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NO.

The Vecture Room. The Physical and Spiritual Nature of

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Man---His Present and Future.

On Sunday afternoon, March 23d, Mrs. Emma F. Jay Bullene spoke on the above subject to a decay which attends the coming on of old age. good audience at Music Hall. Mrs. Bullene was the first female trance speaker who addressed a fully known at the present day. Pure crystal meeting in Boston, and only the severe snow worn by the neuralgic invalid became a sort of storm of the day previous prevented a larger railroad track on which the spiritual power of number from attending to welcome her on her | healing could flow down to bamish that excruciatreturn to this city. A brief synopsis of her re- lug disease. The emerald, ruby and pearl, were marks will be found below:

blindness, ignorant of the great laws which governed the physical and spiritual nature of the grosser powers, and was only capable of use in the race, and even at the present day these springs of spirit-world to cause communion with mortals. The action were but little understood. Never had time was coming when the external-not internal man been able to perceive so fully as now the presence of the angels who walked by his side, the diseases of mortality. bringing with them, in their return to earth, the tidings of a higher life and a knowledge of the laws preparatory therefor.

Man, as a physical being, was composed of absolute principles, the aggregate of which made up his spirituality. The spiritual principles were It was the abstract power wherein we were patwholly dependent on the physical, and any attempt to ameliorate the condition of the race, must be founded on an amended condition of the Hottentot or Christian, it is all the same; when bodily powers. Within the human organism re- they assumed human forms they were endowed sided a trinity of forces: the electric, galvanic, and mesmeric or magnetic; and the economy of | truth centered therein. These germs of truth Nature in the physical form gave also three cur- might lie dormant till awakened by the reviving rents: the arterial, veinous, and electro-magnetic touch of spiritual influences, but they nevertheor nervous fluids-the uniform couperation of less had an existence. each with each forming the basis of that state we called physical health, which was the true road to spiritual progress. The nervous fluid had its by the soul-principle. This was the watchman on ·life from two organs in the form-the brain and the spleen; each of which supplied the food necessary for the proper support of the equilibrium of the nervous system. In years to come mortals should understand the hidden meaning of the laws governing their being; then these powers would be put in command, and health should be spiritual an outgrowth from the physical. Just the rule, not the exception-a health obtained by the cultivation or restraint (if need be) of certain natural principles, not by recourse to drugs which poisoned the occult forces of the body.

The law of physical harmony must be better understood by us; it was the duty of each to investigate. Every medicine or article of food taken into the system which was not adapted to the case in hand, was productive of deleterious effects, and only by a knowledge of the requisite remedies could health be established and we become ual vision Nature's rebuke would be found written true men and women. Could a man with a dis- | in every drop of water, on every leaf of the forest; eased stomach possess an equilibrium of temper? in that time, the knowledge would be received and Could a woman with shattered health preserve a welcomed which should make earth an Eden. and collected state of mind amid her manifold cares? Death, no longer a monster of fear but an angel Only study and research could develop the knowledge required, and when the revelations of Spirit- more celestial joys. uaiism should be fully understood they would bring to the inquirer a lasting reward for his toil. fleshly covering of the physical body, and yet it

As the physical nature of man so closely con- is so centered therein that it must have the proper

when its capabilities became fully understood; it | had remedies within it so potent for the destruction of disease, that in days to come no more bodies should be malformed and poisoned out of the world before their time by the imperfect use of mineral and vegetable drugs, but the only destroyer of the human form should be the steady Precious stones had an influence which was not the most valuable, medicinally, among the precious In days gone by, mankind had walked on in stones, but the diamond in the process of its development had become so etherealized as to lose its -application of minerals would be used to cure

The spiritual nature of man-what was its present? what its future? We found in it also a trinity: soul, mind, spirit, as Nature produced everything in the magic recurrence of the numbers three, seven and twelve. What of the soul? terned after our Creator, holding the possibility of all knowledge. In every human being, whether with divine souls, containing the germs of all

What of the mind? It was that power of our nature which perceived all truth when baptized the walls of our Zion who looked out afar off, to warn of approaching trial-who saw on all the hill tops the dawning of the day!

What of the spirit? It was fashioned on the same great plan of our physical natures; but the physical was the shadow of the spiritual, not the as the web was woven from the materials assembled for the purpose, so during gestation the child's nature was woven of the particles and powers given by the mother. Was it not therefore a wonder that there were so many comparatively perfect ones-that the majority of earth's children were not deformed, scrofulous, defectivo, whan its a mass the tramas race so aliment she highest, hollest instincts of their nature? The time would come when to man's awakened spiritof light, calling the spirit to grander realms and

This spiritual nature is only mantled with the cerned the spiritual, it was the duty of all to quantity of spiritualized vitality it needs for its

mortals of to-day, "Go ye into all the world, and reasont and beyond its pages you cannot, dare preach the gospel to every oresture!" Not the gospel of creed-bound bigotry and superstition, but the gospel of everlasting' truth-a physical and spiritual gospel that should unfold to each child of earth a knowledge of the higher developmont of which they were capable.

Spiritualism was the great-instrument which should outwork the problem in Vie grand future. It came to every one in life-not only to believers, but even the Orthodox clergymen of to-day were giving (unconsciously) to their people some small scintillations of this truth. A flood of glorious effulgence was being poured forth from the spiritspheres, bathing all in its kindling radiance--each act for truth made larger the breach, increased the light, and whether the door was conscious of it or not, baptized some immortal soul with joy unspeakable, and unbeked for it the gateway of the higher life!

nificance to the words of Him of old when he said. " But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly." To many hearts, in fireside musings, there came brilliant flashes of thought from lands afar, and though we might wonder why they came, when from our humble position we could not disseminate them to the world, yet we were then and there baptized in truth, and the calm of our spirits, amid the turmoil of after life, when these solitary hours were passed away, was a reward at once sublime and glorious. Such

were the jeweled lines which led erring mortals to the throne of the Great Father of all. Within the last twenty years what had not been

accomplished? To the free thought generated and spread abroad by Spiritualism, science owed her rapid advance, no longer bound by the hard lines of creed. The great'scientific investigators were not all Spiritualists, but the fact of spirit return had started the faculty of inquiry in man and a flood of nervous interrogating power had gone forth to the discovery of means for the saving of labor and the universal upraising of the race.

The results to attend the future work of Spiritualism were too grand for the human understanding-only the Infinite mind san comprehend them. We shinkly may withdu the ing for the rapid diffusion of that knowledge and power which should eventually raise man to the highest development of which he was the embodicd possibility.

Mercantile Hall /Meetings.

E. S. Wheeler lectured in Mercantile Hall, in this city, Surday evening, March 15th, on "Hungry Hearts and the Bread of Life." , The following is a synopsis of his discourse:

Like the moaning of the deep, Like the sound of ocean waves, There rolls across the Sea of Life The volce of a great unrest.

not go! What is moral or immoral? Ask the legislator;

he is no better informed than yourself, and the laws he makes evince his ignorance. Ask the priest; he can only refer you to a creed,

or an assumed revelation, and tell you that by that, morals are the customs of his Church.

Ask the professor of material sciences; he can give you no definite reply. You must be thankful if you are able to learn from physiology that there is a "law of life," and that physical morality in possible.

The question rolls back upon individuals each to answer for themselves, and they, in the absence of any scientific religion, can only rely upon their instincts, already nearly destroyed by the repressions and perversions of their lives.

It is said, and wisely, "Nature's demands are God's commands." May the thief, the willful Even now is being made known a deeper sig- drunkard and the debauchee justify their abuse of society and themselves by the plea that the commands of God " are heard in the clamor of their depraved and monstrous appetites. What is Nature? Who is natural? The perfect man, the perfect woman! They are, it is to be hoped, the coming pair. But the "coming man" does not come, and his partner is as yet merely mentioned. They could reconstruct government, commerce, society, and life, for they would be the true revelation and incarnation. In them, Nature, and their demands, the Decalogue of Being.

"If Ugluino's full, it needs must be his teeth have crunched somewhat unnatural." Our perverted appetites and passions and our ungovernmoments of solemn private invocation gave us able "heart hunger," are not safe and sure guides a power for good that was measureless; they to lives and acts in harmony with the Divine, to morals consonant with the rhythm of the music of the spheres. We need, we absolutely demand a scientific settlement of the question we ask! "T is useless to tell " all is done that can be done," while Senates enact the high comedy of impeachment as the after-piece to a tragedy not yet played out; while legislators concoct laws to influence elections, rather than govern the State; while old abuses are unreformed, and new disorders multiply; while the Church cares for its ritual and its creeds, preaching a dead Jesus and denying a living Christ, a present inspiration. The people are moving and acting, not under the control of Christianity, nor by direction of science, but in contempt of the first and ignorance of the other.

The hunger of the heart among Americans is in World, being fed and clothed, are content, because their civilization has ultimated, their destiny is fulfilled, their cycle complete; they can rest for a time.

Here, a New World, a new humanity, a new civilization, new science, and a new religion. The soil is broad, and strong, and all must smack of You may import religion from Judea or Rome, science from England and Germany, and civilization from Paris, but humanity comes from the four winds, and in fierce discussion all the old issues are respened again. White men, Irish, German, English, French rushing like Heligate into the harbor of New York; black men, "bayonets that think," with millions of Southern picaninnies, reaching black press and magnetism on the life they are quitting. Westward the star of empire takes its onward way." But as the pioneers from New England overtop the Sierra Nevadas, they meet the ad vance guard of Asiatic hordes, who dispute the poetical tradition, and see the "star of empire" a star in the east," shining over the track of the Pacific railroad. Sixty thousand yellows, Chinese, Japanese, and Tartars, three hundred thousand reds, unnumbered and hostile tribes with unknown dialects, four million blacks, untutored, distrustful but ambitious, full of impulse, and newly born to virtue of gunpowder and steel, and the will of Garrison, Phillips, Sumner & Co.; millions of whites, of every nation, creed and character under heaven, and tens of millions "born upon the land," Americans by birthright with the magnetism of the soil in yeins and brain-all these have taken and are taking the "conduct of life" into their own hands, and, scornful of precedent, careless of advice, are rushing forward in the exercise of a freedom unknown before on the planet. Religious ideas really hold but little influence over them. Forms of religion have a local origin. Christianity fails to thrive outside the Gothic race, and Buddha, though worshiped by four hundred millions, is a local Deity : but here Jesus, Buddha, Joe Smith, and the negro Obi all jostle each other as the waves of men dash themselves together. Disrespect for the old is rapidly encendered in each and all: the negro has lost confidence in his fetish, the Indian forgets the traditions of the happy hunting-ground, the Chinese distrusts his Joss, and the white man disbelieves his Bible. It is fashionable to attend church, respectable to own a pew, proper to pray. But the precepts of the pulpit are not the motives of the market, nor the rules of the church the morals of the street and the home. Men have lost their faith in a revelation thousands of years old. "The light" must shine, not around Paul and his borse in Judea, but blaze upon Smith, and Jones, and Brown, in New England, and keep pace with the locomotive, which whirls them from Boston to San Francisco, "The voice of God" must be heard, not by Moses on Largel, but by the " Congress of the United States " and by every citizen. The appeal is

From the land of spirits rang out the cry to proof of its authenticity which can satisfy the | torod in the use of reason, unfielded in intuition, they set out to answer, each for himself or hersolf, the great questions of the ancient sphinx. Freedom they have, even to license; but "men to be free, should first be intelligent, or the normal exercise of natural rights becomes the swift means of cartain destruction."

We have few missionaries of a scientific religion, hence the individual makes his morality "out of his own head," and often a poor, ignorant head it la, too.

In Utah the roll of a dram by Brigham Young will call twenty thousand men to arms, and twenty thousand rifles and revolvers are ready to cast ballots of lead on the wrong side of the question of polygamy. At Oneida, in New York, hundreds are living in open defiance of our civilization, in contempt of marriage and of all it is fashionable to call sexual decency. Colonies of Shakers all over the land repudiate civilization, and the family divorce themselves from the duties of citizenship and challenge discussion of their ideas. Wider and worse than all, false education in regard to love has besotted the public mind, and men and women, born heart-hungry because of the affectional starvation of their mothers before their birth, are rushing ignorantly into absurd attempts to " make lore " or " fall in lore."

Love nover hurt the world; the lack of it has damaged society. But it is not to be made or fallen into. We climb into love if we get into it at all. It is not for young snobs in their puppyhood, or for green girls, however the novel may teach us. It is the ripe fruit of the grown-up tree. You may have fancy, passion, lust, as an evidence of false teaching in hygiene and morals, at almost any ago; but love is the "bread of life," and comes with the fullness of development. The only education which can avail in the crisis must be comprehensive. Science and religion must be understood as complementary parts of each other, and the science of morals known as the positive, logical teaching of an absolute philosophy.

We must have a religion as plainly stated as the multiplication table, and as easy to provo as that two plus two equal four. This religion must be a science which analyzes the very elements of our nature, and detects the "law of life" in the facts of existence, not presumable in Bibles, Korans or Shastas.

Spiritualism, at once a fact, a science, a philosophy and religion, promises to yield to diligent study and careful analysis the system we seek. It is in accord with Nature, consistent with history, and its basic facts are recognized among all races of mankind. In its fall development it may ated by the social fusion of the congliantadmars of human contraries, now thrown together to enact the new scene in the drama of life upon this continent. The index finger of prophecy points the way of the future, and the road of progress is bright with the illumination of the spirit.

I see a mighty nation, a world within itself! I see a people born of all the blood of earth, strong in the power of every race. I see a civilization in which new commerce, new industry, and new science all combine to enlarge the sum of human good, I see a government, republican, yet theo cratic, wherein injustice is unknown and oppression a mythological dream of antiquity. I see the temples of a universal Spiritualism, a natural religion. I see love worshiped in a free society, formed on the basis of natural morality. I see the passion of hungry hearts fed fuil of the bread of life. All hall the future! We will begin here and now the earnest work which must precede its coming. Let us learn our own nature and its true demands, also the causes of our perversions. Let us study the science of life in the light of inspiration. Then our hungry hearts may find their legitimate food, and the restless yearning of discontent be satisfied, here or hereafter, by the fulfiliment of good, and love the bread of life. • • May the light of inspiration guide us through the walks of science, to the groves of philosophy, to worship in the ritual of goodness at the temple of universal religion. INCREASE OF REAL ESTATE IN NEW YORK. INCREASE OF REAL ESTATE IN NEW YORK.— A life-long friend of John Jacob Astor said to him just before he died, real estate then being very dull: "Mr. Astor, don't you think you have too much real estate?" "No, sir," said the old man; "if I could begin life again, and know what I know to day, I would buy every foot of land ou the island of New York." The leases of New York run for twenty-one years. They usually in-clude a clause for three or more renewals at the expiration of successive twenty-one years at a clude a clause for three or more renewals at the expiration of successive twenty-one years at a new valuation. Trinity Church leases all expired last year, and the difference in price over what it was twenty-one years ago, is perfectly enormous. Dr. Cheever's congregation built their church on leased property at the rate of \$1500, a year ground rent. The new valuation brings the ground rent for the work twenty-one years to the sum of \$10 for the next twenty-one years to the sum of \$10,-000 a year. Stewart's new marble store on Tenth street and Broadway, which will cover the whole block, Broadway, Bowery, Ninh street and Tenth, is built on leased ground. It is owned by the cor-poration of the Sallors' Brug Harbor. Many years ago Captain Randall left his farmhouse and tweaty-four acres of land to form a snug harbor for disabled and aged scamen. The property was then valued at about \$14,000. It includes the lots on which Stewart is now building his store, and on which Stewart is now building his store, and stretches away west across Broadway to Wash-ington square. It is among the most valuable cf city property. The lots on which Stewart is build-ing were rented twenty-one years ago for \$6600 a year. The renewal takes place this year. Mr. Stewart bought up the leases and holds the re-newal. He has been paying \$6000 ground rent to Stewart bought up the leases and holds the re-newal. He has been paying \$6000 ground rent to the Sailors' Snug Harbor. In January, 1868, the new valuation commenced, and for twenty-one years his rent will be increased from \$6000 to \$50,-000 a year! And so real estate goes in New York. The whole of Park Pince, near City Hall, is owned by Columbia College, and those immense ware-houses in and around pay tribute to the cause of education. The Dutch Church property, running from Ann street to Broadway and down toward and and a street to Broadway and down toward the East River, gives the Collegiate Church an income which makes it a millionaire. While Trinity sees its domains stretching below its cathe-dral on Broadway, above it to Grace, and stretching out east and west like an immense fan, makes a placer richer and more valdable than the gold mines of the Old World or the New,

perfect that nature-to supply deficiencies, or re- | through efforts to cultivate a healthy physical ormove redundancies, should any exist. Therefore a proper attention to food was necessary. Animal As the time would come when physical suffering food produced animal propensities and powers; if you were already possessed of a large supply of should the spiritual nature be freed from the these, you should eachew animal food, and by so constant jars and shocks of to-day, and a calm, doing you would grow more in spirituality in one | healthful screnity of body and mind would be the year without, than in five years with the use of normal condition of earth's inhabitants. such diet. Vegetable food was calculated to develop purely intellectual faculties, and one who desired a rapid development of the intellectual because they lived before passing away on poisonorgans should follow the use of this diet, unless lacking vitality to sustain the labor of mental culture, in which case more animal food must be used. Fruit and flowers were calculated to induce spiritual culture. It might be objected that it was impossible to eat flowers, but there was an aromal influence continually going out from them which was capable of being received with benefit by the | ing it and fitted to its development; therefore organisms, not only of mortals but of those in the poisoned spirits could only influence those on spirit-world. Was it not well known that the their own plane. Those diseases which now Circassian ladies, the most beautiful of earth, caused spirits to vacate the earthly tabernacle were bathed in the extract of roses and fed upon | before their time, should disappear, and thus a their leaves? If all classes of fruits and blossoms great step in the path of improvement would be were not in the highest degree productive of spir- made in the years to come; but what was the itual good, why was it that spirits so frequently duty of those who lived to day on the earth, brought offerings of flowers? In the spirit-world toward the crippled and deformed spirits of either the flowers reached their highest place; fading on the mortal or oternal world? It was the duty of earth, they were reassembled in brighter forms in all while in the flesh to study the laws of their the morning-land, and their aroma floating out | teing-to become missionaries to the ignorant, upon the breeze became the sustenance of the whether "they will bear or forbear!"-to put spiritual host.

know his needs and the means of their satisfac- the world! tion. By reason of their prayers and labors, the few earnest souls who had as yet investigated the lations of spiritual knowledge; but all who protruths of spirit revelation, were fifty years in ad- | fessed to possess this knowledge were not pure. vance of their generation in this knowledge of the The reason of this was that while they accepted forces composing physical harmony; and the time | the facts they were not governed by the princishould come when man should attain such per- ples inculcated thereby-they went on orucifying fection that children would be produced in ac- their better natures, their high and holy aspiracordance to Nature's highest models, because of tions after truth, and were content to suffer in no mistakes-through ignorance-in generation, mind and body, as the punishment of their No more deformed, idiotic experiments would be ushered into physical life, but true forms and true hearts, able to fight successfully the tempter who met them at the corner of the streets.

Upon a correct state of the physical forces depended not only health, but also the power of were two great Cooperative Associations in the receiving impressions. Thus it would be found, by a knowledge of the laws governing the nervous fluid, that a surplus of magnetism gave sustenance to the impressional faculties, a surplus of of the little walfs thrown off from earthly life ere galvanism produced powers of healing, and a sur- their intellects were fully molded and developed plus of electro-magnetic or nervous fluid gave for individual action; these were cared for, and more power to decide upon those problems which | taught and reared in spirit-life. The other, also met us in life at every footstep.

Man had been accustomed to look upon the the establishment of the best ante-natal circummineral kingdom only as a direct or indirect pro- stances and conditions that could be obtained for ducer of gold, to increase his material wealth, but human mothers, that a purer and mightier race there was a higher and holler use reserved for it, should come after those now on earth.

make use of whatever means lay within reach to support, and this supply can only be obtained ganism, by the observance of physiological laws. would yield to man's enlarged knowledge, so also

Spirits sometimes come back to earth, gross, ignorant, dark, covered over by the lusts of flesh. ous aliment, which created tendencies in them which must be eradicated ere they could hope for better things. These tendencies are corrupting in their nature, for all on the same plane absorb the poisenous effluvia. But as the rose drew up from the sod only that food appropriate to it, so would the spirit imbibe only those influences surroundforth "line upon line, and precept upon precept," These hints were thrown out that man might for the guidance of man-the psychologizing of

> How glorious were the developments and revewanderings.

> There were changes going on day by day in the spirit spheres. As new spirits became developed to higher powers, new organizations were instituted for the benefit of mortals on earth. There world of souls, whose aims and purposes should be copied on the earth-sphere. One Maternal Association, the object of which was to take care called a Maternal Association, had for its object

Now rising like the echoirg tempest. Then sinking to despairing sighs, Comes still the sound of discontent, The cry of hungry human hearts.

In all departments of life, in the national, the commercial, the social, the individual sphere, it is hands for ballots their fathers are too ignorant to the same. A feeling of distrust of that which has read; red men in hundreds of thousands fighting been, of dissatisfaction with that which is, and of civilization on both their flanks, and refusing to despair of that which is to be, is well nigh uni- be "exterminated" until they have left their imversal.

We make our boasts of progress, of civilization. of freedom, of wealth, of culture and religion. Our progress is by a law we are too stupid to comprehend; our civilization, an inharmonious conglomerate; our freedom, unintellectual and licentious: our wealth, in promises : our culture narrow and not popular; our religion, unscientific, and no more an authority in life.

With a jurisprudence founded upon the law of ancient Rome, recorded in the Pandects of Justinian Regan, civilian and Emperor, we assume to draw the precents of our moralism from amid a barbarous hords gathered long ago around liberty, citizens too "by the grace of God," by Mount Sinai, or from the assumed teachings of Jeans, the Essenian of Galilee.

Roman in law and Republican in government we profess a religion which denounces all but theocratic domination and avows an ecclesiastical aristocracy of "the saints" as the rightful judges of mankind. Thus two systems combat each other in the artificialism of our lives-Roman law and Christian religion, and as a consequence we are not held by one or moved by the other. With a natural deference to woman unheard of before or elsewhere, we retain laws in regard to them infinitely more oppressive than those of India, Persia or Turkey, and full of a national pride of population we have made antenatal child murder a fine art, and precipitated upon ourselves the evils of an effete civilization. Our advance is too great to admit of retreat. Our 'ships are burned," or known to be unseaworthy, and only in progress, by a road of which we are ignorant, is there a promise of safety. Education and science have done all things to unsettle but little to compose us. We have too much knowledge of science to respect or trust a dogmatic religion; too much spirituality and intuition to be satisfied with a Godless science; too intelligent and reasoning to accept the assumptions of creeds as the law of life, (having learned that the sects can give no "reason why " for the claim they make as authoritative teachers of right and truth.)

We are still without any scientific ruling in the sphere of morals, and are compelled to revert to our personal intuitions and individual judgment to decide the right and wrong of every action.

Who shall say to us, right and wrong? And what authority have they for their utterance? It is useless to tell us "God has said so." When did to be made, the command given, not by Urim or you hear from God? and what was the channel Thummim, or out of burning brush, but by and of communication? Your Bible, offered with so through reason and the flaming intuition of the much confidence, is no evidence! you, offer no human spirit. So feel the multitude; and, untu-

Children's Department.

BY MRS. LOVE M. WILLIS, Address care of Dr. F. L. H. Willis, Post-office boz 39, Station D, New York City.

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

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

"You want a story that is true; that is, you like to study history in a pleasant way. There is the history of events, sometimes as wonderful as a romance, and then there is the history of indi-

viduals-which will you have?" "Oh, I like to hear about great men," said Reuben, "it makes a fellow feel so good, just as if he could be as great if he tried."

"That is the right feeling," said Uncle Oliver, "because we know that men in all ages are governed by the same motives, the same passions and loves, and what makes a man truly great is the exercise of his noblest powers, and the victory over his wrong impulses and desires."

"Is it?" said Mary; "I thought we must do some great thing to be great."

'There is no greater, grander thing, than to gain the victory over the wrong, and that boy or girl is a here who conquers one evil passion or wrong intention. But let me see: I believe I will tell you about a very distinguished man whose history all ages have been interested to learn.

It is of Cyrus the Great. His grandfather was the King of Media, and his father was Cambyses, King of Persia. So you see he had royal honors at his birth, but was not the more favored or blest on that account, as you will learn. It was his mother who was daughter to Astyages, the King of Media, and her name was Mandane.

Not long after her marriage to Cambyses. Astyages had a dream, that seemed to him so remarkable that he wished to have it interpreted. In those days many dreams were considered as direct revelations from superior beings, and there was a class of people who were thought to be able to interpret the dreams. They were called Magi, or wise mon. And it was this class of men that saw the star in the East and followed it until it rested over the spot where Jesus was born.

They gave their whole time to watching the heavens and noting the signs of Nature, and studying into the mysteries of things.

It was to the Magi, therefore, that Astyages sent to interpret his dream, which was this: that Mandano had planted a vine which overspread all Asia. It would seem as if it would not require much wisdom to suppose that the dream must mean the young son of Mandane, then a little babe and greatly beloved by its young mother. It was thus the Magi decided, and they also declared that he would take possession of the throne of Media.

Astyages was a tyrant, and like all tyrants he wished no one to have as much power as himself. He was much troubled by the words of the Magi, and resolved that something must be done to prevent the interpretation of the dream from becoming true. He was not long in deciding what course to take. He sent for his daughter Mandane to appear immediately at his court with the young child. We can imagine with what joy she set out with her babe, proud to show it to her father and her old friends. We can think how she had it arrayed in embroidered garments fitting the son of a king, and how tenderly she watched its life lest barm should come to it.

As soon as the child had arrived, Astyages sent for one of his most trusted friends by the name of Harpagus, and told him that the child must be put to death by his own hands, and that if he failed to do this horrible deed he should himself die. The sweet infant was brought, clothed in its richest garments, and placed in the arms of Harpagus. Baby-like it lifted up its eyes in wonder, and then turned for the more familiar eyes of its mother.

Harpagus was a kind-hearted man, and felt his heart tremble at the terrible commission given to him to perform, but tyrants know no such thing

said: "I command you, on pain of death, to take punish a subject that will not obey? If you the child and expose him to the wild beasts of the think I ought to be punished I am here to receive mountains." He did not even tell me whose your chastisement." child it was, but as I came out of the city, the servant told me it was the grandchild of Astyages,

BANNER

the child, and looking at its hearty face, Harpagus and I had him punished. Ought not a king to

the son of Mandane.' 'Oh horrible!' said Space. 'Who would be a the wife of a poor herdsman.' 'Do not be glad that you are the wife of the

unfortunate Mithridates." 'Yes I will, for to me is given the greatest power that falls to mortals-the power to do the will of heaven.'

'What do you mean to do?' said the herdsman 'Do? Why, of course this child is sent to take the place of my own, my darling boy. If he had dropped from the sky, my thanks would not have been greater."

'But how?' said the doubtful husband.

'The simplest thing in the world. Put these rich garments on the dead body of our boy, and let him be exposed on the mountains, while we to beg for mercy. The king would forgive him take this little one to our hearts to be the comfort and joy of our lives."

Mithridates could hardly contain his joy. He did not even weep as he himself put the rich garments on the body of his son, while Space attired the son of a king in the simple dress of a herdsman's child. A man was left to guard the dead body, and after three days a messenger was sent to Harpagus to say that he had certainly seen the dead body of a child clothed in rich attire.

The Princess Mandane did not know what was done with her child. They told her that her beautiful and beloved babe was dead and buried while she was ill. If she doubted the truth of what was told her, she did not dare to mention her doubts, or express the least suspicion that harm had been done to him, for so terrible is the selfishness of a despot, that he will not hesitate to sacrifice his own child. Mandane returned in sorrow to her husband, the King of Persia. Life had no bright golden dreams for her then, for her great joy had departed from her, and her motherheart could not be content.

This boy, so wonderfully saved from his grandfather's selfish tyranny, was called Cyrus by his father, but it is not known by what name the herdsman and his wife called him. In the free, mountainous country, where he had found a peaceful home, he grew in strength and intelligence. He early showed remarkable courage. He seemed just fitted for the brave life of the mountaineer. He slept on a hard bed and ate coarse food, and that made him more manly than the indulgence and luxury of the court could have done. He grew brave and fearless, and all his bearing was that of a noble, honorable boy. He was a great favorite among all the boys of the country about. If they had any disputes among themselves they went to him to settle them, because they believed he would decide as he thought was right.

