BANNER OF LIGHT.

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THE VOYAGE OF LIFE.

BY MRS. C. A. K. FOORE.

The voyage of life—ay, 't is grand and sublime
To sail on our course o'er the ocean of time,
Whose billows dash wildly along our earth strand,
Yet break in soft murmurs on heavenly land!

When breezes blow gently and skies are all fair,
And the waters flow smoothly, unruffled by care,
Then our gay bounding barges float buoyant and fre
'Mid the low rippling currents of life's summer sea.

But clouds will arise, and the thunders will roll,
And the dark waves of sorrow break over the soul,
And we cower and shrink 'neath the pitiless blast
As it sweeps in wild fury o'er canvas and mast.

But darker by far than the tempest may be
Are the bright, smiling waves upon Pleasure's smooth sea;
Where the wide shoals of sin are concealed from our view
By the mirage and glamour of Heaven's own hue.

And the hope-freighted bark, with its snow-gleaming sail,
That has braved the fierce tempest and mastered the gale,
Oft has stranded in sight of the welcoming shore,
And sank 'mid the gloom of temptation's wild hour.

The voyage of life—ay, 't is solemn and grand
To the fearless of heart and the valiant of hand;
Through sunshine and tempest they still hold their way,
And shun the false beacons that lure them astray.

And the mariner wise will perceive from afar
The watch-tower of Hope and Truth's polar star,
And ne'er will he slacken the laboring oar
Till he lands his frail bark on eternity's shore.

Hammonton, N. J.

The Lecture Room.

The True Believer and His Work.

A LECTURE BY MOSES HULL,

In Music Hall, Boston, Mass., Feb. 7th, 1869.

Reported for the Banner of Light.

The lecturer prefaced his remarks by reading a poem from the *Spiritual Rostrum*, entitled, "The World will be the Better for It," by B. M. Lawrence, and then announced that his text might be found in John xiv: 12:

"Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Spiritualism (said the lecturer) has stood before the world and claimed a hearing at its bar for almost twenty-one years. In that space of time it has gained such a hearing as no other system of religion has ever gained. *Not* such a hearing as had been gained by any other system in *twenty-one years*; he meant to say that not *one* of the religious systems had such a power over the hearts of the masses to-day as Spiritualism. Indeed, it was the Spiritualism which was contained in the churches and other organizations which held them together. A play could not go before the public which did not contain the spiritual element; a novel must embody it if success was hoped for it; a poem was not fit to appear in print unless it gave utterance to this all-absorbing sentiment.

Spiritualism (said the speaker) has not only made a few millions of converts, but it is working its way into the popular heart as none of the *creedal* systems of the day *can*. *Once* the churches said: Let it alone! it will die of itself, and scarcely a grease-spot will remain of it. But that grease-spot has spread far and wide through the texture of human life. The "Let alone doctrine," as it was called in the West, would n't work, and so the churches had decided to imitate the example of the Quaker who, having a spite against a dog, said: "It is wrong for me to *kill* thee, but I will give thee a *bad name* and let thee go!" and forthwith he cried out "*Mad dog!*" so effectually that *others* pursued the animal and dispatched him. The "mad dog" cry of the churches was "*Infidelity.*" The ministers said, "We will not *kill* Spiritualism, but *we* will give it a bad name and let it go." They had decided by this cry of "Infidelity" to fit their remarks to those who were trained to be pleased with *sound* rather than sense. But Spiritualism had gone on, and gave no more notice to the cry than the locomotive does to the barking of a dog. Now and then, however, some one would arise on its part to question the charge, and *he* would on the present occasion endeavor so to do. He intended in the present discourse, 1st, to deny the accusation that Spiritualists are infidels; and 2d, he intended to say to the accuser of Spiritualism, as Nathan said unto David: "*Thou* art the man."

In order to follow out this course we must have a rule by which the matter may be decided. Such a rule he (the speaker) believed he had found. There was not one person in the world who believed *all* which was contained in the Bible; if we should take a lighted candle and search through New England we should not find one who believed it *all*. The infidel says, "I do not believe the *errors* in that book." "Neither do *I*," says the Christian. Upon that ground they meet in common. We read, and all Christians and infidels believe *as* we read: "The grass withereth, the flower thereof faileth," but when we see it recorded that Ahaziah was two years older than his *father*, the fact is denied by every one as a natural impossibility, for a man *cannot* be older than his father. Therefore one of the texts all allow to be true, and the other all reject. Who shall settle the matter?

The speaker had occasion, at one time, to pass by a religious Publishing House, where a number of ministers and the President of the Publishing Association were congregated, and on their accosting him he stayed to have some further conversation. The President, in the course of his remarks, took occasion to speak very highly of a copy of the Bible then in possession of the lecturer, and after trying various methods to induce him to part with it, ended by saying, "Come, you do n't believe that Bible—now let *me* have it." The lecturer replied that it should be the duty of one who *did* believe the book to endeavor to *circulate* it as much as possible among unbelievers, instead of endeavoring to effect a *contraction* of the currency by taking his only Bible away from him; and that as far as he was concerned he believed in going to the Bible itself for information concerning its truth or fallibility, rather than to outside writers on morals and ethics. As regarded the implied charge that he (the lecturer) was an infidel because he did not believe all the Bible, he would prove that the President himself did not believe it either. Knowing the minister's position he asked him if he believed the passage reading:

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." 1st John, v: 7.

"No," said the President. "Neither do I," said the lecturer, "so you see that my *infidelity* and your Christianity are just the same on this point." The President then explained his position to be that he received all *authoritative* declarations which are found in the Bible on the authority of the Bible, and that alone—he did not ask correlative evidence. The lecturer then called his attention to the 8th chapter of 2d Kings, 26th verse:

"Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri King of Israel."

"Do you believe *that*?" queried the lecturer. The President replied that he had not particularly noticed the passage, but *of course* he believed it. The speaker then referred to the 22d chapter of 2d Chronicles, 2d verse:

"*Forty* and *two* years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri."

The lecturer demanded an explanation of this. According to the statement contained in the 20th verse of the preceding chapter concerning Jehoram, father of Ahaziah—

"Thirty and two years old was he when he began to reign, and he reigned in Jerusalem *eight* years, and departed without being desired."

Now if Jehoram reigned eight years, and was thirty-two at his ascending the throne, he was only *forty* years old at his death, and his youngest son Ahaziah *could not* by any possibility have been "forty and two" years old when *he* began to reign. This was a physical impossibility, although it is well known at the present day that there are many sons among "Young America" who are more than that number of years older than their fathers—in their own estimation! The President having committed himself to the *first statement*, was unable to explain his position concerning the second. Whereupon the lecturer proceeded to contrast the advantage of the position occupied by himself with that of the minister, as *he* was not called on to commit himself to anything which did not accord with reason.

The lecturer would like to ask this question of those who cavil at Spiritualism and its disciples for their *unbelief:* Are *you* believers? Do the signs follow *you* as laid down in the text? Did Jesus, or did he *not*, tell the truth when he said:

"He that believeth on me, the works that I do shall he do also; and greater works than these."

Do these signs follow you, and show themselves not in what you *say*, but in the works you do? If Jesus *did* tell the truth, there is not one Church in the land that can do the works. And if you say he did *not* tell the truth then you admit that Jesus is not immaculate, for he made a great *mistake*—at least—in this declaration.

Let us try again. In the 28th chapter of Matthew, 19th and 20th verses, we find:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: o o o o o o o o
Lo, I am with you alway, even unto the end of the world."

The lecturer here remarked that there was a great difference to be traced between Jesus and Christ; it was Christ and not Jesus who was to be "with you always." In discussing this proposition, on a certain occasion, with a minister of the Presbyterian faith, the latter took occasion to state that in his opinion the passage meant that Jesus was to be with them till the *establishment* of the Church; but that *after* that he was not so to be considered. The lecturer objected to this ground of the minister, because it spoiled a four days' argument which he had prepared to *prove* that the Presbyterian Church was without the spirit of Jesus, but now that its ministers themselves acknowledged it, his argument was totally unnecessary.

But these disciples were not to go out to the world till the coming of power from on high, or the commencement of the new dispensation. The minister, on being asked, said that the Christian dispensation commenced "fifty days this side the resurrection of Jesus Christ, at 9 o'clock in the morning;" well, that was explicit enough. This was precisely the time of the day of Pentecost. Forty days after the resurrection the disciples had assembled, and sat in the circle *ten* days before they had a single manifestation. Many Spiritualists thought it hard to sit even two hours and obtain nothing. But finally the Holy Ghost descended upon them in cloven tongues "as of fire."

The 17th and 18th verses of the 16th chapter of Mark read:

"And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;
They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."

The lecturer would again like to repeat the questions to professed Christians: *Are* you believers? And did Jesus, or did he *not*, speak the truth at this time?

At the day of the Pentecost the Holy Ghost, we are told, came and filled the house. Before proceeding further it would be well to remark that the word *Holy* was an Anglicised Greek one, signifying *good;* and *Ghost* was a Persian word, signifying *guest*. Therefore the Holy Ghost meant literally *good guest*, or to speak in more measured terms, *good spirit*. This power descended upon the persons assembled in "cloven tongues, as of fire." Now what was this word cloven to be considered to mean in this connection? Certainly not that the Holy Ghost came and *split* their tongues; it rather meant diverse tongues or languages, the power to utter which was on that occasion given to the people. Seventeen different languages were then and there spoken by a collection of unlearned men who previously had been talking Hebrew, which was at that time dying out, giving place to the Greek, and was in reality Greek filled with Hebrew idioms. This thing created intense interest, and men began to question:

"Behold, are not all these which speak Galileans? and how hear we every man in our own tongue, wherein we were born?"

But by-and-by an old priest arose and said *he* had discovered the secret: "These men are full of *new wine!*" The lecturer said that during the late war, when President Lincoln was told that General Grant got drunk, he said that he wished some of the other generals of the army would *drink* of the whiskey which Grant imbibed. And, on the same principle, if "new wine" would teach men seventeen different languages, it was, indeed, a pity that more of that same wine was not to be had in our day. But S. P. Leland, and others, who go about the country denouncing Spiritualism, have discovered an improvement upon the old theory, and, discarding the wine, they say that *Cannabis Indica* will produce kindred effects on the human system as those referred to. But these methods of accounting for the phenomena signally failed; it was the power of the spirit—or spirit-power—which produced those remarkable manifestations. Peter arose to confute the *wine* theory, and deliver the first Christian sermon. He called to mind the fact that it was only nine in the morning as yet, and that they *could not* be drunken. For, by the way, in *those* days, they did not use adulterated liquors, and, consequently, could drink all day before becoming drunken. This is accounted for in a proverb they used to have: "They that are drunken are drunken in the night." *Peter* proclaimed:

"This is that which was spoken by the prophet Joel:
And it shall come to pass, in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

As soon as Peter had ended, the people began to cry out, "What shall we do?" Do for what? "To be saved?" the Church answers. As well say what shall we do to get into Noah's ark? They had no idea of salvation. They were interested in the *phenomena*. "What shall we do to obtain this power?" is the question. Peter answered them:

"Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.
For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The lecturer here said he would like to ask of *professed* Christians, "Are *you* called? Does the power, or the gift of the Holy Ghost, the Good Spirit, make itself manifest in your acts and lives?"

So much for the Bible. He (the lecturer) now intended to look at the matter in a scientific light. By reference to James, 5th chapter, 14th verse, we should find:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.
And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."

Thus he did not counsel the sending for a *doctor;* they did not know what one *was* in those days; and the word in *our* time, also, should be rendered "healer." There was a practice of the apostles—true believers. Did the Church of to-day follow it? The lecturer thought there was much of truth in James's argument. All things are not *yet* under the dominion and control of man, but his immortal mind is ever pressing on into the hidden nature of things, and the time is coming when the power will be granted which will subject to him the forces of material Nature. The power was not twenty years distant, by a knowledge of which, when we wanted a shower of rain, we could obtain it. Why, even since this audience assembled they had got up a small shower; which fact could be proved true by any one putting the hand upon the panes of glass in the upper windows. A moisture would there be found. You might say: The glass sweats; but it did *not* sweat; the moisture was the result of the meeting of the heated air, inside the hall, on one side the glass, and the cold air without, on the other side—the cold air condensing the vapor to water. The same was true of the pitcher containing ice-water on a warm day. General Grant, in some of his battles, had produced heavy showers of rain by heating the lower air by heavy concussions and the rapid burning of gunpowder; this heated air, rising to a colder region, was condensed and fell in torrents of water. When we obtained the knowledge of how to arrest and combine these heated and cold belts of air, we could have rain whenever we wanted it.

As far as James's argument of prayer for the sick went, it was very good for the people he had to deal with; but the *causes* of sickness ought to be understood. It was generally customary, when a person was sick, or died, to talk about the mysterious ways of Providence, to say:

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

But by investigation it might be discovered that something else had been at work. On a certain festal occasion, a man being asked if he liked oysters, said he could not tell, and proceeded to eat half-a-dozen dishes to see whether he did or not. After finishing them, he said if no one had any objection he would like a pound or two of pound cake; this he devoured, and after some other equally remarkable feats, he went home, was seized with what Westerners call a bilious cholic, and died. And the Methodist minister, who was summoned to attend his obsequies, talked solemnly about the *uncertainty* of human life, and said:

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm!"

But there was a crazy, black-headed Spiritualist in town who said that the man's death was occasioned by an *awful* dispensation of pound-cake and oysters!

A lady is taken sick; the mother of four children, who are dependent upon her for care and attention. Will *prayer* cure her? If she is a Methodist, perhaps so; if she was a Spiritualist he should order another prescription for her. *Could* prayer change God? Was God so ignorant that he had to be told "Oh God! don't kill this lady? Have n't you thought that if she should die there won't be anybody to take care of the children?" The day you can change *your* God by such information, *you* become God, and *he* is your errand boy.

There was another view of disease which science bade us take. The motions of the hands or limbs, which we call voluntary—how were they produced? Who could demonstrate the law? The lecturer took up the Bible before him and said that if the spirit wanted to touch the book it must make use of a medium; the spirit could not touch the book, it must use electricity, which was nearest it; electricity could not touch the book, but must make use of the blood; the blood was obliged to operate upon the muscles, and the muscles upon the bones ere the desired effect could be produced. Thus the spirit was compelled to use all these mediums to communicate its desire to the extremities, or in other words, before it could telegraph from the brain to the hand that it was needed to perform the required task.

But in human experience there might come a time when the right hand would move correctly at the bidding of the spirit, as manifest through the brain, while the left would refuse its office. Men call this paralysis, but can any of the learned doctors or surgeons *find* the disease? The human body may be cut up into the smallest particles, and yet no derangement found to indicate *why* the limbs refuse to perform their accustomed movements. The trouble is with the nerves—the telegraphic wires which connect all the extremities with the brain; and, *so to speak*, the *foot or* hand did not get the dispatch which stated that it was wanted to move in a certain manner. Now if we can get the fluids to moving in order again we can effect a cure. An individual is sick, and to free the stomach from the oppression of an undue load, lobelia is administered, which being a poison throws the stomach into spasms and causes it to eject it along with the other matter. But could not this be done *without* lobelia? Yes. The lecturer could select certain ladies from the audience, who, if they were brought upon the platform and put under the influence of will, and he should suddenly call out to them, "You swallowed a fly, just then," would be so affected that the stomach would act in the same manner as if lobelia had been administered; and for the same reason—the fly being poison, the stomach would naturally seek its ejection; and the impression being produced in the mind of the patient would lead to the result. The same was true of great excitements, which, coming suddenly upon men, at times produced death from apoplexy; which would give a man, lying sick and incapable of motion from inflammatory rheumatism, the power to arise and rush out of the house in which he was, should he see the flames coming upon him; which could *cure* a man having the sick headache if he should be suddenly attacked by robbers. If we could only ascertain the law which governed these matters, we should be able to account for and control disease. These things arose in the magnetism of the system, and the cure must be found in something which could restore the equilibrium. He (the lecturer) had practiced the gift of healing, and although he had failed in four cases out of five, he did not feel any the less faith in his powers; the causes of the failures were that he did not come into *rapport* with the needs of those who failed to receive benefit—in those cases where he did, a cure was effected. He could sometimes reach up one hand and receive the gift from the angels while he gave it to the patient with the other, setting the sluggish currents in motion, and restoring peace where otherwise there was commotion; and again, his efforts not being adapted to the needs of the subject, were without power. The lecturer had frequently visited Dr. Newton, and on the first occasion in which the doctor placed his hands on his head he felt a thrill traverse his whole system. He had since seen a blind man, who had not beheld the light for twenty-five years, cured by Dr. Newton; and when a looking-glass was brought to him he said in astonishment, "Why! I am all *grey!*" Just one such manifestation was worth a hundred failures.

On one occasion the lecturer was summoned to aid a neighbor—a lady—who was supposed to be dying. He entered the room and found that they were *praying* her down into the grave as fast as possible. Her breathing could be heard three times as far as across Music Hall. In a few minutes she was so relieved by his operations that she was able to go to bed and sleep, a thing which she had not dared to do for *two years* previous. When the lecturer went to look after his patient next morning he found her with a broom engaged in *sweeping;* she told him she never felt better in her life. She also said that the minister's wife had just gone away, and that *she* told the restored invalid that it was the *devil* who cured her by the hands of one of his agents on earth, so that he might, through her *gratitude*, get hold of her immortal soul! The lecturer told her to say to the lady, should she return:

"If they have called the master of the house Beelzebub, how much more shall they call them of his household?"

Also he requested her to call attention to the communications which passed between John the Baptist and Jesus, when John sent his two disciples, asking:

"Art thou he that should come, or do we look for another?
Jesus answered and said unto them, Go and show John again those things which ye do hear and see:
The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.
And blessed is he, whosoever shall not be offended in me."

Was Christ's logic good in that case? Did he prove the divinity of his mission by such works? *Why*, then, could not such works prove the divinity of *our* new spiritual dispensation? All these signs followed the grand dispensation of Spiritualism. The lecturer had seen them outwrought again and again. He would like to challenge all the world for a Convention to be held in the present hall; an assemblage of representatives of all theologies and systems of religion, and of course the Spiritualists were to be represented—they could take a dark corner if desired. Then as Elijah challenged the prophets of Baal, he would like to say, "The God that answereth by fire, let him be God." Then let the Church representatives ascend the platform and work out if they *could* the signs which followed the day of the Pentecost. And when they had finished crying, "Oh, Baal, hear us!" *he* would come with a dozen mediums, and if he failed to produce in full the works which the text declared should be done by true *believers* he would willingly acknowledge that he had been deceived.

Lecture by Mrs. Brigham.

EDITORS BANNER OF LIGHT—The following is the drift of a discourse delivered by Mrs. Nellie J. T. Brigham, at Everett Rooms, New York, Sunday morning, November 15th, 1868, with a few suggested reflections thereon. The lecture was worthy of being written in gold, replete with thought, truth and beauty—logical, vigorous, direct, without a word of waste, but all parts "right to the point." The argument imaged itself to my mind as a splendid spiritual sunrise, dispelling, with reference to theological error, the darkness of night and the mists of the morn. Its words were the rich, ripe fruit of the centuries, weighty with wisdom, and judging by the eager attention of the packed auditory, the pearls were not thrown away, but fully appreciated and as gratefully gathered as

Dews are drank and summer rain
By thirsty, thankful plant and plain.

Considered as *improvised*, and though unstudied, as finished as the most cultured effort. No miraculous manifestation, were such a disorder or *treachery* on the part of Nature possible, could, to those that accept religious truth only on that authority, have more fully demonstrated the soundness of her system of spiritual *science*. Such, in matters of morals, may seem safer than science; faith than philosophy; but the latter only has *meaning* and power to release man from his burdens and bondage. In the delivery of a quality of thought, that by ordinary method would task a giant, she, of most fragile form, continues calm and cool, proceeding apparently without effort, as though upborne by invisible wings or waves; but the weak have before been chosen to surpass the strong, and did the doctors and deriders of this day, as of old, dare risk purse and position to listen, and in candid spirit question, they would again, at least, be "almost persuaded," almost turned from idolatry. When will the world awaken to the clearest of proved facts, that angels are walking by its side, whispering in its ears, knocking at its doors, seeking to cast a directing light before its bleeding, wandering feet, and that in this there is neither heresy nor conflict with true veneration, morality and religion? How long must truth be repulsed and error invited? We trust and believe not forever. Eleven millions of *thinkers* have arisen to greet this great dawn, and the sluggards that sleep will waken at last, though it be not till broad day and the sun high in the heavens renders it safe to admit at noon what it was perilous to profess before.

In treating of her theme, "Inspiration and Aspiration," referring to the partial presence of the former in the Scriptures, the lecturess, in substance, said: That revealed religion, representing a very small portion of human society, could not have been designed as the *only* system of salvation; otherwise God, being infinitely just and wise, had given it to the *whole* world. After twenty centuries the Christian creed comprised but thousands against millions who believed in other Gods and Bibles; all the various methods of morals were best in their place and time, adapted to the particular people upon whom bestowed; as races developed and refined, the revelation to them would keep pace. Spiritual growth was gradual, as that of all other, proceeding by successive steps from germ to bud, flower to fruit; sudden transitions weakened and destroyed. The rose could not be hastened in its unfoldment. It opened, rounded, smoothed, shaped, colored and became complete by slow, imperceptible advances. The Bible was not the only medium of morals. Nature's myriad forms, plans and voices prompted to virtue and progress. Paul said, "Prove all things." John told us "To try the spirits, whether they be of God;" indicating there would be spirits to try, and we were to prove, try with *our own* powers, not with the faculties of others; better rely on our own judgment than by disuse destroy it. Faith is an *acceptation*, not a *prover*. The bee does not fly *over* the flower, but dives into its depths and extracts the sweetness from its life.

Creeds tremble when science approaches them, saying, We are not to explore or understand the mysteries of Godliness; but ethics are without effect unless their principles are understood. The body draws disease instead of nourishment from food that is swallowed without mastication. So religious truth, unless carefully chewed or analyzed, cannot be digested and made into spiritual strength. The Bible was equal authority for and against slavery, temperance, polygamy, monogamy, celibacy, immortality—not in the sense of contradiction. It was not untrue to its divine mission. The wide intervals between its books, the different conditions of men when it was written, required revelations to correspond with those times, adjusted to the development of that people and period. All that was obscure to faith in its pages became plain to intellect. Reason confirmed, not destroyed, its inspired character, by discovering in its construction the *human* as well

as the Divine. Luther, Calvin, Wesley, Wickliffe, were inspired men, but yielded a *comparative*, not perfect, quality of the gift. The stream was colored by the channel through which it flowed, as fountains take the taste and tinge of mineral deposits forming their bed.

This natural result had induced false ideas of God—feelings of awe and dread, instead of the "perfect love that casteth out fear." Music, poetry, flowers, were forms of revelation—educators. The rose and violet were of one family—sisters—differing in grade of gift. So all men, from Christ down, were brothers, shining with the same but different degrees of inspired light.

Aspiration performs a prominent part in the progress of man. Its office is to elevate and refine, to calm and to clear. It fits the mind for the reception of truth, and forms for it a foundation of rock. A stormy, turbid soul cannot advance, but is blown backwards, as a vessel by head winds, from its course. It cannot reflect the scenery of spiritual life that surrounds it, whose beauties are visible in its bosom only when its waters are pure and still. To desire the noble and the good is the process to their attainment. Improvement is impossible without a wish for it. Supply always comes with demand, as antidotes with poisons. The scarcity of truth and the prevalence of error prove that error is practically prayed for, not by attitudes and words, but by actions and deeds. Investigation being considered infidelism, truth continues to be crucified between two thieves, "authority and popularity." Aspire for the high and true, and God is not silent. He hears the faintest prayer, and be it for the best the wish goes forth, and like the dove returns, bearing the olive branch of fruition, joy and peace.

In concluding this broken abstract, I would say I have heard many liberal lectures, but none more valuable than this and those in general of Mrs. Brigham's. In homely phrase, they are emphatically "new brooms that sweep clean." Mrs. Brigham has made a sea of friends in New York, who will warmly welcome her again at any time, and who indulge the hope that she will long be able—they intend she shall be encouraged—to continue her career of distinguished usefulness.

I remain, respectfully,

WALTON TOWNSEND.

Original Essays.

THE LABOR INTEREST.

BY FREDERICK ROBINSON.

I was glad to see in the *Banner of Light* remarks made by Prof. Denton, and approved by Wendell Phillips, that interest on money is a crime, and that every one who takes from society anything for which he does not return an equivalent, is a thief. Now I said this years ago publicly in our legislature, but there was no one then who could see it in that light, or if he did, did not dare to approve. I said in my speeches against imprisonment for debt, and also in arguments against our banking system, "That no one had a right to draw wealth from the community without returning to the community an equivalent for what he received in personal labor, either of body or brain." I said that interest on money is a tax levied by the rich upon the poor; that it is the great bond of slavery which has always subordinated the laborer to the capitalist, and enabled the capitalist to draw to himself all the surplus earnings of the people; that the interest tax enters into and constitutes a part of the price of everything, just like every kind of indirect taxation.

The making of money is one of the most important prerogatives of sovereignty, and is confided by the Constitution exclusively to Congress, as the representative of the sovereignty of the people. Congress has the sole right to make money and regulate the value thereof. All the currency of the nation therefore ought to issue from the treasury of the nation, that this most important element of the sovereignty of the people may no longer be filched from them for the benefit of capitalists and bank corporations. I hold with the late Mr. Stevens, that Congress is not confined to the use of any particular material in the making of money. It is the image and superscription of the sovereignty of the nation that makes it money, and not the material of which it is made. Money is designed as a measure of value, and to pass from hand to hand in the exchange of commodities, and the people have a right to say that the thing which they have created for this purpose shall be used for this purpose exclusively, and shall not be perverted from its legitimate use for the benefit of usurers, Shylocks, speculators and capitalists; then the thousands upon thousands who now live by taxing the people, and yet who "toil not neither do they spin," will have to do something in return for their support.

Money is not like anything else in the world. It is not a production of industry, but is a creation of government. It is not a consumable article, and is not injured by use. It contains therefore none of the elements of traffic and gain. If I borrow anything else, I ought to pay for the use of it, because it is a production of industry and consumption, and I ought to pay for the wear and tear thereof. So if I hire a house, I ought to pay the rent to keep the house in repair, and for all trouble and care incident to the ownership thereof. But no such reasons can be given for the payment of interest. The use of money does in no way injure the value thereof. I can return it to the owner in just as good condition as I received it. The lender may loan it or not, just as he pleases. He can receive therefore no wrong in denying to him the privilege of taxing the community for the use of it. We can now see that Moses must have been inspired when he promulgated the law against usury. He was made to see that if he allowed the avaricious part of the community to tax the rest in the way of interest, their newly gained liberty would be of no value to them, that they would soon be crowded down again into a condition as intolerable as that from which they had escaped. It was the only way under heaven by which their equality could be sustained, and this is as true to-day as it was then.

It is a sin even to desire property which we have not earned. It is the sin of covetousness, prohibited in the Decalogue among the awful sins of murder, theft and perjury, and more awful than either, as it includes them all. It leads to every contrivance that selfishness and avarice can suggest, to live upon the earnings of others. Indeed, almost all the evils that afflict the world, spring from this great fountain of wickedness. We see, then, it is not an arbitrary injunction, but like the commands of God against usury, it is based upon human nature, in order to restrain the natural selfishness of mankind. These divine laws will bear the test of investigation and reason, and will forever stand as the sole barrier of liberty and equality. They are as imperative to-day as they were when first promulgated to the Jews. The vast riches of the moneyed aristocracies of the world, have all grown out of the constant violation of these laws; and all the slavery, and most of the oppression of mankind, may be traced to the same source. For in whatever way the earnings of the people can be accumulated into few hands, the end must always be the same, it must be slavery to the masses. Chattel slavery is not the only slavery in the world, but millions of men and women who are said to be free are reduced to a condition often more intolerable than chattel slavery, in consequence of this legalized system of robbery. We can now see the reason why Jesus said it is hard for the rich to enter into the kingdom of heaven, because he saw that the source of their riches was corrupt, and therefore he said it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven. He pronounced a woe upon all those who contrive to live in ease and luxury upon the labor of others. "Woe unto you, scribes, pharisees, hypocrites, for you devour widow's houses," in the shape of interest upon mortgages, "and for a pretence make long prayers." "Woe unto all you who bind heavy burdens and grievous to be borne, and place them on men's shoulders while you yourselves will not move them with one of your fingers." These woes are not denounced against the acquirements of honest industry, nor against those who in any way return to the community an equivalent for what they receive in honest trade, in commerce, in the professions and the arts and sciences, but against those only who live by usury, or by robbery of some sort; against all those who impose the burden of labor on other men's shoulders, while they themselves are living in luxury and idleness. I have made these quotations and remarks from a feeling of great sympathy for the indigent, toiling millions of mankind, who produce everything and own nothing, but with no feelings of unkindness toward the rich. We would be all rich if we could. It is the interest tax which I assail, which leaves us the only alternative either to ride or be ridden, and then of course every one will ride if he can.

