BANNER OF LIGHT.

VOL. XXIV. {$3,00 PER YEAR, In Advance.} BOSTON, SATURDAY, MARCH 13, 1869. {SINGLE COPIES, Eight Cents.} NO. 26.

Written for the Banner of Light.

GIVE US STRENGTH TO ENDURE.

BY EMMA C. ODIORNE.

Should the trials of life gather close o'er my way,
And the clouds of affliction around me arise;
If life seemeth dreary—each lone weary day,
And there scarce seemeth happiness 'neath God's fair skies,
Should my trouble be great, let my faith be more sure,
My Creator! oh give me the strength to endure.

Oft our destinies seem to be harsh and unkind,
As in this cold world we all journey along;
There are blows to the heart, there are blows to the mind,
But trial shall prove us, and make us more strong.
So whatever betide, let us keep the heart pure,
And the angels will give us the strength to endure.

It lasts not forever, this journey of ours
Over life's troubled sea, with our barks tempest driven;
And while we *are* here, let us cull the bright flowers
Of affection and truth—they are emblems of heaven—
They will aid us, and give to us faith the more sure,
And oh! they will give us the strength to endure.

And then, when God's angels shall call us away
From this life of temptation, of sorrow and pain,
To the glory of Harmony's bright, cloudless day,
Where love, peace and charity ever shall reign,
Ah how blessed will be the unsullied and pure,
And how great the reward unto those who endure.

The Lecture Room.

What is the Substance of the Human Soul?

A LECTURE BY MRS. CORA L. V. DANIELS,

Delivered in Concert Hall, Philadelphia, Pa., Sunday Evening, Nov. 29th, 1868.

Reported for the Banner of Light by C. R. Morgan and H. T. Child, M. D.

INVOCATION.

Our Father and our Mother God; thou infinite source of every blessing, and of all light and mind; thou divine presence; thou everlasting splendor; thou perfect truth; thou divine and all-pervading spirit; we would lay upon thy altar the offering of our soul's devotion; we would approach the temple of *thy* truth, the universe, with songs of melody. Even as the sweet cadences of sound roll outward and upward, filling all the air with circles of harmony, so would the glory of our spirits rise in perfect circles of praise until they reach the heart of thine infinite love. Deep within the spirit, which is thine abiding place, we would find the expression of that presence and love, and there bring all our offerings of thanksgiving. We bless thee, oh loving Spirit, for all the beauty and loveliness of creation. We praise thee for the life that fills and thrills the universe of mind and matter. We praise thee that in all ages thou hast reared up the instruments of truth and knowledge to speak thy words and unfold thy love to the nations of the earth; that the favored children of genius, of song, of inspiration, of poesy, of prophecy and of religion, have touched with their high thoughts the mountain tops of thy truth. We praise thee that one by one the starry firmaments of knowledge have revealed their splendors to the human mind, and they no longer grope in darkness with faces bowed down to the earth, but uplift their souls in grateful songs of praise. With no craven fear, with no trembling upon their hearts, do they come into thy presence, but with countenances glad as the morning, with the radiant beaming of love upon their souls, they would say, "Our Father, we are in thy presence, and we praise thee evermore." As the grateful fragrance of flowers ascends and fills all the air with its sweet odor, so let the flowers of love and truth that blossom within our spirits form grateful incense upon the altar of thy love. Some there may be who bring to thee the sorrows of desponding spirits; some from whom death has taken dearly loved ones, and folded and hidden them beyond mortal sight; but if these go ladened and oppressed with sorrow, with the mists of darkness upon their souls, let them see that beyond the pall and darkness of the grave the bright glory of celestial life appears, and above the tomb blossoms the amaranth of immortal life. Some there may be that come ladened with doubts, who see not that death is but the opening gateway of celestial life. These, with faces turned to earth, cry, "We have sought and have not found the immortal home of the spirit." But let their voices be attuned to the voices of the angels; let them behold where, with shining raiment and everlasting songs of praise, the loving ones await them, and take them to immortal loveliness. And those that are oppressed with sorrow for the world's darkness; those that are bowed with sadness because of crime and sin that exists in the world, oh let these behold how, when the storm-cloud fills the sky with angry thunders and lightnings, ever beyond is the blue vault of heaven and the clear chasm of supernal light; while the stars move on, silently performing their loving orisons of praise, so across the darkness of human crime and imperfection let them behold where thy spirit forever exists. The azure, that is perfect love, and the stars of thine own truth, keep time to the deep pulsations of thy justice, and proclaim forever that thou art God. Oh let us unite our thoughts and our songs with the voices of the angels, that sing forever thy praise in deeds and words of loving kindness, now and forever. Amen.

LECTURE.

What is the Substance of the Human Soul? Question proposed by a gentleman in the audience.

There are only two known substances in the universe having equally potent and coëval powers. These are known as mind and matter. The reason why this distinction is made and these two substances are said to be coëval, is because there never has been discovered a limit to their separate and mutual action one upon the other. Matter, in its technical sense, is all that portion of the universe which is acted upon or is inert. Mind, or spirit, is all that portion of the universe which acts, which moves, which thus reördains. Matter is incapable, when not acted upon by mind, of changing its form, its condition, or its results. Mind, so far as it is known of its workings, when acting in connection with matter, produces every organic form of life and every change or motion that is known in the universe. The human body is the epitome of all material substances beneath it, an ultimate of organic life, and power, and illustration, and sequence of substance; or, as we state of matter, mind is in itself an ultimate, therefore indivisible, therefore indestructible, therefore incapable of aught that befalls matter, disorganization. When we desire to know the substance of the human soul, we will state that it is not a compound; that it is not composed, as the body is, as the earth is, as flowers are, as strata of earth are, or as worlds are, of two or more composite substances. Hence there is no word in matter or in material phraseology to express the substance of the soul. There must be law. Wherever there is law there is mind; wherever there is mind there must be a source of mind; and we only know of two sources of mind—one, an indirect source, is the human mind; a direct source is the infinite mind. That, therefore, which you term substance, is only the form of expression of which the substance is the soul. The universe, visible, tangible and apparent to your senses, or the universe, visible, tangible and apparent to your minds, or the universe, visible, tangible and apparent to your spirit, is composed of the substance like the mind. This substance we do not promise to tell, because it cannot be told in any other words than spirit itself. It is certain that it is not composed of any other lesser substances. The only proof of its immortality, the only proof of its existence, the only evidence of its power, lies in the very fact that it is indestructible and indivisible matter. A block of stone, a grain of sand, may be divided into infinite particles. Science speaks of ultimate particles of matter. Undoubtedly there are ultimate particles of matter, but these are as yet so attenuated that science has failed to discover any particle or atom of substance, of matter that is not capable of being divided. Chemists tell us of sixty or more primates that form the basis of all physical organization, and which, united with one another in proportions of one or more, produce a third combination, which is the result of these two or more primates. But in a human spirit, or in spirit in the abstract, there are no such divisions; there can be no such subdivisions, inasmuch as the ultimate of all spirit can only be spirit, the source of thought must be thought itself, the source of mind can only be mind, the source of soul can only be soul.

Kant, the German metaphysician, endeavors to disprove the immortality of the soul, or even its existence, by proving the negative. He should have taken the other horn of the dilemma and proved it by disproving it, for the same reason that the affirmative is the only possible, the negative is the only impossible. Therefore, the soul itself can only be measured by the science of soul. Now you have a science for chemistry partially unfolded, imperfectly developed, yet it illustrates to you these subtle laws and forces that direct particles of matter to one another, and different substances composed by these atoms or particles. You have the science of geology, that tells you of the structure and anatomy of the earth, whereby you trace the progress of the ages. You have the science of astronomy, that tells you of the superficial structure of the heavens and their mathematical relations to one another. The science of the soul alone can tell you what the soul is, of its composition, as the questioner desires to know, (though we have said it cannot be a compound,) and of its action upon itself and upon matter. The science of the soul is the only science which, as yet, has not been taught in the schools, which has no books, no written works, no illustrations, no tables, no mathematical figures; and yet of all the sciences it is the simplest, the most easily illustrated, the clearest and the only one that is self-evident. It is the mathematics of religion, it is the expression of itself.

The existence of the human soul, all arguments which attempt to disprove the existence of the mind or spirit, all the subtleties of German metaphysicians, French infidels and modern materialists, are but attacks not upon the soul itself, but upon its manifestations, and fall as far short of the science of the soul, as does the rocket which the boy fires in the street fall short of the star which is circling its way through the heavens.

When you ask us of the proof of the existence of the soul, we say you are yourself the proof. The question is its own answer. When you ask us of the substance of the soul, we say the question is its own answer, because souls can be no other substance than soul. When you ask us whether it is earth, or air, or sky, or water, or fire, you are asking us to compare it to that of which it contains no part, and which is no part of it. When you ask us to decide whether the spirit can be found in water, or in earth, or in air, or in fire, we will say that every particle of every drop of water, or grain of sand, or spark of fire, is the direct and legitimate effect of spirit, and that without these neither fire would burn, nor would water exist, nor would the earth itself have been. When you ask us to tell you, by comparing the ultimate substances with compound substances, of what it is composed, it is like building up a fallacy in logic, for the express purpose of tearing it down again. It is like building up a superficial temple, for no other pleasure than the destroying of it.

If soul is not self-evident it is not at all; as a distinguished American theologian said of the immortality of the human soul, if there is not a consciousness of immortality, then there can be no immortality. The consciousness determines the fact, the proof of the fact lies in that consciousness. Now the workings of the human soul upon the human body are all the superficial evidences you have of its nature, yet you know that the human soul is not fire, that it is not water, that it is not earth, and that it is not dust or air, though there is more which remains for discussion in the latter word, because you know that a single clear thought, a single effort of the mind, a flash or inspiration of genius, is as decidedly distinct from and separate from every essential position of earth as is the sun itself separate from the remotest part of the solar system. And more than this; the universe of mind and matter are only related in this wise: that matter is the mechanism and mind is spirit. You might ask us of what the thoughts of the musician are composed when he arranges certain notes of harmony. You know the instrument; you know the substance of which all the keys are made; you know the book upon which it is written; you know the mathematical arrangements of the various notes of music; you know the chromatic scale. The thought and the harmony are the only soul which the music possesses, and all the work, the keys, the reeds and the sheets of paper and the notes upon them would amount to nothing without that thought; and yet you also know that the thought is impalpable, intangible to your physical senses, and that it is the only living substance connected with the music; therefore the thought of that music is the only substance connected with it, and yet it is the only thing that you do not call a substance, and we can only name that spirit.

You know that when the artist depicts a scene in Nature, the result of his own vision, or the imagination, as it is termed, the thought of the artist's brain is the only tangible picture; and yet you look upon the wall and declare that to be the tangible substance, while he may have painted it in his brain years before it ever found utterance, and he may take with him to the immortal world unnumbered pictures which you have never seen. The thought, the spirit of the picture, is the only substance, and that is spirit. You know that the starry firmament, with its unnumbered worlds, presents to the astronomer the vastest field of intellectual conception; but mathematics and the various appurtenances thereto constitute the means by which he arrives at this knowledge; and yet you know that the spirit of mind is the only tangible, real thing in existence, and that is impalpable to any physical sense, but the spiritual conception is just as decided to the spirit as is the physical conception to the senses. Indeed, the senses themselves were powerless without the aid of this spirit. We can therefore only say that while all the substances in the material universe have material, and while science has analyzed, classified and portrayed them imperfectly, yet in order, the spirit itself is the only living, absolute, undeniable substance, which cannot change and cannot pass away.

Says the questioner—for we almost see it in his mind—if a spirit, as you assert, cannot pass away, and is the only substance, why can you not tell us of what spirit is composed? What is the substance? We will answer, It is spirit. Then you say, This is vague. You might as well say, in discussing light, that light is light, and we should be no more enlightened than before. Though if you will have a further answer, we will say, spirit is the essential principle of every form of life whatsoever, and matter, as you term it, is the expression of that form, as spirit is that which constitutes you men and women, while the form is but the garment which the spirit wears, and which it may cast away for a more refined and better one that is incorporated in it.

If you will ask still further, and say that this is not distinct and clear, then we will say this is the form. This flower, of which the spirit is the life and fragrance thereof, if it were but a form of any white image shaped like this, would have the same effect: and never did an artificer or never did producer of wax flowers convey a genuine odor or breath into their work, or the genuine spirit of life. Then if you are not satisfied with this illustration, we will state to you that all mind is spirit; and wherever there is order, harmony, law, there is mind. All human order, human form, human utterances, express the human spirit; and you may be perfectly sure that this is an undeniable fact in spiritual science, that it were utterly impossible for a human being to have existence unless there were a human spirit. You cannot make a man of straw and call him man. You cannot create a waxen or carved image and breathe into him the breath of life. You cannot take away a man's spirit and call his body being. Therefore the human spirit is of all others what the gentleman who asks the question and all present is of each and every individual here this evening. The sensation, the life, the consciousness, the organization, the attracting and repelling of substances which clothe that body—these are the work of this subtle spirit, this invisible yet potent power, that animates and possesses you. And when the infidel, still doubting or still inquiring, says, This is not satisfactory, we want to know what the substance of the spirit is? we must still answer, It is spirit. It cannot be any other, because it is not a compound. There is no other substance that can enter into its composition, because it is the ultimate, and therefore spirit must forever remain spirit. Of its various forms of expression, of the particular organization in which it manifests itself, these are the provinces of the various departments of human science. But any mathematician or any musician will tell you that the science of music is the mental conception of certain scales of harmony, and we guarantee that any musical composer will tell you that the music to which he afterwards gives utterance for your benefit, and not his own, is as distinct and clear, as lucid in his mind before it reaches the instrument as it is afterwards; and therefore you must know that the substance of the music is itself spirit.

In this illustration we also refer to mathematics, though mathematics require lines and points for their illustration. A mathematical proposition is just as clear, distinct and decided in the mind of the true mathematician before any of the points are determined upon as afterwards. The mathematical proposition is perfectly clear, perfectly distinct, and is, therefore, a part of his spirit. The mathematical illustration requires triangles, lines and parallel lines, and it requires no distinct arguments to illustrate that the shortest distance between two points is a straight line, for the spirit conceives that with never a thought of requiring an illustration; so it requires no lengthy illustration nor elaborate remarks to show that the only source of intelligence which by any possibility can be conceived of is mind, and that mind must be and is absolutely spirit. Now, wherever you find mind there you find spirit; wherever you find human mind there you find human spirit, whether it be embodied and incorporated in a tangible outward body, or whether it be in that intangible yet impalpable form which constitutes the next stage of human existence. This spirit, ever alive, ever constant, ever potent, being equal to its origin and condition, is manifesting itself through all the varied forms of human life; and the change which you call death is only the casting off of the garment which the soul has worn, and which it no longer requires, and prefers to leave, but which does not in the least degree impair the identity of that individual spirit.

It is customary to say that God is love, and wisdom, and justice, and benevolence, and kindness. It is no such thing. Now if love and kindness and wisdom are manifested through the varied forms of life, this is not God. The infinite, subtle essence that you call God has no name in the finite calendar or catalogue of words. God is spirit. That is sufficient. It is customary to ask what are the attributes of the human soul? Then you answer, the soul is composed of thought, and of love and faith, and various mental illustrations of what you suppose to be the soul. It is not so. Love and faith are but manifested imperfectly ofttimes by the soul, which is one principle. This afternoon we illustrated, according to the known laws of light, that a single beam of white light contains every primitive color; that it is the broken ray of white light that gives you the red and yellow and the blue, and other variations of shade. So is the white light of creation to the various thoughts which you possess, or which you deem to be portions of the soul; they are but broken fragments of this light. Like all themes which are absolutely, undeniably certain, this requires no illustration, and will admit of none. It is just like a person shutting up his eyes and saying, Now prove to me that the sun shines. The sun is there. It is palpable; it is potent; and no one professes to make an argument about its existence. And in that way with the human spirit possessing thought and intelligence and a human body, you say, here is the substance of the human soul, and we answer that there is no other substance for its expression than the name which is given, namely, *spirit*.

It is said in the book of John—that "in the beginning was the Word (λογοσ), and the Word was with God, and the Word was God." Now this expresses the whole thing; whether we say in the beginning, in the middle, or in the ending, it amounts to the same sense. Infinitude must be infinitude; but the existence of this spirit is perfectly undeniable, and, *a priori*, there is no reason, no inspiration, no thought, no illustration of science that can reach it. All we can do is to say what are its manifestations, what its forms of illustration, what its life here, what its existence hereafter!

We shall now speak of

THE EMPLOYMENT AND CONDITION OF A HUMAN SOUL IN A FUTURE STATE OF EXISTENCE.

As we have brought you to that point by what we have already said with reference to the existence of a spirit.

It is determined that the existence of the spirit is conceded; that the fact of the human form proves the existence of the human spirit, as the existence of the flower proves that there must have been a germ. Now the question uppermost, and which occupies all classes of minds, is not whether mind or spirit exists, or really of what it is composed, but whether mind or spirit shall continue to exist, and if it shall continue, what shall be its occupation when matter, or supposed matter, no longer forms a portion of its composition. We have stated that matter is coëval with spirit, and that all matter is not palpable to grosser sense, no more than all spirit is palpable to undeveloped spirit. Therefore you have no right to say, because the human spirit ceases to inhabit the physical body which you perceive, that it ceases to inhabit a material body. Since it is known that matter is so subtle and refined in many of its states as to be wholly impalpable to the senses, since it is known that the odor of a flower, except by being condensed, cannot be analyzed chemically, and since it is known that very many of the subtlest and most potent agents of the universe—electricity and magnetism, or the forms composing all those electric and potent fluids—are impalpable except when brought in contact with other substances, therefore we have no right to say, first, that the spirit does not inhabit a material body; but you must know that the material is more refined, more subtle, more ethereal, than the material of which the physical body is composed.

Now we shall proceed to say that the spirit-world, or that condition which the spirit assumes when it drops off the material body, is just as real, just as tangible and capable of being demonstrated, as the world which you inhabit; that it is as decided and distinct, and in itself capable of a perfect mental perception as to have a perfect physical perception, and it is therefore a perfect spiritual proposition to state that if the spirit exists at all it must exist in some tangible form—tangible at least to spirit. Now every person here present will change this method of being, drop off the physical form as they drop off the clothing of to-day, and assume the spiritual form. The spiritual substance is as tangible, real and decided to the spiritual sense as is the physical body and the material sense. But what is the spiritual sense? Is it taste? Is it smell? Is it hearing? Is it feeling? No! There is but one spiritual sense, and for the lack of a better word we must name it *perception*. It is not that we see or hear or taste or feel spiritual substance, but it is that we perceive it.

The senses of the human body are like the divided rays of light, of which there is one sense in the soul. Now, when you throw off these material bodies, not at once do you attain to this perfect spiritual sense. Sometimes you attain it partially here. You cannot depend upon your eyes for what you see, nor your ears for what you hear and understand; but the mind receives by intuition, sometimes by clairvoyance or clairaudience, sometimes by the subtle force of magnetism or mesmerism.

Now these subtle senses are, in a measure, discovered in your world; then, when you throw off these impediments—made impediments ofttimes by abuse—you have a better conception of spiritual sense. What do you find? That a spirit breathes and is clothed upon with as absolute a form, is endowed with one sense that pervades, permeates and controls the spiritual body. This sense is feeling. Then, says one, is there no language in the spirit-world? We answer, language is the necessary mechanism of human condition, the same as an instrument is necessary for the expression of a musician's conception of harmony. If all were musicians, equal in their conceptions of music, it would never require expression. So in a world where all the kindred minds are equal; the musicians perceive one another's melody, and that is the harmony of the spiritual spheres. When a friend, who is allied to you through sympathy, has a thought, and you are in another room, or in another city, and the same thought flashes upon your mind, and you respond, it is not essential that language be employed to convey that thought. You have the same mental vibration, and this is the means of communion in the essential, spiritual condition, and not as here, where you are required to be near one another and find it necessary to touch the hand to see if it is cold, or touch any substance to see if it is matter. It is not because the spirit does not know, but it is because you are encased in this body that requires these avenues of information; when you are outside of it you perceive one another's presence by the spiritual substance of which your spiritual friends are composed; just as when, upon the street, you think of a friend, and, upon turning the corner, the first person you meet is the one you thought of.

Now, if you had no body, the instant that thought reached you you would be with your friend, instead of the interval of four or five minutes being required to meet his body. His thought ran out to meet you. When we fully understand it, we find that you thought of your friend, too; then, in a few moments, the person appears. As the flash of light is quicker than the vibration of sound, as grosser subtances require no other modes for their manifestation, so this physical perception, by the sense, requires a slower expression. It is the same with every human, physical sense; in the spirit-world it is embodied in the sense of perception or consciousness; it only requires a like thought and a relation of mind to produce it and respond to it. Hence time, space, physical obstacles, as you understand them, form no barriers to the communion of spirits with one another.

The localities of spiritual existence, though regulated and determined by as fixed laws as the localities of the stars, are not in any way limited by physical barriers. As the lighter substances and gases of the earth rise, the heavier ones remain near the earth; so the subtler fluids, out of which the spiritual body is composed, are infinitely lighter than the most ethereal material which science has yet dreamed of. Therefore walls, locks and keys, chains and bolts form no barriers for the penetration of thought; hence the spirit may be with you, though located millions of miles away. The thought is swifter than the utmost multiplication of the velocity of light; the thought is more subtle than the utmost tension of the finest part of electricity, if it was ever released from earthly mechanism. This being the case, you say, "What then are the occupations of the spirit-world? what is its plan? its scenery? its location? I sweep the heavens with my sight, and I find no angels there. I present the telescope, and I discover no inhabited, angelic world." Of course you do not. You do not see the air; and yet without it your bodies would perish instantly. You do not see electricity, except when it comes in contact with other substances, and yet without it the vast machinery of the physical universe would be lost.

Point the spiritual telescope—the telescope of mind—in any given direction, and you will find there spiritual worlds; point your spiritual vision, instead of this which merely is confined to the certain reflection of light within an immediate space, and you will discover spiritual beings and their reflection upon your spiritual vision. Seers and prophets, inspired ones and minds of genius have been endowed or have discovered at times this spiritual sense; but let us tell you that it is this that constitutes the essential principle of every sense which you possess. Therefore the spirit-world may be located here within this room. It may be located by the family fireside, which is, perhaps, the most dearly beloved place of the departed one. It may be located in the haunts of vice, where the brooding, fettered soul has not yet tried its unfledged spiritual pinions, or it may

be on those rare gradations of spiritual air which surround the earth, or in separate circles, which, at distinctive distances, surround all the solar systems, and pave the starry pathway of the celestial stellar region. This spiritual world is the aura or incense, the entire spiritual substance of your world, and out of this the spiritual habitations are composed. Every day and every hour, as you pass your time in thought, meditation, scientific discovery or uselessness, that time makes its impression upon physical substances that are around you. That physical impression is lost in the midst of other emotions, and it also makes its spiritual impression upon the peculiar spiritual atmosphere which surrounds you; and, when you throw off this outward body, you find yourself clothed with just such a spiritual body as you have woven for yourself out of your life-deeds and associations; and you enter a spiritual world just such as you have created for yourself, out of the spirit of the substance with which you have come in contact on earth. Although you may build fine temples and rear magnificent abodes—if you also have not built spiritual temples and reared abodes of thought, you will find yourself comparatively homeless when you enter the world of souls. "But I should think," says one, "that the occupations of the spirit-world would be monotonous and vague; they have not the pursuits of business and of life." Let us tell you that the world of mind is a far more extensive world than your material earth. Let us tell you that spirits have enough to do to correct the mistakes of their earthly lives, or to assist others to do so.

The first condition and occupation of spiritual existence is to ascertain the status of the spirit itself. This requires sometimes a very long period, inasmuch as a king may enter the spirit-world with a crown upon his head, and find himself crownless and without a kingdom when he arrives there; inasmuch as the lowliest may enter the spirit-world with a real crown and find themselves in a kingdom which they had not dreamed of. Now this crownless king has to stay and work and ascertain the difference between a spiritual and a temporal crown; and when he finds the temporal crown may be wrung from the hearts of his subjects, while the spiritual crown must be traced by the golden thoughts of his own soul, he has enough to do to set himself to work to make a crown which he may wear. When he finds that a temporal kingdom may be built up upon the groans and tears of millions of human beings, but a spiritual kingdom must be built upon his own worthiness, his own knowledge, his own goodness, he has enough to do to search about him and find a spiritual kingdom. And every soul that passes into the spiritual world, retaining every faculty of mind, has enough to do to determine the relationship which that mind occupies to itself and to surrounding objects, and then has to go outside if anything further is required for its occupation. There is sufficient to do upon earth, or in these spheres of intermediate spiritual existence for the spirit's and mind's occupation.

"But," says one, "do they pursue mechanics and agriculture, domestic life and the various departments of trade? Do they still have business interests, and strife and speculation? Do they still pursue those subjects that interested them here? We answer, Business is very seldom pursued by any here on earth as a pleasure. It is pursued as a physical necessity, to gain clothing, food and shelter for the physical body. If it is pursued as a pleasure, it is also in connection with those various interests and necessities of the physical body. Now the simple difference between the business of the spirit-world and that of your earth is that the clothing, the shelter and the nourishment are transferred to a spiritual instead of a physical state. And when the spirit finds that the proper nourishment of the soul is thought, and its proper clothing is good deeds, and its proper habitation are acts and words of justice and of pure truth, it sets itself to work, in its new condition, with this new relation, to determine the business of its spiritual life.

We cannot outgrow these sympathies and associations of earth; they do still linger and cling to this world, are transacting business in your world, and thereby work out its thoughts by impressing them. And we do assure you that the first essential decided and absolute business of the spirit is to shelter and clothe and feed itself, and the shelter and the clothing and the food which the spirit needs most, must be the result of its own thoughts and actions. You can imagine that a spirit entering the spirit-world, as many do, entirely destitute of these articles that constitute its spiritual being, will have enough to do to furnish itself with proper thoughts, which are its food, proper clothing, which are its words and deeds, and thereby keep busy for many years.

Is science still pursued? says one. Are the arts cultivated? is music known? and are the best systems of invention and mechanism taught in the spheres? Let us state to you that as science is a mental, and not purely a physical pursuit, as art is the result of the conception of the mind, as all systems of mathematics and invention have their proper place and origin in the spirit, so in the world of souls the astronomer still pursues with avidity and earnestness his discoveries among the starry regions; so the geologist still strives to determine the structure of worlds and planets; the chemist still endeavors to understand the subtle mysteries of the affinities and relations of matter; the musician and poet still revel in the charms of their mental and spiritual harmonies; and this vast region of philanthropy, these wonderful realms and continents that are spread out before the wise and humane of earth—the solving of the great problems of human life—how the human spirit can be made better—these form the meditation of the spirits, and unfold to them in their wonderful spiritual beneficence the best and highest methods for the amelioration of mankind. Then, also, when these human ranges of thought are exhausted, when all known science and all known occupations are filled, then there opens to the spirit the perception of unseen worlds—the conception of a universe filled with matter and with mind—lying far beyond the reach and comprehension of the mortal and finite intellect; and here those vast principles of absolute truth, the clear whiteness of undying perfection, are handed down through the various stages of spiritual growth, until they form themselves into a vast region for the exploration of the mind. Enough to do! Why! the spirit-world is filled with the thought that there is so much to do and so little time in which to perform it! But the spirit-world is also filled with the thought that there is an eternity of labor, and an eternity of time in which to perform that labor.