He often went out, while a mere boy, with his spear alone into the forest, and brought back to his adopted mother a great heap of skins, taken from the wild animals he had slain. He was so free and happy in this sort of life, that his whole nature seemed to develop into something at once grand and beautiful. His countenance revealed his nature, and bore a frank, noble expression.

One day he was tending his foster father's flocks, and a group of boys had collected about him urging him to play some game with them. Like boys of the present day they were weary of their old games and proposed something new. It was at last decided that they should play king. Without a dissenting voice they chose Cyrus as their king. They placed him in an elevated spot, and crowned him with a wreath of green leaves, and put a stick in his hand for a scoptre.-

His subjects, the other boys, all kneeled before him, and promised to obey all his commands. The game was probably made about as absurd as the Grand Mufti; but boys do not stop at absurdities. and we can imagine how they turned somersaults. stood on their heads, or whirled on their toes at the command of their sovereign.

But there was one boy whose father was wealthier than the poor herdsman, who did not feel willing to obey his poorer king. He imagined, no their company of each other. We need other magdoubt, that a little money ought to give him a netisms than those with which we continually so thought Cyrus, who knew no rank among his subjects that tures, and develop all our powers. We want brocould make them disobedient; so he ordered his thers and friends, as well as husbands; sisters and other subjects to seize the disobedient one and give him a sound whipping. I should not be surprised if you had seen cowardly boys, that, when matters don't go just right more uprising toward the Divine, and less grovelin their play, even if they are at fault, run to their ing to the animal. If a married gentleman adparents with some tale of injured dignity. Don't dresses a married lady cordially, and they seem speak, any of you, because I can guess just what to enjoy each other's conversation and society, you would say, especially you, Reuben, who are there are little (and maybe not very little) blckermanly enough to say, 'I have done it myself, but knew it was mean!' Well, this boy ran to his father, making his silly tale a great affair, and the father, quite as much as fast as ever it can. The fact of the possibility of a coward as his son, carried his grievances to the king. Was it not dreadful, he said, that a is wholly ignored by the mass, and yet there are poor herdsman's son should cause a rich man's son to be whipped? The boy was summoned to the presence of the king Astyages, who demanded who had done this wrong.

Astyages was struck with astonishment at the brave answer of the boy, and he fixed his eye earnestly on him. He saw his daughter's face looking from the noble countenance of the boy. king, or a king's daughter? Glad am I that I am He inquired the age of the boy, and was told he was ten years old. He said to himself, ' It is my

OF

grandchild. The gods have saved his life, though I sought to destroy it.' He was so confused at these thoughts that for a time he could not speak; but at last he ordered all to leave his presence except the poor herds-

man. 'Tell me from whom did you receive this child?' said the king.

'He is my son,' said Mithridates, trembling. His manner aroused still more the suspicions of the king, and he ordered his guards to seize him immediately. Mithridates had not the courage to bear his dangers with a brave manner, but began only on the consideration that he would tell the truthful story of the boy's life. This the herdsman did. The king was less angry with him than with

Harpagus, for whom he sent immediately. But I shall have to break the thread that I have been winding for to night, and let you dream till to-morrow of what became of the hoy whose nobility could not be covered up by a herdsman's frock, because it was in his soul."

"Oh, dear1 dear1" sighed the children, "we are not tired."

"But Uncle Oliver is," said Mary; " let's go for to-night."

THE ANGELS.

"Where are the angels, mother? Though you have often said Though you have often said hey watched at night around me They And safely kept my bed;

Though every night I listen Their voices low to hear, Yet I have never heard them; Where are they, mother dear?

And when the sliver moonshine Fills all my room with light, And when the stars are shining, So countless and so bright,

I hope to see them coming With their fair forms to me. Yet I have never seen them. Mother, where can they be?

I saw a cloud this evening, Red with the setting sun; It was so very lovely, I thought it might be one.

But when it faded slowly,

I knew it could not be, For they are always shining. Why come they not to me?"

" My child, when through your window Shines down the moonlight clear, When all is still and silent, And no kind friend is near,

Are you not glad and happy, And full of thoughts of love? Do you not think of heaven, That brighter land above?

These thoughts the angels bring you; And though the gentle tone Of their sweet voices comes not When you are all alone.

Yet they are always leaving For earth their homes on high; And, though you cannot see them, You feel that they are nigh." [Hymas for Mothers and Children.

"Dawn."

A romance of the age of reason. In this intensey interesting work, by a deservedly admired lady, we catch a glimpse of what society may be, and what it will be when men and women understand the principles that underlie their own natures. Every phase of social life is here touched upon, and its bearings upon other departments dwelt on and explained in the light of an enlightened reason and good common sense. The name, Dawn, is most significant of the era presented on the pages of the book, and is very happily chosen.

Both husbands and wives are too exacting in come in contact, in order to bring out our full na-

INKLINGS OF MORAL TRUTH. ARTICLE SEVEN. BY GEORGE STEARNS.

LIGHT.

Righteousness, abstractedly considered, is the art, or successful method, of employing the means of in this enlightened age such a question required Happiness. I offer this general definition of the neither elucidation nor discussion, so manifestly word, not as a proper explication of the subject, but as a clue to the rationale of its desiderative value, as being wholly mediative and relativenot self-contained. It also confirms my assertion that Happiness is the only real goodness, or Good in itself, which, if it were attainable without a method, would be the only rational desideratum; for, in that case, Righteousness would be useless, as having not even a relative value. By parity of reasoning, Right also, the fundamental principle as well as literal root of Righteousness, proves to be no substantive good, but only, in the adjective sense of the word, good for the procurement of Good. But since Happiness is verily impossible except through Righteousness, this, as the sine qua non of that, becomes coordinately needful, if not desirable. Thus we are rationally impelled to seek the Right that we may find the Good, and, in point of objective aim and endeavor, to seek that first, even as, in the style and spirit of Jesus, " the kingdom of God and his Righteousness."

There is, indeed, a ground of propriety in this gospelized precept of the unchurchly Nazarene, even as to its diction, which is worthy of recognition. It is the conception that Nature is God's Art, or method of dispensing goodness, to which Man's receptive attitude, inasmuch as it is voluntary, is the sum and substance of Virtue. In the light of as an incentive, yea, in a vast number of inthis truth, his Righteousness becomes the rule of ours, showing the putative principle of that to be giving and of this receiving, the channel of goodness being still one and the same from God | shall we witness on the one hand so immense an to the objects of his bounty. Thus Happiness appears to be no other than the soul's communion with the Source of Good. To see this, instills the silent prayer, "Thy will be done," which has been noted as the pith of Religion. But this will never suffice. Human wish is always an intimation of God's will. The one thing needful is, to be en rapport with our Heavenly Father-to adjust our receptive aptitudes of body and soul to the provisions of his benignant purpose. The want of knowing this truth and how to profit by it, is almost all that makes the world of evil. I say almost, because, without ignoring the fact of casual depravity, I apprehend its occasion and remedy-I am aware that with due intelligence, a

perverse will is soon broken by adversity; but not without an understanding that it is prudentially avoidable. It is discouraging to misconceive the Ruler of the Universe as a patron of "Punitive Justice," who deals with his erring subjects in the spirit of vengeance; it is stultifying to mistake him for a placable judge, who remits offenses in behalf of error; and to think be more generously employs evil for the discipline of undeveloped souls, may tend to humility and tameness of human aspiration, but provokes no spirit of inquiry, and leads to no revelation of Moral Truth.

It is a sickly sentiment which makes a sufferer say, "it is good to be afflicted." It is all of superstition. To a sane mind there is nothing wholesome in adversity; the less we have of it the better. Its only apparent use is to make us shun its occasion; and even this effect does not follow without an understanding that it is all of folly's making. God has no more pleasure in our sufferings than we. He hates evil in toto, and wills its earliest possible extinction. In fact, Human Nature, the best earthly expression of the Divine Mind, is so fraught with self-love that Right is to be chosen primarily as a thing of Interest; and no sentiment of Duty is cherishable without a rational assurance that the Author of all wants nothing of Man but to be happy.

Self-love, indeed, is the basis of social love Pope calls them one and the same; but this is better regarded as the tree of which that is the root. What is called selfishness is self-love restricted. Benevolence is the same principle exnanded. Without selfhood there can be no society. and without self-love, no sociability. This is clearly implied in the canonical precept, "Love thy neighbor as thyself." It is not rational, if he ballot-box-Capacity-the power to underpossible, to love another better than ourself, stand the bearings of the interests at stake. so

ESSAY ON WOMAN'S SUFFRAGE. BY O. A. GRIMES,

"What reasons can be given for the extension of the ballot to woman?" It would appear that inherent is the right of woman to the elective franchise, so intimately and indissolubly is her interest joined with that of the sex which has arrogated supreme control and jurisdiction in the matter, ignoring the fact that their compeers' weal or woe is as radically involved as their own in the proper adjustment of political affairs; also the patent one that " taxation without representation" has long since been decided, at a cost of thousands of human bodies and millions of earth's treasure, to be tyrannical, onerous, unlawful and not admissible in this land of liberty and justice.

Looming above all other considerations is the important truth that it is the lack of the power of suffrage which deprives woman of the enjoyment of the right to equal remuneration for equal service rendered, thereby entailing upon her sensitive nature burdens grievous to be borne, for in order to secure the necessaries of life, she must use double, ay, treble, the exertion her brother man is obliged to put forth.

Bitter, bitter the experience of the toiling woman! man's injustice causing in her case a literal verification of the sentence, "In the sweat of thy face shall thou eat bread."

Give woman the ballot, and in coming time the dark pall of ill-requited labor, which has tended stances, as the motive-power propelling to crime, will be removed, and the capacities and true dignity of womanhood will be evoked, and no longer amount of degradation and misery, and on the other a frittering away of life's precious moments in the veriest trifles.

I am aware (and painful is the admission) that from woman herself arises the strongest and loudest protestations against the exercise of a voice in the Government; but tracing the opposition to its legitimate source, we find the unwise decision has been forced upon her by the influence of a false system of education, inducing the feeling that imbecility and a lack of that true independence which is the birthright of every child of God, are to be esteemed as crowning virtues in woman's character.

But the night of ignorance is passing away; the day is dawning; and woman's shaded vision beginning to perceive that reason, the highest boon of a Creative Power, is as undeniably the right of those who have been termed "the weaker vessels," as of those who have appropriated unto themselves the title of "the lords of creation." and that in no position can she more advantageously defend the principles of truth and morality than by assisting to purge the political arena of the foul and loathsome carcasses of a defunct natriotism.

Let woman feel that upon her rests, in a measure, the responsibility of restoring the pristine purity of the ballot-box, and that it is but hollow conventionalism which denounces the effort and the stigma of "strong minded woman " will have lost its power to wound, and in its stead will arise a holy enthusiasm to earn the right to appropriate with its true significance so honorable a title.

It has been urged that woman's refinement and sensitiveness would vanish amid the jargon of a political campaign. Perchance isolated instances would arise where there was not sufficient innate purity to oppose the dark flood of corruption, but the aggregate would most unquestionably present a vast increase of knowledge, with no diminution of native delicacy, merely a sloughing off of the meretricious gloss of a conventioualism which has erected separate standards of conduct for the sexes, saying to the one, "Thus far shalt thou go, and no further," whilst to the other is awarded unbounded liberty, not even the motes and bounds of capacity allowed to fetter or restrict the free exercise of the right under discussion.

And now we have introduced the only limitation which in our opinion should be placed upon Self-leve is the spring and everlasting center of that an intelligent verdict may be renderedwere that the tribunal before which the claim for suffrage was adjudicated, how different the pic-Wonderful would be the decrease in the consumption of alcoholic beverages at election seasons, if votes could not be purchased by a rebe less appreciable than the not me. The love of course to the unhallowed measures which unthis proceeds from the love of that. All is the principled politicians adopt in order to gain control over minds too weak to resist temptation, and too ignorant to recognize the deep responsibility resting upon them. Undoubtedly the presence of woman at political gatherings would tend to lessen this monstrous evil. Surely argument is not needed to establish a belief in the harmonizing and refining influence which would follow the introduction of the feminine element into scenes where the masculine now holds sway. It must, however, be admitted that in the presright of suffrage, there is danger that at the outset the advantage would not be fully perceived, from the fact that woman has so long worshiped tum of society-the slavery extending through all the grades of life where knowledge is attainable-that intelligent women would at first hesitate and fear to outrage the rules of polite society, by placing themselves in so questionable an attitude, thus leaving the commencement of the renate in opportunities for the acquirement of power long competent minds would be forced in sez-In conclusion allow me to urge upon all who may accent as true and just the imperfectly stated but honest convictions which have been adduced as a few answers to the query, "What reasons can be given for the extension of the ballot to woman?" to strive earnestly and zealously, useing all the appliances within their grasp to hasten the day when woman, disenthralled from the fetters which have so long manacled both mind and body, shall not only be allowed the right, but shall receive honor and respect for the cultiva-Beneficent Power has bestowed upon her, in common with her brother man. And for so transcendently sublime a consummation do we invoke

APRIL 11, 1868.

reason, and he did not dare to say a word to Astyages to influence him to change his wicked purpose, so he took the child and carried it to his house.

When he reached there, he burst into tears. His wife asked him the cause of his distress, and he roplied 'See this lovely child; the King has commanded me to kill him with my own hands.'

'Ah, but you will not do it. How sweet he is, Only a little while ago our boy was like this, and to think of bis being killed. No, no, it must not be!'

'You say right, it must not be; but what shall I do? I shall die myself if it is ever known that I even think to save him. Tell me, you are wise and good; think of some way of saving the child, and that shall not sacrifice our lives."

'Do you remember Mithridates the herdsman. who lives among the mountains?'

What can be do? He is a kind man. I know by the look of his eye when he patted our boy's head, who was so pleased with one of his goats."

'Leave it to him what to do. You can trust his heart. Give him the commission, and you are free, and he won't hurt a hair of the boy's head,' said his wife.

'But I must order him to do the deed.'

'Of course; but you trust me to send word to the good Spaco. She is as true as steel, and has a heart like the sun.'

Mithridates was accordingly sent for, and he came from his rough mountainous life with much surprise at his summons, but with more surprise did he learn for what purpose he had been ordered from his happy life among the mountains. But he took the child and carried it to his cottage.

When he reached there it was sleeping in his arma. His wife, Space, met him him on the threshold, and with a woman's anxiety questioned him of his journey, and why he had been sent for. He put the helpless burden in her lap. She uncovered it, and was filled with wonder.

'Alas,' said Mithridates, ' that such woe should come to me. When I entered the house of Harpagus there I saw this babe, kicking and screaming on the floor, not unlike our brave boy before he was ill."

'Ab,' said his wife, 'did the messenger meet you to tell you our boy is dead? I feared to have you come, and now you have brought this consolation."

'Dead! our boy dead!' and the good man could say no more.

Perhaps Spaco would have wept too, but the habe opened its eyes and looked up so wishfully, that she turned from her own sorrow to comfort the little one, and brought milk and fed him, and patted his dimpled chin and kissed his fair cheeks, When Mithridates was calm again, she said:

But tell me about this child; it looks like a prince with its rich garments."

When I was admiring the strong motions of

'Your majesty, it was done by the command of the son of the poor herdsman, Mithridates."

'Order him and the boy brought to my pres ence.' said the king.

Great was the dismay in the cottage among the mountains when the order was received. The good Space was in great terror, for she feared that in our husbands and our wives, our brothers and the real parentage of the child would in some way be revealed.

'Will not his grandfather see something in his looks that will make him suspect who he is? said she.

'Silence, woman,' said her husband, 'let not evon a breath of wind know our secret. Our lives and that of the boy depend upon our secresy.' fashioned, prove a Saviour to those who study and The woman was silent, but not quieted were her fears. Her eyes were full of tears as she again | ing the presentation of this work to the public inand again kissed her beloved, petted boy, as dear to her as if he were her own. But Cyrus rather enjoyed the idea of going to court, and he feared

nothing. 'Why do you feel so, mother?' said he, 'the king won't kill a boy like me.'

Hush! hush!' said Mithridates, 'do not even say what a king will not do!'

But Oyrus did not silence his thoughts with his states that for a hundred years not a single drop speech, and he gave himself a few lessons on what of pure Port wine has been sent to London, the a king should and should not do. But they were | compound kept in the London docks being fabrinot very long in coming into the presence of the king. The herdsman was so terrified that he could of the season are macerated in a vat with elderonly bow low, but Cyrus stood erect, as if he berries, the juice from which imparts a dark red had no fear because he had done no wrong. He color to the wife thus made. To this is then adddid not tremble when the king looked sternly at | ed brandy enough to give body and strength. him and said: Large numbers of casks of this kind of wine, on

How dared you, who are only the son of a their arrival in the London docks, are emptied inslave, insult the son of a noble?"

'Let me tell you,' said Cyrus, 'just how it is: | treated with brandy, burnt sugar and other in-The boys wanted I should be their king. I did gredients, according to the prevailing taste for not ask to be, neither did I ask them to obey me, "pure London Dock Port." We have the authoribut they all promised, and they all did as they ty of a British Parliamentary report for this statehad promised except one. He refused to obey ment.

friends, as well as wives. We need more social life, and less jealousies; more unrestrainedness in society, and less infidelities, (which would follow); ings and jealousies on both sides. If the parties are unmarried, why, of course, they must be courting, and Madam Rumor's tongue is wagging of a friendship, a Platonic love between the sexes. many of the purest of these in our midst, unavowed, and unknown even to the parties concerned. As sexes we have feared to trust each other as much as we ought, and this condition is caused by our false education concerning these things.

Let us educate the rising generation to see other ends in life than that of marriage, though that is just and desirable, when true; that there are other loves in life than the conjugal, and just as honest and earnest. Let us learn to have more confidence our sisters, and believe it possible for them to be

actuated by high and holy motives in seeking at times other than our exclusive society, if it is that of high-minded men and women; and not conclude that total depravity is the law, and ourselves the mere exception to it. Then shall this little book, wrought with care, and scrupulously follow its precepts. May the great success attendcite the authoress to bestow upon us more of her beauties of idea and expression, until such literature as this shall be strewn broadcast through the · . LITA BARNEY SAYLES. land. Dayville, Ct., March, 1868.

FALSIFICATION OF PORT WINE.-A letter from the English Secretary of Legation in Portugal,

to great vats, when the whole quantity is again

all love. To love all but oneself would be less than universal love. The sphere of Love comprises both its phases. To be indifferent to one's ture presented! own welfare were as deplorable as selfishness. God does not ignore himself as the source of Good to all his creatures. The me of any soul cannot counterpoise of each to every enlightened soul, who appropriates the complacent thought of Jesus, as the virtually exclusive offspring of God: "The

Father loveth the Son, and hath given all things into his hand." All is the property of each, and each is the equal property of every soul. Therefore each is of the same account to all as all is to each. The assassin of President Lincoln was a robber of every loyal citizen of our republic. 'None liveth to himself." The suicide may stab a thousand hearts. Has a good man whose life's threatened, a right to defend himself? or would it ent condition of affairs, were woman allowed the be his duty? Should not a willing martyr consult the claims of society? What if God should act on the principle of self-abnegation? Would not the Universe go to ruin without him? Why at the shrine of fashion, and yielded to the dicthen should Man fool himself with non-resistance of wrong and wretchedness? There is no mistake about what everybody wants, and Right is the only way to have it. Each will have it as soon as all, and no sooner.

Nothing is easier than to account for the origin and sustenance of evil. The root of its explication form to those devoid of scruples, but less fortais the simple fact that all the means of Happiness are finite. Everything in Nature has its special to decide intelligently in the matter. But ere use-is good for some rational purpose; but no one thing is fit to serve every purpose, or all the justification (if I may be allowed the term) to exwants of sentient beings. Thus water is good to ercise the duty, and then would be realized in a drink, but not to breathe. A certain degree of new direction the value and significance involved heat is agreeable; but the contact of flesh with in the injunction, "What God hath joined toflame is destructive. Man was born ignorant of gether, let not man put asunder." even these facts, having to learn the uses of things by experience. He is not yet old enough to have perfected his intelligence in this regard; and evil still comes of mistaking the natural uses of things. As often as we hit upon these, or so employ the means of Happiness as to succeed to our own satisfaction, without hindering the welfare of our associates, we do right; but as often as we mistake the use of anything, so as to fail of what we seek, or so misemploy the means of Happiness as to disturb the enjoyment of others, we do wrong. No other consideration is needful to establish tion and exercise of all the capacities which a the reality of Right and Wrong; but a good deal more is to be said to perfect their explication. The rationale of Good and Evil is also to be further considered; after which some practical the aid of all intelligences, both mundane and details of moral science, and certain incentives to | super-mundane.

Righteousness, will be in order. . Hudson, Mass.

young married woman: "The latest thing out-My husband!"

Philadelphia, Feb. 17th, 1868.

A gentleman'at a musical party asked a friend, Punch prints the following mot by a fashionable in a whisper, "How shall I stir the fire without interrupting the music?" "Between the bars," replied the friend.

cated in the following manner. The first grapes

APRIL 11, 1869.

Spiritual Phenomena. VISITS TO MEDIUMS.

BY J. H. POWELL.

The English Quarterly Review pronounced Spiritualism "the great fact of the age," a truth English savans are not over zealous to assert. I heartily endorse the statement of the Quarterly, and further add that physical phenomena of a character that skepticism cannot impeach are the GREAT NEED OF THE AGE.

Although satisfied for myself on the question of phenomena, having at various times witnessed manifestations" which have convinced me of the existence of summer-land, and given me the beautiful, soul-sustaining assurance that "the life that now is, shapes the life that is to be," I nevortheless feel it a pleasure, as well as a duty, to visit mediums, and if I can, speak a word in their you." behalf; and I do this more from the fact that our mediums are not over-well treated, even by Spiritualists. I was invited, as you are aware, to lecture before the society of Spiritualists at Masonic Hall, New York. I was thus enabled to spend a portion of my time with mediums.

I propose giving your readers the particulars of a few of my sittings. Being fully aware that your available space will not permit even a brief mention of minor manifestations, through mediums whose names are not yet floated upon the public stream, I shall confine my remarks to the extraordinary mediums whose names I shall herald in due order.

Arriving in New York, Saturday, Feb. 15th, I was-having left a sick bed to fulfill my engagement at Masonic Hall-selzed with severe pains in the bowels. Warren Chase persuaded me to pay a visit to Dr. Bryant, the healing medium. Accordingly I went to his residence, 308 West 34th street. The doctor received me most kindly, and lost no time in "laying on his hands," to my immediate benefit. I lost the pains in the bowels -a very good loss. The next morning I rose from my bed feeling my throat and lungs severely affected. I delivered my morning lecture with the greatest difficulty, and had fears that I should not be able to do better in the evening. I paid Dr. Bryant a second visit, dined with him, and received a second operation from the "laying on" of his hands. When I took the platform in the in his bearing. evening I felt as well as I ever felt in my life. After the lecture, which was delivered-as the audience can testify-with considerable animation, I was ill again. The effect of the doctor's treatment in both instances was beneficial, and I have no doubt whatever, had I submitted myself fully to his treatment, that I should have been permanently benefited.

CHARLES H. FOSTER.

I well remember the sensation created in England when Mr. Charles H. Foster, the medium, was over there. I had not then an opportunity of seeing him. It was, therefore, a privilege I much prized to be permitted to visit him at his rooms, 29 Fourth street, New York.

Warren Chase gave me a passport to Mr. Foster, which I have now reason to believe was not ner of Mr. Mansfield. He evidently stands preat all necessary in my case.

a tendency to corpulency-looks like a man that sealed with five or six large seals, others sealed enjoys the "good things" of life. His face is full, and riveted with huge copper or brass rivets. round, and marked with Nature's carmine. His These letters, so carefully sealed and riveted, manner is urband; his expression somewhat feminine. He betrays little decision of charactergives one the idea of a tolerably easy-going, don't care specimen of the genus homo. In manner and appearance he is the antithesis of Mr. Home.

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After a little desultory conversation, a young gentleman, accompanied by an elderly one, came in. He sat at the table a few seconds; he then left the table and wrote a number of names of spirit friends on slips of paper, precluding all possible chance of the medium seeing even the movement of the pencil. He placed nine pellets in the centre of the table, and sat down opposite Mr. Foster. Seven of the nine were answered by

Mr. Foster now said, "Here is a spirit present will give the first letters of his name on my arm." He turned up his sleeve, and lol in blood-red letters appeared on his arm F. S. He then seized a pencil and wrote the full name, "Francis Short." After which he wrote the following:

"I am glad to make a communication of my presence this time. Your dear Marion is standing by your side; she is glad to come to you." Addressing the spirit of Francis Short, I wrote,

Have you any message to send to your sister?" (my wife.) Mr. Foster wrote, "Tell my dear sister that I

shall ever be near to guide and direct her at all times. I shall assist her in all her undertakings and she will be happy." Mr. Foster said he could see Marion, (my spirit

daughter). I asked him to describe her.

He said she looked about sixteen years of age and held a hunch of flowers in her hand. The message she gave at first was, "I am always with

At a later period, through Mr. Foster's hand, Marion wrote, "Angel ones have directed your footstens to the New World for a wise nurnose and although you have found stumbling-blocks in the way; they are to be removed. We know in our world that you will prove worthy and friends will rise to assist you, and the light of the heavenly world will shine on you and remove all obstacles from your pathway, and your journey through life will be smooth. MARION." Mr. Foster next wrote the name, "Humphrey

Short." and the sitting was over. I have given as faithful a record of my experiences with Mr. Foster as I can. It is only due to him to say, that I afforded him no possible clue to enable him to guess (it makes me laugh to say the word) at the names of my spirit friends. For myself I am satisfied, whatever solution may be addled in the brains of scientific theorists, that the only reasonable way to account for these facts, is to attribute the modus operand! to spirits, i. c., human beings disencumbered from flesh.

J. V. MANSFIELD.

I attended, by invitation from Mr. Mansfield imself, at his buisness rooms, 102 West Fifteenth street, New York, Monday, Feb. 24th, the day acceeding my sitting with Mr. Foster. Mr. Mansfield is about fifty years of age, of strong biliousnervous temperament. He is above the medium stature and bulk, and exceedingly gentlemanly

I watched very closely his movements during the process of obtaining communications. His left side, which he tells me has been twice paralyzed, is alone influenced by the mysterious agent or agencies that give manifestations through him. I inquired if he wrote from mental impression. He said "No;" and described the effect upon his left side; showing me the peculiar movements of his hand and fingers, which always take place when he communicates. He told me that in the earlier stages of his development, the thought occurred to him that if he could educate his right hand to imitate the peculiar movements of the

left, intelligible messages might be written. This turned out exactly as he supposed, and the result is truly marvelous. No other medium that I have seen exhibits similar powers in the manëmiuent in his own line. He showed moa num-Mr. Foster is under thirty years of age. He has ber of letters sent to him for answers. Some were would need to be answered, and the names and addresses of the writers probably given with the answers. Here is a marvel to mystify the mod-

> ern scientist. I was invited to sit at the table and write on long slips of paper the names of spirit friends with whom I wished to communicate. I did so, folding the paper several folds, so that the writing could not be seen by mortal sight.

I wrote first, "My dear father, William James Powell, are you present?"

Mr. Mansfield took the paper, and in a few seconds his left hand kept up a continuous motion of an intermittent character, whilst the right hand wrote: "Thank, thank God, my son, for this assurance I have you keep my name green in your heart of hearts. Yes, my son, well, very well do I know how much you have sacrificed in the past for truth's sake, and although you have labored early and late to convince the unbelieving ones, that if a man die yet shall he live again, you have found it difficult to keep body and soul together; and for this, and to breathe a freer air or atmosphere, you left your own native land to come to the land of freedom-so-called. But, my son, you find, even where you are, that you have skepticism and selfishness to contend with. Yet for all this you took a step in the right with. Let for all this you took a step in the right direction when you embarked for America. Do not, my son, be in the least discouraged; better days are ahead for you and yours. Try and fol-low the dictates of the inward monitor, and you will yet have the satisfaction of your soul.

fair opportunity of test. Nay, he was desirous of doing so, and took pains to afford me satisfaction that all theories of trickery, ever invented by mortal or demon, utterly fail to solve the modus operandi of his truly marvelous test manifestations. Mr. Mansfield repudiates the off-repeated solution of clairvoyance as the magic operator in these wonders. He sees, as indeed any logical mind not blinded by prejudice must see, that invisible intelligences are the bona fide agents in the production of the manifestations.

