

BANNER OF LIGHT.



VOL. XXIV.

{ \$3.00 PER YEAR, }
In Advance.

BOSTON, SATURDAY, FEBRUARY 27, 1869.

{ SINGLE COPIES, }
Eight Cents.

NO. 24.

A BALLAD ON THE WET SPRING OF 1868.

BY BELLE BUSH.

The tree-tops are crying, "More wet! more wet!"
The loon from the wood-top is calling, "More wet!"
"More wet!" screams the pea-fowl, in chorus, "more wet!"
"More rain, Farmer Jones, more rain for you yet!"

Farmer Jones hears the cry of the fowl and the loon,
And he knows by that sign, and the ring round the moon,
That the peas and the beans which he planted at noon
Will get all the soaking they'll need very soon.

It rains the next day, and so on through the next;
It rains and keeps raining, till people get vexed;
They grumble and fret, and get terribly vexed;
Still it rains, and "It's raining," is every one's text.

"There's nothing can grow," all the farmers complain,
"But the weeds in the garden, the grass and the grain;
We've planted our corn, and we've planted again,
Yet nothing comes up, but down, down comes the rain."

Thus the grumbling goes round from one lip to another,
The sister complains of the rain to her brother,
And he goes for comfort to father or mother,
But finds, to his grief, they've got cross at each other.

"How it rains!" exclaims one, "and what horrible weather!
I never in all of my life saw such weather!
One's clothes should be all gum elastic or leather,
If one must go out in such horrible weather!"

"I wish," cries the bare-footed boy in the street,
"That the clouds would dry up, and stay dry as a sheet
When it's hung on a line in the summer's full heat."
"So do I," says the miss whom he chances to meet.

"It rains! I declare it quite gives me the blues!"
Says the belle to her beau, "can't you tell me some news?"
"It rains!" he gives answer, in hopes to amuse,
"How provoking!" she cries, "and what wonderful news!"

"I wonder," says Smith, "why the Clerk of the Weather
Should let all the clouds hang their heads so together?
I should think he might scatter them hither and thither,
And give us sometimes just a glint of fair weather."

"I wonder so, too!" cries the fop, with a growl,
"We've had quite enough, I am sure, of the fowl,
I've scores of engagements to row and to bowl,
But a dampier is put by the rain on the wheel."

"This Clerk of the Weather," adds Smith, with a frown,
"Is a lazy old fellow who lives out of town;
But he better be careful, and look to his crown,
For we'll give him a warning before we will down!"

"Ho's gouty," says Stubbs, "and too fond of a drink."
"And a little bit drowsy, too," I should think."
Pipes a bare-headed wretch, who, sly as a wink,
Slips in through the crowd with a nod and a wink.

"If we go on," says Squire Brown, "in this drowsy way,
There soon will be nothing to eat but some hay;
The wheat will be ruined, the corn will decay,
And famine will fill every heart with dismay."

Thus the wise-ones talk, and the men of renown
Look gloomy enough as they pass through the town,
And moaning a neighbor, they say with a frown,
"What's the news of the day? Are we going to drown?"

"It rains," is the answer, "and what's to be done?
Shall we get on our knees and petition the sun
Through the heavens in honest old fashion to run?
And not hide his face in a mantle so dun?"

"I'll tell you," says Brown, "we'll call a Convention,
And by our complaints sow the seeds of disunion,
Then straightaway we'll issue a writ of detention,
And serve on old Sol, to enforce his attention."

"That's a brilliant idea," his neighbor replies;
"We'll do it, and take all the world by surprise,
And to prove our position is noble and wise,
We'll only go to poll to the clouds in the skies."

"That's true," replies Brown; "so we'll meet all together,
And boldly impeach this old Clerk of the Weather,
We can do it, you see, and no trouble whatever,
There's cause, I am sure, in this horrible weather."

"I see it; who could n't?" It's certainly plain
As the nose on your face," quoth the neighbor again,
"And if any one doubts it, just let him remain
For a day or two out in this horrible rain."

And then if the proof of it does n't seek in,
And bring him conviction as sharp as a pin,
I'll own up like a man and 'come down with the fin,'
And confess that the proof of it was rather thin."

Thus talked lawyer Brown and his neighbor together,
Then called on their friends and ran hither and thither,
And soon in their minds there was no doubt whatever
But they could impeach the old Clerk of the Weather.

"We'll choose lawyer Trusty," they said, "to preside,
And they know very well how he would decide,
But a case so important must fairly be tried,
And the laws must be honored, whatever betide.

In due time they assembled and all went to work,
With hearty good will, to impeach the old Clerk,
But for some weighty reasons, some quibble or quirk,
Quite legal, of course, the thing did n't work—

He was n't impeached, and the world did n't sink,
But somebody smiled, and a few took a drink,
And others, grown wiser, began then to think
That perhaps we were not quite so near to the brink,

About which they'd prated and made such a clatter,
That half the world laughed and asked what is the matter,
While down came the rain, with so merry a patter,
That I dreamed the old Clerk had grown merry and fatter;

And I fancied I heard a faint sound of his laughter,
As the rain from his kingdom fell faster and faster,
While out in the woods, and all through the pasture,
There floated and rippled the sound of his laughter.

Then I thought all the elves of the Spring had assembled
To give him a greeting with joy undimmed,
Rejoicing to think how his toes had been humbled,
And nobody hurt, when their air castles tumbled.

Now, friends, unto all who are disposed to complain
Of the times and the seasons, the wind and the rain,
I would give the advice that a farmer of Spain
Once gave to his son, "When it rains, LET IT RAIN!"
Belvidere Seminary, June 20, 1868.

A SERIOUS THOUGHT.—Somebody has well
said that "young men should ever remember
that their chief happiness in life depends upon
their utter faith in woman. No worldly wisdom,
no metaphysical philosophy, no generalization
can cover or weaken this fundamental truth. It
stands like the record of God himself—for it is
nothing else than this—and should put an over-
lasting seal upon lips that are wont to speak
slightingly of woman." And equally important, is
it not? that young women should live in the full
consciousness that they are as well to *deserve* as to
command that faith and confidence.—*Revolution.*

The Lecture Boom.

Clairvoyance, or Clear Thinking.

LECTURES BY MRS. OORA L. V. DANIELS,
In Music Hall, Boston, Mass., January, 1869.

Reported for the Banner of Light.

Sunday afternoon, Jan. 17th, a very large audience assembled to listen to a discourse from Mrs. Daniels, on the above subject, which was also the theme of her two succeeding lectures. Below we give a synoptical report of the three discourses. The speaker commenced by saying:

The subject on which our lecture is founded can be better expressed by one word, which is not English, as there is no one word in our language which can give so clear an expression of the idea to be represented, which idea is an epitome of spiritual science to-day. No one will say that there is not a spiritual science to-day. Investigation has culminated in a fact as perfect in its methods of proof, as divine in its origin, as astronomy, chemistry, or any of the physical sciences. This word—*Clairvoyance*—means literally, clear thinking or wishing, and from its English word *volition* is derived. If mind is, in reality, the source of being, animal life, spiritual existence, then that which is connected with the mind is of the most importance.

The lecturer here stated that there was a great want of clear thinking, as regarded the system of mental philosophy, although the theories of German metaphysicians and French skeptics and infidels had startled the world by their boldness. But to-day we begin at the beginning, just where men of art and science should have begun long ago.—We do not propose to discuss, in this lecture, the question of spirit—whether spirits can or do communicate. The proofs have been given to the world for the last twenty years, and we claim that it is so clearly established that we will not insult your reason by an attempted demonstration. As well might the astronomers of to-day feel called upon to prove the truth of the Copernican system, or the geologist deem it necessary to substantiate the fact of the existence of the earth. But we do claim that Spiritualism is a science, and that there is to be deduced from it an absolute system of mental philosophy, as capable of being taught and understood as chemistry or geology. And we also claim that those who have made it a matter of study should be entitled to credit in the degree in which they have investigated; while no weight should be attached to the statements of impostors and charlatans. As a science, Spiritualism cannot be denied. The secret of its success, the methods of its operation, the vast resources which are brought to bear upon it, are as wide as the field of human existence and experience.

The necessity for clear thinking in every department of mental science, could be seen (said the lecturer) by referring to the occurrences of daily life, where, nine cases out of ten, the differences which arose between individuals came not so much from a want of clear expression for the thought, as from a want of a clear thought on the subject to be treated. Material perfection was represented in the word *clearness*. We understand those processes in Nature through which grosser substances are brought to crystals; the diamond sparkles in the mine, and the shining ores are stored away in the bosom of the tolling earth. We understand, through the science of chemistry, by what subtle processes inferior elements in Nature can be rendered beautiful and perfect. The photographer understands how essential it is that the clear, white light should be rendered in its science, and those who have traveled the winding, mysterious path to the secret of spiritual truth, can bear witness—and their statement should be received—that it rests upon a basis fitted to the conception of all minds, simple as the elements of arithmetic, and fully within the range of practical experience and legitimate mental reason.