The last and final question which comes to the investigator and inquirer of spiritual science is this: He says, I believe all this, I believe these general principles of spiritual existence and feeling, the belief in inspiration, in the composition of angelic thoughts—but what of the identity of the human soul? Have Hugh Miller, Theodore Parker and others continued as they were identified? Theodore Parker *was* Theodore Parker, while on earth; Hugh Miller could be known by no other identity. It were utterly impossible that ever there should have been such a form without such an identified spirit, and it is just as impossible that that spirit shall ever cease to be itself, as it is that Deity, or the Infinite, can be blotted out by a finite perception. So, therefore, in all your conceptions of spiritual existence, you cannot dream of a state unconnected with identity; you cannot dream of action unconnected with mind; you cannot dream of mind separate from personality—the human *mind;* and you cannot dream of an eternity that is not an eternity to the individual human soul. Thus upward and onward, on the wings of perpetual progress and thought, the spirit mounts in its investigation of the spiritual world. Thus downward, and bending ever nearer, with the plumes of their own thoughts and the transparent utterances of their own lives, these messengers of spiritual glory and power transmit their thoughts to earth.

Free Thought.

GRUMBLING.

BY ALLSTON BACON.

"There is evil on earth, and it is useless to deny it," says my friend Prof. Denton at the commencement of his lecture upon "The Origin of Evil"; and friend Denton is right; I know (I do not believe merely) that his assertion is right, for I am perfectly conscious of the embodiment of evil within myself. I am a grumbler by nature, and sometimes in my dark spots, in "fits of blues," I feel inclined to think that my grumbling propensities are strengthened by what I, in my weakness, call grace. But it seems that professionally I am not without company, for many of our newspapers and magazines are actually running over with compositions which show that the authors have not as yet found that "*blessed rest*" which we are so prone to talk and write about, and so unwilling to enjoy. That there is such a rest needs to be partially realized before we can fully believe in it. He who will sit down face to face with some friend with whom he can commune—or, as we Spiritualists say, he is *en rapport* with—and plainly ask that friend, Does your religious belief constantly furnish you with that consolation which you feel the need of amidst the trials of earth-life? Probably, in nine times out of ten, (no matter what that person is—whether a Catholic or Protestant, or one of the never-ending forms of Protestantism, or even a Spiritualist,) the answer will be a decided No! With such an answer I would not find fault; but if I would not speak against that answer, I must speak against its opposite polarity, against that person who to me is so infatuated with his own belief, and so much at ease in his present state, as to cease to strive after a higher perfection, who has dropped his anchor in the mud of the passing stream and frowns upon every one who is trying, by love-power, to stem the current, although they know that they are sure to meet with eternal resistance while so doing. Whatever can be, is, says Mahomet, and whatever is, is eternal; while that which cannot be, is not, and that which is not appeareth for a little and then vanisheth away. The Rochester Rappings were at first thought by many to be a mere delusion—something which would soon pass away; but now those same persons say that it was the incoming force with which Satan commenced his work when he was loosed on earth for a thousand years. Now a thousand years is a short time when compared with an astronomic or a geologic cycle, but rather a tough stretch for one whose present existence is threescore years and ten, with the first half or three quarters used up. But if such is really the case, he still has a remedy, for he can dodge behind the sentiment of that old verse, the first line of which reads:

"I would not live alway; I ask not to stay,"

And thank God that he is near the jumping off place.

"As one who sees a serpent in his way,
Glistening and basking in the summer's ray,
Disordered stops,"

Even so many of those who look for evil and see the devil, start back at the ghost of their own great expectations.

Now it is a fact that those in front are very apt to grumble at the rear, and as we are all built upon one plan, we Spiritualists, who profess to be guided by the eternal love of God as seen in his kindness in permitting spirits to communicate with us in earth-life, are very prone to censure those who, having halted, are troubled with that fear which even the letter of the New Testament tells us is a natural concomitant of torment. Fear hath torment, is true literally and spiritually. Doubt, distrust and dread commence with the same letter as damnation and the devil. Life, light, labor, learning, liberality, liberty, as the embodiment of all that is desirable, commence with the same letter as love, and God is love. This may be looked at as mere alliteration, as mere play upon words, or an exposition of the fact that a religion of fear is an inferior religion when compared with one of love. Every person should labor to make religion attractive, not only their own faith but all faiths, for there is no form of faith but what tends in some way to make the men who adopt it better. It is the hypocrites who grow worse and worse, and the hypocrites of the spiritualistic faith are actually worse than those who simulate that of the Jew. To be a real Jew is far better than to be a false Spiritualist. But we, of each sect, should be willing to own all the hypocrites which we help to make. The Spiritualist, when he compasses heaven and earth to gain a proselyte, is under the same law as the Jew and the Christian, and inasmuch as not one jot nor tittle of the eternal law of Nature can possibly fail, the child which proceeds from such a connection will inevitably be worse than its immediate progenitors, or as Jesus of Nazareth plainly puts it, two-fold more the child of hell than ourselves.

Now it appears to me that spirituality, as an ism, is in danger of doing the same things which all its predecessors have done. While its children are, or were, scattered as sheep having no shepherd, they touched each other's hearts in sympathy; but when it (like the measles) begins to run together, to form congregations, societies, and adopt creeds and constitutions, and to deal in dollars and cents in the vestibule of its own temple, true, loving souls intuitionally feel and instinctively see that it is in the same broad way where all other sects and isms have preceded, and are even now traveling with it.

I hold to earthly comfort, but I do not believe that I am called upon to maintain traps for humanity in the shape of the best and most fascinating speakers, and cushion the seats, carpet the floor and hire the most modern music, merely to call in those who are by nature and earth-life unfitted to enjoy anything but what is dear bought and far fetched—nothing but what is ushered in and introduced by the president of some agglomerated centre.

If none but the poor were to be entertained, the thing would have a better look; but when the man of five or ten thousand has to pay even fifty or one hundred dollars for the privilege of being a life member of some glorified centre, of staying at the top of the pile and oppressing those beneath, while the poor day laborer and indigent seamstress have to pay ten cents per lecture, or upwards of five dollars annually, to hear just exactly that which takes with the upper ten, I modestly dissent; I begin to grumble; I abjure the whole thing—not that I have not spiritual humility enough to say to God, Thy will be done, and suffer and endure all that he calls upon me to endure for the sake of the truth, but believing, as I do, in the fact of a better way, I should be false to my trust if I did not divulge it.

Humanity, in itself, is the same in all ages, but, as operated upon by the spirit of love, it is progressive. In that power the Jewish power is cast aside, the Roman Catholic power is waning, and the Bible power is going the same way, and the only way that the Jew, Roman Catholic or lettered Evangelist can be restored, in these times, is to become loving, kind and true to all; to learn to respect all of God's images, in all their infinite varieties, to give up stoning to the death, the rack and torture, the beheading, burning, hanging, or even the Puritanic whipping, ear-cropping, branding and nose-slitting which have heretofore been practiced, and, in doing good, to learn to do it fearlessly, not distrusting the power of the law of love. And, for myself, I am encouraged, for I think that the world is doing it. I do not wish to say how and by what means it is coming about, whether by the multiplication of Bibles and churches, by improvements in creeds and constitutions, by the advancement of scientific knowledge, or by the improvements in the facilities for transportation, for I believe that these things are but the means by which the result is to be effected, and I neither give the praise to Bibles nor churches, to schools of theology nor railroad directors, but to the incoming of love in individual hearts, prompting them to do as they would be done by. As a closing piece of evidence of progress, I would cite the fact that, in our own age and country, for the first time, has a rebel faction been reduced by a war, and, at the close, the leaders received pardon in room of execution. The slaves are emancipated, but we have yet to see our women set free, our murderers simply restrained by imprisonment in lieu of being hung, our churches founded on the law of love, as developed in the hearts of all through the life experiences which the Infinite and Eternal gives us.

Above all, we have yet to see that new sect which loves the old and does not boast of clearing away rubbish to obtain a foundation on which to build; which is like God, in that it winks at ignorance; is willing to go two miles when pressed to go one; which can lovingly enter into any temple, form or ceremony, if so permitted to do, to make manifest the real feeling of love which dwells in them, and which is destined to redeem the souls of an united humanity.

Written for the Banner of Light.

MEMORY.

BY MRS. V. A. CRAMER.

The blessed boon of memory—
Oh take it not away,
With its bright and joyous beaming
From the sunny "other day":
With its happy sounds of laughter
And voices soft and low—
The mischief, fun and frolic
Of the days of "long ago."

The light of happy hours
Spent by the homestead brook,
Which, seen through years and distance,
Wears still the same dear look—
Which it wore in merry childhood,
When earth and sky were fair,
And we danced the green turf over,
With naught of toil or care.

Take not away the memory
Of the golden days of youth;
Of our mother's gentle presence,
And of childhood's blessed truth;
For like strains of angel music
They cheer our toiling way
Through the thorny path of earth-life,
To Eden's glorious day.

Feb., 1869.

TEACHING DEAF MUTES.

DEAR BANNER—As you had the goodness and liberality to publish an article for me favoring teaching articulation to the deaf, I have taken the liberty to forward you another sketch. Having had additional experience, and with a child, too, that is totally deaf, and as total deafness has ever been considered to be a fatal barrier in the way of teaching such articulation, I feel desirous that what I have done might go before the public, believing that it may do some good.

Last September a little girl seven years old was brought to my house, with a desire that I should try my skill in teaching her articulation. She could hear *nothing*, and the mother told me it was feared that the scarlet fever, which she had at the age of three, and which destroyed the child's hearing, had also destroyed its powers of articulation, as she had dreadful canker sores about the roots of her tongue. As before stated, this child came to me last September. She now can call off the whole alphabet quite plainly, can spell monosyllables, can read short words, write quite a pretty hand, and read writing readily. She will speak very many words plainly (words that she knows nothing about) by having them mouthed to her, two or three times, in a slow, plain manner, by the teacher. She now begins to tell of some little incidents, such as the following: The other morning I sat writing, and the child was in the room. By some means a mouse got into the room, and after it was caught, she ran to me, much excited, and said, "The—mouse—run—fast." The same morning was quite cold, and when she first came into the room, she said, "It—is—very—cold." She will call the family to their different meals—breakfast, dinner, or supper—and speak plainly, or understandably so. I heard her to-day say (she had a pin in her hand), "See—me—drop—a—pin," and with that dropped the pin.

One great objection which has ever been raised against trying to teach articulation to those who are totally deaf is, if you get them to imitate words, it will be in such a "guttural noise no one wants to hear it." And another is, "They cannot be made to understand what may be mouthed to them more than five feet." That, certainly, is incorrect; for I saw this child tried this morning, as far as fifteen feet, and she understood readily. And my own son, who is a proficient in the science, has been made to understand at the distance of one hundred feet, many times. When he goes to market, &c., he passes our house—the road is one hundred feet from the house—and many times his mother has stepped to the door and asked him to buy such articles as she wanted, telling him, "I will make it right when you come back." All would be done according to orders, and he *hearing* not a word, any more than if his mother had been in Mystic, Conn., and he in the city of Boston, Mass. This son of mine was born deaf, but not entirely; he could always hear some. But I have known a number of mutes that could hear as well and better than he. But he is so good a talker that, should he come into your office on business, and you know nothing about him, he might do his business *with you*, and go away, and it would not enter your mind that he was a deaf man, and yet would *hear* not a word while there. One thing you would notice, and probably speak of, after he left: he would constantly *look you in the face.* He once had some conversation with a stranger, who asked him if he was born in this country. He told him he was, and asked why he asked that question. Said the stranger, "I thought you clipped some of your words a little." Said my son, "I will tell you the reason of that: I have not heard *a word* since I came here." "How do you understand, then?" said the stranger. "By *seeing* the mouth of the speaker," said my son, &c., &c.

A word more upon the "guttural" noise made by totally deaf persons. Why should the deaf child's voice be unnatural, any more than a hearing child's, I would ask? The trouble is, the deaf child does not know how his voice sounds, of course. The hearing teacher must instruct him how to modulate his voice.

With regard to the child that is now with me, I see nothing to prevent her becoming a very good talker, with a good sound voice, and not guttural, if attended to thoroughly by a good teacher.

I think as much time should be spent in teaching articulation as the dumb language; and if so, I think most of the deaf children would be very good talkers. JONATHAN WHIPPLE.

Mystic, Conn.

Original Essays.

IS THE PHILOSOPHY OF SPIRITUALISM IN CONFLICT WITH THE VITAL PRINCIPLE OF CHRISTIANITY?

BY CALEB S. WEEKS.

READ BEFORE THE SPIRITUAL CONFERENCE, NEW YORK, OCT. 18TH, 1868.

I use the singular instead of the plural, because I see that Christianity has one vital principle instead of several. It is no part of the dogmas which the churches hold as creeds.

I have before shown* that these did not originate with Jesus, out were derived from the old religions; that the notions of the fall of man, future rewards and punishments, an atonement, gods born of woman and enduring divine wrath for man's sake, moving God by prayer, immortality and all the catalogue of faiths, the truthful, the absurd and the mixed, were found in various forms in the Pagan mythologies; that the idea of an incarnated god enduring Jove's wrath for the love of humanity was dramatized and played on the Athenian stage five hundred years before the Christian era, and even then was derived from materials of great antiquity. Further, that men's religious and other institutions, like the individuals, are mainly alike in the most obvious external characteristics, while the chief distinguishing peculiarity is in the character of the vital principle or spirit; that while Christianity, as an external religion, is a compend of notions from the older ones, somewhat modified, *the new truth*, the *vital principle* of the Nazarene's religion, the central idea, though as yet unrecognized by the semi-Christianized Pagan churches, is the paramount dignity and importance of humanity—that the relationship between God and our race is that of parent and child.

The old religions represented God as a great, haughty, selfish despot, who created man *merely for his own glory*, making him the slave of rites, ceremonies and institutions established for the *same purpose;* made him acceptable in *his* sight only, as a creature, and in proportion as he was obedient and faithfully devoted to them. Jesus reversed this unnatural order, emancipated man from slavery to these, and made *him* master; left him ceremonies, Sabbaths, rites, forms and institutions, to be used at his own discretion while he felt the need of them, and rejected or modified when he found them useless or unsuitable for his purpose. *He* represented God as doing all things for *man's sake*, while, like any wise father, encouraging the use of the child's own judgment, and leaving much to be learned by the mistakes as well as the successes; leaving him to use toys while they interested and helped educate him, and to discard them when the mind expanded with larger desires. In short, the vital principle of his religion was naturalistic individualism *vs.* supernaturalistic institutionalism.

This vital principle found its way into the writings which were accepted as sacred by the modified Paganisms which took the name of Christian churches. But its character has never been recognized by the external consciousness of church devotees, and its manifestation, through the intuitive inspirations of their own minds and others, they have regarded as demoniac whisperings and infidelity. Yet, though regarded by *them* as irreligious and antagonistic to Christianity, it has ever been their central living inspiration, using them for its purpose, making them work wiser than they knew, gradually destroying the supernaturalistic institutions and reconstructing them so as to admit of its fuller and freer operation.

Well, what is the philosophy of Spiritualism?

Its central and peculiar idea is that inspiration and communication with the Father and his angels—our spirit brethren—are natural and universal. Is not this the logical counterpart of Jesus's idea of the parental and childhood relation? Does a good father hold himself aloof and refuse converse with a child? or make impassible partition barriers in his household to keep apart the children who yearn for each other's society? Or does he only permit such intercourse as an occasional great favor to some especial favorites, and then only by an act of condescension, setting aside his ordinary laws?

A God who was only a haughty monarchical despot could have no communion with man save through an infinite condescension, while his creatures, or subjects, would be gradations of hierarchal favorites and inferiors, of different degrees, between whom there could be no communication, save by especial permission or command, when an awful reverence and a condescending pity would be the feelings naturally excited by each other's presence.

The true father could know no such feeling nor such distinction between his children, nor favor such feeling or deportment in any one toward another. His relation is a natural one. His communion with them no condescension. He can no more violate the law of the relationship than can the child. Each owe duties to the other which cannot rightfully be evaded or neglected.

All this, the logical deduction from the central truth of the Spiritual Philosophy, follows not less logically from the vital principle of Christianity. And its teacher showed, by the generality of his teachings and his conduct, that he saw it and meant it. Not only did he see that God does all things for his children's sake, but that the most brotherly brother—the good Samaritan—was the truest and most acceptable worshiper. The "pious" priest and Levite who neglected these weightier duties, were the profane and undutiful of his household, before whom even the publicans and harlots were preferred. He himself preferred them *as associates* before the sanctimonious "*professors*" of an unfatherly religion and *possessors* of an unbrotherly heart. Himself the loftiest soul, he chose the common people—those without possessions or reputation—for his associates. The pure in heart, the merciful, the meek, the peacemakers, the righteous, or right-doers, were the only aristocracy in *his* father's family.

The Spiritual Philosophy teaches that men's religions, however erroneous, are the result of the soul's aspirations after the divine and true, and as such are deserving of kindly regards and sympathy, while only the haughty, hierarchal authoritarian power—the fungus which grows upon it preventing the free circulation of these spiritual life-currents—should be kept down. Jesus reproved his disciples for intolerance toward those who followed them not, and plainly declared his sympathy and fellowship for them. Though holding the religions of his day as of secondary importance, he treated them with respect and tenderness, except these pharisaical fungus growths, to which, as a true physician to humanity, he was obliged to apply the cautery. *In this* his accord with the Spiritual Philosophy is plainly seen. No one believing other religions than his own to spring from a heart of enmity to his God, and to provoke the divine displeasure, *can be* kindly disposed or *willingly* tolerant toward such religions, unless *he himself* is false to that God. Only those in the light of this great spiritualistic truth can rise to so high an appreciation of religion as to honor it, even when he finds the grossest errors compounded with it in the far largest proportion.

The Spiritual Philosophy, *also*, is individualism *vs.* institutionalism. It teaches that the supreme universal law, in the external worlds and the world of soul, is unfoldment, development and progress; that unhappiness is only transient inharmony, the result of obstructing temporarily the full operation of this law; that happiness is harmony, resulting from its free and natural operation. The first is hell, the last, fully matured, is heaven.

Jesus taught, "the kingdom of heaven is within you"—the same great law. He declared "except your righteousness exceed the righteousness of the Scribes and Pharisees, ye cannot enter the kingdom of heaven." "Ye must be born again" if ye would see it. In other words, no matter though like the Pharisees you are full of sentimental piety, devoted to creeds and forms of worship, constant in prayer and setting prayerful examples to others; and though you obtain the highest and most desirable places in this world or the next, all this will not constitute a heaven for you. The spiritual germ—the kingdom of heaven within you—must be unfolded, born into conscious life and developed into manly or womanly proportions. Anything short of this is not heaven. A mere place of refuge from suffering, and selfish joy at escaping a despotic God's wrath, together with all the imaginable and unimaginable external delights, could never constitute a heaven to a soul *so* selfish as to care more for *these* considerations than for truth and humanity. You must develop into heaven, or never reach it. Righteousness, right doing, right living, right loving, only can put you there. Not even a despotic God's favor could produce a heavenly state without the favor of one's own consciousness—the harmony of his whole nature under the guidance of his highest spiritual attributes; while *with that*, even such a God could not render existence a hell.

Such is the vital principle of Jesus's religion logically carried out. It is the spiritual philosophy. The churches do not understand it. They look to Moses and mythological theology instead of to Jesus to learn it.

Spiritualism is said (accusingly by its enemies) to be more of a human than Godly religion, making its disciples work more for man than for God. The charge is true. And therein, as I have shown, it is in harmony with the vital principle of Christianity. Its advent is the new birth of religious society—the birth of that kingdom of heaven in human souls, which has been so long moving their interiors and struggling to come forth into its higher, rational life. It is the idea of Jesus which has so long been unconsciously inspiring the intuitions of men, now taking possession of its throne of reason. It is a revelation to reason, of a reasonable "God within us," a God who asks no crouching submission to an arbitrary will written in uncertain language *without;* but whose image developing *within us*, writes in legible hand the fullest and clearest revelation of his law and plan of salvation.

The *thorough* recipients of the Spiritual Philosophy live in the consciousness of the continual presence of the divine father and mother, and of inspiration to their own selfhood. They know that those inspirations come to *all*, according to their receptivity, *not to classes and favorites*, and that each soul when its receptacles are opened is capable of receiving and revealing some truth better than any other person can. Hence *they* have no order of priesthood; all are priests and ministers to their fellows, and all are ready and willing listeners to the truth as it comes through the soul of each.

I do not mean that Spiritualism, as it is apprehended by the majority of its nominal recipients, is all this. With most of them, like Christianity with its Church professors, it is an aggregation of notions common to the older religions, slightly modified by the influence of the new truth which has entered it, and is imperfectly working amid the obstructions.

Spiritualist societies, as such, are far from comprehending their own great truth. But it uses them to open to it the door of the rational nature, just as it used "Christian" societies to open to it the intuitions. Not widely open yet will their obstructions allow it, to be sure, but it is forced ajar. They do not yet clearly read the opening revelation. Their hungering souls feed scantily on the milk of the new Gospel, and that much diluted. They cannot yet bear the strong meat. They have learned the first fact of spirit-communion, but not its full import. A *few* gladly hear *thoughts* upon it, and would call together first and mainly those predominently interested in them. The *majority* care only for the supposed marvels of mediumship; and the most marvelous rather than the most reliable mediums are preferred. Like the churches, the management of the meetings is too often left to those who care most for numbers, material gain, display and glitter in their societies; who prefer the mere embellishments of rhetoric to an earnest presentation of the most momentous truths. Universal present inspiration is thus practically disowned in *their* short-sighted practice. The thorough student of our philosophy, whose whole life has been given chiefly to its investigation, who has sacrificed ease, gain, position, everything, to the single purpose of keeping his soul open to this inspiration, till becoming the recipient of truths most vitally important to that philosophy, which he burns to present, and the cause chills for want of, is pushed aside for lack of ability to tickle with oratory the fancy of mere curiosity-seekers—the transient crowd of thoughtless minds who occasionally attend the meetings, pay their money, and go away and jeer, saying, "splendidly done"—"a sleek and beautiful humbug."

This fact is the greatest obstacle to the rapid progress of the Spiritual Philosophy. The most earnest Spiritualists stay away from the meetings because starved into leanness by the necessity of listening to a recapitulation of the thoughts which have been presented a hundred times before. This is the necessary result of following the Church example of making speaking a profession, and seeking constantly those gifted with the mere external graces of manner, instead of being true to the higher light dawning upon us. By this course, those who at first give us some grand lectures, but having presented their thoughts are kept speaking a stated number of times by outside demand, speak because they have to say something, rather than because they have something to say, and having exhausted their present supply of inspiration, can only furnish expirations.

And yet we often hear it regretted and wondered at that, with so many Spiritualists as there are, so few show any zeal to attend and sustain the meetings.

This difficulty seems to be on the increase, and if not soon corrected, will probably result in our

* In a lecture entitled "Christianity, its Influence on Civilization, and its Relation to Nature's Religion." Published and for sale at the *Banner of Light* office.

present societies becoming to Spiritualism *merely* what the churches are to Christianity—shells which cannot receive much of the principle without bursting. *Then* the thorough Spiritualists, who would keep their souls open to inspiration, must be outsiders, or organize other and more progressive associations.

I hope this may not be the case, but the signs of the times appear to betoken it.

But be that as it may, the glorious rays of the rising sunlight will more and more scatter the mythologic mists which float in the morning air and fill and illumine the religious hemisphere; and in the effulgence of that light it will be clearly seen that the vital principles of Christianity and the Spiritual Philosophy are not antagonistic; but that the former was the sprouting germ, while the latter is the maturing plant.

WISDOM AND FOLLY.

"What differs more, say ye, than crown and cowl?
I tell ye, sirs, a wise man and a fool."

That "*no man is wiser for his learning*," is a great truth not generally received. Learning makes *learned* men, but Nature makes *wise* men. Learning can make a Felton, an Everett, or a Story, out of a mediocrist, provided the organ of memory be large; but it takes a Bacon, a Newton or a Franklin, to make *learning*. The purely learned man knows nothing but what through his memory he has *learned* from others, nor does he believe anything or aspire to anything that is not taught in the schools. With him all knowledge has there its beginning and ending. Not so with the man of wisdom. He knows truth, however rough its garb, from error, by instinct, as Falstaff claimed to know the prince from a footpad. Wise men knew *Truth*, whilst it was but an infant in the manger. Learned men rejected it, whilst speaking with the tongues of angels, and exercising the attributes of God.

Learning may assimilate and embellish, but never originates new truths. The diamond in the rough must be furnished from another source, and forced into the schools by an overwhelming outside pressure. By the same rule that learning enables a wise man to exhibit his wisdom to better advantage, it qualifies the fool to render his folly the more conspicuous. And of all fools commend *ye me* the *learned fool*. He of all others is alone entitled to wear the cap and bells. He it is that is ever ready to "rush in where angels fear to enter." This is the class of fools that "annihilated" Galileo, Harvey, Newton, Mesmer, Franklin, Fulton, Morse, and hosts of other discoverers of truths, not taught in *their* schools. This, too, is the class of fools, *par excellence*, that have, during the last twenty years, demolished more than an hundred times the great "delusion of Spiritualism." But from some cause, never yet explained by the *professors* of our universities and schools, the work of the learned brethren seems never to have been thoroughly done, for in spite of their oft-repeated demolition, "the world still moves," the blood circulates, gravitation exists, mesmerism prevails, the kite flies triumphant, steam plows the ocean, electricity flashes thought with lightning speed around the world, and even poor "Spiritualism" survives.

T. R. H.

The Lyceum.

CHILDREN'S LYCEUMS.

BY CORA A. SYME.

I was present at the formation of the first Children's Lyceum inaugurated by Mr. A. J. Davis in the city of New York some five years ago; and a few remarks may not be inappropriate or uninteresting. I was present at the very birth of this institution, when it descended from the heavens and became embodied or incarnated in visible form on earth.

It was truly a grand occasion, when several hundreds of adults and children were assembled together to witness something entirely new, introduced among us from the spirit-world. We waited in breathless expectancy to see what it could be, and were not disappointed when it came, for the promise of its heavenly origin was fully realized in the beautiful institution we now have, adapted almost equally well to the training of the old as to the young, and which, though glorious in its infancy, is yet destined to eclipse in the future our most sanguine expectations. The first Lyceum, of twelve groups and one hundred and forty-four pupils, was nearly filled at the first session, and was soon duplicated with scholars ranging from four years old to eighty—as Mr. Davis facetiously observed—all acting and sympathizing together, in the most harmonious coöperation. They soon learned to go through the various exercises of gymnastics, singing, marching, recitations, discussion, &c., with an enthusiasm and delight I never saw surpassed, even by our political torchlight processions, of which we had such fine specimens last fall. To this first Children's Lyceum in the world I belonged for some eighteen months, under the immediate supervision of Mr. and Mrs. Davis, and I now look back upon those delightful Lyceum sessions as some of the most profitable of my life.

