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NO. 19.

The Pecture Room.

The Voices of the New Year.

A LEOTURE BY F. L. H. WILLIS, M. D., In Music Mall, Boston, Mass., Jan. 8d, 1869.

Reported for the Banner of Light.

On Sunday afternoon, January 3d, Dr. F. L. H. Willis, of New York, lectured at Music Hall, Boston. The exercises commenced with a hymn from the "Spiritual Harp," "Silent River," followed by an invocation by Dr. Willis; after which the choir sang, "Nearer, my God, to Thee." Mr. Willis then proceeded to the consideration of his subject: "The Voices of the New Year." Referring briefly to the aspect presented to view in the past history of man, when ignorance and superstition spread their shadows over the race, he traced the triumphant march of the grand army of ideas, as shown in the great upheaval of ancient social wrongs, and the steady advance toward a purer state of civilization. Nations moved onward under the stimulus of great events; the mighty possibilities of human thought went on silently but surely in their work. All individuals were connected necessarily with the age in which they lived-subject to the requirements of their times; and although the extent of their achievements depended on their zeal, yet there was no possibility by which they could escape from the responsibility which rested upon them.

The New Year, with its white pages upon which but few characters had been traced, was before the world-the Old Year with its closed account had but just turned away, and all were so much nearer to the to be. But the New Year was, after all, only a line laid down to mark something, just as yesterday or to day were considered. The habit which led the race to measure life by the passage of years bore the stamp of ages, and therefore we might know that it met a want of our natures. Certain seasons spoke to us in their language, which we must translate to ours; and among the truths enunciated was this, that the harmony of our lives was in proportion as they were in accord with the harmony of the universe. The New Year was a season of enjoyment and fond anticipation, but it was also one of retrospection. It was seldom that retrospection brought sorrow, for the human mind was so constituted by divine law that only the sweet and tender memories were treasured up, and the soul turned as naturally from sadness in the past as it did from a repulsive object in the present. The retrospective duty of the New Year was, however, quickly accomplished; its mission and most efficient work was in the future; it presented to man the aspect of an unplowed field, which needed the turning of the furrow, the planting of the seed, and the care of the husbandman to produce the harvest. Labor, and

labor alone, could accomplish anything. as one question whi

humble, the light of his glory shines, and the gifts of his grace are given through the protecting care of the angels.

Nothing new, cries the Church. Granted. It is just as old as the first up-gushing aspiration of a human soul-a good deal older than Christianity, and a good deal broader than any sect or relinious order. Butff truth is not new, the revelution of truth is, and we all know that men take a truth and cover it up with theories, and bind it about with opinions, until there is so little of it to

be seen that it may well pass for error. Most of the heautiful truths of Christianity have been thus covered. The ages of ignorance have put their superstitions upon them, until Christianity, as it is preached and taught to day, might as well pass for Judaism. Therefore, if the word of to day is not a new one. if Spiritualism is only the repetition of the truths of ages gone by, yet we say the bold utterance of the truth s new to this age. When Jesus told the world of the visits of angels, he repeated what Moses knew, what the Egyptian priests had taught and Hindoo wise men had affirmed.

If John in beatific vision revealed the glory of spiritual things in allegory, he did only what other seers had done; but to that day it was a divine message, an illuminated picture. To our own day have come spiritual scenes as wonderful and as full of import; but they do not falsify the former revelations-they relifirm the truth that the spirit of man is governed by laws, by which it may enter a spiritual condition and reveal scenes not open to the ordinary vision.

The Christian religion sets before the world an example of devotion to principle, and shows how the soul that comes into close relations to the divine, so that the will of God is supreme, grows grand and noble and achieves a triumph, and wins a crown of glory that shines through two thousand years with undimmed lustre. The Church affirms this to be the miracle of all the ages. But the voice of to-day, speaking through inspired tongues, affirms that every soul can win that crown, and that the great atonement can be made through the crucifixion of selfishness, until to be one with God is as natural as is life itself.

Through this divine life in God men do the will of God, and become truly sons of God. What then is the new religion? Is it not the opening of the bud that sprung into life so long ago, whose closed petals the darkness of ignorance had placed its seal upon?

The idea of the resurrection has had its superstitious interpretation until the power of God seemed to be made to express itself in the marvelous, the unnatural, and over the tomb of Jesus rested the shadow of violated law. But up from ten thousand sepulchres have arisen the angels, and they have met the beloved ones by the way, and their words reäffirm the great truth, " he is not dead, he is risen," and these angels with beckoning hands have won the hearts of mothers from their griefs, have wiped the tears from sor-

The Spirit-Morld. Written for the Banner of Light. SCENES, INCIDENTS, CONDITIONS, &c.

OF REAL LIFE IN THE SPIBIT-LAND. PT MRS. MARIA M. RING.

ARTICLE /I.

Henven and Earth-the seen and the unscen, or physical and spiritual nature, are so indissolubly united, so dependent upon each other, that they are necessarily alike-alike in what constitutes nature in the distinct spheres, physical and spiritspiritual, inasmuch as the spiritual spheres are every grade of spiritual spheres are thus derived from physical nature; therefore the corresponditual spheres must be perfect. However, this determines that spiritual nature is higher than ual elements may be appropriately combined for the production of that variety which is harmony, and consequently beauty; whereas, in physical combined for the production of that variety which is necessary to harmony, or even to the comfort of physical man.

That the dwelling-place of departed spirits is real place—a sphere where variety and beauty reign, and where man finds himself situated in conformity to his acquired tastes and habits of life, is an idea so new to mankind in the flesh, that many are hard to be convinced of the fact. Many, indeed, scout the idea of a life beyond the grave where individuals find themselves to be really themselves, having the power of locomotion, and of using all the organs of the body, which body is a real one, and demands support like the physical body, of which it is a counterpart; that they eat and drink, breathe the air of a world as only with the requirements of the human dwellis that to which most of the "inlightened" portion of mankind expect to go after having laid aside their real natures, and become something as undefinable as the heaven to which they aspire. This is not the heaven to which believers in the Spiritual Philosophy aspire; neither is it that of

side was vacant, there appearing nothing to excite curiosity there but an inscription upon the wall. This was in the Helvetic language, and its signification was: "Be mindful of the past." This was all. I read and re-read the inscription; I studied it as I had learned to study such significant phrases, and felt that he who had erected this temple, and devised this simple inscription. was of the sages of the land, and might be the veritable Tell himself, whose love for his countrymen would prompt him to leave mementoes for their observation and instruction all along his upward pathway through the circles. I resolved to trace the history of this quaint cotual. Physical nature daguerreotypes itself upon | tage, and passed on to a neighboring dwelling, where I believed I could obtain the information I emanations from the physical, being composed of desired. The inmates of this dwelling were Swiss, the life essences of the latter. Forms of life of and understood the origin of this valued relic. "Not to William Tell, or to any one individual, do we owe the construction of this quaint monuence of the forms which clothe physical and spir- ment of the past," said the individual I addressed " but to the council of the circle above ours. This correspondence is according to the law which council devised this method of calling men's attention to the past of their own lives as well as to physical, and develops methods whereby spirit- the history of their country. None who enter that cottage and note its emptiness will fail to read the simple inscription upon its wall, and, having read it, will fail to think. I resort there nature elements are not always appropriately often, and read that inscription and study the meaning it conveys to me, and become wiser each time." I passed on, having learned another lesson to assist me in my upward progress. Simple as this incident was, I yet learned by it that a part of wisdom consists in the variety of methods which may be devised for the elevation of men. Having become interested in the methods of the councils of the Swiss sages, I resolved to visit the temple in the neighborhood of this relic. The people of this community were of the third circle, and were under discipline, being of every variety of opinion and character that would place them within the limits of this circle. There were Catholics and Protestants among them, priests and laymen, infidels and religious enthusiasts, those who had been noble and those who had been paupers. I real to them as the physical was formerly, and had visited many temples in this circle, of other clothed like the physical world, in accordance not | nationalities, and understood the methods in use for teaching the people in the temples and in their ers in it, but also the reciprocal wants of all lower homes. I had observed that every distinct peoforms. The undefinable beaven of old theology | ple possessed distinct methods of teaching, and I had gathered much instruction from my observation of these different methods. The temple was like a vast cathedral, highly