Marblehead, Feb., 1869.

INSANITY FROM THEOLOGICAL TEACHINGS.

BY N. O. ARCHER.

MESSRS. EDITORS—Many of your readers have, doubtless, seen the account, in the newspapers, of the recent horrible murder, in this city, of a girl thirteen years old, by her father, who strangled and disemboweled her. The reason he assigned for this strange murder, according to the evidence given to the coroner's jury, was that he had sacrificed her for his sins; and as God had sacrificed his son for the sins of the world, it was right and proper that he should sacrifice his daughter.

It is generally admitted here that the man committed the deed in a fit of insanity; but let us inquire if there was not "some method in his madness." And if we admit the popular theology of the day to be true, is the reason assigned for the act so very illogical? The sanguinary and horrible idea that the anger of the Almighty can be appeased and his favor propitiated by the shedding of blood, has come down to us from the darkest night of man's history, and became incorporated into the Jewish and thence into the Christian theology. The bloody rites of the ceremonial law of Moses—said to be instituted by God himself—are as revolting to reason and common sense as they are sensual and degrading.

The test said to have been imposed by God, as a trial of the faith of his "chosen servant"—Abraham—was the offering up of his son Isaac, as a sacrifice, and to this day he is denominated "the father of the faithful," by the Christian Church, enjoying the highest seat in its theological heaven, and ever held up to us as a bright example for imitation. Perhaps God only knows what influence this "bright example" may have had upon the wretched man who, with a faith as rational at least as that of Abraham, actually sacrificed his daughter.

We are told by St. Paul that "almost all things are by the law purged with blood; and without the shedding of blood there is no remission."

In view of such teachings, is it any wonder that those who believe them become inhuman or insane? On the contrary, is it not a greater marvel that one can be sane who does believe them? Are not the murders and other crimes, so rife in the world, the legitimate results of such distorted conceptions of the Almighty Father? for if he is the bloody and vindictive Moloch that he is represented to be, can we expect anything better from his offspring—man? Surely, it is time that such barbarous, degrading and demoralizing ideas of God and humanity should retire to the dark shades of ignorance and superstition, from whence they emanated, and give place to an enlightened reason, which sees in God a loving father, and teaches us that the only service we can render him is to manifest to our brother man the same loving kindness he so freely bestows upon us.

Hannibal, Mo.

PRISON REFORM.

"To do good and communicate forget not."

As Spiritualists frequently call themselves progressive friends and are sometimes called friends of progress and reformers, the question is sometimes asked, "What do they wish to reform?" In answer to this question we will state that one reform we wish to make is in prison discipline and instruction. As the object of confinement should be two-fold—first, to confine him that has forfeited his liberty by showing that he is too dangerous an individual to be at liberty, and in the second place to reform him—if the prisoner should be set at liberty before he is reformed, nothing is gained but safety from outrage during his confinement. Confinement should continue till the prisoner is sufficiently developed to govern himself relative to his neighbor's rights. Reformation being the object, means should be used to develop his physical, intellectual and moral faculties. To induce him to think this is the object of his confinement, let the government of the prison be such as to show to him the gospel spirit of love and justice. How? Allow him fair wages for all the labor he may perform. Charge him with all the expenses of his conviction, and also for physiological, intellectual and moral culture, which may have been neglected in his training. Deduct these expenses from his wages. Let the balance go to his family, if he have one; if not, let it be put on interest, so he may have something to start on when he is sufficiently reformed to properly respect his neighbor's person and property, for this should be the criterion for restoring him to liberty.

Treat the prisoner as here suggested, and he would see at once the gospel spirit of love, mercy and justice, and how rapid would be his intellectual and moral development. He would reflect that all his labor that justice could allow went to his family, or was reserved for him at the end of his imprisonment. This fact would induce him to husband every moment of time, either in labor or moral culture, in order that his prison-life might the sooner come to an end. This treatment would secure good order and good work from most prisoners, without corporal punishment.

Cannot homes be established for inebriates and outcast women, in which they would be secure from the finger of scorn and temptation, in which they would receive just wages for all they might earn, and proper training?

Spiritualists, will you "agitate thought" on these subjects, until proper plans are adopted for the reformation of all erring mortals, so far as can be accomplished?

What habitual sin tends more than any other to retard physical, moral and intellectual development of human beings in civilized society? That's the question.

TOMS NIXON.

Salem, Ind.

Spiritual Phenomena.

From the London Human Nature for February.

UNPRECEDENTED MANIFESTATIONS THROUGH MR. HOME.

I proposed in my last letter to furnish a further account of the manifestations which are occurring in the presence of Mr. Home, and now proceed to fulfill my promise. On the day of the evening in question, several friends had met at the house of Sir —— ——, and had witnessed very marked and satisfactory evidence of spiritual manifestations to those who desired further proofs of these phenomena; for instance—the sofa upon which an invalid lady lay was moved and tilted, the screen moved across the room, and the pillow of the invalid patted by an invisible hand. Other manifestations also occurred, similar to those familiar to the reader—such as raps, movements of furniture, &c. One of the gentlemen present, Mr. ——, who has never witnessed these phenomena, appeared much struck by raps being heard and felt on the screen, as he stood resting his hand upon it, and this in a clear light, at a considerable distance from Mr. Home, under circumstances rendering deception impossible.

On the evening of the same day the friends again met, but this time at Ashley House. I refrain from mentioning the names of those present, as, until the facts are publicly admitted, possibly there may exist an excusable hesitancy in seeking publicity; suffice it, the gentlemen met. After a short pause loud raps were heard, the table vibrated, tilted, and was raised into the air; then a spirit form was seen by the Hon. —— reclining on the sofa; voices were heard, words half articulated, but sufficiently distinct to be understood. By this time Mr. Home had passed into the trance state so often witnessed; rising from his seat, he laid hold of an arm-chair, which he held at arm's length, and was then lifted about four feet clear off the ground; traveling thus suspended in space, he made a circuit round those in the room, being lowered and raised as he passed each of us. One of those present measured the elevation, and passed his leg and arm underneath Mr. Home's feet. The levitation lasted from four to five minutes. On resuming his seat, Mr. Home addressed Captain ——, communicating news to him of which the departed alone could have been cognizant.

The spirit form that had been reclining on the sofa now stepped up to Mr. Home and mesmerized him; a hand was then seen luminously visible over his head, about eighteen inches in a vertical line from his head. The trance state of Mr. Home now assumed a different character; gently rising he spoke a few words to those present, and then opening the door proceeded into the corridor; a voice then said—"He will go out of this window and come in at that window." The only one who heard the voice was the Hon. ——, and a cold shudder seized upon him as he contemplated the possibility of this occurring, a feat which the great height of the third floor windows rendered more than ordinarily perilous. The others present, however, having closely questioned him as to what he had heard, he at first replied, "I dare not tell you;" when, to the amazement of all, a voice said—"You must tell; tell directly." The Hon. —— then said—"Yes; yes, terrible to say, he will go out at that window and come in at this; do not be frightened, be quiet." Mr. Home now reentered the room, and opening the drawing-room window, was pushed out demi-horizontally into space, and carried from one window of the drawing-room to the furthermost window of the adjoining room. This feat being performed at a height of about eighty feet from the ground, naturally caused a shudder in all present. The body of Mr. Home, when it appeared at the window of the adjoining room, was shunted into the room feet foremost—the window being only eighteen inches open. As soon as he had recovered his footing he laughed and said—"I wonder what a policeman would have said had he seen me go round and round like a teetotum." The scene was, however, too terrible, too strange, to elicit a smile; cold beads of perspiration stood on every brow, while a feeling pervaded all as if some great danger had passed; the nerves of those present had been kept in a state of tension that refused to respond to a joke. A change now passed over Mr. Home, one often observable during the trance states, indicative, no doubt, of some other power operating on his system. Lord —— had in the meantime stepped up to the open window in the adjoining room to close it—the cold air, as it came pouring in, chilling the room; when, to his surprise, he only found the window eighteen to twenty-four inches open. This puzzled him, for how could Mr. Home have passed outside through a window only eighteen to twenty-four inches open! Mr. Home, however, soon set his doubts at rest; stepping up to Lord —— he said—"No; no; I did not close the window; I passed thus into the air outside." An invisible power then supported Mr. Home all but horizontally in space, and thrust his body into space through the open window, head foremost, bringing him back again feet foremost into the room, shunted not unlike a shutter into a basement below. The circle round the table being reformed, Mr. Home addressed those present upon the wonderful power exhibited in spiritual manifestations. He then spoke of the principles of Trinity and Unity. At the close of his lecture a cold current of air passed over those present, like the rushing of winds. This repeated itself several times. The cold blast of air, or electric fluid, or call it what you may, was accompanied by a loud whistle like a gust of wind on the mountain top, or through the leaves of the forest in late autumn; the sound was deep, sonorous, and powerful in the extreme, and a shudder kept passing over those present, who all heard and felt it. This rushing sound lasted quite ten minutes, in broken intervals of one or two minutes. As each gust of wind came and passed, a dove was seen to pass slowly over the heads of those present. All present were much surprised; and the interest became intensified by the unknown tongues in which Mr. Home now conversed. Passing from one language to another in rapid succession, he spoke for ten minutes in unknown languages. Two, perhaps three, of the languages he employed were understood; the others used appeared to have been Arabic and Oriental.

A spirit form now became distinctly visible; it stood next to the Hon. the ——, clad, as seen on former occasions, in a long robe with a girdle, the feet scarcely touching the ground, the outline of the face only clear, and the tones of the voice, though sufficiently distinct to be understood, whispered rather than spoken. Other voices were now heard, and large globes of phosphorescent lights passed slowly through the room.

By this time Mr. Home showed signs of exhaustion. On awakening he violently trembled, asked what had occurred, said he had been exposed to some great danger, and so cerebrally excited was his state that his friends had to stop him from doing an injury to himself by flinging himself out of the window.

Marvelous as it may appear, the facts I have recorded are strictly given in the order of time as they occurred, and all present are quite prepared, if called upon, to verify the truth of what I have now stated. With such facts before us, I repeat, is it not pitiable that the scientific world, or I may be wrong in saying the men of science as a body, but at all events a very large section of them, should keep aloof and refuse to investigate thoroughly the marvelous phenomena which I have only sketched in outline in this letter, but which, had I time and you space, I could by the mere narrative have filled fifty pages? Yet I am only recording facts—facts evidenced to our senses, and under circumstances rendering deception impossible.

Since writing the above I learn that heavy objects have been carried out at one window and in at the other. Again, that a crucifix had been carried across the room, slowly moving from one person present to another; but I must defer the account of these phenomena until I have again an opportunity of addressing you.

Norwood, January, 1869. H. D. JENCKEN.

Physical Manifestations.

EDITORS BANNER OF LIGHT—The people of this place and of the neighboring towns have been regaled with a series of physical manifestations, under the mediumship of Miss Laura V. Ellis, a young lady of fifteen years of age, hailing from Springfield, Mass. Miss Ellis is accompanied by her father, M. M. Ellis. Her manifestations here fully equaled—as we think—the manifestations of the Davenport Brothers. The writer of this attended her first exhibition in this place. A committee was chosen, a disbeliever in spiritual manifestations, a Methodist, who came to the exhibition purposely to detect and expose the humbug, if such it should prove to be; after he had taken his place on the platform, Mr. Ellis made a few remarks, stating that every one would have an opportunity to judge as to the source of the power about to be exhibited. He then took strong strips of new unbleached cotton cloth, and securely tied the young lady's hands together behind her. Laura then stepped into the cabinet and took a seat. Her father then tied her hands fast to a solid iron ring in the back wall of the cabinet. The committee then made a careful and thorough examination of the knots and ring, and pronounced all fast there. He then himself tied the girl's ankles together with other strips of cloth, leaving an end of the cloth hanging out at the doorway. They next tied a strip of cloth around her neck, and made that fast to a ring in the cabinet. Our committee man then gave it as his opinion that it would be impossible for her, by any power of her own, to get loose from her situation. Mr. Ellis then tied another strip of the cloth around the girl's neck, making a square knot in front. This was also examined and drawn tight by the committee. Mr. Ellis then shut the door. A strange voice from the inside of the cabinet immediately asked, "What will you have, Mr. Ellis?" Ellis answered, "Untie that cloth around Laura's neck and place it in her lap." The voice at once said, "All done." The door was opened, and the neck cloth lay in the girl's lap. In the same manner various other experiments were performed. Bells were rung, musical instruments played, &c., and at last a common jack-knife was shut and placed in the girl's lap, the door was closed, and in less than four seconds the strings that bound the girl were cut, and the knife was left half opened (at the request of the audience) in the girl's lap.

E. W. MCFADDON.

Kendall's Mills, Me., Feb. 16, 1869.

Written for the Banner of Light.

LET HEAVEN BE OPENED.

BY JULIA A. FIELD.

"Let heaven be opened for another soul!"
An angel-sentry cries. And swift the doors
Upon their music-hinges softly roll,
Like melody from lips that man adores.
With noiseless footfalls from the portals come
A band of maiden-angels, hand-in-hand;
Their province 't is to guide the pilgrim home,
Where kindred wait her in the Better Land.

Like light electric speed they on their way,
Nor idly loiter through the fields of space;
Impatient they to fold, without delay,
The newly-freed one in a warm embrace.
Yet converse sweet they hold of other times,
When their dim lamp of life expired on earth;
And tell how death revealed celestial climes,
That brighter shine at each fair spirit's birth.

The earth is reached. Emerging from her shell,
A young immortal stands in pleased surprise;
Love, wonder, rapture in her bosom swell,
And tears of joy bedew her heaven-lit eyes.
No fault, defect, her risen beauty mars;
No trifling toys disturb her busy thought;
Her soul shines forth as shone the morning stars
When sang they of the works that God had wrought.

"What is that light, that wondrous light?" she said,
"Like earth's great sun when bathing summer seas?
E'en the clear ether, o'er whose waves I tread,
Is gemmed with gold, like holy memories."
"That," said her guardian, "from God's presence flows;
It lights, it warms each orb that onward rolls;
Streams through our circles, to your planet goes,
Brightening the pathway of progressive souls."

"List! angels, list! ah hear ye not sweet strains,
That seem divinest harmony? It thrills
My inmost being with pure joy. It rains
A new-felt influence, and my spirit fills."
With soul-lit smiles another answer made:
"Beloved sister, these seraphic songs
Are sung by minds harmonic. Not a shade
Dims lip or heart of our angelic throngs."

Thus pass they, joyous, till the flaming gate,
Crowned with its wreaths of amaranth, is won;
Where far within the legioned angels wait,
To greet the traveler from her journey done.
Their eyes magnetic read with lightning glance
The thoughts inscribed upon her beaming face;
Smiles, like the sunlight, on her red lips dance,
And every motion shows some newer grace.

With welcome bursting from their joy-fraught lips,
Approach a group on light and airy wing;
Their harp-strings touch with resonte finger-tips,
And chant the holy psalm celestials sing.
One look, another, and, with open arms,
The spirit-mother and her child embrace,
While each beholds in each undying charms,
That mark the children of immortal race.

The infant sister, from whose lisping tongue
Low, broken music, like a birdling's, fell,
The baby brother, whose gay laughter rung
Beneath the roof-tree, whispers, "It is well!"
Oh, refuge blest from discord and from grief!
Oh, shelter safe where love no'er groweth cold!
How can we mourn sweet Julia's life was brief,
When God hath placed her in his angel-fold?

There is no Bourbon left on a throne. The Count of Chambord is an exile in Austria; the Duke of Orleans, ditto in London; Queen Isabella, ditto in France; the claimant to the Spanish succession and the title of Charles Sixth, ditto in Austria; Francis II., late King of Naples, ditto in Rome.

"I say, ma," exclaimed a little minx of thirteen, "do you know what the pyrotechnical remedy is for a crying infant?" "Gracious goodness me, no; I never heard of such a thing!" "Well, ma, it 's rocket."

One of the lost arts has been rediscovered—that of dying marble or other porous mineral throughout the entire mass.

Many are more solicitous to preserve their reputation with men, than to secure a clear conscience.

Cicero gives expression to a very beautiful thought when he says: "I go from life as from an inn, not as from home."

"HISTORY OF A SPIRITUALIST."

[Translated from the "Revue Spiritualiste" for the Banner of Light by Mary E. Carter.]

Under this title one of our most eminent brothers, Monsieur Leon Favre, Consul General of France, has recently published, in the "*Magnetiseur de Genève*," a remarkable statement of his belief and the convincing facts by which this belief was established. After a short preface, addressed to the editor of that journal, he commences his recital as follows:

"I arrived at the commencement of 1858 at Havana, and lodged at the house of the Countess Gaalon. Three days before my departure she asked me if I had ever seen a table turn, and upon my reply in the negative, she brought to me a small three-legged table. We put our hands upon it, and in a few minutes I felt one of the feet rise. I thought it was owing to the weight of my partner's hands, and I bore mine down vigorously to produce a counter weight, but the effect continued in spite of my effort, and I was stupefied when the table commenced to spell at first the Christian then the surname of my father; and my astonishment was further augmented by a conversation, in which questions and replies were given so perfectly characteristic of him, that he could not have spoken otherwise if he had been there living. The next day a little daughter of Madame Gaalon's, about nine years old, operated with me. Teresa was a greater medium than her mother, and I felt more at liberty to prove the power that manifested itself and to oppose my force against it. A spirit soon announced itself—not a man or woman, but a child—and the name of my sister, who died when three years old and when I was only seven or eight—that is, more than fifty years ago—was spelled out. I certainly had not her name upon my mind—she hardly held a place in my remembrance. I demanded her to bring the spirit of my mother, and in a few moments the table moved briskly and her name was spelled; then followed a curious conversation, she speaking of affairs that she only could know, and in the peculiar style of my mother. This séance quite overwhelmed me. My hostess had no interest to make me a proselyte. They knew nothing of my family, and were ignorant of the phrases used which were so perfectly clear to me. I had resisted the movement of the table with a much greater force than it was possible the child could exercise. I had then proof of a power acting outside of both Teresa and myself—a power which showed intelligence, since it both responded and asked questions.

I am both seeker and analyzer. The unknown powerfully attracts me. I always push investigation to the utmost limits of my comprehension, and besides having practiced magnetism for thirty-five years, I have gained a tenacity of will and a force of concentration which prevents discouragement. I resolved to find reason for this irritating problem which had so overturned my habitual ideas and opened, apparently, the door of the infinite. It was in this disposition that I arrived at Tampico and commenced magnetizing a small table. Every day for three months, in quiet, with concentration of mind, myself and the person who operated with me held our hands for half an hour upon the table. Certainly our will was strong and our desire immense, but no success followed. Still we persevered, and three months after our first essay the foot of the table slowly raised and the name of my mother was spelled out. We then proceeded conscientiously to examine the force which revealed itself. We drew together in different manner, we tried to hinder its movement; sometimes we drew it by the extremity of our fingers; sometimes it would frisk and gambol, then a succession of powerful, sudden, irresistible bounds, would prove a power outside and in opposition to our own. What was it? Was it magnetism, electricity, a disengagement of the fluid in conditions hitherto unknown? We could not be satisfied with those puerilities which would consider this phenomenon as the result of an excited imagination or unconscious movement. These are *childish* objections that the least serious observation will annihilate. We then read all we could find upon this subject: the *Revue Spiritualiste* of New Orleans, published by an excellent man, the regretted M. Barthet; the *Revue Spiritualiste de Paris*, whose editor, M. Pierart, we found a conscientious and profoundly erudite man, (his magazine, a truly scientific selection, which we will recommend to all seekers after truth); also the works of M. Kardec, who is the accepted leader of a considerable number of believers and is the originator of the word 'Spiritisme.' We read with avidity, with astonishment and with doubt.

We saw here various schools—the American, which does not admit the theory of the successive existences, and entitle themselves 'Spiritualists'—the French, who support the re-incarnation as their principal dogma, and call themselves 'Spirite'; both of these great factions attribute all these phenomena to the intervention of spirits, or to the souls of those who have lived in a visible state on this earth, and continue to inhabit it in these peculiar conditions which gives them action upon matter. 'Speak and they will respond,' said M. Kardec. Was this an Utopia, an illusion of an enthusiastic mind? Anxiously I continued my investigations. The table became very active, sometimes bounding so furiously that the united strength of both of our hands could not control its movements, but when they were the most furious it was only necessary to raise our hands from off it, and all motion ceased. Why was this? Magnetism showed the phenomena of attraction. Now new and unknown names were spelt—others belonging to dear lost friends; and what was strange, the very movements of the table traced faithfully some characteristic belonging to them. A singular phenomenon now took place. The table recounted to us, by movement and spelling, a complete history concerning some intimate friends who lived two thousand leagues from us; names, places, details, analysis of character were scrupulously exact; the events described became intensely exciting, and began to influence seriously our future. Each day developed the same theme, and the spirits confirmed these recitals; we awaited with anxiety the courier who would confirm or disprove these revelations. At last he came; *not a word was true* of this mystic history; it had lasted for three months! But who was the mystifier? It was difficult to believe the table had turned into a somnambulist; but was it impossible that it had become a conductor, and that by an unknown effect of magnetism one of us received an unconscious effluence which thus impressed its movement upon the table? But this romance! Could we in good faith attribute to ourselves an invention of which *we* were the first dupes? We were simple auditors, palpitating with curiosity in attention on the events that an invisible author unrolled before us. Besides, this romancer had not invented *all*. The names, places, characters, were painted with a precision which made them at once recognizable. Were they read from the reservoir of our memories, or had they transported themselves near there when they had this put upon the scene? Both of these faculties denoted the somnambulist's power, but *from what* source did it emanate? We had then established, first, that a *force independent of our will* moved the table; and then, that this force was *intelligent* and manifested itself with all the appearances of human being, present but invisible, so we continued our experiments, all corroborating this double hypothesis which our reason received, *provisionally*, as truth. The table responded in all tongues, revealed the name hidden in thought, presented the names of spirits, coming without call to give counsel or words of affection, predicted sometimes the future, playing with an absolute independence.

One day a young Mexican asked to consult it. He was placed neither near us or the table. The name of his mother was spelt, and words full of tender advice given, which overcame him to tears. He then told us that being in the country with his mother, he believed he saw her one night standing at the foot of his bed; frightened, he raised himself, when the apparition fled. The door was close, fastened from within; he opened it and went to his mother's apartment, and found her sleeping tranquilly. He returned to his room; but hardly had he lain down before the apparition again appeared, this time at his pillow, against which he was leaning, and he heard distinctly these words: "Manuel, I am dying." Horror stricken, he arose, found the door closed, went again to his mother's room, who groaned as if troubled in sleep; then he softly retired. The next day after breakfast he was going a fishing; his mother begged him to remain at home with her; as the request appeared to have no particular motive, he very unwillingly consented. In a few minutes after his mother rose up straight, attempted a few steps forward, then fell into his arms, crying, "Manuel, I am dying"—and she was dead.

Among a hundred such demonstrations of a knowledge outside ourselves of an invisible intelligence controlling the motions of this table, I will relate one more. My hall, like most rooms in the tropics, was very spacious. Each evening a score of persons met there together with that entire freedom which is the charm of the Creole society; some were reading, others playing cards, some at the piano—each following their inclination. One evening two young Germans were in one corner of the room experimenting with the table, and very soon a dialogue in German was, with great rapidity, spelt out. No one paid attention to the

movements, as all were occupied in their own enjoyments. Suddenly a lady who was the centre of a numerous circle, conceived the idea of addressing a mental question to the table, from which she was separated by constant comers and goers, and while thus mentally questioning the invisibles, she still kept up conversation with those around her. The table immediately interrupted the German sentence it had commenced, and terminated by something in *French*, quite incomprehensible to the two young men, but perfectly understood by the lady, who responded mentally, and thus for some minutes an exchange of thought was thus made, to the stupefaction of the young Germans, who could not divine the cause of such strange action. I would now ask sober, thinking, unprejudiced people how they can explain the obedience of the table to such a mental command. An exchange of ideas, a sustained dialogue—between whom? As soon as the lady ceased to direct her thought toward the invisible power in the table, the broken German communication was taken up, and the young people saw nothing further strange. If the dialogue had been composed of only question and answer, one might suspect a fortunate coincidence; but the recourse to chance as an explanation cannot be accepted, when the table interrogates in *its* turn, asking unexpected questions, changing entirely the subject of discussion.

Soon after this I experimented with that little instrument called *Planchette*, with results analogous to those of the table. The most astonishing of these phenomena I witnessed at the house of the Abbé R——, a mechanical writing medium, with his left hand on Planchette, a pencil in his right, and conversing with the company, while his hands wrote simultaneously in two different idioms and on two different subjects. The passivity of the subject was incontestable: he wrote freely and earnestly, without knowing what either hand was writing!

It is said that Cæsar dictated in seven different languages to his seven secretaries. But that was but an effort of memory. Could it be from the unconscious action of the brain of the Abbé while conversing with animation upon the *third* subject, which alone *occupied his* intelligence? Was it not necessary to recognize in this the action of an invisible, intermediate agent? For six months we continued our experiments, during which some predictions were made, among them that of the advent in Mexico of a foreign Prince—which certainly then (in 1858) was not dreamed of. We must add, also, that a multitude of lies were given us for truths; the living pretended to be dead, questions answered in an opposite sense by spirits taking the same name, all showing still the presence of a *third* party at least. Yet it was impossible to confirm anything, or to draw the least light upon the *mode* of these strange communications.

We began to be weary, when one evening the agent purporting to be the spirit of my mother said to me, 'Have courage, and *write*.' My reason revolted at the possibility of this more direct action, but my curiosity was excited, so for twenty days at the same hour I held a pencil between my fingers, waiting with anxiety the appearance of this new phenomenon. At last I felt a strange enlargement, as it were, of the arm and hand, and a kind of nervous fullness invade me like an interior inflation, then an intermitted tendency of movement; precisely as my hand seemed drawn by an invisible force a contrary force appeared to neutralize the impulsion. At length my hand moved and traced in large letters the name of my mother; at the same time I was seized with an emotion even to tears, of which I could no more account than I could overcome. My hand slowly and awkwardly yielded to the impulsion. At the end of eight days my arm was suddenly raised, and traced in the air a number of invisible lines. I had then an intuition that my arm ought to remain separate from the table to give more freedom to my hand.' I acted on this suggestion, and succeeded, writing with a mad rapidity. I was a writing medium! And what is this medium? They are usually distinguished into two classes—the mechanical and the instinctive.

I was intuitive, because I not only knew what I was writing, but what I was going to write. How then could I distinguish what came from my *own brain* and that that was *suggested*? It troubled me much. I remarked that in about ten minutes after sitting, my sensations were similar to those produced by magnetism. I had a hundred times submitted to the magnetic fluid, and was able to tell from what finger even escaped the most power. In my sufferings I was often able to magnetize myself. I understood also what the Americans call a *trance*, but I never lost consciousness of myself. The ideas which came into my brain were infinitely various. Now as a magnetizer I had attained concentration of thought combined with strong will, and applying it to a communication or some designed or chosen subject, never could I make it *deviate* from that *direction*. But I was not always intuitive. The communication often commenced with a word or a phrase, was mechanically traced. I then wrote with great difficulty, and felt a severe pain in my shoulder. My arm would contract or inverse, drawing without a precise impulse, but the moment my brain caught the idea all suffering ceased, and my hand wrote with tremendous rapidity. There were striking resemblances between the movement of my arm in writing and the table's *typological* spelling. An action independent of my will governed my nervous system—*somebody* evidently disposed of me without my consent or command; it remained to know if this *somebody* proceeded with intelligence, logic and persistence. So I went on in my examination, and found constantly ideas contrary to my own written. Then a name dear to my heart, signed to unexpected advice and confidences. Sometimes unknown persons demanded prayers, then famous historic names. At other times, strange jesters would write with marvelous rapidity jokes and puns, the most singular and disordered. I never had read any theological works. I believed in a God, but doubted the immortality of the soul—proofs of which seemed to me to be more *emotional* than *rational*. So my astonishment was great, to have these questions so invade my brain, and increase as my intelligence opened to these lessons from the invisible. At other times revelations were made of events that were being accomplished at a distance, such as the victories of Montebello, Magenta and Solferino, or predictions, as the Italian war, and what was to be done in Mexico; a prediction concerning my own affairs, and realized nine months afterwards. Then a host of spirits called "Follets" would try to amuse me with unexhaustible gaiety, so absolutely independent of myself were these invisible conversations.