Spiritualism steps in midway between the theology of the past and the science of the present, as a firm basis of spiritual science, an advocate of a new method of thought, and, consequently, in a world where thought already exists, must be as capable of demonstration, in order to be received, as the science of light, heat, sound, or any of the seemingly mysterious effects which we see around us. Magnetism and clairvoyance (said the lecturer) were only outcroppings of one general, primitive science—a distinct evolution of mind; itself capable of being understood. We all know that to make a communication valuable it is first essential that there should be a thought; next, that the words should be adequate to its expression—as clear as the thought itself. Even as the pane of glass transmits the ray of light in accordance with its clearness, and thus does not always offer the full measure of adequate light, so with the forms of human expression. When you consider that words, and the various means of communication for human thought, cannot be made as clear as the crystal of thought, you must also bear in mind these imperfections when you strive to come to an understanding of spiritual truth. Human intercourse and communion must become perfect before spiritual intercommunication can be; not simply more perfect in gestures, or the finished periods of oratory, not in simply thinking after the ordinary method of thought, but a better method of thought, a clearer method of possessing an idea. In ninety-nine cases out of one hundred (said the lecturer) in which you held an interchange of expression with another individual, the individual would misunderstand you. An order given to a servant would often result in his or her returning for a repetition of the words, or in a want of correct fulfillment. The same was true of communication between the different members of a family; they did not understand, or had a different meaning than was intended by the

person communicating. The troubles which existed in community were the result of this want of clear expression and clear thinking. How many lawsuits and quarrels could be avoided if every individual would think ere expressing an idea, and endeavor to clothe the thought in words which would express it clearly. Much labor would also be avoided, if it were made a part of the instruction of children in the schools, and elsewhere—if they were taught to feel and think correctly, as well as that they must not lie and steal. The Golden Rule is supposed to be the epitome of all goodness, but there is another, born in a heathen nation, which is its superior: "Feel toward all men as you would that they should feel toward you." Doing does not cover all the ground. We might fulfill the letter and yet be neglecting the spirit.

Again: It is known by students of Clairvoyance and Magnetism, that the great motive power is will, or *logos*, which is rendered in the book of John, the word: "In the beginning was the Word, (logos) and the Word was with God, and the Word was God"; meaning a voluntary, active power which takes hold of all inert and passive atoms, and molds them into forms. It is this *logos*, this voluntary power, which takes hold of the forms of nature; it is this power which elevates the human soul above all lower standards of organic structure, and makes it an aggressive power in the world. It is this power over passive existences which makes great men great, or small men small. All the statesmen, orators, scholars of the past, who have achieved a fame which has lived ages after their material bodies are dust, have attained it in proportion as they were in possession of this power. Napoleon (said the lecturer) owed his grand successes to his superiority of will, which surrounded him like an aura, or as the rays of the sun surround the sun; he led apparently a charmed life, and passed on from victory to victory, till an internal canker ate away the secret of his power, and he who had conquered Europe, could not conquer his own ambition. "In proportion as we have this power of clear wishing we are able to make up the balance of human life, which in a certain sense was fighting its battles in the field of spiritual science, while this spiritual warfare, similar to that which Satan may be considered as having originated in heaven, is marshaling its forces over the battle-field of life, over the plains of mind.

If you are weak, you become the victim of a mighty mind. Those minds which have power and will, mold and modify circumstances, and walk onward to fame. If we examined (said the lecturer) the state of society, in the light of its past education, we should not be surprised at the small number of solar minds, and the vast number of attending satellites; we could understand why there was so little originality in the world. When we consider that the object of theology has been and now is to make satellites of the people; that authority has been the basis upon which rested the idea of spiritual truth, we can comprehend how vast the number of satellites in the world to-day.

Clear thinking is the firm basis of all spiritual science; and those who investigate, must begin here, or they will fail. If they begin with the physical phenomena they will fall to be satisfied. Some had been twenty years investigating the phenomena of Spiritualism; but an investigation of spiritual facts, without the spiritual idea, could produce no effect upon the mind. You must call out the idea from the mass. You cannot expect to obtain the fruit from the spiritual tree by merely having become possessed of some of its leaves and blossoms.

The first principle to be observed in communicating (said the lecturer) was that the person should have an absolute desire to communicate with another mind. You know you can do it, by experience in the past. You know that in a room full of strangers you have but to flash an idea to your friend, and lo! your friend comes to you; that sometimes while you think of a friend, he appears, and says: "I was just thinking of you." Letters have been written, and crossed each other on the way—though their voyage was of a thousand miles—which have contained the same ideas. These are some of the auxiliary proofs of clear thinking. Now make out of these a science, and you must prove there is a cause, and the cause is that you were more clearly thinking of your friend. These thoughts are spiritual telegraphic wires; they are the methods of transmitting intelligence in spirit-life. Space, time, all the obstacles which impede human utterance, do not exist in spirit-life.

The same law (said the lecturer) applied to the field of spiritual communion with mortals. If we think clearly, calmly, "prayerfully," as the Christian world says, of our friends, they will come. This is the answer of prayer—that prayer which is:

—the soul's sincere desire,
Unuttered, or expressed,
The motion of a hidden fire
That stumbles in the breast."

It is this which gives the power of prophecy which fathoms the years and opens before us broad vistas of spiritual knowledge. As mathematics give power to solve the material problems of science, so clear thinking gives the means of demonstrating the spiritual problems of life; and he who takes the pains to analyze and measure thought, and know what its results must be, will see what in future ages shall come to the world. This attribute of clear thinking was (said the lecturer) the chief power of that divine man, Christ—the crowning glory of his spiritual history.

You have but to refer to the facts of your daily lives to show you that the expression of an idea is by no means a surety that it will bring forth that which you desire. In spiritual matters you must be, therefore, certain that you have a desire—the wish must be well defined. You have been told this, but have not been told why. The reason is that if you are not so, an imperfect understanding of your desire or wish will be the result—if you

do not think or wish clearly, you will not get a clear response. The lecturer here spoke of the difficulty arising when persons in mortal wished to communicate, but did not know how, and said that the same trouble was to be found among spirits who were ignorant of the laws. If all spirits were so great as to be able to perceive the thought at once, communication would be easy—but they could not have the power always. Clearness of thought on both sides of the line was necessary to get a true spiritual idea. When this was fully understood there would be no further use for the preliminaries of communion, any more than for a friend to stop to knock at your door when he was perfectly at liberty to enter without the ceremony. The lecturer said that returning spirits found mortals enveloped in a house of prejudices, ignorance or inattention; the work to be accomplished was to get an idea from the spiritual world within that house; and for that purpose the varied physical phenomena were instituted, the object of which was to attract attention to the fact of the presence of truth outside the mansion, wishing admittance. Now suppose the idea, i. e., the statement of the spirit: "I am your friend; I am here; I am not dead," is admitted, all that is necessary to ask is, Will my friend convey to my mind an answer to my question? and your answer will come in proportion to the clearness of your thought.

But some one might inquire, How shall we know that it is a spirit? The impression would be as clearly defined and as easily understood as the sound of your own voice. The spirit-world is here, not far; it is in reach of your thought, just as your friend in mortal life is within reach of your voice. Just as in mortal existence you call "Father, mother, I want your advice," your thought can call the spirit to your side; and when you have called, you must wait for the vibration, like the sound from an instrument, and that sound will be your answer. You may know it is not you, for your mind is at rest; that it is not yours, by its being similar to their ideas when on earth. With these ideas clearly elucidated and taught in the schools, your children will be ready to heed their intuitive impressions, just as much as they are led to come to the fire when they are cold. By this course they will be brought to recognize this important sense, and be led more closely to unite themselves with spiritual science. Begin at infancy and let them know that aside from the ordinary method of thought they have other and spiritual powers which need cultivation. The lecturer here referred to the impressions often given to the plastic heart of childhood by dreams and visions, and said it was the duty of the mother on such occasions not to scout the idea as a delusion; for many a letter had brought the sad news foretold by a weary dream, and many a mother in the late war had felt the death shot which struck to earth her darling son, though a thousand miles intervened between them. In response to a clearly defined thought or wish for the presence of departed loved ones, they would come on swifter plunions than the rays of light which traverse the vast spaces above. Spirits wait around the heart, ever ready to call to pour the balm of angelic consolation in answer to the earnest wisher. Do not call them dead; do not say, "I do not like to speak of the dark night of my loss," but say rather: "I love to think of those gone on before." Speak of them as present with you; recognize their presence as the Swedenborgians do by assigning them a chair in the family circle, and there is no doubt that they will ever answer your prayers for comfort, as expressed in the feelings of the inmost nature. With plainly, and then the fogs and veils of material or mental darkness will be rent asunder, bringing the morning of joy.