Mr. Mansfield spent three years in California, luring which he sent home to his wife sixteen thousand and seven hundred pages of letter paper filled with details of his tests and various incidents and experiences. Besides this he wrote at least three letters to his wife each week. I mention this because I have not before met a man who has, whilst traveling, proved himself such a model husband. Mrs. Mansfield has shown her appreciation of her husband's extensive correspondence by having the manuscript journal bound, and it forms quite a library.

I must reserve another time to give particulars of my visits to Mr. and Mrs. Anderson, spirit-artists.

Rochester, N. Y., March 19, 1868.

THE AGED WATCHER. Addressed to Col. Rial McArthur.

BY MRS. M. J. RUTZ,

[The following poem was given inspirationally for a man eighty-six years of age, an early and personal friend of Gen. eighty-six years of age, an early and personal friend of tern. Lowis Cass. Ho has been for nearly forty years a widower, walting with aweet and beautiful constancy a reunion with the bride of his youth, and his children and friends cannot prevail upon him to remove from his old abiding place, for he wishes his earthly body to sleep beside that of his wife when his spirit-hands are joined with hers in the eternal home. How beautiful such love []

In a graveyard lone and dreary, There's a little mound of green,

And a headstone white and cerie, 'Neath a willow's drooping sheen; And when summer-sun and showers Bid the swelling buds awake, There 's a little tuft of flowers

Blooming for affection's sake-Blooming by that headstone eerie, In that quiet, lonely spot, Lifting petals sunward cheery-

Ay, the sweet Forget-me-not! And that grassy mound, low swelling 'Neath the willow's pensive grace, Mem'ry, sad-toned, erst is telling,

Hides my loved one's angel face; And where'er my feet are roaming-In my own or distant lands-

At the twilight's solemn gloaming By that grave my spirit stands; For my heart is ever dreaming

Of that willow-shaded spot, Vhere the Myrtle-stars are gleaming, 'And the sweet Forget-me-not.

Many years have passed, and weary, Since they laid thee down to rest In the graveyard lone and dreary, With the clods upon thy breast:

Many times the flowers have faded By the column at thy head,

Since the grave thy brow hath shaded. And they called my loved one dead; But I cannot find thee sleeping

In that shadow-haunted spot. Where the Myrtle-vine is creening

Round the sweet Forget-me-not!

No! ah no; beneath the willow

Our spheres are not the same. Therefore we are called by messenger. Your spirit father, WM. JAS. POWELL." and commenced looking them over. For a time the different manuscripts until she had examined WM. JAS. POWELL." This unlooked for answer struck me as being as good a test as though the name of MARION had been given. I am positive that no clue could be gained of my question by Mr. Mansfield, as I had taken double precautions against the chance of his seeing the writing or the movements of my pencil. I found Mr. Mansfield ready to afford me every fair opnortunity of test. Nay, he was destrous been any other sale would not have found the money. How came the money there, and why was it not found until it was so greatly needed? Can any other rational answer ho given to these gneries than, 'Oh Lord, thou didat it'? and does t not prove that he is an answerer of prayer?"

Spiritualism in Connecticut and Western Massachusetts.

In the past, Connecticut as a State has been In the past, Connecticut as a State has been very quiet in promulgating the philosophy of Spiritualism. Of late, however, she has proven herself to have been deliberately investigating, and now, arousing from a deep study of the sub-ject, is prepared to engage more actively in the progressive movement. Thanks to Mr. and Mrs. Sayles, Dapville has recently been favored with a course of eloquent lectures from N. Frank White, the harvest of which cannot fail to be rich. At the invitation of a friend, I gave a course of lectures in Danielsonville, which were well re-ceived by the large audiences, and to my surprise I found a strong under-current of interest, steadi-ly increasing.

y increasing. West Woodstock inhabitants, after listening to the funeral discourse of Mrs. L., became thought-ful and inquiring, and anxious to hear more upon the subject. the aubject

A brief visit to Mystic, and three lectures given there resulted in a pleasant and interesting audi-ence crowding the hall, and the manifestations of ence crowding the hall, and the manifestations of their interest were of such a character as to prove that the hearts of the people were large enough to reach their pockets—a fact that cannot always be asserted of every similar gathering. Laboring unselfably with and for them they have had Mrs. Latham and Mrs. Sawyer, both excellent medi-ums, and also a successful healing physician, whose name I have forgotten; but the memory of his kind deeds still lingers pleasantly with me. During the Sundays of February I spoke for the society in Putnam, and notwithstanding the bitter cold, the hall was sure to be filled with attentive listeners. While here, J. D. Potter, a revivalist, labored for a week to induce his hearers to throw their burdens on Jesus, and thus escape the pen-

their burdens on Jesus, and thus escape the pen-alty of their sins, occasionally varying his damna-tion theory with particular reference to the Spir-Alty of their sins, occasionally varying his damina-tion theory with particular reference to the Spir-itualists, taking the private life of A. J. Davis and others for his especial shander. His psycholo-gized heavers in their ignorance accepted it; but it had the right though not the desired (by him) effect upon the more intelligent portion of his au-dience, for it aroused them to candid investigation of his false statements and of the general bellef of Spiritualists, and our Festival, which took place Feb. 25th, proved a grand success, made so not only by the determination with which the people teorked, but by the thought-life which Potter's words had evoked. Socially, by its varied and winning attractions, it promoted harmonious rela-tions; pecuniarily, it poured into the treasury of the soclety a handsome benefit; and spiritualism, which will be justy attended to, as in addition to their meetings, they have good mediums among them. During the latter part of my visit, I was hospitably entertained by W and Mrs F. Cham. their meetings, they have good mediums among them. During the latter part of my visit, I was hospitably entertained by Mr. and Mrs. F. Cham-berlain. I found (what was already known by many) Mrs. C. to be possessed of mediumship that qualified her for giving tests and accurate clairvoyant examinations. I went with her to the bedside of a friend who was unable to speak aloud, and whose agony seemed almost unendur-able. In about fifteen minutes after she began to treat him, he was able to sit up, converse audibly, and was in a fair way to rapid recovery. Mr. and and was in a fair way to rapid recovery. Mr. and Mrs. Keith, of whom I have before spoken, still, reside in Putnam, and are also justly popular as magnetic and clairvoyant physicians, administer-ing ideas and medicines in such a way as to in-

duce mental and physical health. Reports from many towns, the success of the State Association, the increasing demand for spiritualistic services, prove, in Connecticut as elsewhere, the swift advancement of light and truth.

would here gratefully acknowledge the gift I would here gratefully acknowledge the gift from the Putnam society of a fine gold watch-chain, male sacred to me by the memory of the feelings that prompted it. Formed as it is of many links of different stamp, may it be an em-blem of our different individualities, each in its proper position and performing its appropriate duties, yet uniting in a grand chain of fraternal sympathy for one great purpose and humanity's interests. Many thanks, dear friends; may no link in material or mental chain ever be marred or broken, either in this life or the life to come. or broken, either in this life or the life to come. Thanks are due to all the Connecticut people who have so kindly met and aided me, and are cheerfully given, and also to the Banner of Light, our powerful agent, whose universal missionary ser-vices for the cause can never he told, and whose aid to lecturers and the people is invaluable. On my way to Boston I stopped at Webster, Mass., and spoke to a large congregation. Elder Miles Grant had preceded me, and made my way comparatively easy, and had called forth an in-tense interest regarding spirit communion. If Spiritualists generally realized, as many do, how bin to leave his present mode of lecturing. One week in this month Milford, N. H., will have the pleasure of hearing his discussion with Moses Hull; and while Bro. H. will doubtless be the victor in the mental combat, yet the people will derive great pleasure from listening to the truths and concessions of Elder G. A writer in the Religio-Philosophical Journal some time ago desired that spiritual papers should not insert the sketches of itinerant lec-turers, but instead, should insert scientific and of this and similar articles written by others, that the critic should have known that all subscribers have not scientific needs, and the people always read that which is adapted to their conditions and comprehension, and hence while the favored and talented ones write for and are appreciated by these of like nature, others live, whose common-place existence should not be ignored, who desire to know and hear of their unseen brothers and sisters, and in some cases these imperfect sketches have resulted in pleasant acquaintances and the introduction of circles and lectures in places where there had been no previous interest, and by this a more extensive knowledge and acceptance of the progressive thoughts of the auspicious "Now." Then let us faithfully work, each in our own sphere of action, for the principles of Wis-dom, Harmony and Truth, and especially for our angel-blessed Banner of Light. C. FANNIE ALLYN. Boston, Mass., March, 1868.

Correspondence in Brief.

3

E. V. WILSON, State Missionary for the Spirit-ualists in Missouri, writes: The work goes brave-ly on, and many are being added to our cause. Spring is in full blast, planting and sowing being pushed forward with vigor. Free Missouri, sphinx-like, is shaking off the incubus of slavery, and rising out of the ashes of revolution, and pluming herself for future usefulness and greatness. The wheat crops look grand, and everything bids fair for a fruitful season. PRINCETON. MO.-J. F. Giles anys: The 224 of

for a fruitful season. PRINCETON, MO.-J. E. Giles says: The 22d of February, 1863, the friends of Spiritualiam met in Medicine Creek, Mercer Co., Central Northern Missouri, and formed a society under the name of "The First Society of Spiritualiats and Friends of Progress of Mercer County, North Central Mis-souri," to hold their regular meetings on the second Sunday of every month, the officers being Tilford Lindsay, President; J. W. Matthews, Vice Presi-dent; Jacob Domer, Vice President for Rayanna District; John Cargo, Vice President for Prince-tom District; J. E. Giles, M. D., Corresponding Secretary; A. A. Lindsay, Trensurer; Mrs. 8. Leonard, Collector; Dr. J. W. Plerce, Janitor; Charles Wilson, Janitor for Rayanna; Goorge C. Leonard, Recording Secretary. The society is to be considered a branch of the State Association. D. W. HAMBLY, writing from Plumas County,

D. W. HAMBLY, writing from Plumas County, Cal., enclosing the money for a list of subscribers, assures us that the people of that far-off country are of liberal and progressive tendencies and anx-iously inquiring after the truths of Spiritualism. His letter is dated Snake Lake, Dec. 24th, and alluding to the weather, he says, "This letter may not come to hand for a month, as we have had a tremendous time of it for the last two weeks— rain, snow and wind-storms. The country has been hundated, (that is the valley portions) and the mountain portions have felt the force of the the mountain portions have felt the force of the winds to that extent, that inside of five miles from my home, no less than an hundred, or twice that many, large pine trees have been prostrated by being blown up by the roots, or snapped off a little above the roots. The mail is blocked for the present, but as quick as there will be a crust sufficient to travel on, it will be carried out on Indians' backs; that is over the mountains to the snow line, going down into Sacramento Valley. This is a wild country in the winter, but a beautiful one in summer and fall.

STATISTICS OF SPIRITUALISTS.—A. G. B., 179 Broadway, N. Y., writes: I noticed on page 4th of the Banner of March 21st, a communication from John Mayhew, Chairman of Board of Spiritfrom Join Mayliew, Chairman of Board of Spirit-ualists, in Washington, desiring information as to the present condition of Spiritualism in the United States, and of their number, professed and otherwise. I have often thought, for one, that I would like to be possessed of just this information, but as far as my experience goes, I think it would be a very difficult matter, if not quite impossible, to arrive at a tolerably correct conclusion as to to arrive at a tolerably correct conclusion as to the number of his No. 2, *i. c.*, "Private and unde-clared Spiritualists," for among communities where the old theology predominates there is so much olium attached to the name of Spiritualist, that most in such localities find it more to their advantage to heap submers and themelos there is to that most in such localities find it more to their advantage to keep silence, and thereby allow it to be understood that they have no part or lot in these pestilent doctrines. I confess to belong to this latter class. I simply mention it as an illus-tration. And I am quite sure I am not by any means alone in this district where I reside. I once belonged to the new school Presbyterian Church, and so did and so does my wife, a very excellent woman. My daughter, a lovely girl of eighteen summers, not long since united with the Congregational Church a few blocks from my res-idence. I am a regular subscriber for the "Con-gregationalist," published in your city, and I think I read it more attentively than does any member of my family. I hire a pew in the above mengregationalist," published in your city, and I think I read it more attentively than does any member of my family. I hire a pew in the above men-tioned church, and attend when I am in want of a good excuse for staying away. Our minister, a young man of the H. W. Beecher stripe, gave the Spiritualists a "dab" not long since in one of his discourses. His 'text was, "Buy the truth, and sell it not." He reviewed all the provalent errors, popular and unpopular. He said the Spiritualists more highly valued the tipping of a table than of the Bible upon it, &c., &c. Next day I requested my particular and esteemed friend, Wm. H. Burr, to send him a copy of his Bible contradictions, and to accompany it with a note to the effect that the Spiritualists have rea-sons for the faith which is in them. I drop into the Banner of Light office occasionally, and talk with our mutual friend, Warren Chase. I once spoke to him of my situation in regard to religious matters. He seemed to think I was pursuing a correct course, and said, "The easiest way is the best way." The above explains why I think it would be difficult to obtain correct statistics as to the actual number of Spiritualists in the United States. I will mention, by the way, that your Banner has not a more learnest reader than my-self, or who is not a more hearty believer in the truths of stigmatized Spiritualism. self, or who is not a more hearty believer in the truths of stigmatized Spiritualism.

LIGHT. BANNER \mathbf{OF}

spirits said to be present

Mr. Foster took the pellets one by one, passed them across his forehead, and in the seven instances either spoke the name written, in full, or displayed his naked arm with the name written in blood-red letters thereon, or obtained the name direct by holding a pencil and paper with his left hand, under the table. The young gentleman retired.

A company of seven-two gentleman and five ladies-next came in. Mr. Foster gave them thirty-six to forty pieces of paper, and whilst they were engaged writing the names of spirit friends, he came and sat on the sofa beside me and conversed. He would be a wonderful man if he could tell by the motion of the pencils what seven persons had written in such a heap of pellets, whilst his eyes were looking into mine as he conversed.

As soon as the company were ready, the medium took his seat at the table and with marvelous alacrity called out the names in full, one after the other, of the spirits asked for on the pellets. There was scarcely a mistake. He handed the pellets to the company, and in all cases the names written corresponded with the names Foster gave, either by voice, writing on his arm, or on paper.

The answer to one pellet was unique. Mr. Foster's hand was guided to draw a primrose, on the petals of which were inscribed the initials H. C. He at once handed a pellet to a laiy; she opened it and read the name she had written, H. C. PRIMROSE.

A little later Mr. Foster said that two spirits came together. He was made to draw a lily, and spoke the name Addie. As before he handed a

Short. Folding the paper so as to conceal the names, I handed it to Mr. Foster.

Immediately the medium said that a spirit, claiming to be my mother, was present, and gave the name, Sarah Powell.

I wrote, addressing the alleged spirit of my mother, " Have you seen father since he has been in the snirit-world?"

The answer was given by writing, the medium being perfectly ignorant of my question, "I saw him as soon as he entered the spirit-world."

I then wrote, "Was father much distressed on entering the spirit-world?"

The answer came again through writing, "He is not distressed."

Again I wrote, "Did the knowledge we were instrumental in bringing to him of Spiritualism afford him any consolation?"

The reply through writing was, "Yes, he gained much consolation through it."

Your spirit-father, WILLIAM J. POWELL."

It will be noticed that the name is not here given as I wrote it, the initial of the "James" in the spirit-signature being alone given.

While writing this I recollect that my father's custom was generally to sign his name W. J. or William J. Powell. At the time I observed the omission of the ames I felt that I would have been better satisfied if the name I had written had been given exactly like it by the spirit. I now feel that the test was all the better as it is.

Taking another slip of paper, I wrote as lightly as I could hold the pencil:

"My dear mother, Sarah Powell, if you are present, kindly say a few words to me.'

Folding the paper as before, I handed it to Mr. Mansfield. For some time nothing came. At length his left hand took up its accustomed movements while his right hand wrote:

spoke the name Addie. As before he handed a pellet to another lady, on which she had written LILLY and ADDIE. The manifestations at this séance affected the whole of the ladies to tears. My time did not permit me to wait until the close of this séance. I took leave of Mr. Foster, after accepting an invitation to visit him again on Sunday, Feb. 23d, 3 P. M. I was punctual. Sitting at the table I wrote on slips of paper the names of five spirit relatives— father, mother, Marion, Francis Short, Humphrey Chost - Eckling the mener so as to conceal the "Can it be, my dear son, you have thought to

your soul? It will load you we have not in heaven. My son, you have a mission to perform, not often entrusted to mortal man. Then be passive and trusting, and we will be with you. Your loving mother, SARAH POWELL."

The reference to the motto, " truth and justice,"

struck me forcibly, as most of the spirit-messages given to me through my wife in England, came in the name of "truth and justice."

Taking another slip of paper, I wrote:

" My dear daughter Marian, will you kindly give a communication to me and your mother?"

I folded the paper over the writing nearly a dozen folds. Mr. Mansfield was a long time getting an answer. I sat watching his every move-

They have laid the casket down. But the grave is not thy pillow,

Nor thy bed the damp, cold ground;

For beyond the silent river And the swaying willow-bough. Free from sorrow, now and ever, With a crown upon thy brow

I behold theel angel risen! Thou hast left the lowly spot

That thy body still doth prison 'Neath the sweet Forget-me-not,

I am standing by the river.

Waiting for the solemn tide. Outward-bound, to bear me whither Long ago it bore my bride. I have walked earth's pathway cheery, Ever dreaming of the hour When my journey, lone and weary, Should have end in love's own hower. And my body, sweetly sleeping, Resting near that quiet snot Where the Myrtle-vine is creeping Round the sweet Forget-me-not.

And my feet grow chill with standing By the solemn river's side, Waiting for the boatman's landing, And the ebbing of the tide: But my waiting now is ending-Many years of dreaming o'er-For I see an angel bending, And behold a gleaming shore! Lay my body, sweetly sleeping, Close beside her in that spot Where the Myrtle-vine is creeping Round the sweet Forget-me-not!

Bostwick Lake, Mich., March 16th, 1868.

A Test in the Church.

The extract below is one of the best spirit tests we ever read of, but the benighted bigots of Theology cannot and will not "see it in that light": J. B., of Patterson, N. J., a correspondent of the Watchman and Reflector, makes the following singular statement:

singular statement: "It is a rare thing for a minister of Christ to leave his family, at his decease, in comfortable circumstances. More frequently is it the case, unless the widow have some property of her own, that they have to support themselves. Often-time they have to live by faith and in not a form that they have to support themselves. Often-times they have to live by faith, and, in not a fow instances, have remarkable answers to prayer. I was recently informed of the following instance: The widow of a minister was reduced to absolute poverty. She had no food in the cupboard, no clothes in her wardrobe, no fuel for her fire. She was in the greatest distress to know what to do, or which way to turn for aid. She prayed earn-estly to God for relief. Whilst in this condition the following language of Jesus was impressed upon her mind: 'What I do thou knowest not now: but thou shalt know hereafter,' It followed now; but thou shalt know hereafter.' It followed her wherever she went, as though some invisible being were constantly whispering it in her ear. Bhe could not shake it off, and she knew not what ting an answer. 1 bat watching his every movement, and felt a strong desire for some beautiful word from the loved one. I was disappointed.
³ Mr. Mansfield wrote:

"Will my son be patient? The messenger has gone for my grand-daughter. She will be with you before you leave and, I trust, speak with you.

She could not shake it off, and she knew not what it meant, for it neither warmed, fed nor clothed her. It finally occurred to her that her husband had once preached from that text. Bhe concluded to look up the sermon, under the impression that you before you leave and, I trust, speak with you.

[Original.] ON THE DEATH OF A BLOOMING BOY OF THIBTEEN.

His morn of life hath sped its course, The beauteous morning life, Kind Nature's debt to reimburse, Ere mingleth worldly strife.

The garment hath been laid aside That cased th' immortal soul-That spirit, free, may learn to glide In unsubdued control;

How oft to visit through the form The loved associate home, Where sympathies, affections warm, Entice it here to roam!

Nor coldness in the mother's faith, Nor fevered heat to shun; Then sing we to this heavenly guest, "Come, holy spirit, come!"

Come to the inner soul's embrace, Come to the earthly shore, And give the fainting spirit peace, In breathings soft and purel

Breathe thou upon the inner sense-And give to hope its life intense, Mingling with thought thine own ! Boston, Muss., March 20th, 1868.

From Texas.

DEAR BANNER-Our city is now being visited by Dr. W. Persons, who possesses the gift of heal-ing by laying on of hands. Upon his arrival he addressed a letter to each of the clergy of this city to send him all the poor of their folds to be healed. Many of the poor of our city and county have been relieved of their sufferings and have gone home reioleng. gone home rejoicing. Whether the D.D.s availed themselves of the

Doctor's kind offer, I am not prepared to say; but this I do know: that a number of liberal-minded M.D.s have not only visited his rooms, but, having seen his wonderful powers, have sent some of their patients to be treated by him. One of them has voluntarily given his testimony as a token of gratitude, which 1 have copied and enclose you, It cortainly is a most remarkable cure. I saw the hair after its removal from the scalp, and should judge it weighed one pound, and to be the growth of three months. The disturbed and unsettled state of our politi-

cal atmosphere prevents the harmonious condi-tion so essentially necessary for the transmission of spiritual truths; therefore this gentleman's adof spiritual truths; therefore this gentleman's ad-vent among us is very opportune, as a great in-terest is now being awakened among the spiritual minded of our people, who seek all the light they can find. We need a good lecturer, like Thomas Gales Forster or E. V. Wilson. O. Funnie Allyn has promised us a visit next fall, to which we look forward with much pleasure. Fraternally yours, P. BREMOND, Houston, Texas, March 8th, 1868.

PARCENTIALLY YOURS, 17. BREMOND, **Houston, Texas, March 8th, 1868.** DR. W. PERSONA-Dear Sir. Permit me, if you please, to give you an outline of my observations in regard to a case of sickness which you treated in such a happy and successful manner. I refer to the case of Wrs. W. Pohlereau, of Cyprus Nettlement (a railread station twenty-five miles above flous-ton). Nome three months ago this woman was brought to me perfectly blind, her hair grown together and matted in one thick bunch, sticking tightly to her head. In filermany we call this sickness the *Phen Polnica* (the welcheslauft), a most fearful sickness, as it is hereditary, like the scrotubois. I have scen little infants have it, and old men also. As the scrotulosis affects and appears mostly in the glands of the reck, so the piles polonica affects and shows ited if particular-ly in the schaceous and suderiferous glands is the script and head. The oily material furnished by the schaceous glands is dried up, the blood is poisoned, and the hair dies off and twists together, clinging to the scale. The subdued and poisoned secretions will affect the cycs; and I have seen several per-sons become perfectly blind, exactly like the young woman whom you have had under treatment, and whom you restor. so that she is able again to see even an apple or orange di-tinety. This sickness is called "polonica" because it is mostly found in Poland, near the banks of the rever Vistola, and particularly so among the Jews. The above young wo-man is cheerfully recommend your mode of treatmentios any of my countrymen afficted with this dreadid disease or any other disease, heing perfectly satisfield that no worse case can be brought before you than the one you have lust restored, as there seen myself. Most respectfully yours. Press A. Mounture, M. D.

be brought before you than the one you have just resource, as I have seen myself. Most respectfully yours, Parks A. MostLing, M. D., Formerly Editor of German Christian Advocate, and Member of Texas Conference Methodist Episcopal Church. Houston, Texas, March 1st, 1868.

At a ministers' meeting not long ago, not many At a ministers' meeting not long ago, not many miles from this city, a discussion arose about some passage in the New Testament, but none of the clergymen present happened to have a Bible about him. At dinner another discussion over a bottle occurred, where a corkscrew was needed, and every man in the company had one in his pocket.—Springfield Republican.

A little German girl in Cincinnati, who is only two years and eight months old, has the physical and mental development of a girl of thirteen. Her case excites much interest among the Medical Faculty.

The lasses candy wedding is when the first baby gets big enough to lick !

Pocuns of Faith, Hope and Love, by Phobe Cary.

It is pleasant and encouraging to observe that the essential doctrines of Spiritualism are gradually creeping into the best literature of the day; more especially, perhaps, into poetry. Those who have read Whittier's " Tent on the Beach " must have noticed a striking example in that charming volume-the episode of the "Brother of Mercy," of which the gist is, that in our best phase of existence there will be, not a monstrous uniformity, which for the actively benevolent has no charm, but duties as numerous and occupations as various as on earth; or, as the author expresses it, that

"Our work below will be our work above."

Here, in a pretty volume of two hundred and fifty pages, from the Riverside press, is another proof of the lodgments which the spiritual phase of belief is gradually effecting. Miss Cary may not be, any more than Whittier, a professed Spiritualist, but her book, well deserving its title, is pervaded with the true spirit, here and there plainly enough expressed. Take, as an example, a few of the opening lines of an elegiae poem of some length, entitled, "My Friend,"that friend being, we believe, a deceased sister:

Oh my friend, oh my dearly beloved, Do you feel, do you know Do you feel, do you know How the times and the seasons are going? Are they weary and slow? Does it seem to you long in the heavens, My true tender mate, Since here we were living together, Wear doing 1 weit?

Where dying I wait? 'T is three years, as we count by the spring-times, By the birth of the flowers;

What are years, ay, eternities even! To love such as ours?

Side by side are we still, though a shadow Between us doth fall; We are parted, and yet are not parted,

for wholly and all; For still you are round and about me, Almost in my reach, Though I miss the old pleasant communion

Of smile and of speech. And I long to hear what you are seeing, And what you have done.

Since the earth fadef out from your vision, And the heavens begun;

For we speak of you cheerfully always, As journeying on; Not as one who is dead do we name you;

We say you are gone.

Aside from this graceful dash of Spiritualism. the book has many claims. It will do good wherever it is read. It will give comfort and support to many who need it. It is faithful, hopeful, loving. There is nothing morbid about it. It is thoroughly healthy in tone, of wholesome influence, uplifting and encouraging. Here is an example of its tone-one of many:

MY RICHES. There is no comfort in the world But I, in thought, have known; No bliss for any human heart I have not dreamed my own; And fancied joys may sometimes bo More real than reality.

I have a house in which to live, Pleasant and fair and good, Its hearth is crowned with warmth and light, Its heard with daintiest food. And I, when tired with care and doubt, Go in and shut my sorrows out.

I have a father, one whose care Goes with me where I roam; A mother, waiting anxiously To see her child come home; And siterar form whome tender And sisters, from whose tender eyes The love in mine hath sweet replies.

I have a friend who sees in me What none beside can see: Not faultless, but as firm and true And pure as man can be; A friend whose love is never dim, And I can never change to him.

My boys are very gentle boys, And, after they are grown, They 're nobler, better, braver men Than any I have known; And all my girls are fair and good From infancy to womanhood

So, with few blessings in the world That men can see or name, Home, love, and all that love can bring, My mind hath power to claim; And life can never cease to be A good and pleasant thing to me. The style is simple and direct as that

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BANNER



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WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH. CHARLES H. CROWELL. WILLIAM WHITE, LUTHER COLEY, TP For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Mass.

(The All letters and communications forwarded to This Office for publication must, in order to receive attention, be addressed to Luther Colby.

The Jubilce. The observance of the Twentieth Anniversary of the birth of Modern Spiritualism, in this city, on the 31st ultimo, was an occasion of almost universal interest, and left upon the popular mind deep and lasting impressions. Spiritualism is from this time forth recognized as a power in the land. It does not describe it to style it a sect, for it is too liberal and broad, it includes too many variant ways of thinking within one wide circle of fundamental faith, and it is far too elevated in its themes and too glorious in its sure promises to he cramped within any set formulary which it is

possible for the creeds to invent and establish. Music Hall was filled from galleries to floor with an interested, a rejoicing, a happy multitude. The afternoon and evening, until into the early morning hours, were given up to the enjoyment of what so remarkable a scene had to bestow. There was a multitude of happy and intelligent children; there was fine speaking by the best representatives of Spiritualism; and there was music, and dancing. All hearts overrun with the delight inspired by the joyful anniversary.