I usually wrote in the same hall with the person I first commenced my experiences with. This person was incredulous, and constantly sought new motives for the phenomena. Twenty times it has happened that I have written phrases that for me had no sense, when I found it was a reply to a conversation entered upon by my companion. I perceived the reply, and wrote it, not understanding its import. At one time he demanded a number to be given for him to take in a lottery. I refused at first, because I had found there was a repugnance to occupying themselves with earthly subjects, but repeating the question, a number was given him; and amongst twenty other tickets he had taken, that was the *only successful one*. On another occasion he reiterated his demand, when it was written: "I indicated the number before to give him faith. I shall not again." Many facts I must abridge, but these, it seems to me, are sufficient to found a reasonable opinion; and at the end of three years' experience my conviction was made—an outside intelligence was demonstrated by *intelligence* and by *independence*—an agent that manifested itself when and as it wished, and disappeared without any power of my own to constrain it. One only power seemed given me, that of sending away bad or troublesome spirits, who presented themselves frequently; sometimes a little combat would result between us.

I have given account of these phenomena in a journal which I made from day to day, and I think I cannot do better than give the following extract from this diary, of 21st March, 1859:

'I was then convinced that it was an inferior spirit who played with me, for when an elevated intelligence comes I feel, almost before my hand or brain is influenced, an indescribable emotion which takes possession of my entire organism, and sometimes so intensely as to be akin to pain. I do not feel this; my brain perceives nothing, and my hand moves mechanically and passively. I doubt no more. I command the spirit, if he is pure, to raise my hand to heaven; if he is inferior to erase the word yes, and move, by the left, off the paper. I invoke, also, the aid of those who love me; and then I experience a strange thing: my arm, from the shoulder to the end of my fingers, experiences a nervous, interior contraction of excessive intensity, while all other parts of the body are absolutely passive. I am then sensible of a double force, like a combat, and I command the spirit with authority to leave me. The nervous effect increases until the pain is almost unbearable, when my hand commences to move, and scratches the word *yes*, going toward the left, but tearing the paper and breaking the pencil with a violence almost incredible.' At the end of three years of mediumship my brain ceased to be thus impressible, and my hand was no more subject to magnetic possession. My imagination, my will, my magnetic force have not diminished; my head belongs to myself alone, and my arm is inert. If expansion of the nervous system, and its impressibility, were the sole causes of this phenomenon, the constant tendency of my mind to follow this research, a continual, growing conviction, would dispose my organs to progress in the new pathway opened. But it is not so—and wherefore? The diverse solutions given by those who reject these as communicators with the invisible world, are more difficult to comprehend, than those which regard the fact as possible."

[*To be continued.*]

Written for the Banner of Light.

WAVE-VOICES.

NO. 3.—TO MRS. J. L. H.

BY LITA BARNEY SAYLES.

I gladly retire from the sycophant crowd
That are filling the parlors with glee,
To my own little room looking over the shore,
Where I'm musing and writing to thee;
For thou and I dallied the long afternoon
Where, in grandeur, the huge billows roll,
And I cannot endure a profane human tone
Should triumphantly clash on my soul!

Oh mighty is Ocean, in terrible power
Our natures responsive to move,
And great are its treasures in cavernous depths,
But greater than all is *true love*;
And one cherished friendship is better by far
Than the riches of India's climes—
One loving heart homage exceedeth in worth
The throne where the monarch reclines.

For treasures, and thrones, and monarchs, and crowns,
And oceans, shall all pass away,
But what we may win for the spirit, shall live
Through the endless Eternity's Day;
For the perishing body we tenderly strive,
And we cherish and clothe it with care,
The house of our spirit, while yet we remain,
E'er the bliss of that glad life we share.

And so, though we delve for the body at will,
Awhile, and we see it no more—
But the tenant it held in its sojournings here,
Is at home on the glorious shore.
And all the sweet food that we give to the mind,
And all the dear love that it gains,
With all the grand wisdom it found on the earth,
Eternally with it remains.

Then let us hoard up for the long spirit-life
The riches that never shall fade,
And then in bright garments, too beauteous for earth,
Shall our newly born souls be arrayed.
And *love*, that hath crept and hath wandered in doubt,
Bedraggled with mazes of Earth,
Shall spread its glad wings in the blest Summer-Land,
And revel in glorious birth.

And though but a week since as strangers we met,
Not knowing or caring for each,
The day can ne'er come when forgotten you live,
Nor the time we have spent on the beach.
And if our life-circles may widen alway,
And hands ne'er together may reach,
One spirit shall always be constant to thine,
For—*I love you*, dear friend of the beach!

Ocean House, Watch Hill, August, 1868.

MARYLAND.

Progress of Spiritualism.

DEAR BANNER—I feel it a pungent duty, as well as a pleasure, to inform you of the doings of our little band of persecuted truth seekers. To enable you and your many readers to partly appreciate our feeble endeavors to obtain truth, as well as spread the little we have gained, it will be necessary to give you a synoptical review of our past history.

Your correspondent was first led to investigate the phenomena through, or rather at the home of the old pioneer of Spiritualism, W. A. Danskin, of Baltimore, and was convinced through the organism of Mrs. D. that there was more wonder 'twixt heaven and earth than I had ever dreamed of in my philosophy, although I was at that time a member of the First Universalist Church of Baltimore, then under the guidance of our fellow co-laborer, J. M. Peebles. The beauties then revealed to my spirit view were too good to be hid under a bushel, so I at once informed my sister and family. They were quite successful in physical phenomena, and the bread cast on the water can now be seen in the shape of a large room, with a little Cottage Organ (only rented) and a few chairs, and entirely devoted to communion with our spirit-guides, who are developing Miss Mary H. Powder as a musical medium; and we are often regaled with transcendent music from the spirit plane. The angels, though unseen, plainly join in our songs of praise.

My cousin, Mrs. Dr. Cook, moved opposite my sister's last April, and she being a sincere investigator the two families formed a series of circles, and received some of the most wonderful demonstrations in the way of lights, sounds, singing by the spirits, clapping of the hands by a band of little children, and many other tests, until the angels caught hold of the organisms of some six of our circle, and we have several trance mediums, several inspired, in state of development, as well as one healing medium, Mr. P. Conrad. Mr. Yingling, over whose store we have our room, gave it to us provided we plastered it; your correspondent making his *debut* carrying the hod, whilst our healing medium did the plastering, Mrs. Cook and family furnishing the material. We have now quite a nice room, and hope from the assistance of some of our brethren and sisters in our new gospel to get it furnished; we then have the promise of our dear sister, Mrs. F. O. Hyzer, from Baltimore, to come and dispense the bread of life. Outside of the two families there are none to give us a helping hand in this neighborhood, and any small donation will be thankfully received and duly credited in the *Banner of Light* by our Corresponding Secretary, Mr. N. Yingling.

We have started a Lyceum, and have formed ourselves into an association, to be called the "First Spiritual Association of Baltimore County." You may judge the opposition we have to contend with when I inform you that my sister, Mrs. Yingling, has been a prominent member of the M. E. Church for forty years, and four of her family also. She told her pastor she would go to class if he would let her give her experience, but after repeating it to him he seemed to think it would not do, so she and her children left the Church. Mrs. Cook has also been a very active member of the Lutheran Church. Her pastor told her to let it alone—that it was a dangerous device. They preach against us, talk against us, and not being able to find material enough, manufacture all they can to our detriment, even to threatening the destruction of our room, but as yet they have restricted their malice to blowing horns and hollooing in front of our room.

Fearing I shall trespass on your time and space, will bid adieu. Yours truly, W. F. DEAN.

Reisterstown, Md.

INDIANA.

A New Missionary in Indiana.

Having received the appointment of State Missionary for Indiana, I deem it proper to apprise the friends of the cause in that State of the fact through the columns of the *Banner of Light*, and to call upon them to aid me by every available means in pushing the enterprise to a successful consummation. Indiana seems to be behind most other States which have an organization with respect to an efficient system of practical operations, there being now no Missionary in the field but myself, while some of the States have several agents of this character. I hope the friends will soon be awakened to the necessity of furnishing the means for elevating our State into the glorious sunshine of the New Dispensation—for this is all that is wanting to effect this end—and to effect it in a short period of time. I have traveled sufficiently in the State within the last three months to know that the harvest is fully ripe, and that the golden sheaves can soon be gathered, if efficient laborers can be employed to do it.

I propose for the spiritual friends to apprise me of the condition of things in their several localities, and the facilities for obtaining an audience in all places within their knowledge, and what they are willing to do toward aiding this enterprise. I also suggest that in towns where a house cannot be obtained to speak in that we arrange a system of street preaching or grove meetings for the summer season, and thus stir the soil in every part of the State. Come, friends, let us rouse Indiana from a state of "suspended animation," pour the glorious truths of the new Gospel into her bosom, and thus redeem her from the mind-enslaving errors of a distorted system of theology, and the spiritual darkness of the sleeping ages.

As I cannot occupy the field constantly until my domestic affairs are better adjusted, I shall report only for such time as I am in actual service. K. GRAVES.

Richmond, Indiana, Feb. 20, 1869.

ILLINOIS.

From Chicago.—Woman's Convention.

DEAR BANNER—Chicago and Boston are no less closely connected by railroads and telegraphic wires than by the moral and spiritual ideas pervading their communities; and, knowing you wish to be "*au courant*" with all true reforms, you shall have an account of "The Woman Suffrage Convention," held in this great emporium of the Northwest. A "Sorosis" was formed some time since, with a seven-by-nine platform. One article in the Constitution was "that no *extremists* be admitted, and that Woman's Suffrage was not to be thought of till some of the timid ones were first converted to it." But that exploded, and a part of the members issued a call for a Woman Suffrage Convention, but said emphatically there should no *Spiritualists appear. After the Convention had been organized*, with the sole aim to be *popular*, the President, evidently urged to it by the pressure of circumstances, announced the Convention as then ready to hear from every one, without distinction of race, color, sex or *sect*.

Is it not pitiful, Messrs. Editors, to see the narrowness and bigotry of sectarians? Here, in Chicago, is a flourishing society of Spiritualists who recognize the equality of woman with man as one of their fundamental principles, and among whom are found women of talent, refinement and nobleness of character, second to none, and yet they were ostracized for their spiritual principles, and by a party ostensibly organizing for *equal* rights of woman. Let us pity them for their narrowness, and pray they may be led out of their Egyptian darkness. Thanks to those noble women, Mrs. Cady Stanton and Susan B. Anthony, a glorious Convention was held, and an immense "Woman's Suffrage Association" was formed for the State of Illinois.

Anna Dickinson delivered her glorious lecture, "A Struggle for Life," at the close of the Convention.

Spiritualism is doing a noble work here, both mentally and physically. There are many excellent test mediums convincing the skeptical, and A. S. Hayward, the powerful "magnetic healer," has performed *wonderful* cures. He is very successful in treating *insanity*.

Yours for truth and justice, A. W. B.

Chicago, Ill., Feb. 14, 1869.

MAINE.

DEAR BANNER—The beautiful light of the Spiritual Gospel seems to be breaking the dark clouds of error, and illuminating some heart-spots in this frigid region. Several circles are being held—privately—in various families in this vicinity. Some hearts, hitherto benighted, have been recently affected and are anxious. Creedists occasionally let the bottom out of the hell-pit, and, falling clear through themselves, see the glorious light beyond, that is pure God-light and is not scented at all with brimstone. The Universalists here have outgrown their meeting-house for lectures evenings, and are using the large town hall, where their *progressive* pastor discourseth *truth* and *freedom* of the Bible from all hell-stains within its folds. The hellists wince, and the leaders, in the form of priests, have, as it is reported, cast the said Universalist pastor out of their *social* synagogue. Amen! Lucky for him! I should not desire to be associated with company who can so accuse God, the Father of all, of creating such a place, and then creating myriads of sensuous beings to suffer its intense horrors! This progress and stirring up is interesting; betokens daybreak. Viewing all the acts of the drama from the spiritual standpoint, one certainly cannot but be much amused. Thanks to our Universalist brother for cracking the shell of this hell-dogma, and bringing out to common understandings the truth and the love of God; for other spiritual lights may enter through the opened door.

I am busy, embracing every opportunity to impart the Spiritual Philosophy and Gospel to those *who* will hear and *ask* for this bread of angels; and, also, healing the sick and infirm by the laying on of hands, the touch, and will-forces of spirits, while in a semi-conscious trance state. Could send you testimonials of remarkable cures. I could still do rather more work of the kind, if friends could feel disposed to confer their patronage, both as to lecturing and healing.

Truly yours, GEORGE A. PEIRCE.

Auburn, Me., Jan. 7, 1869.

To Test Mediums.

I have a good hall, and will warm and light it, and board for one week a good test medium that can come with a good recommendation. I would like to have E. V. Wilson, of Lombard, Ill., or Annie Lord Chamberlain, of Massachusetts, or some one else. Who will respond? I want to see an old-fashioned day of Pentecost.

WILLIAM BARKER.

East Madison, Somerset Co., Me.

IOWA.

I am giving courses of lectures in this place (new ground) and Anamosa, and will probably go to Dubuque from this point. The great West is starving for the bread of truth, but no system of organization has yet secured the least effectual concert of action. Rates of travel are exorbitant in comparison with the East; money scarce, and nominal Spiritualists afraid to part with their greenbacks, with the exception of the devoted few, upon whose shoulders the burden is almost entirely laid. So the churches go on, tightening their lines of consolidation on every side, and the climax of all this is rapidly hastening. No truly prophetic eye can scan the horizon of the coming future without seeing the "irrepressible conflict" that must ensue; and some day our skeptical Spiritualists will confess the truthfulness of those same prophecies, which many have treated with conceited incredulity.

I have just received a certificate of Fellowship and Ordination as follows:

To all whom it may concern: Know ye that the Religio-Philosophical Society, reposing especial confidence in our Sister M. J. Wilcoxson as a public lecturer, do hereby grant this certificate of Fellowship and recognize her as a "Regular Minister of the Gospel," and as such authorize her to solemnize marriages in accordance with law. Given under our hands at St. Charles, Ill., this 1st day of January, 1869.

S. S. JONES, *Pres.*,
E. H. TODD, *Vice Pres.*,
A. V. LILL, *Clerk*,
} *Executive Board of the Religio-Philosophical Society.*

Fraternally, MARY J. WILCOXSON.

Worthington, Iowa, Feb. 13, 1869.

State Missionary.

DEAR BANNER—Having accepted the appointment of Missionary for the Iowa State Spiritualist Association for three months, I would request all correspondents to address me here—box 1049, Des Moines, Iowa. Fraternally,

E. SPRAGUE.

Cedar Valley Society of Spiritualists.

The Spiritualists of Cedar Valley, Floyd Co., Iowa, some time ago formed an Association for disseminating the truths of spirit-communion, demonstrating the fact of the continued existence of men beyond the grave, and their power to still hold intercourse with those on earth. They offer no creed other than that man should live in accordance with his highest intuitions. Believing in the laws of progression, they regard all the avenues of knowledge, investigation and usefulness as the right of every individual—there being no absolute or universal standard of truth and right; and, in matters of religion, every person should rely on his or her private judgment. A constitution and by-laws were adopted, and the following officers elected for the first year: President, John C. Townsend; Vice Presidents, Ira Dodge and F. M. Wheat; Recording and Corresponding Secretary, Mrs. L. E. Wheat; Treasurer, Almon Andrews; Committee, Mrs. L. P. Crawford, Mrs. C. Lottridge. Annual meetings are held the second Saturday in June. Speakers traveling in that part of the country should make them a call. A good test medium is also wanted there.

PENNSYLVANIA.

Quarterly Report

OF THE BOARD OF MANAGERS OF THE PENNSYLVANIA STATE SOCIETY OF SPIRITUALISTS.

During the three months just closed, our Missionary, Mrs. Hannah T. Stearns, has given thirty public lectures and held a number of circles in private houses. She has lectured in Philadelphia, Bucks, Chester and Lancaster Counties. Through the results of her labors an efficient Society has been organized in Bucks County. She has collected at meetings $85,06. Subscriptions: Clayton B. and Sarah T. Rogers, Philadelphia, $5,00; Seth Ely, Centreville, $1,00; Henry M. Twining, Doylestown, $1,00; Wm. Scarborough, Lahaska, $1,00; Martha Scarborough, Lahaska, $1,00; Benj. Paist, Lahaska, $1,00; Libbie W. Allen, Carversville, $1,00; Sarah H. Allen, Carversville, $1,00; Wm. Evans, Carversville, $1,00; E. W. Allen, Centrebridge, $1,00; Rachel Needham, Centrebridge, $1,00; David Lukens, Morrisville, $1,00; Wm. Buckman, Byberry, $1,00; Rebecca Grunda, Newport, $1,00; Eliza Woolston, Hulmeville, $1,00; Margery P. Canby, Hulmeville, $1,00; Joseph Canby, Hulmeville, $1,00; Sarah Webster, Hulmeville, $1,00; John Bushong, Russelville, $1,00; Hamilton Everett, Elk View, $1,00. Total, $109,06.

Joel H. Rhodes, Chairman of the Committee on Public Circles, reports that they have held twelve circles, the admissions to which have amounted to $111,80. Mrs. Nellie J. T. Brigham has given three lectures under the auspices of this Society, in Chester and Bucks Counties, at which there was collected $8,50. Dr. H. T. Child, President of the Society, and Missionary, has delivered eight lectures in Chester and Bucks Counties, at which was collected $20,00. He has received subscriptions from Mrs. Lowry, Philadelphia, $1,00; Sarah Ely, Philadelphia, $1,00; Sarah M. Shumway, Philadelphia, $1,00; Eliza L. Ashburner, Philadelphia, $1,00; Collins Home, England, $1,00; George D. Gleason, Philadelphia, $1,00; Emily Trego, Philadelphia, $1,00; Anna Campbell, Philadelphia, $1,00; Elizabeth Corson, Philadelphia, $1,00; Ruth Stockton, Philadelphia, $1,00; Anna M. Jarvis, Philadelphia, $1,00; Ebenezer Hance, Fallsington, $1,00; Mary A. Stretch, Philadelphia, $1,00; John S. Adams, Harford, $1,00; Peter Beitel, Philadelphia, $5,00; John L. Sleeper, Philadelphia, $1,00; David S. Cadwallader, Philadelphia, $1,00; A. N. Hallowell, Philadelphia, $1,00; Henry T. Child, M. D., Philadelphia, $5,00; B. E. Fetherhoff, Tamaqua, $3,00; Caroline A. Grimes, Philadelphia, $3,00; A. Mary Wise, Philadelphia, $1,00; Mary Beans, Philadelphia, $2,00; Sarah Ryan, Philadelphia, $1,00; James Martin, Philadelphia, $1,00; Wm. Jones, Philadelphia, $1,00; Wm. Knight, Stephen Knight, Fannie Knight, Frankford, $10,00; James Kirk, Pineville, $1,00; Sarah Kirk, Pineville, $1,00; Lizzie S. Kirk, Pineville, $1,00; Wm. White, M. D., Philadelphia, $1,00; Mrs. Wainwright, Philadelphia, $5,00; Henry Fettinger, Altoona, $2,00; John S. Isett, Spruce Creek, $5,00; Louis Belrose, Philadelphia, $5,00; John Ely, Reading, $1,00; Alice Tyson, Philadelphia, $1,00; Mary Tyson, Philadelphia, $1,00. Total, $93,00.

Balance in Treasury, Oct. 14, 1868, $22,43; cash received from Mrs. Stearns, $109,06; from Joel H. Rhodes, $111,80; from Mrs. Brigham, $8,50; from Henry T. Child, $93,00. Total, $344,79.

Expended: Salary for Mrs. Stearns, three months, $150,00; Rent of halls and advertisements for Mrs. Brigham, $9,50; do. for public circles, $64,30; do. for Mrs. Stearns, $31,67; do. for Dr. Child, $58,07. Total, $313,54. Leaving a balance in the Treasury of $31,25.

Wherever our Missionaries have gone they have found a deep interest in the cause among the more liberal and intelligent portion of the community, and a very great amount of curiosity among those who are ignorant or have been deceived in regard to modern Spiritualism. We are much encouraged from the results already obtained, and feel confident that by persevering efforts we shall succeed in establishing Branch Societies in many places, and thus lay the foundation for a much more extended and correct knowledge of our religion and philosophy. In those places where there have been no lecturers there are difficulties in finding persons willing to assume the responsibilities of taking halls and getting up meetings, but we are glad to know that in every instance where meetings have been held, there has been sufficient interest awakened to have the people desire to have others. Pioneer work is the most laborious, and we are happy to find that our Missionary, Mrs. Hannah T. Stearns, is very able and efficient in this direction. We trust the friends in those places where this kind of labor is no longer needed will not forget that the laborer is worthy of his or her hire, and that we should be liberal in our support of those who are willing to go forth sowing the good seed by the wayside and upon stony ground. In this great State of Pennsylvania there is ample room for many laborers, and we hope to have the means of increasing the number of our Missionaries, so that the truth of our beautiful philosophy and glorious religion may be spread far and wide. Subscriptions and donations will be received by the Missionaries or any members of the Board.

HENRY T. CHILD, M. D.,
634 Race street, Philadelphia, President.
CAROLINE A. GRIMES,
1919 Walnut street, Philadelphia, Secretary.

Obituaries.

[*Obituary notices sent to us for insertion must not make over twenty lines in any one case; if they do, a bill will be sent, at the rate of twenty cents per line for every additional line so printed. Those making a less number published gratuitously. The pressure of other matter upon our space compels us to adopt this course.*]

Passed over to the other shore, from New Orleans, on Friday night, Feb. 5th, 1869, J. B. Averin, better known as Valmour, the medium, aged 54 years.

This brother commenced healing about the year 1855, and with such wonderful success that I have known as many as three hundred cases to be treated by him in one day, and has continued treating the sick, daily, from that time until the day of his departure. He had one invariable rule, that all should take their places in the order of their coming, white and black, rich and poor, high and low, learned and ignorant; he knew no distinction, and would make none—the lady who came in her own carriage must take her place by the side of the negress in linsey woolsey if it so happened, the lawyer or merchant by the side of the wood sawyer or coal heaver—no selection of places, all must take their places as they came in, and all would be treated in turn. His cures were many and wonderful. Cartloads of cast-away crutches were some of his trophies. Thousands to-day are rejoicing in benefits derived through his mediumship, at a cost to them of not one cent, for he never would receive pay for his services, and would not listen to any talk of reward. This man had a black skin, and was one of the despised African race, yet when appealed to by healers who have visited our city, and told that he was injuring their business by healing without charge, would reply that he was doing God's work, and received his pay from his master. He was poor, had no property, but raised a large family, and was never known to want bread; he was small of stature, apparently healthy but not strong, but was every day ready to assist all who came whose cases admitted of cure. The incurable were sent away at the first visit with instructions not to return. He was always cheerful and happy, of a childlike disposition, thoroughly educated in spiritual teachings by the angels, without much knowledge from books, which he had no time to read. On the day of his last work on this side of "the River," he walked out, as usual, to breathe the pure air of heaven and recuperate his exhausted powers, and, on his return, complained of feeling bad; very soon he became conscious that his last hour was approaching. He refused medicine or the aid of a physician—said it was of no use, as his time had arrived and he was ready to depart, and so calmly and sweetly he fell asleep to wake among the angels he so loved. To him it was gain, but to us who remain his place cannot be soon (if ever) filled. True, healers may arise, but not with his generous, self-sacrificing disposition; to the poor Valmour's loss will never be replaced.

W. R. M.

GONE TO THE SUMMER LAND.—Just as the day was breaking on the morning of Feb. 13th, the spirit of Christiana Dotter Prasch took its leave of the clay tenement which it had inhabited for nearly 85 years.

Although a professor for years in the doctrines of the Lutheran church, she has of late been a firm believer in our beautiful faith, and "passed on before," knowing that friends and relatives were waiting for her "just over the River," "Where the wicked cease from troubling, and the weary are at rest." For six weeks she lingered, suffering from paralysis and old age; when, she having become totally unable to move, her guardian angels came to her relief, and gently carried her weary spirit to her heavenly home. J. M. M.

Passed on to the higher life, Jan. 29th, from Stryker, Williams Co., O., John Silver, in the 80th year of his earthly pilgrimage.

Bro. Silver often spoke of his companion and children in spirit-life, and his ardent desire to depart and be with them. Let this blessed faith that was his, comfort and cheer the hearts of those still in the flesh, that when the call comes for them, like him they may say: "Here I am, ready to go and join those friends that have passed on before."

O. L. SUTLIFF.

Passed to his home among the angels, from Washington Village, South Boston, Feb. 12th, Frank Atwood Osgood, youngest child of Joseph and Frances C. Osgood, aged 4 years and 10 months.

LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed.]

J. MADISON ALLEN will lecture in Elkhart, Ind., until further notice.

C. FANNIE ALLYN will speak in Syracuse, N. Y., during March; in New York, (Everett Rooms,) during April; in Salem, Mass., during May. Address as above, or Stoneham, Ms.

MRS. ANNA E. ALLEN (late Hill), inspirational speaker, 129 South Clark street, Chicago, Ill.

J. MADISON ALEXANDER, inspirational and trance speaker, Chicago, Ill., will answer calls East or West.

MRS. N. A. ADAMS, inspirational, box 277, Fitchburg, Mass.

HARRISON ANGIR, Calamus Station, Clinton Co., Iowa.

MRS. N. K. ANDROSS, trance speaker, Delton, Wis.

DR. J. T. AMOS, box 2001, Rochester, N. Y.

MARY A. AMPHLETT, care J. Stolz, M. D., Dayton, O.

REV. J. O. BARRETT, Sycamore, Ill.

MRS. H. F. M. BROWN, P. O. drawer 5956, Chicago, Ill.

MRS. ABBY N. BURNHAM, inspirational speaker, 25 East Canton street, Boston, Mass.

MRS. SARAH A. BYRNES will lecture in East Boston Mass., during March. Permanent address, 87 Spring street, East Cambridge, Mass.

MRS. A. P. BROWN, St. Johnsbury Centre, Vt.

DR. A. D. BARTON, inspirational speaker, Boston, Mass.

JOSEPH BAKER, Janesville, Wis.

MRS. EMMA F. JAY BULLENE, 151 West 12th st., New York.

MRS. E. BURR, inspirational speaker, box 7, Southford, Conn.

MRS. NELLIE J. T. BRIGHAM will speak in Washington, D. C., during March. Address, Elm Grove, Colerain, Mass.

WM. BRYAN, box 53, Camden P. O., Mich.

M. C. BENT, inspirational speaker, Almond, Wis.

HENRY BARSTOW, inspirational speaker, Duxbury, Mass.

MRS. M. A. C. BROWN, West Randolph, Vt.

DR. JAMES K. BAILEY, Palmyra, Mich.

Z. J. BROWN, M. D., Cacheville, Yolo Co., Cal.

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

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

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

REV. DR. BARNARD, Lansing, Mich.

WM. BURR, Esq., 163 South Clark street, Chicago, Ill.

WARREN CHASE, 544 Broadway, New York.

MRS. AUGUSTA A. CURRIER, box 815, Lowell, Mass.

ALBERT E. CARPENTER, care *Banner of Light*, Boston, Mass.

MRS. ANNIE M. CARVER, trance speaker, Cincinnati, O.

H. L. CLARK speaks in Thompson, O., the first, in Leroy the second, and in Willoughby the third Sunday of each month. Address, Painsville, Lake Co., O.

DR. J. H. CURRIER will speak in Quincy, Mass., March 14 and 21. Address, Cambridgeport, Mass.

J. P. COWLES, M. D., Ottawa, Ill., box 1374.

DEAN CLARK, Lyons, Mich., care Col. D. M. Fox.

MRS. J. F. COLES, trance speaker, 737 Broadway, New York.