built there as a monument of the past. Its in-

ornamented, and of a richness and style of architecture to attract admiration from the lovers of art and beauty, as well as those unaccustomed to which Nature, the great teacher, teaches. Rea- | the sight of magnificent works of art. The style soning man must know that as "God is the same | of its adornings was Swiss, and everything about yesterday, to-day and forever," so he lives in Na- it reminded one that it was a Swiss temple, though ture the same; that is, exhibits himself by the the style of its architecture was like that of the same method throughout the spheres of spiritual | Cathedral of St. Peter's at Rome. Like other life. He must also know that as man is in the temples of its grade, it possessed apartments for dawning of his existence, so he is to be through- the uses of the various associations which there onvened council chambers is established with the establishment of his being, congregated the penitents of lower circles, who and what changes await him are those which per- often resorted there for instruction. These various apartments, &c., were furnished with all the The chain of being which extends from physi. necessary apparatus for practicing and experical man to the exalted Supreme Intelligence of menting in the arts and sciences, and with all the universe, called God, is an unbroken chain, necessary mementoes which, in every temple of its grade, are scattered throughout all the departlished method throughout its whole extent, man ments, to remind visitants that they are under discipline, and that their past experiences are the lessons which they are to study until they have become wise in a wisdom which is superior to that which is acquired in the physical state, in the present low condition of all men in that state. discovered the characteristics of the Swiss Fathers in the mottoes, the inscriptions, the relics, and the method of teaching, in every department of the temple. There were many mementoes as striking as that I had discovered on the hill-side, and as well calculated to attract attention and awaken thought. An aristocratic land-holder was perpetually confronted with the likeness of a distressed ten-ant, which he was carrying suspended from his neck. He seemed to believe that it was decreed to be his punishment for some act of injustice he had committed toward a tenant, to carry this perpetually thus suspended, and look upon it often, that memory might perpetually sting his conscience. This individual was among the pen-itents, and belonged to the second circle. His case was hopeful, as he had studied his lesson so long and so well that true repentance and regen-eration were transforming him into a higher man than he was when he entered the spirit-world. A miser was carrying a coin tightly clasped in his palm. He seemed to wish to divest himself no doubt, seem fancy sketches to such as are in-fidel to the existence of the spirit-land as pictured by the residents of that land who make it their pleasure to instruct men in the flesh concerning ind, of the good he had left undone from his ordid love of gold. Bitter was the experience this one, as memory stung him with the sight of the hated relic. A mother looked upon her child and yearned after it, but she could not claim it yet, as she was unworthy; another supplying the place which would have been hers had she been as pure as the child. She was permitted to caress it, and was encouraged to persevere in the work of purifying her nature by the assurance that she should ver be the guardian of her child. Her discipline had placed her upon the track of regeneration, and her tears were those of penitence as well as of regret. All her garments and her countenance were tinged with blue, the sure sign of penitence. What was peculiarly Swiss in all this, was not so much in the methods pursued as in the pe-culiar adaptedness of the methods to the cases to which they were applied. There was a separate which they were applied. There was a separate method for every case, and a peculiar ingenuity displayed in the devisment of such a variety of methods. "Necessity develops invention;" the truth of this saying was never more strikingly exemplified to my mind than on this occasion, as I reflected that the ingenuity, the recources of mind, of the Swiss people, is developed by their situation. They glean their support, as a people, from a country which yields more of wintry snows, icy blasts, and barren rocks, than of rich snows, icy blasts, and barren rocks, than of rich harvests gathered from fertile plains, where to Switzerland spent their days in the flesh, natu-rally excited curiosity, and I resolved to acquaint to the labors of those who cultivate the slopes of the Alps, and gain a subsistence by herding upon

Original Essays.

THE SUPPOSED ROTUNDITY OF THE OCEAN.

Thought is the basis of agitation, and agitation is the basis of knowledge. Reasoning upon this principle, I conclude that every truth in Nature that can be brought to the surface and demonstrated as such is a benefit to mankind. But perhaps it may appear presumption in one who makes no pretentions to belong to the scientific class to call in question old established theories; nevertheless, as an individual. I feel that I have the privilege of keeping my own lamp-trimmed and burning, and if the light thereof is dim, let it be attributed to the want of better oil. The subject I am about to call in question is the supposed rotundity of the occan, as now taught in our public schools, which is represented in the school books about in the following manner; If A B stands upon the sea-beach, having a ship in the distance, say twenty miles, he can only see a few feet of the masts, on account of the supposed rotundity or elevation of the water between him and the ship. Then, for sake of convenience, I will state in round numbers that the mast is sixty feet in height, the ship twenty miles distant, and A B from his standpoint can see ten feet of the mast. This would leave fifty feet obscured from his vision, in consequence of the supposed elevation between him and the ship, which would be two feet six inches to the mile. Now if we calculate this ratio of elevation from the poles to the equator, we find the elevation about fifteen thousand feet. This surely cannot be true; for if we sail from the equator to the poles, instead of having this inclined plane to slide down, the same rotundity presents itself through the voyage. Porhaps it may be claimed the test should be east and west, parallel with the motion of the globe; if so, we will sail from any given point at the equator, running due west until we arrive again at the point of departure; still the same rotundity has presented itself during the whole circuit, and also followed in our wake; nay, more, the appearance surrounds us. What then becomes of the rotundity, or how shall we solve the mystery. Answer: Science has demonstrated the fact (which looks so reasonable I cannot doubt it) that the atmosphere holds in solution about five and one-half inches of water to every square foot from the surface to its height; and here lies the deception, for the nearer the surface the greater the density, and this density increases in distance with the same proportion in height, thus throwing the vision up, and giving the appearance of real water; then is it not plain that if we could separate the particles of water from the pure atmosphere between A B and the ship, the whole mast and ship would be visible from his standpoint? I cannot see that any further illus-

tration is required. But some one says, does the writer intend to convey the idea that there is no

son was asking, and to which we ourselves were the answers: "Where art thou?" This question came home to all, demanding of each soul whether it had rightly improved its advantages, and fully acted up to its capabilities. There was around each of us a little world composed of our loves and hopes; and into this world came the question, "Where art thou?" Though answering to its call we might hear the voices of hard ingratitude and selfishness, we should also hear above them sweeter voices whose tones should never die!

In addition to our individual consciousness, there was a sort of concrete consciousness to which we were also subject-humanity, national. ity, fraternity, society, family. And in each of these relations of which we formed a part, the question was presented to us: "Where art thou?" In this connection the lecturer referred to the changes for good which were perceivable in the world, among which were the introduction of gymnastics-the cultivation of "muscular Ohristianity" -and the efforts in the direction of a wider horizon of thought.

It was a fact in life's experience that no heart could it, by any possibility, enjoy more than its allotted share. Enjoyment and suffering were each components in the divine harmony of the universe. Therefore we should not look outside ourselves for our troubles, or seek by recrimination to lay the burden on others. The New Year came to each one of us laden with the legitimate fruit of the seed our own hands had sown.

We give the concluding portion of the lecture verbatim : 🌘

The question of progress in the religious world is readily answered by those of us who have listened to the words spoken first in humblest ways and then in nobler utterance, that have told in unmistakable phrase of the new gospel, the second coming of truth and love to the earth. While the proud and wealthy churches, the aristocratic and intellectual organizations, are telling of the progress of religion through their channels, through the surplice and the chancel, through form and through ceremony, through reason and through classic research, we have caught vibrations on so humble an instrument as a pine wood table, whose waves started above the spheres that we call our universe. And those vibrations have done what? Brought new truths? No, for all truth is old. They have retranslated a history two thousand years old. They have given us the key to unlock the mysteries of faith. A simple thing was that voice spoken in so material a way twenty years ago. Yet listen to the words that have come from it the past year.

The sublime truth of the fatherhood of God is now not an abstraction. Link upon link of the golden chain that binds each soul to him has been revealed, and to myriad hearts has come the assurance that God makes his angels ministering spirits and sends them to minister to those that love him; and that over each one, however " Something sweet to think of."

row's eye, and have made plain the revelation that came to Judea so many years ago.

How gently, then, do the voices of to-day take away the veil that superstition and error have spread over holy truths, and place them unveiled before our eves! With what reverence do we look upon the revelations of truth that came so long ago, when the world was in comparative darkness. In those revelations we behold the first coming of the Messiah, or the messenger of light to the earth. The second coming denies not the first, but affirms all its truths, and puts a fresh interpretation upon its laws. It links itself to the old, but reaches forward to still greater revelations, and thus lays the broad platform of the absolute religion.

To us the great voice of the times, in answer to the question "Where art thou?" is: Nearer to the great fountain of truth, nearer to God, nearer to heaven.

It seems to me that underlying all the dogmas and superstitions of this age, we can find the foundations of that broad religion that knows no age, clime, or people, but whose truths shoot up like tongues of flame through the debris of error. would suffer more than belonged to its lot, neither | Hence we are not to look to any organization, sect or party, for perfect revelation of the truth; but kindling up in many hearts is the divine fire. The universal love of God expresses itself in the hearts of all men, and its infinite capacity reveals itself to all conditions, so that under the guise of superstition many hearts are learning the great lesson of love to God, and becoming fitted for that unveiling of truth which must ever come to the aspiring soul: It is through the outworking of the divine laws in the daily life that many men and women are living truths that they cannot receive in their intellects, and thus they express a religion higher than they know.

> The volce of to-day, speaking to us from the standpoint of spiritual facts, assures us of the truth that all religious life tends to the revelation of that absolute religion which is innate in man. In all ages and races it shows itself-sometimes in crude forms, and through the darkness of ignorance, but from which rises a pure flame of spiritual life. We represent no new ideas-only a more distinct and perfect revelation of ideas that are as old as the human soul. Our position is one that allows us to receive from all the past. and to reach forward to the future for fresh revelations. Our standard is fixed only at the summit of those cycles of progress that lead to the Sun of Truth. There is but one fear for us, and that is the limitation of our faith. We must reach backwards to all of truth that has been accepted from the infinite supply, and in the present hold on to every slightest link that can reveal God to us, and reach forward to the future, seeking to catch some glimpse from the glorious light that illumines the track of the progressive ages.

At the close of the address, the choir sang that

out his eternal existence; that is, his real nature (tain to his higher intellectual development.

inasmuch as life is supported by the one estabbeing as much a sentient being when he has outstripped the highest Archangel that now ministers in spheres akin to the highest, as he is when physical man. He is created to enjoy Nature and minister to Nature as part of it; and Nature below him is created for his use.

It is necessary that the the people of the present age should be educated into the rational doctrine of a future state in harmony with the requirements of man's nature, that their aspirations after knowledge and purity may be quickened, and they no longer tremble in dread of the "grim monster, death," as the inevitable and beneficent change has been denominated, which ushers immortal man into the inner temple of Nature, where her heretofore hidden glories are revealed to him, which the physical man cannot perceive. To secure this education it is necessary to picture the natural modes of life of those who have passed on to the higher state of existence, as well as to give the theory of the existence of the second sphere, man's immortality, and the immortality of ind:vidual identity. The sketches of real life that will be given in these articles, will, no doubt, seem fancy sketches to such as are intheir future home and method of life. Nevertheless, as there is no need of substituting fancy sketches for scenes of real life where scenes are constantly occurring which for multitude and variety can have no parallel on the physical plane, and which for romantic interest cannot be excelled by any effort of the imagination, there will be no imaginary scenes or sketches of life pictured, but real ones, of which the author has learned by personal observation and the study of the experiences of those of whom the spirit speaks.

