of labor in factories has thrown out of employment, on the verge of starvation.

### Providence, R. I.

J. M. Peebles has just closed a very successful 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 Williams & Everett,) 234 and 236 Washington street, Boston, where may be found a very select stock of silks, shawls, garments, woollens, mourning goods, and elegant dress fabrics. We advise our lady friends to visit this fine establishment and examine the goods for themselves before purchasing elsewhere.

### 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 observance of the Twentieth Anniversary of Modern Spiritualism. Arrangements have been so far perfected as to warrant the complete success of 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 by 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 séances in Charlestown on account of sickness. Several wonderful manifestations have been given through her agency of late by the invisible, which have astonished even Spiritualists. The gentleman of the house where she has been stopping complained of pains in the back, one evening, when Mrs. C.'s spirit doctor vouchsafed to cure him. He accordingly ordered a bottle filled with water; 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 actually medicated! This the gentleman was instructed to use as a wash, which he is now doing. Jesus, the ancient record informs us, turned water into wine—and theologians believe the performance to have been a miracle! If it was—which 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 medium, through chemical agencies which he brought to bear upon the water—a science yet to be fully known and acknowledged by mortals—so say the spirits. We ourselves have, by holding our hand over a glass of water ten minutes, medicated it to such a degree as to cause immediate relief to the patient 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: Samuel 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. 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 yet due the cemetery about \$10,000. Of the receipts, \$18,355.50 was for lots sold, and \$32,701.40 was for grading lots, stone posts, labor, &c. The sum of \$27,088.24 has been expended for labor on lots and avenues. The sum deposited by lot owners for the perpetual care of their lots amounts to \$8885. The work of improvement goes steadily forward, the Superintendent, Mr. Moulton, having 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 beautified.

Nature has been lavish with "Forest Hills" and visitors, especially those who have traveled, are unanimous in pronouncing this one of the most beautiful burial places anywhere to be found.

### 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 the artist. Mr. Starr was simply a passive instrument in the hands of the spirits, and made to paint upon the canvas—while in a trance state—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 transcendent beauty of the real." Of course this photograph copy gives but a faint idea of the original, but it represents a genuine spirit-portrait, and therefore, is worth seeing.

### Activity in the West.

It will be seen by their circular in another column that the Spiritualists of Michigan are about to inaugurate a movement for cooperation, the tendency of which will be to bring the Spiritualists of each and every County together, for acquaintance, mutual improvement, and the promulgation of the Spiritual Philosophy. The circular informs us that their missionary labor has been a success, two general missionaries being already in the field, and they hope to have four more during the current year.

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 midst.

### Mercantile Hall Meetings.

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

Some of the people on our Western borders, who think our statements untrue in regard to the abuse of the Indian by the white man, had better read the spirit message of Peter L. Denny, on our sixth page.

The lectures delivered in Music Hall, this city, by J. M. Peebles and S. J. Finney, printed in this issue, will give the readers a spiritual and scientific feast.

### A. J. Davis's New Book.

MEMORANDA OF PERSONS, PLACES AND EVENTS: Embracing authentic facts, visions, impressions, discoveries, in Magnetism, Clairvoyance, Spiritualism. Also Quotations from the Opposition. By Andrew Jackson Davis. With an appendix, containing Zschokke's Great Story of "Hortensia," 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 those fresh and feeling "impressions" of the inspired seer, carefully set down by his own hand for a period of over twenty-two years, that cannot but let them further than ever into his own nature and the mysterious realms which his vision 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, 23d; 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 20th.

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 7 o'clock.

### New Publications.

OUR CHILDREN IN HEAVEN. By Wm. H. Holcombe, 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 us, 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 passionate earnestness 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 know more of his child. In this book he will have his thoughts enlarged and his sympathies profoundly quickened. The perusal of it will bring comfort to many a bereft fireside, and call down blessings on the head of its author.

NORWOOD; 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 unweariedly 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 of 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 Challa discourses on Gorillas and Cannibals, with very striking illustrations. The paper on "Sheffield—A Battle-Field of English Labor" is concluded. "The Woman's Kingdom" 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.