The lecturer stated that before the mighty telescope of Herschel had been constructed, an astronomer stated that there was one point in the heavens where another star was wanting to complete the harmonious action of the planetary system. The world laughed at him, but when the telescope was finished, by its aid that star was found—the planet Neptune—circling on the furthest round of creation, as unveiled to mortal sight. And so the clear thinkers of the ages had said, "We know that somewhere there is a solution to these questions." The world called them insane. But to-day the fogs of skepticism, doubt and error are scattered by the rays of that new planet—the Neptune of spiritual truth. It is, however, no new creation; its light has gleamed brightly in the past; and only the fogs of earthly ignorance have veiled it so long from the mental gaze of humanity. See to it, men of science, that you do not repeat the experiment of years gone by, and first denounce, then consider, and finally be forced to accept the truth, as revealed in your day.

The speaker stated that the two following lectures were to be a further consideration of the subject of clear thinking, as the basis of a system of science which shall finally unite the two worlds by indissoluble ties.

SECOND LECTURE—JAN. 24.

The lesson of the day is again Clairvoyance—clear wishing or thinking. Some one has said that eloquence is the perfect expression of a perfect idea. Emerson says, in effect, that the difficulty is not so much that men do not think clearly, but that few think at all. There is something which is called thought in the world, but the methods of thought are not understood—consecutive thought is in a measure hidden from the masses. If we wish to make thought valuable to the world, we must do so by unraveling the mysteries surrounding the path by the following of which the soul is to be imbued with the correct power of transmitting thought. And here, as elsewhere, Spiritualism clasps hands with science; and its students become compeers with the disciples of material science, and find the spiritual science as capable of demonstration as the problems of astronomy, chemistry or geology.

The lecturer said there was a petition now before Congress for the establishment of telegraphic posts, in various sections of the country, by which messages could be transmitted without the aid of an intervening wire—making use of the atmosphere instead; and this could be done by making a vibration between the magnetic poles; such was demonstrated by absolute, positive science. Now there be those in the world of spirit who have discovered that two persons, although distant one or one thousand miles from each other, can hold communion. It is not any thought that is transmitted. Science proves that the electricity does not pass through or over the wire, but it is the vibration of the particles of electricity, which, starting in one place, fall outward; as, to use a familiar illustration, place a row of bricks each at equal distance from the other, push the first one against the second, and none will fall except the last in the row. So in the magnetic telegraph, the last particle gives the vibration just as it was sent out from the starting point. Now mind pervades all space, and we only need the telegraphic posts to gain the manifestation of it. The time will come when you will use thought instead of speech as your medium for the transmission of intelligence; and so perfect shall thought become that it will be impossible for you to make any mistakes.

Another reason (said the lecturer) why science and spiritual philosophy were growing nearer together is this: the discovery by philosophers in Germany of what was supposed to be the substance of pure thought; and they had proven that the different emotions of the human soul had different substances. Now it is the burthen of the spiritual theory that thought is a substance; and the fact that we cannot take cognizance of it by our senses should no more be used as an argument against its existence, than against any of the mysterious agents—the impalpables of Nature, whose existence we do admit because of their known effects. This being true, the nature of thought can be determined; and when we speak of thought as capable of weight or measurement, the proposition will not be received with so much ridicule as it would have been fifty or an hundred years ago.

As Nature perfects through motion the crystallization of sublimated matter, so mind through motion, perfects thought. For instance, a table is moved, and it is supposed by the uninitiated that spirits take hold of it and move it, even as mortals on the material plane would do. But it is not so. All motion is in a spiral form—the power of the screw being the highest, as demonstrated by mechanics. Now if a spirit can control one atom, and possesses the requisite will-power, he can move this building. The lecturer said we could see everywhere the vast effect of electricity when unguided, as it crashed from the heavens in the lightning, or made itself known in philosophical experiments. Now if it could be shown that mind could voluntarily control any atom of matter without the aid of a physical body, it was not only a substantial foundation of the spiritual theory, but the demonstration of the coming of a new motor power on the earth. If we took for example, not a genius—born so—like a poet, or painter—but the ordinary type of the masses who do not seem to be created with any special gift, we should see that these minds proceeded by the regular organized courses of education, and attempted to gain mental power by laborious practices of allotted tasks; but the voluntary action of their spiritual powers was entirely neglected. The result is, that we have to-day a community which is capable of receiving ideas after some one has thought for them, but are incapable of attaining to or grasping the knowledge of a surrounding spiritual atmosphere! But to prove that it does exist we have only to refer to well-known scientific facts. We know that if we enter this room, filled with strangers, each one of them is surrounded by his or her own magnetism, and is sending forth a vapor—carbonic acid gas—a poison inimical to life. They find oxygen in the place when they come, but the longer they remain the greater will be the proportion of poisonous air. You would not voluntarily enter a place from whence the oxygen had been excluded; you would not voluntarily take into your system any known poison; because you know that the effects of such exposure are disease and physical suffering in their various forms.

The lecturer said that this same effect was perceivable in the mental world. People cautioned the young to avoid the bar-room or the gambling saloon, for moral ethics taught that it was wrong. But there should be another point of approach; we should not say to the young man, "My son, do not go there, because it is wrong," but rather, "Do not go there because it will poison you." On the principle that a person could not be led to enter a room full of carbonic acid gas, or to take prussic acid, and run the risk of physical dissolution, so in the mental world each should be made fully to understand that there was a poison lurking in bar-rooms and saloons, the consequences of exposure to which would be terrific in their effects on the spirit. Then if a parent were to say, "My son, do not enter the gambling-house; it will poison you; your young mind will be blasted by the influence of the place, just as the physical body is blasted by poison," a direct appeal would be made to the instinct of self-preservation inherent in every soul. We could perceive this atmosphere when sometimes we entered an apartment, where a person tried to be agreeable, and we failed to be pleased; or, on the other hand, when in the presence of others it seemed as if delicious music was ringing on the ear.

There once stood one in this pulpit (said the lecturer) whose words were like sharp swords which cut every way; and wherever there was an individual capable of being pierced by thought he probed his errors to the very centre. There had been another also, whose thoughts, consecutive and rounded, were like a cannon ball—dangerous only when in motion—powerful in pro-

portion to their velocity. So thoughts like Webster's produced no effect when, like the cannon ball, they were at rest. We met thoughts sometimes which seemed barbed and full of gall. This being the case, we could more readily understand the social and physical antagonisms, which, after such understanding, will be just as easily avoided as cold or heat. This was but an outline, or picture, the filling up or details of which made the Spiritual Philosophy. A knowledge of the fact that these laws were unchanging, and a power in all time which would one day be the inheritance of all, would gradually give its possessor the capability of clear wishing. Memory is a power. It is said by physicians that the substances of the human body change, one by one, till every seven years you contain not one particle which you possessed seven years before. Then were it not for some other law—memory—the identity of human beings would be destroyed once in seven years. The saying that "the child is father to the man," is true only as it applies to the spirit. That which is called memory is composed of the links of which the spirit is composed. Now there is no reservoir of memory, from which to draw at will, but each faculty of the mind has a memory of its own. Some remember dates, others faces, and so on through the catalogue, and in all cases the thing best remembered has reference to the faculty which has been most exercised. The lecturer said, to use a familiar illustration, memory was what was left in the saucer after the cup had overflowed—memory was simply the overflow of an idea; therefore, what we called memory was but an emotional existence of conscious individuality. You could remember voluntarily—but recollection was involuntary. Not one thought was ever erased. The papyrus taken from ancient tombs of Egypt had been found by the unravelling hand of Science to have been written over with several narrations or accounts; first had been seen the account of a victory, then a romance, &c. And so the substance of thought which we imagined had passed away, was to be found in the magic tracery of the brain; and if, to-day, the soul could be laid open for us to read, we should see that the first thing found would be the last thing written, and that layer after layer of spiritual experience would be unfolded as the leaves of the rose, on closer examination. These layers of thought give the form to the soul, and prove the proposition stated by spirits, that we make our own spiritual existence. This was what Jesus meant when he said: "The kingdom of heaven is within you."