MRS. J. J. CLARK, trance, 4 Jefferson place, Boston, Mass.

MRS. D. CHADWICK, trance speaker, Vineland, N. J., box 273.

DR. JAMES COOPER, Bellefontaine, O., will lecture and take subscriptions for the *Banner of Light*.

MRS. MARIETTA F. CROSS, trance speaker, Hampstead, N. H.

MRS. CARRIE M. CUSHMAN, trance speaker, Brooklyn, N. Y., care L. B. Larkin, M. D., 244 Fulton street.

DR. H. H. CRANDALL, P. O. box 778, Bridgeport, Conn.

MRS. AMELIA H. COLBY, trance speaker, Lowell, Ind.

IRA H. CURTIS, Hartford, Conn.

DR. THOMAS C. CONSTANTINE, lecturer, Thornton, N. H.

MRS. ELIZA C. CRANE, inspirational speaker, Sturgis, Mich., care J. W. Elliott, drawer 36.

MRS. HETTIE CLARK, trance speaker, West Harwich, Mass.

MRS. M. J. COLBURN, Champlin, Hennepin Co., Minn.

MISS EMMA CHADWICK, inspirational speaker, Vineland, N. J., box 273.

CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y.

MRS. LAURA CUPPY, box 2123, San Francisco, Cal.

J. B. CAMPBELL, M. D., Cincinnati, O.

MRS. CORA L. V. DANIELS, box 810, Washington, D. C.; will lecture in Boston, Mass., April 18 and 25.

PROF. WM. DENTON, Wellesly, Mass.

MISS LIZZIE DOTEN, Pavilion, 57 Tremont street, Boston.

HENRY J. DUBOIS, inspirational speaker, Cardington, O.

GEORGE DUTTON, M. D., West Randolph, Vt.

DR. E. C. DUNN, Rockford, Ill.

MRS. ADDIE P. DAVIS, (formerly Addie P. Mudget,) Whitehall, Greene Co., Ill.

MRS. AGNES M. DAVIS, 403½ Main street, Cambridgeport, Ms.

MISS CLAIR R. DEEVERE, inspirational speaker, Chicago, Ill., care J. Spettigue.

A. C. EDMUNDS, lecturer, Newton, Iowa.

DR. H. E. EMERY, lecturer, South Coventry, Conn.

MRS. CLARA A. FIELD, lecturer, Newport, Mo.

MISS ALMEDIA B. FOWLER, inspirational, Omaha, Neb.

MISS ELIZA HOWE FULLER, inspirational, San Francisco, Cal.

ANDREW T. FOSS, Manchester, N. H.

DR. H. P. FAIRFIELD speaks in New York, (Everett Rooms,) during March. Will make other engagements. Address, Blue Anchor, Camden Co., N. J.

REV. A. J. FISHBACK, Sturgis, Mich.

MRS. FANNIE B. FELTON, South Malden, Mass.

REV. J. FRANCIS, Ogdensburg, N. Y.

J. G. FISH will lecture in Buffalo, N. Y., six months, from February first. Will give courses of lectures on geology during week-day evenings wherever wanted within suitable distance of B. Permanent address, Hammonton, N. J.

MRS. M. L. FRENCH, inspirational speaker. Address, Ellery street, Washington Village, South Boston, Mass.

A. E. FRENCH, care of J. R. Robinson, box 884, Chicago, Ill.

N. S. GREENLEAF, Lowell, Mass.

ISAAC P. GREENLEAF, 1061 Washington street, Boston, Mass.

REV. JOSEPH C. GILL, Belvidere, Ill.

DR. L. P. GRIGGS, inspirational, box 409, Fort Wayne, Ind.

MRS. LAURA DE FORCE GORDON, Treasure City, Nevada.

KERSEY GRAVES, Richmond, Ind.

JOHN P. GULD, Lawrence, Mass., will answer calls to lecture.

MRS. F. W. GADE, inspirational speaker, 35 Greenwich avenue, New York.

SARAH GRAVES, inspirational speaker, Berlin, Mich.

MR. J. G. GILES, Princeton, Mo.

DR. GAMMAGE, lecturer, 134 South 7th st., Williamsburg, N.Y.

MISS JULIA J. HUBBARD will lecture in North Scituate, Mass., March 14; in Dorchester, March 21 and 28. Address, corner Pearl and Brooks streets, Cambridgeport, Mass.

J. D. HASCALL, M. D., Waterloo, Wis.

DR. E. B. HOLDEN, inspirational speaker, No. Clarendon, Vt.

DR. J. N. HODGES, trance, 9 Henry street, East Boston, Ms.

MRS. EMMA HARDINGE can be addressed, (postpaid,) care of Mrs. Wilkinson, St. George's Hall, Langham Place, W. London, England.

MOSES HULL will speak in Salem, Mass., March 7 and 14. Permanent address, Hobart, Ind.

D. W. HULL, inspirational and normal speaker, Fairfield, Ia.

MRS. S. A. HORTON, 24 Wamesit street, Lowell, Mass.

CHARLES HOLT, Warren, Warren Co., Pa.

MRS. F. O. HYZER, 122 East Madison street, Baltimore, Md.

MRS. M. S. TOWNSEND HOADLEY, Bridgewater, Vt.

JAMES H. HARRIS, box 99, Abington, Mass.

WM. A. D. HUME, West Side P. O., Cleveland, O.

LYMAN C. HOWE, inspirational speaker, La

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KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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Banner of Light.

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LUTHER COLBY.....EDITOR.
LEWIS B. WILSON.....ASSISTANT EDITOR.

☞ All business connected with the *editorial* department of this paper is under the exclusive control of LUTHER COLBY, to whom letters and communications should be addressed.

Religion by Law.

As if the sects were ready to acknowledge their inability to cope with what they are pleased to style Infidelity, they are making a concerted effort to get the law on their side, and trying to "secure a recognition of Almighty God and the Christian Religion in the Constitution of the United States." Petitions are pouring into Congress from many sides, in favor of such a step, and it is not to be questioned that those who sign them are perfectly sincere in their wish. This movement is the legitimate following up of the conventions and assemblies that were held a few months ago, in furtherance of the scheme. It shows that those who are championing it are in dead earnest about it, that they have regularly organized their forces, that there is yet to be a fierce struggle for victory between this single party and the great body of the people who would remain free on this as on all other subjects, and that we cannot too promptly take up the positions and arguments of persevering Orthodoxy, and expose the danger to liberty of conscience and action in case their aims shall ever be realized.

It seems a slight thing, and one of only general and inoffensive import, to merely engraft on the Constitution of the United States the declaration of our recognition of "Almighty God and the Christian Religion"; but it will prove a Trojan horse when once admitted into the organic law. The belief in a Supreme Being it is perfectly safe, as a point of political faith, to leave with every man's own instinct, conscience and reason. Yet what is to be gained to the country by a "recognition" of this formal character, no one can precisely say. Certainly, Almighty God stands in no need of public compliments; and as for giving increased sanctity to his name by bringing it into legal transactions, it is matter of notoriety to-day that there is serious talk of abolishing the oath because it has so generally ceased to excite to reverence, but quite the contrary. And as for recognizing the Christian religion, that comes directly under the head of Church and State. For if the Christian Church may in this mode be legitimated in our Government, then why not the Jewish? Or, when enough Chinese may be imported—and the Celestial Empire could at any time export forty or fifty millions and not feel their loss—why not the Pagan religion, too? This matter is going to make serious mischief so sure as it is entered upon. It is sure to revive, first, all the embittered feelings which were the bane of the rule of old fanaticism, fierce and truculent as it used to be; and, second, it may be predicted with almost equal certainty that it will lead to open violence and war.

Only last month, a Convention was held at the capital of Ohio, in the open interest of this retrogressive scheme. It then and there came out that very many other plans, generally if not wholly of a sectarian character, hung on the success of this one. One clergyman, for instance, thought that the proposed recognition could be brought to bear upon plans for the arrest of intemperance, Sabbath-breaking, profanity, and other evils. A so-styled "Professor" asserted that the omission of this recognition in the Constitution leaves the people without moral power to enforce the observance of the Sabbath, or *any* other "moral institution." He also added that there is now no "moral" test for office, and that we are not now permitted the freedom of inquiring into the moral character of such as solicit office. That is what these men are at, then. It is the *power* of the Government that they want to employ; if it were only moral power, they know very well that they are free in every direction already, in that respect. This same Professor observed—"The great idea of this reform is, to get into the Government in some way an expression of moral and religious obligation, that would bring the power of the Government to bear against the great evils of the day." This is a rather loose phrase, but it is the more capable of mischief for that very reason. It is not reverence for Almighty God, then, so much as it is a desire for *power*—the power of the Government. It is a stroke of politics. The proposal is, in short, to found a party on this simple basis. So let it be known and understood, then. The plan distinctly is, to organize a party that, in the guise of greater devotion, faith and reverence, shall so work on the credulity of men as to enable its leaders to seize power, and afterwards to wield it to the most bigoted advantage.

The plan contemplates nothing like what is recognized a union of Church and State; at least, its proposers say so. And they could hardly say less, and still expect to be believed. For if it has any practical meaning to it, it is that the Church shall be uppermost, and the State shall take a place underneath. That is the way of it, and the only way. All the logic there is in the movement lies in that single direction. And, be it remembered, it is no church but the so-called Evangelical Church, which simply means Orthodoxy, that is to be put at the top. Let it be suspected that Unitarianism, Spiritualism, or any other liberal form of faith was likely to have the upper hand, and we should hear no more of the whole matter. Under the head of moral duties would inevitably come the persecution of all Jews, infidels, freethinkers, and non-conformists of every stripe, who would instantly be placed in durance of some thought, more or less rigid, until they consented to come into the schedule of belief which Orthodoxy had fashioned for them. And this is what these "reformers" would call a larger freedom, which simply means larger power in their own hands.

Our Constitution explicitly proclaims, that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This is interpreted by these theocratic individuals to mean, that Almighty God is *not* recognized, nor the Christian Religion honored, in that instrument. Now as pure religion is matter wholly of faith and conscience, and in no sense of compulsion and law, it is difficult to see how the engrafting of this recognition upon the organic law is to extend genuine religion in the land. How could it be spread by the law as fast as it has been spread without the law? Are these men not satisfied with the freedom they already enjoy, and have enjoyed so long? If sheer power is what they are after, let them be assured they will never get it in this country. There is too much freedom of thought in this age to tolerate a proposal that looks to the enslavement of the people. The tendencies are all irrevocably set the other way.

Faith in Immortality.

In the discourse of Mr. T. W. Higginson, at Horticultural Hall, on Sunday afternoon, February 21st—which was a general and discursive presentation of the various paths to a faith in immortality—he spoke of the fact that death is not so repugnant to the spirit of man as it was thought to be. Faith in immortality is an inborn instinct. How false are all our theologies and traditions in regard to the immediate fact of death! Dying people did not have that fear of death which false teachings implant in the minds of the robust. People who, when in health, were the most horrified at the idea of death, lose all that repugnance as it approaches. He said he never heard of a person who, as the time of death drew near, was afraid to die; and he had seen death in many forms, and had talked with many who were familiar with disease. This reconciliation to death, is not caused by the prayers of clergymen; it is the instinct of the human soul, which comforts us as death draws near. He proceeded to specify the different paths by which people reach this faith in immortality—by instinct, by love, by the will, by the intellect, and through Spiritualism. He declared his belief that Spiritualists are in the path which has led to all the great physical discoveries in times past, and that their opponents represent those who in all ages have hindered the progress of science. Whatever may be said of Spiritualism as a science, it has led the minds of tens of thousands, who had never been comforted before, to a faith in immortality; and this blessedness is so great, that multitudes of others are yearning to embrace the same belief.

Variant Views.

To show how differently people look at things, the *Monthly Religious Magazine* for February gives the comments of two writers—a Unitarian and an Orthodox minister—on the article "On Science and the Supernatural," whose substance we sketched some little time since in these columns. The Unitarian, for example, wants his name crossed from the list of subscribers forthwith, which is his own "liberal" way of showing how he would deal with all dissenters and free-thinkers, if he but had the power. He declares he can hardly believe his own eyes, when he reads in the *Monthly* he has heretofore trusted, a declaration of faith in the table-rappings as "revelations from on high," and that the article is editorially recommended. The editor answers that he would not think of "crippling the free utterance of an able writer and Christian scholar and thinker, on this or any other absorbing question of the day." The Orthodox minister, on the other hand, writes the editor upon the article like this: "These articles (on Science and the Supernatural) I have read with a really profound interest, thanking God that you have any man among you who could write them. I feel greatly drawn to him; he is a good deal more than Orthodox to me. Would to God there were half as much *spiritual insight* in any of our good people who call themselves believers, and sound in the faith." The latter minister is said, by the editor, to be "an eminent Orthodox divine, who ranks among the first of our living writers and thinkers."

Still They Come.

Our patrons are still exerting themselves to obtain new subscribers to the *Banner of Light*. Wherever an effort has been made success has been the result. In this way our subscription list could be increased by hundreds before the commencement of our new volume. We cannot too warmly express our gratitude to those friends who are striving to circulate our paper. We continue the list of names of those who have sent us one or more new subscribers, with the money:

Oscar F. Fellows, two new subscribers; L. A. Beardsley renews and sends a new name; Mrs. Ann Davis sent us two a few weeks ago, and now sends two more; A. Turner, one; J. L. Poole, one; A. S. Hayward, three; A. G. Easterly, one; C. H. Cook, one; H. L. Dwight, two; J. Rummels, two; H. Graves, one; E. B. Averill, one, and hopes to get more; Caroline Halsted, one—had sent two previously; N. W. Conant, three; Reuben Barron, M. D., two; S. E. Coffin renews, and adds a new name; Enos Lewis does the same; James Best, one; Mrs. S. A. Robbins, one; Peter Zieber, one; Peter Compton, one, with an assurance that more will be forthcoming; Truman L. Andrews, two new names, and one renewal.

Bust of Shillaber.

Mr. Cyrus Cobb has made at his studio, in this city, an admirable plaster cast of the bust of our life-time friend, Mr. B. P. Shillaber, who took Mrs. Malaprop and re-created her, as Shakspeare made over the starved and idle Italian romances, in the alembic of his gentle humor and wide wisdom. We consider that "Mrs. Partington" is the living original, and her reputed exemplar but a faded shadow. Underneath the genius for blundering which Mrs. P. develops, lies a rich vein of the shining ore of pathos, philosophy and poetry. Mr. Shillaber is the creator, the possessor, the blessed dispenser of it all; and not a smile has been kindled on the face of man or woman by his matchless misapplication of his mother tongue, without being on the instant overtaken with the substance of a robust sense and a genuine sensibility, which could never so effectively have made their presence felt. The features of this wise humorist and gentle satirist are admirably preserved in the work of Mr. Cobb's hand, and place him before us with a vivid distinctness which we could not feel if we did not personally know him, and, more than all, know him for precisely the ripe and rare soul he is.

Music Hall Meetings.

Hon. Warren Chase addressed a good audience at Music Hall, Boston, on Sunday afternoon, February 21st. His subject was: "The Search after God, or the Religion of Manhood." Spiritualism he claimed to be the religion adapted to the wants of the rapidly advancing manhood of the race. Humanity having passed through the incipient stages of idol-worship and creed-worship, the enlightened intellect of to-day demands a natural religion, which shall appeal alike to the reason and the devotional nature of man. We shall print a report of his remarks soon.

Miss Lizzie Doten

will give her second lecture next Sunday afternoon. Originality of thought and logical reasoning always characterize her discourses.

Reduction of the Currency.

We transfer to our columns from the *Transcript* of the 19th instant, a financial article, which will interest many of our readers, who would be glad to know if it is not possible to escape safely from the false position in which we have so long been kept by the failure of Congress to devise some equitable mode by which an immediate return to the specie standard can be secured, and our credit so improved that we can effect loans upon more favorable terms for funds to take up the legal tenders and other immediate obligations of the government.

The plan proposed by the writer of the article in question is certainly equitable, because in case of an immediate resumption it does not change the relation between the debtor and creditor, who are both protected in their just rights.

But it is not by any means certain that Congress, under the influence of capitalists and creditors primarily, will adopt any such plan, unless it should appear that General Grant is in favor of it, as we think he would be if it was placed before him.

His influence at present is irresistible, because it has been found that he is in direct and intimate sympathy with the interests of the masses, and quite independent of Congress and politicians generally.

The people, with good reason, believe him honest, and all he does and says brings him nearer to them, and shows those who have hitherto managed our affairs that they have a man to deal with who cannot be approached by any of the modes formerly used.

Their acceptance with the people now depends upon their following where General Grant leads, and not upon attempting to dictate to him, and therefore we repeat that if he should see the evident equity and safety of the plan now offered, and give it his approval, it could be carried through at once, and the great question settled.

We commend the article to the careful attention of our readers.

To the Editor of the Transcript:

A correspondent in your paper last evening assumes, as others have done, that the amount of paper circulating as currency is some hundreds of millions in excess, and the constant call is for reduction, so that the value of the remainder may be increased and made equal, sooner or later, to specie.

Allow me to suggest that until we have a system of banking which will permit the free issue of notes, in all portions of the country, up to the limit indicated by the wants of each portion, it will not be possible to determine, with any approach to accuracy, the aggregate sum required.

It has been sought to do this by citing the experience of other countries, and especially England and France.

But it must be remembered that in these countries small notes are not issued, and consequently in England it is estimated that there are small private checks constantly in use amounting at least to one thousand millions of dollars, and these serve all the purposes of a currency, which appears here in a different form.

It is believed that if we had a truly national, free banking system, in place of the existing offensive monopoly, there might be at least one thousand millions of notes constantly in use, and that these would pay readily a tax of four per cent., or forty millions of dollars per annum, into the public treasury, as an equitable share of the profit on their circulation.

There should also be ample security given by the banks that all notes issued should be made equal to specie funds at the commercial centre toward which they were found to flow, each of the subordinate centres recognizing a common one for the whole country in New York, and the banks there being under obligation by the application of the same principle to redeem their notes at par in London, so that practically all notes should be as good as gold everywhere.

It will be understood that it is not proposed to insist upon international currency and redemption until we have secured an international coinage, so that the standard shall be uniform all over the world, and thus not only obviate the necessity for recoinage, but materially diminish the amount required to be kept on hand idle.

The experience in New England with the Suffolk Bank system of redemption, has shown that with proper provision for exchange of indebtedness through the clearing house, the amount of specie needed is very small, and that bank notes can also be dispensed with to a great extent, and checks substituted.

We may then safely conclude that all theories as to the amount of bank notes or coin required to effect our exchanges must depend entirely upon the system we may adopt in regard to our banking, and I trust that it will be apparent that we ought to have a truly free, national system, subject only *to the condition of prompt, par, central redemption* of the notes, and the payment of an equitable tax on their circulation.

We cannot fix the number of banks, their location, amount of capital, notes to be issued, specie kept on hand, rate of interest paid or received, or any other matters of detail, by legislation. But we can and should say that if notes are issued they shall be *good as gold*.

I desire to say, in conclusion, that while I do not object to the plan of your correspondent, for funding the legal tenders, I would prefer to put them on compound gold interest in the hands of those who hold them now, calling them worth just what they will now bring in specie funds; say seventy-five cents on the dollar; and then make future provision for their payment, or, if found preferable, conversion into long bonds.

And this principle of measuring currency obligations should be applied to all now existing, so that every person and corporation can know that the amount, when due, will bear a certain relation to a standard which has commercial value and a pretty uniform cost as measured by labor.

Resumption of specie payments does not mean the payment of specie, but that our transactions shall be measured by the specie standard.

Whenever we return to this standard, the prices of our property will be reduced one-fourth, and the obligations of every debtor will be increased one-third, unless we provide, as we should, that these obligations shall be commuted at what they are really worth, into those payable in gold, or its equivalent.

Make this provision, and the work of resumption is effected at once, without disturbance or loss.

Fail to do this, and all efforts to resume are idle, for the debtors will not consent, and they are too numerous to be coerced into the payment of more than they really owe.

Boston, Feb. 17th. D. W.

Lyceum Festival in Cambridgeport.

On Thursday and Friday evenings, February 18th and 19th, the Children's Progressive Lyceum of Cambridgeport gave an entertainment, consisting of tableaux, instrumental music, &c., in Williams Hall, under the supervision of Messrs. Martin Barri, H. Newman, and D. W. Bullard, Dr. Wheelock, and Mrs. D. W. Bullard, H. Newman and C. H. Wiggin, as a Committee of Arrangements—the orchestra being conducted by Mr. Phillips.

Everything passed off successfully. On the second evening, (Friday) particularly, the hall was filled to overflowing, and over one hundred persons, unable to obtain *standing room*, were forced to go away. The exercises on this evening were also diversified by a dance by Arthur Hodges, and exhibitions of ventriloquism, by Henry Turner; after which the floor was cleared for dancing, in which amusement those who remained participated with evident pleasure.

The entertainment was the first public exhibition ever given by this young Lyceum, and much credit is certainly due to the indefatigable workers in its ranks, who have wrought such results in the short space of time—less than a year—during which it has been in existence.

A Good Suggestion.

A friend suggests how *millions* may be saved at the cost of *hundreds*. It is this: Place in distinct, large and bright letters, at each and every corner, the names of every street, court and alley in all the towns and cities of the United States, both large and small, and, also, in figures that can be discerned by gas-light, the number on every house, store and building, without an exception. The time saved that is now lost by strangers, as well as citizens who are called upon as guides, or who have to run unnecessarily to doors, would amount to millions annually, besides untold perplexity.

Sunday Evening Reading.

On Sunday evening, March 7th, Mr. George B. Ford will give a reading for the benefit of the Lyceum, at their hall in Summer street, commencing at 7½ o'clock. Admission 25 cents. Let the friends of the Lyceum rally and fill the hall.

The Banner of Light Seances.

[See Sixth Page.]

Nov. 24th.—This séance opened with one of the finest invocations we ever listened to. It embodied more truth and wisdom than could be culled from all the tomes of the past extant. Read it by all means.

The Questions and Answers were uncommonly interesting. They related principally to Jesus the Christ, and the Christian world will doubtless read our report of them with deep interest.

Nathan Simonds Harris subsequently possessed the medium, and informed us that he died of hydrophobia, in the city of New York, eleven years ago. He preached a very sensible sermon, hoping thereby to convince his mother, a great skeptic, of the better way ere she should pass on.

Mary Elizabeth Stebbins next controlled. She was deaf and dumb, and communicated by signs. We have had, from time to time, several cases of this kind to deal with. It was a most singular phenomenon. The spirit, by gestures, signified her delight when she was responded to by a gentleman in the audience, who understood the signs which represent the deaf and dumb alphabet, and gave a brief communication. She seemed anxious to have her mother know that she had returned from the spirit-land to bless her.

Charlie Bush, from Manchester, a lad of eight years, made quite a sensation by his volubility. He seemed anxious to have his people here fully impressed with the fact that he don't "live in the grave."

Peter Connelly comes with a message to his son, whom he desires should change his present habits.

Nov. 30th.—After the usual invocation and questions and answers, *Mary Evelina Berry* took control of the medium and stated that she had left a husband and one child in New York, with whom she desired to communicate. If the gentleman referred to should read the message, we hope he will respond to it. We are seekers after *truth* in these matters—nothing more.

Charlie Brown, a colored boy, we should judge by his conversation, reported himself at the request of a gentleman in Alabama, as will be seen by reading the message. Now if such a party did communicate with the spirit in the manner therein set forth, they owe a duty to the public to respond to the message through the columns of this paper over their own signatures.

William Bradley. This spirit was acquainted with Mr. White, the chairman, and the meeting was an interesting one. The spirit came for the purpose of reaching, through our paper, one Isaac Thomas, of New Orleans, and one Samuel T. Sherman, of Indianapolis, as he has matters of importance to settle. Mr. White attests to the truthfulness of this message. The medium never knew such a person as William Bradley.

Annetta Burke was the last to communicate at this circle. She desired to reach her mother, who she says resides in Cincinnati.

A Move in the Right Direction.

A bill was introduced in the New York State Senate on the 19th ult. to incorporate the Niagara Ship Canal Company, with a capital of $6,000,000, with power to construct a canal from Niagara River to the shore of Lake Ontario around the Falls, to be not less than one hundred and five feet wide on the surface, and ninety feet on the bottom, with thirteen feet of water. The corporators are: Jonathan Sturgis, Peter Cooper, Moses Taylor, Addison C. Jerome, Hiram Walbridge, Horace H. Day, Freeman Clarke, William A. Wheeler, T. W. Olcott and Dewitt C. Littlejohn, of New York; William F. Coolbough and William B. Ogden, of Illinois; Edward H. Brodhead, of Wisconsin; James Aspinwall, of Michigan; R. P. Spalding, of Ohio; Chas. A. Lombard and J. Converse, of Massachusetts, and others. The successful carrying out of the scheme under consideration is only a matter of time. The quicker it is done the better, however, for the business community. It will be a *paying* investment.

The Building Project.

In compliance with the call issued two weeks since, a meeting was held at the *Banner of Light* office, Saturday evening, Feb. 20th, of those who are interested in the subject of building a new edifice in which to hold spiritual meetings. Mr. Daniel Farrar was chosen Chairman, and M. T. Dole, Secretary. After due deliberation a committee of five was appointed to take the whole matter into consideration, and report at an adjourned meeting, to be held at the same place on Wednesday evening, March 3d, at 7½ o'clock, at which time it is hoped there will be a large attendance, and prompt measures adopted to carry the project through as soon as possible.

Discussion in Ohio, &c.

A. A. Wheelock, the Ohio State Missionary, will hold a discussion on the Spiritual Philosophy with Prof. Crafts, of the Farmington Seminary, commencing March 8th. Already there is quite an interest felt by the friends on both sides, and the affair promises to be a "lively one."

Spiritualism in Ohio is moving forward grandly. The missionary work is being carried on more successfully and with greater energy and determination than ever. Within the past two months Mr. and Mrs. Wheelock have organized five Societies and four Lyceums. This is a good record.

Mt. Vernon, O.

O. G. Daniels writes that "M. J. Mansfield, formerly of New York State, gave us four lectures in February. They had their effect. People cannot forget his manly, out-spoken words of truth. I hope we shall have more such. This place contains about six thousand inhabitants, and is one of the strongest Orthodox towns, yet Old Theology can't prevent people thinking. There are not many avowed Spiritualists here as yet. Several copies of the *Banner of Light* are taken here, and I hope to send you more subscribers soon."

Grand Celebration.

There is to be a grand celebration at Cooper Institute, New York, we understand, on the 31st inst., commemorative of the advent of Modern Spiritualism in the United States twenty-one years ago. The original Fox girls, through whom the first intelligence was transmitted from the supra-mundane sphere of life by raps, will be present and make manifest the occult powers they still possess. Mr. and Mrs. Andrew Jackson Davis and other prominent Spiritualists are expected to add interest to the occasion.

Spirit-Flowers.

We have before us a beautiful wreath of flowers, produced on paper by spirit-influence through the hand of Ada E. Rand, a miss of only fourteen years. They represent a variety of these lovely products of the garden in diversified colors, and are drawn with an accuracy of outline that is wonderful.

New Publications.

THE BASIC PRINCIPLES OF ORGANIZATION FOR THE CO-OPERATION UNIVERSAL, OR DIVINE MUTUALITY, is the first installment of a treatise designed to set forth a new and complete system of organization, predicated upon principles underlying the three-fold and all-comprehensive relationship of man to God—in his own being, in his fellow man, and in the universe of things; ultimating through the reconciliation of all differences in religion, government and finance, in the reign of universal harmony. The pamphlet is full of thought and broad suggestions on a subject that has long exercised the speculations of man.

Henry C. Wright publishes a pithy little pamphlet, with the following title: "THE MERITS OF JESUS CHRIST AND THE MERITS OF THOMAS PAINE." It is well worth reading.

The New England Conservatory of Music publishes a very neat catalogue and circular of general interest among students of music.

THE NURSERY for March is crammed with striking pictures, and all full of excitement for the little toddlers. Moses in the Bullrushes is the "cartoon" of the number.

OUR YOUNG FOLKS opens with a continuation of Aldrich's "Story of a Bad Boy," and goes through its March list with its accustomed energy and skill. Parton, Hale, Mrs. Diaz and others contribute.

THE ATLANTIC MONTHLY for March has articles from Higginson, Cranch, Shanly, Mrs. Stowe, John Neal, Parton, Whittier, Bayard Taylor and others, and is a fine number.