A cottage upon a hill-side, whose eaves projected after the manner of the Swiss cottages among the Alps, and which was as unpretentious as that of any herdsman on the slopes of those mountains, attracted my attention as I was exploring a department of the second sphere, distant from that where my own home was situated. Its surroundings were antique, reminding one of the days of Tell. There was not even a sign of modern improvement about the dwelling. Such an object, so situated, so environed with scenery, corresponding to that where the old patriots of rally excited curiosity, and I resolved to acquaint Taily excited currency, and this relic of the past. myself with the history of this relic of the past. I songht an entrance and readily found one, as there was no occupant, it having evidently been the Alps, and gain a subsequence of the past. Hammonton, N. J., Dec. 15, 1868. [To be continued in our next.] beautiful-spiritual song, by Dr. J. P. Ordway, I songht an entrance and readily found one, as there was no occupant, it having evidently been

rotundity to the ocean? No; but he claims the privilege of his own opinion, and thinks the rotundity does not exceed more than about one foot in a thousand miles. Let the mathematician try it, and then connect this matter with my theory of ocean-tides. Y. S. Philadelphia, Pa.

SILENT INFLUENCES.

BY S. L. BARBER.

Those influences that are most powerful, are silent in their operation. They come unheralded by clamor or ostentation, and fall upon the soul as the dews of heaven descend upon the earth. noisclessly. The greatest success of the Christian religion has been secured not through the preached word, but through the silent influence of example. The most effectual prayer is not the oral prayer, but the one breathed silently, right from the heart into the ear of angels, and carried by them to the throne of Grace. Those who believe in the beautiful truths of Spiritualism, and who are cheered by the sweet ministrations of angels, are aware that the highest fruition of their faith comes not through the manipulation of the medium, nor through the inspired eloquence of the lecturer, but through silent communion with the dear departed.

There are influences that reach the soulynot through the avenues of the physical senses; they appeal directly to our inner natures, our spiritual sensibilities, and affect us most powerfully when the physical senses are in most complete abeyance. Silent meditation and prayer best induce the condition required for the perfect enjoyment of spiritual blessings. The soul must be in a receptive condition, and so far as exercise of physical organs is concorned in producing this condition, it tonds to a condition right the opposite. The vehement prayer, the shout and gesticulation of the preacher, in no wise tend to pacific feelings and harmonious condition of soul, nor fit us for the enjoyment of spiritual blessings. In the religious prayer-meeting or in the Spiritualist circle, the highest aspirations, the holiest feelings, and the sweetest soul-enjoyment, are felt in moments of profoundest silence. We seem then to feel the very breath of angels, and to hear the spirit of God in the stillness that prevails. Spirit is communing with spirit. It is the angel of our .. nature communing with its kind, and we are indeed near heaven.

Such emotions are expressions of pure religion. They are religion itself working in the soul! stimulating it to noble resolve, strengthening it to take up life's duties with alacrity and joy, and inspiring it with holy confidence and trust in its God. This is religion, and the individual that is susceptible to such emotions is fit for heaven, even though he never knelt at the altar of the Church, and received his morsel of holy bread from the sanctified tingers of the officiating priest, or even though he never uttered an oral prayer. Banish then the idea that Christian ordinances are essential to religious emotions, and that Church societies are needful to a life of holiness.

OF LIGHT. BANNER

Written for the Banner of Light. INSPIRATIONAL POEM. Given through Mrs. M. A. M., of St. Louis.

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Sweet he thy sleep, beloved one, From fear and danger free; The toils, the cares of day are done. And I return to thee.

Though far his wandering steps may roam. Beyond the wide blue sea, The pligrim loves his native home, Yet not as I love thee.

The wild bird has her nestlings all High in the sheltering tree, Her faithful mate to hear her call. But I have only thee !

Fear not I fear not I the hand that guides / The sallor o'er the ses, That stills the storms and stems the tides, His hand is stretched o'er thee.

Besido thy couch of nightly sleep A guardian angel see ; When tears thy midnight pillow steep.

Those tears are blessed to thee. Thy cares, thy griefs, alike are known, Though deep soe'er they be; And numbered all before that throne Where mercy pleads for thee.

Spiritual Phenomena.

Excitement about a New Medium. PHYSICAL MANIFESTATIONS THROUGH DR. NEWCOMB.

DEAR BANNER-As your columns are ever open to those wishing the advancement of true Spiritual Philosophy, I thought an article briefly written would not come amiss, announcing to all to whom it may concern another physical medium, Dr. George L. Newcomb, of North Scituate. A month since Charles H. Read, physical medium, gave a scance at North Scituate, which rather astonished skeptics, who, though not convinced, admitted there was something in the manifestations which they would more readily believe if they were acquainted with the medium.

About three weeks ago Dr. Newcomb was in company with other Spiritualists when the subject of physical manifestations was the topic of discussion, and one of the number proposed being tied, and the light was then put out, and when relit the person was found to be tied as before. Others were then tied, with the same result, un-til the Doctor was tied. After the light was put. out, he was immediately released. Since that time he has used a room at his boarding-house as a cabinet, and has given wonderful tests.

In company with six friends I visited him on Tuesday evening last. The Doctor stated that the influences could not consent to his being tied that evening, except by their power. The room was examined by my skeptical friends, and they announced all safe from outside intruders. We then removed the light to another room; and in three minutes he was secured with about twelve yards of small rope, hands, feet and body, in such a manner that two of my friends were fourteen minutes untying him. Two clothes-lines were then left on a reel, about four feet from him, the whole of which was used in tying him-the last knots leaving but a quarter of an inch of the rope not used. On opening the door we found him with a porcelain wash-bowl on his head, a small decanter tied on his leg, and a small bell on his back. My friends said they could n't untie him in less than half an hour. We retired, and time had hardly been called when word was given to come in. (It could not have been more than five seconds.) We found the rones removed and the medium free. These are but a few of the manifestations which are nightly given free.

Old Theology is using all its power to crush the efforts of the invisibles by letters, warning the Doctor of the sad condition of those following such an insane delusion; but Dr. Newcomb is too sensible a man to heed them, and carries more conviction by these manifestations than all the

night. You were in an unpleasant mood, for you had bitter words with those you did not like. You were nearing a corner on the shady side of the street, when a man sprang from a hiding place and struck at you with a dagger. His blow missed its aim. You escaped, but the man is dead—he was a Frenchman." "My God!" exclaimed the stranger, "how do you know this? For it is true; and I know the man is dead."

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man is dead." "Yes," said E. V. Wilson, "he is dead. And

"Yes," said E. V. Wilson, "he is dead. And he tells me other things," Turning to the right, he went half away across the room and pointed to a young man, and said: "I see you in the early winter, with others, on the ice. It is in a city. The ice is thin, gives way, and there are five of you in the water. You were then fourteen years old. One is drowned; he is here and tells me this. Is it true?" ANS.—"Yes, every word. I was fourteen, and it was in Chicago." "Thank you," said E. V. Wilson. "I wish all would answer yes or no, for I want to occupf all the time myself."

the time myself." Wheeling right about, he pointed out a fine looking old man, and said: "There is with this man a First Lieutenant, of the Confederate Army, who says: 'This man is a friend of my dear mother, and knew me well. Go and tell her that her son still lives—is now an immortal, and has not forgotten the loved ones of this earth-life." E. V. Wilson then described him minutely, and looking straight at the old man, said:

looking straight at the old man, said: "You know him?"

With a soft, faltering voice, the old man said: Yes, I do; and will tell his heart-stricken mother

Walking through the house to another man, he said: "Fifteen years ago you and three others en-tored into a business operation, involving time, distance, money and application. You lost by the operation and had to step out." He then de-scribed the leader of the party. "Yes, or no?"

scribed the leader of the party. "Yes, or no?" "Yes," answered the man. Going to another part of the house, he pointed out a lady, and said: "There is a bright-eyed little girl of four sum-mers with you. She went to the Summer-Land nine years ago last summer. She holds up to you a rose-stem—two unfolded roses, and one bud on the stem. She says you laid them on her little bosom when they put her into the coffin. And she says: 'Mamma do n't cry, for I am yery And she says: ' Mamma, do n't cry, for I am very happy." "My child! my child!" cried the mother, ex-

citedly.

Again Mr. W. turned around and pointed to a woman, saying: "Seven years ago the storm whistled around

"Seven years ago the storm whistled around you, and darkness, thick and opaque, enveloped you; and one left you. He is now in the spirit-land. You last heard from him four years ago this fall. Yes or no?" "Yes," said the woman, with tears in her eyes. Crossing the room to as healthy-looking a lady as any in the house and one of our own compa-

as any in the house, and one of our own compa

as any in the house, and one of our own compa-ny, he said: "This lady has a sore and tender spot here on the left side, between the heart and skin, caused by exposure and hurt three years ago this spring." "True," said the lady, "and I feel it to-night." Turning to a very pleasant, mild-looking wo-

man, he said: "Ordinarily, this woman is good-natured and well-disposed; but there is kill in her, and, when

angered, she is frenzied and dangerous." Those who knew her affirmed it to be true.

He continued to give test after test, until he had iven fifty-six. Then, pausing for a second, he said: Ladies and gentlemen, I have kept you here

two hours, and have given fifty-six tests; fifty-three of them have been identified. I will now close by giving you one more: There is in the room a spirit. He is about the size of this man, light complexion, and, when in health, full fleshed light complexion, and, when in health, full fleshed and fair. He was buried yesterday. He says: 'Tell my wife that it is best that I passed away— both for her and myself. For the last nine years I have been of no help to her, and now am at ease. Tell her that for nine years my palsied form has been but a dead weight and incubus hanging upon her skirts, and I a prisoner in my body. Now I am free. My long and painful illness prepared my spirit so far for spirit life that I can readily return, and am here to-night. And now I want to send to my late wife two incidents as tests. First: I was with her last night, and she awoke from a dream. I awoke her. Second: three years ago I had a sinking turn, and all thought I was

from a dream. I awoke her. Second: three years ago I had a sinking turn, and all thought I was surely dying. I recovered, contrary to the expec-tations of all. My name is Dick.'" • And many exclaimed, "Is not this Dick Hager we buried yesterday?" and one hady said: "I knew him well, and before his sickness, which has been of nine years' duration. And I could not have described him as well as Mr. Wilson has done." Mr. Wilson then said: "Friends, this test has Air. Wilson then said: "Friends, this test has a shadow of collusion about it. I heard of this man's burial, but nothing more. And I now challenge the audience to find collusion in any one fact. Ladies and gentlemen, good-night."