Psychometry, or soul reading; Clairvoyance, or clear seeing, and Clairaudience, or clear hearing, are as clearly defined and definable as the various systems of material science. Fold upon fold, leaf after leaf, from the germ the flower is outwrought, and the same process can be traced in the development and growth of the human soul. So when you say that each thought forms a part of your spiritual existence, you state a truth. The substance of which the thought is composed which first commences your life career is the starting point, and around it are enfolded every thought that shall come to you as a part of your after experience, all forming a part of your spiritual garment. It is no chimeric of the brain in which purity is compared to the lily, and love to the rose. The idea to be conveyed by purity is whiteness—the color of love is red, and every tinge that paints the clouds of heaven will become the study of the human spirit, and have a part in its possessions. Not only so, but thought itself will be capable of being known by its form. Then no more will sweet words deceive, for the form of the thought which prompts them will be as capable of being seen and examined as the grain of sand. The crystallization of spiritual science on a firm basis will be the solution of the question.

But before a science can be established it must run the gauntlet of popular prejudice. If Spiritualism, instead of being obliged to occupy twenty years in trying to establish a reputation, could have been able to turn all its attention to the consideration of its cardinal points, to-day those points would have been established. If instead of spending time in forming speculations and theories, or endeavoring to reconcile Spiritualism with old theology, we had endeavored to reconcile it with common sense, we should have made far greater progress, and demonstrated to man its vast powers for good. Prof. Hare, said the lecturer, had by his dial, and other means, proved much in this science; now let some one take up the thread and devote years to the study and evolution of spiritual thought; let them take it up from a love of it—once establish a truth and it would find its way. The astronomer did not fear theology, for the stars were his text book; the geologist feared it not, for the earth was his Bible; the chemist did not fear it, for he could see God's hand writing in fiery characters amid the earth's vast caverns; the man of science did not fear it, for his soul was clothed with the pure armor of intellect, which empowered it to battle with the evils which surrounded it. Should thought then fear theology—thought, which stood at the portal of a temple whose doors were never closed? No! the student of spiritual thought held in one hand the forces of physical nature and in the other the spiritual powers of the mind, and why should he fear to freely investigate. It was true that in some quarters, as in the Romish Church, for instance, this individual investigation for mental knowledge was considered a crime; yet the God who spoke in the atom or star would manifest himself in growth—and that growth would be proportioned as each one of us discovered that we had thoughts which gave us permission to enter the great temple of spiritual understanding.

Some might say, "I never have seen or felt a spirit, or had a spiritual impression." Very probable. How could any one obtain progress in any science if not by study? How could one live without eating food, or have good health without the sunshine? The spiritual faculties have been ignored for ages; first by superstition, then by materialism, and this want of power is the result of generations of spiritual debasement. In the Romish Church the fact of spiritual knowledge is kept among the canonized, but the masses know nothing more of it than the sponge or the molasses among of the divine powers of the human soul. Among certain French savans to-day it is claimed that the germ of organic life exists everywhere, and we only want the scientific knowledge to call it into being. So this spiritual life is around us all, and only requires the power of clear-wishing to open it to our view.

"How shall we proceed, in order to think clearly?" inquires one. No rule will apply to each individual mind, any more than the same food for each. But one thing is certain: whenever you have an impression or idea, proceed clearly to analyze that idea; make thought as distinctly a matter of practice as physical exercise is to the acrobat or the pugilist; spend time and attention, to fit yourself for mental problems, just as they do for the performance of physical feats. You cannot expect to arise at once to a knowledge of all things, or that the spiritual harmony will be

committed to you when you are not prepared to perceive and appreciate it. Let those who have made it a science reveal their thoughts, and the results of their experience, that from them you may learn of this power of the soul. Why, if there were will enough in this room, and proper culture, the whole spirit-world would be unfolded to your view. If there were will enough, if the chains of thought had not become rusted, you would each one be the recipients of angel communications within yourselves, and not be obliged to seek the aid of an intervening power or third party. Each family household would become a temple, where utterances more potent and true than the records of the sibylline pages would come on the wings of prayer! Were this faculty of clear wishing more widely diffused, man might receive uninterrupted knowledge from the land of souls, and the mighty thoughts of great ones gone would come to you like the quick flashes of the electric current. Instead of musty laws and erroneous legislation you would have new and living rules of action, and a proper execution thereof. This power, rightly cultivated, (said the lecturer,) would clear up the complicated system of national finance and place it on a basis which a child could understand—while now it was beyond the comprehension of even the mightiest in our land—none of whom were capable of fully grasping the subject.

It was the custom of the Roman Catholic Church, on any great public calamity, to assemble its votaries and chant the solemn "Misereatur," as if expecting thereby to affect the laws of Nature. Now there might be some truth in this. If thought was supposed to be substance, and the thoughts of all the people were placed in any given direction, they might contain a force to influence the course of pestilence or to affect the spreading of malaria. Praying in a certain direction would tend to concentrate the will of the people in that direction, and thus give a certain amount of safety. Give a sufficient will-power, and it will bear mankind through any malady, even as the physicians go through the wards of the hospital year after year exposed to disease, but positive to it by the powers of will. But if the will-power in a certain direction be weak, the individual is like a fortress unguarded in that point, and will fall a prey to the assaulting force. This is altogether true of those spiritual ills which are supposed to be the work of Satan, who, according to the Scriptural account, "as a roaring lion, walketh about, seeking whom he may devour." These can be met only on their own ground.

And thus through all the various phases of spiritual science (said the speaker) could be traced the relation borne by clear thinking to the vast philosophy underlying this positivism—for there was in it such positive science and truth that it was capable of being demonstrated and proven; and we could by it understand the action of one mind upon another, as clearly as the chemist could the working of the known laws of his science. Under this principle of clear wishing, the affections, heretofore considered to be the results of varying circumstances, or cultivation, become known as the springs of earthly existence, and the clear thoughts of the clear souls who have gone before are scattered around us, and form the crystals of our diadem. Plato is not absent from us, and Socrates flashes upon the mind the pulsations of his far-reaching soul. Under this principle we can hold communion with what has been; here the artist may revel in the glories of spiritual galleries; here Michael Angelo rears other fancies than St. Peter's, whose domes of glory lean their blue vaults against the broader vault of heaven, and thoughts roll out through the depths of space, as the organ peals along the trembling aisles. Here we can trace each day of our passing lives, and see how good deeds become flowers in the garden of spiritual being. And finally, when you come face to face with your own life, you will find that the thoughts you have evolved, like so many flowers or thorns, will be spread in the pathway of your future life. By this you are taught that you weave those substances here which shall in spirit-life become to you a garment; and you perceive more clearly what Christ meant when he spoke of man as committing a crime—"sin in his heart." This principle was the power which animated the seers and prophets of old, and enabled them to see the spirit in its bright or dark robes, as the flashes became interwoven in the spiritual garment. In that state where deceit is no longer possible, you will see the position of every soul, and realize that every spirit holds the key to the mighty mystery of eternal life—and that key is Clairvoyance.

THIRD LECTURE—JAN. 31.

Like a child's lessons, conned o'er and o'er again, must be the lessons of spiritual truth, that they may not only be precept and explanation, but by actual growth, become fastened in the mind. The germs of spiritual science, of complete, rational religion, cannot be caught up in a day; and as we run along the rapid streams of life we cannot attach them to us as a garment for show. The difficulty with the old religions has been that they have depended almost wholly on this desire for display in human minds. The difficulty with the Free Religious Society of Boston is that it desires to collect intellect in the utterance of open, liberal thought, without reference to the corresponding growth which such thoughts must bring to the soul. It is an intellectual display, a sort of pyrotechnic show, to demonstrate to the people how much can be said by a number of cultivated minds on the subject of free religion.

The lecturer said that the churches of to-day were not only erected in the most finished style of the architect, but that the music must be of such a character that it would draw an audience, as to a theatre or concert; and that the minister must not have an idea that he was only called to preach, but he must also possess the power of performing mental feats as astonishing as those of the acrobat, and involving as careful and studious preparation as those of the theatrical performer. Mankind were not content to plod along in the slow stages of growth—in their desire for rapid motion spirituality was left behind. With a change which should substitute spirituality for display, would come a truer religion—a grander than Christian Theology, to adorn the world with the blossoms of love and charity, where anathema had reigned before.