LIPPINCOTT'S MAGAZINE for March gives our Boston Public Library a good notice; contains another poem from Leland about Hans Breitmann, and discusses a variety of current questions, literary and otherwise.

THE LADY'S FRIEND for March is for sale by Williams, and is a welcome offering to Spring. The fashions are all in its pages.

PETERSON'S LADIES' NATIONAL MAGAZINE has a pretty frontispiece—"Father's Return"—all the fashions and designs, abundance of fresh receipts, and good reading in prose and verse. For sale by A. Williams & Co.

PUTNAM for March is crowded with variety. It has the real magazine relish. One paper is devoted to Wm. T. Gladstone, Prime Minister of England. Literature and the fine arts are treated with fullness and freshness.

THE GALAXY for March opens with Charles Reade's new story—"Put Yourself in his Place," and goes on with its sketching of the New York Journalists, Mrs. Edwards's Story, Abbot's account of Carlotta Elliott's Experience "Among our Great Farmers," and many more attractive articles of superior literary merit. It is a living number.

HARPER'S MONTHLY is very engaging with its illustrated articles, as usual, the first one being the Policeman of the Sea. There is good diversity of reading in this number, both English and native, with a generous supplement of editorial wisdom and experience. For sale by the New England News Company.

THE NEW ECLECTIC keeps up its fine reputation for choice and early selections, and fills a popular void to the general satisfaction.

Springfield, Ill.

The Lyceum at Springfield, Ill., has chosen new officers, and is prospering. B. A. Richards writes: "I am pleased to say that we are moving harmoniously along in the discharge of our duties in the great work of 'reconstruction,' and hope the good angels will continue to aid us as they ever have. Our Lyceum numbers seventy regular attendants. Three years ago we commenced with fifteen."

N. Frank White in Pennsylvania.

Mr. White has been lecturing in Philadelphia Sundays during the past four weeks, and week-evenings in adjoining towns and in New Jersey. He is reëngaged to speak in Concert Hall, Philadelphia, during March. His address is care of Dr. H. T. Child, 634 Race street.

New Albany, Ind.

The Spiritualists in the above place have gone to work in good earnest, reörganized their Society, elected a new board of officers, and are determined to have regular meetings hereafter. One of the daily papers devotes half a column to comments on the movement.

Manchester, N. H.

The Society of Spiritualists in Manchester, N. H., have elected a new board of officers for the ensuing year. The Lyceum is in good condition.

Movements of Lecturers and Mediums.

Mrs. Hattie E. Wilson will speak for the Boston Christian Spiritualists, March 7th and 14th.

Moses Hull lectures in Salem, Mass., the next two Sundays.

W. F. Wentworth's address during March will be Stoughton, Mass.

Notice to Subscribers.

As the present volume of the BANNER is nearing its close, we desire those of our patrons whose term of subscription then expires, to renew at once. By so doing they will confer a great favor.

New Music.

Ditson & Co. have just published a new song entitled "The Melody of the Pines," words by C. F. Payne, Esq.; music by Dr. J. P. Ordway.

☞ We shall publish in our next issue a phonographic report, by Messrs. Morgan & Child, of a very interesting lecture delivered by Mrs. Cora L. V. Daniels, in Philadelphia, on the subject: "What is the Substance of the Human Soul?"

☞ Several letters remain in our office, addressed to Dr. E. F. Garvin.

Poetry of Nature.

"Just as the stars were going out of the sky."

A young child was lost in the bush at Talbragar, Sydney, New South Wales, and was not discovered until after about thirty hours' search. When the little fellow was asked where he had slept on the night he was out, he answered, "With the stars."

On reading the above, the writer was reminded of an incident that occurred in his own experience: Whilst driving one day in the island, toward Newport, R. I., I fell in with a little eight-year-old girl, and gave her a lift in my buggy to town. In answer to my queries, she said she had been to a place many miles from town, and had walked *all the way going and coming*. "Why did you go so far," said I, "on foot?" "To see my sick sister," she replied. "What time did you start from home this morning?" said I. She answered, "Just as the stars were going out of the sky." H.

Pertinent Questions.

Am I a true Spiritualist? Do I act toward others as I wish others to act toward me? Do I do all in my power to promote the spread of truth and harmony among men and women? Do I contribute generously and willingly of my substance for the spread of our glorious philosophy? Who can answer these questions affirmatively? How many of us are willing to live in such a manner that we can? When will the eleven millions of Spiritualists in this country take their true position, act out the true feelings of their hearts, and be, as by right they ought, a power second to none other for good in this our country?

C. H. B.

ALL SORTS OF PARAGRAPHS.

PERSONAL.—Miss M. W. Cushing, the fine soprano singer—the leading voice in the Music Hall choir Sunday afternoons, for the last four weeks—sailed for Europe last week in the steamer India, to complete her musical education. She is a young lady of great promise.

Rev. Henry Ward Beecher is called to account for endorsing the piety of Lucretia Mott, a Hicksite Quaker or Unitarian.—*Republican.*

And yet Lucretia Mott is one of the purest Christians, in the true meaning of the term, of our day.

BETTER THAN THE STRAIGHT-JACKET.—The Michigan Lunatic Asylum is provided with a greenhouse, at which there are at all times flowers in full bloom. Some of the severest cases of insanity in men brought to the institution in irons, and manifesting the most violent symptoms of this most terrible disorder, have been suddenly calmed down to a condition bordering on sanity by the presentation of a bouquet gathered from the greenhouse.

SKATING.—The cold snap last week made the ice in the Tremont-street Rink first rate for skating. With the exception of about two days, there has been skating in the rink every day since its opening.

Velocipedes "are all the *go*" in Boston just now.

The Congregational House remains unbuilt in this city, but, remarks the *Springfield Republican*, does not the *Congregational Review* rather overdo the Oriental hyperbole, when it declares the fact to be "a cause of sorrow to angels and to God"?

"Mamma," exclaimed a beautiful girl who suffered affectation to obscure the little intellect she possessed, "what is that long green thing lying on the dish before you?" "A cucumber, my beloved Georgina," replied her mamma, with a bland smile of approbation on her daughter's commendable curiosity. "A cucumber? gracious goodness, my dear *mamma*, how extraordinary! I always imagined, until this moment, that they grew in slices!"

A comet, superior in size and lustre to Encke's, is nightly expected.

A MISER'S ECONOMY.—The following *causerie* is reported to have taken place during the last ball at the Hotel de Ville, in Paris, between two ladies who had been at school together, but had not met for many years: "Are you happy?" "I have a good husband." "How much does he allow for your *toilette*?" "Ten thousand francs" (£400). "It is n't much, but when one is economical——." "And you, my dear?" "Ah, I have a miser for a husband. There he is, with his bunchy red whiskers, looking at me with one eye closed." "Why does he not look at you with both?" "My dear, he is too much of a miser."

It is proposed to transfer the remains of William Penn from England to Pennsylvania.

The Chicago grain elevators are said to harbor ten thousand rats apiece, and it is estimated that these vermin eat up four hundred thousand dollars worth of grain and flour annually. There is, consequently, a loud call for the invention of a rat-proof building.

LARGE MOVEMENTS IN REAL ESTATE—Earthquakes.

Edmonia Lewis, the colored American sculptress at Rome, has just received an order from Prince George of Prussia to execute a statue of Clio.

David A. Wells, Special Commissioner of the Treasury Department, is responsible for the statement that the receipts for liquors, sold in the United States, at retail, in one year, amounted to $1,400,000,000 (fourteen hundred million dollars). This statement was obtained from sworn returns made under the Internal Revenue law.

There are six idiotic children in a family in Martin county, Ind. The parents are first cousins.

WHY MARRIAGES ARE DECLINING.—A. T. Stewart has sold twenty shawls this season worth $3,000 each, and one worth $4,600. One woman ran up a bill for $20,000 at his store in a couple of months. At the recent "Charity ball" in this city, a lady paid ten thousand dollars for diamonds to shine in on the occasion.—*Revolution.*

Never carry a sword in your tongue to wound the reputation of any man.

A Scotch minister in a strange parish, wishing to know what his people thought of his preaching, questioned the beadle. "What do they say of Mr. ——?" (his predecessor.) "Oh," said the beadle, "they say he's not sound." Minister: "What do they say of the new minister?" (himself.) Beadle: "Oh, they say he's all sound!"

STARS.

Above me the shining shell of stars
Slowly slides o'er the hollow night,
And I watch the fiery heart of Mars
Wander across it with great calm flight.

No constellation fails in its place,
The pole forgets not its changeless course,
They seal creation on the face
With law unswerving, resistless force.

Oh stars, who are flaming ministers
That through God's secrets go in and out!
Oh solemn skies, be my comforters
When tossed by trouble and torn by doubt.

You, whom fixed order and no wild chance
Visibly binds in eternal bands,
Forbid me the fear of all circumstance,
For I also, oh stars, I am in God's hands!

The subjoined extract we clip from a Kansas paper, which goes for "wiping out" the Indian, *a la* Sherman:

"The following is a recipe for making 'Indian Pudding' in Fort Dodge: First, catch your Indians—two of them; boil them till their heels come to the top; let them stand in a cool place for two weeks; then serve with sorghum and vinegar."

The wealthiest man in America is young Stevens, son of the late Edwin A. Stevens, of Hoboken, who, when he reaches his majority, will be worth $150,000,000, by the advance of his estate in New Jersey.

FAST DAY.—His Excellency Gov. Claflin has selected Thursday, the 8th of April, as the day for fasting and prayer throughout the State of Massachusetts.

A Catholic paper in New York calls Mr. Beecher's preaching "*theology bouffe.*"

Hundreds and thousands of men, says Charles Reade, take a share in the country's public morality, legislate, build churches, and live and die respectable, who would be jail birds sooner or later, if their sole income was the pay of a banker's clerk, and their eyes, and hands, and souls, rubbed daily against hundred-pound notes as his do.

The reason why so few literary men are bred to their profession is because the profession is very rarely bread to them.

Cork trees are now raised in Florida from seeds procured from Portugal.

New York Department.

BANNER OF LIGHT BRANCH OFFICE,
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WARREN CHASE.....LOCAL EDITOR AND AGENT.

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Four books by Warren Chase—*Life Line; Fugitive Wife; American Crisis*, and Gist of Spiritualism—can be had for $2.

Complete works of Thomas Paine, in three volumes, price $6; postage 90 cts.

Persons sending us $10 in one order can order the full amount, and we will pay the postage where it does not exceed book rates. Send post-office orders when convenient. They are always safe, as are registered letters under the new law.

London Spiritual Magazine, a most valuable monthly, mailed on receipt of price, 30 cents. Human Nature, also a London monthly of rare merit; price 25 cents. The Rostrum, a Chicago spiritual monthly, can be had at our stores; and also the Radical, the ablest monthly published in our country on religious subjects, and fully up to its name.

Call and see our assortment, which now comprises nearly all the books and papers in print on our widespread and fast spreading philosophy of Spiritualism.

Truths Leaking Out.

A writer in the Universalist (a paper which, we learn, is about fifty years old, and, not being progessive, is nearly useless) has discovered a "growing antagonism between the Church and the world." What he means by the Church is evidently Christianity, with all its sectarian headings. He says:

"Nothing is so common nowadays as to hear the words of the preacher laughed at, his warning scorned, all that has a religious tendency made sport of and mocked; and the faith which the Church holds so dear treated as a dead letter, fit—as I have more than once heard it expressed—'for none but old women and young children.' For this everywhere present and, I fear, growing aversion there must be some cause. Religion used to be the guide and the support of the people. Why have they turned aside from its counsels? Let us look at the matter, and see, first, in what degree the world is to blame.

The world is progressive, and laughs at the current theology of the Church which is not progressive, but made up of the many creeds and dogmas of a bygone age. The world refuses to be forced into a belief in this theology by any fear of endless torments. For the world in the main is a good world, and does not relish the idea of hell, and cannot be made to believe, by force of any argument, that it is a child of the devil.

The world is doing its best to subdue evil and punish crime, and make society purer and better. It is straining every nerve and making every effort to provide for the wants of its poor and to care for its widows and orphans. While the world is so keenly alive to the sufferings of its fellow-creatures, doing all that it can to ameliorate their condition, it cannot and will not be brought to believe that a God of infinite mercy and love will permit *any* of its creatures to suffer endless torments, where the deafest ear must hear and the dumbest voice cry out in anguish at their sufferings."

Thus far he does very well, and charges the cause to his brother churches of the Orthodox persuasion; but, next, he goes on to deplore the degeneracy of what he calls the "*world*" in rejecting *all* religion, simply because it does not stop at Universalism. He does this in precisely the same strain of wailing that is used by the Orthodox Churches, which rejoice at the railings of the world against Catholicism, and then deplore its going on to Universalism and Unitarianism. Poor, short-sighted mortals, who can only see the sectarian degrees below their own, and never above; each making its high-water mark, and deploring any higher or further progress.

Even this writer could not see any *religion* in the efforts of the world to "subdue evil and make society better and purer," "to provide for the wants of its poor and to care for its widows and orphans." No religion in this! What is religion by the Universalist standard? We have heard of a religion that consisted mainly in such acts, accompanied with *secret*, not public, prayer; we hear of such a *religion* now when we hear of Spiritualism *as a religion.*

A world doing all it can to ameliorate the condition of its fellow beings *has no religion*, if measured by the Universalist standard. Well, we are glad to learn what its standard of religion is—or, rather, what it is not—and that it does not consist in doing good to fellow beings; that is not religion. We knew it was not Orthodox religion, and that they taught that we could not be saved by good works, but sometimes thought that good works would give one a chance of salvation in the broader Church of our Universalist brethren; but, if cut off from that chance, we advise the old *world* to wag on and give them all the cold shoulder, and build its temple on good works, and we have no doubt that our angel-friends will recognize in it religion enough to let such as act up to the highest power they possess in their way into the joys of spirit-life and love.

Doing good for Christ's sake is only a joke and subject of laugh and ridicule in the "*world*," and no wonder it is. People who have no glory constantly talking about giving God the glory, is also idle and a subject of ridicule. The "world" cannot see what God wants of glory, or how these self-styled sinners can give him any if he does want it. Many of the old saws and cant phrases of the Church are becoming exposed, by the world, as nonsense; even those on which so many eloquent sermons have hung, as texts, are simply absurd in themselves. "GOD IS LOVE;" well, then, Love is God, by the text of the preacher. Love is a passion, says the scholar; and to man, expressed in kind deeds of charity, is not even a religion, says the Universalist; and even *lust*, one of the basest of the passions, is dignified by many Christians as "*free love*," and, of course, it is thus abominated; but what and where is their God who is love and free? Does he love man? and, if so, are we not partaking of his nature, if we prove we love man, by trying, as the writer above referred to says the WORLD does, to make his sufferings less and virtues greater?

If this is not religion, no one need call on us for any; we have no other, and expect no other, here or hereafter.

Recognizing God in Government.

A convention of clergymen has just been held at Columbus, Ohio, to devise means for securing an acknowledgment in the National Constitution of the following religious principles:

1. Civil government is a divine institution. The State has its origin in the will and arrangement of God, and its powers and functions are determined by him.
2. Nations are moral persons, and are bound by the moral law. The Commonwealth wields a moral power, and subserves moral ends, analogous to those of the family, and, like the family, the nation may and ought to worship God.
3. God has manifested himself to the world through Jesus Christ, and made him Supreme Ruler of nations; through him national homage is to be paid to God, and national blessings, and the forgiveness of national sins, are to be sought.
4. The Holy Scriptures, as a revelation of the will of God to men for their guidance in all the relations of life, are of supreme authority, and to them all human constitutions, in their ethical principles, ought to conform.

Might as well insert the Thirty-Nine Articles, and have it all done at once, gentlemen. Congress and the people are about as ready for the whole as this brief extract from the old church that has done her work and is about ready for the mausoleum and its epitaph, which is not likely to be put in the constitution of a country already largely imbued with a new and better religion.

David Lukens.

This dear friend and brother, whose happy home on earth was at Morrisville, Pa., has gone to dwell with the blessed, and enjoy a new and renewed life in the Summer-Land, where flowers perpetually bloom, and loving smiles ever welcome and bless the pure in heart, who do well their little work on earth, as all who knew David Lukens will bear testimony that he did. He had nearly completed his seventy-sixth year of earth-life, and if ever a soul was ripe and ready for the change, his was one. For many years a Quaker, when it was the most spiritual religion about him, and growing into and out of the Hicksite branch of that Society, he early became a Spiritualist, and realized the truth and beauty of the new Gospel, which blessed him here and prepared him for the home he now enjoys. On Sunday, Feb. 21st, he was as well as usual, and enjoyed the day and his three meals with the families of several of his children, who visited him and their mother at the old homestead, and at evening he carried them in his carriage over the bridge to their homes in Trenton, N. J., and returned alone, put up his horse and walked into the house, and in a few minutes his spirit had left its earthly body, and he awoke a free and conscious living soul in the midst of his weeping friends around the cold body. A very large number of relatives and friends met and wept around his grave, but a larger number of spirits rejoiced at his new birth.

A Church "Devil" Rampant.

The *Cincinnati Gazette* relates a strange story of a young Catholic girl of that city "possessed of the devil." She shows extreme aversion to holy things and places. A piece of the "true cross" throws her into violent convulsions, and she is utterly unable to write or pronounce the word "Christ," though she can write and speak "devil" easily enough. Altogether she is a perfect puzzle to the priests and sisters who have her in charge.

We are of opinion that many of the clergymen and some editors are as much "possessed of the devil" as this girl, and when they are dispossessed, if they are left with common sense and common honesty, they will know how to treat such cases. "A piece of the true cross"! If it were not sheer nonsense, like most of the mummeries of the old church, such absurdities might merit some notice; but we forbear, in this age of general common sense, to comment on these fragments of the fabled aspen cross of near two thousand years ago, which are so prolific even in this *country*, and so potent in discovering the devils in young girls.

"The Basic Outline of Universology."

This is the singular title of a large and laborious work now being published by Dion Thomas for the author, Stephen Pearl Andrews—a work on which he has been engaged for five years, and which has been so far introduced and examined as to bring out already many comments from various persons, showing that it contains merit, and will create quite a sensation in literary circles. We shall expect the readers to get many rich and valuable truths from it, and the author but few dollars, compared to the hours he has spent on the work. We understand the book designs to lay a sure foundation for a universal language, a universal science and universal harmony, and if it should do all this it will thwart the Babel arrangement of the Jewish God and the common order of human discords, and strike a death blow at sectarian Christianity and the Greek, Latin and Hebrew quotations. We are sorry to see the octavo edition of the book is to be sold at $7,50, which sends it up to libraries and the rich, and shuts it off from the poor, but no doubt it will be worth it.

A Masquerade Ball.

The Masquerade given by First Children's Progressive Lyceum, of this city, at Nassau Hall, Feb. 11th, having proved a decided success, the managers, at the earnest request of the participants, and friends who were unable to attend on that occasion, take pleasure in announcing that they will give another on the evening of Wednesday, March 10th, at the same place—Comic, Fancy Dress and Calico. Tickets will be furnished to subscribers. Subscription lists in the hands of Miss M. A. Sanborn, 086 Washington street; Miss E. Fossenden, 66 Carver street; S. H. Jones, 47 Indiana Place; Hattie Teel, Boardman street, Cambridgeport; M. T. Dole, 3 Harvard Place, Charlestown, or of D. N. Ford, 33 Rutland street. Price, for lady and gentleman, $2,50; ladies, $1,00.

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Miss Lizzie Doten

will lecture March 7.

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy.

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PART THIRD.—*The Religious Aspects of Good and Evil:* Religion a Human Necessity; Providence in all Religions; Sectarian Dissensions; Indifference and Infidelity; Religious Dogmas; The Newspaper; The Instinct of Progress; The Pulpit; How to fill Churches; Sin; Sinful Influences Natural and Congenital; Retribution of National Sins; The Parable of the Sheep and the Goats; Purgatory; The Universe Self-regulating—Is Man an Exception? Good and Evil weighed in the Scales; What was Man made for? The Soul; A Twin Soul; Immortality; The Indian's Faith in Hereafter—Anecdote; The Devil; Satan traced in History; The Female Principle excluded; The Church and the Coming Reformation; Modern Christianity weighed in the Balance; Inspiration and Revelation; A New View of Retribution; Scripture Metaphors; The Generation of Jesus—Matthew; The Generation of Jesus—Luke; Matthew and Luke compared; The Old Testament and the New; Ancient Interpretations justify Review; Courts of Conciliation; Miracles; Evidence of Miracles; The Blood of St. Januarius; How a Miracle gains Report; Analysis of a Miracle; An Everliving Miracle; Miracles according to their Effects; The Cosmogony of Genesis; The Miraculous Conception; Instinct of Reason; Prayer; The Deity; Prophecy; Localities of Heaven and Hell; Converting the Heathen; Heathen Religions; Concessions of the Fathers to Heathen Religions; Transmutation of Good and Evil; Praising God; The Next World; Gospel Changes; How to review Dogmas of Interpretation; Discrepancies requiring Review and Plain Statement; Incredible Legends; The Atonement; Ignored Doctrines and Examples of Jesus; The Test of True Religion; Turning Evil into Good; Diversion of Evil; Social Evils of Women; The Mischief of our Gloomy Sunday; The Christian Sabbath at the Judgment; The Universe; Matter and Spirit; Have Trees Intelligence? Spiritualism; Good and Evil compounded; Superstition; A Sure Remedy for Irreligion; The Dangers of believing too much; Present Inducements to Virtue; Obstacles to Christianity in China; Moral Sewage; Religion for Children; To reclaim the Erring; Conclusion.

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EACH Message in this Department of the BANNER OF LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. H. Conant,

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

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (up stairs,) on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited.

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

Bouquets of Flowers.

Persons so inclined, who attend our Free Circles, are requested to donate natural bouquets of flowers, to be placed on the table. It is the earnest wish of our angel friends that this be done, for *they*, as well as mortals, are fond of beautiful flowers, emblems of the divinity of creation.

Invocation.

Our Father Wisdom, and our Mother Love, we would draw consciously nigh unto thee, though thou art never absent from any one of us; and leaving for a moment the conflicts of the external life, we pray that our deeds may be such as shall change our ignorance to wisdom, our darkness to light, such as shall lead us out of moral darkness, such as shall carry us far beyond our errors. We would bring thee no complaint because we have been dealt roughly with, for we feel that thy wisdom chastens us because we have need. We feel that we are beaten sometimes with many stripes, because thy wisdom would bring forth the inherent beauty of our souls, and this, it may be, is the only process by which we can reveal in the external that which thou hast given us in our inner lives. Oh then give us crosses, our Father, and give us strength to bear them, and give us that which will bring out those hidden truths that slumber within our inner lives. May we so live in all our deeds that we shall understand that thy children are united one and all—that there is no line of demarcation between any sect, between any soul, but thy life runneth through all, and thy love and wisdom and power protecteth all. And may we learn that in so far as we do good unto others we shall receive good ourselves. May we know that the kingdom of heaven can only come to us as we seek to bring it unto others. May we understand, and fully, too, that we are all thy children, that thy love is over us all, and will protect us all. May we understand that the curses which we send out upon life for others will surely return to ourselves; and they will not come empty-handed, but they will bear unto us those seeds which will scourge us mightily in the future. May we know that our every deed is recorded upon the page of Nature. That great artist pictures all our acts, mistaking nothing, and in the great hereafter our eyes shall be opened, and all our senses attuned to understand from whence we have come, where we stand, and whither we go. Oh grant that thy ministering angels may come especially nigh unto all who till high places everywhere, and may they whisper to them that in so far as they seek to benefit all mankind, so far they receive good themselves. "They that would be first shall be last," said our elder brother. Oh may humanity understand this in its living sense. They who would come first into the kingdom of heaven, will find that they will be last to enter there. Oh may we feel this, and, feeling it, may we change our ways. May our every deed be born of wisdom, nurtured in love, so that our kingdom of heaven shall go with us wherever we go, and that the prince of darkness may be unknown to us. Amen.

Nov. 24.

Questions and Answers.

CONTROLLING SPIRIT.—We are now ready to answer your questions, Mr. Chairman.

QUES.—Will the controlling spirits of this circle please inform us how we are to identify them as the persons they purport to be, excepting as we receive *on faith* their statements of themselves? Must not our *belief in them* be based upon their historic record, their individual integrity, and their mutual testimony of each other? and this being so, will they tell us in what respect their case differs from that of the ancients *testifying of themselves* upon exactly the same basis?

ANS.—I am not at all in sympathy with a blind faith. I never was. Faith without works amounts to nothing. A man may have all the faith it is possible to conceive of, but if that faith is not the result of works it amounts to nothing. I believe that if a returning spirit proposes to identify itself to friends here, it must do so through works, faith having nothing at all to do with it. If that is the object of coming, then works must accompany them, else they might as well remain *incog.* Many millions of spirits return who do not desire to identify themselves as human individualities who once existed in human forms. That is not their purpose in coming. They desire to represent and demonstrate certain truths, which are to them absolute things, but which are not such to you, because you have not been sufficiently familiar with them to make them such. Now it is unnecessary for such to give a name. If they should you could not identify them. What if a George Washington were to come to this place, giving certain ideas and attaching the name of George Washington to those ideas. How many here would know whether it was George Washington or some other spirit? Not one—not one, for there is not one here who knew him as a distinct human personality. Now be it understood that spirits have something of more importance to occupy their time when they return here than to simply seek to demonstrate the fact that such and such an individual returns. But when, as I before said, the returning spirits come to identify themselves to one who knew them as a human personality, why, the case is different. Works must accompany them. Should you believe in their coming simply on a blind faith? Why, blind being led by blind, you may both fall into the ditch. Spiritualism, which is none other than the science of life, proposes to carry its facts in one hand and the power to demonstrate them in the other. If it cannot do this it is worthless to you. But it can do this. It is doing it all over the land. It has brought thousands and tens of thousands of minds up from the theological and moral darkness, not by the exercise of a blind faith, but by absolute facts, such as can be brought within your human comprehension, such as you can analyze and weigh and measure by your human senses.

Q.—Is it not the most important thing, in connection with this subject, that the spirit be clearly and distinctly identified?

A.—No, not at all, because it is absolutely impossible always to do this. But, as I have just clearly stated, so far as the return of your individual personal friends is concerned, it is necessary, and no further. It would be absolutely impossible for a Jesus of Nazareth to identify himself to any one on the earth to-day. There is not one here that ever knew him in human, and it is only from a human standpoint, while you are dwelling in human life, that you can apply the test.

Q.—But does he not influence our minds?

A.—He certainly does. I should be very sorry to think otherwise.

Q.—Could not the spirit purporting to be Jesus Christ demonstate his identity by coming, we will say, through A, and again coming and confirming his testimony through B, which I believe is not often done?

A.—Again I say, Jesus the Christ could by no possibility give a correct, satisfactory demonstration of his earthly identity. You might as well talk of bringing the sun down at your feet. It is one of the impossibilities.

Q.—Why are other spirits privileged to do so, and not Jesus?

A.—They do not do so.

QR.—I mean our friends.

A.—Because they *can* do so. Which of you ever knew Jesus the Christ as a human personality? Of course, you do not know him, and because you do not, he could by no possibility identify himself to you. No test could be applied that would satisfactorily demonstrate the truth of his presence. You may be sure of this. He may come to his own every hour in the day, but his own would not know him. What I mean is, he might come to those who believe in him, who profess to be his followers, following in the light that is reflected from him down through the ages.

Q.—Could not other spirits testify for him? We are intelligent enough and fair enough to accept their testimony.

A.—How much would it amount to?

QR.—As much as that of others who come here—Channing, Theodore Parker, and the rest.

A.—That would not be individual identity. It would only be blind faith.

QR.—We are obliged to receive much in that way.

A.—No, you are not. You have received the word of the Scriptures upon faith. Nothing more. Where has it led you? You have drifted into different sects; you are cut up here and there and anywhere in your religious opinions. And why? Because you have all been led by a blind faith. It is time you were led by something else. You might believe the testimony of those who should tell you that Jesus Christ did communicate at such a time and place, but it would be by no means knowledge, and the identity would be no more absolute.

Q.—Then we have no more certainty that Theodore Parker or Thomas Paine are present here?

A.—Thomas Paine could not identify himself to any one here present, but Theodore Parker could.

Q.—Would it not be a very powerful means of breaking up the trinity, this of taking Jesus from among the gods, where he does not belong, and placing him among men, where he does belong?