Written for the Banner of Light. TO MY EVERABD IN REAVEN.

BT C. S. H. HOUBNE.

I am waiting by the river-The river dark and wild-I am waiting for thy coming, My darling, only child. 'T was but a few short months ago You went from me away,

But it seems like weary years, my boy, Instead of th' other day. I am weary with my waiting On this dark and dreary shore ; A walting for the boatman

To bear me safely o'er To where the light is breaking. Along the golden strand, To where the morn's awaking

For me in spirit-land.

I hear the voices calling Of loved ones gone before. I know my boy is waiting For "mother," at the door. Waiting-arrayed in glory-To take me by the hand To where the weary resteth-

The beauteous, sinless land.

"The Three Voices."

NEW YORK, DEC. 14, 1868. WARREN S. BARLOW, Esq .- My Dear Sir : Herewith find enclosed a letter to me (on the subject of your book, "The Three Volces,") from Judge Baker. I send it to you because of its truthfulness and comprehensive view of the work in question. I most cordially endorse all he says on the subject, and, at the same time, repeat what he therein states, that the work will pass through the valley and shadow of leath, be severely criticised, shot at and publicly denounced by those of religious creeds and ecclesiastical bigotries, but the polsonous shafts of their arrows will rebound and return to wound the hand that shot them, when the work will stand forth a bright and shining light to all seeking after truth, a monument of your great and giorious deeds, that will live when you are no more. And when your spirit has left its earthly tenement, so tattered and torn and unfit for its longer protection, you will return to earth in spirit and onjoy your work in seeing others in the form enjoying it, also, and in blossing you for its purity of thought.

May the good angels prosper you in all good works, and the public fully appreciate your noble efforts here and here-Your friend and brother, GEORGE C. BARNEY. after.

GEORGE C. BARNEY, ESQ.-My Dear Sir : Being favored, through your kind offices, with the Author's Copy of "Barlow's Three Voices." I most cheerfully accede to your request " for an opinion.

Doubtless you intended to ascertain from me. only in a general way, my opinion of the author's purpose and the efficiency of its execution.

If the work embraced only ordinary topics of instruction or amusement, or, perchance, had been imited to an airing of the author's peculiar views on some subject of every-day discussion, no other than such a general opinion of the work would be ventured upon.

Permit me to outrun your expectations in this respect, as I shall thereby be enabled to show how fully I realize the powerful influence which this unpretending volume is destined to work in the immediate future.

The observing reader will scarcely fail to notice the modest unfoldment of the work. He finds no preface made puffy with dignified persiftage, no introduction to placate his prejudices or forestall his conviction with apologetic cant.

"To those who have cars to hear, the ' Voices ' are respect-fully dedicated." This is all. Sententious brevity abbreviated.

Anything less than this would be-nothing." In conformity with the title, we find the contents to be:

" VOICE OF SUPERSTITION."

- " VOICE OF NATURE."
- "VOICE OF A PEBBLE,"

The "Voice of Superstition "occupies four-fifths of the book, but, as a composition, is completely independent from the two which follow.

The "Voice of Nature," considered as a literary effort, shows the greatest finish, the highest poetic ability, the greatest breadth of true philosophy

rhyme seems to have produced negligence in rhythm. A careful revision will, doubtless. expunge many lines and alter others, the presence of which denote haste rather than lack of ability in the poet:

When priests and parsons crowd your path, With Bell beset your way, And preach that God is full of wrath, Because you 're not as they, They little think that God hath made Unlike ten thousand flowers, And give heach the sun and shade, And genial, genue showers; Each flower ordained itself to be, None other to desire, A type of Nature's harmony, That angels must admire. Each hath its mission everywhere ; And all obey God's will, By being most of what they are, And thus their end fulfil. Then let each soul, with all its powers. forever seek to be As perfect in itself as flowers, Type of Divinity.

And as our feeble minds unfold, We children of the sod, In every object may behold The alphabet of God.

With God thy Father, man thy brother, Oh, be thyself a man, Each for himself, yot for each other, Is God's eternal plan."

As heretofore remarked, the "Voice of Superstition" holds the chief position in the work, fully encompassing the purpose of the author. Although furnished with the stately measure of an epic, and occasionally with the musical cadence of the lyric, it is not a work of the imagination. Considered in the light of a controversial or didactic poem, it is without an equal in cotemporaneous literature. The birth of an audacious mind, startling in its originality of purpose, provocative, as it must be, of the bitterest animosity, it is destined to excite greater and more wide encircling waves of sectarian agitation than any anticreedal work ever published.

As a literary production it may not present the firm, unfaltering and solemn music of Milton, nor affect his stately sublimity. Neither has it the classical elegance, the boundless imagery and gorgeous metaphor of Young. The stern and repressive logic of facts forbids indulgence in the fascinating license of fiction. Controversy clips the wings of metaphor and bridles imagination. Our author assails the stupendous fabric of human superstition which a Milton, reveling in the limitless realms of fiction, assisted to build. Barlow champions truth by waging war against sacred follies and errors deified by human bigoty. With a high and holy courage he essays to dlsrobe giant superstition of the gorgeous vestments furnished by ignorance, fashioned by the cunning device of selfishness and ornamented with the grotesque fancies of questionable but unquestioned tradition. Milton, on the other hand, seats himself on a throne already made firm with established error, and with a right kingly power dispenses new garments wherewith to deck the insensate idols of popular worship. The unsparing denunciation of Obristendom, as well as Jewry, will ere long be hurled against this " Voice of Superstition." With iconoclastic purpose the author nvades church and synagogue. He spares neither the people nor the idols within the temple in which they worship. Images, graven and carved, vestments and pictures of tangible substances, and visible to the physical eye, were the objects of iconoclastic wrath in the eighth century. It has been given to the nineteenth century to rear a destroyer of the intangible images, the mental carvings, the educational representations of a no less idolatrous worship, because it has secured the seal of civilized approbation.

In a less tolerant age the author would incur the danger of the rack, the dungeon or the fagot, and his work would be made to light any other object than man, seeking to acquire a true conception of his God. Fortunately for him and us the days of persecution for opinions sake, of bloody vengeance and the ten thousand cruelties which got cause and apology only in the name of the God of Theology, have long since passed

The Xyceum.

Questions and Answers.

The following questions were answered by the members of the Children's Progressive Lycoum meeting in Mercantile Hall. Boston:

LYCEUM QUESTION.

Hall, Boston:
 LYOEUM QUESTION.
 QUEL.-What shall we most desire to find, when we arrive in the summer or spirit-land?
 ANS.-By Lissic S. Q.-.., Union Group: We bolieve we are now in the spirit-land. After the change called death, conditions have changed; but in our opinion we are no more in the spirit-land than we are at present. Each or-ganism has its own necessities, which are peculiar to itself, and each will, probably, most desire that which is most needed for its best development.
 A.-By Lissic M.F.-.: The diverse desires of mankind in this ilfe are not changed by the transition to the next...
 Then what we most desire in this life will be, when we ar-rive in the next, our demands. The love of gold will create a desire to find the pavements of the New Jerusalem, and perhaps will start a Gold Board in the new city on the ar-rival of some speculators now in this world. The love of dress will start some in "shopping." to get the latest and most fashionable style, could they find such places to visit. The love of power will send such as desire to the throne, if they can find it, to petition for some office, whereby they can lord it over their fellows. And so on through the chap-ter of our wishes and desires. The one who has buried chil-drens will desire to find whon we arrive in the spirit-land. The mother who has buried chil-brother or sister, or some relative. The one who loves the beautiful will find what he desires. The beautifully varied scenery, the profusion of flowers, the angelic company, the music of the sphores, will blond in harmonious action that will make us love the place. "Birdie" said she desire 1 should have on arriving at my dostination would be to see my friends who had arrived before me, and to receive their wolcome—to find that my mansion is fitted up in beautiful order, the surroundings beautiful, the furnishing suited to the taste of my mind in science and mochanic art, poetry, musie, &c. The material with w

GROUP QUESTIONS.

GROUP QUESTIONS. Q.--What does the face of man represent or show? A.-By Willie S. F.--, Banner Group: It shows whether we have done right or wrong. If any one will take the trouble to look any one in the face who has done wrong, he will grow confused, and think you know his guilt. A man carries his charactor in his face, and must necessarily be true to himself, pure in heart, for by so doing he will build up and strengthen the spirit and open the way for progres-sion to the spirit-world. It also represents the image of his maker. maker.

maker. Q.—How can we best glorify God? A.—By Lizzie S. Q.—, Union Group: This is impossible f Dolty is perfect; and we can noither add to or take from his glory. True, we can so live as to show in our finite way our appreciation of the goodness of God, but in so doing it is we who are glorified and bonefited. This, among other reasons, is an important one why we should so live as to re-ceive those benefits which an all-glorious deity designed for

us. Q.-What is donth? A.-By Philander F.-..., Temple Group: Death to some persons is simply when the breath of the body is gone, and all its vitality departed. To some it is a horrible encounter; others are indifferent to death; yet to others it is a scene of joy. It is generally a term used to imply the end of this life. In the New Tostament it is written, "Except a man be born again he cannot enter the kingdom of heaven." In that I think it is true, for death is but being born again into a new and spirit-life. A.-By Lottic H.-..., Temple Group: Death is the pass-

a new and spiribilio. A.-By Lottis H----, Temple Group: Death is the pass-ing away from the natural world to a spiritual. The bodybecomes inanimate, loses its, power, and goes to decay, andwo call it dead, but the spirit passes on to another sphere,continuing in the path of progression, every moment reach-ing nearer to perfection. Longfellow writes:

"There is no death: what seems so is transition; This life of mortal breath Is but a suburb of that life elysian, Whoso portal we call death."