I must here state, by way of explanation, that I have a peculiar faculty of reading the future, which may be called prophecy or clairvoyance. But in deciphering the future I employ other methods besides clairvoyance and intuitive perception; I reason from cause to effect, and study elements and laws, with their outworkings, which we call philosophy and science. I also read the signs of the times, and interpret the logic of events by the sure agency of law, as well as am directly instructed from the spirit-world, by clairaudience and spirit writing. In this way, about seven years ago, I saw in spirit vision, as well as heard explained in words, that mortals were soon to go to the spirit-world and see for themselves the beautiful institutions of heaven, and be so pleased with them withal, that they would bring them down and introduce them upon earth. Among the institutions I saw in practical operation, and which I was informed were soon to be introduced here on earth, were the homes of the angels, the temples of the angels, (those of Love and Wisdom,) the religious and marriage systems of the angels, together with their educational training of children, as well as of adults, besides many other things interesting and valuable, but too numerous to mention here. In about one year from the time of this vision I heard Mrs. Emma Hardinge announce much the same thing in a lecture in New York, on the subject of the "People's Lyceum of the Future," consisting of two divisions or departments—the juvenile and senior. Mrs. Hardinge called it directly the "People's Lyceum," which I was not able to do, as I got no name when I saw my vision. But since that time I have received one which I consider a wider, nobler, more expressive and correct one even than hers, namely, the "*People's University*," derived from the all-embracing word "universe, or all in one"; and by a name of such magnificent dimensions, I am instructed, will these great institutions of the future be called.

In another year, after hearing this lecture by Mrs. Hardinge, I was invited, with many others, by Mr. Davis, to assist in the inauguration of a new institution which he said he had seen in the spirit-land and was directed to bring down and introduce on earth. And the moment I saw the thing in operation, I recognized the subject of my vision two years before, and which I judged was the same, or a similar scene, so eloquently described by Mrs. Hardinge, under the name of the People's Lyceum. Of course the model in the spirit-world very far surpassed its duplicate on earth; for there the children were clothed with beauty and happiness as with a garment, their lovely faces wreathed with smiles and crowned with flowers, and their forms arrayed in robes of spotless white, shaded with sashes, badges, streamers and banners of colors representative of their respective groups or divisions, while the earthly duplicate was made up of the crude children of mortality, which are but conglomerations of discordant elements, fashioned into misshapen brains and bodies, the legitimate fruits of false social customs, unjust political laws and erroneous religions. Still, in spite of this great discrepancy, I recognized my vision of hosts of happy children marching with music and banners, in grand procession, as if celebrating some joyous festival.

Since that time I have been instructed further on this subject, and believe I have got the whole drift of the spiritual movement, so far as education is concerned. I perceive that Spiritualism, or Spirituality, is only the unfoldment of the spiritual nature in man, and comes to him, in the natural order of events, as an advanced stage of his career. And the term *Spirituality* should be used by us indiscriminately with *Spiritualism*, as an offset to the term Christianity; thus, Spirituality, Christianity, Spiritualism, Christianism. By so doing we shall put both "isms" and "anitys" upon a par with each other, and spike some of the heaviest guns of the opposition by disarming a stupid, senseless prejudice against a mere name.

Well, Spiritualism, or Spirituality, will, in the future, be taught in great temples of love and wisdom, established all over the land, called the "People's Universities," in which everything, either true or good or beautiful or useful, will be taught freely to the people of all ages and conditions, upon purely humanitarian principles and upon *every holy day of the week!* for, in the highest sense, and in that good time coming, all times and seasons, persons, places, functions and necessities *will be considered holy, because consecrated to the highest uses*. They will be open to both sexes and all races, and upon all days of the year, for then people will be too intelligent and just to have any pet days, pet persons, pet subjects or pet parties. All things will be obliged to stand upon the solid rock basis of individual merit, human advancement and the public welfare. In those great Universities, so called from "universe, or all in one," the duplicate sciences of both matter and spirit will be taught upon the strictest scientific principles of eternal, universal laws, and their outworkings, which we call mathematics. The universe is a grand, electro-magnetic battery of two *poles* or *halves*, the positive and negative, called matter and spirit; and the many descriptions or histories of these two departments form the two galaxies of sciences—the material and the spiritual; for under these two heads must come every object in existence, no matter how high or low it may range in the scale of being.

Of course, as a natural consequence, all students of universal truth, in these Universities, will become Universologists, or Universalists, in the strictly scientific sense of accepting and comprehending everything, including all its parts. Spiritualists *now*, if they confine themselves to the spiritual department alone, are considering only one-half the universe, the spiritual half or side, to the neglect of the other, the material, and, consequently, are sectionists and fragmentists. But, if they equally consider the other half—that of matter—as they should do, then are they what are here described as Universalists, accepting the *whole* of the universe instead of only a *part*. And I venture here to predict that, before many years, the grandeur of this subject will be understood, when we shall adopt this name, and call ourselves "*Universalists*" instead of "*Spiritualists*," because it is a wider term, embracing all of matter, or materialism, as well as Spirit, or Spiritualism, making the Whole, or Universalism. And the narrow, petty sect which now unjustly monopolizes this grand name, and incorrectly applies it to a fragment of truth, when it means the whole, must either give it up to us, or come up themselves to our broad, universal standard; and this I declare on the high authority of science alone.

Spiritualists have hitherto been so deeply engaged in discovering and announcing the laws and principles of truth from the spirit-world, and handing them to material workers to incorporate into human laws and institutions, that they could not labor physically at the same time. Their task of teaching the people the invisible laws of life has been so gigantic, they have thus far been unable to do more; but by-and-by when this present phase is completed, they will become the grandest *workers* for the world, as now they are its profoundest *thinkers*; when indeed they will be worthy to be called Universalists, in its immense signification.

The children's department may with propriety be called the Children's Progressive Lyceum, (as it is an excellent name,) wherein instruction will be largely blended with amusement. Physical culture will receive ample attention, in the shape of gymnastics, dancing, and games of sport, somewhat similar to the Olympic games of old. The system of *object teaching* and pictorial representation will be extensively employed, for everything will be simplified and beautified to the uttermost. Simplicity will be recognized as one of the highest excellences, and the divine element of beauty, which is but the perfected stage of anything, will be employed in the sense of the old motto, the "Use of beauty, and the beauty of use," for then the worship of the beautiful, the useful, the true and the good, will be enjoined upon all, as the chief end and aim in life. Singing, conversation, recitation, debate, declamation, poetry, painting, dramatic representation, &c., all find their appropriate place here, as well as proper discipline and training for the practical business of life.

The adult department may be called the People's Progressive College, (or Lyceum if preferred,) where instruction will be given in the form of Collegiate lectures, on all subjects, scientific, social, political and religious, together with free discussions on all those subjects by the whole people; and with these will be blended the highest order of beauty, in the shape of music, books, painting, sculpture, eloquence, architecture, dancing, dramatic representations, &c., but not to the neglect, however, of practical business, and life's sternest duties.

The College and Lyceum combined together will form but one university or whole, in contradistinction to only *parts*, and under the expanded wings of this great institution, in temples of Love and Wisdom, all the peoples of the earth will finally be gathered; for the progress of civilization alone will carry this universal system of education into every land and clime; making harmonious universal brethren of all races of men, instead of deadliest foes, as now, creating mutual sympathy and coöperation between them, to the extinguishing of national jealousies and savage wars. As the progress of civilization and inspiration from the spirit-world tend directly to carry this universal system of education into other nations of the world as well as ours, it is but proper to state that as each nation adopts it, the flag of that nation should wave over its own University, (including College and Lyceum,) indicative of its individual nationality, exactly as each group of a Lyceum is designated by the particular *color* of its ensigns. But over and above them all, and swallowing up all minor distinctions, should float the "Great Banner of the Universe," that flag of all nations, which indicates the common parentage of the races, and universal brotherhood of mankind, regardless of different degrees of development in both matter and mind. This sublime standard will probably consist of a large square white silken banner, on which will be represented our solar system wrought in gold, with a broad, rich border of sky-blue and rose-red; the signification of the colors being, that the white groundwork represents the principles of wisdom and goodness, and the golden yellow of the sun and stars the principle of life, or love. In the border the same idea is again repeated, the blue representing truth, and the red love, whilst the firmament of shining sun and stars is the most *universal emblem* which Nature furnishes for such a purpose, whilst the *square* figure of the banner represents *mathematical perfection*, or equality in measurement of all its sides, as well as being the figure of the double triangle or trinity united, the *trinity* of *matter* and the trinity of *spirit* combined into one, making the *square*. Of course this great universal emblem should occupy the most prominent of all positions, and lead in all processions, festivities, &c., as it did in the vision I saw.

These grand universities may well be compared to a Spiritual Republic, as the Children's Lyceum, (its juvenile department) has already so happily been by Mr. Davis, in their equal care over all, equal respect for all, and their providing equal education and opportunities in life for every one. Besides which they will certainly be conducted upon the true democratic principle of retaining the "sovereign power over the laws" in the hands of the whole people, where it justly belongs, and not foolishly giving it away to a few of their representatives or agents, to use or *abuse* as they please, to use *against* the people instead of *for them*, by the enactment of pernicious and unjust laws, when the people have no redress but to submit and pay for them, as is now the case in our present aristocratic *republic*. All important measures *proposed* by public officers should be submitted directly to the people to receive their sanction or rejection, expressed by vote or veto, for this voting for "measures as well as men," by the whole people, constitutes the real difference between an aristocratic and truly democratic republic, where, if the democracy (or people) be only enlightened enough to understand their true interests, they will have no other laws but those of universal justice, which is no more nor less than securing equal rights, opportunities, responsibilities and rewards to all impartially. But this can only be when the people are educated to look beyond *persons* to *principles*, and learn to consider the "laws of their land" of more consequence than the mere persons who draft them. Now the power of the people is mostly wasted and lost to them, because expended solely upon the election of legislators, when it should be reserved mostly for deciding upon the laws. But it will be the express business of the University to correct this, and introduce a new order of things, religiously, practically and socially.

In conclusion, then, I would say, that the place of the Children's Lyceum is easily determined, by viewing it in the light of the law of growth or progression, when it gravitates naturally to its true position as primary department of the University; where, falling into line in the great army of progress, according to its natural order, it presses forward in the grand march of civilization.

Written for the Banner of Light.

SUNSHINE AND SHADOW.

BY MRS. M. J. RICHARDSON.

"As the evening is to the morning, so is the shadow to the sunlight; making each to each the perfection of Almighty design."

Hours of sunshine and shadow,
Strangely ye visit the earth;
Gilding our sorrows with glory,
Shading with sadness our mirth.

Why not the sunshine forever,
Streaming unceasingly down,
Filling each tired heart with beauty,
Cheering each brow with a crown?

Why, were it not for the shadow,
How had we known of the *sun?*
Sunlight on sunlight, and glory,
Never for us had begun.

Take ye God's gifts as they 're given,
Blessing the hand that bestows;
Tire not the soul with false troubles,
Blessings disguised are our woes.

Mixing, entwining, exchanging,
Ever and over the same;
Out of a 'wildering chaos
Order and beauty once came.

Then let us gather life's roses—
Joy, sadness, sunshine and shade;
Faith be our armor, and patience
Ne'er from our memory fade.

Beautiful, heavenly birth-gift!
Life, with its glorious dower!
Let us be mute unto silence,
Let us be calm in our power.

Heart, that is weighty with praying!
Soul, that is reaching above!
Daylight will meet with the evening,
Joy-bells peal anthems of love.

MASSACHUSETTS.

Wayside Notes.

My tour in the month of December in the western part of Massachusetts was one replete with interest. The marked change which had taken place since my visit to the same section a year ago, was indicative of the power of Spiritualism to thrive without the fostering care of its public advocates. The vitalizing force inherent in our philosophy gives it a wondrous growth, which seems to be spontaneous. Thus in places where a year ago I was greeted by *a little few*, this time my eyes were gladdened with the sight of full houses of most attentive listeners.

In the old town of Hadley, where for the first time the people listened to a lecture on the subject of Spiritualism, I was surprised to find a strong liberal element. I learned, however, in this instance, there was a tangible reason for the existing condition of things. Some three months before there had been an organization formed of a few liberal minds, who had invited and obtained the services of William Denton, to deliver the first lecture before their association. Fortunately, the town hall was well filled with representatives from all the different religious denominations in that section. Mr. Denton delivered one of his able, radical and logical discourses. The people were taken by surprise, and some of them were much shocked at what they were pleased to term his infidelity, yet the manner of the speaker was so fascinating, and his words so earnestly and eloquently expressed, they were held spell-bound through the whole lecture. The sensation created was tremendous. The reverend sentinels on the strongholds of old theology raised a wild cry of alarm, hurling their anathemas and denunciations of terrible vengeance at the head of the bold innovator. The papers came out with many false statements, one of which was that one man was so effected by the lecturer's remarks that he burned his Bible on his return home. This trick of lying to injure the name and influence of those whose arguments cannot be answered, is nothing new for these defenders of creeds and dogmas. Witness the history of Thomas Paine and other great reformers. It must be a poor cause indeed that has to resort to base falsehoods to sustain itself. William Denton is doing a noble, manly work, in liberating the minds of the people from the bondage of superstitious ignorance. No man exercises a greater power for good than he. Wherever he has lectured, there I find the ground prepared and ready for the sowing of the truths of the Spiritual Philosophy; and in some places the soil is not only prepared, but seed sown and already grown to fruition—as was the case in Hadley, where I obtained several members to our State Association.

In Conway, which was my next stopping place, I was entertained most agreeably at the pleasant home of the talented and promising young lecturer, Miss Mattie Thwing. Still very young and comparatively little known to the public, she has been lecturing in the vicinity of her home, much to the satisfaction of those who have heard her. Miss Thwing bids fair to become one of our best female speakers; in fact, she already ranks high among them.

In Greenfield a remarkable change had taken place in the public sentiment toward Spiritualism, mainly produced by the well managed circles which have been held there for a year past and the ministrations of the angels through the finely developed organism of our gentle sister, Mrs. Nellie Brigham, who lectured for them Sunday evenings for several months.

In North Leverett I met with Miss Ripley, of whom I wrote a year ago, making mention of her being controlled by a Universalist clergyman who used to speak in the same hall twenty years before. After that she continued to lecture for some months, giving good discourses, which were listened to with surprise and pleasure by her own neighbors, who knew well that but for the aid of her unseen friends she could never have succeeded. Miss Ripley is without doubt an excellent medium, and I hope to greet her ere long as one of our regular laborers.

A Sunday with the Fitchburg Lyceum closed my month's labors. A year has passed away since I organized this school, and I was glad to find it still alive and in good working condition. Many difficulties have been met and happily overcome, and the future opens with good prospects before them. May success attend them and all other Lyceums, is the sincere prayer of

A. E. CARPENTER.

VERMONT.

Spiritual Progress in Montpelier.

EDITORS BANNER OF LIGHT—Enclosed find a list of eight names to add to your subscription list for the *Banner of Light* for one year each. Also draft for twenty-four dollars to pay for the same.

The cause is not quite dead even in this town and vicinity. We have an occasional lecture, to keep our courage good, and at the same time stir up our Orthodox friends. We had a most soul-stirring address last Sunday from Mrs. Manchester, of Randolph, the well-known musical medium, who has given so many tests and communications from spirit friends in songs, accompanied by music. We have a medium here who, while in a trance state, paints beautiful flowers and landscapes in a manner showing high artistic taste and skill on the part of the controlling spirit, who intends to execute portraits of spirit friends through this medium in due time. She has many times allowed the audience to blindfold her, and has then given them a sample of spirit power, as displayed through her mediumship. This medium's name is Mrs. E. A. Blair. There are several other mediums in this town in process of development, and also several in towns adjacent. There is a lady in Moretown, about ten miles from here, who has lately commenced playing the melodeon and singing at the same time, giving excellent tests of the presence of spirit friends, the medium herself knowing nothing about music. I have heard of another medium of a similar kind in Calais, and also a new speaking medium in East Montpelier. The "leaven" seems to be working surely and steadily, to the consternation of Old Theology.

Fraternally yours,
J. G. SCRIBNER.

Montpelier, Vt., February 19th, 1869.

INDIANA.

Personal—A Test.

I am well known through a good part of the West as a lecturer in the spiritual field. During the last five years my labors have been confined chiefly to the neighborhood of my own home. My husband (Wesley Clark) and self take every opportunity of fighting Orthodoxy with its own weapons. In return for this we have to endure considerable petty persecution, chiefly in the form of slander. We have let these things pass as unworthy of notice, till lately, being on a visit among old friends, we found one report had been so extensively circulated that it had penetrated to my old lecturing fields and puzzled my old friends. The statement in question was that my husband and self (Wesley Clark and Mary Thomas Clark) had joined the *Methodist church*. This report is *false*. There is not the least foundation for it, except perhaps this: My husband has built a free hall and deeded it to the township. All denominations have a right to speak therein—*free speech* being, in our idea, the grand right of all. If not too much to ask, will you insert this in your paper? In no way are we likely to *join* the Methodist Church, except in fair fight, when we give battle to that and every other mode of priestcraft that is endeavoring to keep down *free thought* and its full expression.

I would also take opportunity by this letter of placing at your disposal the following facts, which go far to prove the truth of spirit communion, for the truth of which my husband can vouch, he being cognizant of the circumstances from beginning to end.

Sometime in the fall of 1866 a wealthy cattle-dealer of the West went to New York to sell stock, to the amount of sixteen thousand dollars. He took a note to that amount on an Indianapolis Bank. At Indianapolis he got the note cashed, put the money in his carpet sack, and took the train West. He put the carpet sack by his side on the seat of the car. At Thorntown station he left the cars for a moment to speak to a friend, leaving his carpet sack on the seat. The cars started, and he was left behind. He instantly telegraphed to Lafayette, desiring the station-master to secure the carpet sack and return it next morning to Clark's Hill, to Mr. Clark. This was done; but upon examining the carpet sack on its being so returned, the money was missing. Much trouble ensued; but it is not my purpose to narrate this. I proceed to the fact of spirit interference. About two years had elapsed. All means which had been tried to trace the money had failed. One day the gentleman was at our house, and speaking of his loss to my husband, when the latter recommended him to try the spirit "Sampson," at Muncie, through Miss Jourdon, the medium. He did so, and "Sampson" informed him that the money had been abstracted from the sack at Lafayette by a young man. He had seen the sack, examined it, and becoming desirous of possessing so large a sum, had yielded to temptation, and by means of a false key had opened the bag and taken the money. The spirit went on to describe the young man, and tell many particulars. It seems he had taken some part and invested in real estate, and the balance in Government bonds at Chicago. The numbers of the bonds were given, and the gentleman was directed to go to the thief, (information was given as to where he could be found,) and at once accuse him. This was done, and led to his confession and the recovery of *all the money*.

Dr. Wesley Clark, Williamsport, Ind., is personally acquainted with the gentleman who lost and recovered this money, and can verify the truth of this statement.

I am yours in the cause of Truth,
MARY THOMAS CLARK.

Williamsport, Warren Co., Ind., Feb. 14, 1869.

An Opium Eater Cured by Spirit Direction.

THE MOST WONDERFUL DISCOVERY OF THE AGE.

EDITORS BANNER OF LIGHT—The writer of this, now in the sixty-eighth year of his age, having for over twenty years been addicted to the use of opium—confirmed in the *habit* for the last eighteen years, the last ten of which I used two pounds of laudanum per month—has been cured of the habit by Dr. Wiley (a spirit), through the mediumship of Samuel B. Collins, of La Porte, La Porte Co., Ind.

My object in announcing the above fact to the world is that those who are suffering, caused by the habit, as *I was*, may learn where they can be cured. I would further say to such, that my suffering while undergoing the cure, although considerable at times, was nothing compared with what I suffered almost continually from the *habit* for the last few years, being for the last year confined the most of the time to the house.

Dr. Wiley has been my attending—in fact, my family physician, for some seven or eight years. For a year previous to his discovery of the cure, he repeatedly told me he "would yet *discover a cure*." Early last summer he said to me he "was investigating the subject"—that he had "exhausted the dispensatory"—but that the vegetable kingdom "was not yet exhausted." Soon after that time, on the 15th of July, the Doctor announced the glorious news "that he had found a cure," that he "could and would prepare a compound that would cure me of the opium habit." "Good," said I; "I am ready to take it." And on the 18th, three days after, he (by the hands of the medium) had the compound prepared. I commenced taking it, under the Doctor's direction, and continued to do so until the 13th of December (just five months less five days), when the last dose was administered. I was and am cured of the odious habit, with no desire and no necessity whatever to take or use opium in any of its forms, nor any substitute therefor. During the whole time of the cure, and now, I had and have by me and at my control at all times crude opium, laudanum and morphine, with no inclination whatever to take it.

I would further say that the wealth of all the stock gamblers of Wall street, with that of the Rothschilds thrown in, would not be any inducement to me to go back to the use of opium. I am now a free man, and by the blessing of God and the help of my spirit friends I intend to remain so.

I have only to add that any one wishing to be cured, by writing to the medium in *their own handwriting*, stating the *exact quantity daily used*, and whether opium, laudanum or morphine, their address and residence, the Doctor will direct the medium to reply and tell them how long it will take to cure them, also if it can be done by express, or whether they must come to the medium. Time required to cure will be from three to nine months, depending upon length of habit, age and condition. Brothers and sisters, you that are as I was, can be as *I am*—no longer an opium eater.

A. P. ANDREW, JR.

La Porte, Ind., Feb. 22d, 1869.

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. Bush, 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 272.
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 272.
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.
Mrs. E. L. Daniels, 65 Clarendon street, Boston, Mass.
Prof. Wm. Denton, Wellesly, Mass.
Miss Lizzie Doten, Pavilion, 57 Tremont street, Boston.
Henry J. Durgin, 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, Me.
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. B. 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. Guild, 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, box 99, Fredonia, N. Y.
Amos Hunt, trance speaker, Cold Water, Mich.
Miss Susie M. Johnson will lecture in Battle Creek, Mich., during March and April; in Kalamazoo during May.
Wm. F. Jamieson, editor of *Spiritual Rostrum*, drawer No. 5966, Chicago, Ill.
Abraham James, Pleasantville, Venango Co., Pa., box 34.
S. S. Jones, Esq., Chicago, Ill.
Harvey A. Jones, Esq., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day.
Wm. H. Johnston, Corry, Pa.
Dr. P. T. Johnson, lecturer, Ypsilanti, Mich.
Dr. C. W. Jackson, Oswego, Kendall Co., Ill.
George Kates, Dayton, O.
O. P. Kellogg, East Trumbull, Ashtabula Co., O., speaks in Monroe Centre the first, and in Farmington the fourth Sunday of every month.
George F. Kittridge, Buffalo, N. Y.
Mrs. M. J. Kutz, Bostwick Lake, Mich.
Cephas B. Lynn, inspirational speaker, Sturgis, Mich.
J. S. Loveland, Monmouth, Ill.
Mrs. F. A. Logan, Chicago, Ill., care of *R. P. Journal*.
John A. Lowe, lecturer, box 17, Sutton, Mass.
Mrs. A. L. Lambert, trance and inspirational speaker, 959 Washington street, Boston, Mass.
B. M. Lawrence, M. D., Burdick House, Buffalo, N. Y.
Mrs. L. H. Lacy, trance speaker, No. 364 Green street, between 9th and 10th streets, Louisville, Ky.
H. T. Leonard, trance speaker, New Ipswich, N. H.
Charles S. Marsh, semi-trance speaker. Address, Wonewoc, Juneau Co., Wis.
Prof. R. M. M'Cord, Centralia, Ill.
Emma M. Martin, inspirational speaker, Birmingham, Mich.
James B. Morrison, inspirational speaker, box 378, Haverhill, Mass.
Thomas E. Moon, inspirational speaker, Boston, Mass.
Mrs. Tamozine Moore, 13 North Russell st., Boston, Mass.
Mr. F. H. Mason, inspirational speaker, No. Conway, N. H.
O. W. Mancel, trance speaker, 35 Rutland Square, Boston.
Leo Miller, Mount Morris, N. Y.
Dr. John Mayhew, Washington, D. C., P. O. box 607.
Dr. G. W. Morrill, Jr., trance and inspirational speaker, Boston, Mass.
Mrs. Nettie Colburn Maynard, White Plains, N. Y.
Mrs. Hannah Morse, trance speaker, Joliet, Will Co., Ill.
J. W. Matthews, lecturer, Heyworth, McLean Co., Ill.
Dr. James Morrison, lecturer, McHenry, Ill.
Miss Emma L. Morse, trance speaker, Alstead, N. H.
Mr. J. L. Mansfield, inspirational, box 137, Clyde, O.
Dr. W. H. C. Martin, 173 Windsor street, Hartford, Conn.
Mrs. Anna M. Middlebrook, box 778, Bridgeport, Conn.
Mrs. Sarah Helen Matthews, Quincy, Mass.
J. Wm. Van Namee, Deerfield, Mich.
A. L. E. Nash, lecturer, Rochester, N. Y.
C. Norwood, inspirational speaker, Ottawa, Ill.
George A. Peirce, inspirational, box 87, Auburn, Me.
J. H. Powell, Terre Haute, Ind., care James Hook. Will lecture week-evenings.
A. A. Pond, inspirational speaker, Rochester Depot, Ohio.
J. L. Potter, trance, La Crosse, Wis., care of E. A. Wilson.
Lydia Ann Pearsall, inspirational speaker, Disco, Mich.
Dr. S. D. Pace, Port Huron, Mich.
Mrs. Anna M. L. Potts, M. D., lecturer, Adrian, Mich.
Henry Packard, 377 Dorchester st., W. V., South Boston.
Dr. P. B. Randolph, 46 Pleasant street, Boston, Mass.
Mrs. Jennie S. Rudd, 140 North Main st., Providence, R. I.
Wm. Rose, M. D., inspirational speaker, Springfield, O.
Mrs. E. B. Rose, Providence, R. I. (Indian Bridge.)
Mrs. Nellie Smith, impressional speaker, Sturgis, Mich.
Selah Van Sickle, Greenbush, Mich.
Austen E. Simmons, Woodstock, Vt.
Dr. H. B. Storer, 56 Pleasant street, Boston, Mass.
Dr. H. and Alcinda Wilhelm Slade, Jackson, Mich.
Mrs. Fannie Davis Smith, Milford, Mass.
Mrs. S. E. Slight, 13 Emerald street, Boston, Mass.
Mrs. Carrie A. Scott, trance speaker, Elmira, N. Y.
Mrs. L. A. F. Swain, inspirational, Union Lakes, Minn.
Mrs. C. M. Stowe, San José, Cal.
Miss M. S. Sturtevant, trance speaker, Boston, Mass.
J. W. Seaver, inspirational speaker, Byron, N. Y.
Mrs. C. A. Sherwin, Townsend Center, Mass.
Mrs. S. J. Swasey, normal speaker, Noank, Conn.
E. R. Swackhamer, 128 So. 3d street, Brooklyn, N. Y., E. D.
Dr. E. Sprague, inspirational speaker, Schenectady, N. Y.
Mrs. Almira W. Smith, 36 Salem street, Portland, Me.
Abram Smith, Esq., inspirational speaker, Sturgis, Mich.
Mrs. Mary Louisa Smith, trance speaker, Toledo, O.
Mrs. M. E. B. Sawyer, Fitchburg, Mass.
Mrs. H. T. Stearns, Missionary for the Pennsylvania State Association of Spiritualists. Address care of Dr. H. T. Child, 634 Race street, Philadelphia, Pa.
James Trask, lecturer on Spiritualism, Kenduskeag, Me.
Hudson Tuttle, Berlin Heights, O.
Benjamin Todd, San Francisco, Cal.
Mrs. Sarah M. Thompson, inspirational speaker, 161 St. Clair street, Cleveland, O.
J. H. W. Toohey, Providence, R. I.
Mrs. Charlotte F. Taber, trance speaker, New Bedford, Mass., P. O. box 392.
Miss Mattie Thwing, Conway, Mass.
Mrs. Robert Timmons, Perry, Ralls Co., Mo.
Mrs. Esther N. Talmadge, trance speaker, Westville, Ind.
Dr. S. A. Thomas, lecturer, Anoka, Minn.
E. V. Wilson, Lombard, Ill.
E. S. Wheeler, inspirational speaker, Cleveland, O.
Mrs. M. Macomber Wood will lecture in Leominster, Mass., March 14 and 28. Address, 11 Dewey street, Worcester, Mass.
F. L. H. Willis, M. D., 16 West 24th street, near Fifth avenue Hotel, New York.
Mrs. S. E. Warner, box 329, Davenport, Iowa.
F. L. Wadsworth, 399 South Morgan street, Chicago, Ill.
Henry C. Wright, care *Banner of Light*, Boston, Mass.
Mrs. E. M. Wolcott, Canton, St. Lawrence Co., N. Y.
Prof. E. Whipple, Clyde, O.
William F. Wentworth, trance speaker. Address during March, Stoughton, Mass.
Mrs. Mary J. Wilcoxson will lecture in Onarga, Ill., during June. Address, care S. S. Jones, 84 Dearborn street, Chicago, Ill.
N. Frank White, Philadelphia, Pa., care Dr. H. T. Child, 634 Race street.
Mrs. Mary E. Withee, 182 Elm street, Newark, N. J.
Dr. R. G. Wells, trance speaker, Beaufort, N. C.
Mrs. N. J. Willis, 75 Windsor street, Cambridgeport, Mass.
A. B. Whiting, Albion, Mich.
Miss Elvira Wheelock, normal speaker, Janesville, Wis.
A. A. Wheelock, Toledo, O., box 643.
Mrs. S. A. Willis, Lawrence, Mass., P. O. box 473.
Dr. J. C. Wilsey, Burlington, Iowa.
Mrs. Hattie E. Wilson will lecture in Putnam, Conn., during April. Address, 27 Carver street, Boston, Mass.
Rev. Dr. Wheelock, inspirational speaker, State Center, Ia.
Warren Woolson, trance speaker, Hastings, N. Y.
S. H. Wortman, Buffalo, N. Y., box 1454.
J. G. Whitney, inspirational speaker, Rock Grove City, Floyd Co., Iowa.
Mrs. E. A. Williams, Hannibal, Oswego Co., N. Y., box 41.
Elijah Woodworth, inspirational speaker, Leslie, Mich.
A. C. Woodruff, Battle Creek, Mich.
Mrs. Eliza C. Woodruff, Battle Creek, Mich.
Mrs. Juliette Yeaw will speak in Scituate, Mass., March 28; in East Boston during April. Address, Northboro', Mass.
Mrs. Fannie T. Young, trance speaker, care *Banner of Light*, Boston, Mass.
Mr. & Mrs. Wm. J. Young, Boise City, Idaho Territory.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL, LONDON, ENG.
KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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

Banner of Light.