A.—The progress of human intelligence is doing this just as fast as it can be done. It is placing Jesus just where he always belonged. The intelligence of this age is doing it, and the belief in the triune God is fast fading away, and being placed with other mythical ideas, where it belongs. Jesus was divine and human, but you have in your ignorance sought to divorce the human and the divine, thus placing him among the gods, when he belongs among the people. But, as I before remarked, human intelligence, under the law of progress, is bringing about that much desired condition. It is coming just as fast as human minds are ready for it, no faster.

Q.—Do you consider Christ as a man or as a new dispensation in the Church?

A.—Jesus the Christ! what does it signify? Jesus the truth-teller; Jesus the light. I consider him to be the principle of truth. I consider that the Christ spirit is asserting itself here through all the Churches, every one of them. They all have something of it. It is struggling through the darkness of all sects, and it will finally leaven the whole lump. It is sure to do this. It is not the name that will do it—it is not the name of Jesus the Christ that will do it, but it is the living spirit of truth that manifested through him eighteen hundred years ago, and manifests no less to-day, everywhere.

QR.—Some spirits have said that Jesus was the man, and Christ the spirit.

A.—I so think.

Q.—From what source did he receive his power?

A.—From the great undefined and undefinable source of all things, which we call God. He gained his power from the earth, the water, the air; from all his surroundings; from all past conditions; from the present; from all the future; from everything that ever has been, that was, or ever shall be. This, to us, is God; but we cannot measure it, because it is infinite and we are finite.

Q.—Why did he receive it to so much greater extent than any one else?

A.—I do not know that he did. I do not believe that he did. I believe that there are men and women on the earth to-day who have equal power, spiritually, morally and intellectually. He was the great light of the age in which he lived. He came out from Egyptian darkness and gathered all the light it was possible for him to gather from that darkness. He stood out from the darkness, and his light was seen, and what was the result? It was crucified, but not the internal—that lives to-day.

Nov. 24.

Nathan Simonds Harris.

I had supposed that I had been away from earth long enough to be exempt from feeling the physical conditions which attended me before death. I see it is not so, for I experienced quite a sensible spasm on becoming fully identified with this body, without the intense suffering, to be sure, that I had during the fourteen days of my sickness. I died of hydrophobia, on the 12th of July, eleven years ago, in the city of New York. I was twenty years old and one month on the day of my death. Nathan Simonds Harris. I was a grandson of old Dr. Nathaniel Simonds, of New York. My honored and beloved mother was very unfortunate in believing that all the ills that human life is heir to are the result of some broken spiritual or physical law, that law having been broken consciously by the individual who suffers. Having such a belief, it was very natural that she should have been exercised with very unpleasant feelings in consequence of the terrible death I experienced. She has not to this day overcome her feelings with regard to my death. I am often able to see her wondering whether I am in a place of happiness, the heaven of souls beyond death, or whether the terrible affliction is still my attendant guest in the spirit-world. She has thought that perhaps because I, having no taste for the ministry, refused to become a student at that shrine, it might be a visitation from God, a vengeance because I had refused to walk in that holy path which it would seem had been prescribed for me. My honored mother is mistaken, greatly mistaken. My moral life, my spiritual life, had nothing whatsoever to do with the cause that ultimated in my change of spheres; it belonged to the things of the material world, was a material circumstance over which my spirit had not the slightest control. And I wish her to clearly understand that I had no consciousness of ever committing any sin that would have merited such a death. I am also conscious that it was not sent upon me because God was angry with me or with any of my people. It was a natural circumstance, and I happened to be in the way of it and it ran over me—that was all. The course of Nature never turns aside, good friend, because you or I happen to be in the way.

I wish that my good mother may understand this before she comes here, that she may know that her son is waiting for her, to meet her, not in the shadow of iniquity, but in the clearer light of my spirit home. I have gathered many experiences in that home which have become stars in my being, and that lead me on over the way of life with such unerring certainty that I am not afraid of failing to get all the heaven that I merit. I am aware that one of the friends of our family who has for a long time been making observations, in secret, of this beautiful spiritual philosophy, has suggested the idea to my good mother that it might be possible for me to return stating my condition, and that if she could believe in anything of the sort it would relieve her of that darkness at once. And he went so far as to say, "I am not sure it could not be done. There are strange things in process of development in this age, and I believe it is our duty to test all and ignore nothing till we are absolutely satisfied it is not worthy of our use." I was present, and my good mother made this reply: "Could I know that my son was happy, and that he could return, communicating with me, I should be the happiest of mortals." Later in the day I saw in her mind thoughts like these: "If I could, from some outside source, receive any knowledge of the happiness of my son—anything that would assure me that he could return, oh! how glad I should be. I would give thanks to God all the days of my life." I saw the thought; I carefully recorded it, and I waited till I could come here and help my mother to see and to believe. Farewell, sir.

Nov. 24.

Mary Elizabeth Stebbins.

(This spirit began by making signs with the fingers, in the deaf and dumb language. The chairman, being unable to converse with her, asked if any person in the audience was familiar with that method. A gentleman came forward and read the signs as she made them, giving the following communication:)

Let my mother know that I come. Mary Elizabeth Stebbins, Chelsea. Say I want to communicate with her. Bless you.

(The spirit expressed great delight at being able to make herself understood.) Nov. 24.

Charlie Bush.

How do, mister? [How do you do?] Pretty well. *I* can talk. [Is your name Charlie?] Yes, sir; how did you know? [I had such an idea. Did you give me the impression?] Do n't know; you ketched it, I 'spose. Bush is my name, Charlie Bush. I'm eight years old. I died with the fever last year, and I want to come back; I want to talk. I want to—what is it?—to my mother? [Communicate?] Yes, sir. Here I have to dress up in women's clothes. I do n't like that. [You could n't always do as you liked on the earth, could you?] No; if I could, I should n't always gone to school. [Did n't you like it?] Yes; when I did n't want to play I did. When I wanted to play I did n't like to go. And then sometimes it was hard, and I did n't want to go, when I got disgraced for falling, because all the boys laughed at me then. And I used to always be getting down. I'd no sooner get up than I'd get down. [Was n't you a little inclined to mischief?] Yes, sir.

I want mother to give my sled, the "General Grant" one, when the first snow comes, to some poor boy. Will you tell her? [Yes.] And I want my mittens given to him, too, and my rubber boots, and my cap with ear-ties.

And won't you say that I do n't live in the grave, and that I do n't like to have anybody think so? And won't you tell mother that I fetched my sister along with me; but I did n't know—she is bigger than I am—and I did n't know that I had a sister here in this world; did n't know it at all. But when I came here, my grandmother said that that big girl was my sister. She is as much as thirteen years old; she would be fourteen years old; and you say, will you, that I found her? and I know she is my sister, too, for she looks just like mother—will you? And tell mother, too, that her name here is Florette. They said that when she first come, the lady that took her said, "Come, my little Florette," and that's the name they gave her. She always went by that. And I want mother to know her when she comes here.

What's your name? [William White.] I do n't know you, do I? Do n't forget about the sled and the mittens, and the cap, will you? [No. Where did you live?] In Manchester, close by the Elm House. Aint it Manchester here? [No; this is Boston.] By jolly! I like to be here! [Were you ever here before?] I got in the cars to run away here once, but got fetched back; did n't get here; got fetched back 'fore I got a great ways. By jolly! I got here now, aint I? The conductor put me out at the first station, and give me to the man in the depot there and told him where to send me. Was n't I mad as fury? Yes, I was. I had thirty cents. [Were you coming to Boston with thirty cents?] Yes, sir. I'd got the folks here to give me something to eat and somewhere to sleep. And I was going to the theatre; but I did n't get here.

Well, good-day, Mr. White. [Good-day, Charlie; come again.] Yes, sir. [You are attending school now, are you not?] No, I aint; no, sir; not the kind of schools they have here. I'm learning all the time, but I do n't go into school and stay so long as I did here; no, sir, I do n't do it; do n't want to do it.

Do n't forget my name, will you? Do n't forget my sister's name, 'cause she is a stranger. [Does she want to be remembered to her mother?] Yes, sir.

Nov. 24.

Peter Connelly.

I am Peter Connelly, sir, and I have a son here that is supporting his mother since my death, and I want to get into communication with him if I can. I was told about coming, here by my old friend, Michael—he was with you. [Michael Murphy?] Yes, sir; and he told me you was here, and that I would be welcome; and get along just as well as himself. And he told me he had been very successful himself. Now, you see, what I want is—well, you see, the boy that I was talking about, he has got in a very bad way; he is inclined to take too much, and I see very well where it will bring him: his mother will come to suffering, and himself, too. And I know very well, when he knows I can come back and speak, and that I know all he is doing, I know I can have an influence over him, you see. Yes, sir; and what I want is that the priest shall tell him—the one he goes to confession to—that I come, and that I want him to do so-and so; and tell him that I know every glass of liquor he drinks, of any kind, whatever it be; that I see he is taking too much, and that it will lead him and his mother to grief. That is it.

Now, then, you see, there is a way for people to do good if they likes to do it. And when Michael told me he had come here, and I was telling him I was unhappy about my son, and he says: "Why the devil do n't you go back and talk to him, and tell him all about it, and how you see him and know all he is doing?" And he has come here with me a great many times.

Here, take that thing off; I do n't know what the devil it is! (The chairman unclasped the medium's bracelet, and removed it.) Well, I did n't know what it was. It's scratching me. It's annoying me some way, and I wanted it off.

Well, sir, I'm very thankful to be able to come. But I suppose I'll have to wait till my turn comes, when you publish these things? [Yes.] And when it is published, if the priest should n't happen to see it, I want to know; will I be welcome to come again? [Certainly.] And Michael told me that the Catholic clergy have a—what is it? a scraper? no, that's not it—a file of 'em, so to see there is none missing, you know; yes, sir, they have a file of your papers, so they will not mistake any one of us. And what I want is to wait till my son goes to confession, and then say: "See here, my boy, your father has been back from the spirit-world." I do n't care whether they tell him I come to them, or here, or where they say I come. I only want him to know I know he takes too much liquor, and that I do n't like it. And then he will be thinking, every time he takes a glass of liquor, that I am about, and shall go and tell the priest. Don't you see? [Yes.] And if for three times he should be found doing the thing again, refuse him absolution. That will bring him to it.

Oh, bless the Lord for the institution of coming back, and bless you, sir, as long as you live, whether it be where I am or where you are yourself now. Good-day, sir. [Good-day. Give my regards to Michael.] Yes, sir, I will. He is a very good Irishman, I tell you. [Yes, he was a faithful man.] It is not to be expected that an Irishman who has n't the advantages will be just the same as if he had, but he has a good heart, and since he's been in this world he has not had to carry the things he had to here, and to work for the dollar as he had to here, and so he has been improving himself. And he is very respectable, I can tell you, sir. [Was he able to go to his son, as he desired?] Oh, Lord! yes, sir; down there in Spring Lane: oh, yes, sir; he went there, and he come right close to him, you know, and influenced him just as easy! Oh, I tell you it's a good thing! But if I am to influence that boy of mine, it's through the Church that I am to do it. God bless you. Good-day.

Nov. 24.

Séance conducted by Theodore Parker; letters answered by H. Marion Stephens.

Invocation.

Our Father, to the sacred altar of human life we come to worship thee, and how sincere we are thou alone canst determine, for thou alone canst analyze our thoughts, our motives. Thou alone dost analyze our spirits. We bring thee our hopes and our fears. We bring thee all the experiences of our past lives. We bring thee all the mistakes we have made. We bring thee all that belongs to us, and we lay them upon the altar of time, knowing that thou wilt bless them. We do not ask that thou wilt hear our prayers, oh Lord, for thine ears are ever open to the cries of thy children, and thou art so near unto us that thou dost well know all our thoughts. Thou dost understand what is best for us, and, whether we will or no, we shall be led out of darkness into light. Our ignorance will pass away before thy wisdom, our weakness will pass away before thy strength, and we shall finally stand, as it were, face to face with thee, communing with the God that has been, that is, that ever shall be. Oh, we are glad that thine angels in human form are walking the earth to-day as in times that are past. We are glad that souls are inspired to speak great truths, to do great deeds in these days, as they have been in past days. We are glad that there are thousands and tens of thousands all over the land who know that thy love is as constant to-day as it ever has been, and that thy revelations to the soul are perpetual, each receiving its own, according to its own capacity, and each appropriating as much as it may for its own unfoldment. Our Father, we praise thee that there is darkness, moral darkness in the earth, for, if there were not, some souls would languish for work. If there were no sin, how should we understand the better way? We believe that as thou art everywhere, and as thy wisdom has called all things into life—every thought as well as every form—thou hast created the lesser as well as the greater good; and all in wisdom, all in accordance with thine own divine law; therefore we will not cry out against that which seems to be evil. But we will ask that thou wilt teach us the better way, the holier way; that thou wilt give us the greatest light; that thou wilt inspire us to do the very best deeds; that thou wilt give us strength to assist those who are weaker than ourselves; that thou wilt give us the will to go forth everywhere on the earth, performing kindly deeds to our fellow men. So shall we understand thy kingdom; so shall we fulfill thine higher law, and live in heaven wherever we may be. Amen.

Nov. 30.

Questions and Answers.

QUES.—If God is right and infinite, must the doctrine "Whatever Is, is Right," be true?

ANS.—Yes, it is true, in the divinest sense, but growing mortality cannot always make a proper application of this great truth. Therefore under some circumstances it is a dangerous truth, for unless one can properly understand all its bearings, he is very apt to apply it not exactly where he should, and as he should. There are many divine truths which cannot be brought down at present to human experience and appropriated by human life successfully. We often hear it said by those who advocate the doctrine that "Whatever Is, is Right," that there is no moral individual responsibility resting upon any soul who believes in that doctrine. Considered in this light it is a dangerous doctrine, exceedingly so, and will be sure to lead its followers to the whipping-post. But as the soul is ever growing through human experience, as it becomes more and more acquainted with the doctrine of "Whatever Is, is Right," it will see clearer and clearer the mistakes it has made with regard to it. It will perceive that it does not rob any soul of that individual responsibility to the higher law, but on the contrary says to each one, "You are divinely responsible for every act of your life."

Q.—Will you please explain the following case?

ANIMAL MAGNETISM IN THE COURTS.—A very remarkable case has recently been before a jury in Louisville. Robert Sadler, about fifty-five years o'd, an Englishman by birth, was arraigned on a writ of *lunatico inquirendo.* Those bringing suit admit that he is perfectly sane on all subjects save one, and that is animal magnetism or mesmerism, and on that he entertains the most radical and extravagant ideas. Although the suit appears not to have been brought in a spirit of malice, Sadler alleges that it was instigated by a desire to deprive him of an inheritance that falls to him from his parents in England, who are very wealthy. The form taken by the so-called lunacy is that he claims to suffer the most agonizing pains, in sympathy with people undergoing amputation, fractures, or other torture, and that, too, when he could have no knowledge that operations or accidents have been undergone. He says, for instance, that when any one with whom he is connected by this magnetism is hurt, he can feel the pain, though he does not know that it is acute. He once felt the burning process of a knife cutting in his side, and experienced inexpressible agonies, and afterwards learned that such an operation had been performed the same day at the hospital in Louisville. Other examples are given as follows: Once he was sitting in the midst of his family, on a quiet Sabbath afternoon, when he was seized by a crushing sensation in his shoulder, and imagined the crushed bones distinctly in his shoulder and arm, and suffered the consequent pain, though nothing apparent to the sight was the matter with his limb, and next day the city papers brought him the news of a man being thrown under the wheels of an omnibus and having his shoulder and arm broken. At another time, while an operation on the throat of a person was being performed in the hospital, he felt distinctly the operation being made and the tube being thrust into his throat. This continued three or four days, and he afterwards learned of a similar operation being actually performed. One evening about sunset he felt a bullet strike him in the forehead, and though he was not shocked or knocked down, suffered as much pain. In five minutes after his little nephew came running to the house, saying that a man had been shot a short distance from his house. He declared furthermore that he would scream in the night from pain inflicted upon others, and gave further instances of sympathetic suffering. His testimony was perfectly rational, and the jury being unable to agree were discharged. This seems to be a case for serious scientific investigation, as the man's character appears to be above suspicion, and it is positively stated that the coincidence of suffering was in many cases clearly proved.—*Newark Advertiser.*

A.—The time has gone by when the cry of "hallucination," "deception," can be successfully raised with regard to such phenomena; for as men and women are beginning to understand more and more clearly concerning the science of life, these absurd ideas are beginning to be more and more clearly understood by them. You talk of space, but in reality there is no space. The atmosphere by which you are surrounded is filled with innumerable threads, magnetic and electric, binding all souls together and all bodies together, and it is by no means outside of the science of life that we find somebody so exceedingly sensitive to the action of other bodies as to be able to feel, to sense all that is transpiring with those other bodies with which they are in magnetic and electric *rapport.* It is a well-known fact that the mesmerizer transmits to his subject feelings of pain or pleasure, of sorrow or joy; anything, either mental or physical, that may be an experience of his own, is also made an experience of the subject. This has been demonstrated again and again, till it has become a settled scientific fact, so it is very easy to see that the phenomenon in question is of the same class, belongs to the same head. It is nothing more miraculous, nothing outside the order of Nature, nothing beyond the science of life, but within the range of natural, simple law.

Q.—I have, I suppose, experienced a similar phenomenon in connection with the person of a friend who died of paralysis. I experienced the same for hours after the decease. Was this the effect of the diseased magnetism upon my nervous system?

A.—It was doubtless the effect of what you may be pleased to term the diseased magnetism of the patient. It was transmitted to you not simply through the law of sympathy, but through a more potent law, and one that acts whether you will or no. It was transmitted, doubtless, by your being in electric *rapport* with the individual. There is a difference between being in electric and magnetic *rapport.* One belongs to the positive, and the other to the negative. That which comes to you through the negative, comes to you without any consciousness on your part. That which comes through the positive, comes through a consciousness on your part. But they are equally potent, and belong to the same general law of action and reaction that is being manifested throughout all forms which have an existence.

Q.—In speaking of the doctrine "Whatever Is, is Right," you said it was true, but dangerous. Do you then consider any truth as dangerous?

A.—Yes, under some circumstances. Truth may be dangerous if not understood. Certain agents existing in Nature known as remedial agents, though blessings in themselves, if not understood are *very* dangerous.

Nov. 30.

Mary Evelina Berry.

I have been five months in the spirit-world—five months this day. My name, Mary Evelina Berry. I left a husband and one child in New York, and it is with the hope that I may be able to reach them that I come here to-day. My husband does not believe in a life after death. He thinks it is the most absurd thing in the world, this Spiritualism. Once during my sickness I asked him if he thought there was any truth in it, and he said no. And I remarked, "Well, if I do n't get well I shall soon know; and if it is true I will come back and tell you." He made no reply, but I knew what he thought. I have tried many times to reach him without the use of any medium, but I found it was utterly impossible. I could only reach him as a spirit, and I was not able to enter his human consciousness in any way whatsoever. Now I wish to give what I think to be absolute, positive proof to him that I can and do return; that I live, though my body died. The second day after my death my husband was standing alone by the side of my body. There was no human being in the room but himself—I mean none in the body. And in the agony of his spirit he said, "Oh that I could believe in a future life! Oh that I could know that we could meet those we love somewhere in the future. Death would not be so bitter. But to me it is a great black gulf, a bottomless pit." Through the aid of spirits who had more experience than I, I was able to discern his thoughts, and to know what they were; and when I became conscious that I could return, I thought, What a blessed thing it is that I was able to come so near him at that time as to know his thoughts and to hear the vibrations of his words.

I ask now, as soon as this message is received by him, that he will go to the medium they call Mansfield, in New York. I have been there, and know I can come. I am sure I can communicate with him, and give him, perhaps, more satisfaction than anywhere else.

To James Berry. Nov. 30.

Charlie Brown.

How d' ye do? I been down in Alabama, where I was raised, massa—communicated there with one of these things they call the Planchette. And massa and about half a dozen others sat round the table, and they have this thing on the table, and I come and give my name, and massa he says, "If that's you, Charlie, go down to Boston, to that place where the spirits come, and where they publish in the paper." And I been here four times before this, and I not get any chance to come in this way. Massa he do n't believe anything in these things, about their coming back, but they had that Planchette there, and they sat down, and what would it say? And it spell out my name—Charlie Brown. "And where was you born?" I told 'em. "And how old was you?" I told 'em nigh as I could. "And where did you die?" I told 'em that. "And how many brothers and sisters had you?" I could not tell that; that were too much. I not know that.

I know very well massa thought good deal, much of that—wondered how that name could come; thought that was very strange. A gentleman there said—I think he was from Louisiana; I do n't know—and he say, "Well, I do n't know; seems to me, maybe that dead people do come back and communicate through these things." And then Massa Brown he say, "Well, if that be you, go to that place and tell about your coming here, and I shall believe you. I want you to tell the day, and the time of day, and what kind of a day it was, and all about it."

Well, I'll tell the best I can—do n't know—do the best I can. It was the 26th of October, sir. It was about three o'clock in the afternoon, and the day was a kind of a hazy day—kind of a hazy day. Yes, sir; and he wanted me to tell how many people was round the table. Well, there was seven in the first place, and one of 'em had to go away, and there was six left. And the gentleman from Louisiana he say, "It would be a strange thing if he should go there and communicate—a very strange thing. What would you say if he should?" "Well, should say the folks from the other side could come back somehow—do n't know how it is," he said just like this; "something in it, anyway; should think there might be something in it. Damned strange, anyway."

I want massa to know I bring old Lucy along with me. She was the nigger what raised me. I was sick when I was a pickaninny. She was in Massa Brown's family much as twenty year. She's here, and she'd like to communicate with him, too. She like the Planchette—to communicate with that. [Who was the medium there?] I do n't know. Massa, I think, was the medium himself. I do n't know. There was two, and sometimes three of 'em had their hands on. I do n't know who it was. I was talking with massa all the time, and the last thing he said was, I was to come here. Yes, sir; and I come here, and I was waiting four times 'fore I got here, and I was so—I got so nervous about it, I thought I would never get a chance to come. And massa he been—well, he been to Louisiana since then, and been away most of the time, and I had no more chance to talk, you know; could n't get any chance to come there, only that way.

How much I got to wait? How long I got to wait?, [About three months.] Oh dear! Well, I suppose you send the name along? [Yes, next week.] Well, say that it is coming. Nov. 30.

William Bradley.

How do you do, Mr. White? [You have the advantage of me.] Oh, yes. Not at all strange that I should have, when I can see you and you can't see me. I am William Bradley. I do n't suppose you remember me. I knew of you as State printer. [Were you personally acquainted with me?] Yes; not intimately. I had some talk with you when there was a contention at the State House with regard to the State printing. [That occurred several times.] Well, the last time, I mean. It was with reference to the five years or the three. You understand? [Yes.] Well, the condition of the country called me away. Business called me South soon after that, where I remained most of the time, till August last I took my final leave of mundane things and went to try the realities of the spirit-world, with which I hear you have been long acquainted. [Yes; I was somewhat interested at the time of which you speak.] Yes; I was so informed by a friend, who regretted very much that you were led away in that direction. And since my change from the body material to the body spiritual, I have been trying in every possible way to come back here. Not because I expected to make anybody believe that your Spiritualism is true or false, but because I wanted to get on to clearer ground myself, and I wanted to get into a state myself where I could be in a condition to benefit those I have left. I know of nothing that will serve a man or woman so well in death as a knowledge of that that is to come. If I had known concerning it, I should have done very differently from what I did. But we cannot all have the light; there must be some of us who must sit in the shadow.

I wish to reach, if I can, one Isaac Thomas, of New Orleans, and one Samuel T. Sherman, of Indianapolis, for I have earthly matters with them which I wish to straighten out. Perhaps while I am in the way of earthly duties, things that pertain to this mundane sphere, I can throw in a little spiritual good at the same time. I am overjoyed to know that I can return. I have been here quite a number of times watching the process, but have never become fully satisfied that I could do it. I thought others could, but it was a blessing which they could enjoy, but not me. But I see it is free for all. Now, for fear that Mr. Thomas may be speculating as to what I want to communicate with him for from the land of ghosts and shadows, I will say it is with reference to those lost papers—papers that were destroyed at the fire. I think I am right in giving it as having been on the thirteenth of July. I may be wrong a day or two, but I think I am right. There is nothing like throwing in something to excite the curiosity of those who have no special spiritual interest in these matters. I tell you what it is, my experience has been if you want to touch a man's soul touch his pocket first. You gain direct access nine cases out of ten. Good-by. God bless you. [Did you reside in Boston?] Yes, floating between Boston and Brooklyn. Nov. 30.

Annetta Burke.

How do you do, sir? I wish to go to my mother, if I can. [How do you wish to go?] I do n't know, sir; any way I can. We lived in New York, on East Broadway, before my father died. But when he was killed and after I died, mother went to Cincinnati to live with her sister. So it is there I want to come.

My father was an officer in the 61st New York, and he was killed in battle. Benjamin C. Burke, his name. My name is Annetta Burke. I should be nearly thirteen years old were I here now. My mother is so lonesome and cries so much, she is so distressed, it makes us very unhappy, and that is why I have tried so hard to come to her. And father has tried, but he said it was useless, because she was in no state to receive anything in this way. But one of my teachers here told me that if I persevered I should be successful, and then I should be very glad that I had persevered, because my mother would be happier and we all should be happier.

I was sick only nine days. My mother's name is Louisa. I think that Mrs. Tyler that used to be with us knows about these things, and father says if my message is only fortunate enough to fall into her hands it will be all right. [Give us your aunt's name and address and we will send her a paper.] I can't. They have moved there since I died. My aunt has got married and moved there, and my mother has gone to live with her. I never was there. How long will I have to wait, sir? [About three months.] Oh dear! [Your name will appear next week.] Well, say where I am from, won't you? [Yes.] And who I come to, will you? Good-day, sir. Nov. 30.

Séance conducted by Theodore Parker.

MESSAGES TO BE PUBLISHED.

Tuesday, Dec. 1.—Invocation; Questions and Answers; Newall A. Foster, of Portland, Me.; William Collins, of Leavenworth, Kan., to Tom Rawlins; Deborah Blanchard, of Garden Court street, Boston, to her relatives; Alma M. Welch, of New Portland, Me., to her mother, Hannah Churchill.

Thursday, Dec. 3.—Invocation; Questions and Answers; William H. Hindman, of Memphis, Tenn., to his mother, in Columbus, O.; Mary Eliza Thomas, to her brother, Silas Hill, in Ohio; John Sprague Alden, to his mother, in Portsmouth R. I.

Mediums in Boston.

LAURA H. HATCH, Inspirational Medium, will give Musical Séances every Monday, Tuesday, Wednesday and Thursday evenings, at 8 o'clock, at 8 Kittredge place (second house in the place), Boston. Terms 25 cts. Feb. 13.—4w*

MRS. M. E. BEALS,

TEST,

Business, and Medical Clairvoyant Medium,

Office hours for private sittings, 9 A. M. to 6 P. M.

Free Circles

Every Wednesday and Friday, at 3 P. M.

Evening Circles

Every Tuesday, Thursday, Friday and *Sunday* evenings, at 8 o'clock.

425 1-2 WASHINGTON STREET, 425 1-2

Mar. 6. (Opposite Essex,) Boston. 1w*

DR. MAIN'S HEALTH INSTITUTE,

AT NO. 226 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please enclose $1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w*—Jan. 2.

MRS. A. C. LATHAM,

MEDICAL CLAIRVOYANT AND HEALIN MEDIUM, 292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the Lungs, Kidneys, and all Bilious Complaints. Parties at a distance examined by a lock of hair. Price $1,00. 4w*—Feb. 13.

DR. JAMES CANNEY CHESLEY, No. 16 Salem street, Boston, Mass., Eclectic and Magnetic Physician, cures mind and body. Dr. C. is eminently successful in treating those who are called insane; cures strange feelings in the head, fits, and all diseases of the lungs, liver, kidneys, rheumatism, humors, bilious complaints, and all diseases which arise from impurity of the blood, disordered nerves and want of magnetism. Those requesting examination of diseases, business, or anything by letter, from Dr. C., or Mrs. Stickney, will please enclose $1, stamp and lock of hair, also state sex and age. If you wish to become a medium of note, call on Dr. C., the great healer and developer of clairvoyance. Developing circles Monday and Thursday evenings.