Whose portal we call death." A.-By Lizzie M. F.-., Temple Group: Death is the ex-tinction of life. When the sources of life are stopped, then death, the negative of life, ensues. When a kornel of wheat is put in the ground, it does not die, but expands and de-velops into a stalk and head; when it has matured in growth, blossomed and ripened, then the stalk dies; all the life of the stalk has entored the seed; the body is dead; the life of the stalk has entored the seed; the body is dead; the life-principle of that body has culminated in the new kor-nels, and they leave the stalk, carrying the germ of life in each kernel to develop life in a new body. In this the hu-man body and mind are somewhat analagous to the wheat. We grow and mature with a spirit of life within the body, but when the body dies the spirit is born out of this body to live in another. The life-principle having no further use for the body, leaves it for another suited to its wants. Death is

"The rending of a mortal shroud, We no'er shall see again." " It is the mightler second birth, The unveiling of the soul."

" It is the close of life's alarms, A watch-light on the shore, The clasping of immortal arms Of loved ones gone before."

T. L. Harris says :

'There is no death—'t is but a shade : Bo not of outward loss afraid ; There is no death—'t is but a birth— A rising heavenward from the earth.''

LYOEUM QUESTION. Q.—What is duty? A.—By Willie S. F.—, Banner Group: Duty is obeying the laws of God, the laws of Nature, and the obeying our

JANUARY 23, 1869.

saints by letter writing.

Spiritualism is creeping to the top round of the ladder in North Scituate, and even in Cohasset, of which it has been said no Spiritualists ever held a public meeting. We are to have Mrs. A. M. Davis here at the Town Hall during the coming week, there being a large number auxious to hear the gospel of the angels.

Yours for truth, DANIEL J. BATES. Cohasset, Mass., Jan. 4th, 1869.

A Night with the Spirits-E, V. Wilson, Medium.

Yesterday morning I met my friend Col. L., and after the compliments of the morning were over, he said to me:

"Brother, where are your going, and what are

you going to do with yourself to day?" My reply was that I had business that would occupy my attention most of the day, "but shall be at liberty this evening, for a social chat with

"I am glad to hear that, and we will be pleased to see you at our rooms at the National; come

So the day passed off; and at 7:06 I found mysolf at the National, with my friend the Colonel, and his excellent lady. After the salutations were over, the Colonel said to me: "B., E. V. Wilson, the spirit lecturer and reader of character, gives a scance at the Court

House (this evening); would you like to go?" "Well, Colonel, to be plain with you, I do not take any stock in Spiritualism, and I do not be-lieve that there is a spirit medium in the world who can give a square test to a perfect stranger, unless posted beforehand." "Are you not a little prejudiced, Mr. B.?" said

"Are you not a little prejudiced, Mr. B.7" said the Colonel's lady. "I may be, and yet am willing to own that I wish Spiritualism was true." So we determined to go; and others in the par-lors of the hotel were infected by our conclusions, and joined us. On reaching the Court House, we found at the door a pleasant looking man, ready to take our ourgase

found at the door a pleasant looking man, ready to take our quarters. "Abi" said I, "sir medium, you have an eye to the finances of our mortal life as well as to the joys of your spirit-world." "I am not the medium," said the door-keeper, in a very pleasant voice. And Mr. Wilson said to me, "let the poor in without pay; will you walk in?"

walk in?" "No, no, I thank you, I am not a beggar." So I paid my quarter and went in. After being seated, with about one hundred others, I cast my eyes about for our medium, ex-pecting to see a sallow, gaunt, long-haired, spec-tral-looking sort of Grahamite; but saw no one that answered my expectation. After a little, to I had taken not to be the medium, came forward in a very off-handed manner, and said in a pleas-ant, full voice:

When I was a little boy, an old friend said to me, 'My boy, learn to know yourself, and you will be qualified to know others; study man more and God less, and you will know more of earth and heaven, and the inhabitants thereof, than by studying God alone.' And, my friends, I have followed that advice, and now, with the help of my spirit-friends, propose to take a walk with you through the past. I do not ask you to favor me, but to shut mg out entirely; close up the door of thought, and beal up your memory; make yourselves as positive to me as you can. Don't yourselves as positive to me as you can. Don't accept a thing unless it is true, for I shall tell you facts from the book of your lives, and prove it by you." At this he turned sharply to a man by my side, and said:

"Thirteen years ago you were walking in a city many miles from here. It was ten o'clock at

And the scance was over. "I came, I saw," and I am compelled to yield the point. And now I ask my clergyman to do these things or explain them, for I have found a man that tells me all I ever did. в. -Religio-Philosophical Journal: -

What Jesus of Nazareth Died For.

and, in a controversial sense, is by far the freest from creedal objection. Viewed as a distinct work, it would, most unquestionably, cause the author to be classed among the ablest and most gifted didactic poets of the age.

Not intending to return to this portion of the book. it may not be amiss to present, at this place, one or two quotations, as samples by which the reader may judge the whole.

Thus, concerning God's unchanging law: Like as Himself, His law must be divine, Through which His attributes forever shine, Through which ills attributes forever shine. God's perfect law can never be deranged ; Is ever changeless, though all else is changed ; No clause abridged, none added, none repealed ; *Jebovak* cannot change it—this is scaled ! *Perfection* changed, would introduce a flaw ; God cannot err, hence cannot change *Hit* law.

All Nature is but one stupendous thought, Which God through love and wisdom hath outwrought; Each world and sphere dependent on the whole, The whole on each dependent, as they roll. Each globe, an aggregate of countloss grains; Each grain a key, a ponderous arch sustains. Destroy but one, the boundless spheres will fall. And tumble worlds to chaos, one and all. Thus all are links in Nature's endless chain— The hand that forged them nover wrought in vain."

Then the current theological scandal, in charg-

ing God with fore-dooming man to endless woes, is most exquisitely and eloquently assailed in the following passages:

Ilowing passages: "But where is man-the apox of God's love, The link connecting earth to spheres above? Hath he no part in this stupendous plan? He not to grope his way as best he can? He made to walk a dim and dangerous path, Mid darkness, dogmas, superstition, wrath, With feeble step, while doubts assall his mind, A hell perhaps to shun, a heaven to find? A hell for whom? Who can believe, when taught by reason's light? That man is wholly wrong, all else is right? That God's great purpose fails with human souls, While all of lessor value He controls? That man alone is doomed to weep and wail, Through endless ages, in a dismal vale; In vain to pray with supplicating cry. 'My God, how long ? must I forevor die?' Forever !' echoes from God's awful throne, With mocks and jeers a tevery burdened groan } • Forever 1' echoes from God's awful throne, With mocks and jeers at every burdened groan i Oh, thoughtless man, reflect, can this be true, When God who made thee had thy end in view? Will He who hears the ravons when they cry, Mock and deride thee when no hope is nigh? Will He who clothes the lilles of the field, That neither toil, nor spin, nor raiment yield, Who feeds the fouris that never reap nor sow, Extends His watchful care where'er they go-Will he who clothes the grass which is to-day, While all its beauty quickly fades away, Forget His image-His immortal child? Is He alone derivied and defied? Or left to iread the downward thoroughfare, Is ite alone derided and defiled ?. Or left to tread the downward thoroughfare, With Satan to bewilder and ensnare, And urge him on to death and dark despair ? 'Oh, ye of little faith' let reason sway ? Are not your souls more costly far than they !"

The splendid antithesis and peerless logic of

the following lines cannot be impugned:

"Who will presume, in this stupendous plan, That God, controlling all, neglected man? That He directs revolving worlds with care, Yet lays for man a fatal, artful snare? That God hath made immortal souis in vain, Or, what is worse, made most for endless pain? That God's own children, under any sky, Were made immortal to forever die? Or that there can exist a human soul Devoid of God's divine, supreme control?"

The following stanzas, selected from the "Voice of a Pebble," will serve to show the general style of the composition. There are many sprightly and some brilliant verses in this poem, but, on the whole, it would never, by itself, give celebrity A. N. PECKINFAVOR, President. to its author. The easy, gladsome cadence of the

away, never to be recalled.

The work is almost cotemporaneous with the advent of free thought, and the former, like the latter, will grow in power in defiance of the watchful craft of a priesthood educated to propagate and defend the selfsame errors by which they earn their livelihood. It has, therefore, the great advantage of appearing in an age of self-assertion and rapidly advancing individual manhood-in an age tolerant in all things, yet growing intolerant of craft and subtle mysticism of dogmatic religion. But the "Voice of Superstition" will, notwithstanding, have to pass through almost the 'valley and shadow of death" before it will be able to reach the summit of its predestined power. Months, perhaps years of travail may be its portion. Criticism it cannot escapé. The anathemas of church and priest will assail it with virulence most surely, but as surely will the rebound cause to both self-destruction.

No adequate conception of the work can be gained from quotations, however lengthy. The book must be read to be appreciated. I will therefore conclude with but one passage, as a sample of the conspicuous ability and noble conceptions of Deity:

ceptions of Deity: "Is this the God who made the beauteous earth? Who made our stellar orbs, their form and birth? Who made our stellar orbs, that, one by one, Revolve in order round their parent sun? Made worlds on worlds revolve around each star, In silont grandeur, all without a jar? Who marshaled all the glittering orbs of light? Gave each its path, and never-ending flight? Who gave to Saturn his concentric rings, Within whose golden bands he whirls and swings? Thus suns and systems trend the depths of space, And leave no tracks for other worlds to trace. Unending spheres revolve 'mid viewless skies, Till lost in thought, imagination dies; Yet all united, all one law obey, Like little wheels that keep the time of day; All speak one language to the emaptured ear, To every elime, that Nature's God is here; That He who rules all worlds with constant care, Records His glorious image everywhere. Oh God of Nature! infinite in power!