If we would have a generation growing up around us filled with spiritual excellence, we must begin at the germ, and bring this result by the process of actual growth. The author of the "Vestiges of Creation" has declared in effect that, according to physical science, God, the spirit of light, has availed himself of the changes of actual growth in the production of results. The day has gone by for the acceptance of the theory of the making of "something out of nothing." And now the other idea of making something out of something in six days, is rapidly following its predecessor; for science has unveiled the fact that God does not complete a world short of mil-

lions and millions of ages. This fact is demonstrated by every form of organic Nature around us. And if this be true of shrub and tree and rock and soil, how much more true of the human spirit, in its climbing up the trellis work of eternal truth? How much more must it be true of those giant souls who, like forest oaks, strive in their upward growth to lean their mighty branches against the heavens? Do not, then, idly condemn any of the methods by which this growth may be obtained. It is customary for many Spiritualists to say of the spiritual phenomena: "I despise the raps; they are of no value to me." But if they are of no value to you, they are to some one else. Every one on earth is in some sense the slave of the senses. If you are not in any way so, you are ready at once to clasp hands with the angels, and to hold communion with them without the intervention of any third party; but if you are, you must depend for evidence upon something which you can derive a knowledge of by your senses. Now, if you once establish the fact that a spirit can control tangible substances independently of human power, you have established the groundwork of the spiritual science. Take care, therefore, that in your grasping for advancement you do not, as did the early Christian church fathers, who failed to recognize the existence of spiritual gifts among them until the gifts were withdrawn, and they had only the cold, barren record of what had been upon which to predicate divinity.

You cannot be independent of these physical facts. Spiritualists cannot be too careful, not only in perpetuating the memory of every manifestation, but also the account of the conditions which accompanied such manifestation, so that it can be repeated, just as the notes of melody can to which we have but now listened. Suppose as soon as a musician had learned his art, he should give up practice on his instrument, and declare that music depended upon notes, instead of the sounds of which those notes were the mere indicators, and should rise before an audience and endeavor to execute the sublime creations of Mozart and Beethoven by simply reading from the printed page the marks upon the musical scale! So it is with religion. Christianity wrote down its notes in past ages, and then closed the book to all new inspirations; and now it endeavors to read from the volume as if it were the living melody. However true it may be that the great masters must have had inspiration to produce their grand results, it is also true that those results depend upon sound for their expression to humanity. This being true, you must not too soon abandon the spiritual laboratory. If the phenomena are of a low order, you should strive to make them higher. It is not always an undeveloped spirit who makes a physical manifestation, any more than Dr. Franklin was undeveloped when he made use of so humble an instrument as a kite to draw down thought from the heavens, the results of which experiment have swept all over the world. And so the tiny raps, or the movement of a table, are not given for the mere purpose of amusing human curiosity, but to prove the great scientific fact that disembodied mind can pervade and influence material substances. The lecturer here referred to the phenomena of spirit hands, and said that when mediums passed on who were the agents in such manifestations, it was the duty of Spiritualists to keep the facts in the case in remembrance. It had been established by more than twelve reliable witnesses in New York that an entire human body was produced, gradually, before them, feature by feature. This should be investigated, and the conditions understood, so that the phenomenon could be repeated for the benefit of other inquiring minds. Music had also been produced without mortal touch, only by the medium being in the room. By the preservation of these conditions these powers should be kept up, so that they could be shown to the investigating mind. Spiritual laboratories should be constructed, and spiritual temples reared for the accommodation of seekers after truth, with the same care and labor as Daguerre pursued his ideal of sun-painting, or the chemist followed the mysteries of his wondrous art.

However large the spirituality in some, in the mass there are but few natures who have ever cultivated or paid any attention to the spiritual part of their being; and such must come to the knowledge of their spiritual natures by the slow process of growth in science. And the true science consists in taking a fact and letting it lead to its own deductions. The lecturer said that if one physical fact could be established in the limits of Harvard University, and that fact remained—as was the case with Spiritualism, which never retrogrades after once being introduced—there would be no further danger from the influence of creed upon its students. Reasoning, therefore, from this point, it is absolutely necessary, for the growth of spiritual science, that physical manifestations should be preserved and encouraged. When in your household you have a rap, for instance, do not say, "I had rather have a written communication, or the speech of a trance-speaker." Be satisfied; let it rest; it is an appeal to the senses of some one of your investigating friends.

Do not understand us as attaching too much importance to these things; they are important only as they lead the mind to look higher. The Roman Catholic Church understands this, and, to her long line of canonized saints, with their power of aid to mortals, which aid is obtainable only through the intervention of priests and prelates, she owes the greater part of her power among men to-day. Strike from the creed: "I believe in the Holy Catholic Church, the fellowship and communion of saints," and a great power would be gone from it forever. See to it that you do not lose hold on these physical truths, while you are grasping for new ones; see to it that you preserve these evidences of your faith. The lecturer here referred to various instances, which should be preserved for reference, such as the premonitory warnings of the death of friends, the simultaneous transmission of thought, and the appearance (as was the case with herself on one occasion,) of the spirit in one locality a thousand miles away, when the body was still living. These facts should be set down as being among the powers of the human spirit, embodied or disembodied. When all these facts are collected together in the form of evidence, see to it that you preserve the record of the faculties and the conditions, also, through which these manifestations are produced. Whenever you receive these things, take notice of the state of your mind, and strive to put yourself in those conditions again. These form parts of the great collateral testimony by which the world is to gain knowledge of the spiritual revelation—these are the avenues through which spiritual science shall attain to a position among the regularly admitted sciences.

Do not be in too great haste in your efforts to square your faith with the religious systems of the day. It is no part of our business to form a spiritual creed. The Churches forge chains enough for the mind. What we want is fact. Once let a fact be established as owing its existence not to any understood, common law, and there is but

little danger to be apprehended from the creeds. Let this fact be established, and we will risk the progress of materialism in France and Germany; it is, therefore, your duty to perpetuate the truth, to allow no opportunity to pass which you do not record for the benefit of the investigating world. All the world cannot turn its attention to the investigation of spiritual science; but if you accumulate these facts until they assume the guise of reliable testimony—if a sufficient number of those who have devoted themselves to the study of the Spiritual Philosophy will embody their experience, we shall have a groundwork, a foundation for our new religion, which shall lead the inquirer to seek to know more fully of its precepts and teachings.

It is an easy thing for the spiritual science to take hold of the heart; but not so easy for the spiritual intelligence to take hold of the mind, and while many are longing for these things to be true, there is a fear among them lest these truths will not be able to satisfy the savans and philosophers of the world. These individuals (said the lecturer) should have their mouths closed by facts, and their minds turned to the examination of the phenomena, unless led therefrom by prejudice. This being accomplished there will be time enough to say: How can we best conserve the powers of this movement; how can we best hurl this thunderbolt of truth against the fortifications of theology; how can we best say to the creeds: We have a truth against your sophisms—spirits instead of graves?

The living miracle of the nineteenth century is that free speech, free thought, free religion and absolute spiritual growth exist in every portion of the civilized world. The great religious miracle of to-day is that a new religion is gradually infusing itself among all classes of society, and takes its place beside theology. The living miracle of to-day is that this infant is born—a new Jesus or a new Gospel—is pressing forward with the flowers of truth in its hand, and looking up to heaven, saying, "The spirit is not dead—the spirit of the living God, and the spirit of all living souls." The miracle of to-day is the demonstration that the powers of the mind are capable of endless development. This religion, theory or power, which ten years ago from this very rostrum was denominated Spiritualism, is the true Christ of the nineteenth century, which is destined to mold all religions in its own likeness. It is this same spirit which is to permeate earth's science and philosophy, kindling on their altars a brighter than Promethean fire. It was this same spirit which spoke to olden prophet and seer, which came to Moses amid the thunders of Sinai, which gleamed on the Mount of Transfiguration and held converse with John at Patmos. It was this spirit which inspired the Quakers; it was this which appeared amid the woes and bitterness of New England witchcraft. Whatever you may choose to call it—Spiritism or Spiritualism—it is the new child, the new religion—the power which rent the shackles of the slave, and out of the sepulchre of a false republic has brought forth living freedom. The speaker here referred to the prayers offered in a certain church in a corner not far distant, where the people and pastor besought God to crush the power of free speech in this city, and said that that despotism was crushed to-day by this mighty spirit which will wing its way through fire and sword, if need be, to the high mountain tops of truth! It is this same spirit which is to-day beckoning us onward, to the end that all souls may worship God in the free sanctuary of their own hearts, and "none be troubled and none be made afraid."

NEVER SATISFIED.