In the afternoon, the seven hundred children belonging to the various Lyceums of Boston and adjacent towns were duly marshaled in order, and, headed by the honored and loved founders of this rapidly growing Institution, marched to the music of Hall's full band to the Common, and back to the Hall. Their exercises were wholly by the day's light, and gave inexpressible pleasure to those who beheld them. Boston may boast of its annual show of the children in its public schools, but Spiritualism has a most impressively beautiful spectacle to furnish in its expanding groups and multiplying army of children in its Lyceums. The admiration and praise evoked by the exercises of these thoroughly trained children was among the most pleasing and satisfactory of the many incidents of the occasion.

Dr. Gardner presided over the assembly in the evening, and bade all welcome in remarks exceedingly felicitous and well received. The speaking was continued for several hours, and was participated in by Mrs. Emma F. Jay Bullene, of New York, Selden J. Finney, of Troy, N. Y., Prof. William Denton, of Wellesley, Mass., and Mrs. Mary Davis, of Orange, N.J. The Providence press was represented by William Foster, Jr., and the press of Montreal by Henry Lacroix, Esq.

It was a rich feast for the souls of the large assembly. The sentiments proclaimed represented the advanced state of the great Religion of Spiritualism, and their utterance greatly stimulated the faith and purpose of all who listened. Lizzie Doten's noble original poem formed one of the most marked features of the evening, and was appreciated to its fullest extent. During the delivery of the speeches, telegrams were received from the Spiritualists of Chicago, Cleveland, etc., who were at the same time engaged in similar festivities, proffering fellowship of sentiment to their brethren of this city. These were duly read to the audience, and despatches immediately transmitted in reply, amid expressions of general satisfaction. The despatch read from Cleveland was as follows: "The Spiritualists of Cleveland

lievers in every city, town and hamlet in the country, on this auspicious celebration of a grand event in human history, and the growth of religious sentiment and faith. We send out sincere

 \mathbf{OF}

greetings to the millions, scattered widely throughout the country, who are of the household of our iving faith, •

This Twentieth Anniversary will long be remembered by those who participated in its joyons exercises. It forms a new point of departure for us all. The grand army of Spiritualists will halt at no present achievements, but press on to the shining goal, which is the complete emancipation and perfect brotherhood of Man.

We shall give a detailed account of the proceedings hereafter, having employed competent reporters for that purpose.

Grades of Spirits.

Were but a single class and character of spirits to be permitted to communicate with mankind, but very few out of the millions on the face of the earth would be likely to receive any benefit. The means are everywhere divinely adjusted to the end. There are debased and degraded natures which require to be lifted up far more than those already many grades above them, and, unless pro-

vision was duly made for their urgent needs, the entire plan would seem to be substantially thwarted. If we recognize the truth that like everywhere and always draws like, and can attract nothing different, shall we feel overmuch astonished at the very natural discovery that those whose minds are darkened with passions of every sort are visited only by a corresponding order of disembodied intelligences, who serve their own longings as well as those of the earth-inhabitants, by presenting themselves with their neculiar influences? Patent as this truth must be to all who give it a moment's serious reflection, it is for lack of that very reflection that the theory of spirit-communion so often becomes blinded and confused to many minds. All disembodied intelligences are ministering spirits. Granted that but one or a dozen actually communicate, the multiplicity and concentration of influences which have finally brought about that communication must by no means he omitted from the account.

As the London Spiritual Magazine happily observes: "God adapts his means to the various conditions of the souls he seeks to educate and lead up to himself. These various grades of spirits manifesting themselves, are the various steps of that Jacob's ladder on which the angels of salvation, filled with the spirit and power of God, are always descending in order to ascend with the souls they are sent to raise and refine," And, again: "The Spiritualism which is connected with spirits of different degrees, is essentially the same in kind as that which has reached the phase of direct communion with the Spirit of God. God develons himself through the descending series of his agents, in order to bring up from the lowest denths of moral degradation those who are groveling there, and to adapt this agency to every asconding degree. In the very lowest denths and through the very lowest spirit employed, it is as truly the direct agency of the Divine Spirit as in the highest. All are ministering spirits, minister-

ing to his human creatures. Without God and his spirit animating them, they can do nothing. In the words of Swedenborg: 'The angelic minis try is wholly the Lord's'."

When we hear a thoughtless or a prejudiced person object with a sneer to the idea of a low order of spirits ministering to the Divine purpose among and upon men, and of course those men only who, requiring to be reached, can be reached in no other way and through no other instrumentality, we think on the instant to demand of them what they would do with this large number of unfortunate, uneducated, and spiritually destitute beings. Would they leave them to their present fate? It seems so, if their conduct furnishes an answer. But when and where and how is the work of their most necessary elevation to begin? Will they shut out this immense number from improvement altogether? Being more fortunate themselves, owing to circumstances alone, do they propose to testify their gratitude and symnathy by denying all means of help to those who chance to be far below them in the scale? Such persons cannot have gone very high at the best. Were their views and prejudices to prevail, there would be no real religion on the face of the earth.

New Publications.

LIGHT.

SEXOLOGY AS THE PHILOSOPHY OF LIFE: implying social organization and government. By Mrs. Elizabeth Osgood Goodrich Willard. Chi-cago: published for the author by J. R. Walsh. This is a very remarkable and suggestive, though an unequal book. It is, for the most part, written with earnestness and power. In its mode of dealing with great questions it is assertive rather than argumentative, though it does not lack the latter element, and shows a good deal of philosophic and scientific training. We do not gather from the work itself whether Mrs. Willard claims to have written it under impressions from the spirit-world, or whether it is the elaborated the solar and human systems, showing their perfect correspondence with each other and with the laws of social organization and government."

While there is much that is forcible and clear in her mode of presenting old truths' or new hypotheses, she occasionally ventures upon the fanciful and obscure. Her chapter on the origin ject, we think, has never been more exhaustively treated.

Though the style of the book is generally in harmony with the equanimity and dignity of pure philosophy, the writer occasionally mars the effect of the better portions of her book by such lanses as the following:

"It is easy to understand that with all these wonderful discoveries, we shall be able to define our position and its relations to the external universe, with much greater truthfulness than we could have done when everybody thought the world was as 'flat as a pancake,' and that 'if it should turn over, all the water in Deacon Home-spun's mill-pond would fall out."

There is a time for all things; and passages like this disaffect the reader in a scientific treatise, where the great subjects of creation, soul and

matter, are discussed. As a specimen of what Mrs. Willard can do in her higher moods, we quote the following:

"A true scientific knowledge of the soul and its laws of organization, when fully understood, will teach us not alone the *possibility* but the certainty of a conscious, a glorious life after the dissolution of the hear. of the body.

Nature everywhere teaches us that life does not depend on a stomach or a pair of lungs. On the contrary, a right understanding of the nature of the soul and its laws of motion teaches us that stomach and lungs depend upon the soul and its stomach and lungs depend upon the soul and its laws of organization for their existence. When the germs of life meet and commence their evolu-tions in the uterus their motions are free and independent; afterward the foctus is attached to the mother through material channels. These chan-nels are necessary to build up and perfect the organization; but they are not its life; they simply transmit new life and material from the mother. Life belongs to the soul, but the soul is dependent upon its physical organization for those strugthe soul give to it its senses and mental character, and develop its spiritual life. We know by expe-rience that these impressions are not easily ef-

When the soul has obtained its centralization and its spiritual organization under the cover and protection of its physical garments, then, by shak-ing off these garments, it emerges from its chrysa-

ing off these garments, it emerges from its chrysa-lis state as free in space as the planet on which it had its birth. As the germs of human life are microscopic solar centers, comets and moons (germ and sperm cells with their heads) so the spiritual organization which they develop are miniature, imponderable, invisible solar systems, and in their disembodied state as free and immor-tal as their grand prototype, the solar. As the physical birth of the fœtus is death to its uterine envelope, so a spiritual birth is death to its physical casket, the body; or as the destruc-tion of the uterine casket in which the child is developed, implies the birth of the physical sys-tem, so the destruction or death of the physical body implies the birth of its spiritual system. As the destruction of the uterine casket does not de-stroy the physical form that it has helped to pro-duce, so by analogy the death of the human casket duce, so by analogy the death of the human casket cannot destroy the spiritual form that it has helped to develop. As the physical birth of the child does not destroy the transmitted parental duce, so by analogy the death of the human casket helped to develop. As the physical birth of the child does not destroy the transmitted parental duce, so by analogy the death of the human casket we are parted," words by Hamelton Alde, music by J. Blumenthal; "For my soul thirsteth for God," song from the Cantata "As the hart pants," the provide the form that it has be hart parts," sion unon its f ild.: tures, much less spiritual birth destroy the impressions it has re-ceived through the senses of its physical parent, the body, inasmuch as the soul is incomparably fluer in its taxture, and must therefore be so much more tenacious of impressions than the body.'

APRIL 11, 1868.

from her very heart. They are all truly inspired from her personal life, and in no sense are mechanical. The beauty of their dress is a fit testimony to the beauty and pathetic sweetness of their character. These poems are all written direct from impression, and were never subjected to mechanical or critical revision. The author wrote just when moved, and that is inspiration. We bespeak for this sweet collection as wide a perusal as possible. It is full of spirituality and genuine power.

Oliver Optic's "OUR BOYS AND GIRLS," for April 4th, is before us, in which the renowned Oliver begins the chapters of a new continued and matured result of her own independent story for his young readers, entitled, "Make or studies and reflections. The main idea of the Break; or, The Rich Man's Daughter." All will work is the universal prevalence of the law of be eager to get hold of this new story from its sexual order; a law not unknown to Swedenborg's | start. The contents are of a high order, and full theory of creation, though we do not find that of current life and the vigor of fresh pens. The Mrs. Willard has borrowed from him. She un- illustrations are excellent. "Our Boys and Girls" dertakes to give us "an explanation of the laws has gone far out to sea on its voyage, and has of sex, generation, organization, and control in weathered all the capes of difficulty. It is now one of the regular "liners" of juvenile literature, and will outlive its generation. Thomas Nast gives a striking picture of Uncle Tom and little Eya in this number.

Lee & Shepard publish an "ILLUSTRATED HIS-TORY OF LOWELL," by Charles Cowley. It is a and use of language will not be read with profit revised edition of an old work, and gives a faithby many who will thank her for her eloquent and ful portraiture of all the men and women whose scientific remarks on the powers, responsibilities lives have been twisted in with the marvelous and abuses in the generative function. The sub- fortunes of this marvelous municipal creation. No one who ever lived in Lowell will desire, it seems to us, a more painstaking and thoroughly graphic sketch of the city from its earliest inception, some forty years ago.

> Peterson furnishes "BARNABY RUDGE," by Dickens, and " ROB ROY," by Walter Scott, as additions to his Cheap Edition for the Million of the works of these two great masters of romance. They are exceedingly well printed, and increase the solid value of the series of which they form a part.

"ANTHRACITE AND HEALTH" is the title of a neat pamphlet from the pen of Dr. George Derby, and published by Williams & Co. It undertakes to set forth more intelligently the principles of heating by the consumption of coal, and of proper ventilation.

The Great Field of the West.

As the centre of population and power is to be in the Mississippi Valley, in the future, so must we look thither for the New Man who is to be the redeemer of our race and character. The Western man already shows larger, broader, and healthier development, spiritually speaking, than his brother of the East. He has never been cramped as yet by any of the restraining forms of a social ecclesiasticism. His mind, like his eye. ranges over large extents, and is not content to sit down with itself after having acquired a little power over its fellow. On such a rich soil, so fanned by the breezes, so watered by the rains, and so warmed by the suns of heaven, the simple but grand truths of the Religion of Spiritualism could not but take root and grow with remarkable rapidity. Speakers do not find the obstacles there which it is necessary to root up, before they may proceed to plant and cultivate. The soil is all ready and waiting, and promises a bountiful harvest. As the Great West is bound to supply laws and men for the vast future for this continental country, so will it furnish the religion whose allembracing forms are to invite the entire people into the simply secrets of its worship. Spiritualism is yet to become the religion of this country, and the West and the East have already joined hearts and hands to produce the result so much desired.

New Music.

Oliver Ditson & Co. have just published the Odd Fellows' March," by H. F. Wright. It is a fine thing, and will take with the Order. Also, Friendship Grand March," by Oscar Harrison; The Sleigh Bells Mazurka," by Ch. Wels; "Love in Idleness Waltz," by J. C. Engelbrecht; "When by F. Mendelssohn Bartholdy; "Thou art, oh

There is nothing to startle or to dazzle, but much to win and to please. Milton tells us that " things obscure and subtle" are not chiefly to be sought after: that

In the spirit of this maxim has Miss Cary written. Scattered all over her book are to be found what in one sense may be called common thoughts -common to all who have thought and felt deeply, in their best hours, but coming to us in numbers more melodious, in dress more graceful, than we have ever, perhaps, met them before. There is a genial spirit of benevolence, too, upspringing through the whole, as in these lines, with which we shall close our extracts, suggested by a gift of

WINTER FLOWERS. Though Nature's lonesome, leafless bowers, With Winter's awful storms are white, The tender smell of leaves and flowers Makes May-time in my room to-night.

While some, in homeless poverty, Shrink, moaning, from the bitter blast, What am I, that my lines should be In good and pleasant places cast?

When other souls, despairing, stand And plead with famished lips to-day, Why is it that a loving hand Should scatter blossoms in my way?

Oh flowers, with soft and dewy eyes, To God my gratitude reveal; Send up your inconse to the skies, And utter, for me, what I feel!

Oh innocent roses, in your buds, Hiding for very modesty, Oh violets smelling of the woods, Thank Him, with all your sweets, for me!

And tell Him I would give this hour All that is mine of good beside, To have the pure heart of a flower, That has no stain of sin to hide

The book is one which speaks to the popular heart, and which cannot fail to have a wide circulation. R. D. O.

Organization in Buffalo, N. Y.

The Spiritualists of Buffalo, N. Y., met on the 24th of March, in compliance with public notice, and organized in accordance with the laws of the State of New York. A Board of Trustees were chosen, as follows: Lester Brooks, Phillip J. Joseph, George F. Kittridge, John Lowe and James S. Lewis, all energetic Spiritualists, " firm, tried and true." Everything was done for the best interests of the Society and the promotion of best interests of the Society and the promotion of harmony. Under the guidance of our new Board of officers, we trust our Society will become useful to the cause of human progress, and cement the bond of union among ourselves, that more good may thereby be accomplished. All that is needed is a willingness to "sink" self for the good of officers and het one direct consist is the good of others, and let our sivalry consist in being the most charitable, loving and self sacrific-S. H. WORTMAN,

ing. Buffalo, N. Y., March 26, 1868,

to those of Boston: West to East, Greeting: One in Action to day-One in Country-One in Purpose-One in Progress-and One in Destiny." Boston's reply: "Three thousand assembled send greeting! Spiritualism triumphant! A glorious future awaits us!" The Chicago Spiritualists telegraphed from Crosby's Hall as follows: "We are having a glorious time, and send you a kindly greeting." Boston responded: "The East sends greeting to the West. Three thousand assembled

in Music Hall-One with you in Principle-One in Action-One in Destiny!" The Boston press of the following day gave fair reports of the proceedings of the great Jubilee, thus acknowledging the fact that Spiritualism has broken down the barriers of that senseless prejudice which sectarian spirit has so long and steadily nourished. The Morning Post said:

" In the evening the yast and beautiful hall pre-" In the evening the vast and beautiful hall pre-sented a most animated appearance, throngod as it was with one of the most brilliant audiences that ever assembled within its walls. The exer-cises were of a very interesting character, and con-sisted, in the earlier part of the evening, of ad-dresses, interspersed with music. The audience also united in singing two original hymns, which were distributed, in printed form, through the ball. At ten o'clock the main floor was cleared for dacing, and from that hour till one in the morn-ing the saltatory feature of the entortainment the greater portion of the company present. Those who did not dance had an excellent opportunity for watching the movements of the Terpsichorean for watching the movements of the terpsionorean devotees from the spacious balconies, which were crowded to repletion. As a whole, the celebra-tion was one that will be long remembered as one of the most pleasant and interesting events in the history of Modern Spiritualism

The Daily Advertiser remarked of the Chil dren's Lyceum feature of the Festival, that

"Most of the exercises were of a novel charac-ter, and all were quite interesting. The declama-tions were unusually good, some of the children of a very tender age performing their parts extremely well.' The Journal gave an account of the children

the speakers, the music, the dancing. The Herald says:

"At the close of the literary exercises, the few sents that occupied the centre of the hall were placed against the walls, when the next three placed against the walls, when the next three hours were devoted to dancing, and a merry, joy-ous time was had."

The dancing was kept up with spirit until one o'clock, and a happier company never joined in the figures on the floor. The galleries testified their delight at the scene by the tenacity with which their occupants maintained their places. Nothing but joy marked the scene from first to last. The children led the way for their elder brethren, and the spectators found it difficult to was one of the most interesting discussions ever decide which of the two enjoyed the scene most. Thus does Modern Spiritualism begin a new lease of its life, destined to be so long and to work out such glorious results. We offer our cor- nor Mormons; they are truly sul generis. A redial congratulations to our brethren and sisters port of the discussion will probably appear in who formed the assembly itself, and to all be- pamphiet form.

The Last Post-office Humbug.

The recent construction put upon the Post-office laws in regard to newspapers by the Postmaster General, compels us to erase from our list our Boston exchanges, for we will not submit to be mulcted by "Uncle Sam" in the shape of a penny every time we forward the Banner to a cotemporary here. It seems to us that the order recently issued, which went into effect on the first of the present month, is not only unjust to the press, that is already taxed almost beyond its, capacity to pay, but perfectly ridiculous; because, while we are allowed to exchange free with our cotemporaries in distant localities, we are obliged to pay postage on our exchanges at home! We hope the entire press of the country will set their faces against this usurpation, and, while they are about it, endeavor to have the Post-office laws changed in other respects. Intelligence has been taxed too much, always, in this country. It should be free as air, "that he who runs may read "! Then there will be no danger of the curtailment of our liberties. Tyrants always fetter the press; and we have petty tyrants here in republican America that would, had they the power, sink us down to a level with the people of the old world, who are ruled by emperors and kings, priests and petticoats.

Music Hall Meetings.

Mrs. Cora L. V. Daniels speaks again in Music Hall, this city, next Sunday afternoon. There are but three Sundays left of the engagement here, as she goes to Worcester in May. The desire to hear this very popular lecturer is great, and large audiences always greet her, particularly in this city. We would suggest, in order to prevent so large a crowd waiting to get access to the ticket office, that it, would be well for those who can to procure their tickets during the week. They can always be found at the hall, this office, or at 14 Bromfield street. Tickets for the balance of the course, with secured seats, 60 cents; single admission, 15 cents.

Mrs. Bullene's closing address was delivered to a largely increased audience. We shall give a synopsis of her lecture.

A Long Discussion.

The discussion between W. F. Jamieson and Elder Isaac Sheen (of the Church of Jesus Christ of Latter Day Saints) took place, according to announcement in the Banner, at Marengo, Ill., and lasted nine sessions of two hours each. It held there. The views of the "Church of Jesus Christ of Latter, Day Saints" are peculiar. The "Saints" are not Adventists, nor Spiritualists,

This analogy is both beautiful and just; but it is not wholly original with Mrs. Willard. Probably it has been frequently used before. The fol-Paris in the year 1854:

"Imagine for an instant that the human ovule "Imagine for an instant that the human ovule were gifted with sensibility and intelligence; the large cities, and Boston has not escaped. We would it not take for symptoms premonitory of its end those painful rendings of the ovulary or-ganization to which it is subjected? Would not the approach of its dissolution give to it (as that of ours does to us) both the doubt of continuous life and the dread of annihilation? Delusive ap-the subject of the average of the ovulary of the start, the subject of the start of the doubt of continuous life and the dread of annihilation? Delusive ap-the subject of the start prehensional Ignorant error! The ovule become a focus; that is to say, it evolves, or passes, from an inferior to a superior life; for the focus has an organization and lives a life of its own quite distinct from the life both of the ovule and of the infant.

Now, let us suppose of the fatus, as we have of the ovule, that it has intelligence and self-con-sciousness; and let us imagine what it would sciousness; and let us imagine what it would think, when, after the nine months of its fortal life, it should experience the consequences of the pains of child-birth. Would it not suppose—it also--that the convulsive claspings of the utorus were the very embrace of death itself? And the doubt of continuous life, and the dread of annihi-lation, would they not assall it also? Once more, doubt a convention in the remote the state of the state. delusive approhensions! ignorant error! For that which it has taken for its death-cry and its last adieu to existence, is the first walling of a new-born child and the joyful welcome to a new exist-

And so the death of an ovule is the birth of a focus; the death of a focus the birth of a man. So the end of one life is the commencement of another life less imperfect; in other words, the death of a man is the birth of a spirit, an angel, of a new being by whatever name we may call it; of a being more complete than man, of whom, however, it is the supplement, the continuation, the development and aggrandizement, even as the foctus is of the ovule, and the man of the fortus.

We commend Mrs. Willard's volume very cordially to Spiritualists generally. The author is evidently familiar with the latest and boldest acquisitions of scientific and philosophic thought; and few readers will be apt to complain of her book that it is, in any one important respect, a repetition of what they have read before.

Bela Marsh issues the seventh edition of Andrew Jackson Davis's "PHILOSOPHY OF SPIRITUAL INTERCOURSE, being an Explanation of Modern Mysteries." It is in clear type, on fair, white paper, and well deserves, for its mechanical merit, the wide popularity it has earned by the value of its teachings of the elements of Spiritualism.

POEMS, by Ellen Clementine Howarth, is the productions of the pen of one whose circumstances main your friend, have pressed out this fine collection of verses

The Charity Fund.

We sincerely thank those friends who have forwarded donations to our charity fund during the winter. Their timely contributions have all been lowing more expanded form of it we translate judiciously distributed to those who were actually from a work by Auguste Guyard, published in suffering for assistance-and the number has been many, and their demands were pressing. There has been much destitution this winter in

Building, Tremont street, in this city. He can be addressed care of this office.

Mercantile Hall Meetings.

C. Fannie Allyn speaks in Mercantile Hall in this city during April.

Another Test Medium.

What investigators of Spiritualism first need are facts that demonstrate the presence of spirits, and their power to identify themselves. We cordially welcome every accession to the number of mediums through whom such tests can be given. Mr. George R. Clark is such a medium. I have had undoubted evidence that very many of my own friends in spirit-life have impressed him to give their names, place of residence, and characteristic facts of their history, by which recognition was at once established. More than twenty spirits at one sitting were recognized by their names and peculiarities, a short time since. Through him they select their portraits from album collections, and often, in houses where they formerly lived, go to drawers and places where mementoes of their earthly history are kept, producing them as evidence that memory still treasures up the associations of the past.

I think Bro. Clark will give good satisfaction to investigators who are seeking for proof that their friends still live and are cognizant of what transpires on earth.

The medium is now with Dr. Young, 50 Pleasant street, where he proposes to receive visitors. H, B, STOBER,

Card from Dr. Cowles.

Allow me here to say to those friends who have interested themselves in me and my subject, that I have left the lecture-field for a time, and engaged in business, in order to accumulate the means to publish my book, which will be done as soon as close application to business, will furnish title of a handsome square volume of the poetic the means. With many thanks for favors, I re-J. P. COWLES, M. D. Ottawa, Ill., March 25, 1868.

APRIL 11, 1868.

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ALL SORTS OF PARAGRAPHS.

Dr. F. L. H. Willis's new pamphlet, "The odore Parker in Spirit-Life; a Narrative of his Experiences," is just out. Price 25 cents.

The School-street Universalist Society in this city have voted to extend to Rev. Henry I. Cushman an invitation to become its associate pastor with Dr. Miner, at a salary of three thousand dollars.

The new Canadian postage act went into effect April 1, reducing the postage on letters from five to three cents.

It is stated as the result of careful observation for six years at Greenwich Observatory, that rain is more frequent between noon and midnight than between midnight and noon. The smallest rainfalls take place in the morning, as the sun is going up; the greatest in the afternoon as the sun is setting.

English papers report that Archbishop Manning has ordered that there shall be no more choir singing in any of the churches in his diocese after Easter. The service in future is to be Gregorian, chanted by the priests.

EASTERN RAILROAD.-A new and handsome monitor car was placed on the Eastern Railroad on Monday, March 30th. It seats sixty passengers in neat and tasty iron seats, upholstered with crimson and green figured plush. Fourteen handsome wire baggage racks are suspended from the sides overhead. The upper section of the roof is supported by handsome carved brackets, and lighted by ground figured glass. Two oval mirrors, in gilt frames, are placed at each end of the car. The finish is of polished chestnut and black walnut with silver plated trimmings. The car is heated by two of Howard's Car Heaters, securely bolted to the floor. The outside of the car is richly painted and decorated. The car was made at the company's shop in Salem.

N. FRANK WHITE'S address during April will be Seymour, Conn. He will rest there a short time, unless calls for spiritual food are pressing. This excellent lecturer has been in constant demand for the last half dozen years.

Some of the citizens of Salem are mystified on finding certain marks on their bell knobs, as though made with a red pencil.—Adv.

Is it the blood of the victims murdered by religious superstition and bigotry because they were merely charged with being "witches"?

A woman's hospital is soon to be established in San Francisco.

No mind so bright but drink will befool it; no fortune so ample but brandy will beggar it; the happiest it will fill with misery; the firmest health, dissipation will shatter; no business so thriving that whiskey cannot spoil.

Woman's Rights have been recognized in Tennessee.' Mrs. E. T. Carter has been elected County Superintendent of Public Schools for Maury county.

Miss Nottle M. Pease lectured in Port Huron, Mich., during March, with great satisfaction, so we are informed by L. S. Noble. He adds, I think that we have now got started on the right track, and if harmony continues to exist, we as a Society will prosper.

Iowa prints its laws in Swedish, as well as in half a dozen other languages.

A place called Helltown, in Florida, before the war, and inhabited by lawless characters, is now called Gordon, and the seat of law, order and civilization, under its Yankee settlers.

DO N'T CROWD,

Do n't crowd ! this world is broad enough For you as well as me; The doors of hrt are open wide— The realm of thought is free, Of all earth's places, you are right To choose the best you can, Provided that you do not try To crowd soure other man. To crowd some other mau.

Do n't crowd the good from out your heart By fostering all that 's bad; But give to every virtue room— The best that may be had;

Rew york Department. influences, he blows out his brains. Spiritualism

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

FOR NEW YORK ADVERTISEMENTS SHE SEVENTH FACE.

Very Large Assortment of Spiritualist Books. Complete works of A. J. Davis, comprising twenty-two vol-umes, nincteen cloth, threeonly paper: Nature's Divine Rer-ciations, Sötta dditoni, just out, & vols. (Great Harmonia, each market staff, an Autobiography of the author. Prenetralia, Harbinger of Ileaith, Answers to Ever Recurring Questions, Morning Lectures (7 discourse, 1 history and Philosophy of Evil, Philosophy of Spirit Intercourse, 1 history and Philosophy of Evil, Philosophy of Spirit Intercourse, Philosophy of Spirit Interces, Harmonial Man, Free Thoughts Concerning Re-ligion, Present Age and Inner Life, Approaching Crists, Death and After Life, Children's Progressive Lyceum Manual, Ara-bula, or Divine Guest, and Btellar Kev to the Stummer-Land instructive. Whole set (twenty-two volumes) \$263; a most valuable present for a library, public or private. Four books by Warren Chase-Life Line; Fugitive Wife; American Crists, and Gist of Spiritualism. Bent by mall for \$200. Complete works of Thomas Paine, in three volumes, price \$61 mostage60 ets. Persons sending us \$10 in one order can order the full amount, and we will pay the postage where it dues not ex cred book ratice. Nend post-office onders when convenient. They are always safe, as are registered letters under the new law. Popular Medicines. Very Large Assortment of Spiritualist Books.

Popular Medicines.

Spence's Positive and Negative Powders, Dr. H. B. Storer's preparation of Dodd's Nervine, (\$1 per bottle.) Neurapathic Baisam, (80 cents and \$1.) Ring's Ambrosia for the hair. (\$1.) and an invaluable medicine for coughs and sors lungs, Dr. Chase's Baisam of Longwort, (\$0 cents per bottle.)

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

Prayer.