Records His glorious image everywhere. Oh God of Naturel infinite in power! Thy wisdom shines more radiant every hour; Yet none but Thou can ever comprehend Thy wondrous works, though ages never end. Thy boundless being circles all extent; Thy will all worlds and beings represent; The viewless shores of Thine eternal sea, Are genmed with worlds that know no God but Thee. Yet thoughtless, weak, irreverential man, Hath such delusive vision of Thy span, That he would measure Thee with square and rule, As he now takes dimensions of a mule; Hath such ideas of Thy most glorious head, He makes Thee covet ramskins dyed in red; Would wall Thy boundless limits to a house, As children capture and incage a mouse." As children capture and incage a mouse." May the author speedily realize his highest aspirations, and outlive the passions which his matchless labor will encounter.

Yours very respectfully, G. W. BARKER.

A PISTOL PLANT.—A few evenings ago the librarian of the Long Island Historical Society was startled by the report of a pistol in the book alcoves. He made search, but discovered noth-ing, and at the time no other person was in the rooms. The next day the assistant librarian heard a similar report, and a close investigation revealed the cause. An exhibitor had placed in the rooms a case of tropical plants, among which was the pistol plant, which is a sort of nut. At a certain stage of its growth the shell of this bursts with violence, and with a sharp sound exactly resembling the report of a pistol. The shivered shells of these were found in the bottom of the case.—New York Post. alcoves. He made search, but discovered noth

the laws of God, the laws of Nature, and the obeying our parents by every word, deed and action. $\Lambda .-By ---$, Union Group: Duty is an obligation we owe to some one or to ourselves. To ourselves we owe a cultivation of our physical, moral and intellectual powers; to others, in assisting or warning them, as the case may require. If a person fall into the water, the duty of the bystander is to save that person. There are many duties required, but the monitor called conscience should be obeyed in preference to laws or passions. You may resign office for the sake of friends, and country even, but cannot escape conscious duty while it has ominent domain. $\Lambda .-By ---, Tempte Group: Duty is the active or passive condition or relation we hold as due to curselves and to others. To ourselves, in the preservation of life and health; to others, in which we are bound to them naturally, morally or politically, to pay, to do, or to perform. The preserval$

others. To ourselves, in the preservation of life and health; to others, in which we are bound to them naturally, morally or politically, to pay, to do, or to perform. The preserva-tion of life is the first law of nature, and that law runs through all animal life. Self-disfance is manifest every-where, and only yields when overcome by superior strength. The preservation of health is next to that of life, for the loss of health is often succeeded by the loss of life. Then our duty requires that our diet should be taken at such times and in such quantity and Quality as to give health Our sleep is "Nature's sweet restore," and to be secured in sufficient amount to restore the wasted strength. Our labor will give free and active circulation to the fluids of the system. But we should not overtax the strength, or by in-action stop the circulation, for it blings disease. We owe a duty to others, naturally; to our parents, a duty of obe-dience; parents to their children in affection, education and training, that when entering Mo independently they may have a knowledge that will be able to meet its varied scenes and preserve their integrity. Our duty morally con-sists in actively rendering all the assistance to the suffer-ing in our power, and in refraining to injure another in body, mind or estato. A.—By Lizzie S. Q.—, Union Group ; Duty is the por-

body, mind or estate. $A_{-}By Lizzie S_{-}Q_{-}$, Union Group: Duty is the per-formance of that which conscience dictates. In every con-dition in life certain things are necessarily required of us. The performance of these things is duty. To ourselves duty domands that we should so live as to best develop all our faculties; to friends, and to the world at large, duty re-quires us to so live that they may all be benefited by our having lived. The more pressing the demand, the more prompt should we be to respond, and by so doing show to all that we consider this response to be a duty. Conscience dictates what should be done; duty performs the act. GROUP GUESTIONS.

GROUP QUESTIONS.

all that we consider this response to be a duty. Conscience dictates what should be done; duty performs the act. <u>GROTP QUERTIONS.</u> Q.—What example does the tree give to us? A.—By Nellie S. F.—_, Banner Group: A tree shows the wisdom and goodness of God in giving us such an object of beauty to look at. They are, also, of great use in various ways. By observing the growth of the acorn, we can see the different phases of human life. When the acorn first puts forth-its shoot we see the infancy of life? and its sub-sequent growth to the oak, like the infant through child-hood and youth to man. Its vigor and strength then con-tinue until age comes, and it begins the decline of life, until decay removes it from our sight. The spirit of vegetable and animal life may exist in the fairer fields of spirit-life. Man, however, does, and, fitted by the trial of life, enjoys its blessing. Death frees us from the body to roam in the azure fields and beautiful citles of heaven. While on earth we have a mission to perform. To do good, be charitable, kind and genuite to all, is a part of it; thon, when our mission is performed, we ought to be willing to go from this to the duties and pleasures of the noat world. Q.—What is conscience? A.—By Emma F. T.—, Union Group: That quality of the mind by which we estimate our deeds or actions, and which is made capable of this perception by education alone. The mother who sacrifices her child, to appease, as she sup-poses, the wrath of her God, is as consciontious that she is doing right as the mother that taches her child the foar of God. Both ideas are developed by education, the ono being a little more civilized than the other. Some are taught that it is best to cover up their evil propensities, and not to stand before the world as they are. Just as we are taught do we judge; if educated wrongly, we judge wrongly; if educated aright, we should estimate rightly. It therefore becomes us that we secure right instruction. A.—By Litzie S. Q.—, Union Gro

all our acts.

The shortness of life is very often owing to the irregularity of the liver.

1. 1. 1. 1.

We who have had Orthodox parents have been instructed that Jesus died for others' sins-" The

was that he assumed to be king of the Jews

The second was that he said he could destroy the Temple of God, and build it in three days. (See Matt. xxvi: 61.) It appears, according to John ii: 19, that he did say he would raise up the temple in three days. The explanation which the historian gives, that he meant the temple of his own body, is entirely contrary to what those pres-

By reading John, chapter 2, verses 14 to 20 inclusive, it will be plain that all his hearers would infer that he meant the temple in which they were assembled. If he had some secret meaning to his assertions which none present could understand, and which he did not explain, it makes what he said none the less false. Any falsifier can plead the same excuse.

These two appear to be the crimes proved against him. Now I ask of any candid and unprejudiced mind, Did Jesus speak the truth in these assertions? Would his hearers conclude from what he said that he was not king of the Jews? that he would not build the temple of Jerusalem in three days?

Again I ask, For what did Jesus die? And I answer, He did not die for the sins of the world, for the sins of men, neither did he give up his life voluntarily in testimony of his doctrines.

But if he died on the cross, he died for his own sins (real or imaginary) against the laws of the land in which he lived. F.

K. Graves as a Lecturer.

At the close of a course of eight lectures by K. Graves, of Richmond, Ind., delivered in Alton, Crawford Co., Ind., the following preamble and resolution were adopted:

Whereas, Regarding it as highly proper and just that hu-man testimony should be borne in favor of virtue, honesty, talent and intelligence whenever and wherever opportunity

Whereas, We have been greatly entertained and highly instructed by a course of eight lectures by Bro. K. Graves;

Resolved, That we most cheerfully and heartily recommond him to the confidence, the hearts and the homes of Spirit-ualists and the liberal-minded community.

just for the unjust"; "To save the world," and other like objects. Now let us examine the record. It appears from the history that he had a trial before Pilate. Let us examine that trial. The chief accusation

which, while the Jews were under the Roman government, was a high crime. It was rebellion That he actually did claim to be king of the Jews see Matthew xxvi: 61-64; xxvii: 11; Mark xiv 62; xv:2; John xviii: 37. That was the first and highest charge.

ent would be likely to understand.

JANUARY 23, 1869.

THE WELCOME.

Anither bairn cam' hame-Hame to mither and mei-It was yestreen in the gleamin', When scarce was light to see The wee bit face o' the darlin', That its greetin' ory was heard, And our crowded nestio made a place To held anither bird i

Sax little bonnie mouths, Sax little bonnie mouths, Ah mol take muckle to fill, But to gradge the bit to the seventh – For mither and me were lil ! Oh I nestle up closer, dearle, Lie saft on the snowy breast, Where fast life's fountain floweth When thy twa warm lips are prest.

The rich man countoth his cares By the shinin' gawd in 's hand, By 's ships that sail on the sea; By 's harvests that whiten the land, The puir man counteth his blessings By the ring o' volces sweet, By the hope that glints in bairnees' cen, By the sound o' bairnees' feet.

An' it's welcome hame, my darlin' ! An' it's weicome hame, my darlin' i Hame to mither and mo! An' it's nover may ye find less o' love [Than the love ye brought wi' ye! Cauld are the blasts o' the wild wind, And rough the ward may be; But warm's the hame o' the wee one In the hearts o' mither and me!