BOSTON, SATURDAY, MARCH 13, 1869.

OFFICE 158 WASHINGTON STREET,
ROOM NO. 3, UP STAIRS.

WILLIAM WHITE & CO.,
PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

☞ For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Mass.

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.

Fellows of the Royal Society.

These Fellows in England are becoming very much stirred up by the more recent manifestations through Mr. Home, having been fairly silenced by the testimony of other "fellows"—live Lords, too—as good as themselves. Among the other witnesses to these remarkable manifestations is Mr. S. C. Hall, editor of the *London Art Journal*, and his wife, both very well known in the world of art and letters. A striking phenomenon was that of Mr. Home's placing his cheek against a grate full of red-hot coals, without singeing either his cheek or hair. He has also repeatedly taken live coals off the fire and placed them in the hands of persons present, without burning one of them. What was Mr. Hall's experience we will give in his own words, as they occur in a communication to the *Spiritual Magazine*. He writes thus:

"NO. 15, ASHLEY PLACE, *Victoria street, S. W.*

SIR: I state facts without explanation or comment. On the 27th of December I was sitting with nine other persons in my drawing-room. Mr. D. D. Home left the table, went to a bright fire, took thence a lump of 'living coal,' brought it red to the table, and placed it on my head. Not a hair was singed, nor did I sustain any injury. The coal remained upon my head about a minute. Mr. Home then took it and placed it in Mrs. Hall's hand, without injury to her, and he afterward placed it in the hands of two of our guests. The gas light and two candles were burning in the room. I add that the nine other persons present would depose to these facts.

Your obedient servant,
S. C. HALL."

This fire test, the editor of the *Spiritual Magazine* says, has been witnessed of more than fifty persons, at different times, in the metropolis and neighborhood. The London correspondent of the *New York Times*, who sends a detailed account of the matter, says that he knows one gentleman who was present at one of these tests, and can assure his readers that he is a gentleman of high scientific acquirements as well as social position, and every way to be trusted. And he adds, "if there is any value in human testimony, in proof of any fact whatever, there can be no doubt of the verity and genuineness of the facts above stated." He remarks, that the perplexity and consternation of the men of science over these striking phenomena may be imagined much better than described.

These "Fellows of the Royal Society," with Prof. Tyndall at their head, have a notion that they really know everything that is worth knowing, and think it their duty to understand everything, and hence undertake to explain what they do not understand, and offer a theory for every fact that is brought to them. They have for a long time scorufully denied the facts of Spiritualism, as if their august or pompous denial were sufficient to put the facts clear out of existence. But in this instance they find themselves confronted by men of science who know fully as much as they do, and by noble Lords, who declare positively and solemnly that they have seen and tested the very facts which are so strenuously denied. This is getting to be rather too much for them. "Imagine"—says the *Times* correspondent—"Prof. Tyndall declaring that the fire test is an impossibility, an absurdity, a deception; calmly walks up Lord Adare, Lord Lytton, Lord Dunraven, or any one of a dozen equally satisfactory personages, and assures the company present that he had a live coal from the fire placed in his own hand, and held it for two minutes; that there was no mistake about it; it was seen by all his friends around him; that so-and-so burnt his finger trying to touch the coal, and that it would have burnt through an inch board in the time he was holding it; what is a poor Fellow of the Royal Society and Professor in the Royal Institution to do in such a case?" Sure enough what are they all to do? Science cannot overthrow Spiritualism, just because it fails to explain it according to physical laws.

The Punishment of Death.

More than a year ago that eminent British statesman, John Bright, wrote to a citizen of the United States, on the subject of capital punishment, in words like these: "I do not think the punishment of death is necessary to the security and well being of society; and I believe its total abolition would not tend to increase those crimes which it is now supposed by many to prevent. The security and well being of society do not depend upon the severity of punishments. Barbarism in the law promotes barbarism in those subject to the law, and acts of cruelty under the law become examples of similar acts done contrary to law. *The real security for human life is to be found in a reverence for it.* If the law regarded it as inviolable, then the people would begin, also, so to regard it. A deep reverence for human life is worth more than a thousand executions in the prevention of murder, and is, in fact, the great security for human life. The law of capital punishment, while pretending to support this reverence, does, in fact, tend to destroy it. If the death penalty is of any force, in any case, to deter from crime, it is of much more force in lessening our chief security against it, for it proclaims the fact that kings, Parliament, judges and juries may determine when and how men may be put to death by violence, and familiarity with this idea cannot strengthen the reverence for human life."

The case could not be more tersely stated than it is in the single phrase above: "The real security for human life is to be found in a reverence for it." That statement embodies the entire argument. We likewise find a very thoughtful communication on this subject in the *Cleveland News*, by that intelligent thinker, D. A. Eddy, Esq., which sets out with the assumption that the present is a more enlightened age than those which tolerated punishment by death; that such a punishment is at war with every refined sentiment of humanity, and with the teachings and examples of the founders of Christianity. His communication is based on the legalized murder, by hanging, of one Davis, who had killed a man named Skinner. The case was a greatly aggravated one, the murder having been committed merely from the love of money. Still, the legal murder of Davis did not restore the life of his victim. One spirit was sent into eternity, and, by way of requital, another was sent after it. What is a practice like this but cruelty, wrong, retaliation, revenge? So long, says the writer with impressive truthfulness, as we send murderers into spirit-life, just so long will murders continue to be perpetrated in earth-life. The spirit-world, continually replenished with murderers, reflects its condition back on this. It is a fatal mistake for short-sighted mortals to think they have got rid of a murderer by hanging him. The murderer's spirit is far more potent for evil, when out of the form, than in it.

The force of temptation is to be considered, too. We are all tempted, not by any devil, but by undeveloped, unregenerate spirits who are permitted, for their good as well as our own, through a course of discipline, to return and exercise their influence. On our side, we are left with the free exercise of our will-power to resist these treacherous approaches. It is because all do not succeed in resisting them that so much mischief and misery arises. It proceeds from an imperfect knowledge of the power and influence of the invisible world. What is sown, that shall be reaped. A line of murderers, breathing revenge on their entrance into spirit-life, are all the more dangerous for being invisible. Hence our duty to the depraved and desperate becomes perfectly plain. As the writer referred to thoughtfully says, "The greater the crime the more need of all the time that God and Nature have ordained that they should remain in the form, to *work out* those evil passions and propensities, so necessary and important to fit and prepare them for the next state of existence." It has, furthermore, been satisfactorily shown, by statistics, that the average of murders is even greater, according to the number of inhabitants, where the death penalty is in force, than where it has been abolished. In many minds the habitual abuse of the pardoning power deters them from subscribing to the change of life, imprisonment for hanging. That, however, can be set right by legislative enactment. So incidental an objection should not be suffered to set aside the whole plan of reform in this important matter. If individuals kill, no human law can make it right or politic to kill them in return. Retaliation is not the basic principle of Christian civilization.

The Banner of Light Seances.

[See Sixth Page.]

Dec. 1st.—This séance was opened with a beautiful invocation to the Deity; after which the controlling intelligence took up a question that had reached him in regard to the position of Rev. J. D. Fulton and others on the subject of "Woman's Rights"; to which he replied at some length, showing conclusively that those bigoted individuals do not possess a very large share of wisdom.

Newell A. Foster, of Portland, Me., announced himself. See our explanatory note at the bottom of the message column.

William Collins followed. He hailed from Leavenworth. A queer spirit. Was opposed to killing Indians. Got into a quarrel in consequence of his bold speech, and was assassinated.

Deborah Blanchard said she had been twenty-two years in the spirit-world. Hailed from Boston. Has much of importance to communicate to her relatives. She stated her age to be sixty-seven at her demise.

Alma M. Welch desired to communicate with her mother, whom she said she knew was anxious to hear from her; and the spirit sends "glad tidings" from over the river that she is happier than while in the earth-life. This must indeed be sweet consolation to the parent. She reported her mother's name as Hannah Churchill, of New Portland, Me. If such a person resides there, we should be pleased to hear from her in regard to the message of the spirit whose name heads this paragraph.

Dec. 3d the séance opened with the usual invocation, and was followed by important questions and answers. The questions and answers, as printed in the Message Department of this paper, are becoming more and more interesting to the general reader, if possible, as the evidence of their importance sinks deeper into every heart.

William H. Hindman came with a fine message. He was evidently an educated man. He said he had been brought back to earth by the prayers of his mother, who fears he is in hell; and he comes to inform her that there is no more hell in the spirit-world than in the earth-life, nor half as much. He informed us that he died in Memphis, Tenn.

Mary Eliza Thomas, on assuming control, stated that she was born in Bellows Falls, Vt., and died eight miles from Savannah, Ga. She desired to have her brother, Silas Hill, know of her return.

John Sprague Alden, a lad nine years of age, was anxious to inform his mother, who was, at this date, visiting in Rhode Island, that his father was on his return from California.

The Building Project.

An adjourned meeting of those interested in the project of building an edifice for the use of Spiritualists was held at the office of the *Banner of Light*, on the evening of March 3d, to hear the report of the Committee appointed at the previous meeting, who had the matter under consideration. The attendance was larger than at the former meeting, and the interest seems to be on the increase. The Committee reported progress, but owing to the shortness of time which had intervened since their appointment were not able to mature any specific plan of operation. The Committee was enlarged, and empowered to proceed with the business as their best judgment dictated. The following named gentlemen constitute the Committee: Phineas E. Gay, H. G. Maynard, George A. Bacon, George Hosmer, M. T. Dole, Daniel Farrar, H. F. Gardner, John Wetherbee, George W. Morrill, L. B. Wilson, J. G. Wallace, Mrs. Daniel Farrar, Miss Rebecca Bowker, Isaac B. Rich, J. S. Ladd. They have in view several eligible sites, with a fair prospect of being able to secure a refusal. When this is done no doubt sufficient means can be raised to purchase. The prospect brightens, and in good time the Spiritualists will own a suitable place in which to hold their meetings and better accommodate the Children's Lyceum.

To Whom it May Concern.

We have stated many times, in this paper, that we eschewed personalities; and, again we repeat, that the *Banner of Light* was established for a far different purpose than to gratify the spleen of any individual. An editor's duties are extremely *onerous* at best; but when he is pressed to take up, enter into and become a party to other men's quarrels, or otherwise be made the target of animadversion, then they become worse than onerous—*degrading*.

We shall continue in the even tenor of our way, as in the past, doing our duty to the best of our ability, hoping that when we shall lay down our armor we can look back upon our past career, well satisfied that we have done something toward benefiting our common humanity.

"The Despair of Science."

In this neat and compact "Handy Volume" form—so named because it can be held and conveniently read in one hand rather than in both—Mr. Sargent has presented a *resumé* of the whole matter of Spiritualism, without the slightest trace of rhetorical enthusiasm, under the responsibility of the convictions of a thorough believer, and after a course of patient study and the most conscientious investigation. We have no book on the phenomena to compare with it for scope or faithfulness of detail. It supplies the history of the modern developments in a form most convenient to refer to, furnishes all the material needed to enlighten even a cursory reader respecting their significance, gives a look back over the manifestations of the past so as to run the operation of the great law of communication visibly through the life of man, and finally spreads before the engrossed reader the map of the whole subject, including the various phases of its development, through all classes of media and every sort of condition, up to the present day of grace and enlightenment. To say that Mr. Sargent has prepared such a volume, is to say that it is done well and thoroughly. There is a judicial calmness in his statements that is irresistible even with a skeptical mind. He shows that he believes there is no more convincing argument for the entire Spiritualistic theory than the plainest recital of the facts attendant on its development. He goes to his task as if all he was aiming at was the simple discovery and disclosure of the truth.

Everything about this book is clear and intelligible. It indulges in no flights into vacant cloud-land, nor does it plunge into the deep sea of transcendental mud. Such an array of actual facts, all abundantly attested, as are crowded in their orderly manner within these covers, it would be impossible to find anywhere in the same compass on the same great subject of modern life. It is a complete library, with a convenient index for the reader's reference at the end. The divisions, or heads, of the work we gave in a previous notice, in general terms; a glance at the chapters themselves, with their wonderful fullness and minuteness, will better satisfy the reader concerning the real character and quality of their contents. Withal, there is most admirable tact shown in the *shaping* of the book, which betrays the practiced and effective author's hand. A compilation of the phenomena of modern Spiritualism should have fallen to the lot of just such a man. He shows that he possesses an intuitive knowledge of what it is best to leave out as well as to put in. And he makes his stories brief, and to the point. Besides this, he has the true art of "putting things," so that they shall fall into their proper places and become most effective under his masterly arrangement. There is no vagueness of statement or inconclusiveness of reasoning in this little work. Facts are not piled up for the mere sake of display, thus confusing and confounding the reader when he only wants to be satisfied and convinced. Theories are not thrust in as some indefatigable people will insist on feeding a wood fire, to show that they have plenty of fuel. In the systematic presentation of all the salient points of so weighty a case, there is absolutely nothing left to be desired.

Every branch of the subject receives the treatment it deserves. Nothing is left untouched. The reader is left to do his own reasoning, instead of having it all prepared at his hand, the author simply supplying those suggestions, as he proceeds, which are rather calculated to stimulate the reasoning faculty than to supersede its office in each investigator. What is fact, is set down as such; what belongs to the realm of fiction, is separated from fact as chaff is from the wheat. Underneath all, and running through all, and crowning all, is the spirit of sound common sense, to which Spiritualism as promptly pays respect as any religion or science that was ever invented or developed. It is on this ground that the author is particularly strong, and does ample justice to the claims of the theme which he discusses. We know that this latest and fullest work on the Spiritual Philosophy will be widely read, because it is specially addressed to the popular mind and necessity. And its thoughtful perusal will inevitably work with lasting effect on the minds of all who are not yet subscribers to the living truths of Spiritualism. All the old and stale objections to many spiritual writers disappear on an examination of this volume. It must make friends everywhere for this most elevating and energizing faith, and disarm prejudices which are losing their force every day. We cannot commend it too cordially to the perusal of the people.

The Chicago *Tribune* pays the work the following high and justly deserved compliment:

"At last we have a thoroughly good book about Spiritualism, and in a cheap form, that of the admirable 'Handy Volume Series,' which Roberts Brothers are publishing, placing it within the reach of everybody. It is surprising how much Mr. Sargent has put into this compact little volume, where we find the best attested and most striking facts, the most interesting arguments, theories and opinions; with illustrations and suggestions from beyond the immediate scene of his survey. We must express particular satisfaction, however, with Mr. Sargent's omissions. He is not interminable, as advocates of Spiritualism are wont to be; on the contrary, he is concise and rapid, carrying us forward from point to point without wearying us anywhere. He is also eminently judicious, free from the vague enthusiasm so common with Spiritualists, discreet in the claims he advances, cautious in reciting facts, and decidedly sensible in his passing suggestions, and in so much discussion as he enters upon. For a thorough, a readable, and a sensible examination of the facts, faiths and fancies, which are suggested by the term Spiritualism, we can cordially commend Mr. Sargent's book to all classes of readers. With its intrinsic value and its cheapness it ought to have an immense sale."

The Effort

To increase the circulation of the *Banner of Light*, now being made by our subscribers, proves to be very successful. Not only one new name is obtained, but often six, twelve and twenty, by one subscriber. This plainly shows what effort can and does accomplish. Friends, we owe you a debt of gratitude. You are doing the best missionary work you possibly can. We continue the list of names of those who have forwarded us new subscribers, with the money:

Enos Foster sends us six from Maine; our friends in that State are working in earnest, for we have previously received several lists from that section. Mrs. Sarah H. Black, one; Wm. Burgess, one; Selah Vasbury, two; R. G. Livingston, one; B. B. Alfred, one; J. G. Scribner sends eight from Vermont; Y. S., one; J. J. Dickson, two; P. A. Chichester, one; Mason Linn, four; F. A. Logan, one.

Omaha, Neb.

A. D. Jones writes under date of February 22d, that the Spiritualists, under the lead of Mr. C. Potter, a modest, unassuming farmer and mechanic, but one of the most learned and intelligent Spiritualists to be found in the Union, are having a regular revival, with crowded, large and intelligent audiences every Sabbath. The good work has but just commenced.

Music Hall Meetings.

On Sunday afternoon, February 28th, Miss Lizzie Doten addressed a large audience at Music Hall, Boston. Her remarks were prefaced by an invocation and the reading of an extract from a scientific work bearing on her subject, "A Sermon from a Stone," after which she proceeded to give a clear demonstration of man's immortality taken from the visible proofs around us of the indestructibility of *matter* in the universe. Her lecture was listened to with profound attention by all present, and could not fail to convey, to those requiring it, a mathematical demonstration of the after-life. At the close of the lecture, Miss Doten gave the following grand original poem, entitled,

HYMN TO THE SUN.

Oh fountain of beauty, of gladness and light,
Whose pathway is set in the infinite height,
Whose light hath no shadow, whose day hath no night.

We know not thy birthplace, oh wonderful one!
We count not the ages through which thou hast run,
But we render thee praises, oh life-giving Sun.

All day the glad Earth, in thy loving embrace,
Arrayed by thy bounty in garments of grace,
Lifts up to thy glances her beautiful face.

And at night, when her children need silence and rest,
With the light of her starry-eyed sisterhood blest,
She sleeps like a bride on thy cherishing breast.

When the sky-lark springs up at the coming of morn,
When the golden fringed curtains of night are withdrawn,
Then blushing with beauty the day is new born.

And the pulses of Nature in harmony bound,
To the waves of thy glory which move without sound,
And sweep unimpeded through spaces profound.

Ay, the life-tide that leaps in the bird or the flower—
The rainbow that gleams through the drops of the shower—
Oh wonderful artist! are born of thy power.

And the rush of the whirlwind, the roar of the deep,
The cataract's thunder, the avalanche-sweep,
Are thy forces majestic, aroused from their sleep.

Shall we wonder, that filled with devotion untold,
The awe-stricken Parsee adored thee of old,
Nor dreamed that One greater thy glory controlled?

And He, the Eternal, the Ancient of Days—
Whose splendors are veiled by inscrutable ways,
Did he frown on his blindness, or envy thee praise?

Oh Sun! in the light of whose presence we see,
We ask—canst thou tell us?—what caused us to be?
And how are we linked to creation and thee?

We must perish—but thou, by thy wonderful powers,
Will rescue from darkness these bodies of ours,
And fashion them over to verdure and flowers.

But the jewel of beauty in life's golden bowl—
Oh answer us—say—dost thou also control
That Infinite Essence, the life of the soul?

There is doubt, there is darkness and fear in our cry;
Dost thou drink up the pearl of our lives when we die?
We listen—but silence alone makes reply.

It is well—for our spirits may know by the sign,
That a might hath evoked thee far greater than thine,
And we must seek Truth at life's innermost shrine.

That Centre of Being, transcending all thought,
Whose might hath perfection of beauty outwrought,
Returns the great answer of peace which we sought.

And we know, when the race of the planets is run,
And the day shall no longer behold thee, oh Sun!
Our souls shall find light with that Infinite One.

Oh Source of all Being! whose name everywhere
Is sung in hosannas, or murmured in prayer,
We trust, unreserving, our souls to thy care.

The singing by the excellent quartette choir was very acceptable. Mrs. Hill, who possesses a remarkably sweet and clear soprano voice, under excellent cultivation, takes the place of Miss Cushing, who has gone to Europe.

Next Sunday Miss Doten
will complete her lecturing engagement in Music Hall. The public take a great interest in her able discourses and fine poems. No doubt the spacious hall will again be well filled.

The Suffrage Amendment Adopted.

The following is the resolution that was reported from the Conference Committee on the Suffrage Amendment, and which has been adopted by both Houses of Congress by the requisite two-thirds vote:

"*Be it resolved, &c., two-thirds of both Houses concurring*, That the following amendment to the Constitution of the United States be submitted to the Legislatures of the several States, and when ratified by three-fourths thereof it shall be a part of said Constitution.

Article XV. The right of the citizens of the United States to vote shall not be denied or abridged by the United States or by any States, on account of race, color or previous condition of servitude.

Section 2. The Congress shall have power to enforce this article by appropriate legislation."

A Nut for Scientists to Crack.

How do scientists account for "shut-eyed mediums" seeing and reading fine print? A spirit recently controlled Mrs. J. D. Wheeler, of Berlin, Mass., an excellent trance medium, and, with eyelids tightly closed, read a piece of poetry (fine print) from one of our exchanges, and did it as correctly as though the eyes had been open! Any one can test this highly interesting phenomenon through Mrs. Wheeler's organism, as she is ready and willing to gratify the skeptical world in this particular. Oh, "*shut-eyed*" scientists! how long will you tarry by the way?

Bingham, Me.

Our correspondent S. G. writes: "I hear of new mediums being developed and new conversions to our glorious philosophy from various parts of our State; hope some one in our foremost ranks will move for a State Convention next summer. 'In union there is strength.' If we are behind the times there is more necessity for us to double and redouble our diligence in spreading this last great truth—Spiritualism. The angels are at work for us with accelerated zeal; why not strive to intermingle our magnetism with theirs, and move the work on?"

Sunday Library.

As Boston has no Public Library except on six days of the week, we are glad to notice the introduction of a general resolution into the Senate, authorizing the opening of public libraries and reading rooms on the "Lord's Day." It is time this matter was taken out of the hands of bigoted controllers, and left with the people themselves, the real beneficiaries in the case, for their decision.

Resumption of our Free Circles.

We stated, in our issue of Feb. 27th, that Mrs. Conant would resume her public sittings at our office, on the 6th inst. Such would have been the case had she not had a relapse, in consequence of taking cold. She is now rapidly recovering her usual health, and we have no doubt she will be able to hold her regular sessions on and after the 15th of the present month, if not before.

Thanks.

A dear, generous friend, who is too modest or too *spiritual* (we do n't exactly know which) to allow us to publish his name, has sent us fifty dollars toward defraying the expenses of our Free Circles, for which we cordially thank him.

Our New Volume.

The next issue of the BANNER OF LIGHT, (for the week ending March 20,) will commence its Twenty-Fifth Volume. It is the oldest advocate of the Spiritual Philosophy in the country, and starts upon its new career with renewed vigor, and a determination to deserve the patronage and good will of Spiritualists and the liberal-minded in all parts of the country.

In order to give a greater variety to this paper, and in compliance with the earnest demands of a large number of our patrons, we have decided to resume the publication of stories of literary merit and reformatory tendencies, that will interest and instruct the reader.

Among the list of contents of the first number of the New Volume may be enumerated the following:

The opening chapters of a highly interesting narrative, entitled, "REMINISCENCES AND EXPERIENCES OF A WORKINGMAN," by the accomplished French author, *Emile Souvestre*, translated expressly for this paper by *Sarah M. Grimké*, (translator of "Joan of Arc," etc.,) a lady of high literary attainments. The story is very entertaining, embracing as it does reminiscences and the varied experiences of a workingman, and the lessons of practical wisdom learned therefrom. Our readers will find it deeply instructive, especially those men and women who are engaged in manual labor.

"THE SEARCH AFTER GOD; OR THE RELIGION OF MANHOOD;" a powerful lecture by *Hon. Warren Chase*, in Music Hall, Boston, Feb. 21, 1869.

"MEDIUMSHIP; OR THE 'WAYS OF GOD'—OR SPIRITS—WITH MEN," from the pen of *Mrs. Maria M. King*, an excellent inspirational writer, as our readers are well aware.