That earnest, honest, soul-uttered prayer is purifying, tranquilizing and often elevating, we do not deny; but what we have long believed on the subject, is that the effect of prayer is such as would be with a dirty man who should ford a stream of water in a perpendicular direction over his head: it would of course fall back on him and wash him. So of prayer, it goes out and returns to bless the one that utters it, in quality and quantity such as goes out. We do not believe a man can lift himself by his boot-straps; but he may by constant trial increase and strengthen his muscles, till he can pull the straps off. He gets no foreign aid, but develops his own powers. So with the one who throws up water; he makes no rain, but the water he sends out returns. So in prayer. It is not consistent with Divine government or immutable laws that prayer should be answered with any change or variation in such government or laws, and whether an In-

finite Intelligence hears and understands the prayer or not, it would produce no change in its dealing with the individual. Hence, it is of no consequence to such intelligence, and from it deserves no credit or reward, and can receive none save that produced in and by the one that prays. Prayer as a devotional exercise began in the age of personal Gods, and will finally end with that age, which is not yet. Petitioners pray to kings, courts, legislatures and persons in authority, and such persons or powers being finite, hear and can

answer; but how Infinite Intelligence can hear a personal and local prayer, without hearing it through infinite space and time, we cannot per-

ceive. If it has individual and local hearing and action, it at once becomes personal, individual and local, and acts as such. Those who believe in a personal God, are consistent in praying to It, or Him, or Her, and those who do not, may be benefited in the manner we referred to by personal exercise of the devotions of the soul. A spirit once said in our hearing, in reply to a question about the value of prayer, that prayer in our world was like canes and crutches for the lame that the sound did not need them; and a clergy-

man who was present and heard it, said he thought all were lame and needed it. If so, this is a crippled and hobbling world, after being saved, healed and regenerated for so many centuries.

We have not lifted ourselves much by prayer yet, but some persons pull off their boot straps and quit trying. Some grow out of childish things and childish ceremonies, personal Gods and vocal prayer, and turn to doing prayers, in which they soon learn that God helps those who help themselves.

The Gallows.

BANNER OF LIGHT.

truth-loving clergy. At some future time I wish to say something more about the condition of our cause here, so for the present I will cease.

The Point of Incidence.

Notwithstanding that science and religion, in their practical aspects, exhibit some antagonisms of grave importance, the intuitive perception that every item of absolute truth must be consistent with every other such item, suggests that finally science and religion must prove reciprocally adapted each as the required counterpart to the other. But, since society, in the cosmopolitan

sense, must for centuries to come be subject to conditions of comparative good and evil, and since the great body of the public must ever include comparative degrees of individual advancement, it is obvious that the harmonic relation

A. P. McCombs; or the "Gist of Spiritualism,"
ment, it is obvious that the harmonic relation between positive science and pure religion must ever remain a problem to be solved by private experience; and hence, common sense infers that the incidence of science and religion, and the col-lateral attainment of millennial beatitude, are propositions to be gradually demonstrated by the lapse of time, and cannot, consistently with the laws of Nature, become realities universally acknowledged.
That which affixes the moral or religious character to any proceeding, is the fact that it is an equation, in whole or in part, of some obliga-tion between person and person, or between a real person and the imaginary one whom we call God; and whether religion, as understood, is gen-uine or spurious, depends solely on its efficiency in the supposed equation; and since both the ob-ligation and its equation may be purely supposi-tious, it is evident that a great portion of religious truth has only a relative importance derived en-tirely from imaginary conditions. Then that porA. P. McCombs; or the "Gist of Spiritualism," by Hulson and its equation may be purely supposi-tions, tis evident that a great portion of religious is truch has only a relative importance derived en-tirely from imaginary conditions. Then that porA. P. McCombs; or the "Gist of Spiritualism," by Hulson and the imaginary one whom we call cock Fergusse.
Hor new subscribers, with \$12 accompanying, we will send to one address one copy of Andrew years' Observation of Preternatural Phenom-ena," edited by T. L. Nichols, M. D. English edition. The price of this work is \$2:50, and veny cents postage.
The above named books are all valuable, and bound in good style. tirely from imaginary conditions. Then that portion of religion which is based on permanent truth, and which, by way of distinction, we may term emphatically the true religion, must need be very simple in its requirments and easily comprehended.

Since it appears a natural impossibility that the imaginary being whom we call God can either suffer any loss or derive any gain from human experience, the inevitable conclusion is, that the end of all religion is the perfection of human character, to the attainment of which, the spiritual equations produced by religion are the pre-requisite conditions. Thus understood, religon assumes the aspect of a natural science; and in so far as natural science, in its higher acceptation, takes cognizance of human character and destiny, it assumes the office of absolute religion. Here, then, is the ground on which religion and science necessarily meet, and we may easily imagine that if ever human nature becomes enabled to view religion and science through the one prism of absolute utility, the order of their respective colors may indeed be inverted, but the colors themselves will appear identical. R. E.

Margaretta Fox.

While the enemies of Spiritualism were rejoicing over the false statements about the recantations, repudiations and religious devotion of this medium, which were bandled about the country and exultingly copied into every secular paper that sought news for its prejudiced and pious readers which would damage our cause, we did not deem it expedient to spoil their pleasure or correct their falsehoods, but preferred to let them roll the sweet morsel under their tougues; but now they have enjoyed all they could get from this recantation and exposure, we will inform the honest inquirers and readers of the Banner, that Margaretta Fox is one of our best mediums, and is giving daily scances with excellent success, in company with Mr. and Mrs. Holmes, who are also good mediums and hold public circles every afternoon, at 763 6th Avenue, N. Y., where the truth of apirit-intercourse and of this statement can be proved.

State of New York.

State of New York. -It is nearly time to call our next State Conven-tion, and I should be glad to learn as soon as pos-tion, and I should be glad to learn as soon as pos-tion, and I should be glad to learn as soon as pos-tion, and I should be glad to learn as soon as pos-tion, and I should be glad to learn as soon as pos-tion, and I should be glad to learn as soon as pos-tion, and I should be glad to learn as soon as pos-tion, and I should be glad to learn as soon as pos-tion, and I should be glad to learn as soon as pos-tion, and I should be glad to learn as soon as pos-tion, and I should be glad to learn as soon as pos-tion, and I should be glad to learn as soon as pos-tion, and I should be glad to learn as soon as pos-tion, and I should be glad to learn as soon as pos-tion, and I should be glad to learn as soon as pos-tion, and I should be glad to learn as soon as pos-tion, and I should be glad to learn as soon as pos-tion, and I should be glad to learn as soon as pos-tion, and I should be glad to learn as soon as poswhile from all persons and places where suitable halls can be furnished free of expense, at any suitable locality for holding said Convention. It is highly probable that the next National Convention will be held in this State, and it is desirable that the State should be fully represented, to do which the State Convention must precede the National. Will the friends please reply at once WARREN CHASE. to Pres't State Organization.

years half price. Reserved seats 25 cents addiis the cause, of course, and another sweet morel tional. The eight front rows only are reserved, is furnished for the time-serving press and the Tickate for sale by the officers and numbers of the Tickets for sale by the officers and members of the Lycenm, at M. B. Dyott's, 114 South Second street. and at the door. Ticket office for secured seats. at Trumpler's Music Store, 826 Chestnut atreet. No postponement on account of the weather.

> M. B. DYOTT, Conductor. Philadelphia, Pa.

A Capital Inducement to Subscribe for the Banner of Light.

the Banner of Light. Until July 31, 1868, we will send to the address of any person who will furnish us new sub-scribers to the BANNER OF LIGHT. accompanied with the money (\$3), one copy of "Soul Affinity," by A. B. Child, M. D. For new subscribers, with \$6 accompanying, we will send to one address one copy of either of the following useful books, viz: "Hymns of Progress," by Dr. L. K. Coonley; "Poems," by A. P. McCombs; or the "Gist of Spiritualism," by Hon. Warren Chase. For new subscribers, with \$9 accompanying.

Persons sending money as above, will observe that we only offer the premiums on new subscrib-ers—not renewals—and all money for subscrip-tions as above described, must be sent at one time.

Send only Post-Office Orders or National Currency.

Business Matters.

FOR THE PERMANENT removal of every class of nervons diseases, including NEURALGIA and nervo-ache, invigorato the serve-structure and stimulate the tone of the serve-shuld by administer-ing a few doses of DR. TURNER'S TIC-DOULOURng a few doses of DR. FORNER'S TREDOUCOLE-EUX of UNIVERSAL NEURALGIA PILL. This will positively cure any malady of a nervous nature. Apothecarios have this medicine. Principal De-pot, 120 TREMONT STREET, BOSTON, MASS, PRICE S1 per package; by mail two postage stamums extra. stamps extra.

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

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

MRS. ABBY M. LAFLIN FERREE gives Psychometric Readings for \$2,00; Directions for Develop-ment for \$3,00. Address, enclosing two red stamps, P. O. Box 455, Washington, D. C. 4w*, M14.

MRS. R. L. MOORE will send examination and prescription on receipt of lock of hair, \$1 and 2 stamps. Address care Warren Chase, 544 Broad-way, New York. A4,6w.

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

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

MISS M. K. CASSIEN will sit for spirit answers to scaled letters. Inclose \$2 and 4 red stamps 24 Wickliffs street, Newark, N. J. A4.



Impressions, Discoveries

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THE LATEST WORK

BY.

 \mathbf{A} . J. $\mathbf{D}\mathbf{A}\mathbf{V}\mathbf{IS}$.

Just Issued, and for sale at the Banner of

Light Office, Boston, and at our

Branch Office, 544 Broad-

way, New York,

MEMORANDA

MAGNETISM.

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SPIRITUALISM. ALSO

Quotations from the Opposition. ħ٣

Andrew Jackson Davis,

WITH AN APPENDIX,

Containing Zschokke's great story of Hortensia, vividly portraying the wide difference between the ordinary state and that of Cinirvoyance,

PRICE \$1,50-POSTAGE 20 CENTS.

WM. WHITE & CO., PUBLISHERS. 158 Washington street, Boston. Apr. 4

A VERY INTERESTING WORK.

THEODORE PARKER SPIRIT-LIFE!

A Narration of Personal Experiences, INSPIRATIONALLY GIVEN TO

FRED. L. H. WILLIS, M. D.

THIS is one of the best descriptions of the spirit home yet given to the public. It reveals many laws of spiritual in-tercourse, and makes plain and simply a storal the life that we all so much desire to know about. It will be read by thou sands who will thank Dr. Willis for having given them the privilege of perusing such a beautiful and interesting narration of Personal Experiences in the Spirit-World. The well-known reputation of Dr. Willis and his unimpeachable integ rity as a medium for communication between the two worlds is sufficient guaranty of the genulneness of the spirit messages. The work is issued in pamphict form. Agents will please and in their orders at once. The usual discount to the trade.

Single copy 25 cents, Published by WILLIAM WRITE & CO., BANNER OF LIGHT OFFICE, 158 WASHINGTON STREET, BOSTON, and BRANCH OFFICE, 541 BROADWAY, NEW YORK. Apr. 4

NEW MUSIC.

Songs and Choruses for Spiritual Meetings and Circles.

With Rosebuds in my Hand; or, "Birdie's"

Spirit Song (with Chorus).

Spirit Song (With Onorus). Pretry composed in spirit-life by Anna Cora Wilson, (dedi-cated to Mr. and Mrs. I. B. Wilson, and to adered by Miss-Lizzle Doten. Music by John P. Ordway, M. D. "With rosebuds in my hand, Press from the Sommer-Land, Pather, I come and stand Close by your side. You cannot see me here, Or leed my presence near, And yet your Thelle "lear Never has died."

- Price 35 cents ; postage free.

Come, Darling, come to the Spirit-Land.

long and chorus. Poetry and music by John P. Ordway, M. D.

Something Sweet to Think of.

nd chorus. Poerty And music by John P. Ord
nd I m in the spirit-land, my child, Happy in thinking of you;
I m with you now in spirit, darling, Angels are with you too;
nd Angels watching, angels singing, Come, darling, come to the spirit-land;
^r Flowers of gold we now are wreathing, Come, darling, come to the spirit-land;

Be each day's record such a one That you may well be proud; Give each his right, give each his room, And never try to crowd !

Mrs. Elizabeth Darrah has been appointed Inspector of tobacco, snuff and cigars in the 4th Indiana district, as successor to her late husband. This is the first instance of the appointment of a woman in the Internal Revenue service outside the Bureau.

In the Dead Letter Office at Washington are now arranged in show cases, for public exhibition, unward of a thousand articles of value and interest, which have from time to time been received and yet remain unclaimed.

The New York Post says, "Mr. Hepworth Dixon will presently get himself the name of the greatest fluder of mare's nests in modern times. He seems to be a kind of male ' prurient prude,' whose calling it is to go about the world raking over forgotten scandals."

SPIRITUALISTIC LECTURES .- Dr. Barnard, of Lansing, closed his series of lectures upon the "Scientific Evidences of a Future State," at the Good Templars' Hall, last Sunday evening, to a crowded house. These lectures are spoken of very highly by several of our most prominent citizens who attended them. Robert Dale Owen succeeds Dr. Barnard before this Society, and is exnected here to deliver a series of lectures in about two weeks. We understand that St. An-drew's Hall is engaged by the Society for such purpose.—Detroit Tribune, March 17.

There are at the present time about three hundred thousand juvenile paupers in England.

A writer in the Scientific American asserts that onions eaten during an epidemic aid in spreading the disease, but that they are a good disinfectant, if sliced and exposed in the sick room.

Louis Napoleon gets \$14,240 a day; Queen Victoria, \$6,027; Francis Joseph, \$10,050; and the King of Prussia, \$8,210.

The London Times says it has taken half a year, and, there can be no doubt, as much as four millions of pounds, to push about two thousand men not quite a hundred miles into Abyssinia.

A physician in Germany announces a case where a child was born with small pox, the mother herself not being affected at all. She had accidentally come into communication with a severe case of small pox about six weeks before the birth of the infant.

The Viceroy of Egypt marries a new wife every year without getting divorced from the old ones. His admirers think him a modern Solomon.

A farmer of much skill and experience gives it A farmer of much skill and experience gives it as his opinion that such a winter as we have been having is a natural prelude to an abundant fruit year. The ground has been steadily frozen, and covered with snow—free from the alternate freez-ings and thawing which are injurious to the treus, and weakening or destructive to the fruit buds. $\begin{array}{c} make death and the devil the great inducement to$ "be good." As is the custom on all such occasionsthey are one triange against Spiritualism. A young man by $the name of _____, being engaged to be married$ to a young lady, becomes interested in Spiritual-ism. His affianced opposes him, and is stimulatedby her religious advisers to persevere in her oppo-setton, until in a frenzy between these opposing

This lingering relic of barbarism is slowly following the chopping block and gibbet out of use. We rejoice to learn that in response to the noble efforts of our old friend, M. H. Bovee, of Wisconsin, the Legislature of Minnesota has placed it in the hands of the juries that try the criminals in abont the same manner as it is by law in Illinois, which practically abolishes the horrible practice of using it to break the necks of those whom the people could not tolerate in freedom.

Slowly the tide of social and civil progress rolls back from the Western and new States, and we hope will ere long affect New York and Massachusetts.

Among our early speeches, over twenty years ago, we left one on record in the First Constitutional Convention of Wisconsin, in favor of a constitutional prohibition of hanging. It was the last. if not the first sneech we ever wrote out and read. and remember well our reluctance at being closely confined to our notes; but the subject was a worthy one, on which we have never abated our

zeal, and although it was too early for its adontion, yet its time has come, in that and many other States, and we trust will soon come in all.

We are sure the writer of the following letter will pardon us for giving the readers of the Banner the benefit of it, although designed only for the one to whom it was addressed:

WARREN CHASE-My Dear Sir: You will re-WARREN CHASE-My Dear Sir: You will re-member years ago when you first began to "preach in the wilderness," you once in a while stopped at my house: During those days it required a little cour-age even to entertain those whose greater courage enabled them to rise from a kneeling posture be-fore the great Dagon of sectarian superstition, and proclaim the truths where with Christ can make us free. You nor I have not yet, however, been "killed by scorn," and though we did not run away, we have lived to fight another day. Without wishing to claim nor offer to you any praise for

⁶ killed by scorn," and though we did not run away, we have lived to fight another day. Without wishing to claim nor offer to you any praise for being faithful in evil as well as good report, we at least can say of the great truths of our divine re-ligion, they "still live." Since I saw you last I have had much cause to learn the instability of earthly things. I lost a handsome property by fire, and my only two boys who grew up with every quality for exaited and perfect manhood. My sons were both officers in the army, and both yielded their lives in sustain-ing the government against rebellion. There is, however, as ustaining power in our divine philoso-phy. When we have the consciousness that through no fault of our own afficiations have come upon us, we are wonderfully aided to bear them. No real good can ever bo lost, but all are passing on and being garnered up for future enjoyment. I have but recently become a resident of this charming country town. I find a few earnest and devoted souls, fully imbued with a living faith, but regarded with great suspicion by those who make death and the devil the great inducement to "be good." As is the custom on all such occasions they are now trying very hand to bring another

Frederick March States and States

The following note from one of our ablest and most faithful lecturers, is a specimen of the cheering signs that often greet us in our private correspondence:

I have been lecturing all winter every sunday and many week evenings to very large audiences. My success never has been as good as of late. The work moves gloriously in Ohio; everywhere the "dry bones" are being shaken. Let us "thank God and take courage." Truly your brother, A. B. FRENCH. I have been lecturing all winter every Sunday

price \$3.00, postage 20 cents. Ideal Attained is being republished in this magazine as a story, but is not concluded yet. Human Nature is a radical and well conducted monthly and the store is a radical and well conducted monthly, and devoted to zoistic and other sciences as well as Spiritualism.

Exhibition in Philadelphia.

The Children's Progressive Lyceum of Philadelphia will give their annual exhibition at Horticultural Hall on Monday evening, April 13th 1868. It is the largest and most beautiful hall in this city, and the opportunities for displaying the capacities of our Lyceum are superior to any heretofore enjoyed. Our Programme comprises a greater variety of amusement and scenic repregreater variety of an usement and scenic repre-sentation than usually constitute two or three ex-hibitions that nightly attract crowded houses. It is superior and more attractive than any hereto fore presented. Between three and fore breaters. fore presented. Between three and four hundred members will participate in the exercises. The opening Allegorical Tableaux, or the closing March of the Angels," are either of them worth the price of admission.

the price of admission. PROGRAMMZ.-PART I. 1 Allegorical Tableaux, by the en-tire Lyceum. 2. Grand Banner March, by the entire Lyceum. 2. Silver Chain Recitation, by the entire Lyceum. 4. Free Gymnastic Exercises, with music, by the entire Lyceum. 5. Guartette, "Where are all the hores I ve cherchedd" from Norma. 6. Plano Solo, by Maxier Felix Shelling. 1. Solo, "Bomchody's Coming," by Maxier Felix Shelling. 1. Solo, "Bomchody's Coming," by Maxier Felix Shelling. 1. Solo, "Bomchody's Coming," by the Pithlan Biaters. PART. II. 1. Recitation, "The Little Wife," by the youthful Elocutionist, Master Theodore French. 2. Gymnastic Bing Ex-rcises, in costume, with music. 3. Solo, "Time Starof Love," by Miss Mary Growell. 4. Recitation, by Mir. Frederick Gour-lar, 5. Duett." Matrimonial Disputes," by Miss M. Harrit and Master J. Webb. 6. Tableaux, Illustrating the Treathings of the Lyceum. 7. Idecitation, "The Child and ita Angel," by Miss Ailce Rutter. 6. Gymnastic Club. Zzersises, in costume, with music. 9. March of the Angels, by Miss Margel, Solo (1997) Ladies.

An amateur orchestra, conducted by, Mr. Charles F. Albert, have kindly volunteered to furnish the instrumental music upon this occasion. Doors open at 7 o'clock. Commence at 74 precisely. Tickets 50 cents, or 5 for \$2. Children under 12. BY A. B. Children Author of "Winterer Is, is Bight"; Price Signature and the People, "clc. Price Signature and the People," clc. Price Signature and the People, "clc. Price Signature and the People, "clc. Price Signature and the People," clc. Price Signature and the People, "clc. Price Signature and the People, "clc. Price Signature and the People," clc. Price Signature and the People, "clc. Price Signature and the People, "clc. Price Signature and the People," clc. Price Signature and the People, "clc. Price Signature and the People, "clc. Price Signature and the People," clc. Price Signature and the People, "clc. Price Signature and the People, "clc. Price Signature and the People," clc. Price Signature and the People, "clc. Price Signature and the People, "clc. Price Signature and the People," clc. Price Signature and the People, "clc. Price Signature and the People," clc. Price Signature and the People, "clc. Price Signature and the People," clc. Price Signature and the People, "clc. Price Signature and the People," clc. Price Signature and the People, "clc. Price Signature and the People," clc. Price Signature and the People, "clc. Price Signature and the People," clc. Price Signature and the People, "clc. Price Signature and the People," clc. Price Signature and the People, "clc. Price Signature and the People, "

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 3w.A4. THE RADICAL for March is for sale at this

office. Price 30 cents.

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LIGHT. OF BANNER

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

Invocation.

Our Father, may the fair dove of peace fold her soft wings so near unto these waiting mortals that they shall breathe the air of heaven and become at peace with the world and with thee. And may the exhalations of their souls be beautiful, like the fragrance of these fair blossoms (referring to a bouquet on the table); may it ascend to thee in a bouquet on the table); may it ascend to thee in thanksgiving and praise. May every soul feel thy guardian presence, and may thy great and boundless love be felt in every soul and recog-nized by the consciousness of all these children of thine. And when they go out into the world, in the midst of its cares, in the midst of its shadows, oh may they carry this heavenly peace with them, and may they dispense it unto all who have need, so that each and every one with whom they deal shall feel that they have indeed talked with the angels. On our Father them dost not need our angels. Oh, our Father, thou dost not need our praises, yet we must praise thee. It is good that we praise and that we pray, for prayer drawsunto us those higher and stronger and diviner influ-ences that lead us nearer to thee. And when we praise, then our souls seem surrounded by a hale of glory fresh from thy fountain of love. Oh Spirit Divine, thou knowest all our needs; we need not lay them before thee, for thou hast them need not hay them before thee, for thou hast them all in thy keeping. Thou knowest our weakness, and will minister of thy strength unto us. Thou knowest our ignorance, and will minister of thy wisdom unto us. Thou knowest that we are frail, and because we are thou will lowingly protect us, and through all our journeyings thou wilt not for-sake us. Though we pass on from sphere to sphere, though we loss the indictionality that below though we lose the individuality that belongs to though we have the individuality that belongs to us toolay, we shall never lose thee, and thy strength wherever we go will be sufficient for all our needs. This we believe, oh great Spirit of Love, and it is this that sustains us. Thy kingdom is with us; thy love is with us; and we thank thee, oh most fervently, our Father, for all that thou hast bestowed upon us. Amen. Jan. 7.

Questions and Answers.

CONTROLLING SPIRIT .- We are now ready to

answer your queries, Mr. Chairman. QUES.-Will you give a scientific explanation and definition of insanity? ANS.-Medical men inform us that insanity is

Q

ANS.—Medical men inform us that instantly is simply an unbalancing of the physical and spirit-ual forces. They inform us that the cause is sel-dom found in the physical organism alone; but it is found with the forces that play upon the organs. Therefore it is very hard to know exactly how to 'treat the different kinds of instanty. They tell us it is a very subtle disease, sometimes appearing to yield to remedial econts, and suddon't right to yield to remedial agents, and suddenly rising up again with more vigor than before. Medical men—in the spirit world, not here—inform us that they are doing all it is possible for them to do toward enforcing their ideas of insanity upon the plastic brains of medical men on the earth. Those plastic brains of medical men on the earth. Those who are the most susceptible to "spirit influences will receive their ideas first. I believe that the foundation of their theory is here: Insanity lying in the imponderable forces, should be treated not as you would treat organic disease, but as you would treat spiritual disease, or a disease running through the imponderable forces of the human through the imponderable forces of the human body. Magnetism and electricity have been heretofore very little understood. They have been recognized as existences, but their wondrous uses have never been sought out Now medical men inform us that magnetism and electricity are the most powerful agents that can be used, if used understandingly, in all cases of insanity, but in-assuch as medical men have so small an understanding concerning these forces, it would not be anle for them to seek to make use of them till they have learned something more of them. Magnet-ism and electricity stand as masters over humani-ty, but when humanity comes to know these agents humanity will master them, bring out all their uses and apply them to the needs of the suffering. Q.—Is it a physical or mental defect? A.—That ground we think has been covered.

earth? A.—Yes, very sensible of it. Sometimes it acts so powerfully upon the returning spirit that it is unable to overcome it. Q.—Can the intelligence explain the cause of the law of gravitation? What is the prevailing opin-ion in regard to it in the spirit-world? A.—The prevailing opinion there does not differ the prevailing opinion there does not differ

essentially from the prevailing opinion here. All ponderable bodies seem to be attracted to the cen-tre of the earth, and this is doubtless dependent upon the rotation of the earth, and upou the in-ternal magnetic forces of the earth.

Q—If splits can dissolve or separate the par-ticles of an iron ring, why do not they, the spirits, leave the ring in one or more sections, so that skeptics can examine it at their leisure?

A .- Would the skeptics be any better satisfied, even then? Certainly not. The skeptical mind is a mind that is not ready to receive spiritual truths, a mind that is not ready to receive spinicial truns, therefore, not being ready, it is absolutely useless to try to force the truths upon them. They will only return again, as Noah's dove was said to re-turn to the ark, finding no place to rest. Jan. 7.

Alice Hill.

I have been away three years, and as all my ef-forts have been unsuccessful to meet my friends, forts have been unsuccessful to meet my friends, I feared I might be to-day. I went during the war into the hospital at the South. Fatigue and exposure produced a fever, and of that I died. I left one child, and it is for that I come back. My husband, Lieut. Horace Hill, was killed before I went into the hospital, so you see the child is left without either father or mother. My name is Allos UN. left without either father or mother. My name is Alice Hill. I never thought 1 should be able to come in this way, but find overything different from what I expected. My child is with an old aunt, and she is one of your kind of people. She do n't know what to do with it. She has been urged to give it up to a half-brother of mine, but she fears to do it, for fear it won't be right, and she without a concerting that won't be right. wishes so earnesily that I would come or some-body would come, and tell her about it. And I thought then I must come. Her name is Catherine Pool. Tell her to keep it. That is what she wants to do; that is what she should do. Tell her I will try to come often and ad-vise with her; though I don't know much about these things, I will do the best I can. Tell her to make application for the money that that

she is thinking of making application for, and she will get it. She will be considered as legal guard-ian of the child, and she can obtain the money in

Then I watched their weary wanderings Through the lengthening shades of time, Seeking to dispel the shadows With the sunlight of our clime.

One by one the shades departed, One by one the stars appeared, Till at last the God of vengeance Could no longer be revered.

Then the morning star of promise Told me of the coming day, When my earthly friends, my loved ones, Would embrace the Truth's clear ray.

Now my joy is all unbounded, Since the morn has fairly dawned; Glorious day of spirit promise, Day by only bigots scorned.

In my home among the angels I will gather fruits and flowers, And on earth I shall bestow them, To beguile its weary hours.

I will watch o'er you, my mother, Guarding you with fondest care, Twining leaves and sweetest lilles In the foldings of your hair.

And when all your days are numbered, And your earthly journey o'er, I will meet you in the soul-land, Meet you on the further shore.

I am Ella A. Mayo. These lines are dedicated

alone. Now, then, certain families or groups of fruits possess similar characteristics, similar quali-ties. Q.—Are spirits sensible of any opposition from the law of gravitation in passing to and from the earth? A.—Yes, very sensible of it. Sometimes it acts Our Father and our Mother, thou hast abundant-ly blessed us through all our lives, and we can but as grateful children offer our thanks to these forever and forever. We would lay upon the altar of being our buds and blossoms of prayer and of praise. If there are any here who mourn, turn their mourning to joy; if there are any over whose spirits the shadows of doubt have settled, grant that the sunlight of the kingdom of truth may speedily dispel them. Grant that all the bats and owls of superstition and bigotry may fiee away, finding no place of rest here. Oh grant bats and owls of superstition and bigotry may fiee away, finding no place of rest here. Oh grant that thy children who claim to have talked with the angels may walk honestly and earnestly in their holy faith, letting their light shine, and giv-ing these all glory and honor. Oh grant that every heart may feel its duty toward all thy family. Grant that each and all may be inspired with a holy low to they only such as chall holy love to thee and thy works, such as shall give birth to peace and a heaven indeed upon

earth. While thou hast decked the earth with beauty and crowned the skies with glory, thy children should not fear thee. They should love thee and worship thee in the beauty of holiness. They should praise thee, as all Nature praises thee, as the sun and moon and stars and all that thou hast made praise thee. Everything sends out its perpetual song of thanksgiving, and a grand an-them rises higher and still higher, and becomes holier and still holier, till it is lost in thee. Oh Holy Spirit, kneeling in thy presence we would pray that thou mayst o'ershadow us, that the mantle of truth may fall upon us, that the heavens may open, that thy glory may descend, and that all hearts may feel thy presence most sensi bly, for thine is the kingdom, and the power, and the glory, forever and ever. Amen. Jan. 9.