A man in his carriage was riding along.
A woman crossed the street by his side;
In saffron and lace she looked like a queen,
And he liked a king in his pride.
A wood-sawyer stood on the street as he passed;
The carriage, the couple he eyed,
And said, as he worked with his saw on a log,
"I wish I was rich, and could ride."
The man in the carriage remarked to his wife,
"O, what I would do if I could,
I'd give all my wealth for his strength and the health
Of the man who is saving his wood."
A pretty young maid with a bundle of work,
Whose face as the morning was fair,
Went tripping along with a smile of delight,
While humming a love-breathing air.
She looked in the carriage—the lady she saw,
Arrayed in apparel so fine,
And said in a whisper, "I wish in my heart
Those satins and laces were mine."
The lady looked out on the maid with her work,
So gaily and well as she did,
And said, "I'd relinquish position and wealth,
Her beauty and youth to possess."
Thus it is in this world; whatever our lot,
Our mind and our time we employ
In longing and sighing for what we have not,
Ungrateful for what we enjoy.

QUEEN OF THE AZTECS.—On the old Spanish maps, the Territory of Arizona is called Azeztama, and a wild legend, still prevalent among the Aztec Indians, says it is the name of an Aztec queen who once ruled over these plains and mountains, stretching away to the western waters. "She was white and beautiful, and two rival kings of the South sought her hand, but she refused their offers, preferring to remain unwedded rather than link her fate and that of her people to a strange land. Wars resulted, in which the enemy's queen—Boaldien—led her swarthy warriors to battle. After years of terrible strife, when the rivers ran blood and the cities were laid in ruins, the followers of Azeztama were overwhelmed. Then prayers of peace came again from the Southern king, but Azeztama received them not. With a few warriors she left the land she could not rule, and was never heard of again. Some think she will return to Montezuma to redeem the Aztec race. Others think she died in the mountains with her soldiers. Her spirit visits the St. Francisco mountains, Arizona, and often when the Indian hunters pass through the forests in the pale moonlight, they hear the sighing of the Aztec queen. And some say they have seen a form of beauty passing toward the snow-paths, dressed in white and gold, bearing in one hand a silver bow and in the other a quiver from which all the arrows had been shot. After the conquest of Mexico by Cortez, many Spanish adventurers led exploring parties into this land, amongst the Miccas (the supposed discoverers of mica, or fool's gold) and Coronado, who ventured to speak in extravagant terms of the number of people and immense wealth to be found in the mountains and along the Colorado. The people they met have passed away or degenerated, but the beautiful landscapes and rich mines remain.

ROYAL COMPENSATION.—Before the throne of retributive justice, disrobed of tinsel external, queens and beggars stand upon the same footing. The old prophet truly said, "God excuseth justice and judgment on the earth."
The expelled Queen of Spain, says an exchange, has reached the end of her royal career at the early age of thirty-eight. Her mother was a Neapolitan Princess, the fourth wife of Ferdinand VII, and a woman of the worst character. Isabella herself is supposed not to have been the child of her reputed father, but of an American who obtained her mother's favor. Her career, blood-stained and stained back to her infamous mother, who was not only faithless to her own relations, but did not hesitate to instruct her daughter in the ways of a life of shame. That instruction has borne its natural fruit, and Isabella is now a fugitive from her kingdom and an outcast from the sympathies of the civilized world.

The Mikado of Japan left his palace in November, the first time such a thing has happened for 2,000 years.

Spiritual Phenomena.

Written for the Banner of Light.
IS MEDIUMSHIP HEREDITARY?
THE "NATURAL BONE-SETTERS" OF NARRAGANSETT.
BY THOMAS R. HAZARD.

James Sweet, son of Isaac and Mary, came to America from Wales about the year 1630. He married Mary, the daughter of the first John Green, of Rhode Island, and finally settled in Narragansett, at the foot of Ridge Hill, in what is now the town of North Kingston, in that State. There is a tradition in the family that its ancestors in Wales—including the aforesaid James—were "natural bone-setters" long before they emigrated to New England. Of this, however, I know of no record.

James reared a large family of children, among whom was Benoni, who died at the age of ninety, June 19th, 1761. To him a son James also was born, June 18th, 1688. This James and his father Benoni both possessed the "natural" gift of setting dislocated bones, but to what extent it was exercised is not definitely known.

Job, the son of the last named James, the first "bone-setter" known to any now living, was born Dec. 1st, 1724, and died on the farm now owned by Peleg Anthony, situated about a mile south of "Narragansett Pier," on Point Judith, Rhode Island.

Uplike, in his "History of the Narragansett Church," says that "during the Revolution this Doctor Job was called to Newport to set the dislocated bones of some of the French officers that had baffled the skill of the army surgeons, and was afterwards sent for by Col. Burr to come to New York to restore the dislocated hip bone of his daughter Theodosia, afterwards Mrs. Alston, which the city surgeons were unable to set. When Job entered her chamber the sick girl was alarmed at his rough and uncouth appearance, and the family surgeon proposed that the operation should be postponed until the next day. The doctor, however, did not fancy the learned man, and to avoid his presence solicited an interview with his patient that evening, and in presence of her father asked permission for the "old man" just to place his hand on her hip. She finally consented, and with a hasty movement the bone was directly put in its place. The old doctor then ordered her to walk across the room, which, to her own and her father's great surprise, she found herself able to do, and was well from that time. Though totally unlearned in surgery, Doctor Job seldom or never failed in his bone-restoring operation. He was of a jovial and waggish turn, and it is said always took a big glass of liquor immediately before commencing work. Spiritualists and clairvoyants of the present day probably understand the philosophy of this (now unnecessary) mode of procedure better than most others.

Many characteristic anecdotes of "old Doctor Job" have been retained in the neighborhood. Among others, it is told that a skeptical young sprig of science—"falsely so called"—once sent for the doctor to set his dislocated elbow. The old man went and found his patient apparently in great pain, with his bandaged arm in a sling. He scarcely touched the limb, however, before he discovered the trick and left. Doctor Job was, however, overtaken on his way home by a messenger, who implored him to return and restore the young man's elbow joint, which had been really dislocated by the touch of the doctor's hand as a punishment for deceit. On another occasion, it is said, he was shown through an anatomical hall in Boston, by a city doctor. In looking at a human specimen the old man remarked that he had never seen a "tommy" before, but that there was a little bone put in wrong side up in the foot of the one before him. This was for a time controverted by his learned friend, but he was ultimately forced to admit the correctness of the natural bone-setter's assertion.

Benoni, a son of Job, born Oct. 17th, 1702, removed to Lebanon, in Connecticut, where until his death he was very celebrated as a natural bone-setter.

Jonathan, another son of Job, born Sept. 6th, 1705, settled at Sugar-Loaf Hill, near Wakefield, in Rhode Island, where he continued to reside until his death, about the year 1820. I knew Jonathan well, and have been present in instances when he restored dislocated and broken bones in members or employees of my father's family. Once, on occasion of his setting the thigh bone of a colored boy in my presence, I asked him to tell me how he did it? He answered that he did not know himself, but that he was just as certain of the position of all the bones he operated upon as if he saw them with his naked eye. The Spiritualists will readily recognize this as clairvoyance, a gift that doubtlessly the Sweet family have been endowed with for many generations without knowing it.

Gideon, an elder brother, used occasionally to set bones when Jonathan was out of the way, but not otherwise.

Job, son of Jonathan, commenced setting bones on the death of his father, and acquired great renown. Both were blacksmiths, and it used to be said that when called from their work, as they often were, to restore shattered and dislocated limbs—the healing of some of which would have conferred a world-wide fame on any regular bread surgeon—all either of them asked for the hindrance was just change enough to pay them for the time lost in shoeing a horse or other work in the shop.

I remember well when a young lawyer by the name of Warner, a friend of Daniel Webster, who had suffered much at the hands of the first surgeons in America without avail, was brought to South Kingston, to try, as a forlorn hope, the unlearned and unpretentious Job Sweet. I do not know but this gentleman may be now living in Boston. I think his ailment was of a complicated nature, located in the leg, which had been aggravated by maltreatment, and became so chronic that it could only be overcome by a very slow and gradual process of treatment. For this reason he boarded some months in or near Sweet's family, and occasionally visited my father's house, who lived at that time within a mile, on which occasions he always dwelt with great enthusiasm upon the remarkable powers possessed by Sweet, as evinced not only in the gradual but sure process of restoring his own limb to soundness, but also as exemplified in his successful treatment of other patients who were brought to him. Among others he used to speak of the case of a boy, I think by the name of Day, who came from some point on the North River. As he described it, this boy's leg was void of flesh, and as straight and hard as "his walking stick," the joints being completely ossified. Sweet examined the boy's leg in the presence of Warner, and the latter remarked: "You certainly can do nothing with that leg, for there are no joints in it. Then; replied the doctor, I must make some. And sure enough, by the application of certain vegetable essences and liniments—in the compounding of which all of the Sweet's seem to be intuitively directed—

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

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 27, 1869. OFFICE 158 WASHINGTON STREET, ROOM No. 3, UP STAIRS. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

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Sowing Fruitful Seed.