"INVESTIGATION OF THE SPIRITUAL PHENOMENA;" by *Thos. R. Hazard, Esq.* A well written article.

"THE WASH-TUB AND THE BALLOT;" an extract from a clever essay, delivered before the Literary Association at Lawrence, Mass., by *F. T. Lane, Esq.*

"GUARDIAN ANGELS;" a sterling Original Poem, from the pen of our poetic correspondent, *John W. Day*.

"THE WORLD IS FULL OF BEAUTY;" a poem by *Miss Belle Rush*, Principal of the Young Ladies' Seminary, Belvidere, N. J.

"A LYRIC;" by *Oliver Wendell Holmes*, full of heart and soul.

We shall also publish an account of the "INTRODUCTION OF PLANCHETTE INTO THIS COUNTRY" from France, several years ago, by *Dr. H. F. Gardner*. His statement will interest many of our readers.

An original poem, by *Miss Lizzie Doten*, entitled "HESTER VAUGHN," will also appear.

We shall from time to time add new attractions to our already widely circulated journal, such as will be fully appreciated by its patrons.

☞ NOW IS THE TIME TO SUBSCRIBE.

Bryant and Halleck.

The little book of Benjamin Blood has attracted attention from the best minds and most gifted souls of the age. Since Emerson has given it so cordial a notice, we fall in with those from such pens as Halleck and Bryant, the foremost poets of the country. We append their letters to Mr. Blood, as showing how true it is that words fitly spoken from the deeps of the soul never go without an answering voice somewhere. Bryant said of Halleck, himself gray with age and reflecting the gleams of immortality, "When such a man—a man of so bright and active an intellect—dies, the short term of our existence on earth, even when prolonged to old age, presses sadly on the mind, and we instinctively seek relief in the doctrine of the soul's immortality." These are the two letters referred to, which possess great interest at the present time:

GUILFORD, CONN., *Feb. 3d*, 1866.

DEAR SIR:

o o o o o o o o

I have read and reread your very interesting volume with great admiration of the power of thought and expression it evinces. The originality with which its subject is treated may interfere with the predilections or prejudices of many of your readers, but they must all admit the winning force of genius and of talent so elegantly exerted in defence of the nobility of man, and in proof of his inferiority only to the Holiest and Highest, cheering him on in his path of useful duty here, and causing him, with reference to the hereafter, to rest confidently in the hope embodied in the poet's line,

"Wait the great teacher Death, and God adore."

Very respectfully yours,
FITZ GREENE HALLECK.

TO BENJAMIN BLOOD, *Amsterdam*.

NEW YORK, *April 27th*, 1863.

"I have read it with interest and pleasure. It is not a book to be read in a hurry, and my time is so much occupied that I have been obliged to take it up interruptedly; but, at the very first opening of its pages, I was struck with the independence of your way of thinking, and with the original views presented on many points of your subject; without accepting all your positions, I was glad to see the doctrine of optimism so ably and cogently expressed. Your book deserves to be studied by all who are out of humor with the universe, and scarcely less by those who are on good terms with it, by way of confirming their faith. I am, sir, respectfully yours,
W. C. BRYANT.

B. BLOOD, ESQ.

Departure of Dr. Fowler.

Dr. John Fowler, of Columbus, Ohio, passed to spirit-life, Feb. 26th. We find the following statement concerning him in the *State Journal:*

"The remains of Dr. John Fowler were interred at Green Lawn Cemetery, Sunday, with ceremonies under the direction of the Odd Fellows. The funeral discourse was delivered by Mr. James Cooper, of Bellefontaine, at 10 A. M., at Odd Fellows' Hall. The doctor had lived in the city or vicinity almost his entire life; people had watched his course upward, his rise in his profession, and knew his excellence as a man, and the hall was crowded with people who had been his admirers and friends. The members of the Order moved in procession from the family residence to the hall, there being a full attendance.

Dr. Fowler was a Spiritualist, and, at his own request, Mr. Cooper was present to deliver a discourse upon the philosophy of death as viewed by him. It seems that some years ago Mr. Cooper, Mr. Savage and Dr. Fowler made an agreement that when any one of the party died, the other two should attend and officiate at the funeral. The two survivors of the trio were present, and, as per agreement, Mr. Cooper proceeded to explain the philosophy of death, the peculiarities of the Spiritualist belief. Mr. Cooper is not an attractive speaker, but his peculiar theme, the place and the circumstances gave him a most attentive audience.

The principles of the religion of the sect were put forward with a moderation becoming the solemn occasion, and the many beautiful thoughts of the speaker received the approval of even those who dissented most widely from him in his religious views.

There was no prayer, no singing, only the philosophic discourse, prefaced by the reading of some verses appropriate to the occasion. The remains were attended to the Cemetery by the officers of the Encampment and different Lodges, and by the relatives and a long line of friends."

RELIGIO-PHILOSOPHICAL JOURNAL.—The above-named weekly newspaper, devoted to Spiritualism, is yet being offered on trial, for three months, to new subscribers, for the nominal sum of *twenty-five cents*, the bare cost of the blank paper on which it is printed. Those of our readers who are not subscribers for the *Religio-Philosophical Journal*, will find this opportunity worthy of acceptance. Address S. S. Jones, 84 Dearborn street, Chicago, Ill. See advertisement in another column.

The amount of correspondence accumulating upon our table daily is so extensive of late that we cannot possibly print one-tenth part of it—matter possessing intrinsic merit, that we would gladly use did our space permit. Our friends, therefore, who may think themselves slighted, must excuse us, and take the will for the deed.

South Boston.

Mrs. Mary L. French sends us a note stating that the meetings in South Boston, which have been suspended several months, owing mainly to her illness, are to be resumed again soon. This time it is hoped a Children's Lyceum will be put in successful operation. A number of persons have agreed to contribute toward defraying the expenses of fitting one out, and others are solicited to do what they can. Donations of books for the library will be thankfully received; also donations in money, sent to the care of Mrs. French. Mrs. French is doing all she can to forward and sustain the enterprise. She wishes us to publicly thank those friends who have aided her in the work in the past, especially Mrs. Smith, Mr. J. H. Powell, Mr. A. E. Carpenter, Dr. Barton and others for lectures, and Mrs. Laura Hastings Hatch, the musical medium.

New Music.

We have received by mail a new song, written by our friend, J. O. Barrett, of Sycamore, Ill., (music by S. W. Foster,) entitled, "Planchette Song." It is really a beautiful composition, and must become a general favorite. The little toy, Planchette, is thus popularized by a sweet inspirational song, that "voices the love-thoughts of the ministering spirits."

Elias Howe, 103 Court street, Boston, has just issued No. 1 of his "Musical Monthly," sheet music size. Each number is to "contain six dollars' worth of first-class piano music for thirty-five cents." This certainly is cheap enough for such choice music, and will insure a large sale.

Dissolving Views.

The *Protestant Churchman* holds that the conviction, long resisted, is at last taking possession of all observing men, that the Episcopal Church is in a state of revolution; and the two historic parties into which it is divided can no longer walk together on the old footing. The divergent tendencies have become so great that either organic disruption or a new adjustment and accommodation must take place.

ALL SORTS OF PARAGRAPHS.

☞ We call the attention of our Kentucky friends to Bro. A. B. French's card in another column. It is important that immediate measures be adopted to spread the great truths of the Spiritual Philosophy in that State, and we know of no better or truer man than Bro. French as Missionary; therefore we hope his request will be speedily complied with, viz: that a Convention be called and measures adopted preparatory to the organization of Local Societies and a State Association.

☞ Reduction in the price of the "Children's Lyceum Manual." For particulars see advertisement in another column.

☞ Dr. H. F. Gardner, of this city, has been appointed Justice of the Peace for the County of Suffolk, Commonwealth of Massachusetts. The doctor bears the honor which has been thrust upon him as meekly as could be expected. By reference to another column, it will be seen that he has already pronounced the banns uniting a "happy couple" for life.

☞ We have received the February number of *The Bond of Peace*, containing the remarkable sermon of Lucretia Mott, of Philadelphia, delivered on her seventy-sixth birthday at the Friends' meeting on Race street. We understand it can be had of the publishers, Ebenezer James & Daughter, at the rate of fifteen for one dollar.

P. O. Jenkins will please inform us where he may be addressed.

The last number of *The World's Crisis*—Elder Grant's paper—says:

"A man's elevated position in the church does not make him other than what he is. The raven cawing from the steeple is a raven still."

This is the first really sensible paragraph we have seen in that paper for a long time.

The *New York Express* says of Madam Moore, who has just killed herself by over exertion in walking, all such feats as hers, and as Weston's, are entirely useless; they do no service to humanity, and, like the trapeze and tight rope and other promoting causes of suicide, would be better abandoned than observed.

M. Alphose de Lamartine died in Paris, France, March 1st, at the age of seventy-seven. He was a noted author, poet and statesman.

The Second Adventists of Oxford County, Maine, have announced Sunday, March 7th, as the day for the final conflagration.

Henry C. Wright still remains at the West. He can be addressed until March 10th, care of George Lynn, Lockport, Ill.; from that time until April 12th, care of Johathan Swain, Lotus, Ind.

Two medical men were recently called to decide the cause of illness of a very sick man. "It is a severe case of typhoid fever," said one. "I think not," said the second. They disputed and discussed, till the first said: "Never mind, we shall find out when we make the *post mortem* examination." The sick man did not smile.

A young lady at Alleghany, Penn., died a few years ago, and her mother has just been sent to an insane asylum, having become a raving maniac in consequence of evidence lately obtained that her daughter was buried alive.

"Out of the Mouth," &c., &c.—A certain Mlle. Marie, in Paris, who is without either arms or legs, sews, embroiders and writes by means of her mouth. The *Figaro*, which confirms this phenomenon from ocular demonstration, says that nothing can be more wonderful than to see this young girl, whose face is very pretty, threading a needle and using her scissors by means of her lips.

The "fungus" of Siberia and Northern Asia supplies the means of intoxication to 40,000,000 people. Opium in Southern Asia enables 400,000,000 people to get drunk. Persia, India, Turkey and Africa, with 300,000,000 people, use hasheesh. Cocoa is popular in South America; betel pepper among the Pacific and Indian Oceans.

Verification of a Spirit Message.

Editors Banner of Light—I was greatly interested in reading, in your paper of February 6th, the message of Lieut. George F. Davis, of Co. L, 4th Mass. Cavalry, and which you pronounce "particularly sensible." He *was* a sensible man—exemplary, brave and noble, amid all the rough scenes of army life, and deeply we regretted his loss, in the last action of the regiment, as he states, "April 6th, 1865, at quarter-past eleven o'clock," and his manly form laid away, as he also states, "about four miles and a half west of Farmville Station, Virginia, on Major Watson's farm."

Wm. F. Nye,
Late Sutler 4th Mass. Cavalry.

New York, Feb. 27, 1869.

New York Department.

BANNER OF LIGHT BRANCH OFFICE,
544 BROADWAY.

Warren Chase.....Local Editor and Agent.

FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Large Assortment of Spiritual and Liberal Books.

Complete works of A. J. Davis, comprising twenty-two volumes, all neatly and substantially bound in cloth: Nature's Divine Revelations, 13th edition. Great Harmonia, in five volumes, each complete—*Physician, Teacher, Seer, Reformer* and *Thinker*. Magic Staff, an Autobiography of the author. Penetralia, Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures (20 discourses,) History and Philosophy of Evil, Philosophy of Spirit Intercourse, Philosophy of Special Providences and Free Thoughts Concerning Religion, Death and After Life, Children's Progressive Lyceum Manual, Arabula, or Divine Guest, Stellar Key to the Summer-Land, Harmonial Man, Spirit Mysteries Explained, Inner Life, Truth versus Theology, and Memoranda. Whole set (twenty-two volumes) $26; a most valuable present for a library, public or private.

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.

Spiritual Phenomena.

"A writer in the *London Spectator* propounds a new theory in reference to the numerous well authenticated cases in which persons at the moment of death have made their presence seen or felt by distant friends. He suggests that the brain has the power of producing waves or vibrations in an atmosphere peculiar to itself, just as a magnetic battery sends an undulation through the magnetic fluid contained in a telegraph wire, or a bell sets the air surrounding it in motion when it is rung. At the moment of death, particularly of death by some violence, which finds the body in full vigor, the brain, exerting itself with spasmodic intensity, causes those brains which are connected with it by affinity to feel its power, and thus to perceive the presence of the person to whom it belongs. Such oblique methods of communicating between brain and brain, if such there be, would, in the opinion of the writer, probably but rarely take effect. The influences would be too minute and subtle to tell upon any brain already preoccupied by action of its own, or on any but brains of extreme, perhaps morbid, susceptibility. But if, indeed, there be radiating from living brains any such streams of vibratory movements, these may well have an effect, even without speech, and be, perhaps, the *modus operandi* of 'the little flash—the mystic hint' of the poet—of that dark and strange sphere of half-experiences which the world has never been without.

The theory, to which its propounder gives the name of 'brain waves,' is an ingenious one, and may yet receive scientific corroboration. That this material world has within it a host of forces not appreciable by the coarser senses, and that mind can act on mind without audible speech or visible motion, and at distances beyond the reach of sound or sight, is getting to be generally conceded. But how, or under what conditions, this power exhibits itself, is still an interesting subject of inquiry."

We clip the above from the New York *Sun*. To us, who are acquainted with both the facts and philosophy of this and other spiritual manifestations, it is amusing to see the ridiculous shifts of scientists in attempting to explain spiritual phenomena by the laws of matter with which they are acquainted. The above, though not quite as ridiculous as the explanation of spirit rappings by the Buffalo M. D.s, is nevertheless destined to the same fate in the tomb of forgotten theories of nameless authors.

Twenty-one years have the spirits been rapping to us all over our country, and no explanation of any one opposed to the spiritual theory has given any satisfaction to the public, nor has any one lasted over six or eight months—only long enough to sell one edition of the book containing it. Most of the theories have injured the authors, and none have injured the cause of Spiritualism nor its advocates. The well established phenomena above referred to have been longer noticed and better known to many, but none but the spiritual explanation has given any clue to the cause. That guardian spirits often do carry news and make facts known at a long distance from the place where they occur, both by sounds and by appearances of forms, &c., is certainly true and rational.

"Fashionable Christianity."

The *Liberal Christian* says, "Rev. Dr. Bellows preached a striking sermon at All Souls Church, Sunday evening, on repentance, which he characterized as the key to the kingdom of heaven." To us this seems rather comical, if not dramatic—"*striking* sermon," *at* a Church of All Souls, on repentance as a *key* to the *kingdom* of heaven." The whole system of preaching in our popular churches is fast approaching the fancy dress exhibitions of the theatre and the ball room. Everything is got up to attract the rich, and little or nothing is done for the poor, except to keep them away, and send small pittances to them as is done to dogs and other animals. Why call a church "All Souls Church," when it is only accessible to the rich, and the poor never get any share in it? We have long seen that Protestant Christianity is being more and more divorced from the poor and needy every year, and becoming more and more absorbed in forms and ceremonies in which it will die and find its winding sheet, while the masses of the people will fall into the two extremes of Catholicism and Spiritualism. The Unitarian "skirmish line" of Protestants will soon be lost in Spiritualism, leaving its shell of forms behind.

Spiritualism and Insanity.

The charge that Spiritualism tends to produce insanity has been often made, and as often refuted. But notwithstanding the refutation, the charge is persisted in, though not as much in this country as in Great Britain. The *Edinburgh Review* and *Blackwood's Magazine* are particularly tenacious in repeating the charge, and their form of making the charge is, that in *this* country—they dare not say it of their own—Spiritualism is filling our Asylums.

Our attention has been called to this by the annual report of our State Asylum at Northampton for 1868, which has just reached us.

In that report it appears that out of one hundred and fifty-two patients received during the year, *two* owed their insanity to Spiritualism, or one out of seventy-five. These were both females, and it is probable that other causes contributed to even this small per cent., as Spiritualism really tends to sanity and the cure of insanity.

"Life-Line of the Lone One."

Those of our readers who have never read this interesting book will find it one of the best investments they can make, to send $1,16 and get a copy of the fifth edition, which is now selling. No better evidence is needed of its merits and popularity than the fact that four editions have been sold, and it has never been advertised in any paper except the *Banner of Light*. If advertised as many books are, from ten to twenty editions could have been sold. Many persons have bought the second, third, and some even fourth copy of this book. Much of the book was written in days and hours of darkness and sorrow, and under a pressure that few mortals have borne without breaking down. We know it to be a true history of a living man. The poetical selections in the book are worth more than the price of the work, and it is one of the cheapest books on our shelves, being substantially bound in cloth, with over three hundred pages and two steel engravings, and selling at $1,00, with postage 16 cents, if sent by mail.

Died when being Baptized.—At a baptism October 18th, in the Platte river, four miles from St. Joseph, Missouri, the ordinance was administered to several persons, among whom was Mr. Stephens, of Third Fork. After being immersed, but while still in the river, he wiped his hands over his face a few times to free it of water, threw head and hands up, and fell backward into the water, whereupon his friends ran quickly in and took him out upon the bank, after which he died without a struggle. Physicians say that the sudden shock the immersion gave to his nervous system caused syncope and death.—*Exchange.*

We have never attributed any such occurrence to the nature of the religious belief or ceremonies, but our Christian brethren, who are so ready to inform the children, grown and ungrown, that sudden deaths which occur in transactions they call wicked or ungodly are providential judgments of God on the transaction, should bear in mind that this two-edged blade cuts both ways, and that this instance is a terrible warning against baptizing by immersion, providing, however, that death, as they teach, is the "King of Terrors." We recommend all persons on such occasions and under similar circumstances to keep out of the water when being baptized. When such instances do occur, the friends should get a physician's certificate of the legitimacy of the death, and avoid coroners' inquests.

Hon. J. W. Edmonds declines the Presidency of a College, as he did a few years ago a Judgeship in New York. It will, no doubt, surprise our Christian friends to find there is a religion that raises man not only above worldly ambition, but above the highest positions of D. D.s in our country, and yet leaves the person working for the spread of the new Gospel among the people, and writing and distributing, gratuitously, tracts and books to open the eyes that are sealed by sectarian bigotry to the light now bursting in from the spirit-world. The vast amount of good the Judge has done will not be appreciated until after he has gone to the other life.

"Vestiges of Creation."

This valuable work on geology has been out of print for some time, but the Harpers have just issued a new edition, neatly bound, copies of which can be had by sending eighty-seven cents to either of the *Banner of Light* Bookstores. No person interested in geology should be without a copy, for it tells truths not lawful to be told in a church.

New Publications.

L. U. Reavis publishes a stout pamphlet, with maps, to show that the seat of government must inevitably be where the centre of population is in this country, and that will be in the Mississippi Valley. He certainly states the case impressively, and fortifies his faith with most convincing facts. St. Louis is the chosen seat in his mind, where Benton stood and, with outstretched hand said—"There is the east, and there is India." The argument is presented geographically, commercially, politically, and on the basis of population; and it is well worth reading. Mr. Reavis believes the change will occur within five years, or before 1875.

The first number of the Brooklyn Monthly is on our table, and offers a readable table of contents, fresh and timely. It is particularly strong in stories. We wish it success.

Mayne Reid's Youths' Magazine—"Onward"—is out for March, filled with a spicy variety for the young people. Adventure rules in the tales. There is a side-table on which the broken pieces are set to be eaten, which the boys will like to stand up at and eat till they are filled.

Merry's Museum for March has papers and stories and sketches about a Snow Man, Famous Dogs, Joan of Arc, the Massachusetts Schoolship, How to write a Letter—together with verses, puzzles, scraps, chat, and plentiful illustration. It is well liked by the children, as it deserves to be.

George Coolidge, No. 3 Milk street, sends a specimen copy of the "Grand National Peace Jubilee and Musical Festival," being the official edition for February, to be continued monthly. The plan of this issue is to aid the main purpose of the Jubilee by its advertising patronage.

The Radical for March opens with Alcott's Conversation on Plato, and proffers articles from C. K. Whipple, Locke, and others. The Editorial notes are full of terrorism—not terrorism.

Hans Breitmann's Party, with other Ballads, by Charles G. Leland, is a collection of the rollicking stupidity of a Pennsylvania Dutchman, whose pronunciation of our tongue is most skillfully photographed by the author in his happy verses. They are full to overrunning with laughter.

How Not to be Sick, and The Philosophy of Eating, are the popular titles of two new books from the press of Hurd & Houghton, by Albert J. Bellows, M. D. The treatment of health and disease is characterized by excellent common sense and breadth of sympathy, and ought to assist the careful reader, who will think on these things, in securing a stock of physical enjoyment for which he will live long to thank the author. The books are of course produced in handsome style, and deserve a very wide reading.

The Future Life, as described and portrayed by spirits, through Mrs. Elizabeth Sweet, contains an interesting collection of communications from a modest and gentle medium, now a spirit, to which is prefixed an appropriate introduction from the pen of Judge Edmonds. Published by Wm. White & Co.

Agnes Farriday, or, the Harlot's Friend, is a sensation story in covers, professing to be bent on an elevating work, but strangely confused in its choice of the fit agencies for its successful accomplishment.

Lee & Shepard publish "The General, or, Twelve Nights in the Hunters' Camp," a narrative of real life, with striking illustrations. It abounds with stirring descriptions of camp and forest scenes for the delight of youthful imaginations, with shooting, fishing and tramping as the natural accessories. The boys will all be after it as they dive for hot cakes on a winter's morning.

Boston Music Hall Spiritual Meetings.

Services are held in this elegant and spacious hall every SUNDAY AFTERNOON, AT 2½ O'CLOCK, and will continue until next May, 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, *ten cents*. Tickets obtained at the Music Hall office, day or evening, and at the *Banner of Light* office, 158 Washington street.

Miss Lizzie Doten

will lecture March 14.

Spiritual Periodicals for Sale at this Office:

The London Spiritual Magazine. Price 30 cts. per copy.

Human Nature: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.

The Religio-Philosophical Journal: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. Single copies can be procured at our counters in Boston and New York. Price 8 cents.

The Rostrum: A Monthly Magazine, devoted to the Harmonial Philosophy. Published by Hull & Jamieson, Chicago, Ill. Single copies 20 cents.

The Present Age: Devoted to the Spiritual Philosophy. Published by the Michigan Spiritual Publication Company. Price 6 cents.

Married, in Boston, by H. F. Gardner, Esq., on Wednesday, March 3d, Mr. Joseph L. Newman, of Boston, and Mrs. Elvira P. Thorndike, of San Francisco, Cal

To Correspondents.

[We cannot engage to return rejected manuscripts.]

H. L., Cypress City, Texas.—$6.00 received.

Business Matters.

Mrs. E. D. Murfey, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w.M6.

James V. Mansfield, Test Medium, answers sealed letters, at 102 West 15th street, New York. Terms, $5 and four three-cent stamps.

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

The Bond of Peace.—*The only Radical Peace Paper in America.* Published monthly by E. James & Daughter, No. 600 Arch street, Philadelphia. $1,00 per annum.

Answers to Sealed Letters, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose $2 and 3 stamps. M13.3w

Mrs. R. L. Moore sends clairvoyant prescriptions on receipt of $1 and two stamps. Address care of Warren Chase, 544 Broadway, New York. F27.8w

The Best Place—The City Hall Dining Rooms for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. *Open Sundays.* M6.4w C. D. & I. H. Presho, *Proprietors.*

Brown's Camphorated Saponaceous Dentifrice.—The combination of ingredients used in making this article is such as to give the best possible effect with safety. Used daily or occasionally upon the teeth, it will be found cleansing, and maintains the Gums and Teeth in a healthy condition. Made only by John I. Brown & Sons, Boston, and sold by most dealers at 25 cents.

Special Notices.

Agents wanted for Mrs. Spence's Positive and Negative Powders. Printed **terms sent free**, postpaid. For address and other particulars, see advertisement in another column. Jan. 2.

Spiritual and Reform Books.

MRS. H. F. M. BROWN, AND MRS. LOU. H. KIMBALL,
137 Madison street, Chicago, Ill.,

Keep constantly for sale all kinds of Spiritualist and Reform Books, at Publishers' prices. July 18.

Herman Snow, at 410 Kearney street, San Francisco, Cal., keeps for sale a general variety of **Spiritualist and Reform Books** at Eastern prices. Also **Planchettes, Spence's Positive and Negative Powders,** etc. Catalogues and Circulars mailed free. J9.13w

BE YE HEALED of whatsoever Disease ye have by the Great Spiritual Remedy, **MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.** Send a brief description of your disease to Prof. Payton Spence, M. D., Box 5817, New York City, and those **mysterious, wonder-working Powders** will be mailed to you, post paid. **1 box $1. 6 boxes $5.** Jan. 2.

DR. LIGHTHILL,
Oculist and Aurist,
Has opened an establishment at
NO. 2 TEMPLE PLACE, BOSTON, MASS.,
For the treatment of
DEAFNESS,
Discharge from the Ear, and all other Aural Complaints,
CATARRH,
And all Bronchial and Pulmonary Affections, and
IMPAIRED SIGHT,
Together with all Diseases of the Eye, requiring either Medical or Surgical aid.
Feb. 27. Office hours from 10 A. M. till 4 P. M. 4w

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment in all cases in advance.

☞ **For all Advertisements printed on the 5th page, 20 cents per line for each insertion.**

☞ **Advertisements to be Renewed at Continued Rates must be left at our Office before 12 M. on Tuesdays.**

NEW EDITIONS—JUST ISSUED.
PRICES REDUCED.

Children's Progressive Lyceum Manual.

BY ANDREW JACKSON DAVIS.

A Reduction of $13 on 100 copies of the Unabridged Manual; and $6 less for 100 copies of the Abridged Edition.

Lyceum organizers will find it most economical to purchase the Manual in large quantities. Every Lyceum should be well supplied with these little books, so that all, both visitors and members, can unite in singing the songs of the Spirit, and all join as one family in the beautiful Silver-Chain Recitations. To the end that Children's Progressive Lyceums may multiply all over the land, we offer the latest editions at the following reduced prices:

Seventh unabridged Edition: single copy 70 cents, postage 8 cents; twelve copies, $8,00; fifty copies, $30,00; one hundred copies, $50,00.

Abridged Edition: single copy 40 cents, postage 4 cents; twelve copies, $4,00; fifty copies, $16,00; one hundred copies, $28,00.

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

Please send post-office orders when convenient. They are always safe, as are registered letters under the new law.

SECOND EDITION—REVISED AND ENLARGED.

A PEEP INTO SACRED TRADITION.

CONTAINING

THE CONDENSED EVIDENCE ON BOTH SIDES OF THE MOST IMPORTANT QUESTIONS KNOWN TO MAN,

His Present and Future Happiness.

BY REV. ORRIN ABBOTT.

"Prove all things, and hold fast that which is good."—*Paul.*

"Who but a bigot will refuse to read both sides of those questions, when kindly and fairly discussed?

Lawyers face each other in argument, when a few dollars are at stake; should not clergymen do the same, when heaven is the prize?"

Price 50 cents; postage 4 cents.