PURMAN'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 Varada; Among the Poor Girls; Disappointment; Life in Great Cities; Yedo; The Pope and the Temporal Sovereignty; Exile; Too True; A Peep into New Netherlands two hundred years ago; Accidents will Happen; Resurrection; 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 Plea for Afternoon"; and is fol-

lowed by these contents: The Wreck of the Pocombo; Spencer; Lagos Bar; By-Ways of Europe; Once More; Our Roman Catholic Brethren; The Poison of the Rattlesnake; A Most Extraordinary Case; Doctor Molke's Friends; Free Mission; 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 front-piece, entitled "Don't be a Pig, Pussey," and then enters royally upon the fashion-plates, which will delight the eyes of all the ladies. The patterns, samplers, receipts, and pretty embroidery ingeniously which abound on its pages, added to 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 frontpiece illustration, entitled "Caught by the Tide," and proceeds with splendid specimens of the latest fashions for ladies' habits and ornamentation. In this department, the "Wrenth" 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 persons.

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.

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. Laffin 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 the 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 most wonderful séances in this place, to very large and intelligent audiences. Each séance 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 to learn.

L. P. FREEMAN, Sec. of Spiritualist Society.

### The APX of Scripture.

(The idea of time and its measurement finds no lodgment in this word—and hence it never denotes ancientness, infiniteness, or beginning; but it always carries an idea of power, rule, authority, headship, or primacy. From it comes our word, ARCH; and when that is compounded with other words, it clearly indicates what is here stated: for example, archangel, arch-bishop, arch-deacon, arch-mason, &c. ANCHOR 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. 1.  
The beginning of the gospel of Jesus Christ, the Son of God. Mark 1. 1.  
In the beginning was the Word. John 1. 1.  
And the Prince of the kings of the earth, etc. Rev. 1. 5.  
The beginning of the creation of God. Rev. 11. 14.

### GREEK TEXT.

Εν αρχῇ ὡρισμένη ἡ ὅσις τοῦ οὐρανοῦ καὶ τῆς γῆς. Gen. 1. 1.  
Αρχὴ τοῦ εὐαγγελίου τοῦ υἱοῦ τοῦ Θεοῦ. Mark 1. 1.  
Καὶ ἐν ἀρχῇ ἦν ὁ λόγος, etc. John 1. 1.  
Καὶ ἐν ἀρχῇ ἦν τὸ πνεῦμα τὸ ἅγιον, etc. Rev. 1. 5.  
Ἡ ἀρχὴ τῆς αἰωνίου τοῦ Θεοῦ. Rev. 11. 14.

### SAME SCRIPTURE.

In the (divine) Administration, the Deity fashioned the heaven and earth.  
The canon of the Gospel of Jesus Christ—offspring of the Deity.  
In the administration (of the Deity) there hath (ever) been (operating) a (divine) Reason.  
And the Prince of the kings of the earth.  
The Primogenitus of the whole human family of the Deity.—Translation by DR. HORACE DRESSER for the Banner of Light.

### 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 Centre promise to be of more than usual interest, as a number of public speakers have expressed a desire to be present. Mrs. 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. Taber, well known to many Cape friends, intends to take part in the 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 desire to hear him. 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. TOORNEY.

Boston, March 22, 1868.











or, in the case of a

**New York Advertisements.**  
**THE GREAT SPIRITUAL REMEDY,**  
**MRS. SPENCE'S**  
**POSITIVE AND NEGATIVE**  
**POWDERS.**

**THE POSITIVE POWDERS CURE** Neuralgia, Headache, Earache, Toothache, Rheumatism, Croup, Cough, Catarrh of all kinds; Cholera, Diarrhea, Howel's Cholera, Dysentery, Stomach Vomiting, Typhoid, Indigestion, Flatulence, Worms Suppressed Menstruation, Painful Menstruation, Falling of the Uterus, Child's Cold, Whooping Cough, Hoarseness, Fits, Hydrophobia, Lockjaw, St. Vitus' Dance, Intermittent Fever, Miliary Fever, Yellow Fever, the Fever of Smallpox, Measles, Typhoid, Typhus, Cholera, and all inflammations, acute or chronic, the inflammation of the Lungs, Kidneys, Womb, Bladder, Stomach, Prostate Gland, Catarrh, Consumption, and all other diseases.

**THE POSITIVE AND NEGATIVE POWDERS CURE PARALYSIS**—of the muscles and tendons of the face, of the nerves of the eye and of the ear, of their nervousness, central, Double Vision, Catarrhs; all Low Fevers, including Malarial, Bilious, and Typhoid, and all other Serious and Malarial Prostration and Relaxation.

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