MRS. S. J. STICKNEY, 16 Salem street, Medical and Business Clairvoyant, examines and prescribes for persons at any distance, by a lock of hair. She is also a test medium; the spirit of your friend takes control and talks with you about the affairs of life. Circle Tuesday and Friday evenings. 1w*—Mar. 6.

MRS. S. A. R. WATERMAN, Psychometer, Clairvoyant and Medium, would respectfully announce to the public that she will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c.

Those wishing personal information, should enclose separately the person's autograph or lock of hair.

Short letters, $1 and two red stamps; delineations, tests, medical advice and lengthy letters, $2 to $5 and three red stamps.

She will also give sittings at private residences.

Address, MRS. S. A. R. WATERMAN, Box 4193, Boston, Mass. 1w*—Mar. 6.

MRS. GRIDLEY (formerly Mrs. Spafford,) has returned to Boston, after an absence of a year, and taken rooms at No. 44 Essex street, where she will be pleased to resume her sittings, in answer to the earnest solicitations of her former patrons. Hours from 10 to 12 A. M., and 2 to 5 P.M. Mar. 6.—1w*

MARY M. HARDY, Test and Business Medium, No. 93 Poplar street, Boston, Mass. Sealed letters answered by enclosing $2,00 and two red stamps. Circles Thursday and Sunday evenings. 13w*—Feb. 20.

MRS. ARMSTEAD, Test Medium, No. 3 Winthrop place, leading from 1819 Washington st., Boston. Feb. 20.—3w*

MRS. C. A. KIRKHAM, Test and Trance Medium, 29 Malden street, Boston. Hours from 10 to 4. Feb. 6.—13w*

MRS. A. BABBITT, Medical, Clairvoyant and Test Medium. Circles Sunday and Wednesday evenings, at 66 Warrenton street (formerly Warren), Boston. Feb. 13.—8w*

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13w*—Jan. 2.

Miscellaneous.

SOUL READING,

Or Psychometrical Delineation of Character.

MR. AND MRS. A. B. SEVERANCE would respectfully announce 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 traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married.

Full delineation, $2,00; Brief delineation, $1,00 and two 3-cent stamps,

Address, MR. AND MRS. A. B. SEVERANCE, Jan. 2. No. 402 Sycamore street, Milwaukee, Wis.

DR. J. R. NEWTON,

PRACTICAL PHYSICIAN

FOR CHRONIC DISEASES.

23 HARRISON AVENUE, ONE DOOR NORTH OF BEACH STREET,

Boston.

Dr. N. will usually be at his home in Newport, R. I., Saturdays and Sundays. Feb. 27.

A. S. HAYWARD

HAS taken rooms at 178 W. Washington street, Chicago, where he will use his POWERFUL SPIRIT MAGNETIC GIFT to heal the sick. Insanity treated successfully. tf—Jan. 2.

ANNIE DENTON CRIDGE continues to make Psychometric Examinations. Terms for metals, oil, &c., $5,00; for character, (sometimes obtaining glimpses of the future,) $2,00. Address, No. 16 Phil. Row, 11th street, East, Washington, D. C. Send for Circular. 4w*—Feb. 13.

MRS. MARY LEWIS, by sending their autograph, or lock of hair, will give psychometrical delineations of character, answer questions, &c. Terms $1,00 and red stamp. Address, MARY LEWIS, Morrison, Whiteside Co., Ill. Nov. 7.—20w*

MRS. HATTIE PARSONS, Clairvoyant and Healing Medium. Examines by lock of hair. Terms $2,00. Address 188 Walnut street, Newark, N. J. Feb. 20.—4w*

WANTED—AGENTS—$75 to $200 per month, everywhere, male and female, to introduce the GENUINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. This Machine will stitch, hem, fell, tuck, quilt, cord, bind, braid and embroider in a most superior manner. Price only $18. Fully warranted for five years. We will pay $1000 for any machine that will sew a stronger, more beautiful or more elastic seam than ours. It makes the "Elastic Lock Stitch." Every second stitch can be cut, and still the cloth cannot be pulled apart without tearing it. We pay Agents from $75 to $200 per month and expenses, or a commission from which twice that amount can be made. Address, SECOMB & CO., PITTSBURGH, PA.; ST. LOUIS, MO., or BOSTON, MASS.

CAUTION.—Do not be imposed upon by other parties palming off worthless cast-iron machines, under the same name or otherwise. Ours is the only genuine and really practical cheap machine manufactured. 8w—Jan. 16.

WANTED---AGENTS---TO SELL THE AMERICAN KNITTING MACHINE. Price $25. The simplest, cheapest and best Knitting Machine ever invented. Will knit 20,000 stitches per minute. Liberal inducements to Agents. Address, AMERICAN KNITTING MACHINE CO., 332 Washington street, Boston, Mass., or St. Louis, Mo. 8w—Jan. 16.

FRESH GARDEN AND FLOWER SEEDS, prepaid by mail. For 10 cents per oz., the best sort Asparagus, Beet, Carrot, Parsnip, Radish, Spinach and Turnip. For 15 and 25 cents per oz., the best Cabbage, Celery, Chicory, Cucumber, Lettuce, Melon, Salsify, Squash and Tomato. For 40 cents Onion and Peppers The above, also, in 5 cent papers. 25 sorts Garden and Flower Seeds $1. Catalogues gratis. Early Rose Potato 75 cents per lb.; $3 for 5 lbs. Seeds on Commission. Agents wanted. B. M. WATSON, Plymouth, Mass. 4w—Feb 27.

THE AMERICAN GUARDIAN is the Largest and Cheapest Temperance Paper in the country. It contains Tales, Sketches of Travel, Poetry, Editorials, and a Children's Department, illustrated, besides one or two Serial Tales by distinguished authors. Published weekly at $2 a year, or $1 six months, by GEORGE S. FERGUSON & CO., 25 North Sixth street, Philadelphia, Pa. 4w—Feb. 27.

TO THE EDITOR OF THE BANNER OF LIGHT—ESTEEMED FRIEND: We have a positive cure for Consumption and all disorders of the Lungs and Throat. It cured the inventor and hundreds of acquaintances. We will give $1000 for a case it will not relieve, and will send a sample **free** to any sufferer who will address us, SAYRE & CO., corner of Broadway and Fulton streets, New York. 8w*—Feb. 13.

JOB PRINTING of all kinds promptly executed by EMERY N. MOORE & CO., No. 9 Water street, Boston, Mass. Jan. 23.

SPIRITUALISTS' HOME.—Board by the Day or Week, at 54 Hudson street, Boston. 6w*—Feb. 27.

$5000 *a year* can be made by live agents, selling my *new and valuable invention.* Address, J. AHEARN, 63 Second street, Baltimore, Md. Feb. 29.—4w

MAPLEWOOD YOUNG LADIES' INSTITUTE, Pittsfield, Mass., Rev. C. V. SPEAR, Principal. Fifty-sixth semi-annual Term opens March 4th, 1869. Facilities and Location unsurpassed. 4w—Feb. 20.

COMPARE PRICES.

THE MASON & HAMLIN ORGAN CO., whose Organs are acknowledged to be the best, have this season introduced very important improvements and new styles of Organs, and have *materially reduced prices.* Four Octave Organs, $50 each; Five Octave, Double-Reed Organs, Five Stops, $125. *Every one having any idea of purchasing an Organ* should at least obtain one of their circulars (which will be sent free.) and compare prices. Address the MASON & HAMLIN ORGAN CO., 596 Broadway, New York, or 154 Tremont street, Boston. 3w—Feb. 20.

Lithograph Likeness of Dr. Newton.

WILLIAM WHITE & CO. will forward to any address by mail, post-paid, a beautiful Lithograph Likeness of Dr. J. R. Newton, on receipt of 50 cents.

Miscellaneous.

1869.

THE

LARGEST STOCK

OF

DRY GOODS

IN

NEW ENGLAND,

Furnished to the Consumer direct from the Manufacturer

At a Single Profit!

JORDAN, MARSH & CO.

Stock Complete in all Departments.

DOMESTICS.

This department invariably includes all the leading popular brands of BROWN and BLEACHED COTTONS, and represents every make of these goods which is known in New England. Buyers can always fully complete their lists of DOMESTICS with us, and *at bottom prices*, without the necessity of going elsewhere for special brands.

OUR

LANCASTER PRINTS

Have become the leading makes of CALICOES in this market, and are daily coming forward in extensive variety of novel design and beautiful coloring.

IN

DRESS GOODS

We are constantly receiving the choicest styles and latest novelties of all the great European markets, fresh from the hands of our own foreign buyers. Among the particularly desirable fabrics of to-day should be noted a full line of low-priced GROS GRAIN BLACK SILKS; all costs of BLACK ALPACAS in desirable makes; WHITE ALPACAS; POPLIN ALPACAS and MOREENS in various colors.

IN

LINENS AND WHITE GOODS

We present extraordinary inducements in BROWN, BLEACHED and LOOM DAMASK; 5-8 and 3-4 NAPKINS and DOYLEYS; and ENGLISH TOILET QUILTS. We have also just received a fresh and attractive assortment of WHITE PIQUES.

IN

SHAWLS

We display our usual elaborate stock of FOREIGN and DOMESTIC goods, including an uncommonly desirable variety of GREY and FANCY EFFECTS and STRIPES, beside a choice lot of BLACK THIBET SHAWLS. We shall shortly receive our splendid Spring assortment of the celebrated Washington Mills PREMIERE LONG and SQUARE SHAWLS, which for style, coloring, durability and cheapness are acknowledged to be unrivaled.

FLANNELS.

This stock was never so full and varied, embracing every production, staple and fancy, which is known in the market.

HOSIERY.

Constantly on hand a large line of Foreign and Domestic HOSIERY, GLOVES, GENTS' FURNISHING GOODS, CORSETS, HOOP SKIRTS and VEIL BAREGES.

IN

WOOLENS

Attention is invited to elegant SCOTCH CHEVIOTS, from the Windemere Woolen Mill, which are not surpassed by any similar goods, domestic or imported. Also to some choice designs in FANCY CASSIMERES, of novel weaving. Also on hand, a full line of JEANS, COTTONADES, COATINGS, SACKINGS, CASHMERETS and REPELLANTS in every style and at all prices.

JORDAN, MARSH & CO.

At Wholesale,

WINTHROP SQUARE.

At Retail,

242 TO 250 WASHINGTON STREET,

BOSTON.

Feb. 20.—4w

THE GREATEST

MEDICAL

BLESSING

OF THE AGE.

Dr. Kennedy's Rheumatic and Neuralgia Dissolvent.

READER, you may consider this a sort of a spread-eagle heading, but I mean every word of it. *I have been there.* When your system is racked with

RHEUMATIC

pain, and you cannot even turn yourself in bed, or sitting in a chair, you must sit and suffer, in the morning wishing it was night, and at night wishing it was morning;

When you have the

NEURALGIA,

when every nerve in your being is like the sting of a wasp, circulating the most venomous and hot poison around your heart, and driving you to the very verge of madness;

When you have the

SCIATICA,

(that I have just got through with,) that most awful, most heart-withering, most strength-destroying, most spirit-breaking and mind-weakening of all the diseases that can afflict our poor human nature;

When you have the

LUMBAGO,

lying and writhing in agony and pain, unable to turn yourself in bed, and every movement will go to your heart like a knife; now tell me if relief and a cure of any of these diseases in a few days is not the Greatest Medical Blessing of the Age, tell us what is!

Directions to Use.

You will take a table-spoonful and three spoonfuls of water three times a day, and in a few days every particle of Rheumatic and Neuralgic pain will be dissolved and pass off by the kidneys.

Manufactured by

DONALD KENNEDY,

Roxbury, Mass.

Wholesale Agents.—George C. Goodwin & Co., M. S. Burr & Co., Rust, Bro. & Bird, Carter & Wiley, Gilman & Bro., Weeks & Potter, Reed & Cutler, Boston; W. F. Phillips, Y. W. Perkins & Co., Portland; Joseph Balch & Son, Providence. At retail by all Druggists.

Price $1,50 per bottle. 24w—Nov. 14.

RELIGIO-PHILOSOPHICAL JOURNAL.

THE above is the name of a large sized weekly newspaper, printed upon extra fine paper, devoted to Spiritual Philosophy, Arts and Sciences, Literature, Romance and General Reform. In it are published the choicest of Henry Ward Beecher's sermons.

For the purpose of giving **Spiritualists** and others an opportunity to judge of the merits of this paper, we will send it to any person for three months on the receipt of TWENTY-FIVE CENTS. Here is an excellent opportunity for Spiritualists to put a FIRST-CLASS Spiritual Paper into the hands of friends (who otherwise might remain ignorant of the Spiritual Philosophy) *for three months* at the simple outlay of *twenty-five cents* for each three months' subscription, which is just the cost of the blank paper at the Paper Mill. It is a Western Paper, and perhaps manifests some of the peculiar characteristics of Western life.

We appeal to our Eastern friends, as well as all others, to give the *Journal* a trial *for three months.*

☞ Address, S. S. JONES, No. 84 Dearborn street, Chicago, Ill. Jan. 16.

Miscellaneous.

CASTORIA.

A Pleasant and Complete Substitute FOR CASTOR OIL.

PROBABLY no greater general want exists than for a harmless yet effectual purgative. The millions of Pills annually used in spite of the many objectionable features pertaining to them, and so often felt by the sick, show conclusively that a simple cathartic, adapted to all needs and ages, is really required.

CASTORIA is the prepared prescription of an old Physician, and is simply a well-known purgative, so combined as to render it perfectly palatable, and still retain its laxative properties. *Preserved without alcohol*, it may be given with perfect safety to the youngest child or most delicate female whenever a cathartic is required, and having all the desirable qualities of Castor Oil without its nauseous taste, it is the mildest yet most effectual Family Medicine offered to the public.

Unlike Pills, it is not liable to gripe, or its use to be followed by constipation. By gently yet surely curing Costiveness, it prevents attacks of Piles, and for DYSPEPSIA, INDIGESTION, SICK HEADACHE, LIVER and BILIOUS COMPLAINTS, and *especially for disorders of the Stomach and Bowels in Children*, CASTORIA is a safe, pleasant and effectual remedy. One trial will convince you of its desirable qualities, and its cost is no more than for the cheap physics which flood the market.

Prepared by Dr. S. PITCHER & CO., 29 Brattle street, Boston, Mass.

For sale by all Druggists and Dealers.

Price 25 cents per bottle. 1ycow—Oct. 3.

DESICCATED CODFISH.

Manufactured by the

GLOUCESTER & BOSTON SALT FISH CO.

One pound equal to *four pounds* in the usual state.

Put up ready for immediate use. Can be freshened in TWO MINUTES. Every family should try it.

☞ For sale by all Grocers.

HENRY MAYO & Co., Boston, and DODD, TARR & Co., Gloucester.

Jan. 16.—12w

$18 BOSTON NOTION $18

Sewing and Embroidering Machine.

AGENTS WANTED—**Both Male and Female**—to sell the improved **Boston Notion Sewing and Embroidering Machine**—the largest and most complete Machine for the price ever offered for sale. This Machine will Stitch, Hem, Fell, Tuck, Quilt, Cord, Braid, Bind and Embroider in the most superior manner. It makes the "ELASTIC LOCK STITCH," that will not rip or break if if every third stitch is cut. It is durable, very simple, and not easy to get out of order. We warrant and keep in order one year free of cost. Good agents wanted in every town and county. Address, with stamp, L. M. MASURY & CO., 210 Washington street, Boston

P. S.—All kinds of Machines bought, sold, exchanged and repaired. 13w—Dec. 26.

YOU CAN SAVE $2,00

ON A BARREL OF FLOUR

AND HAVE THE

BEST ARTICLE MANUFACTURED,

BY buying of the GREAT WESTERN FAMILY FLOUR CO., No. 6 Boylston street, Boston. (Next store to Boylston Market.) All Flour guaranteed in weight and quality, and delivered free to any part of Boston or vicinity.

Feb. 20.—4w **FREDERICK A. BECK, Agent.**

PHOTOGRAPHS OF THE THREE BROTHERS!

FROM one of PROF. ANDERSON'S latest and finest productions. These beautiful Spirit Portraits will be sent by mail, postage paid. Price 25 cents.

For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York.

PHOTOGRAPH OF DR. GARDNER.

WE have procured an excellent photograph likeness of Dr. H. F. Gardner, the well-known pioneer worker in Spiritualism, which we will mail to order on receipt of 25 cents.

For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York.

FOR SALE.

AN AUTOMATIC GAS MACHINE—has been in use about two years. It is in perfect order. This machine furnishes gas light fully equal to the very best coal gas. It burns clear, brilliant and steady. The machine can be seen at the store of TURNER WARE, 27 and 29 Bromfield street, Boston. Dec. 12.—tf

DENTIST. L. A. PLUMB, 110 Hanover street, Boston, Mass. Feb. 6.—13w*

NEWSPAPERS FOR SALE.

BACK numbers of the **Banner of Light**, at $1,00 per hundred; when sent by mail, postage 75 cents.

WILLIAM WHITE & CO., Dec. 19.—tf 158 Washington street, Boston.

New York Advertisements.

THE GREAT SPIRITUAL REMEDY,

MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

THE magic control of the **POSITIVE AND NEGATIVE POWDERS** over diseases of all kinds, is **wonderful beyond all precedent.** They do no violence to the system, causing **no purging, no nauseating, no vomiting, no narcotizing. MEN, WOMEN** and **CHILDREN** find them a **silent** but **sure success.**

The **POSITIVES** cure **Neuralgia,** Headache, **Rheumatism,** Pains of all kinds; Diarrhœa, **Dysentery,** Vomiting, **Dyspepsia,** Flatulence, Worms; all **Female Weaknesses** and derangements; **Fits,** Cramps, **St. Vitus' Dance,** Spasms; all high grades of **Fever,** Small Pox, Measles, Scarlatina, Erysipelas; all **Inflammations,** acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; **Catarrh,** Consumption, **Bronchitis,** Coughs, Colds; **Scrofula,** Nervousness, **Sleeplessness,** &c.

The **NEGATIVES** cure **Paralysis,** or Palsy, whether of the muscles or of the senses, as in **Blindness, Deafness,** loss of taste, smell, feeling or motion; all Low Fevers, such as the **Typhoid** and the **Typhus;** extreme nervous or muscular **Prostration** or **Relaxation.**

Both the **POSITIVE AND NEGATIVE** are needed in **Chills** and **Fever.**

PHYSICIANS are delighted with them. **AGENTS** and **Druggists** find ready sale for them. **Printed terms** to Agents, Druggists and Physicians, sent free.

Fuller lists of diseases and **directions** accompany each Box, and also sent free to any address. Send a **brief** description of your disease, if you prefer **special written directions.**

Mailed postpaid at these PRICES:	1 Box, 44 Pos. Powders,	$1.00
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	12 " - - - - -	9.00

Send money at our risk. Sums of $5 or more, if sent by mail, should be in the form of **Money Orders,** or **Drafts,** or else **in registered letters.**

OFFICE, 37½ ST. MARKS PLACE, NEW YORK,

Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City.

If your druggist hasn't the Powders, send your money at once to PROF. SPENCE, as above directed.

For sale also at the Banner of Light Office, No. 158 Washington St., Boston, Mass., and at our Branch Office, 544 Broadway, New York. Jan. 2.

SEND to **SPENCE'S GREAT AMERICAN PURCHASING AGENCY** for Spiritual and Reformatory Books, and for Books of all kinds; also for Mrs. Spence's Positive and Negative Powders, which are advertised in another column; also for Planchettes, Batteries, Trusses, Surgical, Chemical and Philosophical Instruments; Watches, Jewelry, Hardware, Household and Agricultural Machines and Implements; in fact, send to us for anything in New York (except Dry Goods and Groceries), all at the lowest New York prices. Send for a Circular. Send three cent stamp in letters of inquiry. Address, **PROF. PAYTON SPENCE, M. D., Box 5817, New York City.** Feb. 20.

C. H. FOSTER,

29 West Fourth street,

13w* NEW YORK. Jan. 2.

MRS. H. S. SEYMOUR, Business and Test Medium, 136 Bleecker street, corner Bleecker and Laurens streets, third floor, New York. Hours from 2 to 6 and from 7 to 9 P. M. Circles Tuesday and Thursday evenings. Feb. 27.—6w

MISS KATY FOX, Rapping, Writing and Test Medium, holds Séances every Tuesday and Saturday evening at the rooms of D. Doubleday, 551 Sixth Avenue, corner 33d street, New York. 4w*—Feb. 20.

JEANNIE WATERMAN DANFORTH, Trance and Magnetic Physician, 313 East 33d street, New York, gives diagnoses and cures the most intricate cases in trance state. 18w*—Feb. 20.

N. B. MRS. J. COTTON, Magnetic Healer, 451 3d avenue, near 33d street, New York city. Office hours from 9 A. M. till 8 P. M. 14w*—Jan. 23

THE APOSTLES.

A NEW BOOK BY RENAN, author of "The Life of Jesus," being *Part Second* of "The Origins of Christianity."

AT THE LOW PRICE OF $1,75.

☞ Sent by mail, postage free, on receipt of price.

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New Books.

SECOND EDITION.

THE SPIRITUAL HARP,

The new Music Book for the Choir, Congregation and Social Circle.

By J. M. PEEBLES and J. O. BARRETT.

E. H. BAILEY, Musical Editor.

THIS work has been prepared for the press at great expense and much mental labor, in order to meet the wants of Spiritualist Societies in every portion of the country. It need only be examined to merit commendation.

The growing interests of Spiritualism demanded an original singing book. Everywhere the call was loud and earnest. The authors have endeavored to meet this demand in the beautiful gift of the SPIRITUAL HARP.

Culled from a wide field of literature with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritual Philosophy, set to the most cheerful and popular music, it is doubtless the most attractive work of the kind ever published.

The Harp contains music for all occasions, particularly for the social relations of life, both religious and domestic. Its beautiful songs, duets and quartets, with piano, organ or melodeon accompaniment, if purchased in sheet form, would cost many times the price of the book. These are very choice, sweet and aspiring. Among them may be mentioned "Sparkling Waters," "Dreaming To-night," "Nothing but Water to Drink," "Heart Song," "The Heart and the Hearth," "Make Home Pleasant," "Sail On," "Angel Watcher's Serenade," "The Song that I Love," "Maternity," "Translation," "Build Him a Monument," "Where the Roses ne'er shall Wither," "Gentle Spirits," "I Stand on Memory's Golden Shore," &c. The Harp, therefore, will be sought by every family of liberal thought, irrespective of religious association, as a choice compilation of original and eclectic songs for the social circle.

Although not specially prepared for the Lyceum, yet its musical claims have been heartily supplied with a rich variety of music appropriate for children. Let its heavenly harmonies be sung in all our Lyceums throughout the country.

The authors have also arranged an ALL-SINGING SYSTEM for the congregation. Hence, every spiritual family every speaker, medium and friend of Spiritualism, should have the Harp, not only for the home circle, but for public meetings, that all may partake together of the feast of soul. It becomes the more needful because of the "Silver Chain Recitations" introduced in an improved form, under the title of "Spirit Echoes," containing statements of principles uttered by the wise and good of different ages, arranged in classified order, with choruses and chants interspersed, thus blending music with reading in most inspiring effect upon speaker and congregation.

Over one third of its poetry and three quarters of its music are original. Some of America's most gifted and popular musicians have written expressly for it.

Single copy	$2,00
Gilt	$3,00
6 copies	$10,00
12 "	19,00
25 "	38,00
50 "	72,50

When sent by mail 20 cents additional required on each copy.

When it is taken into consideration that the SPIRITUAL HARP is a work of over three hundred pages, comprising some of the choicest music and poetry ever put in print—such as SONGS, DUETS and QUARTETS, with PIANO, ORGAN or MELODEON accompaniment—none, we venture to say, will demur at the above figures.

Send in your orders to WILLIAM WHITE & CO., Publishers, (*Banner of Light* Office,) 158 Washington street, Boston, Mass., and 544 Broadway, New York.

For sale also by J. M. PEEBLES, Hammonton, N. J.; J. O. BARRETT, Sycamore, Ill.; E. H. BAILEY, Charlotte, Mich., and by Liberal Booksellers throughout the United States and Europe.

AMATEUR CULTIVATOR'S GUIDE

To the Kitchen and Flower Garden.

THE 23d edition of this popular and useful work, which has met with so great favor in the past, much enlarged and improved, containing descriptive lists of all flower and Garden Seeds worthy of cultivation, embracing over 2500 varieties; to which is added all the novelties in Flowers and Vegetables for 1869; also 200 varieties of the choicest French Hybrid Gladiolus.

[*J. Hobbins, M. D., Madison, Wis., Pres. State Hort. Soc., and Cor. Mem. of the Royal Hort. Soc. of Eng.*]

"Please accept my thanks for your 'Guide.' I think you ought to call it 'The Garden Companion.' It is at once very usefully and conveniently arranged; a sort of ready reference book, very ornamentally get up; one of those few books I find fitted for any table; often wanted and always at hand."

The above work comprises 150 pages. Tastefully bound in cloth, with two beautiful Colored Plates—one steel—besides one hundred other engravings. Price 50 cents, postpaid. Paper Cover, one Colored Plate, one hundred Engravings, postpaid, 25 cents. Address, WASHBURN & CO., Horticultural Hall, Boston, Mass. 4tcow—Feb. 20.

SECOND EDITION.

Just Published by William White & Co.,

THE LIVING PRESENT

AND THE

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INDIVIDUALS subscribing for the BANNER OF LIGHT by mail, or ordering books, should send their letters containing remittances direct to WILLIAM WHITE & Co., 158 Washington street, Boston, Mass. Post-Office Orders, when sent, should be made payable to WILLIAM WHITE & Co., and not to J. M. PEEBLES. This course will save much time and trouble. Local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for us should be directed to J. M. PEEBLES. Persons writing us in March will direct to Detroit, Mich., care C. C. Randall.

Clippings, with Comments.

A truly noble woman, after visiting the "Magdalen Asylum" of Chicago, and learning the history of several of them before passing into the depths of the social evil, writes thus in the *Evening Journal*:

"Mothers cannot be too careful of their daughters. Keep them out of the streets and away from the young men you do not know. Take them yourselves to places of amusements, to theatres, concerts, to the circus—show them its tinsel, and they will never want to wear it. Forbid your little girls to sit on every gentleman's knee, and be handled with the freedom they would use to a kitten or lap-dog—they grow so soon into large girls, and you still thinking of them as children. Teach them to reprove an improper word or look, and to shun the magnetism of a man's presence—the smile that would win confidence. Sit with them in the parlor when they have company of an evening, even if you employ yourself at a distance with imaginary sewing, and are conveniently deaf, or if you read the service in the prayer-book with your eyes closed. For those who seek to ruin the innocent and helpless, I have a couplet. It is not Scripture, but it is as true as holy writ:

'The mills of God grind slowly, but they grind exceeding small,
Though with patience he stands waiting, with exactness grinds he all.'"

The Radical of January says:

"As we understand it, there are two quite distinctly marked schools of Spiritualists; and Spiritualism has two distinct tendencies. The one is sensational, unreasoning, fond of quoting Scripture and the authority of the spirits, and is not very tolerant. In this, the theological spirit has merely changed base—nothing more."

The wish is often father to the thought. The Orthodox have ever insisted there were two "schools" or classes of mankind—"saints and sinners." They, of course, the *saints*.

If disposed, we might thus retaliate upon the *Radical*, relative to "marked schools"—conservative Unitarians, semi-conservative Unitarians, liberal Unitarians, radical Unitarians, rantingly radical Unitarians, and still other shadings of these religionists.

Spiritualism is the synonym of freedom, investigation, progress—the incoming *absolute religion*. All phenomenal Spiritualists accept so much of the Spiritual Philosophy as seems to them reasonable, and all philosophical Spiritualists accept so much of the phenomena as they consider genuine and orderly; each is left perfectly free to decide for himself. Can there be a more "*free religion*"?

"The California State Prison has a school for all prisoners who cannot read and write. There are eighty-eight pupils."—*Exchange.*

Blessings upon energetic California! Understanding that right generation and education are the preventives of crime, California opens schools in her penitentiaries to educate those therein incarcerated. It is more than Christian—*humanitarian*. Will the Atlantic States imitate their sister of the Pacific coast?