Questions and Answers.

Ques .- This earth is supposed to be twenty-five thousand miles from pole to pole, and at every point we find icy regions. We have endeavored to explore the Arctic Ocean, and we cannot penetrate, because it is too cold and ice-bound. But if we could penetrate and go beyond, is there not an extension of this earth that we know nothing of, and another race of people living there that we have no knowledge of?

ANS.-One of the ablest speakers of the present age uttered this truth, and it should be engraven upon every heart, remembered by every soul. It was this: "Truth is always in the air, and those souls that are the most susceptible obtain it first." Your correspondent has obtained certain frag-ments of a great truth that is in Nature, in the will get it. She will be considered as legal guardian of the child, and she can obtain the money in that way. She need not fear. Tell her next time is come I shall know how to do better. [Will she get your message?] Why, if you print it she will.
[Does she get the paper?] Why yes, she says it is her life. I told you she was one of you. Tell her to leave New Orleans as soon as she can. [Will she to have no know concerning it, and what is hall our answer be? Why, that he is nearly right in his theory. He has gained some very haart to an now he inquires to know concerning it, and what the child. She is thinking, as soon as she gets matters settled, of going to Ohio. Tell her to googone. [You will be able to come nearer to her after thaving been here.] I used to laugh at her, and I am ashamed to return to her. [You had better give your age.] I was twenty seven. Jan. 7.
Ella A. Mayo.
Years ago I joined the angels, In their bright celestial home, Heard the solbing, felt the sighing Of the friends who could not come.
Then I watched their weary wanderings Through the lengthening shades of time, Ocean—a desire to know what it is, and so they have sent out explorers, but they have failed to obtain what they sought. They have returned with much valuable information, it is true, some of them is but after all they have been disappointed, because they have endeavored to go beyond their own natural boundary line. "Thus far and no further," says the law, and it is invincible. They cannot overrule it. But as all things are changing, and mind is gathering to itself more and more wisdom, is learning more and more of the natural wisdom, is learning more and more of the natural sphere of earth, so you may expect by and by you will have gathered more than at the present time. You will know more concerning the condi-tions of life that you know nothing of now. In some respects you are very much like the savage who inhabited this continent before you. He deemed it all the world—an island given him by some great intelligence. He never dreamed that there was anything beyond it. When the white man came with his winged canoes, he thought he had come from the Great Spirit, from the stars. man came with his winged cances, he thought he had come from the Great Spirit, from the stars, the upper hunting-grounds. He never dreamed that there was a great stretch of land beyond him —never dreamed that there was anything outside of his own sphere of existence. And so you— semi-savages, myself included—do not know that there is an expanse almost boundless on the earth of which you have no knowledge whatever. Those who have obtained that knowledge in the have correctly informed us. But all things are

I had been to New York to transact some busi-ness there, and was returning by the "Evening Star," when it met with its terrible fate. I was, as nigh as I am able to judge, for many hours in the water. I obtained one life-preserver and a small cask, which I succeeded in attaching to mercelf but it only prolonged my missry. It only myself, but it only prolonged my misery. It only made things worse for me. I lingered till all strength was gone, and I was glad to die.

I have many friends on earth to whom I am most deeply attached. I thought I had broken the spell that bound me to earth; but coming here has revived it again, and were I master of the heavens I would give all for one hour's talk, face to face, with those I have left here; but it cannot be, they say, and I must bile my time.

I am told here that my family find great trou-ble in seeking for papers which they are sure I left, for business purposes, in New York. If it is not out of place, Mr. Chairman, I would like to say those papers were on my person, and shared my fate. They need search no longer. I was not wise in failing to have them duplicated; but so it is. They must seek by the usual means to straighten those matters which seem to be now, I am conscious of the death of my son of yellow

I am conscious of the death of my son of yellow fever, and I know also of all the mishaps that have befallen my family, and I deplore them on the one hand, while on the other I think it may be well-well that they are passing through them, for perhaps they have need of the disci-pline; I cannot tell.

I have friends who will visit New York soon. want to talk with them. I want them to go where I can. Let me establish between the friends

Where I can. Let the establish between the frictions I have left and myself a perfect communication, and I shall be happy—never till then. During all the forty-eight years of my earthly life I was blessed by health. I have no marked incidents to look back upon as landmarks on the way, no such deep grooves as many spirits have by which they can so marked identify them. isfied

Mr. Chairman, I feel I shall come to you again. Mr. Chairman, I feel I shall come to you again. [I hope you may.] I am sad to-day. A deep sadness settled upon me on coming here, and I cannot throw it off. I have done the best I could, but I have been obliged to contend with the great waves of human sympathy that have rushed upon me in coming here. You cannot compre-hend my situation, of course, because you cannot feel as I doe but you will understand me when I feel as I do; but you will understand me when I tell you that your earthly conditions have proved too much. I do so earnestly desire to meet my own, that I can scarcely contain myself here. But I shall do better when I come again. Fare-Jan. 9. well.

Avonia Jones Brooke.

Death rocks us to sleep in his arms, but the joys of the spirit-world speedily awake us when we enter upon its conditions. I felt, when the hand of the Angel of Change was laid upon me, that I was so weary of life, death was alid upon me, that I was so weary of life, death was a blessing, and I hoped I should sleep a long, sweet sleep. But there was no need of it, for my spirit was soon roused to activity, and I wanted to know of my surroundings. I had thrown off the body, with its weakness, with its pains, with all its im-perfections, and I felt so invous so hanpy that I

with its weakness, with its pains, with all its im-perfections, and I felt so joyous, so happy, that I was not willing to rest long in the spirit-land. Now, my dear Mr. Chairman, you see I am here because I promised if spirits could return I certainly would, and give an account concerning the spirit-world. I have gathered so little informa-

God, the great Father Spirit of all. I have many friends who are thoroughly skep-tical. They desire to believe, but they have no evidence, they say. Well, fruits sometimes grow out of our reach. If we obtain them at all, we are obliged to make an exertion to obtain them. These spiritual fruits that God in his infinite mercy is so hourifully scattering ever the model

been disappointed. I been to this place, well, I s'pose in all about a dozen times, and never got a chance to speak till to-day. And the other day I was here, and there was an Irishman here talking. He was used to it. And when I got away from here I had a chat with him; and he made me here I had a chat with him; and he made me think I was the biggest fool in all the world, and I came to the conclusion I was n't much, anyway. [Was that Patrick?] Yes, Murphy, he said his name was—Patrick Murphy. My name, sir, is Matthew Fagan, and I've got a wife, two boys and a girl, and I got a brother, and I got two sisters here in this country, and I got two sisters here in this country.

got two sisters and a brother in the old country, and I got plenty of other relatives. And now you see I'm in great trouble to know how to get to them in the very best way. Once when I was here I met a priest—he was a

priest when he was here—and I asked him, and he told me the best way was to come through the he told me the best way was to come through the Church. They'd believe me so much quicker than if I come any other way. So I was to make the appeal to the Church, and through it I was to get at my folks, you see. [What priest do you wish to appeal to?] Well, really, I do u't know. That's the thing. [Who were you acquainted with?] I was acquainted with one or more—yes, sir, I was acquainted, as every other Irishman is. But I do n't know, sir—how will I appeal? [Ask the priest take your message to your family.] Ab priest to take your message to your family.] Ah, do you think they 'd be after doing that? [They do you think they'd be after doing that? [They will want to know if your message is true, and will inquire into the matter. So you must be care-ful to tell the truth.] Upon my honor as an Irishman I shall tell the truth, and nothing else at all. [I mean you must make no mistakes.] Ob, yes,

Well, then, I will appeal to Father Canovan, Well, then, I will appeal to Father Canovan. [What church is he over?] Over the Church — What place is this? [Boston.] Ah, the devil it is. That's another thing altogether. [Where did you think you were?] In New York. And it's Boston? [Yes.] Well, sir, I got to go by mail, I suppose. [Yes.] well, do you up in a wrapper.] Yes, sir, and so I'll go all right. Well, then, now let me think. Well, I'll appeal to him still—Fa-ther Canovan, of the Church of the Holy Cross. I do n't care—I do n't know whether it's out of the erder of the Church or not; I do n't know. [Have n't you relatives in New York that would be like-ly to listen to this? It will be printed in the paway, no such deep grooves as many spirits have by which they can so perfectly identify them-selves, but I think, notwithstanding, that I can reach my friends. I feel so. I remember distinct-ly my last words to one of my friends and asso-clates in business—Mr. Philip Raymond. They were these: Philip, if anything happens to me, see to my family, and straighten my affairs, for you know more about them than anybody else." His reply was, "What do you mean? I believe taken a glass of wine"—which I was not in the habit of doing. I don't know why'I said what I did to him, but I said it, and it is engraven upon my memory here, and may serve to identify my returning spirit. He has been faithful to my last wish, has done more than I could ask. I am sat-isfied.

myself, or not true, why then shut down on it al-together, I suppose, till I get where I can straighten it out, and make myself clear. I do u't mean to give anything that's not just right. I am from the 141st New York. I was killed in the service of this country, and I feel that it is right I should have the service of the country in coming back to my folks here; but I am kind of upset. I do n't know how to get at it. The Church is opposed, and if I get in through her, I got to get in through a very small place. I am thinking, sir, how I can bundle myself up into the smallest compass, for I'm not one of the kind to smallest compass, for I'm not one of the kind to back out of a thing. I had pretty hard times in the war. I was once, twice or three times kind of pinched up, you know, to back out, desert. But, no, I was n't for doing anything like that. Never But, went into anything to back out till I'd seen the whole of it. So with this coming back. I don't know about getting into the Church to get out of

I suppose I will know more after I come here; maybe I 'll take counsel with somebody who will tell me what step to take next. [This is a good step to take. Will you give me your age?] Oh, yes, I am in my thirty-first year. [Do you mean you are that now?] When I was here. I don't reckon time now—have no right to say the body is so much older—don't know anything abeut it. I was that when I went away. [When you passed away?] Passed away—got killed—that's it. Well, about letting the folks in the old country know: how is that? [Your friends will probably send your message there.] That's it. That's what I want. The first thing to do, I was told, was to establish the fact that I could come; after that all the rest_was easy. [Did you leave any I suppose I will know more after I come here;

tion concerning that world. I hat gathered go intie informa-tion concerning that world, that I am ashamed to bring that little. But I can bring this much: It is true that the spirit can return; that there is a life after death; that modern Spiritualism is of God, the great Father Spirit of all. have not obtained?] No, sir, not a dime. And if have not obtained?] No, sir, not a dime. And if I had, it is n't me would be back here looking for it at all. [I.did n't know bnt it would be an in-centive to your friends.] Well, there's none at all. What was n't paid to me has been since. I'd not look after that. I hope I got better business than that now.

are obliged to make an exertion to obtain them. These spiritual fruits that God in his infinite mercy is so bountifully scattering over the world to-day, seem to be out of the reach of some per-sons, but they will never know whether it is only in seeming or not till they make the effort earnest-ly and honestly, aside from all prejudice, to obtain them. My life when here was a mixture of joys and sorrows, shades and sunbeams, but I do not look back upon it with regret. I feel that it was just such a life as my soul had need to pass through, and I rejoice to-day in the God who gave me the earth-life that I had just such a life, for I feel it was the only condition that could have fitted my soul to enjoy this glorious spirit-land. It would be utterly imnessible for mail to make the out of the relation of the spirest. Soul to enjoy this glorious spirit-land. It would be utterly imnessible for mail to make the difference of the spirest. Multer obtain the spirest is to be the spirest is the country read the spirest. Such a life as my soul had need to pass through, and I rejoice to-day in the God who gave me the earth-life that I had just such a life, for I feel it was the only condition that could have fitted my soul to enjoy this glorious spirit-land. It would be utterly imnessible for mail to be the spirest is to be spirest is to Gracious! I am thinking all the time how I'll

Q.—Can those who know their ancestors have been insane prevent the same defect from expressing itself in themselves, by education and self dis-

A.-Medical men tell us that it is almost im-A.—Medical men tell us that it is almost im-possible to prevent hereditary insanity; that is to say, unless you know just where to strike, you are very apt to strike in the wrong place. Now, as insanity, as I before remarked, is located upon and through the imponderable forces, it is a more subtle disease, and does not become apparent often until it suddenly bursts upon you in all its fury. Medical men tell us that the seeds of insani-ty are very frequently sown at concention. Then ty are very frequently sown at conception. Then it is called hereditary. It is transmitted from the ancestors down through a direct magnetic and electric line. If you know that your ancestors have been thus afflicted, the only proper and sure

course is, if you wish to stay its progress, to avoid marriage. Medical men tell us that when once the disturbances are in the imponderables of the body, you can very rarely affect them for good, ex-cept at the time when they have shown them-selves the most violently—when they have reach-ed a certain point, then you are able to affect them (if you know how to apply the agents,) generally very successfully. But even if you know that you have the seeds of insanity implanted within your being, you can do nothing toward eradi-cating them till they have shown themselves outwardly. Now this seems rather hard, but those who seem to understand such things declare that it is absolutely true.

Q. Does climate essentially affect such persons, and if so, which of the United States is best for prevention?

-Climatic influences are very extensive. That А. is well known; but the climate that would be most favorable to one individual may be the most unfavorable to another; therefore you see there can be no rule laid down for all. Nothing at all gen-eral. Every rule must be special.

Q.-What is the highest order of fruit in the vegetable kingdom in which is concentrated all other fruits, analogous to man as the ultimate of the animal kingdom? A.—That would be impossible to tell, inasmuch

as certain fruits and classes of fruits hold within their being certain particles of life that are found in other fulls that seem to stand a grade below them. Fruits, like all things else, go in classes, groups. It seems to have been the 'plan of the great Former of life that all things should more on toward perfection in groups. Nothing should be

Jan. 7.

Willie J. Hendricks.

[How do you do?] Well, I reckon I'm well. I am Willie J. Hendricks, and I am from New York. I am from Brook'yn, sir. Jennie and I died with scarlet fever, and I thought I should come back, if I could. I did n't know anything about it, but I learned. I've been here a good many times. I see others coming, and I knew I could. My father's over in Park Row, and I reckon if I only had a chance I could go there just now

My uncle Edward is here. He was killed in the war, and he said the best way to do was to come here and send a message there to let em know I was in the way of coming. He said I could send was in the way of coming. He said I could send a telegram from here, to say I should be there just as soon as they would be ready to receive me. And he said I must tell them they must go to some of the places—he said to Mr. Mansfield, that writes, and I could go there to him, and he will be there, too, and he said we'd have a jolly company all together. He says he told 'em they need n't be downhearted about his going away he about down-hearted about his going away, he should come back and have a jolly time, and we will if they go there.

aint sick now at all. Jennie and me are we shill sick now at all. Jennie and me are real well here, and have got used to things, and like, and should n't want to come back. She was afraid te come. She did n't like to die, and she was afraid she'd have to stay here and take med-icine and die over again, and she would n't come. But I knew better, because I'd watched 'em, and see how they did. I watched that little girl. She was a little girl when she was here a here a here in the start of the sta was a little girl when she was here, she said, but she's a young lady now. I watched her, and I did n't see much die about it. I could go through it every day, I know. Uncle Edward says I better wait till I get out of

a scrape before I crow. I aint afraid. I know I can get out. I've seen others smaller than me come out, and I know what they can do, I can.

come out, and I know what they can do, I can. [What was your ago?] Well, I'm twelve now. (Speaking to a spirit near him.) *Ies I am.* What? Well, that's near enough. He says I shall be twelve the loth of this month. Well, I said I was twelve. That's near enough, and it? [Four days more will make it.] Yes; well, I shall be twelve then in four days. [When did you pass away?] Two years ago, sir.

Two years ago, sir. I've got used to things here now, and I like. You do n't go down, and I do n't know where you do go. You go where you are a mind to; and it's a good place, too, where you go. Jennie did n't know I was dead, and I did n't know she was till we got here, but we soon found out I should n't want to come hack here and

out. I should n't want to come back here and have fevers over again, and go to school when you don't want to, and do everything you don't want to. I like where I am. You tell 'em so, won't you? And I like everything, and should not come back, only this way. I'll come back this way every day if they want me to, but not to stay. [You were not very happy at first?] No. I did n't know anything about anything; wanted to

Marth A Martin and an inter an

gained in Nature by show and distinct degrees, therefore you are not to rush at those extremes, but you are to gradually approach them as you are fitted to approach them. If you make any attempts to rush at them before your natural time, the effort will be entirely abortive. Q.--Were not the northern regions once the

tropical regions? A.—They were, so we are told, thousands, mil-lions of years ago. We are aware our answer will annihilate the old Bible theory at once, but it being true there can be no help for it,

It being true there can be no help for it. Q.—Is there not a continual change going on still, the earth changing its position, and the cli-mate changing from year to year? A.—Certainly; but so gradually you do not perceive it. There are evidences beneath the surface of the earth, utterly positive, concerning the temperature of this locality thousands of years ago. It was then totally unlike what it is now.

-I wish to know why no one has ever seen Q.-1 wish to know why no one has ever seen Christ. Why does not Christ come and commu-nicate as others do, and tell his own story? A.-What if he did? Would you believe him now, any more than he was believed when here

in the body? I rather think not. Because no name is attached to all the influences that return here and there over the earth, you are not to infer that the Jesus of Nazareth has never returned Your correspondent asks why no one has eve seen him. Why, he is not such a very great sight after all. Your speaker has seen him many a time. He does not find in him the great external king that the Christian Church would give us to suppose he was, by no means. Humility is one of his crowning virtues. He is exalted in the heavens because of his own humility, and loved because of his loveliness, worshiped because of his perfectness, adored because of the harmony of his perfectness, adored because of the harmony of all the characteristics of his human and divine -for he is human and divine. He claims nature a home here upon earth, as he claims it in the akies

Q.-Paul says, "The good that I would, I do not; but the evil which I would not, that I do." Does not this assertion show Paul's recognition

of the doctrine of necessity? A.—Certainly. Paul felt at the time, doubtless, the full force of the power of surrounding circum-stances. He struggled against them, so he says. He desired to do good, but circumstances over ruled, and he oftentimes did what to him seemed evil. And so it is with every other soul. They evil. And so it is with every other soul. They are hedged about by circumstances over which they seem to have but little control. But the soal will ever struggle on against them, for it is its destiny so to do. The soul is destined to rise superior to all things low, and however much it may have to war with things low it will continue to rise, continue to go beyond all that is imperfect, all that is impure Paul desired to do a great all that is impure. Paul desired to do a great many things in his earthly life which he found it impossible, under existing circumstances, for him to do. And this is also true, as I before remarked, of every human being. Jan. 9.

Henry K. Shelton.

Strange sensations attend me on coming here,

did n't know anything about anything; wanted to
go home, and was n't happy, but I am now.
Good-day, mister. [Has your uncle provided a
way for your father and mother to get this? [Yes,
yes, he says.Strange sensations attend me on coming here.
I feel a strange sameness of earth-life, and if I
did not know to the contrary I should fancy that
it had but just been rescued from my perilous po-
sition, which, by-the-way, I never was rescued
from except in death.Séance opened and conducted by Wm. E. Chan-
ning.Jan. 7.Séance opened and conducted by Wm. E. Chan-
ning.Invocation.Give us this day our daily bread, oh Father and
Mother of our souls, oh maker of life, and let the
dews of thy kingdom fall so gently upon theseStrange sensations attend me on coming here.
I feel a strange sameness of earth-life, and if I
did not know to the contrary I should fancy that
in about four sources to the death.

soul to enjoy this glorious spirit-land. It would be utterly impossible for me to convey any idea to the minds of those I left with regard to the reality of this spirit-world. It is real. It is perfectly tangible. I can smell its flowers I can taste its fruits, I can walk upon its soil, I can be-hold its beauties. It is real; it is the tanglble world, after all. Flowers here, if you crush them, fade and pass out of your sight; flowers there, if and bloom all the brighter. There is the difference.

I wish my dear friends who are left here to cast away all fear of death; but when it comes say, "you are welcome." It will be particularly welcome, if you have done your duty. If there is weicome, if you have done your duty. If there is any duty undone, seek at once to do it, for no one knows when death will come, saying, "I am ready for you now." Oh it is a beautiful thought that death quietly transplants us from this un-congenial soil of earth to the congenial soil of the spirit-land. When we are tired and weary of the body, when it no longer answers the needs of the spirit, then the spirit cracks the shell, and away we go to glories beyond. Oh it is beautifull Shakspeare had a clear and glorious sight of the spirit-land in his divine inspirations that he gave to the earth. Oh I would that there were more like him, more minds who could understand heaven even while on earth. But there, God knows best; and if he gives only here and there a bright light, why he gives them only here and there no doubt in wisdom, and wise effects will

I have many things to say to the dear ones I I have many things to say to the dear ones I have left which I would not care to say here, so I ask that they seek out some good medium to whom I can come, and then I shall unfold to them, if possible, more clearly my condition in he spirit-world. I shall be known by the name of Avonia Jones Brooke. [I saw your mother lately. She was anxiously seeking to hear from you.] Ahl bless her! I knew she would. Tell her I come close to her. Tell her I am happy, so hanny that nothing would induce me to return. happy that nothing would induce me to return. Unlike the spirit who preceded me, I was lifted on coming here, instead of depressed. [She was seeking very earnestly, but could get nothing sat-isfactory. Have you attempted to reach her?] Yes, but she has s not tried the right place-some good subject that I can assimilate with-it is not all that we can control. Some are good for some some for others-good for the general class of

some for others good for the general class of spirits that return. God bless you. Good day. When you leave this stage of action, may you be as happy as I am, is the best wish I can confer upon you. Goodday. Jan. 9.

Matthew Fagan.

Matthew Fagan. I am not much used to officiating at the altar: I do n't know, sir, what kind of a condition I find myself in, but I do n't think it's anything at all like what I thought I should have when I come to this kind of a spiritual world. [Did you think you were going to purgatory?] Well, yes, sir, I thought I was, and I thought I should find—well, a representative of the Catholic Church here, but all I can learn about it is that it's an place here at all. Now you see I come back here to tell my folks— I do n't know, I do n't want to say it's a humbur -I do n't know, I do n't want to say it's a humbur 't is, I do want to have a talk with them. I want 't is, I do want to have a talk with them. I want to have a talk with them, to lei 'am know w hat I have experienced alnce I been here, and how I

denie allie and the state of the state

Good-day, sir. I come here to see if there was anything new about me, and to say that my friend must not place too much confidence in what he may hear from A B C and D, because there is only just one right track, and there is no other, and if anybody tries to put him on any other it will be off the right one. That's all. [You have put him on the right one?] Yes; I would n't be very likely to put him on any other. [I didn't know but you might have been mistaken.] No, sir, I'm not mistaken, and I only wish I had just the right to come right out now here, and tell just who did murder me, and settle everything myself. [The time has not come, I presume.] Well, they say it would n't be best, and would n't be right. I suppose they know better than I do. [You mean

suppose they know better than I do. [You mean your teachers?] Yes, sir. A few days ago I was attracted to—I don't know what to call him, only my murderer—by his thinking of me, and thinking I had got hushed up by some means, and he rather reckoned I would n't come again. But I thought to myself, "I shall come just the very first chance I get." So if he supposes I ve gone to sleep, or passed off to some distant sphere, he is very much mistaken. I am only growing older and stronger here in the spirit-land, and able to do better. If he needs any aid in reforming, perhaps I shall be able to assist hím,

You won't forget to give the information? [I will surely give it to your friend, should I see him.] You will see him in a few days. [Can you bring him in here?] Yes, sir. Good-day, sir. Jan.9.

Scance conducted by Theodore Parker,

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. Thursday, Jan. 16.—Invocation; Questions and Answers; Edward Glies Russell, died at Newgato 33 years aço, to his son; Nathan Clarke, of St. Paul, Minn.; Alice Louisa Bow-ditch, of Somerville, Masa, to her mother. Monday, Jan. 20.—Invocation; Questions and Answers; Lucy Ann Mear, of Newburyport, to her aunt; Capt. S. S. Bulley, First Colorado Cavairy, to his fined Col. S. F. Tappan; Edward Holley, son of Lieut. Col. Nathaniel Holley, to his mother; Enoch Brown, of Titusville, Penn, to his children. *Tuesday, Jan.* 21.—Invocation; Questions and Answers; Ramuel Koberts, of Meredith, N. H., to his friends; Joseph Hetton, of Hallowell, Mc., to parents and family; Ellza Dow, of Epping, N. H. *Thursday, Jan.* 23.—Invocation; Questions and Answers; Nathaniel Angell, of Cincinnati; Ellen Read Wade; George Clarke, of Gloucester, to his wife; Josephine Jones, of New Orleans.

Clarke, of Gloucester, to his wife; Josephine Jones, of New Orleans. Thursday, Jan. 30.—Invocation; Questions and Answers; Mary Stratten, of Gloucester, Mass., to her friends; Horsee Kimbali, of New Bediord; lintrict Buck, of Montgomery, Ala., Monday. Fcb. 3.—Invocation; Questions and Answers; Monday. Fcb. 3.—Invocation; Questions and Answers; William Ilixon, of Missouri, to his brother Nathan; Edward L. Stevens, of Birghton, lat Lieut. Co. II., 54th Misse; Clara Pope; Frank Hanson, of Washington Village; Flerence Streeter, New York, to her mother. Tuesday, Fcb. 4.—Invocation; Questions and Answers; Deborah Piendiscon, of Boston, to her heirs: Charlle Dear-born, of Boston, to his parents; Julia A. Hobson, to her bro-ther, in New Orleans; James K. Perry, of Harriburg, Penn., to his fienda.

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BANNER LIGHT. \mathbf{OF}

Obituaries.

Daniel Porter, of Clayton, Jefferson Co., N. Y., aged 80 years, one of the veterans in our cause, has gone to his re-

years, one of the veterans in our cause, has gone to his re-ward. Mr. Porter had been a believer in the Spiritual Philosophy some twelve years; he that number of years since lesing his wife, was brought more closely in rapport with the angel world, and being in that condition, his prod wife was able to make herself known to him by coming to his bed, and "tack ing "up the clothes as she had been in the habit of doing when in earth-life. This created in him a desire to know more of the personality who had evinced such an interest in his com-fort. Whereupon he consulted Spiritualists relative to the phenomenon, and began to investigate for bimself by sitting at a table with others, and alone, finding to his great joy that it was his own wife who thus came to him, and that he could hold converse with her by raps. Another gift ho found he possessed, that of clairvoyance. Bright lights were shown him, and their families were not at all in sympathy with him religiously—one being a Methodist, and the other a Universal ist-yet during all these years of living by himself, his Banner and the converse with the departed ones, by means of his lit-tie stand, have been of the greatest comfort to him, and the only complain the ever was heard to make was that he had to star here so long; he " wanted to go," "Hoped it would not be much longer, &c. Previous to his death he had enarged an old minister of the " Christian " faith if think) to preach his funeral discourse, a man who has not an enemy in the world and one who has done much to add to the happiness and com-him sho her so ung; he " wanted to go," "Hoped it would not be much longer, &c. Previous to his death he had enarged an old minister of the " Christian " faith if think) to preach his funeral discourse, a man who has not an enemy in the world and one who has done much to add to the shappiness and com-hy other of the Bianner Circle) and has been growing so much faster than the Church, that when they heard him preach a good progressive ward.

"WITHESS." His fate was not in their hands.