ONLY A SPIRITUAL ANASTASIS POS-SIBLE:

But the creeds of Christianity affirm that there will be a reorganization, a reanimation, and a resurrection from the grave, of the animal bodies of all the men who have ever lived on earth. Neither Nature nor the Scriptures so teach or affirm. On the contrary, being in harmony here, both declare that, as man is a compound of the earthly and the heavenly, the physical and the psychical, when he has numbered his days and he falls, the invisible essential Life, the animating Soul, the Divinity that stirs within, the Spirit disrobed of its garment of flesh, the Man still, only sublimated and immortalized, albeit, stands again erect, forthwith, sentient and subject never to a slumber of Ages in the darkness of the tomb-while the visible animal portion, having answered the purposes of the combination, disintegrates, and, in obedience to the eternal law of "dust to dust," mingles again with the elements of Earth, in their 'ceaseless changes in the great Laboratory of Nature. This is the Fall of Man-not with the loss of Eden, as fabled and falsified by Theology-the inevitable and ordained Adamic Fall, for which alone the Deity himself is responsible, having constituted man as he is. His law, from the beginning, written in the Constitution of the Race, demands that the genus man, the ADAM, in its duality of life on earth, shall fall-and that in its unity of spirit, it shall immediately arise and stand again, having ultimated in a glorious and endless ANASTASIS in the heavens. We must fall to the Earth-but, then, the blessed antithesis to such event-to arise and stand upright in spirit and live forever! Let who will, as per the old Primer. believe that

"In Adam's fall We sinned all."

Paul's illustration, in the premises, referring to a kernel of wheat, is limited to the sowing of the body or kernel of the grain. Hence, to sow (spargere), is not applicable to the other bodies referred to by him, as they are never sown, in a germinal sense. The reference to animals and to men in particular, calls for a word cognate to that kind of illustration. Hence, the words beget, or procreate (procreare), should be used, to give the idea of the Apostle. How absurd is the current notion of sowing, or burying in the earth, the dead bodies of men, and hence expecting hereafter a crop of spiritual bodies! How fallacious are the reasonings that lead to such expectationhow far away from it the analogies of Pauli

The Scripture selected for this occasion does not teach the church dogma of a general, simultaneous resurrection of the dead.

In another place, Paul, in his argument, likens man to a traveler-this life to a journey-and his animal body to a tent or tabernacle, to shelter him in his passage. Nature he considers as the Chief-in-Charge of the Grand Caravan of Humanity. Her trumpet shall sound the journey Judge Edmonds and the N. B. Review. signalize the transfer to quit and to enter and abide in "a city which hath foundations, whose builder and maker is God." Let Gabriel blow his blast at the time Theology has appointed for his services-but will be be able to startle the dead bodies of the generations of earth? The beauty of the analogy of a trumpet and its sounding may be seen by reference to Numbers, chapter 10, verses 1 to 8.

BANNER LIGHT. \mathbf{OF}

zoöpoioun. All' on proton to pneumatikon, alla 200poioun. All' on proton to pneumatikon, alla to psuchikon, epeita to gneumatikon. O protos anthropos ek ges, cholkos-o deuteros anthropos, ex ouranou. Olos o cholkos, toioutol kai ol cholkoi-kai olos o epouranios, toloutol kai ol epouranioi. Kai kathos epioresamen ten elkona tou cholkou, phoresomen kai ten elkona tou epouraniou. Touto de phemi, adelphoi, oti sarx kai aima basileian theou kleronomesai ou duna-tai, oude a mithora ten apticharion kleronomes kai aima basileian theou kleronomesai ou duna-tai, oude e pkthora ten aphtharsian kleronomei. Idou, musterion umin lego-pantes ou koime-thesometha, pantes de allagesometha. En atoma, en reipe ophthalmou, en te esclate salpiggi, sal-pisei gar, kai oi nekroi egerthesontai apthartoi, kai emeis allagesometha. Dei gar to phthton touto endusasthai aphtharsian, kai to thneton touto endusasthai aphtharsian. Otan de to phtharton touto endusetai aphtharsian, kai to thneton touto endusetai athanasian, tote genese-tai o logos o gegramenos-katepothe o thanatos els neikos. Pou sou, thanate, to neikos-pou sou, thanate, to kentron!-*I. Cor.*, xv: 35-55. TRANSLATION.

TRANSLATION.

TRANSLATION. But some one will say, How are the Dead, those persons whose animal bodies have fallen lifeless, enlivened, and with what constituent element do they come forth from their fallen bodies? Fool what thou sowest is not vivified unless it die. And as to what thou sowest, observe, that thou sowest not the substance which is to be produced, but a more kernel, for example, it may hannen so west not the substance which is to be produced, but a mere kernel; for example, it may happen that it is that of wheat, or that of some of the rest of the grains. Now the Delty gives to it a consti-tution such as he hath deemed fit for it, and to tution such as he hath deemed fit for it, and to every one of the grains its proper body. Another example, taken. from the animal kingdom. All flesh is not the same flesh—but there is, in fact, on the one hand, the flesh of men; on the other hand, the flesh of brute animals; on another hand, that of fishes; and then still otherwise, that of birds. Take still another example. And there are bodies celestial—also bodies terrestrial; but the splendor of the heavenly is one, and that of the earthly another. Ou the one hand, there is the brilliance of the Sun; and on the other, the effugence of the Moon; and on another, the splendor of the the Moon; and on another, the splendor of the Stars; for star differeth from star in splendor. And after this fashion is the Anastasis of the

And after this fashion is the Anastasis of the dead. Man is begotten in mortality—he is raised, in articulo mortis, in Immortality. He is begotten, en ateimia—he is raised in Majesty. He is be-gotten in infirmity—he is raised in Strength. He is procreated an animal entity—he is raised a spiritual Man. There is belonging to him an ani-mal System—there is, besides, a spiritual one. In-deed, it is written, The first Adam was consti-tuted a living man, *filted for an existence in earth-life*—the last Adam the same continuous mat life — the last Adam the same continuous man through the earth-life, but at the end thereof escaping from the ruins of his VALIEN animal body, a vivi-fying spirit, fitted for an existence in spirit-life. As-suredly, the spiritual was not first, in the order of suredity, the spiritual was not first, in the order of events, but the animal economy-next after that the spiritual. The first man belongs to earth, and in his vital relations is terrestrial; the second man, the same first man, only immortalized by the FALL of his earthly body, and second only in the order of the mode of his existence, belongs to heaven. As is the case of whatsoever terrestrial person, such also is the case of all the terrestrial person, such also is the case of all the terrestrials. And, as is any celestial, such even are all the celestials. And any celestial, such even are all the celestials. And as we have borne the likeness of a terrestrial, we shall also bear the verisimilitude of a celestial. And this I say, brethren, that flesh and blood cannot possess the Kingdom of God—nor hath the perishable an inheritance of Imperishableness. Lo! I declare to you a mystery. We all shall not become dead—but we all shall be changed. Instantaneously, in the wink of an eye, at the last trump of his animal life, each man shall FALL to the earth—for Nature shall trumpet this life's journey ended—and the Dead, each one in his ap-pointed hour of dissolution, shall be RAISED into pointed hour of dissolution, shall be RAISED into spirit-life incorruptible — and we shall thus be changed. For its necessary that this perishable shall assume imperishableness—and this mortal shall take upon itself Immortality. And when this perishable shall have assumed imperishable-ness, and this mortal shall have taken upon it-self Immortality, then shall be fulfilled the decla-ration which is written, Death is overwhelmed in victory. O Death, where is thy sting? O Death, where is thy victory?—Translated for the Banner of Light, by DR. HORACE DRESSER.

NOTE .- The obscurity of the meaning of the author of the Scripture selected for this occasion, in the common version, has led me to furnish a free translation. To give the idea of the writer, as derived from the general drift of his thought, I have had to supply frequent words and sentences, not found but implied in the Greek. This seemed to be necessary, to conform my version to the sentiment of the Apostle, and to the idiom of our language. The supplied words have been put in italics, instead of brackets as heretofore. -H.D.

Written for the Banner of Light. TWENTY YEARS AGO.

BY MABY A. WHITAKEL

Come sit thee by my side, Mary; So, clasp thy hand in mine, While memories of the olden days 'Around our boarts ontwine The thoughts that tremble in thine eye, Thino accents, soft and low, Recall to me those sacred vows Made twenty years ago.

I see theo as thou wort, Mary, A youthful, timid bride; How pure and trusting was thy faith, How firm thy maidon bride. The worship of my grateful soul Was fervent, true and free, Yet cold and noor it sceneth now, As thus I cling to theo.

No words can over tell, Mary, How dear to me thou art ; Thy voice is music to mino ear, Thy life of mine a part. I catch the sunshine of thy smile, Thy joys and hopes I share, And when the tear of sorrow flows, My heart meets thine in prayer.

There came to us a time, Mary, Of trial and of change; When fortune wore a fickle face, And flithless friends grew strange 'T was then thy strength and constancy Inspired my feeble will;

Thy courage moved my faltering steps To meet each coming ill.

Then day by day wo stroye, Mary, To make life all divine ; And glorious light beamed out from heaven, On earth's lone path to shine. So even in that darkest hour, When angels from above

Were sent to take our angel ones From this, their home of love, We did not then despair. Mary :

To prize each other more.

We turned our longing eyes To that bright land where over bloom Those flowers of Paradise. And thus our mourning, chastened souls. Were blessed as no'er before; For we have learned, mine own sweet wife,

Ay, nestle to my heart, Mary-Cling closer, closer there. The hand of Time hath left its trace In deepening lines of care; The blissful dreams of early youth Again we may not know. But, dearest, those are happier days

Than twenty years ago. MARYLAND.

Baltimore.