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

THE
GATES AJAR.
By Elizabeth Stuart Phelps.

This is a remarkable book, and has created more sensation than any work issued outside the ranks of Spiritualism, on account of its beautiful delineation of the Spiritual Philosophy. It cheers and blesses all who read it, and has thrown rays of light into many a darkened soul. Every one should own this little gem.

Price $1,50; postage 16 cents.

For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York. Mar. 13.

CARTER'S BALSAM, For Coughs, Colds, ASTHMA, &c. Try It. Mar. 13.—12w

DRS. WILBUR AND BLAIN, Magnetic Physicians, will heal the sick at Galesburg, Ill., from March 13th to April 1st. No Medicine given. The poor without money and without price are invited. 3w—Mar. 13.

LEGAL DIVORCES.

R. W. Pearson, Attorney and Counselor-at-Law, 19 Merchant's Exchange, 53 State street, Boston, procures divorces in Massachusetts and other States for any good cause. No publicity. Consultation free. Valid everywhere. Mar. 13.—1w*

MANUFACTURERS intending to locate in the West should visit the city of **Madison, Indiana,** on the Ohio River. Central in location; river and rail communication North, South, East and West. Every facility for manufacturing cheaply. Address POSTMASTER. 4w—Mar. 13.

DO YOUR OWN PRINTING.
CHEAPEST AND BEST.

Young and Old making money. Prices of Offices, with Press, $15, $20, $30 and $42. Send for Circular to LOWE PRESS COMPANY, 23 Water street, Boston, Mass. Mar. 6.—13wis*

CARTE DE VISITE PHOTOGRAPHS

Of the following named persons can be obtained at the Banner of Light Office, for 25 Cents each:

REV. JOHN PIERPONT,	LUTHER COLBY,
JUDGE J. W. EDMONDS,	WILLIAM WHITE,
EMMA HARDINGE,	ISAAC B. RICH,
ABRAHAM JAMES,	WARREN CHASE,
ANDREW JACKSON DAVIS,	DR. H. F. GARDNER,
MRS. MARY F. DAVIS,	JOAN OF ARC,
MRS. J. H. CONANT,	ANTONE (by Anderson),
J. M. PEEBLES,	THE THREE BROTHERS.

PINKIE, the Indian Maiden; 50 cents.

☞ Sent by mail to any address on receipt of price.

MORE GREAT CURES

BY

MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

ASTIMA,
CATARRH, NEURALGIA,
BLOATED BOWELS.

South Williamstown, Mass., Oct. 25th, 1868.

Prof. Spence—*Dear Sir:* Wherever I hear of a hard case of disease, I go and leave the **POSITIVE AND NEGATIVE POWDERS,** and urge them to try them. I did this with Richard Estes, our neighbor, a man 75 years old, who has had the **Asthma** rising 40 years. He also had the **Catarrh,** and the **Neuralgia,** and was badly **bloated across the bowels.** He commenced using the Powders on the 10th of this month, and on the 15th he declared himself perfectly free from Asthma, and all the above mentioned ills. His wife told me she did not think he could live through the coming winter; but she says he now eats and works as well as ever he could, and **sleeps like a kitten.** A harder case of Asthma is seldom known, as all who know him will testify.

Yours truly, Mrs. Mary E. Jenks.

ERYSIPELAS.

Manchester, Mass., Feb. 9th, 1869.

Prof. Spence—*Dear Sir:* A year ago last June I had a **swelling** just above my ankle, and every one that saw it said it was **Erysipelas.** In a fortnight it became a sore, and from that time for fifteen months I was hardly able to go about the house. As I take *Banner of Light*, I had read about your **POSITIVE AND NEGATIVE POWDERS;** and thinking they might reach my case, I sent to the *Banner* office and got a box. I had had, before taking them, **eleven sores** in that fifteen months, and another one was nearly ready to break. Before taking them three days, the sore began to disappear, and, after using one box, was entirely well. I have taken over two boxes, and can now walk as well as ever I could. The swelling is all gone. I have nothing to show but the scars.

Yours truly, Mrs. Sallie Young.

FITS,
CATARRH, DYSPEPSIA,
NEURALGIA, LIVER COMPLAINT,
CHRONIC DIARRHŒA.

Albert Frost, of *Rockport, Me.*, under date of *Nov. 27th, 1868*, writes as follows: "When I first told the people here about the **POSITIVE AND NEGATIVE POWDERS,** they laughed; but now they are getting excited about them, and the Doctors and Apothecaries want to get hold of them. A lady here who was troubled with **Fits** sent for one box, and they cured her right away."

I make the following extract from a letter written by A. S. Brainard, of *North Manchester, Conn., Oct. 16th, 1868*: "Mrs. Darr and daughter have been taking the **POWDERS,** the one for **Catarrh,** and the other for **Dyspepsia** and **Neuralgia.** They are about as good as new. My wife has taken them for **Liver Complaint** and **Chronic Diarrhœa.** She is now well. Mrs. Ames gave them to a child five months old, for **Fits.** It is now well.

ST. VITUS' DANCE,
GENERAL PROSTRATION,
DIPTHERIA, SCARLET FEVER,
CHOLERA MORBUS,
FEVER AND AGUE, SPASMS OF
STOMACH,
DELIRIUM TREMENS.

Winona, Minn., Sept. 25th, 1868.

This is to certify that I have cured the following cases, and many others too numerous to mention, with **MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS:**

A young lady of **St. Vitus' Dance,** of near six years' standing, and given up by all other doctors. Cured by five boxes of **POSITIVES.**

A lady of **General Prostration** of the nervous system. She had tried everything. One box of **NEGATIVES** cured her. She is now in better health than she has been for five years, and is delighted at the happy change.

A lady of **Chronic Diptheria.** Two boxes of **POSITIVES** cured her, after the Doctors had made her worse with iodine and such harsh things.

A little boy of **Scarlet Fever.**

A woman of **Cholera Morbus.** She was so bad that her life was despaired of. She was cured in a few hours.

A woman who had the **Fever and Ague** all spring and summer. Cured with one box of **POSITIVE AND NEGATIVE POWDERS,** after trying almost every other remedy.

A man of **Delirium Tremens.** He is now a Good Templar.

A woman of **Spasms of the Stomach,** from which she had suffered for five or six years. The Spasms were so bad that when she took one her friends would despair of ever seeing her come to again. Jane M. Davis.

DEAFNESS.

I make the following extract from a letter from F. W. Green, of *Columbia, S. C.*, dated *Jan. 23d, 1869*: "I got half a dozen boxes of **MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS** of you about four and a half months since, and I have not missed curing in any instance where I have used them. I took the **NEGATIVE POWDERS** which you complimented me with for **Deafness,** and am cured. I am treating two cases of **Neuralgia.** One is cured."

Oliver Peppard, of *Kansas City, Mo.*, under date of *Feb. 2d, 1869*, writes as follows: "Two months ago I got six boxes of your **POSITIVE AND NEGATIVE POWDERS** for **Deafness** of three or four months' standing, and I am happy to state that I am much relieved; in fact, nearly as well as ever."

MILK-LEG,
RHEUMATISM, FITS,
DYSENTERY, DEAFNESS.

Yorkville, Ill., Dec. 21st, 1868.

Dr. Spence—*Dear Sir:* I received a letter from you almost a year ago, asking me to give an account of the cures made by the **POSITIVE AND NEGATIVE POWDERS** under my directions. One was a case of **Milk-leg** of sixteen years' standing, one of **Rheumatism,** one of **Falling Sickness** or **Fits** of sixteen years' standing, and a number of cases of **Dysentery.** The Powders have also helped my **Deafness,** and cured the **Numbness** in my legs. You can use my name. Powell Hallock.

FEVER AND AGUE,
DYSENTERY,
COUGHS AND COLDS.

Stowe, Vt., Dec. 2d, 1868.

Prof. Spence—Enclosed please find $2,00, for which send two boxes **POSITIVE POWDERS.** We have used them in our family until we know they are all they are recommended to be, having proved a perfect success in **Fever and Ague, Coughs and Colds, Dysentery,** and other diseases. Direct to John A. Stafford.

KIDNEY COMPLAINT.

J. P. Mist, of *Ridgewood, Long Island*, under date of *Jan. 30th, 1869*, reports substantially as follows: Spent several years in the army. Returned with a shattered constitution, and among other complaints, **Disease of the Kidneys.** Nothing in the shape of medicine relieved him. Bought six boxes of **POSITIVE POWDERS,** took them according to directions, and was cured. Also a lady friend of Mr. Mist's has a little boy, now three months old, which for several days after its birth gave unmistakable signs of **Diseased Kidneys,** probably inherited. The **POSITIVE POWDERS** were administered. They gave it relief, and it has never been troubled since.

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
1 "	44 Neg. "	1.00
1 "	22 Pos. & 22 Neg.	1.00
6 Boxes,	- - - - -	5.00
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.

Mar. 13.

Message Department.

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, thou Holy Spirit who dwelleth in all forms, and occupieth all space; thou who art writing upon the walls of Nature everywhere; thou who at all times doth speak to our souls; thou Father and Mother, the same in time and eternity, teach us to pray; teach us to understand what we need; open unto our understandings the better ways of life, and show us more and still more of thy wisdom. Unveil thy face to us that we may talk to thee understandingly. We know that our praises are no more to thee than the sounding of the waves upon the seashore. Yet we pray and we praise, because we must commune with thee. And everywhere throughout all Nature we are taught to pray, we are admonished to praise. We are glad that it is our privilege to walk in darkness as in light. We are glad that sorrow seems ever nigh unto us, for beyond it there is joy. If we did not experience sorrow we could not understand joy. Our Father, we know thou wilt receive the prayers that may come out from the souls of these thy children. They bring thee their many needs, and they lay them each upon their own altar of life, and they ask, "Oh Lord, come nigh unto me in my hour of need; answer my prayers; hear my cries." Oh give unto them that understanding that shall assure them that thou art always nigh, that thine ears are ever open and thy presence is unto them what light is to the earth. They grow in thy presence; they live in thy presence; they enter the kingdom of heaven or of hell in thy presence. Wherever they are, there thou art. Oh wilt thou but teach us all this truth. Make us feel, our Father and our Mother, that thou art ever near us in the darkness as in the light. Come this day especially nigh unto those who are in high places in the land, and speak, through thine angels, to their hearts and their heads; and may the two no longer be divorced, but may thine angels bind them together and crown them with justice, mercy and love. May they hear the voice that is calling unto them, saying everywhere unto the Cains, "Where is thy brother?" Oh may their ears hear and their understandings be quickened, so that they shall know from whence cometh the voice, so that they answer the Lord their God. Our Father, our prayers thou wilt receive, and the answer will come to our souls, and we shall thank thee, again and again. We shall pray unto thee still more in life. We shall seek ever to reach thee, but we know that we shall never fully comprehend thee. Amen. Dec. 1.

Questions and Answers.

CONTROLLING SPIRIT.—We are ready to hear your propositions, Mr. Chairman.

CHAIRMAN.—There are none on the table to-day.

CONTROLLING SPIRIT.—We will then briefly answer a question which we have already received. It is this: "What will be the effect, if any, of such slanderous and untruthful speeches as have been recently made by the Rev. Justin Fulton and others, with reference to the Woman's Rights Question?"

Having the utmost faith in the justice which accompanies the intelligence of this age and this people, I have no fear concerning the ill effects of any such speeches. On the contrary, I have faith that they will be all turned to good account in the hands of an all-wise, just Intelligence. The moral status of a man or woman may always be ascertained, with a very good degree of certainty at least, by the side they may take upon all questions of national and moral importance. It does not take a very long time to measure the human nature of an individual, nor is it always difficult so to do. When I hear men denouncing anything that has been weighed in the balances of divine justice and not found wanting, what shall I think of them? Why, I must either think they are in exceeding great darkness, or that they have some private end to serve. It does not take a very large amount of wisdom to see where such men as those referred to stand with reference to religion, politics and all the vital questions of the hour. Some men talk very largely against the woman's rights question from a most abominably sensual standpoint. We have said just what we mean, and we know wherefore we have spoken. Others speak against it because of their exceeding great bigotry, their self-conceit, their theological superstition. St. Paul says women must be silent, therefore they must. St. Paul is the oracle of some; thank God he is not mine, and never was. To me there is but one oracle standing between me and my God—that is my own reason; and the time is not far distant when all those minds that are wont to reason at all in any direction will stand upon the same platform. How will it affect the question? We shall see. In my opinion it will affect it in this wise: It will turn the attention of good sound thinking men and women to it more effectually. And having done that, these sound thinkers will begin to weigh not only the question but its opponents. What will be the result? Why, their deformity will stand out so apparent that they will not have a single worshiper at their shrine. Sensualism and bigotry will be written upon their foreheads, every one of them. And as a consequence, politically, morally and religiously, they will write their own death-sentences. They now hope to write the death-sentence of these questions of moral improvement, but they cannot, because they are of God, and his angels have them in charge, and they know how to take care of them. But like the man who curses his neighbor, and pronounces all sorts of evil upon him, the curse will return to its source. Condemnation will know where its home is, and will not fail to find it.

QR.—I was in conversation a few days ago with a good Orthodox migister relative to this spirit communion. He was willing to admit that evil spirits did appear to us as represented, but denied that good spirits did the same. I would like to ask why it is they are so ready to admit the coming of one class, and not the other?

A.—Because their creeds so teach. They understand the Bible to say that at certain seasons the devil shall be let loose, and that all manner of evil spirits shall go up and down the earth seeking to deceive the elect. Therefore it is that they have determined as they have. They place blind faith in the creed—reason is set aside, and the creed is ever before their faces. Dec. 1.

Newell A. Foster.

Mr. Chairman, the position I occupy to-day is one thoroughly new and untried to me. I have but recently been freed from physical life. The change came very unexpected to me. I was in the exercise of what seemed to me a holy duty, when the messenger of death called and I was compelled to follow. But I am able to-day to rejoice in the change, and to lift up all my soul in thanksgiving to God for the power to return. It is a privilege which I dared not hope for in this life; but, like God's blessings, it is free to all. I am just as much a recipient of this great and glorious truth as if I had known all about it before death. I can come. I can learn of the law. I can return. I can receive the blessing that comes of return. I can still labor for earth and her people. I can still feel the love of those I have left here. I can still exercise mine toward them. I am the same. Death has not changed me.

In listening to the remarks of the speaker who preceded me, I was psychologically transported to the rostrum at Horticultural Hall.* I seemed for the moment to live there again; and, with my good brother, I felt that no harm could be done the cause in which I died—upon the altar of which I laid down my life. The louder the cry of its opponents, the stronger it will grow. Say to the dear friends, both private and public, whom I left, that I still live, and in living have the power to return to labor and to love. I would not like to have them consider me as absent from them, for I shall be present in spirit many, many times, and shall labor with all my soul for the fulfillment of the hope that was dear to me here. Newell A. Foster. [Ah, do you remember me?] I do, Mr. White. Do you know me? [Yes, you knew me as a boy.] I did. How about the friends in Concord? [They are well, I believe.] God bless you in your noble work. [I suppose you knew something of Spiritualism while here?] I did, but not as you know it. [I am glad you come.] Thank you; I am glad to come. Dec. 1.

William Collins.

[How do you do?] Oh Lord! I am well, what there is left of me. Well, stranger, I'm fresh from the Plains; I am from Leavenworth, and my name is Collins, William Collins. Speaking about woman's rights—the right of women to vote—Kansas is ahead of you. You ought to be ashamed of it. I suppose your old puritanic ideas have held you back, been a sort of check rein—afraid you will go too fast. Oh Lord! Kansas is ahead of you in a good many things. Why aint you up and doing? Well, there's room to breathe out there. There aint here, I take it. Well, stranger, I got into a fight, and got the worst of it. That is to say, according to human reason, got the worst of it—got killed. Some of my friends, quite a number of my acquaintances volunteered to go out to fight Indians, and I told 'em I hoped every damned one of 'em would get killed. Beg pardon for swearing. Well, I've said it; too late to take it back. [Yes, but don't repeat it.] No, I won't. But that's what I got killed for. They thought that if I'd been out and had a taste of Indian barbarity, as some of them had, I'd sing a different tune. But I reckoned I'd seen as much of the Indians as they had, and more. All that's wanted is good treatment, and they are just as good as anybody else. I told 'em so, and got assassinated for it. I don't know how it happened that I didn't lick, for I felt like annihilating the whole crowd. But it was n't to be. I suppose I was to be perched up aloft where I could do more than I could down there. Some on 'em said I got my notions from the two months that I staid in an Indian camp, and was sick. I had the fever, the shakes, you know; had it pretty hard, I tell you; and the old Indian doctor cured me, and the squaws they tended me, and the pappooses they brought me everything they could get that was good. Well, that was right. They did well for me. They did better, perhaps, than I should for them; but that had nothing to do with it at all. I looked at it as a great outside question of right and wrong, and to me it was wrong to fight 'em, and I said so, and would say so if I was there again. Tell Tom Rawlins, from me, that I aint dead—not much—though he put lead enough into me to kill me; but I'm alive, and am going to hunt him worse than he will hunt Indians; he may be sure of that. I just trotted out here quick as I knew how to. [Is his name Rawlins?] Yes, and he is raw enough, I can tell you. We are having pretty exciting times, just now, on the Indian question, out there. And the voice that dares to be raised against extermination is pretty likely to be silenced. But who cares? I don't. I'm all right.

How long before you publish? [About three months.] Three months! Tom may be dead. I hope he will, if he's gone on to fight Indians. But I'm anxious to get a lick at him before he comes here. Can't you do any better? [We publish your name next week.] Well, say I aint dead, will you? [Do you think the message will reach him?] Don't know, stranger; got to take the chances. I'd like to send a shot to Crawford, too, while I'm about it. [To whom?] Why, the officer in command; gone out to fight the redskins. Just say to him that he had better look out and not get a pass to this ere spirit-world in any such way as I have. He will get it if he aint careful, and if he comes under these circumstances he will get a hot reception—now that's sure. Just as much hotter than the old hell you used to hear about as you can imagine. That's so, stranger. If you don't believe it, you just come over this side and reconnoitre a little, you will see who is who, and what is what, I take it. Do n't forget my message to Tom, will you? [Not a word of it.] Because you see I want him to know that I'm not silenced so easy. I'm one of the kind that if they do happen to be down for a few hours, they are all the brighter when they are up. Say to him, look out for me here, there and everywhere, because I may poke myself in uninvited. Good-day, stranger. Oh, you asked who Crawford was? Why, the ex-governor there. [Oh yes, I remember.] Oh Lord! yes, I thought you did. Believes in us folks coming back, he does. [Not much, does he?] Oh yes, he does. [He does n't realize their power.] Oh well, that's another thing altogether. Tell him, from me, he is a fool, only he do n't know it. I may as well tell him as anybody else. Don't clip it, either.

[When did you pass away?] Nine days ago. [Your age?] Thirty-four. Born in Pennsylvania, went to Indiana, and from there I went to Kansas. [Had you a family?] No. [Where was the fight you speak of?] Leavenworth. Sort of a private affair for the benefit of a few. [Why do you call it a fight, if you were assassinated?] 'Cause I did fight when they come upon me. They took me once before, but it did n't amount to anything. Good-day, stranger. I am all right. Dec. 1.

Deborah Blanchard.

Twenty-two years in the spirit-world. I died in Boston, in Garden Court street. Deborah Blanchard, my name. I have made many attempts to return, but I have been unsuccessful till now. I wish you to say that I have something important to communicate to my relatives, something that is of importance to them. It is of a matter that comes to a final settlement twenty-five years after my decease. So, you see, I have three years to work in. But I hope I shall not be obliged to consume all that time in vain attempts to reach my friends. Say to those of my friends who believe that the spirit cannot return after a long absence from earth, although it might be possible that it could come back within a few months after death—I have some who believe this—tell them that is not so; that so long as there is anything to call the spirit back to its old earth home, it will come. The need of their presence here governs the return. [What was your age?] Sixty-seven. Dec. 1.

Alma M. Welch.

I have a mother, and I know she wants me to return and communicate with her. Tell her that my life in the spirit-world is far happier than it ever was here. Tell her that after I died I was somewhat distressed because of being separated from my baby, but I soon learned it was well. And when I became satisfied that I could return and watch over it, the darkness disappeared and I became happy. Tell her that I have seen father many times here, but I do not dwell with him. Tell her that he would be very glad to communicate with her, and that he is satisfied with the course she has taken since his death. Tell mother whenever she sees John to tell him of my return. I am Alma M. Welch, and I wish my message sent to my mother, Hannah Churchill, New Portland, Maine. Dec. 1.

Prayer and questions answered by Theodore Parker.

Invocation.

Our Father, into the keeping of this handsome day, that will make final record for us, we breathe our prayers; and oh, we pray that they may come from our inner natures, from the deep wells of our holier selves, and may they lead us into strength and a better knowledge of wisdom, of love and of justice, such as they mean with thee. And may our prayers give us strength to go forth among the weak, imparting of our life and shedding abroad holy dews that shall cause thy children to grow strong in truth, in mercy, and in love. Our Father, did we not know that thou wert present everywhere, and that all the circumstances of time, as of eternity, belong to thee, we should tremble for our future. Looking at the dark side of human nature, beholding its deformity, beholding the weakness of thy children in high places in the land, we sometimes cry out from the depths of our being, "Lord, how long, oh how long?"

But, our Father, we are glad that the light of thy countenance ever is with us. We are glad that we can behold thee in the darkness, and that we can feel that out of all this chaos thou wilt bring order and peace—out of all that seems to be great evil, thou wilt bring great good. And the wilderness which is now a desolation, will blossom with young roses and sweet lilies. We are glad that we know that the law of infinite progress is ever in action. We are glad that the doors of mercy are closed upon none, but that however the soul may seem to wander from thee, it ever revolves in thy presence and is eternally thy satellite. Our Father in wisdom and our Mother in love, look in kindly benediction upon these souls this hour. The angels of mercy and wisdom and justice hover near, and by their holy inspirations, by the dews of their love for humanity, oh may these hearts be blessed. May these souls, clad in human forms, rise up in thought nearer and still nearer toward thee, till they shall feel that this is indeed the gate of heaven, that this is indeed the kingdom for which every soul so earnestly prays. Amen. Dec. 3.

Questions and Answers.

QUES.—Supposing the doctrine of preëxistence true, is it at the option of the spirit that it returns and clothes itself in another earthly form? Spirit-life is described as being far better adapted to progression in holiness and purity and consequently happiness, than earth-life—then why return?

ANS.—No, it is not optional with the spirit to determine concerning the conditions of being through which it shall pass, and by which it shall progress. Since we have no knowledge of ever having had any voice concerning preëxistence, or so far as we as spirits are concerned as relating to the present, it is not at all unreasonable to suppose that the same law will continue with us through the future. It has been asserted that the spirit-world proper, or the condition of being that is beyond human senses, is better adapted to the unfoldment of the spirit than the conditions to which it is attached in human life. Considered in a certain light, this is true; but, in another light, it is untrue. For since we know that we can only gain strength by action, and retain it by action, we know it is best that we be always active, it matters not whether it be in a physical, moral, intellectual or spiritual sense. If there were no lesser good for the soul to war against, its powers would soon dwindle into insignificance. You may be sure of that. I believe that the experiences through which the soul passes during its journey through human life, are absolutely necessary for the welfare of the soul. I believe that certain powers of the soul are brought out better through the hard experiences of human life than in any other way. I believe that the sorrow incident to the earthly life is absolutely necessary to bring out and brighten and glorify the joys of heaven. Talk as much as you may of the better condition, the soul revolves in the spirit-world proper, I well know; and thousands, ay, millions of spirits attest to the truth of this assertion, that the soul has need of the darkness of earth-life; and as it revolves again and again, as round and round the circle runs, we gain at each revolution something higher, something better. We may pass through all stages of our being, but we part with something of our lesser good by so doing, and we gain some greater good.

Q.—In sleep I seem to pass to another world and see beautiful things. As I awake, all recede, although I anxiously strive to retain them, and, on arriving at full, wakeful consciousness, not a vestige of them remain imprinted on my memory. A spirit-friend manifests its presence to me through a medium, and speaks of certain things. Again, the same spirit talks with me through another medium, but remembers nothing of having communed with me through the first. *Query:* Is there any analogy between my passing (as above stated) to another world and a spirit's return to this? If so, will the intelligence please explain fully what the analogy is?

A.—That there is an analogy is clearly evident. And that the expression of the soul is shaped and molded and dependent upon the machine through which it expresses itself, is also clearly evident. In dreams it is evident that the soul, the thinking part, is partially separated from the animal brain, but not entirely. There is a constant action kept up between the two, which sustains animal life during the hours of sleep. But the positive force exercised by the spirit is not of sufficient strength to daguerreotype fully and clearly all the scenes through which, as a soul, it has passed during dreams. For instance, it is away at such a time, communing with its friends in spirit. But it holds a certain relation to the body, therefore certain broken fragments, detached scenes, are reflected upon the brain, and remembered as such by the returning spirit, but in no other way. If the reflection is connected and clear, then the dreamer will remember clearly his dream, but the clearness depends upon the amount of power that is exercised by the spirit upon the animal brain during the time of sleep. Now it is not at all strange that disembodied spirits should seek mediums through whom to express their thoughts to their friends here; not at all strange that they should not remember having said this or that, or having done this or that through those mediums—not at all strange that they should not remember through another. For, be it understood, that every single human life is a distinct entity of itself. It revolves in its own spiritual and animal sphere. It is a kingdom of heaven and earth by itself; and, although connected with all others, it is as distinctly separated, too, as are the stars all separate from each other. There is a deep philosophy underlying this question, exceedingly deep; and it behooves you all to study it well, to analyze the features of it as they are from time to time presented to you, and rest assured you will slowly but surely become wiser upon this point. You will learn that there are impossibilities with God—yes, even that; that the great, Infinite Spirit manifests through law, and that it would be as impossible for this Great Spirit, this Infinite Jehovah, to manifest outside of law, as it would be for me this moment to command the sun to come down that I might view it at my leisure. Dec. 3.

William H. Hindman.

The shadow that has been flung over some of my earthly friends in consequence of my death, and the manner of my death, has reached me. I know very well it is in vain for me to even attempt to break down the high walls of superstition that custom has erected around my friends, as it has around the friends of thousands of other returning spirits. But I am doubly conscious of this truth, that I shall do my duty by returning, and may possibly wake some spark of a desire to communicate with me from my new home in the souls of some one or more of the friends I have left. Were you to talk with them they would tell you I was unfortunate here; they would doubtless tell you that I persisted very strangely in disobeying the law of God, and following the path of evil. Well, I did, to them; but, as we cannot judge for any one but ourselves truthfully, I think we had better abandon the business and pay more attention to that which belongs to us to attend to. I did not lead the life here on earth which I should have led had I been differently physically organized, and differently spiritually organized.