Mrs. E. Johnsen, of Union Town, Iowa, passed from the material form to the higher life in the spirit-world, March 15th, after an illness of nine months, with consumption, aged 47

atter an illness of nine months, with consumption, aged 47 -years 10 months. Mrs. 3. was a native of Denmark and emigrated to America some years since. She first learned the realities and beauti-ful truths of the Harmonial Philosophy by the returning spirit of a son-in-law. During the last days of her earth-life she conversed freely and frequently shout death and after-life: the calimness and therefulness with which she talked of things gave her the sweetest hope and consolation in the hour of iter faher and mother, and said they had come to take her home. She looked up with a sweet smile and said. "I fam amost home," and quelty passed away. The funeral wasat-tended by J. R. Doty, an inspirational speaker of great power, who delivered a brilliant argument in support of the eternal life of the soul, and the ability of spirits to commune with the inhouts of earth. March 10 in the letty. passed to the "other side" - a clory

March 10, in this city, passed to the "other side "---a glorious transit-Mrs. L. Ann, wife of Mr. J. G. Chandler, artist, aged 47 years and 5 months.

aged 47 years and 5 months. Bhe was a lady of most excellent character and accomplish ments, fine sensibilities, and a fervent Spiritualist. Death ended her sufferings, and the kind grave closed the mournful scene. She is now "annorst the spirits of the just made per-fect," watching over her bereaved husband and friends on tols side," and waiting to receive and welcome them in the land of eternal subshing and flowers. S.

GONE HOME .- David Warner passed to the Summer-Land

GONE HONE.—David Warner passed to the Sammer-Land from Marengo, Ill., March 13, 1668, aged 61 years. When he became a Spiritualist he was made a better man. He said Spiritualism was enough for him. Eleven years ago he was married to his second wife: Spiritualism, she says, harmonized their lives. With the exception of one daughter, all of his childres, together with the wife of his youth, had gone before him. He passed away happy in the knowledge of meeting the loved ones on the other shore. Funeral services by the writer W. F. JAMIESON.

MRS. CHARLOTTE F. TABER, trance speaker, New Bedford, Mass., P. O. box 392. JANES THASE, lecturer on Spiritualism, Kenduskeag, Me. HUDAON TUTTLE, Bellin Heights, O. BENJAMIN TODD, San Francisco, Cal. MRS. NARAH M. THOMPSON, Inspirational speaker, 36 Bank Sirret, Cleveland, O MRS. ENTHER N. TALMADGE, trance speaker, Laborte, Ind. Dr. J. VOLLAND, Ann Arbor, Mich. N. FRANK WHITE will lecture in Willimantic, Conn., during June. Applications for week-evenings promptly responded to. Address as above. E. Y. WLSON is engaged by the Missouri State Organization In this city, Southern District, March 17th, Ernest Walter Buffinton, youngest son of the late Jonathan Buffinton, aged 13 years 13 days. Address as above. E. Y. WILSON is engaged by the Missouri State Organization of Spiritualists. Persons wishing lectures under the direction of the State Organization will address care N. O. Archer, Esq., Haunibal, Mo.; permanent address, Rabcock's Grove, liu Pare Co.

LIST OF LECTURERS. PUBLISHED GRATUITOUSLY SVERY WREE.

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

A. ALLEN, WE UPPTED TO BE SO INFORMED, as this column is intended for Lecturers only.]
 J. MADISON ALLEN, Principal of the Industrial Institute, Ancora, formerly Blue Anchor, N.J., lectures on Sandays at the institute and at places within easy prach.
 C. FANNIE ALLEN, WILL Speak in East Boston, the Sun-day afternoons of April, and in Mercantile Hail, Boston, the Bunday evenings of April, in Masonic Hail, New York, dur-ing May; in Mintori, N. H., during June; in Stafford Springs, Conn., during July. Address as above, or 6 Gloucester place, Boston, Mass.
 REV. J. O. BARBET, Sycamore, III. Mars. SARAH A. IERNES will speak in New York during April and June; in Niafford, Conn., during May; in Com-bridgeport, Mass., during July. Would like to make further engagements for the fail. Address, 87 Spring street, East Cau-bridge, Mass.
 Muss. A. P. BROWN will lecture in Lynn. Mass.

April and June; in Silinon, Com., during July in Chin-bridgeori, Mass. during July. Would like to make further engagements for the fall. Address, 87 Spring street, East Caup-bridge, Mass. Mass. A. P. BROWN will lecture in Lynn, Mass., April 12, 19 and 26. Address, 85. Johnsbury Centre, Vt. MES. BERT N. BUROWN, P. O. drawer 5556, Chicago, III. MES. BERT N. BUROWN, P. O. drawer 5556, Chicago, III. MES. BERT N. BUROWN, P. O. drawer 5556, Chicago, III. MES. BERT N. BUROWN, P. O. drawer 5556, Chicago, III. MES. BERT N. BUROWN, P. O. drawer 5556, Chicago, III. MES. BERT N. BUROWN, P. O. drawer 5056, Chicago, III. MES. BERT N. BUROWN, P. O. drawer 5056, Chicago, III. MES. BERT N. BUROWN, P. O. drawer 5056, Chicago, III. MES. BERT B. JENDENSON, Jöth street, Toledo, O. MES. M. A. C. BROWN, West Randolph, Vt. DE. J. K. and SADA BAIET will lecture, assist in the or-ganization of Nacletics and Layceuma, officiate at functail, solemnize marriager and heal the sick, so far as is practicable. Address, box 356, Adrian, Mich. WAREN CHARE, 504 Sich Loweil, Mass. ALBERT E. CAUPENTER will answer calls to lecture and establish Lyceums. Is eugaged for the present by the Massa-churetts Spiritualist Association. Those desiring the services of the Agent should send in their calls early. Address, care of Banner of Light, Boston, Mass. H. L. CLARE, trance speaker, Welchfield, O. Ina JI. CURTE, Hartford, Conn. THOMAS C. CONSTANTINE, lecturer, Lowell, Mass. MES. TILLE A. COUTEXANT, Inspirational speaker, would like to make engagementis to speak in New England. Address of Swainington street, Boston, Mass. D. J. H. CURHER will speak in Sanchester, N. H., during April; in Plymouth, Mass. Mass. D. J. H. CURHER will answer calls to lecture. Address, Ottawa, 111, box 1374. P. OLARER, M. D. will answer calls to lecture. Address, Ottawa, ULMAS, J. Mathers, Causta, Causta, J. P. COWLES, M. D. will answer calls to lecture. Address, DEAM CLARE, 24 Warnesit street, Lowell, Mass. MES. HINTE CLARE, VARIMENT, CLARE, WARNER CAUES to Lecture. Address,

of Spiritualists. Persons wishing lectures under the direction of the State Organization will address care N. O. Archer, Esq., Hannibal, Mo.; permanent address, Biabcock's Grove, Bu Page Co., III. Mus. A. Wilnelm, M. D., Inspirational speaker, can be ad-dressed during April at Washington, D. C., box 607; during May, No. 342 Lancaster avenue, West Philadelphia, Pa E. N. WHEELER, Inspirational speaker, will answer calls in New England for a time. Address, care of Banner of Light, Boston, Mass. Mus. M. Acoumber Wood, II Dewey st , Worcester, Mass. P. L. H. WILLIS, M. D., 29 West Fourth street, New York. Muss. N. MACOMBER Wood, II Dewey st , Worcester, Mass. P. L. H. WILLIS, J Termont Row, Room 15, Boston, Mass. F. L. Walker, box 329, Davenport, Iowa Mass, N. J. WILLIS, 3 Tremont Row, Room 15, Boston, Mass. F. L. Wadawootti's address, Boom 11, Fullerton Block, 92 Dearborn street, Chicago, III. HERMEY, C. WHIGHT's address, Boom 11, Fullerton Block, 92 Dearborn street, Chicago, III. HERMEY, C. WHIGHT's address, Boom 14, Fullerton Block, 92 Mass, May J. Wilcoxson, Hammonton, N. J. Mass, Mary J. Wilcoxson, Hammonton, N. J. Mass, Mary J. Wilcoxson, Hammonton, N. J. Mass, May J. Address, 70 Tremont street, Boston, Mass Lois WATSBROOKER can be addressed at McMinnville, War-ren Co., Tenn., care of Mr. Spaukiling till further notice. ELIJAH WOODWORTH, inspirational speaker, Janeaker, Dis, R. G. WELLS, Blochester, N. Y. trance speaker. Phop. R. G. WELLS, Blochester, N. Y. trance speaker. Dis, R. G. WELLS, Blochester, N. Y. trance speaker. Dis, R. G. WELLS, Blochester, N. Y. trance speaker. Dis, R. G. WELLS, Blochester, N. Y. trance speaker. Dis, R. G. Willer, Lecturer upon Geology and the Spiritual ism or Temperance, and organize Children's Progressive Ly-ccums. Address, Burlington, Iowa. A. B. WHITING, Albion, Mich. Miss L. C. WHIEST, Bettle Creek, Misch, Mar, K. W. Mittane, Jangirational speaker, Bate Center, Ia, Waark, Wooloo, trance speaker, Hastings, N. Y. Miss L. C. WHITSE, Inspirational speaker, Bite Center, Ja, Wa MRS. MARY E. WITHEE, Inspirational speaker, 182 Elm street, Newark, N.J. A. C. WOODREFF, Battle Creek, Mich. S. H. WORTMAN, Conductor of the Buffalo Lyceum, will ac-cept calls to lecture in the trance state, also to organize Chil-dren's Lyceums. Address, Buffalo, N. Y. Joex 144. MRS. Jecuityre Y Kaw will speak in Cambridge port, April 12, 19 and 26; in Balem, May 3 and 17; in Lyon, May 10 and during June; in Lowell, May 24 and 31; in Lyon, May 10 and Joing J. Address, Northboro', Mass. MR. & MRS. WM. J. OVING will answer calls to lecture in the vicinity of their home, Bolse City, Idaho Territory.

THE

B. M. LAWERNOR, M. D., and wife, independent mission-aries, will answer calls to speak, attend Conventions and sing original songe on all questions of reform, including Chris-tianity and Hpirfusilism, ancients and modern. Address, care of Dr. McCall's Hygican Home, Galesburg, Ill. MER. L. W. LITCH, trance speaker, 11 Kneeland st., Boston, MART E. LONGDON, inspirational speaker, 60 Montgomery street, *Genery* City, N.J. JOHN A LOWE, icclurer, box 17, Button, Mass. Miss MART M. LOWS, inspirational speaker, 80 Fast Jeffer son airord, Byracuse, N.Y. H. T. LEONARD, trance speaker, New Howrich, N. H. Miss, MART M. LOWS, inspirational speaker, 80 Fast Jeffer son airord, Byracuse, N.Y. H. T. LEONARD, trance speaker, New Howrich, N. H. Miss, MARY A. MITCHELL, clairvoyant inspirational speak er, will answer calls to locture upon Nghritualism, Mindays and week-day evenings, in New York State. Address soon, Apulia, Onondaya Co. N.Y. Mir, A. Martin, inspirational speaker, Hirmingham, Mich. JAS, B. MORMIGNY, inspirational speaker, Haverdill, Mass. Mar, H. M. W. Miskard, trance speaker, Oswego, Ill. Dr. LO, W. Morritz, Jr., traitice and inpirational speaker, will lecture and attend funerals. Address, Hoston, Mass. MRS, HANNAH MORE, trance speaker, Joliet, Will Co., Ill. MRS, ANNA M. MORE, trance speaker, Joliet, Will Co., Ill. MRS, ANNA M. MORE, trance speaker, Joliet, Will Co., Ill. MRS, ANNA M. MORE, trance speaker, Joliet, Will Co., Ill. MRS, ANNA M. MIDDLKINGON will ainsver calls to lecture. Those Win Omay wish to secure her services for the spring and summer months will address her as early as convenient at box TR, Birdgeport, Conn. CHARLES S. MARAH, semil-trance speaker, Address, Wone-wor, Juneau Co., Wis. Phor, R. M. M'CORD, Centralla, Ill. Du, JANES MORAHON, lecturer, Melfenry, Tll. A. L. E. NASH, Polliel will lecture in Rochester, N. Y. C. NOWOD, Ottawa, Ill., inspirational speaker. J. Wilson, AN FABARDON, lecturer, Melfenry, Tll. A. L. E. NASH, Polingen, Hill lecture in Rochester, N. Y. MIN, J. YUPPAR, trance spe **HOOFLAND'S** GERMAN TONIC! A PERFECT A PERFECT RENEWER OF STRENGTHI A SURF REMEDY A SURF REMEDY A SURF A MEDICAL CLAILYOYANT AND HEALING MEDIUM, MRS. A. C. LATHAM, MRS. A. C. LATHAM, MRS. A. C. LATHAM, MRS. A. C. LATHAM, MEDICAL CLAILYOYANT AND HEALING MEDIUM, MUCHANGING ANT AND HEALING MEDIUM, MRS. A. C. LATHAM, MEDICAL CLAILYOYANT AND HEALING MEDIUM, MRS. A. C. LATHAM, MRS. A. C. LATH A SURE REMEDY

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DE, W. K. RUELEY, Foxloro', Mass.
A. C. HOBISNOS, Ill Fulton street, Brooklyn, N. Y.
DE, D. B. RANDOL'H, lecturer, care hox 352; Boaton, Mass.
J. T. ROUSE, normal speaker, tox 281, Heaver Dam, Wis.
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CONSTIPATION, FLATULE SCE, INWARD PILES, FULLNESS OF BLOOD TO THE HEAD, ACIDI-TY OF THE STOMACH, NAUSEA, HEART-BURN, DISGUST FOR FOOD, FULLNESS OR WEIGHT IN THE STOMACH, SOUR FRUCTATIONS, SINK---ING OR FLUTTERING AT THE PIT OF THE STOMACH, SWIMMING OF THE HEAD, HURRIED OR DIFFICULT BREATHING, FLUTTERING AT THE HEART, CHORING OR SUFFOCATING SENSATIONS WHEN IN A LVING POSTURE, DIMNESS OF VISION, DOTS OR WEBS BEFORE THE SIGHT,

IN A LYING POSTURE, DIMNESS OF VISION, DOTS OR WEBS BEFORE THE SIGHT, DULL PAIN IN THE HEAD, DEFI-CIENCY OF PERSPIRATION, YEL-LOWNESS OF THE SKIN AND EYES, PAIN IN THE SIDE, BACK, CHEST, LIMBS, ETC., SUD-DEN FLUSHES OF HEAT, BURNING IN THE FLESH, CONSTANT IMAGININGS OF EVIL, AND GREAT DEPRESSION OF SPIRITS.

The sufferer from these diseases should exercise the greatest caution is the selection of a granded for his case, pur-chasing only that which he of sassured from his investi-gations and inquiries pos-fully compounded, is free from injurious ingredients, and has established for itself a reputation for the cure of these discases.

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MISS L. J. KELLOGG, M. D.,

LECCRICIAN and Clairvoyant, 26 Harrison avenue, Bos-ton. Office hours 9 A. N to 12 N. Lecture to ladies every Monday afternoon, at 3 o'clock at office. Mar. 25.-4w

MRS. E. A. HOWLAND, Chrirvoyant and Magnetic Physician, Test and Business Medium, at 54 Hedford atreet, Boston. Hours from 9. A. M. to 12 M. and 1 to 3 p. M. Circles Wednesday and Saturday afternoons, from 3 to 3 p. M.

from 2 to 5 P. M. SAMUEL GROVER, HEALING MEDIUM, NO. IS DIX PLACE, (opposite ilarrard street.) 13w-Apr. 4. I AURA HASTINGS HATCH, Inspirational Medium, will give Musical Nances every Monday, Tues-day, Thursday and Friday evenings, at 8 o'clock, at 9 Kit-tredge place, opposite 68 Friend street, lioston, Terms 25 cis. Mar. 28.-4w

MRS. R. COLLINS still continues to heal the alck. at No. 19 rine street, Boston, Mass.

A. S. HAYWARD heals by Spirit Magnet-ism, 11 Dix Place, Boston. Hours 10 to 4. Feb. 15. MRS. L. A. SARGENT Heals the Sick, 58 Bedford street, Buston. 3w-Mar. 28. Mart Bealon street, Batton. 3w-Mar. 28. MARY M. HARDY, Trance, Healing and Batton Street, Boston. Jubile 36-100-7 y Thursday ovening. 1100-760. 15. MRS. FLINDERS, Medical and Remarkable Bealog Medium. Advice \$1,00. 41 Hartison Avenue, Boston, Mars. 13w-Feb. 1.

Miscellaneous.

SOUL READING.

SOUL READING, Or Psychometrical Defineration of Character. M.B. AND MIG. A. B. SEVERANCE would respectivily Manounce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading trailing for actor and peculiarities of disposition; marked changes in past and future life; physical aldesae, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mential adaptation of those in-tending marriage; and thus to the initarmoniously married, whereby they can restore or perpetuate their former love. They will give instructions for self-improvement, by telling what faculties should be restrained; and what cultivated. what faculties about the restrained and what cultivated. Neven years' experience warrants them in saying that they can do what they advertise without fail, as hundreds are will-ing to teatity. Akeptics are particularly invited to investigate. Everything of a private character REPT structure as such. For Written Dielineation of Character, \$1.00 and red stamp. Hereafter all calls or letters will be promply attended to by either one or the other. Address. MR. AND MRS. A. B. REVERANCE, Apr. 4.--law Milwaukee, Wisconsis.

DR. WILLIAM B. WHITE, Clairvoyant and

D'Medical Electrician, curve all diverses that are curable, Office, No. 4 Jefferson Place, idealing from South Bernett Street-a few rods from cluber Washington street or Harrison Avenue, Boston, Mass. Office hours from 9 A. M. till 4 P. M. Feb. 21. Feb. 22.

MRS. MARY LEWIS, Psychometrical or Soul IN Rest, would respectfully announce to the public that she is located in Morrison, Whiteside Co., 111, where she is ready to receive calling or by sending their autograph, or lock of hair, will delineate character, answer questions pertaining to the past, present and inture. Having been thoroughly text ed, she is confident she can give general antifaction to the public. For written Delineation of Character, and Answering Questions, 4,00 and red stamp. MRS, MARY LEWIS, Mor-rison, III.

MW-FCD. 23. MRS. J. J. CLARK, Clairvoyant Physician, teading trom South Bennett street-a, fow rods from cliner Washington street or Harrhon Avenue, Boston, Mass, Mis, Clark also preseries for discased patients at a distance, and examines by lock of inir. Medicines sent by mail. Office hours from 9 A, 9. to 4 P. 9. Feb. 22.

A NNIE DENTON CRIDGE continues to make Psychometric Examinations as heretofore: letters, etc., 82.: mining specimens, 85. Address, 602 "N" street, hetween 6th and 7th, Washington, D. C. Feb. 22.-9w

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MRS, H. S. SEYMOUR, Business and Test Me-dium, No. 1 Carroll Place, corner Bler cker and Laurens streets, third floor, New York. Hours from 2 to 5 and from 7 to 9 F. M. Cliceles Tuesday and Thursday evenings. Apr. 4.-66 MRS. JENNIE WATERMAN DANFORTH.

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der, Stomach, Prosinic Glaudi Catarri, Consumption, Bronchilts, Coughs, Colds; Scrofula, Nervousnes, Bierplessness, &c.
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Por the cure of Chills and Fever, and for the prevention and cure of Cholers, but the Positive and Negative Powders do no vio lence to the system; they cause no purplus, no nausea, no vomiting, no marcotizing j yci, in the language of M. W. Bichmond, of Chenos, Hi., "They are a most wonderful medicine, to aler and yet so fractout."
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MIRS M. L. FIRNCH, Inspirational speaker, will receive cause to lecture. Address, Ellery street, Washington Yillage, Bouth Boston, Mass.
 TR. H. P. FATRFIELD will lecture in Fitchburg, Mass., May 3 and 10. Address, Blue Anchor, N. J.
 Rev. J. Fuancis, Parishville, N. Y.
 MIR, CLARA A. FIELD, lecturer, Newport, Me.
 ISAAC F. GREENLEAR, & Washington avenue, Chelsea, Ms.
 N. S. GREENLEAR, & Washington avenue, Chelsea, Ms.
 N. B. GREENLEAR, Newell, Mass.
 DR. L. P. GINGGS, Inspirational speaker, will answer calls to lecture. Address, box 1225, Fort Wayne, Ind.
 DR. M. HENRT HOUGHTON will lecture in Battle Creek, Mich., during April. Will speak in East Boaton. Mass.

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

Bunday evenings of April. Address, 5 Cumston street, Boston, Mass.
MORES HULL, Hohart, Lake Co., Ind., will speak in Btone harn, Mass. April 19 and 26; iu Providence, R. I., during May.
Would like evening engagements in the vicinity of Sunday appointments. Address during May.
Providence, R. I.
MRS. R. A. HORTON, 24 Wannest street, Lowell, Mass.
MISS NELLUE HAYDER, 20 Wilmot street, Worcester, Mass.
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The Talmud–What of It?

As rock to soil, seed to blossom, mother to child, so is the past to the present. Rich in the lore and illumination of seers, the past mantles the present with a glory unspeakable. Recent Talmudic readings have given us deeper insight into the ethical and spiritual life of that clannish people, the Jews.

What is the Taimud-what its origin and teachings? A late English reviewer of considerable research, thinks that numbers hold with that Capuchin friar, Henricus Synensis, that the Talmud is not a book, but a man. Certainly, there never was a so-considered authoritative book so little known and understood, and yet so frequently referred to in Theological discussions as this. The Oriental Jows regard the Talmud as an emanation from the Deity. The Rabbinists in particular, consider it the absolute and unchangeable law, as do the Moslems the Koran, and Christians the New Testament. The Talmud, as generally known by the learned, is divided into the Mishnah and Gemara. The Mishnah contains the traditions, the Scripture, and the interpretation of it. In fact, it is the body of the law, the great Corpus Juris of Judalsm; and is supposed to have been compiled near the close of the second, or early in the beginning of the third century, by Rabbi Johnda. The Mishna was the product of thought, investigation, careful comparison and profound research; back of which, as the latent source of authority, was the Pentateuch, the constitutional written law," Numerous commentaries were written upon the Mishna, which were finally connected into two distinct works, the Jerusalem, and the Babylonian Talmud. The Jerusalem Talmud was compiled in the third century, by the Rabbi Jochanan, the Babylonian in the sixth century, by Rabbi Ashi. The latter is the most highly esteemed at present.

It was the duty of the Scribes to preserve the sacred text, to instruct in the synagogues, teach in the schools, and develop the law; accordingly they are spoken of as sitting in "Moses' seat." When the New Testament speaks of priests, elders and scribes as a body, it refers to the highest legal assembly, the House of Judgment, the great Sanhedrim. There were two inferor ones. To "become a member of the Sanhedrim, required an extensive acquaintance with existing literature and science. The Sanhedrims formed the crowns and highest consummation of the schools and academies, which were spread throughout the length and breadth of the land eighty years before Christ. Education had in fact been made compulsory. An exalted place was also given to work in connection with learning. Worthy of all notice, are the numerous points of contact between the New Testament and Talmud, Such terms as 'redemption,' 'baptism,' grace,' 'faith,' 'salvation,' 'regeneration,' 'Son of Man,' 'Son of God,' 'kingdom of Heaven,' were not, as we are apt to think, invented by Christianity, but were household words of Talmudical Judaism to which Christianity gave a higher meaning."

The Gemara, though quite traditional and imaginative, abounds in wise sayings and choicest morals. The Jews often quoting the Talmud as authority, admit the ministrating power of angels and the influence of demons upon mortals; considering Metatron as chief of the good, and Satan chief of the evil powers. They believe that man is constantly accompanied by two spiritual beings; the good angel on his right, the evil on his left. They also believe the air is filled with spirits. The evil ones they call Shedim.

It is curious that the same peculiarity of mind, conservative and radical, runs through all clans communities, countries. The Mussulmen are divided into two parties; the Sunnites hold to tradition, and the Shawayees reject it. Both accept the Koran. Christians are divided into two great parties, those who cling to tradition, the Catholics, and those who nominally object to it, the Protestants So the Jews are divided into two

penses. II. The "Liberal Christian Union" is in the height of prosperity, importing such talented and radical Unitarian elergymen from Baltimore, New York and other cities, as will "draw." This floating "liberal element" they mean to catch and hold.

111. Some minor differences among the genuine and substantial Spiritualists themselves as to 'ways and means," and a too general lack of an earnest, unitive purpose.

True, those old workers, Joslin, Searles, Towne Foster, Gallington, Simmons, Lewis, Kenyon and others, principled in Spiritualism, and Spiritualists of principle, remain at their posts, firm as polished pillars and shafts in the temple of the Eternal. The angels have written upon their forcheads "faithful," and over their heads are susnended dazzling crowns.

Our abiding place during the month was in the excellent home of Immanuel Searles. Our lecturers quite generally denominate Mrs. Searles mother, in consequence of her kind maternal charncteristics; and Mr. Searles's hospitality and goodness of heart have become proverbial. His house was to us home-neat, comfortable, cosy; that tells the whole story. Pleasant are all our memories of Providence and the good people therein.

Government and Laws.

Civilization and barbarism agree that the best government is that which secures the most order in connection with the fullest freedom of the individual. The aim of constitutional England, semiconstitutional France, monarchial Prussia, aristocratic Russia, despotic Turkey and absolute Abyssinia, is to secure order, which implies peace by day for labor, and peace by night for repose.

And yet these nations-our nation, seems to overlook the fact that self-government is the foundation of all true government, and that the masses should be educated to govern themselves. The apostle was a "law unto himself." The divine lac, written by the finger of the Eternal npon the conscious sensorium of all souls, is above all state, legislative or international laws. That law, and that only, will we obey.

Human laws, the workmanship of men's heads and hands, mirror the characteristics of their makers. Men are imperfect-their laws are imperfect; men are changing, fickle, false, and their patchwork legislative enactments are but the conventional conveniences of the hour, the year, to be amended revised, or canceled perhaps the following. More than this, human laws are the statutory enactments of men-not men and womenbut selfish, scheming masculines.

Souls, diviner than institutions, are also older than books, or the statutes recorded in them. Therefore, as an Individual, we will obey no wes-NO LAW-military or civil, political or social, that conflicts with the laws of nature, of right, of justice, of conscience inscribed upon the leatlets of our own inmost being. If such an affirmation be treason, make the most of it.

Says some tremulous soul, Suppose everybody should take such ground-what then? Supposing they should not-what then? Suppositions furnish very comfortable platforms for the oppositions and propositions of sophists. True, we would not as with a magician's wand extirpate all external laws; for like crutches they help multitudes. Milk for infants, laws for those that feel their necessity, hells and hangmen's whips for such as love and need them, and desperate remedies for deadly diseases. We are writing from the subjective side of existence, and for such as can appreciate, not for you-nor to fix standards to govern nou. Our original position is sustainable by the highest judicial definitions of the world. See the following:

"Whatever is just is the true law, nor can this true law be abrogated by any written enactment." -Cicero. "All laws derive their force from the law of

Nature, and those that do not, are accounted as no laws."-Fortescue. "The inherent right-the reasonableness of law, is the soul of law."-Noyes.

"The primary aim of government is to protect individuals in the enjoyment of those absolute rights which were vested in them by the immu-table laws of Nature."—Blackstone.

These exalted sentiments, coinciding with what is sometimes termed in derision the "higher law," are based upon natural law, founded in individual rights, and harmonize with the eternal principles of absolute justice. Accordingly bound by no imperfect human law, we are consciously cognizant of this command only-Obey God manifest in thyself!

When the chemist uses unknown elements, he mittee, became a financial necessity to meet exmay expect explosion. We should be careful how we play with the lightnings of heaven. Let the spiritual chemist, practicing in the soul's laboratory, be prudent and thorough. Divine will be the results of mediumship if he employs it to entrance mortals in the glories of the inner world of spirit.

(Original.) MOTHER, HEAVEN AND HOME.

BY MRS. CHARLES A. FENN. 'Neath the silent stars I wander,

- Sadly, musing as I roam, And my heart is fondly turning,
- To Mother, Heaven and Home. I am weary of life's struggles,
- And I long to be at rest, As in childhood, when I nestled On my gentle mother's breast.
- With her shelt'ring arms around me, And her soft cheek pressed to mine,
- She soothed my childish sorrows, And bade me not repine;
- Oh, the world may give us friendships, But we never find another
- Like the first that smiled upon us
- From the dear eyes of a mother. 'Neath the silent stars, &c.
- I have loved ones all around me, And my path is strewn with flowers, Yet at times I feel a yearning For the old-time happy hours, And the aching void no presence But hers could ever fill, Within my restless bosom, Unhealed, is yawning still. 'Neath the silent stars, &c.