Robert Dale Owen, Past Grand Master, will deliver an address at the celebration of the semi-centennial anniversary of the founding of Odd Fellowship in the United States, which will take place, April 26th, at Indianapolis.—*Western Exchange.*

Liberal Christians will accept the testimony of Owen, Edmonds, Garrison, Sargent, Longfellow, Taylor, Higginson, Trowbridge, Senator Wade, and other distinguished gentlemen, upon every subject except Spiritualism. Why is this?

The trance case of Mina Rausch, at Burlington, Wisconsin, is giving rise to much discussion among physicians. Dr. Kramer, of Chicago, comes out in a card, stating that at last accounts she was in the condition reported some time ago. Over twenty medical men have already visited the girl, but are completely nonplussed by her case. There is no perceptible trace of decomposition. Her right ear reddens for hours at a time. —*Chicago Journal.*

The medical fraternity, finding book-knowledge inefficient, is turning attention to the study of psychological science. Lazarus's reported death, in Bible times, was only a deep, unconscious trance.

The *Chicago Sorosis*, an ably edited weekly devoted to the enfranchisement and elevation of woman, discourses thus pointedly upon "proscription":

"*Aristocracy* and *caste* is written on all our institutions, whether of politics, religion, education, capital or labor. In religion, the Calvinist proscribes the Arminian. The Trinitarian proscribes the Unitarian. The Unitarian proscribes the Spiritualists, and all things unite to proscribe the Roman Catholic, while the Roman Catholic proscribes all these sects. And then Roman and Protestant unite to proscribe the liberalist or free thinker. If we were to believe what each of these have said of the other, Religionists would represent all the scandal and diabolism of a united hell.

We can well remember the time, in New England, when the Methodists and Baptists—especially the former—were Pariahs in respectable society, and were compelled to worship in barns, out-houses, groves, and anywhere they could find a place. The Churches were closed against them, and we have often in our father's house listened to their plans for laying siege to towns, cities and villages, and thus by intrigue, cunning, and as they said, by the power of God and Holy Ghost, did they at last succeed in gaining a foothold in that region of schools and colleges. Immediately following them came the Universalists and Unitarians; these found no more bitter, determined opponents than the Methodists. Then came Adventists and Spiritualists, and the Universalists and Unitarians are now the most determined proscriptionists of these, especially the latter. Thus, in Christendom, is our country divided into as many classes, and represent caste as decidedly as does Buddhism."

The Cleveland *Evening News* has a well-written article from the pen of that stanch Spiritualist, D. A. Eddy, upon the folly of capital punishment. This is a specimen:

"Taking the life of the murderer, when completely in our power, does not restore the life of the murdered individual, and is in direct violation of God's law by the violent forcing of the spirit out of the body before the time by Nature ordained that it should be separated. Nature's laws are God's laws, nor can we by any sophistry of reasoning set aside or institute any other code so well adapted to the ends and needs of universal justice. Any attempt, therefore, to abridge or arrest the workings of God's laws must of necessity be attended with consequences more or less disastrous and opposed to the welfare and good of humanity. One spirit has been sent unprepared into eternity, and now to help the matter, another is dispatched in the same way. What does this amount to? Cruelty, wrong, retaliation, revenge—nothing more. So long as we send murderers, hardened and unrepentant, to spirit-life, just so long will murders be perpetrated in earth-life. The spirit-world, continually replenished with murderers, reflects its condition back on this. It is a great mistake, and reflects no credit on this enlightened age, to suppose that we have forever got rid of a murderer by the refined process of hanging a human being like a dog by the neck. Killing according to law!"

It is not enough to aim—you must hit.

Spirit-Tests.

Mortality is surrounded by the phenomenal. The physical senses demand physical phenomena. Signs, tests and demonstrations of spirit-presences are continually sought by the multitude. As the needs, so the supplies. The general order of growth is from the inductive to the deductive.

The other evening a young gentleman, Hiram B. Ives, just inducted into the inner life of mediumship, calling at the residence of Mr. Hiram Burnham, our temporary home, was entranced. A spirit took possession, calling herself Nellie Clark, and residing formerly in Chicago, South State street, a member of Lyceum Group No. 8, and some three months in spirit-life. Not one of the spectators present knew of the existence of such a person in Chicago. Subsequent inquiries, however, confirmed all the *facts* as stated in this trance condition.

Tests are so numerous now in the ranks of Spiritualism, they are seldom considered of sufficient importance to notice. To Spiritualists, established in their convictions, they are needless; to others necessary. If Mr. Ives continues true to the guidance and culture of the immortals, a bright future awaits him.

Mrs. G. Cary's Healing Powers.

In the quiet walks of life, quite unknown to fame, are found some of our most successful healers. Their modesty and home-attractions have alone prevented them from wide public recognition. Such is Mrs. Cary, formerly of Cleveland, now of Detroit—an excellent healing and test-medium.

The cure she recently wrought, aided by spirits, upon Mrs. C. M. Price, the seeress and clairvoyant, extensively known in all the principal cities, exhibits her remarkable healing powers. It is pleasant to chronicle the *good* done by media.

The Society of Spiritualists in Detroit are grateful to both Mrs. Cary and Mrs. Price for the beautiful flowers they furnish each Sunday to decorate the desk.

To the Second Presbyterian Church, at Cleveland, Ohio.

Accepting the apostolic command to "Prove all things, and hold fast that which is good," and that we "add to our faith * * * knowledge," and having for years been an earnest investigator of the nature and spirit of the Christian religion, as well as a close student of human nature—which includes the religious nature of man—accepting, also, the Protestant principle of the right of private judgment, I have become convinced that I cannot consistently longer maintain my past relations with you.

When I was a child, I was thoroughly instructed in the five points of Calvinism: The fall of man; Total depravity; The Trinity; Vicarious atonement; and endless hell torments.

In youth, I accepted these doctrines, with confidence in my elders; not questioning the evidences; I united with the Church, with all honesty and candor.

Always being more impressed with the love nature of God, as symbolized in the life of Christ, than with the heartless, avenging nature attributed to him by ancient Jewish writers, and dwelt upon so fondly by the modern clergy, I ever strove to base my religion upon that attribute, making Deific Love—"which casteth out fear"—my favorite theme, and believing with the apostle that "Love is the fulfilling of the Law."

Those doctrines early became repulsive to me. At first, I passed them by without questioning, preferring—as I had been taught to do—to leave all in blind, unquestioning faith, to Christ, rather than exercise the prerogative of reason and think for myself.

But in spite of educational prejudice, in spite of myself, reason would assert its power. I was told that it was *dangerous* to think; that thought was a temptation of the devil; but against my will thought would come, *mind would think itself.* Devil or not, it was a part of *me*; and while still rebelling against myself, I wondered when the assertion of Jesus, that "These signs should follow them that believe," Mark xvi: 17, was proven false? When, and by what command, or dispensation, did miracles, so called, cease?

Church history told me that these signs did follow them that believed for three hundred years. Why did they then disappear from the works of Christ's followers?

Upon looking about me, I recognized works at least *similar* to the miracles of Jesus, and his early disciples. I examined, and found them not only similar, but *identical* in *principle and effect*, but, strange contradiction! *they were not among the Christians.*

I found them among a small, unpopular class, called Spiritualists. These, the *professing believers* and followers of Jesus, denounced and characterized as utterly vile and contemptible their works as works of the devil.

But I heard the voice of Jesus, saying, "Judge ye of *yourselves* what is right;" "*Try the spirits*, whether they be of God;" "By their *works* shall ye know them." And I questioned, was this belief, upon which was based the promise of these *signs*, mere faith in the merits of a crucified redeemer, or did it refer to a broad, underlying principle of Nature, which Christians, in their zeal to deify the man Jesus, and establish a theocratic religion, had forgotten, but which was still recognized by the poor and despised of earth, even as in the days of Jesus?

I studied their works and lives, and concluded that in the matter of cardinal virtues, the difference between them and the Christians was more a matter of *theory* than of *fact*, of *profession* than of *practice*. I was told that they were Free Lovers, licentious and shameless, and I observed that such as deserved this imputation were condemned, because they had no cloak of *wealth* or *religion* under which to hide their acts; *they wore no mantle of hypocrisy.* They were called lawless; but I saw that they recognized the *higher law*, under which David ate of the "shew bread" in the temple, and Jesus plucked the ears of corn on the Sabbath.

Pursuing the observations and reflections thus suggested, I soon discovered that for me there was no merit in mere belief. It was not a matter of choice; evidence compelled me to the conclusion that the doctrines of Spiritualism were more in accordance with the teachings of Christ than were those held by the Church; that Spiritualists were more in harmony with his life than were professing Christians.

In my progress from the condition of bigotry in which I found myself toward that light which is shed by the lamp of reason, I became a Spiritualist, and understood what before was a myth to me, that God has given witnesses of a *conscious, immortal life* in all ages. These are seers and sages, and the truly wise of all nations, who have been gifted with premonitions, inspirations, prophecies, visions and communications from the invisible world. Jesus himself, the divinest religious outgrowth of Jewish mythology, was a remarkable Spiritualist, conversing with Moses and Elias, and attended by a "legion of angels." The apostles were media of a high order. Inspired to speak words of truth, they drew upon themselves alike the benedictions of the spiritually hungry multitudes and the maledictions of the Church which they denounced.

Entranced, they spoke in tongues; they healed the sick and possessed divers gifts. This was equally true of the early Christian fathers, and is true of many at the present day. Accepting, as I was compelled to, these facts, this serious question arose: Why has the Church lost this power, so clearly delegated to the faithful, but now possessed only by those considered beyond the pale of Christianity?

Paul prophesied that in the future there should be a "falling away," and that many should depart from the "faith once delivered to the saints." This is emphatically true of the Church. It has fallen away from its early Spiritualism, lost its spiritual gifts, which it might and should have kept sacred, and cherishing the letter to the neglect of the spirit, has departed from the faith. This sad fact is exemplified in many ways.

Where is the primitive simplicity of the followers of the meek and lowly Jesus? He had not where to lay his head. You build magnificent churches in *his name*, where you may spend *one-seventh* of the time in luxurious indolence; "lovers of pleasure more than lovers of God; having a form of Godliness, but denying the power thereof." There you sit in your gaudy temple, from which the *poor* are excluded by the brazen arm of aristocracy and caste. Your wealth is lying idle, whilst countless thousands are lying in poverty, ignorance and degradation, cursing the day that gave them light. And why? For lack of a pittance of the wealth you have so wrongfully appropriated. You boastfully send great ship loads of books to heathen of foreign lands, while the heathen at your doors are spurned in derision. You are quarreling and bickering, slandering and backbiting amongst yourselves during the week, and on Sunday kneeling before the sanctuary to the same God. "Having a matter one against another," "do ye set them to judge who are least esteemed in the Church?" Nay, "but brother goeth to law against brother, and that before the unbelievers."—I. Cor., vi: 1-8. "A new commandment I give unto you, that ye love one another. By this shall *all men* know that ye are my disciples."—John xiii: 34-35. Can any man tell of your discipleship from your observance of this divine command?

These things being true, I am compelled, more in sorrow than with boasting, to *disfellowship* you—to withdraw from your *heresies* and *dogmas*.

While doing this I still cherish toward you feelings of love and kindness, as members of the common brotherhood.

In conclusion, let me remark that the difference between us is simply this: I believe that "the kingdom of God is within"; you deny it by your lives. You rely upon the word of God written in books; I, upon the word of God as written by the unerring fingers of the Eternal upon the tablets of my soul. You feast upon the history of bread which once fed multitudes of spiritually starved Jews; I, upon the living bread that cometh down out of heaven, in the form of inspirations and visions. You stand in the dark valley of faith, doubting, hoping, fearing; I, upon the mount of knowledge, with eyes unveiled to the glories of the Summer-Land, and, in the language of the apostle, "*rejoicing with joy unspeakable and full of glory.*"

It is my sincere desire and living prayer that you may receive the truths which I have felt it my duty to present to you in the spirit of kindness and love with which I am prompted, and award to me that candor and sincerity which should prompt every seeker after truth, whether in the Church or out of it.

I hope soon to receive notification that my name has been stricken from your roll of membership.

I remain, very respectfully, yours for a pure and untarnished Christianity,

St. Louis, Mo. EDWARD P. FENN.

Missionary Work in Iowa.

The Spiritualists of Iowa have at last begun to move. You are already advised that we have a State Association, and intend to put Missionaries in the field. We have commissioned some fifty Agents over the State, to act in their several localities in raising funds, to be placed in the hands of the Executive Committee for the employment of lecturers. Some have acted promptly, others have neglected, so that but little—a mere trifle—has been sent in. But the Committee are called upon for speakers. They have finally employed Dr. E. Sprague, of Schenectady, N. Y., a competent lecturer, who will take the field to-morrow. His terms are five dollars per lecture. He wishes to give six lectures in a place. Bro. Sprague is our authorized agent, to take and remit subscriptions to the Committee, organize Societies auxiliary to the State Association, &c. His report is to be published with ours quarterly, that the Spiritualists of the State may know just what is done with their funds.

We now call on the friends all over the State to report to H. C. O'Bleness, Des Moines, Iowa, if they want lectures—pledging the pay. Some localities have already sent in a due amount to insure a full course. We hope all will see the great necessity of reporting *soon*, as the Committee will want to so lay their plans that their speaker can visit the most points with least travel.

Spiritualists of Iowa, you now have an opportunity to have our gospel of peace, humanity, and glad tidings from the Summer-Land preached to you *cheap*. Will you have it? Des Moines is paying $150 a lecture to Tilton and others, and our churches pay their ministers from $10 to $50 a sermon. Yours for progress,

J. H. DAVIS, *President.*

Des Moines, Iowa, Feb. 18, 1869.

Complimentary Resolutions.

At a meeting of the Society of Spiritualists, held at Hamilton Hall, after the close of a series of lectures by A. J. Fishback, on motion of Dr. S. D. Pace, the following resolutions were passed:

Whereas, Bro. A. J. Fishback having, through the present month of January, delivered a series of able and eloquent lectures before the Society of Spiritualists of the city of Port Huron, thereby proving to them that he has few if any superiors; and

Whereas, He has shown while among them that his every-day life is governed by the beautiful teachings of the harmonial philosophy, thereby endearing himself to the Society as a true friend and brother; *therefore*,

Resolved, That the thanks of the Society be tendered to Bro. A. J. Fishback for the many benefits they have derived from his stay among them.

Resolved, That this Society do cordially recommend him to other similar Societies, and to Spiritualists throughout the land.

Resolved, That a copy of this preamble and resolutions be transmitted to Bro. A. J. Fishback, and also that copies be forwarded to the *Banner of Light* and *Present Age* for publication.

J. H. WHITE, *Secretary.*

Port Huron, January 31*st*, 1869.

The highest permanent human habitation on the surface of the globe is the Buddhist monastery of Hanle in Thibet, at a height of 15,117 feet above the sea.

SPIRITUALIST MEETINGS.

Alphabetically Arranged.

ADRIAN, MICH.—Regular Sunday meetings at 10½ A. M. and 7½ P. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

ASTORIA, CLATSOP CO., OR.—*The Society of Friends of Progress* have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

APPLETON, WIS.—Children's Lyceum meets at 3 P. M. every Sunday.

BOSTON, MASS.—*Mercantile Hall.*—The First Spiritualist Association meet in this hall, 32 Summer street. M. T. Dole, President; Samuel H. Jones, Vice President; Wm. A. Dunckle, Treasurer. The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed for the present to Charles W. Hunt, Secretary, 51 Pleasant street.

Music Hall.—Services are held every Sunday afternoon, at 2½ o'clock, under the management of Mr. L. B. Wilson. Engagements have been made with able normal, trance and inspirational speakers. Season tickets (securing a reserved seat), $2,00; single admission, 10 cents. Tickets obtained at the Music Hall office, day or evening, and at the *Banner of Light* office, 158 Washington street. Speaker engaged:—Lizzie Doten, March 7.

Springfield Hall.—The South End Lyceum Association have entertainments every Thursday evening during the winter at the hall No. 80 Springfield street. Children's Progressive Lyceum meets every Sunday at 10½ A. M. A. J. Chase, Conductor; J. W. McGuire, Assistant Conductor; Mrs. M. J. Stewart, Guardian. Address all communications to A. J. Chase, 1671 Washington street.

Union Hall.—The South Boston Spiritualist Association hold meetings every Sunday in Union Hall, Broadway, at 10, 3 and 7½ o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French, Treasurer.

Temperance Hall.—The First Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, East Boston, every Sunday, at 3 and 7 P. M. Benjamin Odlorne, 91 Lexington street, Cor. Sec. Speakers engaged:—Mrs. Sarah A. Byrnes during March; Mrs. Juliette Yeaw during April; J. M. Peebles during May.

Webster Hall.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans, East Boston, at 3 and 7½ o'clock P. M. President, ——; Vice President, N. A. Simmonds; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, M. H. Wiley. Lyceum meets at 10½ A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian.

BROOKLYN, N. Y.—*Sawyer's Hall.*—The Spiritualists hold meetings in Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 3½ and 7½ P. M. Children's Progressive Lyceum meets at 10½ A. M. A. G. Kipp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room, near De Kalb avenue. Circle and conference at 10½ o'clock A. M.; lectures at 3 and 7½ P. M.

BALTIMORE, MD.—*Saratoga Hall.*—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings at Saratoga Hall, southeast corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M.

Broadway Institute.—The Society of "Progressive Spiritualists of Baltimore." Services every Sunday morning and evening at the usual hours.

BUFFALO, N. Y.—*The First Spiritualist Society* hold meetings in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10½ A. M and 7½ P. M. James Lewis, Presiding Trustee; E. G. Cooper, Treasurer; H. D. Fitzgerald, Secretary. Children's Lyceum meets at 2½ P. M. H. D. Fitzgerald, Conductor; Mrs. Mary Lane, Guardian.

BATTLE CREEK, MICH.—Meetings are held in Wakelee's Hall every Sunday morning and evening. Lyceum between services. Jeremiah Brown, Secretary.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Lafayette Hall. Travis Swan, Conductor; Mrs. J. Wilson, Guardian.

BELVIDERE, ILL.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening, at 10½ and 7½ o'clock. Children's Progressive Lyceum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian.

CHARLESTOWN, MASS.—*Central Hall.*—The First Spiritualist Association hold regular meetings at Central Hall, No. 25 Elm street, every Sunday, at 2¾ and 7¼ P. M. Dr. A. H. Richardson, Corresponding Secretary.

Washington Hall.—The Children's Progressive Lyceum No. 1 hold their sessions every Sunday at 10½ A. M., at Washington Hall, No. 16 Main street, near City Square. G. W. Brayton, Conductor; Lizzie Saul, Guardian; N. G. Warren, Musical Director.

CHELSEA, MASS.—*Fremont Hall.*—The Children's Progressive Lyceum meets every Sunday at Fremont Hall, at 10½ A. M. Conductor, Leander Dustin; Asst. Conductor, John H. Crandon; Guardian of Groups, Mrs. E. S. Dodge; Asst. Guardian, Mrs. J. A. Salisbury; Corresponding and Recording Secretary, J. Edwin Hunt, to whom all communications should be addressed—P. O. box 244.

Winnisimmet Division Hall.—The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

CAMBRIDGEPORT, MASS.—The Children's Progressive Lyceum meets every Sunday morning at 10½ A. M., in Williams Hall. M. Barri, Conductor; Mrs. D. W. Bullard, Guardian.

CLEVELAND, O.—The First Society and Progressive Lyceum of Spiritualists and Liberalists meets at Temperance Hall every Sunday. Conference in the morning, after Lyceum session. Lecture at 7½ P. M., by E. S. Wheeler, regular speaker. Lyceum at 9½ A. M. L. King, Conductor; Mrs. D. A. Eddy, Guardian; D. A. Eddy, Secretary.

CARTHAGE, MO.—The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets in Kline's New Hall at 11 A. M. S. M. Terry, Conductor; J. Dewey, Guardian.

CORRY, PA.—The Children's Progressive Lyceum meets in Good Templars' Hall every Sunday at 10 A. M. Mrs. Langston, Conductor; Mrs. Tibbals, Guardian.

CHICAGO, ILL.—*Library Hall.*—First Society of Spiritualists meet in Library Hall, every Sunday, at 10½ A. M. and 7½ P. M. Speaker engaged:—E. S. Wheeler during March. Children's Progressive Lyceum meets in the same hall immediately after the morning lecture.

Crosby's Music Hall.—The Liberal and Spiritual Association hold meetings every Sunday at 10½ A. M. and 7½ P. M., in Crosby's Music Hall, Opera House Building, entrance on State street. J. Spettigue, President.

DES MOINES, IOWA.—The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall (West Side), for lectures, conferences and music, at 10½ A. M. and 7 P. M., and the Children's Progressive Lyceum at 1½ P. M.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall. The Children's Progressive Lyceum meets at same place at 10½ A. M. Dr. H. H. Brigham, Conductor; Mrs. Wm. H. Simonds, Guardian; Fred. W. Davis, Secretary.

FOXBORO', MASS.—Meetings are held every Sabbath in Town Hall, at 1½ P. M. Progressive Lyceum meets at 10 A. M. Maj. C. F. Howard, Conductor; Miss Addie Sumner, Guardian. Lyceum paper published and read on the first Sabbath of each month. Lecture at 1½ P. M.

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

HAMMONTON, N. J.—Meetings held every Sunday at 10½ A. M., at the Spiritualist Hall on Third street. W. D. Wharton, President; Mrs. C. A. K. Poore, Secretary. Lyceum at 1 P. M. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups.

HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 2½ o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Mrs. S. P. Dow, Guardian.

HOULTON, ME.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings.

LOWELL, MASS.—The First Spiritualist Society hold a general conference every Sunday at 2½ P. M., in Lyceum Hall, corner of Central and Middle streets. Children's Progressive Lyceum holds its sessions at 10½ A. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf, Cor. Sec.

LYNN, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening at Cadet Hall, Market street. Children's Progressive Lyceum meets in the same hall at 10½ A. M. William Greenleaf, Conductor; Mrs. L. Booth, Guardian; Mrs. M. J. Willey, Cor. Sec.

LEOMINSTER, MASS.—The Spiritualist Association hold meetings every alternate Sunday at Brittan Hall. W. H. Yeaw, Sec.

LANSING, MICH.—The First Society of Spiritualists hold regular meetings every Sunday at 10 o'clock, in Capital Hall. Rev. Dr. Barnard, regular speaker. The Children's Lyceum meets at 1 o'clock.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11 A. M. and 7½ P. M., in Temperance Hall, Market street, between 4th and 5th.

MILAN, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 10½ A. M. Hudson Tuttle Conductor; Emma Tuttle, Guardian.

MILFORD, MASS.—Children's Progressive Lyceum meets at Washington Hall, at 11 A. M. Prescott West, Conductor; Mrs. Maria L. Buxton, Guardian; S. W. Gilbert, Musical Director and Corresponding Secretary.

MANCHESTER, N. H.—The Spiritualist Association hold meetings every Sunday at 2 and 6½ P. M., at Museum Hall, corner of Elm and Pleasant streets. Stephen Austin, President; Moses H. Johnson, Secretary. Progressive Lyceum meets every Sunday at 10½ at the same hall. Albert Story, Conductor; Mrs. Fannie Sheapard, Guardian.

MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3¼ P. M.

NEW YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Everett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum at 2½ P. M. P. E. Farnsworth, Secretary, P. O. box 5679.

NEWBURYPORT, MASS.—The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 P. M. D. W. Green, Conductor; Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musical Director; J. T. Loring, Secretary. Conference or lecture in same hall at 7½ o'clock.

NEW HAVEN, CONN.—The First Spiritualist Association hold meetings every Sunday at Todd's Hall, on State street, near Chapel, at the usual hours of worship. The Children's Progressive Lyceum meets at 10½ A. M. E. Whiting, Conductor.

NEW ALBANY, IND.—The Society of Progressive Spiritualists hold meetings every Sunday at 2 and 7 P. M. Dr. Daniel White, President; Isaac Bruce, Vice President; A. R. Sharp, Recording Secretary; A. C. McFadden, Corresponding Secretary; J. W. Hartly, Treasurer.

NEW ORLEANS, LA.—Lectures and Conference on the Philosophy of Spiritualism, every Sunday, at 10½ A. M., in the hall, No. 110 Carondelet street, up stairs. William R. Miller, President; J. C. Norwood, Vice President.

OSWEGO, N. Y.—The Spiritualists hold regular meetings at their new "Lyceum Hall," Grant Block, every Sunday at 11 A. M., and 7½ P. M. John Austen, President. Children's Progressive Lyceum meets at 2 P. M. J. L. Pool, Conductor; Mrs. C. E. Richards, Guardian; F. H. Jones, Musical Director.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:—Mrs. J. Puffer, March 7; Mrs. N. J. Willis, March 14; Mrs. A. P. Brown, April 4 and 11; J. M. Peebles, June 6 and 13.

PORTLAND, ME.—The Spiritualist Association hold meetings every Sunday in Temperance Hall, at 3 and 7½ o'clock P. M. James Furbish, President; R. I. Hull, Corresponding Secretary. Children's Lyceum meets at 10½ A. M. Wm. E. Smith, Conductor. Mrs. H. R. A. Humphrey, Guardian.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday at 1½ P. M. Progressive Lyceum at 10½ A. M.

PAINESVILLE, O.—Progressive Lyceum meets Sundays at 10 A. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 9½ A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian.—Lyceum No. 2, at Thompson street church, at 10 A. M., Mr Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M. and 7½ P. M. on Sundays.—"The Philadelphia Spiritual Union" meets at Washington Hall every Sunday, the morning devoted to their Lyceum, and the evening to lectures.

QUINCY, MASS.—Meetings at 2¾ and 7 o'clock P. M. Progressive Lyceum meets at 1¾ P. M.

SALEM, MASS.—The Children's Progressive Lyceum meets in Habon Hall, every Sunday, at 10½ A. M. A. C. Robinson, Conductor; Mrs. Harmon, Guardian; W. Scott Lake, Sec.

SPRINGFIELD, ILL.—The "Springfield Spiritual Association", hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner Fifth and Adams streets. A. H. Worthen, President; H. M. Lamphear, Secretary. Children's Progressive Lyceum meets at 9 o'clock. B. A. Richards, Conductor; Miss Lizzie Porter, Guardian.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 P. M. E. F. Woodward, Cor. Sec. Children's Progressive Lyceum meets at 2 P. M. J. H. Lewis, Conductor; Miss G. A. Brewster, Guardian. Speaker engaged:—Miss Eliza Howe Fuller.

SAN FRANCISCO, CAL.—Meetings are held every Sunday in Mechanic's Institute Hall, Post street. Mrs. Laura Cuppy, speaker.

ST. LOUIS, MO.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday, in Philharmonic Hall, corner of Washington avenue and Fourth street. Lectures at 11 A. M. and 8 P. M.; Lyceum 9½ A. M. Charles A. Fenn, President; Mary A. Fairchild, Vice President; W. S. Fox, Secretary; W. F. Coulter, Treasurer; Thomas Allen, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 10½ A. M. and 7½ P. M. Children's Lyceum at 2½ P. M. Selden J. Finney, Conductor; Miss Libbie Maccoy, Guardian.

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

VINELAND, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10½ A. M., and evening. President, C. B. Campbell; Vice President, H. H. Ladd; Treasurer, S. G. Sylvester; Corresponding Secretary, L. K. Coonley. Children's Lyceum meets at 12½ P. M. Dr. David Allen, Conductor; Mrs. Portia Gage, Guardian; Mrs. Julia Brigham, Assistant Guardian. Speakers desiring to address said Society should write to the Corresponding Secretary.

WILLIAMSBURG, N. Y.—The First Spiritualist Association hold meetings and provide first-class speakers every Thursday evening, at Masonic Buildings, 7th street, corner of Grand. Tickets of admission, 10 cents; to be obtained of the committee, or of H. Witt, Secretary, 67 Fourth street.

WORCESTER, MASS.—Meetings are held in Horticultural Hall, every Sunday, at 2¾ and 7 P. M. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary.

WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in Harmonial Hall, Pennsylvania Avenue, between 10th and 11th streets. Lectures at 11 A. M. and 7½ P. M. Lecturers engaged:—March, Nellie J. T. Brigham; April, J. M. Peebles; May, Alcinda Wilhelm Slade. Children's Progressive Lyceum every Sunday, at 12½ o'clock. George B. Davis, Conductor; Mrs. M. Hoemer, Guardian of Groups. John Mayhew, President.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 2½ P. M.

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