It is an old and well-worn saying, that "the blood of the martyrs is the seed of the Church." Nothing helps on belief, to spread it and water it and fructify it, like persecution. From time immemorial it has been tried as an article of infallible belief, and it has never failed of its end.

So did the Catholics persecute the men who protested on conscientious grounds against the corrupt practices of the Papal Church, and immediately there sprung up the sect known as Protestantism, almost in full armor for the conflict. Then Protestantism took the experiment in hand, and its priests and preachers burned martyrs, just as Catholicism had done before it.

As it is said that it never hurts truth to assail it, so we conclude that a new belief, long held in a sort of suspense in the being, waiting and hesitating for the moment when it should take an expression and adopt a distinct embodiment, is helped into shape and consistency, and sooner becomes tangible and real, by receiving those knocks and rebuffs which the rudeness of skepticism intends for far different purposes.

Mr. Beecher Cornered.

Henry Ward Beecher denies, over his own signature, that there is any scintilla of truth in that "d-d hot day" story, while at least two members of his family, besides a relative who is a Baptist minister, together with other parties, affirm that he did use that very expression, and that he opened his pulpit discourse with it. We have just read a note in the New York Tribune, discussing the discrepancy in these statements.

March Thirtieth.

As the Twenty-first anniversary of the New Revelation draws near, we are glad to notice that Spiritualists in different quarters intend to observe its occurrence after appropriate methods, determined to make the day what the Romists would say of some of their own, a red-letter day in the calendar. It will be thus observed in Boston and New York, and in Western cities.

Mrs. Slade's Address.

We read the report of the fine address of this lady before the Third Annual Convention of the Michigan State Spiritual Association, on Sunday, January 10th, with extreme satisfaction. It sets out with a comparison of the circumstances which ushered in Christianity and Spiritualism, and they prove to be remarkably similar.

Ante-natal Murders.

And now Bishop Caxe, of the Diocese of Western New York, has issued a warning to his flock, preparatory to the services and humiliations of the season of Lent, against "the blood-guiltiness of ante-natal infanticide." He takes up the subject precisely where we laid it down in these columns, for the churches to handle it.

Music Hall Meetings.

On Sunday afternoon, February 14th, Moses Hull addressed a fair audience at Music Hall, in this city, on the "Adaptation of Spiritualism to the Wants of Humanity." The remarks of the lecturer (a report of which we shall print hereafter) were well received.

Miss Doten next Sunday.

Our friends and the liberal public will be gratified to learn that Miss Lizzie Doten is to resume her labors in the lecturing field, next Sunday afternoon, in the Music Hall course, after a needed rest of nearly a year, though she has by no means been idle during that time, as she has been working for the spirit-world in a less laborious capacity.

Here and Elsewhere.

The remarkable mildness of the present winter extends over both Europe and America. Paris has been experiencing quite summer weather, and in the south of England cherries were gathered in the middle of December; primroses and other flowers were in full bloom, and rosebuds ready to unfold their petals were seen in many gardens on Christmas Day.

The Banner of Light Seances.

[See Sixth Page.]

Nov. 19th.—The seance opened with the usual invocation, given by Dr. Channing; after which a series of questions were propounded and duly answered. The one in relation to Rev. Cotton Mather will attract attention.

When the intelligence who had answered the questions left, the medium was controlled by a spirit named Gerhardt En Gerhardt. It was rather difficult for our scribe to report this spirit's broken English correctly.

The next spirit who presented herself was Polly Masters, of Augusta, Maine, who said she had a son in this city. Said she belonged to the Baptist Church, and was a good Christian all her life, although she did not know anything about spirits coming back; but now that she did know the fact, she thought it "beautiful," as she expressed herself.

Next came Col. Hall with a short message to his friend, G. S. C. Dow, Esq., of Davenport, Iowa. Mr. Dow has already assured us, as our readers are aware, that he had no doubt at all but that the spirit of Mr. H. did control our medium on a previous occasion; and, as there were several mistakes in the message, he comes now to assure his friend that, when the conditions are favorable, he will "straighten out all matters and clear up all mistakes."

Otis Williams reports from Madison, Wis.; and Charles Jennings from Hartford, Ct.

Nov. 23d.—After the usual invocation and questions and answers, Susan Hopes reported herself. She came to be "born again," or, in other words, to leave the diseased nerve-aura she took on her spirit from her infested body ere she passed away. This accounts for her saying that she should be "bright" and "clear" after she left the medium, because when she passed out of the physical and entered the spiritual the second time, she would no longer feel the ills of the flesh.

Eliza Oliver was the next spirit who entranced the medium. She was anxious to reach her earthly sister, Caroline White. Died twenty years ago, in East Boston, she said.

Albert Page informed us, as soon as he possessed the medium, that he considered himself in a strange position, dressed, as he was, in the garb of a woman. Reports that he was drowned in the Rappahannock, while putting down a pontoon bridge. Says he belonged to the 26th Massachusetts Regiment. We should like to know. Will Mr. Wilder, at the State House, have the kindness to look up this case?

Harry Stevens Lee hailed from Richmond, Va. Says he was the son of Col. William Lee, and was attached to the 1st Virginia Heavy Artillery. He gave points enough to be identified by, which his relatives must be fully aware we could have had no knowledge of. Read the message.

A little girl, eight years old—so she informed us—was the last spirit who manifested at this very interesting seance. She gave the name of Minnie Dahmstadt, and hailed from Philadelphia.

Our Circles have been suspended the past three weeks in consequence of the severe illness of our medium, Mrs. J. H. CONANT. We are gratified to be able to state, however, that she is now convalescent, and will resume her sittings next week.

The Ellis Girl Medium.

Laura V. Ellis, the remarkably well developed physical medium, has been traveling in Maine, accompanied by her father, during the last two months. She has held seances in Portland, Bath, Brunswick, Lewiston, Auburn, Gardiner, Hallowell, Augusta, Waterville, &c., and then went to Bangor. She meets with the same success as she did in this city, and stirs up quite an interest wherever she goes.

The following is an extract from a letter written by George A. Pairce:

"Four weeks ago the spirits came to this section, began their work, and labored to the universal satisfaction of all who were pleased to go and hear and see the wonderful and convincing manifestations of cabinet tests, through the accomplished and truthful mediumship of Miss Laura V. Ellis. The attendance here was at no time large, but of those who went were many minds independent of bigoted Christian associations and many Christian liberal (?) Universalists, and are not afraid to report all as right and true to the letter. Oh Zion, how art thou chained and imprisoned!"

Bro. Ellis is doing a good work. He did not fear to tell his auditors he was a Spiritualist. Nor did he hesitate to inform them at the conclusion of his meetings, if any one would say they were dissatisfied he would not only refund the money they paid for tickets, but would pay them double. No one responded. By what we hear through whisperings of reports, he is having good success preaching his illustrated Gospel through the villages and cities of Maine.

It is thought he might do better in Lewiston and Auburn the second time, if he could visit here again soon, than at first. Will he not write some of his friends in those places on the subject? Truth is mighty, and it will prevail. Auburn, Me., Feb. 10th, 1869.

Mrs. Daniels's Lectures in Boston.

We print in this week's edition of the Banner of Light a condensed report of these able lectures by Mrs. Cora L. V. Daniels. As the subject of the three discourses was "Clairvoyance, or Clear Thinking," we publish them together, for the better accommodation of the reader. The theme was an attractive one, and it was evident to the audience that the speaker controlling Mrs. D. fully understood his subject. We bespeak for "Clairvoyance" an extensive circulation. Those who desire extra copies of our report of these lectures, will do well to at once order copies of the Banner containing it. Such lectures are valuable to preserve, or to send to friends who are not believers in the Spiritual Philosophy.

The Masquerade.

The masquerade and fancy comic dress ball inaugurated by the officers and members of the Children's Lyceum, in this city, came off on the evening of Feb. 11th. It is pronounced one of the finest affairs of the season, and the request is so general, that it has been decided to repeat it on the evening of March 10th in Nassau Hall.

It gives us pleasure to announce that Mrs. Love M. Willis, who has been laboring under a severe fit of sickness for some time past, is now convalescent.

Healing by Magnetic Power.

Spiritualism, more than anything else, has blessed the human race in many ways. It has developed the power of healing diseased persons by imparting magnetic vitality to the system, which proves to be one of the greatest of blessings. Those gifted with this power are truly benefactors to the race. Dr. J. R. Newton is, undoubtedly, one of the most powerful magnetic healers of our day. He has proved this fact in so many thousands of instances, that no one need now stop to question it.