If I had been like the good friends who censured me so severely from time to time, I should not have done as I did; but, as I was not, and was like myself, I stood upon my own ground and did deeds which belonged to myself. I am brought back here by the prayers of my mother. Yes, I had a praying mother, and in her prayers she has said: "Oh, if I could know from God that my son were not in hell, I would rejoice and give thanks all the days of my life. But, as it is, my old body fears death, because, in the future life, I fear I shall realize the misery of my son. I would rather stay here." So she prays. In answer to that prayer I am here—here to assure her that there is no more hell in the spirit-world than there is here, nor half as much. Here to tell her, also, that, having become, by death, freed from the physical body and its tendencies, I am now in a better state to become, perhaps, what she would have me than I ever was before. I am still in a state of probation. I am still where there is hope for me, and, what is more and better, I have hope for myself. I was in a very foggy state for awhile, and scarcely knew whether I was a spirit in the flesh or out of the flesh; but gradually the mist disappeared, and I began to understand where I was and who I was, and what I was to do to get out into the clearer light. I straightway went to work, and the result is, I am here to-day. My good mother would doubtless tell you that I died in a drunken fit, and she believed no drunkard could enter the kingdom of heaven. Hence her sorrow. Well, I did so die. I did not enter the kingdom of heaven, nor did I enter the kingdom of hell; but precisely where death took me up, there I was in the spirit-world. I was no better. I was no worse. I had lost nothing but my physical body. I was, to all intents and purposes, spiritually the same.

And I would have that honored mother know that her prayers have reached me; that her fears for my salvation are all useless. I would have her know that I hope, when her time of change shall come, that I shall meet her, not as a drunkard, but as a spirit enjoying clearer light than when here. I wish to tell her that by-and-bye she may realize her expectations in me. She hoped on till hope died, and so did I. But I tell her still that her expectations will be realized. The great trouble is that people here on earth are apt to think that this is all of life, when it is only the beginning, but one phase of life, simply the passing from one point to another, when we have millions more to pass—yes, an eternity to live in. So there is hope for me.

I am William H. Hindman. I died in Memphis, Tenn., a little more than one year ago. I hope to reach my mother, Mrs. Esther Hindman, Columbus, Ohio. Farewell, sir. Dec. 3.

Mary Eliza Thomas.

I am Mary Eliza Thomas. I was born in Bellows Falls, Vt. I died about eight miles from Savanah, Ga. I passed through terrible scenes during the war, and died the third year. My friends have never been able—I refer to my brother and family residing West—to gain any information concerning my death, except such as they gained from the negroes. A great many stories were told. It was said by some that I was murdered because of my union proclivities; but it was not so. I never had any trouble from those who differed from me, because I never said anything. I thought a great deal, and I did all I could for what I thought was right; but there was such an intense suffering within and such a change without, that it brought me to the spirit-world. I wish my friends here to know that I ever remained true to what I thought was right. I never believed in the justice of negro slavery, but I tolerated it because I did not see any way to get rid of it. I was there, and I saw no way to get rid of it. But when the war broke out, then I knew what was coming, and I felt sure that the negro would have his liberty, and that his enslavers would suffer most terribly. But I thought there was some wrong at the North as well as all at the South. I think so now.

I would have my brother—whose name, sir, is Silas Hill—I would have him know that I can come back; and I want him to seek out somebody that I can use, and allow me to speak with him. I can tell him many things with regard to my personal effects that I would not wish to speak of here. [Give your age?] I was in my fifty-first year. [Where does your brother reside?] Somewhere in Ohio—I cannot tell you where. [Will this reach him?] I have a strange feeling that it will; I do n't know how. Dec. 3.

John Sprague Alden.

[How do you do?] I do n't know how I do. [You do n't feel very well, do you?] No. I did before I came here. I want to tell mother about father. He is coming home, he is. He was in California, and he is coming to surprise mother, and she do n't know it; and I want to tell her. We lived in New York, but she is in Rhode Island now. She is in Portsmouth, R. I. And I want her to come home, because father is coming in the next steamer, I reckon. I don't know as he is coming in that steamer, but I reckon he is. He means to in the next one that is going to start from San Francisco. [How do you know that?] I seen it in his mind, because he's been thinking a great deal about me since last September. He has been thinking of me a good deal, and I go there, so I see him.

My name is Johnnie Sprague Alden. My mother's name was Sprague, and I'm named for her brother. I was nine years old. Say, too, that I've got a good many things that I did n't have here, and I do n't want to go back, only I want mother to come to me—pretty quick. Do n't want to wait a great while. Father aint sick, so he can stay here a good long while longer; but mother is sick, and sorry, and tired, and I do n't think it's any use for her to stay. [Can't you comfort her and let her stay awhile longer?] No; do n't want to. Oh I want to comfort her, but I do n't want her to stay. I'd rather have her with me, and she'd rather come, too. Are you Episcopal? [No.] My mother is. [I do n't belong to any church.] Do n't you? Do n't you go anywhere? [Yes.] My father did n't. He says let everybody go to meeting that wants to, and if we do n't want to, stay to home. And he stays to home. Used to take me a fishing, and mother used to feel bad about it. But I used to like to go. We never got drowned. Mother thought we would, but we did n't. Mother give the fish away, 'cause she would n't eat 'em. And my father laughed about it. He said if they were break-Sabbath fish somebody else could eat 'em. [How will your mother get your message? We do n't publish it for three months.] Do n't you? Oh, I thought you did. [Can you give your mother's name?] Janet Alden. [In Portsmouth, R. I.?] She do n't live there. She is visiting there, and I want her to go home before father comes. [Can't he go there?] Yes, but he would n't like to—would rather she would go home. Good-day, mister. My father makes castors. [In California?] Yes, sir; makes brass, and iron, and wood, and porcelain. Good-by. Dec. 3.

Séance conducted and questions answered by Theodore Parker; letters answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

Monday, Dec. 7.—Invocation; Questions and Answers; Timothy S. Bradstreet, of Northfield, Vt.; Deacon Ell, of Amesbury, Mass.; Samuel White, of Keene, N. H., to his sons; Nancy Jane Powers, of Lawrence, Kan.; George H. Merrill, to his mother, in Boston.

Tuesday, Dec. 8.—Invocation; Questions and Answers; William Boyd, of Sterling, Mass., to his brothers and sisters; Augusta Stearns, of Hartford, Conn., to her family; Mary Ann Tibbetts, to her friends, in Bath, Me.

Donations in Aid of our Public Free Circles.

Mrs. D. S., Peekskill, N. Y.	$1,00
Friend	1,00
B. B. Hill, Springfield, Mass.	94
Mrs. Veazie	2,00
E. Clapp, Mansfield, O.	1,00
Friend	50
Mrs. E. Upton, Winthrop, Me.	1,00
J. P. Cunningham, Richwood, O.	1,00
Friend	10,00
T. M. Mosely, Boston	5,00
F. & P., St. Johnsbury, Vt.	50
Jesse Eastman, Manchester, N. H.	1,00
W. C. Buckingham, Peconic, N. Y.	1,00
W. Samson, Hammonton, N. J.	30
W. H. Brown, Redfield, Iowa	1,00
John Morrow, Santa Rosa, Cal.	2,00
B. S. Gilbert, Canasarga, N. Y.	50
Friend	50
Mrs. M. DeLane, Watertown, N. Y.	1,00
Two Friends	4,00
I. Southwick, Cardington, O.	1,00
Hazen Aldrich, Monte, Cal.	53
W. O. Ewen, New York City	5,00
Friend	1,50
Jane A. Stamps, Brenham, Texas	50
James Hobart, East Pepperell, Mass.	50
James Boutelle, Franklin, "	2,00
L. Fiske, Alabama, N. Y.	50
J. V. M., New York	50
E. L. Bercier, New Orleans, La.	5,00
Joel Curtis, New Britain, Conn.	50
J. H. White, Port Huron, Mich.	2,00
W. H. H. Graham, Monitor, Cal.	71
E. G. Coffin, Millbury, Mass.	1,00
W. Samson, Hammonton, N. J.	50
E. Haskell, West Gloucester, Mass.	1,00
C. Fannie Allyn, Rochester, N. Y.	50

Donations to Aid the Poor.

New Jersey	$2,00
Friend	1,00
Friend	50
I. Southwick	1,00

The sun-dial counts only the bright hours.

[* It will be remembered by many of our readers that Mr. Foster (then editor of the Portland *Press*) was in this city, in attendance at the Woman's Suffrage Convention, which convened Nov. 17th, 1868. He was taken ill while on the platform, the second evening of the Convention, and was obliged to leave the hall, in company with his wife. He passed to the spirit-world Nov. 20th. His complaint was heart disease.]

Spiritual Phenomena.

CONTINUATION OF THE "HISTORY OF THE EXPERIENCES OF A FRENCH SPIRITUALIST."

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

I returned to Paris, and there had an opportunity of studying a new order of phenomena, what the Americans have called *raps*. Until this time I had experience only with the spelling by tipping and mediumistic writing, mechanical or intuitive. In both of these modes there is always room for doubt, excepting to the mediums themselves, for with the exception of the cases of mental conversation which I have recorded, the good faith and *honesty* of the medium is the only guarantee against the possibility of deception. This fear does not exist with the raps. The medium was placed at a table; then some one outside of the circle thought a word, a date or a phrase, an assistant took an alphabet and indicated one letter after another, and when it pointed at the right one a little blow was struck, apparently in the interior of the wood, and the person who held the alphabet announced the letter, which was immediately written by a third person, and the words were thus formed rapidly. It is important to give an exact account of this scene. The medium was alone at one table, the two assistants at another, without having the least contact with each other or with the interrogator, who was completely isolated from them all, so there could be no *direct* transmission of fluid between the operators. The agent who manifests itself by these raps reads fluently the thoughts of the dumb questioner, and conversation goes on with rapidity. No connivance is possible. The strange agent responds exactly to all questions, speaks of the present and past, gives counsel, reads closed letters, transports itself to a distance, and accomplishes all the acts proper to an intelligent living being. If the medium or one of the assistants could find thus suddenly in themselves this power of reading the thoughts of another so exactly, would it not be a phenomenon that would revolutionize society to its foundations? The repetition of these experiences a hundred times, with new company and new investigators, left no doubt of the reality of this phenomenon. The manifestations by raps were not confined to the conversations to which I have accorded the first place in the order of phenomena. They were of less value, though identical in the efficient cause. Thus was imitated at will the noise of a saw, of the rail-cars, of tambours beating a retreat, all with marvelous exactness; hearing them at first in the distance, they would seem gradually to approach and augment in power till they seemed close to you, and would then recede into distance again. All the assistants tried to reproduce these sounds, but without success. But the most astonishing of these performances was the imitation of a battle. Every one sitting perfectly quiet, the hands of the medium immovable upon the table, with every one watching, one heard all the sounds that characterize a great warfare; and what is strange, each person believes he feels under his own fingers the sensation from these raps, as if the percussion was only in *that* place. All explanations given of fluidic action, intervention of electricity, unconscious movement, are *not* applicable to that class of manifestation.

I have been able to observe yet other phenomena, that of the ascension of a heavy mahogany table, and the movement of the same when placed in the centre of a circle, in contact with *no one*—it would move toward the person designated by the voice of the medium. At the same time I had a singular experience with a little bell, which I had suspended *under* the centre of the table, and enclosed in a case to preserve it from all possible contact. The bell would sound, at our request, without any regard to the movements of the table; when the latter was moving with such force we feared it would be broken, the bell was mute; again was the table stationary it would ring with energy. And intelligence revealed itself here also, as in tips and raps. "Yes" is expressed by one and "no" by two blows; so did the little bell answer likewise enclosed in its case under the centre of the table, it thus responded and testified its joy by gay ringing. What force impelled it, and what intelligence directed? I have never assisted at the séances of the Davenport Brothers, and I am in the habit of speaking alone of what has come under *my own* observation; but I have witnessed facts so analogous that I can suppose the possibility of those phenomena, which have been contested with so little calmness and observed with so little seriousness.

An old Major of the First Empire, Monsieur the Commander Dupain, interested himself with Spiritualism. He had found in his own house two children, a boy and a girl, about twelve years of age. I was invited to see their experiences. One of the most curious was the following: The children were seated before a white wooden four-footed table without a drawer. I slipped under the arm of one of them a piece of thick cloth, open at the ends; in this I united the hands of the children, and, furnished with a ball of twine, I tied them in such a fashion that it was *impossible* for them to disengage themselves. I multiplied the knots, complicated the enrollments, until I assured myself it would be a slow and difficult process to untie such an accumulation of knots and windings. When both hands were thus strongly bound, I slipped the cloth in such a manner as to hide them, and attached it anow to each finger. The children were seated thus with hands under the table, and I threw over them a light cloth covering. *I alone* was near them, and it was in *broad light*. The children were quiet; not the least movement took place. Five minutes had not elapsed before the little girl said, in a sweet, soft voice, "It is done." I raised the cloth. The outer covering was intact, attached to each finger. I untied these, when to my great surprise the knots were untied, the hand of the little boy entirely free, and the twine hanging *entire* on the finger of the little girl. But my astonishment was not at an end. The two children without premeditation seated themselves playfully in a great arm chair. There they prattled without moving. I looked at them attentively: no one was near them, when suddenly I uttered an exclamation. Both of their hands *reattached* themselves instantaneously, not with the multitude of knots that I had been so prodigal, but sufficient to hinder their movement.

It was incontestable to me, and to all who witnessed these performances, that the children had not power to untie or to retie themselves. Who then caused the phenomena? Neither imagination or electricity are thus skillful in making or unraveling knots. The agent who performed was evidently provided with faculties analogous to our own. But who was he?

One important fact struck me: nothing was more incoherent than mediumistic dictations; affirmations the most opposite were given by spirits signing the *same name*. All opinions, all passions, all human extravagances, were represented in this confused manifestation. It was impossible to draw from these contradictory communications the elements of a science for a doctrine or a dogma.

M. Kardec had endeavored to arrive at a formula and find a key of the arch. But if he had a good number of disciples in France and Italy, there was a majority against him in England, and the almost totality of Americans. Nevertheless, in the midst of this general chaos one affirmation appeared identical, universal, without exception. All the agents manifesting themselves, by tipology, writing and raps, were unanimous in declaring, "We are the souls or spirits of those who have lived!" No contradiction or indecision on *this*, a constant testimony, which has not varied for fifteen years, and which has embraced the entire globe. The logical consequence of this is, that identity of manifestation implies identity in the acting cause. If then the agent which reveals itself through the mediation of mediums thinks, speaks, reasons, feels, and has emotions like our own, we must suppose that its organs are of the same nature as ours. The perfect conformity of manifestation permits us to believe in the probability of coëqual organic conformity. Upon difference of organization my learned friend, M. Chavée, bases the differences of races. In his conference of May 12th, 1858, he proposes these three questions: 1st, Does there exist in the creation a being or individual without *organism*? 2d, Ought the admission of the existence in man of an invisible, ethereal organism, whose elements fall not under the cognizance of the *senses*, to be considered as contrary to the laws of chemistry, physics or science in general? 3d, Are there not in this life some facts of positive pathology, teaching us that the organism which shall *succeed* that which now seems our actual manifestation, sometimes now performs its functions *alone*, or nearly so, in such sort that we can seize moments which give us an outline or hint of a superior and transcendent organism?

To the first question Mr. Chavée responds negatively. There is *not* an individual being without *organism*. Man has two organisms—the terrestrial, that falls under our senses, the ethereal, which is invisible, and when the former is dissolved the *soul* possesses the latter. Relatively to the second question, this celebrated man affirms that in admitting the existence of an ethereal or electro-luminous organism, we do not contradict any known law of science. As to the third he answers, yes, there are some cases of positive pathology where we can seize the *superior* organism and prove its action, whilst the *inferior* organism, of which our *senses* are cognizant, is not in exercise; there are cases of somnambulism, natural and magnetic, and ecstasy, and our observation causes us to thus *induce* the *future life*."

Both the "Spirits" and the Spiritualist school accord upon the fundamental points of the existence of God and the immortality of the soul. Both admit the reciprocal influence of the visible and invisible, the manifestations of these last, successive purification and an indefinite progress, but they radically differ upon the modes of purification or progress, the one advocating the dogma of *re-incarnation*, while the Spiritualists energetically repulse it, and base themselves on fundamental principles to affirm the emptiness of that belief.

The writer here gives the arguments on both sides with clearness and force, and sums up thus: The Spiritualist school rejects the theory, proving the purification and progression of the soul can be effected without successive existences, and because this doctrine annihilates human *individuality*, of which the first amalgamation remains the eternal type.

The possibility of communication, then, between the dead and the living, of which science presents the admission, is made almost a *certainty* for those who have scrutinized without prejudice the phenomena of which I have recorded an account. More than three million people of all nations testify to this; such an adhesion, given also by many eminent men, and which in ten years has conquered such a considerable vote, ought to fix the attention of every conscientious thinker. We will next examine into the results it is understood to produce.

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.]

Released from the confines of earth, in Newburyport, on Sunday morning, Feb. 7th, by congestion of the lungs, Mary Locasta, wife of Isaac Hale, Jr., aged 38 years.

It is a painful duty to record the departure of one whose useful life and many virtues had so justly won the love and high esteem of her many friends. Her life has been one worthy of imitation, and by it she has left a record of her noble traits that will long live in memory. Ever ready to perform what she considered her duty, she acted under the impulses of a generous heart and the dictates of an honest spirit, regardless of the thrusts and sneers of popular prejudice. She was among the early few who first hailed the glorious dawn of the new light, and bravely espoused its noble truths, calmly passing from earth firm in her beautiful faith. Though suffering much during her short illness, she manifested the same calm spirit that had always attended her in health; gradually releasing her hold on mortal, until a quarter to 9 on Sunday morning the spirit passed calmly on. The same smile that had so often radiated her features in health remained unchanged in death, which bespoke the happiness of her soul.

A short time before her departure she summoned her friends to her bedside and gave each an affectionate farewell, giving directions for arranging her body for the grave, and requesting them to bury it in the morning The obsequies took place at her home, the Rev. Mr. Spalding, Universalist clergyman, officiating. R.

Passed on to the higher life, from his residence in Albion, Mich., Jan. 16th, 1869, our beloved friend and brother, Leonard Cleveland, in the 66th year of his age.

Our departed brother emigrated with his family from the township of Butler, Wayne Co., N. Y., and settled in the township of Convis, Calhoun Co., Mich., in the year 1837. Bro. C. was blessed then with an iron constitution, and succeeded in the improvement of a large farm, which of course as age came on reduced his health so much so that he sold his farm and removed to Marshall. Last Spring he, with his beloved wife and daughter, came to reside in Albion, having purchased a pleasant home. He was taken down with the lung complaint, and after 8 days' sickness passed on with the glorious prospect of an immortality.

Let me go, for songs seraphic
  Now seem calling from the sky;
'Tis the welcome of the angels,
  Who e'en now are hovering nigh!

Let me go; they wait to bear me
  To the mansions of the blest,
Where the spirit, worn and weary,
  Finds at last its long-sought rest. I. P.

On Wednesday, Feb. 10th, 1869, in Harrisburg, Pa., after a short illness of two weeks, the spirit of Bro. Benjamin C. Hopkins left the frail and worn-out casket at the age of 72 years and 6 months, for the shining shore of the Summer-Land.

He passed the silent river, calm and peaceful, without the least pain or anguish, knowing that all was well, and that he would meet his children who had gone before him, from whom he has had evidence that they *still live*. He has been a firm Spiritualist for the last 16 years, holding circles in his house, at which a band of spirits have been giving numerous written communications, (enough to make a large volume) also making drawings of scenery in the spirit-world, and likenesses of spirit-friends, *they* finding their own paper and pencils, *and making them with their own hands*. About a week before he was taken sick, the spirits told us there would a dark cloud pass over this circle. At the time we did not know the import—all apparently being well. Our brother leaves a widow and one son to mourn his absence *only* in the form.

Harrisburg, Pa., Feb. 15th, 1869. H. Breneman.

Born into the Summer-Land, from Medford, Mass., Feb. 8th, 1869, Mrs. Rachel S. Greenlaw, wife of Richard Greenlaw, aged 68 years.

She has been a successful clairvoyant physician over 28 years. She has been a medium over 56 years, and had the power to manifest six different phases. Over 20 years she has held daily and nightly conversation with departed friends face to face. Within three months she has often said she should not remain in her earthly body through February. Death had no terrors for her, for she looked for an immediate resurrection from the body. In twelve hours after the change she manifested herself. The funeral exercises were conducted by Miss Lizzie Doten. W.

Passed from Vineland, N. J., Feb. 2d, the infant son of Mrs. Williams.

Past all struggles and temptations,
  Past all sighs, and doubts, and fears,
Past beyond time's dark creations,
  Past beyond the realm of tears,
He will join the mighty chorus
  That from angel anthems swell,
Wafting oft its anthems o'er us,
  Ever singing, "All is well."

Services by C. Fannie Allyn.

Passed on, from Methuen, Feb. 2d, 1869, the spirit of R. Eglentine, daughter of H. and L. M. Chadwick, aged 16 years 3 months. M.

Mediums in Boston.

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. 13. (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 Billious Complaints. Parties at a distance examined by a lock of hair. Price $1,00. 4w*—Mar. 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, billious 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. 13.

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. 13.

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. 13.—1w*

MRS. M. E. JOHNSON, Medium for Spiritual Communications, Verbal and Written. Those desiring can send their autograph and receive a written communication. Residence No. 7 Hayward Place, Boston. Hours from 10 A. M. to 5 P. M. 3w—Mar. 6.

MARY M. HARDY, Test and Business Medium, No. 93 Poplar street, Boston, Mass. Sealed letters answered by enclosing $3.00 and two red stamps. Circles Thursday and Sunday evenings. 13w*—Feb. 20.

MRS. L. W. LITCH, Trance, Test and Healing Medium, Rooms 2 Garraux Place, rear 39 Portland street, Boston. Circles Tuesday, Friday and Sunday evenings, and Wednesday afternoons. 1w*—Mar. 13.

MRS. ARMSTEAD, Test Medium, No. 3 Winthrop place, leading from 1819 Washington st., Boston. Mar 13.—3w*

MRS. M. A. PORTER, Business and Medical Clairvoyant, 8 Lagrange street, Boston. Mar. 13.—2w*

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.

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.

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.

THE WHITE BANNER

IS a liberal, non-sectarian, out-spoken, eight page literary Journal of Progressive Philosophy, printed from clear, readable type, on good white paper, and issued every two weeks, at the low price of $1,00 per year. W. D. Reichner & Co., 23 North Sixth street, Philadelphia.

The White Banner will advocate the free and untrammeled expression of opinion on all subjects—the impartial Fatherhood of Deity and the universal Brotherhood of our race. It will discuss, free of political partisanism, the equality of the elective franchise for Woman and Man. Pleading the cause of the rising generation, its great aim will be to unfold the real art and logic of life, advocating equable pay for Woman's work with that of Man, when as well performed.

The White Banner, devoted to Science and Art, will unfold the phenomena and philosophy of Spirituality, the angel in woman and man, ever affording a faithful exhibit of the universal progress of the race. The motto and practice of the White Banner shall be justice without fear. The greatest good for the largest number, with Malice toward None, but Charity for All.

THE WHITE BANNER "BOOK PURCHASING AGENCY

AND PUBLISHERS' EXCHANGE,"

No. 23 North Sixth street, Philadelphia,

Where everything respectable in the book line can be obtained at Publishers' lowest net prices. Persons at a distance, seeing a book advertised anywhere, can by remitting to us, have the work by return mail, at the advertised cost.

All Spiritual, Liberal and Progressive Works made a Specialty, and proceeds devoted to the improvement and publication of the White Banner.

Remit all moneys at our risk, and rest assured you are doing business with a prompt and strictly reliable house. Please address, W. D. REICHNER & CO.,

Mar. 6.—2w No. 23 North Sixth street, Philadelphia.

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 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.**

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.

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

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.

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 $3,00. Address 188 Walnut street, Newark, N. J. Feb. 20.—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.

$5000 *a year can be made by live agents, selling my new and valuable invention.* Address, J. AHEARN, 63 Second street, Baltimore, Md. Feb. 20.—4w

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.

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.

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

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.

SECOND EDITION.

Just Published by William White & Co.,

THE LIVING PRESENT AND THE DEAD PAST:

OR GOD MADE MANIFEST AND USEFUL IN LIVING MEN AND WOMEN AS HE WAS IN JESUS. By **Henry C. Wright**, Author of "The Empire of the Mother," "The Unwelcome Child," "A Kiss for a Blow," "The Self Abnegationist," "Marriage and Parentage."

Price: Cloth 75 cents, postage 8 cents; paper 50 cents, post 6 cents.

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

NEW EDITION.

THE APPROACHING CRISIS;

BEING

A REVIEW

OF

DR. BUSHNELL'S RECENT LECTURES

ON THE

BIBLE, NATURE, RELIGION, SKEPTICISM AND THE SUPERNATURAL.

BY ANDREW JACKSON DAVIS.

Author of "Nature's Divine Revelations," "Great Harmonia," etc. etc.

Price $1,00; postage 16 cents.

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

AFTER DEATH;

OR,

Disembodied Man.

THE Location, Topography and Scenery of the Supernal Universe; Its Inhabitants, their Customs, Habits, Modes of Existence; Sex after Death; Marriage in the World of Souls; The Sin against the Holy Ghost, Its Fearful Penalties, etc. Being the Sequel to "Dealings with the Dead."

By the Author of "*Pre-Adamite Man*," "*Dealings with the Dead*," "*Ravalette*," etc. Paper $1,00, postage 8 cents; cloth $1,25, postage 16 cents

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

NOW READY.

PLANCHETTE;

OR

THE DESPAIR OF SCIENCE.

THIS long-announced volume, from the pen of a well-known American man of letters, is now ready.

It is a closely printed volume of 416 pages, and one of the cheapest books of the day.

Price in cloth $1,25, or in paper covers $1,00.

Sold by all booksellers, or mailed post-paid by the publishers, Mar. 6. ROBERTS BROS., Boston.

NEW EDITION.

Just Published by William White & Co.

The Night-Side of Nature;

OR,

GHOSTS AND GHOST-SEERS.

BY CATHERINE CROWE.

PRICE $1,25; postage 16 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York.

MORNING LECTURES.

Twenty Discourses

DELIVERED BEFORE THE FRIENDS OF PROGRESS IN NEW YORK IN THE WINTER AND SPRING OF 1863.

BY ANDREW JACKSON DAVIS.

1 vol., 12mo., price $1,50; postage 20 cents.

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

FIFTH EDITION—JUST ISSUED.

The Life-Line of the Lone One;

OR,

AUTOBIOGRAPHY OF THE WORLD'S CHILD.

BY WARREN CHASE.

Two steel-plate Portraits. Price $1,00; postage 16 cents.

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

NEW EDITION—JUST ISSUED.

ERRORS OF THE BIBLE,

Demonstrated by the Truths of Nature!

OR, MAN'S ONLY INFALLIBLE RULE OF FAITH AND PRACTICE. By Henry C. Wright. Price: Paper 35 cents, postage 4 cents; Cloth 60 cents, postage 8 cents.

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

WHAT IS RIGHT?

A LECTURE DELIVERED IN MUSIC HALL, BOSTON,

Sunday afternoon, Dec. 6th, 1868,

BY WILLIAM DENTON.

PRICE 10 cents; postage 2 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York.

NINTH THOUSAND.