But why linger over mem'ries Of the checkered years gone by? Life is full of light and shadow, And the moments quickly fly; Time is bearing all my loved ones Down his swiftly coursing tide: We are tending toward one haven, Though our barks are scattered wide, And at last we all will wander, Softly singing as we roam, A united band of angels, By mother welcomed home. St. Louis, Mo.

Gleanings from Western Letters.

Gleanings from Western Letters. CHARLES A. FENN, ST. LOUIS, MO.-We are enjoying a fine season of prosperity in our Society, listening to the able and eloquent lectures of Miss Elvira Wheelock. Our Lyceum is in a flourish-ing condition; our principles are making rapid inroadis upon the old and worn-out theological idens of the age, and the future looks bright. Pray for us, and do your prayers by coming and lecturing for us again as soon as possible. HUDSON TUTTLE, BERLIN HEIGHTS, OHIO.-Our Progressive Lyceum starts off under the most favorable auspices. I am Conductor, and Emma is guardian of the groups. We hope, alded

Emma is guardian of the groups. We hope, added by the friends, to make it soon the Banner Ly-ceum of the State. One hundred and twentythree members already enrolled. Our Society is doing well. When can you come and lecture for us a Sunday or more? If I read aright the signs of the times, the principles of the Spiritual Philosopy were never marching through the land with such rapid strides as appresent. СБРИАЅ В. LYNN, CLYDE, OHIO.—Every day I

seem to receive a new baptism. How thankful I am to the kind friends that extend to me cordial hands, and to the good angels that hold me in charge. There are many excellent friends in Clyde, and the truth is continually making further conquests. I speak in Geneva, Ohio, during the month of April.

Miss NETTIE M PEASE, PORT HURGN, MICH. -Sister and self are still at work for the cause of truth. Michigan has been our field of labor since September. The calls for lecturers and media are more numerous at present than any previous time since I became acquainted with the beautiful principles of Spiritualism. The missionary movement thus far has proven a grand success. De-cember I lectured in Detroit. The meetings were largely attended. The Children's Progressive largely attended. The Unitaren's Frogressive Lycoum gave a public festival during the month, reflecting great honor upon themselves and those interested in the education of children. We spent January in Paw Paw, making it our home in the

January in Paw Paw, making it our home in the kind and hospitable family of Mr. Bangs. This month am speaking in Port Huron. Here the Spiritualists have secured an elegant hall, and the meetings are largely attended. C. C. RANDALL, DETROIT, MICH.—Enclosed find articles of association of the Detroit Society of Spiritualists. We are now fully organized, and liope to sail along smoothly. Robert Dale Owen is expected to give us several lectures soon upon Spiritualism and kindred subjects. The upon Spiritualism and kindred subjects. The eloquent advocate of the Spiritual Philosophy, A. B. Whiting, will address us the first Sunday of April. LUCINDA P. HAYWOON, LUDLOW, VT .- The Eddys have been with us, pretending to expose Spiritualism. Yoking their own confessions and concessions, they really become the subjects of pity. At the conclusion of their first night's performance, they announced an exhibition for the formance, they autounced an exhibition for the next evening, but did not open the hall, so few came. They will soon pass into a deserved for-getfulness. The true Spiritualism of the present, like the genuine of the past, will live forever. DR. L. P. GRIGGS, FORT WAYNE, IND.—I see by the Banner that Spiritualism, which is the re-ligion of humanity, is getting a deeper hold and growth in the hearts of all classes and conditions of life. And let me hope of you who have so much influence in and through the columns of that best of all papers, the Banner, that you will keep it before the people, and Spiritualists par-ticularly, that the toilers and builders in this great field of human reform, wherein the Divine is to be outwrought, shall be sustained, shall be paid in dol-lars and cents, for the spiritual wealth they lavish upon the arid sands of human souls. * * I lectured recently at Indianapolis, because busi-ness called me there, and whenever occasion or opportunity offer to heal the sick, or talk of a better and purer life to the people, without inter-fering with my business, I shall do so; for if I receive nothing but the consciousness of having partially done my duty, I shall also know that I can afford to do it "without money and without price." So, Bro. Peebles, do n't forget our workers, but demand that they shall be paid for their labor. MRS. JOHN R. ROBINSON, CHICAGO, ILL, with a womanly noblevess dressed down the Daily Chicago Tribune awhile since in the following style. Other city papers that continually scruti nize and scent every dust hole of society for mis-demeanors to cast upon Spiritualists, deserve simi-lar castigations. We copy a portion of her com-munication from the columns of the Tribune: be opened up between the two worlds? The spiritual batteries are very delicate; the least agitation of mind disturbs them and dilutes or perverts the truthfulness of the oracles; hence the absolute need of candor, calmness and a child-like sincerity of purpose. If a weeping mother is over-anxious she may thus defeat her object. If she is mediumistic, in such a state, she can do nothing; a medium of less intensity of feeling is needed to restore order and open intercourse. It is a well known fact, demonstrable in all spiritual circles, or in the action of artificial batt teres, that they are operative to success only when the forces are in order—positive with nega-tive and negative with positive. Great anxiety fear or doubt may educe a general negation, when all phenomena are destroyed; so if the inquirer is all phenomena are destroyed; so if the inquirer is aturally engendering negative states, will neu-tralize the phenomena by absorption. Spiritual mediumship is, therefore, a matter of the deepest interest. It needs be studied with the strictest precision and research into all the mag-netic forces and emotions of our being. Because of ignorance, mediumship is sometimes perilous.

around them, and we are led to exclaim. What rottenness a fair exterior hides! Taik ot "free love" among Apiritualitie if you must, but in the same breath ery down and deprecate "free lust" anong members of orthodox churches. Then will you bedoing your duty as public journalists, The time is not far distant when the press shall see that it is for their butterest to be impartial in such matters, for despised Spiritualism is be coming a power in the land, and even among your out sub-scribers you will find ere long that such unfairness and one-sidediness will not long be tolerated.

-----Letter from Mrs. Townsend Hoadley.

Dear readers of our glorious Banner of Light: I am happy to greet you from this grand Western world, where thousands upon thousands of acres are spread out, rich with nourishment for vegen-tion, and inviting the laborer to come; where the showy mantle of winter vanished weeks ago, and where now is seen the green grass creeping up through the dead leaves, to smile beneath the sunlight, as our soul-aspirations struggle up through the dead leaves of educational bigotry and superstition, to grow and smile beneath the sunlight of

our trust-inspiring philosophy. Biood I came here I have bectured in the towns of Eagle, Waukesha and in this place to good, intelligent audiences, but do not find sufficient in-terest and energy to establish societies. Dr. Wm. Holbrook, of Waukesha, whose home in days gone by was sanctified by the presence of dear Achsa W. Sprague, while lecturing to them, is an earnest, good soul, and does all in his power to promulgate the true gospel. Could he be sustained with proper ald he would soon have a nice society there.

In Eagle I made the acquaintance of the Hon. Marvin H. Boyce, whose whole soul is in the work of abolisbing capital punishment. In a let-ter to me he says: "If health is spared me, I will, in twenty years, annihilate the gibbet in the United States," May God, angels, men and women help him, is my prayer.

I find many good souls among these Western people, only waiting for some energetic movement to bring them just where they desire to be. There is a vast field for mental labor here, as well as his vast last for the set of the work is properly done. The twentieth anniversary of our religion's soul-birth to the recognition of mortals is close at hand, and I only wish I could have wings that would instantly transport me from one place to another, that I might have the pleasure of grasping the friendly hands in Boston, Philadelphia and other places, whose pressure has heretofore given me so much encouragement to press along the thorny path of life. May God and angels bless you every-where, dear friends, and keep you obedient to God's best laws of harmony and love. I am to lecture in Milwaukee on Sunday 29th,

and stay over to attend the anniversary. From thence my dear husband and myself will go on to Terre Haute, Ind., where I am to lecture during the month of April. After that time I can give no special idea of our whereabouts, as we intend no special idea of our whereabouts, as we intend to travel and visit friends until July or August, and we hope to see once more the grand old mountains of New England. Shall endeavor to speak and live my truth wherever I go, hoping that 1 may have thereby the approbation of God and angels, and my own self-respect. Accept my sin-cere gratitude for all past kindnesses, and still remember me as one with you for all goodness and truth. After April my address may be at Bridgewater, Vt., until further notice. M. S. TOWNSEND HOADLEY. Whitewater, Wis., March 24, 1868.

Complimentary Resolutions.

To the Spiritualist Society and Children's Progressive Lyceum of Cleveland, O., and all Liberalists to whom it may concern :

Whereas, Our co-worker and brother in the cause of pro-press, George W. Cobb, is contemplating a removal from our lown to a new locality, viz., Cleveland, O. *Resolved*, 1. That our Sycamore Lyceum and Conference, with deep regret that circumstances abouid withdraw from us in a personal influence and assistance, do tender him our grate-ul regards, with sincere wishes for his success in all his future understore.

ful regards, with sincere wishes for his success in all his future ondex vors. *Resolved*, 2, That as one of the serilest and most efficient workers in our liberal organizations in this pixee, as musical director of the Lyceum, and an earnest, able and genial par-ticipant in our Free Conferences, that we heartily recommend him to the good graces and bespeak for him the cordial wei-come of the Cleveland liberalists. *Resolved*, 3, That as a member and communicant in high esteem in a popular Orthodox church, Bro. Colb has given an example of unsectain usefulness and a liberal spirit worthy of universal imitation, and whose influence has been widely felt in this community, from his high toned moral standing as a true-hearted gentleman. In his own words, he "did the good work where his hand found it to do in the Chidren's Lyceum," while his cheerful words and caudid reasoning will long echo in our weekly reunions, wares his presence will be *Resolved*, 4. That a copy of these resolutions be forwarded to each of our Spiritabils Journals and his Lyceum Bainer for

each of our Spiritualist journais and the Lyceum Banner for publication, and a certified copy of the same be tendered to Bro. Cobb.

obb. C. ELLWOOD, Pres. of Society; CURIDS NHITL, Vice Pres. and Treas.; DAVID DALBY, Chaptain of Conference; NARAH, D. P. JONES, Rec. and Cor. See. of Conference

and Lyceum; HARVET A. JONES, Condustor of Lyceum; LOUIS DOWE, Assistant Conductor; MES, HORATIO JAMES, Guardian; MISS ADVES BROWN. Assistant Guardian; R. L. DAVIS, Chaplain of Lyceum. more, III. Sycamore, Ill.

SPIBITUALIST MEETINGS.

BOSTON.—The First Spiritualist Association held regular meetings at Mercantile Hall, Summer street, every Sunday erening, at 13 o'clock. Admission 15 cents. Banuet F. Towle, Piesident ; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 103 A. M. John W McGuire, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Miss Susan M. Fitz, Secre-ters of Warran streets

NEW YORK CITY.—The Bocisty of Progressive Spiritualist hold meetings every Bunday, in Masonic Hail, No. 118 Kast listh street, between 3d and 4th avenues, at 10M A. M. and 7M P. M. Conference at 12 M. Ohildren's Progressive Lyceum at 23 P. M. P. E. Farnsworth, Conductor; Mrs. II. W. Farns-worth, Guardian. The First Society of Spiritualists hold meetings every Sun-day morning and evening in Dodworth's 11sil, 606 Broadway, Conference every Sunday at Lamartine Hail, corner of 8th avenue and West 29th street. Lectures at 103 o'clock A. M. and 73 P. M. Conference at 3 P. M. WILLIAMSDUNG, Y. -The Spiritualist Bociety held meet-ings every Wednesday evenings, at Continental Hail, Pourth street, supported by the voluntary contributions of members and friends.

BROOKLYN, N. Y .- The Spiritualists hold meetings at Cum-

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room. Rear DeKalb avenue, every Sunday at 3 and 74 r. M. Children's Progressive Lyceum meets at 103 A. M. J. A. Bartlett, Conductor; Mrs. B. A. Bratiett, Conductor; Mrs. B. A. Brittual Meetings for Inspirational and Trance Speaking and Spiritual Meetings for Inspirational and Trance Speaking room, No. 113 Myrtle avenue, Brooklyn. Also, Sunday and Thursday evening at 74 o'clock, in Granada Ilail (Upper room), No. 113 Myrtle avenue, Brooklyn. Also, Sunday and Friday evening at 74 o'clock, in Continental Hail, corner fourth and Tuesday at 74 o'clock, in Mecarile's Temperanes Itall. Franklin street, opposite Post-office, Green Point. Comber and Tuesday at 74 o'clock in Mecarile's Temperanes Itall. Franklin street, opposite Post-office, Green Point. Comber and Society of Progressive Spiritualistizer's Hill Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 24 r. M. Sundays, Mrs. E. L. Watson, Conductori Mrs. Amy Poet, Guardian; C. W. Hebard, President Society. Speaker en-Kaged -J. II. Forwell dnring April.

raged :--J. II. Powell during April. JERSEY CITY, N.J.-Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10 A. M., upon Natural Science and Philosophy as basic to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon, Lectur in the evening, at 74 o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy. NEWARE, N. J.-Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 24 and 74 P.M. The aiternoon'is devoted wholly to the Children's Progressive Lyceum. G. T. Leach, Conductor; Mrs. Harriet Farsons, Guardian of Groups.

Guardian of Groups. VINELAND, N. J. — Friends of Progress meetingsare held in Plum-street Hall every Sunday at 10⁵ A. M., and evening. President, C. B. Campbell; Vice Presidents, Mrs. Sarah Comley and Mrs. O. F. Ntevens: Corresponding Sceretary, and Treasurer, S. G. Sylvester; Recording Sceretary, H. It. Ladd. Children's Progressive Lyceum at 12⁵ y. M. Hoasa Allen, Conductor; Mrs. Portia Gage, Guardian; Mis. Julia Brigham and Mrs. Tanner, Assistant Guardians. HAMMONTON N. J. — Vectimes held every Sunday at 16⁵

HAMMONTON, N. J.-Micetings held severy Sunday at 16 A. M., at the Spiritualist Hall on Third street, J. B. Holt, President; Mrs. C. A. K. Poore, Secretary, Lyceum at 17, M. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups.

J. O. Hansom, Conductor; Miss Lizzie Randall, Guardian of Groups.
 BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sundays at Saratoga Hall, boutheast corner Calvert and Naratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer speaks till further notice. PHILABELPHIA, PA.—Meetings are held in the new hall in Phuenix street every Sunday afternoon at 3 o'clock. Chil-dren's Progressive Lyceum meets every Sunday forenoon at 10 o'clock. Prof. I Kehn, Conductor.
 The meetings formerly held at Sansom-street Hall are now held at Washington Hall, concer of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clocz, the lecture commencing at 113 A. M. Evening lectures at 73.
 WABBINGTON, D. C.—Meetings are held and addresses de-livered in Harmonia Hall, Woodward's Block, 318 Pennsyl sanday, at 11 A. M. and 7 P. M. Progressive Lyceum meets at 12% o'clock. George B. Davis, Conductor: A. D. Cridge, Guardian. Speakers enegged: -Mrs. Alcinda Willeim dur-ing April; Mrr. Cora L. V. Daniels during May. Conference, Tuesday, at 7 P. M.: Platonic School, Thursday, at 7 P. M. John Maynew, President.
 CLEVELAND, O.—Spiritualists meet in Temperance Hall ev-ery Sunday, and D P. M.

CLEVELANO, O. -Spiritualists meet in Temperance IIall ev-ery Sunday, at 109 L. M. and 75 P. M. Children's Progressive Lyceum regular Sunday seasion at 1 o'clock P. M. George Rose, Conductor; Miss Clara Curtis, Guardian.

To LEDO, O. --Meetings are held and regular speaking in Old Masonio Hall, Summit street, at 72 r. M. All are invited free. Children's Progressive Lyctum in same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

Wheelock, Guardian. CINCINNATI, O.— The Splithualists have organized them-selves under the laws of Ohlo as a "Religious Society of Pro-gressive Splithualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular meetings Sundays, at 103 A. X. and 51 P. M.

MirLAN, O.-Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 10 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

CLYDE, O.-Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple, Guardian.

Juardian. BYCANORE, ILL.-The Children's Progressive Lyceum meets avery Sunday afternoon at 2 o'clock, in Wilkin's New Hall. BYCAMORE, ILL.—The Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor: Mrs. Horatto James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock; session one hour; essays and speech s limited to ten minutes each. Chauncey Ellwood, Esq., Preddent of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Sec'y. Chroaco, ILL.—Regular morning and evening meetings are held by the First Society of Npiritualities in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 104 A. M. and 73 r. M. Rockrong, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 1 o'clock. Lyceum meets at 163 A. M. Dr. E. C. Dunn, Conductor. Yares Citri, ILL.—The First Society of Spiritualists and Yriencs of Progress meet for conference Sundays at 23 r. M. Branorisz, D. L.,—Regular Spiritualists meet meets of Progress meet for conference Sundays at 23 r. M.

YATES CITY, ILL—The First Society of Splritualists and Priences of Progress meet for conference Sundays at 23 p. M. SPRINGFIELD, ILL—Regular Spiritualists' meetings every Sunday forencon at 10 o'clock. Mr. Wm. H. Planck, Conduc-tor; Mrs. E. G. Planck, Guardian. RIGHMOND, IND.—The Friends of Progress hold meetings ev-ery Sunday morning in Henry Hall, at 163 A. M. Children'a Progressive Lyceum meets in the same ball at 2 r. M. ST. LOUIS, Mo.—The 'Society of 'spiritualists and Pro-gressive Lyceum 'of St. Louis hold three sessions each Sun-day, in the Polytechnic Institute, corner of Soventh and Chest-nut atreets. Lectures at 164 A. M. and 75 r. M.: Lyceum 23 p. M. Charles A. Fenn, President; Mrs. M. A. McConi, Vice President; Henry Stage, Corresponding Scoretary; Thomas Alien. Secretary and Treasurer: W. H. Rudolph, Librarian; Miss Mary J. Farmiam, Assistant Libratian; Myron Goloney, Conductor of Lyceum; Miss Sarath E. Cook, Guardian of Groups Mrs. J. A. Coloney, Musical Director. First-class speakers requested to open correspondence with Henry Stagg, Esq., with a view of lecturing for the Society. CAUTH ACE, Mo.—The 'fields of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary. BATTLE CREEK, MICH.—Meetings are held in Wakelee's Hall every Sunday morning and evening. Lyceum between services. D. M. Brown, Secretary. DATTLE CREEK, MICH.—Meetings are held in Wakelee's Hall every Sunday morning and evening. Lyceum between services. D. M. Brown, Secretary. DATTLE CREEK, MICH.—Meetings are held in Wakelee's Hall every Sunday morning and evening. Lyceum between services. D. M. Brown, Secretary. DATTLE CREEK, MICH.—Meetings are held in Wakelee's Hall every Sunday morning and evening. Lyceum between services. D. M. Brown, Secretary. DATTLE CREEK, MICH.—Meetings are held in Wakelee's Hall every Sunday morning and evening. Lyceum between services. D. M. Brown, Secretary. Datter Secretary. Mather Secretary. Bather Secretary

APRIL 11, 1868.

classes-those who hold to the authority of tradition, the Rabbinists, and those who reject it, the Karaites. These, known by different names in different countries, are every where considered the Protestants of Judaism.

The Jews are naturally liberals in theology. The old Rabbins were pure Theists. The erudite Hillel, with other observers and scholars of the time, knew that Jesus was only a man. For this truth they contended, and for it against the Christian world they still contend. This accounts for the terrible persecutions they have suffered in all countries at the hands of Christians. It is true that certain Jews are now hugged and fawned over in European palaces. The Rothschilds and Foulds, the Belmonts and Benjamins, are found in the ante-chambers of princes and presidents; not because the prejudice against the Jews has ceased, but because the Christian's love of money has increased. Christian nations have always excelled in fighting and thieving.

The following are selections from the Talmud and Hurwitz Hebrew aphorisms:

"This world," says Rabbi Jacob, "may be considered as an ante-chamber to the next. Prepare

thyself in the ante-chamber to the next. Prepare permitted into the grand saloon. The best line of conduct for a man to adopt, says Rabil Johnda, is that which gains him the esteem of others, without depriving him of his own.

Be, says the noble, tolerant Hillel, a disciple of Aaron, a lover of peace, and a promoter there-of. Love mankind and draw them in a friendly manner to the study of the divine law. Be cautious in your intercourse with the great.

Be cautious in your intercourse with the great, says Rabbon Gamaliel; they seldom confer obli-gations on their inferiors, but from interested mo-tices. They may appear friendly, but will render no assistance in time of actual need. He, says the Talmud, who teaches not his child an art or profession by which he may earn an honest livelihood; teaches him to rob the public. Honor the same of the vocer it is they who hering

Honor the sons of the poor; it is they who bring solence into splendor. Hospitality is the most important part of divine

worship. He who marries for money, his children shall

be a curse to him.

To slander, is to murder. The birds in the air despise the miser.

He who gives charity in secret, is greater than Moses himself."

Providence, R. I.-I. Scarles.

March was our fifth or sixth engagement of a month each, with the Providence Society of Spiritualists-one of the best, by-the-way, in the country. And yet this Society has its ebb and flow-its noonday and nighttime-its seasons of enthusiasm and then of comparative rest. We never lectured in this city to so small, neither to so attentive and appreciative audiences as during the past month. The following are the reasons:

I. An admission fee of ten cents at the door. This, though undesirable on the part of the com"Bessive to be thyself; and know that he Who finds himself, loses misery."

Necessity of Media.

"Why can I not communicate with my own dear friend departed without the foreign agency of a medium?" This question is often asked. Let us look deeper than the seeming for its answer. In the earth-sphere friendships are formed principally on the external, material plane. Association, self-interest, organic sympathy, and other outward relations may induce endearments which at first experience may appear to be lasting; but absence, distance, and changes of magnotisms sometimes cancel these affections. Nothing is enduring which is not spiritual. If, then, a friend, having passed the ordeal of death, has organized his basis of love on the spiritual plane, and the earth-friend remains, as before, wholly external, the difference of condition amounts to a magnetic gulf that cannot be passed over except by mediation. A medium contains, in organization, the blended elements of physical and spiritual natures, and is able, therefore, to conjoin the two parties for exchange of language by word or sign. The medium is the bridge or telegraph that spans from shore to shore, or from the internal spiritual to the external sensuous. When then so wide a

conditional difference exists, is not a medium necessary before any tangible communication can be opened up between the two worlds? The spiritual batteries are very delicate; the

W network, Conductor, and and a Mary A. Namorn, Gundian. All letters should be addressed to Miss Susan M. Fitz, Secre-tary, 66 Warren street. Alt so in Lat. — Lecture every Sunday afternoon at 23 o'clock. A half-hour concert on the Great Organ, by Prof. Eugene Thayer, precedes acht lecture. L. S. Richards, Chair-man. Speaker engaged: — Mrs. Cora L. V. Daniels during A pril. Mrs. S. L. Chappell lectures Sunday evenings at 74 o'clock at Springfield Hall, 80 Springfield street. Circus every Sunday evening at 425 Washington street, op-posite Essex. Mrs. M. E. Beals, medium.

posite Essex. Mrs. M. E. Beals, medium, "manington street, op-EAST BOATON.-Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 7 fr. M. L. P. Free-man, Cor. Sec. Children's Progressive Lyccum meets at 10 A. M. John T. Freeman, Conductor; Mrs. Martin S., enkins, Guardian. Speakers engaged: - C. Fannie Allyn, Sunday afternoons of April; Miss Julia J. Hubbard, Sunday evenings of April.

of April. CHARLESTOWN.-TheFirstSpiritualistAssociationofCharles mastings at Central Hall. No. 25 Elm

CHARLESTOWN.-The First Spiritualist Association of Charles town hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 24 and 74 P. M. Children's Lyceum meets at 104 A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. CHELSEA.-The Children's Progressive Lyceum meets ev-ery Sunday at 2 o'clock, in Fremont Hall. L. Dustin, Con-ductor; J. H. Crandon, Assistant Conductor; E. S. Dodge, Guardian; Mrs. Salsbury, Assistant Guardian. Meetings dis-continued for the present. The Bible Christian Spiritualists hold incetings every Sun-day in Winnisimmet Division Hall, at 3 and 7 F. M. Mirs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Supt. CAMBRIGGEPORY, Mass.-The Spiritualist Association hold

A. AUCRET, Itselini Spraker. And public are invited. Scats free. D. J. Ricker, Supt. CAMBRIDGEPORT, MASS.—The Spiritualist Association hold meetings every Sunday in Williams Hall, at 3 and 75 P. M. J. E. Hall, President. Children's Lyccum meets at 164 A. M. M. Barri, Conductor. Speakers engaged: — Mirs. Julietto Yeaw, April 12, 19 and 26; Dr. H. B. Storer, May 3 and 10; Rev. J. O. Barrett, May 17, 24 and 31; Mrs. Fannle Davis Smith, June 7 and 14; Mrs. M. M. Wood, Juno 21 and 25; Mrs. Barrah A. Byrnes during July LowarL, MASS.—The First Spiritualist Society hold meetings every Bunday afternoon and evening in Lee-street church. The Children's Lyccum is united with the Society, and holds its seasions at 103 A. M. J. Greenlear, Cor. Sec. Speakers engaged 7: — Mosse Hull, April 5 and 12; Mrs. N. J. Wills, April 19 and 26; J. M. Peebles, May 3 and 10; Mrs. Filisbury, May 17; Juliette Yeaw, May 24 and 31.

17; Julictie Yeaw, May 24 and 31. РЕТМОРТИ, МАВЗ.— Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundrys in each month. Children's Progressive Lyceum meets at 11 o'clock A. м. Speakers eugaged: --Miss Eliza II. Foller, April 5 and 12; Dr. J. H. Currier, May 3; Dr. J. N. Hodges, May 10.

STOREMAN, MASS - Tho Spiritualist Association hold meet-ings at Harmony Hall two Sundays in each month, at 23 and T.M. Afternion lectures, free. Evenings, 19 cents. Wm. H. Orne, President. The Children's Progressive Lyceum meets every Sunday at 103 A.M. E. T. Whittler, Conduct-or; Mrs. A. M. Kempton, Guardian.

meetis every Sunday at 105 A.M. E. T. Whittler, Conduct-or; Mrs. A. M. Kempton, Guardian. Fircinumo, MASS.-The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Itali. The Children's Progressive Lyceum meets at same place at 104 A.M. Dr. H. H. Brigham, Conductor; Mrs. Wm. H. Simonds, Guardian; N. A. Abbott, Secretary. Speakers engaged:-N. S. Greenleaf, April 12; Dr. H. P. Fairfield, May Sand 10. Provinsurs, R. L.-Meetings are held in Pratt's Hail, Wey-bosset street, Sundays, afternoons at 3 and evenings at 74 o'clock. Progressive Lyceum meetsat 124 o'clock. Lyceam Conductor, L. K. Joslin; Musical Director, Mrs. Wm. M. Nob-inson. Speakers engaged:-Moscel Iuli during May; Alcinda Withelm, M. D., during June. Purynaw, Coxw.-Meetings are held at Central Hall every Sonday at 18 P. M. Progressive Lyceum at 184 A.M. HARTYORD, CONM.-Spiritual meetings every Sunday even-ing for conference or lecture at 7% o'clock. Children's Pro gressive Lyceum meets at 37. Mosc. Children's Pro gressive Lyceum meets at 37. O'clock. Children's Pro gressive Lyceum meets at 37. S. J. S. Dow, Conductor.

BRIDGEPORT, CONN.-Children's Progressive Lyceum meets every Sunday at 114 A. K., at Lafayette Hall. Dr. H. H. Cran-dail, Conductor; Mrs. Anna M. Middlebrook, Guardian.

dall, Conductor; Mrs. Anna M. Middlebrook, Guardian, Concorn, N. H.—The Children's Lyceum Association of Progressive Spiritualists hold meetings every Sunday, in Cen-tral Hall, Main street, at 70 °Clock F. K. The Progressive Ly-ceum meets in same hall at F. M. Dr. French Webster, Conductor; Mrs. Robinson Habbh, Guardian; Mrs. J. L. T. Brown, Becretary.
 Bawoon, Mr.—Spiritualists hold meetings in Piomeer Chapel every Sunday, afternoon and evening. Children's Progressive Lycceum meets in the same place at Jr. M. Adolphus G. Uhap-man, Conductor; Miss M. S. Cartiss, Guardian.

BANNER OF LIGHT A Journal of Romance, Literature and Gen eral Intelligence ; also an Exponent of the Spiritual Philosophy of the Nineteenth Century. PUBLISHED WEEKLY

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