We voluntarily lay before our readers some cases of cures performed by the Doctor, that it may encourage and strengthen the faith of others who are still suffering, but are kept away by prejudice.

The following illustrations represent the condition of Abraham Clarke, before and after he had been treated by Dr. Newton. Mr. Clarke is twenty-one years of age, and lives at Indianapolis, Ind. He had been a paralytic cripple from the time he was three months old till the day he was operated on (Nov. 23th, 1868) by Dr. N., who restored him at once, so that he was enabled to stand erect and walk without limping, use his arms in lifting heavy weights—facts which he had never before accomplished. The facts in this case have been sworn to before J. P. Pinkerton, Justice of the Peace, in Indianapolis.



Abraham Clarke, the cripple from infancy, before Restoration. (From a Photograph.)



Abraham Clarke, after Restoration by Dr. J. R. Newton, Nov. 23th, 1868. (From a Photograph.)

Dr. Newton restored the speech of a lady who met him on board the boat just before leaving New-York a few weeks ago. The lady called at our New York office afterwards, and surprised Mr. Chase by talking in an audible voice—something she had not done for a long time.

He cured Ivery H. Thompson of paralysis in thirty minutes. Mr. T. had been unable to move for eight months, was very low, and not expected to live. After dressing himself he walked a mile without halting, and was able to work, doing his own haying that season. This was last June, and Mr. T. continues well. He lives in Middleboro', in this State.

A lady residing in East Bridgewater, Miss Joan Bonney, had been suffering from spine and female weaknesses for over three years; was brought to the Doctor on a bed, and he restored her at once, so that she was able to walk a mile.

Another case in Bridgewater is worth mentioning; it is that of Louisa Harlow, a sufferer from the same kind of disease for twenty years. She was cured in one treatment, and walked a long distance easily.

Japhet B. Packard, who lives in West Bridgewater, had been unable to speak for eighteen months; in one treatment was made to speak as well as he ever could.

We will mention another case in Middleboro', that of Mrs. Mary M. Tisdale, residing at 51 Oak street. She had been a great sufferer for two years with lame back and general debility. She was fully restored, and her friends feel that she was rescued by the Doctor from the grave.

Being in his office, in this city, one day, we saw him cure a young lady similarly afflicted, in about five minutes. She ran down stairs clapping her hands, while tears of joy swept down her cheeks.

Facts like these are not to be swept away by the senseless cry of "lumbag," "delusion," and the like. Sensible people will test the matter for themselves.

We have not room to mention a moiety of the cases we have heard of and have been eye-witness to, where Dr. Newton has restored the sick to health. We will mention, however, the case of Mrs. Moses M. Hodson, of Kenduskeag, Me., who had been bed-ridden for four years, suffering from heart disease and female weakness. She was restored by one treatment, so as to be able to dine with the family, and then take a long walk in the open air. The next day she rode twenty-five miles. For four years her doctors had not been of any use to her; but Dr. Newton restored her in almost as many minutes.

"The Despair of Science."

We have the proof sheets, in advance of the publication, of a new work from the pen of an accomplished scholar and firm believer in the phenomena of Spiritualism, entitled "Planchette; or, The Despair of Science." It is a thorough statement and recital of the history of Spiritualism presented with an elaborate illustration of the various theories relating to it, and a full account of the phenomena accompanying it; in addition to which we have a "Survey of French Spiritism." The character of the author of this little manual—for such it is, as well as a thorough history—is of itself sufficient evidence of the genuine character of his book; while his ability, force, habits of investigation, and clearness of statement, combine to give his production, so largely as it must of course be a compilation, a value that is attached to few works on the same or any other subject. The style of handling the subject is eminently popular, which will make it all the more acceptable. The whole field of spiritual manifestations is faithfully traveled, and the results collocated and laid before the reader in this attractive and convenient form. Beginning with the phenomena in December, 1847, it supplies all the particulars of the manifestations which immediately thereafter began to attract attention—those through Miss Fox, Mr. Home, and the entire list of mediums—diverging to give a sketch of the Salem phenomena, then the revelation through past seers in Europe—an intelligent account of somnambulism and mesmerism—a body of miscellaneous phenomena, with the opinions and guesses of distinguished writers upon them—the various theories, early and late, respecting it—the common objections, and the teachings—a chapter on Spiritism and preter-naturalism—one on psychometry, of great interest—and a collection of cognate facts and phenomena. A more interesting, valuable and timely compilation of facts and their illustrations, which all readers would desire to see in this clear and methodical form, we have not had the satisfaction to announce. The volume has a fair page and beautiful type, and can be conveniently held while reading in a single hand. It will be for sale at the Banner of Light office, and immediate orders are urged on account of the difficulty which must otherwise threaten its delivery as fast as wanted. This grand work will be on sale the latter part of the present week.

G. Swan, M. D., as a Healing Medium.

Some time ago Dr. G. Swan, of Gouverneur, N. Y., became developed as a healer, (he being a regular practitioner,) and found he could cure his patients by his magnetic powers when he failed to do so by medicine. He has met with great success as a healer, and has certificates from clergymen, professors in colleges, and many medical men of high standing, all certifying to the facts of his remarkable cures, says the New York Reformer, and adds, "That he does perform the most marvelous cures of inveterate chronic diseases is proved by the most competent witnesses, and beyond the reach of a reasonable doubt." We find the following strong testimony in the Rochester Evening Express, which we copy for the benefit of the suffering in the State of New York, who can find relief by visiting Dr. Swan:

"Having been cured by Dr. G. Swan of a most formidable disease, that had baffled the skill of a number of medical men, gratitude compels me not only to recognize but acknowledge the fact. Long acquainted with Dr. Swan, I was well posted in regard to his scholarly attainments, his high standing in his profession, and his reputation as a Christian gentleman. Feeling anxious that others should enjoy the benefit of his great healing powers, I encouraged his visit to this city, and placed myself in a favorable position to witness the effect of his treatment. His rooms are daily crowded with patients whose diseases, in most instances, have defied the power of medicine; a very large majority have felt themselves instantly relieved, and seem to be progressing to a favorable state of health. Many have been entirely cured, and four out of every five have been treated without pay. Is he, or is he not a public benefactor? T. O. BENJAMIN, M. D."

Dr. A. S. Hayward in Chicago.

We learn by a letter from this gentleman, under date of Feb. 11th, that he is still laboring in the cause at Chicago, as a healer, and is having good success. He states that at a sociable which he recently attended he obtained three subscribers for the Banner of Light—for which kindness we tender our thanks. With regard to the general principle of healing by the laying on of hands, the doctor says he has always found that if the power is adapted, and the disease is curable, the patient can be cured. Some healers can adapt themselves to more cases than others. There is, in his opinion, no method of regulating the matter.

The Children's Lyceum is to celebrate its anniversary by a public exhibition on the 9th of March.

The doctor reports a growing interest in the Spiritual Philosophy in the West, and adds that while Societies have such a hard struggle to live, it is hardly time to attempt the building of colleges.

Movements of Lecturers and Mediums.

E. V. Wilson is engaged to lecture in Cleveland, Ohio, during the month of March, and E. S. Wheeler lectures in Chicago during that month.

Mrs. Juliette Yeaw speaks in Dorchester, Sunday, Feb. 28th.

Prof. J. G. Fish is lecturing in Buffalo, N. Y. He is engaged for six months to lecture Sundays. Week-evenings he will lecture on Geology, in places not too far from Buffalo.

Mrs. M. J. Wilcoxson will continue her labors in the West for the present, and will receive calls to labor in Illinois and Wisconsin for the next six months. She will speak in Onarga, Ill., during June. Address care of S. S. Jones, 84 Dearborn street, Chicago, Ill.

A Good Move.

We learn from the last number of the Present Age that our brother, A. B. French, the Agent of the American Association of Spiritualists, has gone to Kentucky. This is the right field to operate in, and should have been canvassed long ago; just what we suggested in the beginning, namely, to put the missionaries into fields where no organizations existed. Better late than never, however. The Age says, "We hope he may be instrumental in organizing Societies and Children's Lyceums in that State." So do we. Our blessings go with him always, and we shall ever pray for his success in whatever field of labor he may be called to serve.

Ladies' Fair in Cambridgeport.

The ladies of the Cambridgeport Lyceum Sewing Circle will hold a Fair at Williams Hall, Feb. 25th and 26th, for the benefit of the Children's Progressive Lyceum. Contributions may be left at Mrs. Dr. S. A. Wheelock's, Walnut street, or Mrs. D. W. Bullard's, Temple street, and will be gratefully received.

John B. Wolf desires to engage a good physical medium. His address is 425 O street, Washington, D. C.