THE HARBINGER OF HEALTH.

CONTAINING MEDICAL PRESCRIPTIONS FOR THE HUMAN MIND AND BODY. By Andrew Jackson Davis.

A handsome 12mo., of 432 pp. Price, $1,50; postage, 20 cents.

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

RALPH AND TOMMY,

OR

"I Wish I Wasn't Black."

By the author of "Little Harry's Wish," and "The Little Angel."

PRICE 15 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York.

MY LOVE AND I.

BY ABBY M. LAFLIN FERREE.

PRICE 50 CENTS. For sale by J. C. PARKER, 458 Seventh street, Washington, D. C.; also by MRS. FERREE, 118 Prospect street, Georgetown, D. C. Mar. 6.

New Books.

A NEW BOOK.

THE FUTURE LIFE:

As Described and Portrayed by Spirits.

Through Mrs. Elizabeth Sweet.

WITH AN INTRODUCTION BY

JUDGE J. W. EDMONDS.

CONTENTS.

- *Chapter I.*—The Holy City.
- *Chapter II.*—Spiritual Message.
- *Chapter III.*—The Spirit Echo.
- *Chapter IV.*—Powers and Responsibilities of Mind.
- *Chapter V.*—Communication from a Spirit.
- *Chapter VI.*—Spirit-Life.
- *Chapter VII.*—A Picture of the Future.
- *Chapter VIII.*—Margaret Fuller.
- *Chapter IX.*—Reasonable Words.
- *Chapter X.*—Interview with Pollock.
- *Chapter XI.*—New Desires.
- *Chapter XII.*—John C. Calhoun.
- *Chapter XIII.*—Interview with Webster.
- *Chapter XIV.*—A Second Visit.
- *Chapter XV.*—Another Interview.
- *Chapter XVI.*—Reformation.
- *Chapter XVII.*—The Path of Progression.
- *Chapter XVIII.*—Valley of the Shadow of Death.
- *Chapter XIX.*—A Mirror.
- *Chapter XX.*—The Book of Life.
- *Chapter XXI.*—A Beautiful Lesson.
- *Chapter XXII.*—Retrospection.
- *Chapter XXIII.*—The Mechanic.
- *Chapter XXIV.*—The Preacher.
- *Chapter XXV.*—Reception of Spiritualism.
- *Chapter XXVI.*—The Drunkard.
- *Chapter XXVII.*—The Organ-Boy.
- *Chapter XXVIII.*—The Man of Ease and Fashion.
- *Chapter XXIX.*—The Self Satisfied.
- *Chapter XXX.*—Natural Development of the Soul.
- *Chapter XXXI.*—Voltaire and Wolsey.
- *Chapter XXXII.*—The Cynic.
- *Chapter XXXIII.*—The Second-Birth.
- *Chapter XXXIV.*—The Slave.
- *Chapter XXXV.*—The Queen.
- *Chapter XXXVI.*—A Scene in Spirit-Land.
- *Chapter XXXVII.*—The Miser.
- *Chapter XXXVIII.*—Spiritual Influence.
- *Chapter XXXIX.*—The New City.
- *Chapter XL.*—The Erring One.
- *Chapter XLI.*—The Idler.
- *Chapter XLII.*—The Beggar.
- *Chapter XLIII.*—Insignificance of Man.
- *Chapter XLIV.*—Capabilities of the Soul.
- *Chapter XLV.*—The Skeptic.
- *Chapter XLVI.*—Realities of Spirit-Life.
- *Chapter XLVII.*—The Convict.
- *Chapter XLVIII.*—The Soul's Aspiration.
- *Chapter XLIX.*—The Dying Girl.
- *Chapter L.*—The Inner Temple.
- *Chapter LI.*—The Foolish Mother.
- *Chapter LII.*—The Disobedient Son.
- *Chapter LIII.*—Cardinal Richelieu.
- *Chapter LIV.*—Practical Nature of Spirit-Life.
- *Chapter LV.*—Glimpse of a Higher Life.
- *Chapter LVI.*—Communication.
- *Chapter LVII.*—A Word from Voltaire.
- *Chapter LVIII.*—Home of Unhappy Spirits.
- *Chapter LIX.*—Experience of Voltaire.
- Appendix.

Price $1,50; postage 20 cents.

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

SPIRIT MYSTERIES EXPLAINED:

THE INNER LIFE,

REVISED AND ENLARGED.

BY ANDREW JACKSON DAVIS.

PUBLISHED and for sale by WILLIAM WHITE & CO., 158 Washington street, Boston, and 544 Broadway. New York. Price $1,50; postage 20 cents.

We take pleasure in offering this volume as a "compend of the Harmonial Philosophy of Spiritualism, and as a repository of facts demonstrating the grand truth of open communication between the two worlds. Of all the author's works, this is, without doubt, the most complete in treating of the laws and conditions of mediumship; being most thoroughly devoted to a consideration and elucidation of the facts and principles of Spiritualism, both ancient and modern. We therefore present this book as embodying important and reliable information on the most interesting subject known to the mind of man—" Life and Immortality."

The *new* matter in this volume, and the *improvements* in the text, render it as good as a NEW WORK on the subject. Every form of mediumship is recognized and fully explained.

THE HARVESTER:

FOR

Gathering the Ripened Crops on every Homestead, leaving the Unripe to Mature.

BY A MERCHANT.

THIS Book is the result of a constant and laborious study into the history of the rise, progress, and introduction to the world, of the various Arts and Sciences, and also a comparison of the incidents connected with the experiences of men who have advanced beyond their age in the development of Literature or Art, Religion, Politics or Trade. The subject grew so vast in importance and so interesting in detail, that the best powers of the author's mind became thoroughly involved in sympathy with every effort of the men who in every age have struggled to advance into the mystic labyrinths of the Great Unknown.

☞ Price $1,00; postage 12 cents.

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

FOURTH EDITION.

Just Published by William White & Co.

PRE-ADAMITE MAN:

DEMONSTRATING THE

EXISTENCE OF THE HUMAN RACE

Upon this Earth 100,000 Years Ago!

BY DR. PASCHAL BEVERLY RANDOLPH.

PRICE $1,25; postage 20 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston and 544 Broadway, New York.

NEW BOOK—JUST ISSUED,

INSTRUCTIVE COMMUNICATIONS

FROM

SPIRIT-LIFE.

WRITTEN through the mediumship of Mrs. S. E. Park by the instrumentality of her spirit husband, who departed this life in 1863.

Price $1,25; postage 16 cents.

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

A NEW SCIENTIFIC WORK,

BY

PROF. WILLIAM DENTON.

ENTITLED

LECTURES ON GEOLOGY,

The Past and Future of Our Planet.

Price $1,50; Postage 20 cents.

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

PRACTICAL RESULTS OF SPIRITUALISM,

BY PRACTICAL TESTS,

As evinced in a life sketch of

ABRAHAM JAMES,

AND HIS WONDERFUL OIL DISCOVERIES IN PLEASANTVILLE, PA., UNDER THE CONTROL AND DIRECTION OF HIS "SPIRIT GUIDES."

WRITTEN BY J. M. PEEBLES.

JUST published. For sale by WM. WHITE & CO., *Banner of Light* Office, Boston; also, BRANCH OFFICE, 544 Broadway, New York, and ABRAHAM JAMES, Lock Box 7, Pleasantville, Pa. MRS. H. F. M. BROWN, General Western Agent, Post-office Drawer 5956, Chicago, Ill. Price, postage paid, 40 cents. Jan 2.

NEW PAMPHLET.

THE SPIRITUELLE;

OR

DIRECTIONS IN DEVELOPMENT.

BY

ABBY M. LAFLIN FERREE.

IT will be seen at a glance that this is just the work needed by thousands. Price 30 cents, postage 2 cents.

For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York; also at J. C. PARKER'S, 458 Seventh street (opposite Post-Office), Washington, D. C. Mar. 6.

MEDIUMSHIP:

ITS LAWS AND CONDITIONS;

WITH Brief Instructions for the Formation of Spirit Circles. By J. H. Powell, author of "Life Incidents and Poetic Pictures," etc. Price 25 cts.; postage 2 cts.

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

THE SIXTH EDITION OF

POEMS FROM THE INNER LIFE,

BY LIZZIE DOTEN.

Price—plain, $1,25, postage 16c.; full gilt, $2.00, postage free.

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

THE APOCRYPHAL NEW TESTAMENT.

BEING all the Gospels, Epistles, and other pieces now extant, attributed, in the first four centuries, to Jesus Christ, his Apostles, and their companions, and not included in the New Testament by its compilers. Price $1,25; postage 16c.

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

Western Department.

J. M. PEEBLES.....................................EDITOR.

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.

Is This a Free Country?

Is speech free? is the press free? are all religionists, *liberalists* and sectarists, guaranteed equal rights? Is there not a lurking spirit of proscription, intolerance and persecution in this country, ready, at the first opportunity, to seize and destroy our free institutions?

What means this, from the *Detroit Post* of Feb. 17th?

"That devilish root of bitterness, the prejudice of caste and fanaticism, is not yet extirpated from American soil. The *Christian Recorder*, an able religious newspaper of Philadelphia, says that the *Jewish Messenger*, the organ of the New York Hebrews, goes through the mails with its name *always folded in*, so that no postmaster, animated by Christian antipathy to the Jews, will gratify his religious zeal by pitching it into the waste-basket, hoping, perhaps, to save the soul of a regular subscriber. We see it, (the spirit of persecution,) too, breaking out, or, rather, breaking in, at New York, where some Anti-Jewish rowdies threw stones into the synagogue, and came very near killing two or three people. These exhibitions of caste spirit deserve the sternest rebukes."

The *animus* underlying the movement that destroys heretical papers, stones Hebrews in their synagogues, forbids healing media to practice at the peril of fines and imprisonment, and complacently asks those giving physical manifestations to take out "juggler's licenses," is traceable to the bigotry fostered in these "Young Men's Christian Associations," and the centralizing of the "evangelical denominations" to put "God" into the Constitution—equivalent to Church and State or a sectarian government, worshiping God the Father, God the Son and God the Holy Ghost—*trinity* in unity. This trinitarian "God" put into the American Constitution, with the sequences legitimately deducible therefrom, the next step will be an enactment compelling the signing or acknowledging of this *Christian test*, before being sworn into office.

True, the National House of Representatives passed the Senate's proposed Fifteenth Constitutional Amendment by a large vote. This Amendment declares

"That the right of citizens of the United States to vote and hold office shall not be denied or abridged by any State, on account of race, color, nativity, property, CREED or previous condition of servitude."

This will necessarily have to come before the State Legislatures for consideration and discussion.

In the mean time petitions of this character are pouring into both Houses of Congress:

"Mr. Cameron presented a petition for an amendment to the Constitution, so as to recognize God as the source of all civil authority.

Mr. Moore presented a petition of John F. Bodine, and eighty-eight other citizens of Williamstown, N. J., praying that the Constitution of the United States be so amended that God shall be acknowledged as the source of all power, and the Lord Jesus Christ as the ruler of nations.

RECOGNITION OF THE ALMIGHTY.

The Chair laid before the Senate a petition asking that the Constitution be so amended as to acknowledge Almighty God as the Source of all authority, and Jesus Christ as the Ruler among the nations."

Not only Hebrews, but Spiritualists, liberalists, German rationalists, freemen, *all*, standing upon the watch-towers of our national Zion, must present one solid phalanx in strenuous opposition to every sectarian scheme that would thrust this sentence into the Constitution: "*Jesus Christ, the Ruler among the nations!*" Churchmen have yet to comprehend these words of the man of Nazareth—our "elder brother": "*My kingdom is not of this world.*" If Jesus Christ has been the political ruler among the nations, for the past eighteen hundred years, he has done the business shabby enough to warrant impeachment. Potentates and popes, priests and kings have ruled the nations of the earth through the cycles of buried eras. It is quite time that *men* and *women*, asserting their rights and conscious of the origin of true power, rule themselves, and then will the nations be ruled in righteousness.

Rev. S. C. Hayford's Vibrations.

The *Universalist* of Boston and *Gospel Banner* of Augusta, Maine, coolly chronicle the return of Mr. Hayford to the "fold" of Universalism. The former publication says:

"A letter from Bro. Hayford, under date of January 13, informs us that he was greatly deceived as to the power and value of Spiritualism. He is convinced that it has nothing to offer the world 'in advance of or even equal to Christianity. On the contrary, Spiritualism in its present state, is corrupting in its tendencies. It leads to looseness of life. It discourages all devotion and scorns other religions. It makes its followers, and especially "mediums," miserable.' He avows a returning love for the Gospel he not long ago forsook, and a desire to promote its interests."

The *Universalist* condescendingly confesses it a pleasure to notice returning "symptoms of sobriety and sanity" on the part of Mr. Hayford, "whose settlement in Maine was a great misfortune to the Society, and a great discredit to himself." The *Gospel Banner* says:

"He (Mr. Hayford) is not a man of *great ability*, and must be content with occupying the place he is best designed to fill; and at all events, let him not think of taking charge of another Universalist Society till he feels that *his heart* is fully in the work, which every true minister of Christ regards as his privilege as well as duty to perform."

This is hardly such a reception as a "prodigal son" might naturally expect, after weary wanderings into the "far-off country" of Spiritualism. These Universalist editors, instead of running to meet him, falling upon his neck, and killing the "fatted calf," gratuitously remind Mr. Hayford of his past heresies and delinquencies, and indulge the hope that he "will be fully persuaded in his own mind before he undertakes anything new." When leaving the Universalist ministry, he wrote thus to the editor of the *Gospel Banner*:

"I must speak the convictions of my soul. I believe in a present inspiration, and cannot consider the Bible as absolute authority. I believe *we* may draw from the same fount that the prophets and apostles drew from. * * * I regard Universalism as one great step in advance of Orthodoxy, and Spiritualism as a step still further in advance."

We fail to see any direct denial of the above statements in his letter to the *Universalist*. He certainly does not propose now to speak other than the "*convictions* of his soul"; does not deny a present inspiration; does not affirm that either King James or the Douay Version is "absolute authority," &c.

Here centres the difficulty. Spiritualism, he alleges, in its "present form is corrupting in its tendencies." Precisely the sweeping charge that Pharisees and cultured Neo-Platonists brought against the apostles and early Christian fathers. He further affirms, that "It leads to looseness of life." This implies that Bro. Hayford was exceedingly unfortunate in some of his associations—nothing more. Continuing, he says: "It discourages all devotion and scorns other religions." Just what evangelical Christians have always said and still say of Universalists.

Avowing a returning love for Universalism or any other sectarism, Bro. Hayford will not deny his past mediumship—will not deny being psychologically and spiritually influenced. He is a man too sincere and conscientious to profess to be entranced, to "play" shut his eyes while lecturing, or to wickedly pretend to be controlled by spirits when he was not. Meeting him frequently in Washington and Philadelphia, and knowing much of his experience, we feel confident that he will never deny the spiritual phenomena—trances, visions, impressions, inspirations, and sweet communications from the loved ones in heaven.

It is to be regretted that our brother has continued to meet with such a determined opposition from a relational quarter hard to brook, and that Spiritualists did not—*do* not extend warmer hands, and tender more financial encouragement to clergymen leaving their denominations from convictions of right and duty, to enter the whitening fields of Spiritualism. It is our sincere prayer that under whatever name Mr. Hayford sails, he may have a pleasant and prosperous voyage.

Church Trial of the Rev. C. L. Balch, Chicago, Ill.

The Universalists have recently arraigned and tried the Rev. Mr. Balch, Universalist clergyman of Janesville, Wis., for falsehood and other unministerial conduct. The proceedings were published in the Chicago dailies. Bro. D. P. Livermore informed us that the ecclesiastical court found him guilty of all, or a portion, of the specifications. Of the real merits of the case we know little—if possible, care less. Mr. Balch's counsel was Judge Knowlton, a prominent Spiritualist.

Speaking of the trial to our sister-lecturer, Mrs. S. A. Horton—"Balch," said she—"*what!* a son of the Rev. Wm. S. Balch that used to preach in Ludlow, Vt.—a garrulous and bitter opponent of Spiritualism?" Yes. "How certain the law of compensation." "As ye mete it shall be measured to you again." "God will visit the iniquities of the fathers upon the children to the third and fourth generation."

L. C. Howe—A Discussion.

This faithful defender of the faith "once delivered to the saints," is to hold a discussion in Corry, Pa., with a sectarian clergyman, commencing Monday morning, March 8th, and continuing nine evenings. This is the question;

"RESOLVED, *That modern Spiritualism, as interpreted by the spirits and Spiritualists of to-day, is as true and as sacred as the Bible.*"

Bro. Howe defines modern Spiritualism thus:

"*Ancient* Spiritualism is the revelation of a spiritual world through human organisms, modified and limited by the organisms through which they were transmitted, and governed by laws of mind and matter, ignorance of which on the part of mediums and humanity generally caused much confusion and superstition. 'Modern Spiritualism' is 'ancient Spiritualism' revived and continued, differing only as this age differs from that, and as the organic development of modern media differs from that of ancient media. Its teachings harmonize with Nature, and its influences exalt our moral feelings."

Columbus, Ohio.

A letter from that zealous sister-worker, Mrs. A. A. Wheelock, dated Columbus, Feb. 13th, brings the welcome intelligence that within the past four weeks herself and husband, in the missionary field, had organized four Spiritualist Societies and Lyceums, viz.: at Westerville, Worthington, Mifflin and Ashley; also recently one in Delaware. This Society, with the others, will soon organize a Lyceum. Thus the work goes on. Bro. Wheelock lectures every evening, with scarcely an exception, and frequently three times Sunday. In two or three of the places above-named halls or free church edifices will be erected.

Farmington, Mich.

We learn through that tried friend of the Spiritual Philosophy, W. L. Powell, that the Spiritualists of Farmington were to hold a two days' meeting the 6th and 7th of March. Mrs. Frank Reid, Mr. J. M. Choate and other speakers were expected to be in attendance.

Friend Powell further reports that the Universalists in that vicinity are exceedingly narrow and sectarian; that they hold prayer meetings, administer baptism by sprinkling, and further West are holding a "protracted meeting." Wonder if they have an "anxious seat" and a "mourners' bench"?

Kansas City, Kansas.

Privileged to meet that enterprising worker, a few days since, friend Foster, of "*The Daily Journal of Commerce*," Kansas, we learned that the Spiritualists of Kansas City perfected a legal organization in January. N. L. Wood is President, and J. V. C. House, Secretary. They meet Sunday afternoons in the Good Templars' Hall.

Mankato, Minn.

Our quarterly meeting has just closed, and we can truly say, with many others, it has been good for us to be here. There were only two lecturers present, and an inspirational medium, George Gibbs, who is being rapidly developed to occupy a prominent place among our most spiritualistic souls, for the upbuilding of truth and righteousness in the world.

Our worthy secretary, D. Birdsall, and some other members of the board, were present, among whom was A. B. Register, of Cherry Grove, who, true to his calling, came over one hundred miles. He is an earnest soul, alive to the laws he has espoused.

The board seemed satisfied with the reports of missionary labors, and voted to continue Addie L. Ballou and Mrs. F. A. Logan in the field as State Agents; also to employ M. J. Colburn and J. L. Potter, if they can be had. The best of feeling prevailed. With souls full of gratitude to the angel-world for inspiration, and to our brother and sister Flowers (proprietors of the Clifton House) and others of Mankato, for their hospitable, genial homes, we separated with renewed zeal and determination to labor, if possible, more earnestly and effectually in the field, and to return again on the 5th and 6th of June, bringing our sheaves with us. F. A. LOGAN.

To the Spiritualists of Kentucky.

I have been requested by the American Association of Spiritualists to visit your State, but circumstances prevented my doing so the past month, as was anticipated. I now desire correspondence with those interested in the cause of Spiritualism in various parts of the State, that a Convention may be called, should you desire it, for the purpose of organizing a State Association, through which Missionaries may be employed to canvass the State, organizing Societies and Lyceums, and promoting in every practicable way the interests of the cause. Address me at once.

A. B. FRENCH,
Care A. W. Pugh, box 2885, Cincinnati, Ohio.

Correspondence in Brief.

I have just been reading in the Detroit *Daily Post* a declaration of principles of the Spiritualistic Association. I can most heartily subscribe to them, and *endorse* them as *cardinal*. I almost despair of making any attempt at organization here. It requires too much of one, or a few even.—*E. Samson, Ypsilanti, Mich.*

Spiritualism is progressing with mighty strides, over-riding opposition and outriding popular Christianity. The woman's suffrage movement is gaining power and influence. An eminent clergyman of this city—Dr. Post—declines to lend it his influence, and earnestly admonishes the good ladies to purge their ranks of the *unchristian* element, which seems—to his *observing* eyes—to exert a controlling influence. Poor Christianity—*Orthodoxy*—is being deserted by even the *women*.—*Edward P. Fenn, St. Louis, Mo.*

The Society and Lyceum in this city have entered into an arrangement by which they will work together, and I think now we shall have less of that unpleasant inharmony, &c., which you witnessed during your stay among us. We are hearing some very good lectures at present from Mrs. Hoadly, who is an eloquent and pleasing speaker.—*N. Frank Coulter, St. Louis, Mo.*

Following my impressions, I write you this morning from Vineland, N. J. I have just closed my lecture labors with the Society in Baltimore, Md. The audiences were very large, numbering at the last full six hundred. Mr. Gardner, Mrs. L. Dundore, (President and Secretary,) with others of the association, have been untiring in their efforts to forward the truths of Spiritualism in this city, and already their labors are being rewarded.—*Willie F. Wentworth, Vineland, N. J.*

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. Dunckleo, 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 14.

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.

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 Odiorne, 91 Lexington street, Cor. Sec. Speakers engaged:—Mrs. Sarah A. Byrnes during March; Mrs. Juliette Yeaw during April; J. M. Peebles during May.

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 2½ and 7½ 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. Bragdon, 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.

DORCHESTER, MASS.—Free meetings in Union Hall, Hancock street, every Sunday evening at 7½ o'clock. Good speakers engaged.

DOVER AND FOXCROFT, ME.—The Children's Progressive Lyceum holds its Sunday session in Merrick Hall, in Dover, at 10½ A. M. E. B. Averill, Conductor; Mrs. K. Thompson, Guardian. A conference is held at 1½ P. M.

DEERFIELD, MICH.—First Union Society of Spiritualists hold regular meetings at Armsby's Hall, at 10½ A. M. and 7½ P. M., Sundays. Regular speaker: J. W. Van Namee.

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. M. E. B. Sawyer, 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. Speaker engaged:—Mrs. M. M. Wood, March 14 and 28.

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 3½ P. M.

MILWAUKEE, WIS.—The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall, at 10½ A. M. and 7½ P. M. George Godfrey, Chairman. Speaker engaged:—J. L. Potter. The Children's Progressive Lyceum meets at 2 P. M. T. M. Watson, Conductor; Betty Parker, Guardian; Dr. T. J. Freeman, Musical Director.

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. 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 2½ and 7 o'clock P. M. Progressive Lyceum meets at 1½ P. M.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Selitzer's Hall Sunday and Thursday evenings. W. W. Parsells, President. Speaker engaged:—C. Fannie Allyn during February. Children's Progressive Lyceum meets every Sunday, at 2½ P. M. Mrs. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ A. M. Children's Progressive Lyceum meets in the same hall at 2 P. M.

ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o'clock.

STONEHAM, MASS.—The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 2½ and 7 P. M. Afternoon lectures, free. Evenings, 10 cents. Wm. H. Orne, President. The Children's Progressive Lyceum meets every Sunday at 10½ A. M. E. T. Whittier, Conductor; Mrs. A. M. Kempton, Guardian.

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.

SYCAMORE, ILL.—The Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock; session one hour; essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Sec'y.

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. R. 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. Cooniey. 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 2½ 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. Hosmer, 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.

BANNER OF LIGHT:
An Exponent of the Spiritual Philosophy of the Nineteenth Century.

PUBLISHED WEEKLY
AT NO. 158 WASHINGTON STREET, BOSTON, MASS.;
BRANCH OFFICE, 544 BROADWAY, NEW YORK.
WILLIAM WHITE & CO., Proprietors.
WILLIAM WHITE, | LUTHER COLBY,
ISAAC B. RICH.

LUTHER COLBY..............................EDITOR,
LEWIS B. WILSON..............................ASSISTANT EDITOR,
AIDED BY A LARGE CORPS OF ABLE WRITERS.

TERMS OF SUBSCRIPTION, IN ADVANCE:

Per Year..............................$3,00
Six Months..............................1,50
Single Copies..............................8 Cents.

☞ *There will be no deviation from the above prices.*

When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, a Post-office money order.

Subscriptions discontinued at the expiration of the time paid for.

Subscribers in Canada will add to the terms of subscription 20 cents per year, for pre-payment of American postage.

POST-OFFICE ADDRESS.—It is *useless* for subscribers to write, unless they give their *Post-Office Address* and *name of State.*

Subscribers wishing the direction of their paper changed from one town to another, must always give the name of the *Town, County and State* to which it has been sent.

☞ *Specimen copies sent free.*

Subscribers are informed that twenty-six numbers of the BANNER compose a volume. Thus we publish two volumes a year.

ADVERTISEMENTS inserted at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

☞ All communications intended for publication, or in any way connected with the Editorial Department, should be addressed to the EDITOR. Letters to the Editor, not intended for publication, should be marked "private" on the envelope.

All Business Letters must be addressed:
"BANNER OF LIGHT, BOSTON, MASS.,"
William White & Co.

WHOLESALE AGENTS:
NEW ENGLAND NEWS COMPANY, 41 Court street, Boston.
AMERICAN NEWS COMPANY, 121 Nassau street, New York City.
WESTERN NEWS COMPANY, Chicago, Ill.
A. WINCH, Philadelphia, Pa.

RETAIL AGENTS:
NEW ENGLAND NEWS COMPANY, 41 Court street Boston.
A. WILLIAMS & CO., 100 Washington street, Boston.
WARREN CHASE, at our New York Branch office, 544 Broadway, Room No. 6.
C. W. THOMAS, 431 Fourth avenue, New York.
HENRY WITT, 87 Fourth street, Brooklyn, N. Y.
GEORGE H. HEES, west end Iron Bridge, Oswego, N. Y.
E. E. ROBINSON, 8 Market street, Corning, N. Y.
MRS. H. F. M. BROWN & MRS. LOU. H. KIMBALL, Room 21, Pope Block, 137 Madison street, Chicago, Ill.
W. B. ZIEBER, 106 South Third street, Philadelphia, Pa.
JOHN BIRCH, southwest corner of Fourth and Chestnut streets, Philadelphia, Pa.
W. D. ROBINSON, 20 Exchange street, Portland, Me.
DAVIS BROTHERS, 53 Exchange street, Portland, Me.
C. H. ANDERSON, 458 Seventh street (opposite the Post office), Washington, D. C.

SUBSCRIPTION AGENTS:
ALBERT E. CARPENTER.
MRS. H. F. M. BROWN & MRS. LOU. H. KIMBALL, Room 21, Pope Block, 137 Madison street, Chicago, Ill.
J. BURNS, 1 Wellington Road, Camberwell, London, England.

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