EDITORS BANNER OF LIGHT - Having concluded our engagement in Oswego, we immedi-ately set out on our proposed journey to the "Sunnie South." We were elate with gladness at the prospect of once more clasping our dear friends by the hand, and promised ourself much loy from genial, loving friendships, made stronger. by our temporary absence. However, my dear "Spirit Band," in whose care I trust implicitly,

urged me to stop in Baltimore, which request was complied with. I found kind, true hearts await-ing me, some even expecting a speaker would be sent them to fill the place of Miss Nettle Pease, ing me, some even expecting a speaker would be sent them to fill the place of Miss Nettle Pease, who has accomplished a noble work for this com-munity during her solourn among them. I was immediately engaged for the present month, and with my trust in those pure influences which have never failed me, I enter upon my duties here feel-ing the assurance of doing good, though it be humbly performed. The sun shines forth through the darksome clouds for all, and bright spirits watch over the interests of our glorious philoso-phy. Mediums and societies combat together the angry waves of supersition and illiberality, but shall yet prevall. I find mediums scattered all throughout our land, and never was there a greater demand for them than at the present time. Go forward, then, you who are thus blessed, fearleasly; shrink not before this thorny way, for roses yet 'shall bloom for you; tremble not when unjust censure greets you, for without smoke you can have no fire, and each time you are laid upon the rack you shall rise with twofold strongth, blessed by angels and encouraged by man. As ever thine, WILLE F. WENTWORTH. P. S.-Address for the present, care of Madison

Doctor's lecture, the evening previous to his leav-ing for Boston, were highly gratified and favor-ably impressed with the discourse and cause of ably impressed with the discurse and cause of Spiritualism. The lecturer took as a basis or standpoint the subject of Progression. This lec-ture, with others of a similar character, together with physical manifestations at different times, with physical manifestations at dimerent times, have contributed largely to the facts of spirit ex-istence and communion. May his efforts always be crowned with success. I may state that this is the first time Spiritualism has ever been forci-bly brought before the minds of the people here. The seed is sown, and now it requires something to stimulate and strengthen it, or the good done will be just filts done to lorge and its culture. will be lost. The field is large, and its cultiva-tion demands all our energies. People are re-solved to believe implicitly whatever they find in their hearts, however much it may run counter to their prejudices to receive hastily every state-ment of truth. PRO BONO PUBLICO. Lower Grannille, Nord-Scutia, Dec. 29, 1868.

American 'Association.

REPORT OF WESTERN AGENT FOR DECEMBER, 1809.

REPORT OF WESTERN AGENT FOR DECEMBER, 1809. TO II. T. CHILD, Scorelary, Philadelphia, Pa. : DEAR BROTHER—I take pleasure in submitting my report for the month of Decomber, feeling that under the circum-stances the month's labor has proved quite as successful as could have been expected. Exceeding cold weather, to-gather with a want of propor notice, has prevented largo audiences in several places where I had anticipated success-fully presenting the claims of the Association. During the month of Decomber I visited Airlan, Hills-dale, Coldwater, Jamestown, Angola, Sturgis and Fikhart, in all of which places I found many zalous advocates of our,philosophy who fully appreciate the magnitude of the work in which we are engaged. I have scarcely commenced the work in Michigan, having only visited a few places along the southern border of the State, I am confident that Ohio and Michigan along are hold bate, the continually increasing dismand for the existence

State, I am conduct that Onlo and Michigan atoms are hole to meet the continually increasing domand for the existence of a Liberal College. At no time since I commenced the labors of the Associa-tion have I felt so sanguine of success, and I can but hope that the zeal and generosity of the thousands of brave and progressive minis in the West will do for the cause of Spir-itualism what the fortility of its solt has already done for the zerow the of the nation.

Ittained what the forfility of its soil has already done for the growth of the nation. With the permission of several members of the Board, I have accepted an invitation to lecture in Chicago during the month of January. I therefore submit the following subscriptions for the Col-lego as the result of my labors in December:

1	Lemuel and Mary Martin, Adrian, Mich	8 :	50.00
		I	50 00
	Lon Williams,		50 00
	Chester D. Salsburry, Jamestown, Ind	-10	0,00
1	Mrs. Harriet Terry,	10	00,00
	Mrs. Harriet Terry, Warren Whcaton, Angola, Ind	. i	00.00
		. 1	00.00
	Mrs. J. M. Gocheneaur, "		25.00
	Sallie J. Miner,		25.00
	Robert Fulkerson, Elkhart, Ind		50.00
1	Ann Maria Fulkerson, "		50.00
	C. North,		50.00
	Issac Bucklen, "		25.00
1	Jesse Burns, Coldwater, Mich		25.00
	M. L. Anderson,		00 00
Ņ	N. T. Waterman, "		00.00
	Semantha Whitmore,"		25.00
	John Kent,		50,00
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	Ellen Moore, Sturgls, Mich		00,00
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	Mrs. M. A. S. Fishback, Sturgis, Mich		00,00
	F. Wilbur, Hillsdale, Mich		00.00
	J. B. Linslay,		
	Win. Bryon, "	۰.	50,00
•	[1] A start of the start of	821	100,00

I also acknowledge the receipt of the following sums : . F. Core, ollection at Adrain...... ociety at Milisdale.....

Amorica.

A. B. FRENCH.

Amorics. We are often told that if women really wanted to vote, it would not be very long before they could do so. We give below a form of petition just sent out by the New England Woman's Builrage Association. A similar one was issued by the American Equal Rights Association, at the Anniver-sary in May last; subsequently, also, by the Washington Universal Franchise Association, and by Mrs. Stanton. Thus early have the friends of equal human rights re-sorted to the one means at their command to secure justice for woman. If it be faithfully used, our object will be ac-complished. It is probable that during the next session of Congress a law or constitutional amendment will be passed extending suffrage. If women are not included in this ex-

MES. NELLIEJ. T. BRIGHAM will speak in Washington, D. ., during February and March. Address, Elm Grove, Cole-

3.

MES. NELLEE J. T. BRIGHAM WILLSPEAK in Washington, D. C., during February and March. Address, Elm Grove, Cole-rin, Mass. Rassan F. Lansing, Mich. W., DER, Bassan F. Lansing, Mich. W., DER, Chass, ed. Brondway, New York. Mass. Anoust A. CURRIER, box 815, Lowell, Mass. Anone E. C. ARPENTER, care Banner of Light, Hooton, Mass. Mass. Annu K. C. Avves, trance speaker, Cincinnali, O. H. L. C. LARK speaks in Thompson, O., the first, in Leroy the second, and in Willoughby the third Bunday of each month. Adores, Fishnsville, Like Co., O. D. H. J. H. CRUBER, Caubridgenort, Mass. M. K. Owiers, M. D., Oltiawa, H. L., box 1374. DEAM CLARK, Lyons, Mich., care Col. D. M. FOX. MR. J. F. COLES, trance speaker, 737 Broadway, New York. MR. J. F. Coultas, trance speaker, 737 Broadway, New York. MR. J. F. Coultas, trance speaker, 738 Broadway, New York. MR. J. J. CLARK, trance, J. Jefferson place, Honton, Mass. Mrs. D. CHABWIGK, Long Attract of Light. Mass. Namestra F. Chons, trance speaker, Heropitan, N. J., Dex T. J. C. Maway Car, Bellefontalno, O., will lecture and the enhanciptions for the Janner of Light. Miss. Mass. Cooper, Bellefontalno, C., Will lecture and Miss. Mass. Cooper, Bellefontalno, C., Will Netture, Martion, N. H. Miss. Marka H. Chank, trance speaker, Horohyn, N. Y. 600 Brows, C. C. CANK, Inspirational speaker, Sturgis, Mich. Care J. W. Ellott, drawer 38. Miss. M. J. Colletway, trance speaker, West Harwich, Mass. Miss. M. J. Colletway, Chance speaker, West Harwich, Mass. Miss. M. J. Colletway, Chance speaker, Fredonia, N. Y. Miss. ELIZA C. CHASK, Inspirational speaker, Sturgis, Mich. Care J. W. Ellott, Mawer 38. Miss. Marka H. CHABWICK, Huspirational speaker, Sturgis, Mich. Miss. CHAR, L. Wass. Champirational speaker, Sturgis, Mich. Care J. W. Ellott, Mawer 38. Miss. Chara, K. J. Nather, Statistica, C. Mass. Miss. Chara, K. J. Mass. Chamber 30. Miss. Chara, S. Mass. Chamber 30. Miss. Chara, K. Mass. Chamber 30. Miss. Chara, C. Mass. Charact 30. Miss. Chara, S. Mass. Charact 30. Miss. Chara, Miss. Charact 30. Miss

Riverton, JRV, 33. W. Materloo, Wis. J. D. HASCALL, M. D., Waterloo, Wis. D. E. B. HOLDEN, inspirational speaker, No. Clarendon, Vt DR. J. N. HOLDEN, inspirational speaker, No. Clarendon, Vt Mis. FMMA HARDINGK can be addressed, (postpsid,) card of Mrs. Wikinson, St. George's Hall, Langham Place, W. Lon-don, England.

Dit. Z. D. HOLDEN, inspirational speaker, No. Clarendon, Vi.
 Dit. J. N. HOLDEN, inspirational speaker, No. Clarendon, Ma.
 Mus. EXMA HARDINGS can be addressed, (postpaid,) care of Mrs. Wildmon, St. George's Hall, Langham Place, W. London, England.
 MOSEN HULL will speak in Stafford, Conn., Jan. 24 and 31; in Music Hall, Hoston, Mass., Feb. 7 and 14 in Milford, N. H., Mosen, Huk, P. M. Mars, March 7 and 14. Not engaged the romainder of Maren and Mars. J. Address Hill Jan. 26, 21 and 28; in Salem, Mass., March 7 and 14. Not engaged the romainder of Maren and Jr. Address Hill Jan. 26, Kalamazoo, Mich.; permanent address, Hobart, Ind. DANER, W. H.L., Fairfield, Iowa.
 Mis. N. A. HORTON, 24 Warnesit street. Lowell, Mass. Character W. H.L., Fairfield, Iowa.
 Mis. N. Townskern Hobarky, Bridgewater, V. Jams, F. O. Hirzen, 122 East Madison fareet, Baltimore, Md. Miss. N. Townskern Hobarky, Bridgewater, V. JAMER H. H. HARRIS, box 59, Abington, Mass.
 YM. A. D. HULK, Weat SHio P. O., Cleveland, O. 17 YMAN C. HOWE, inspirational speaker, Langua, N. Y. AMOS HUNY, tranco speaker, Cold Water, Mich. Mass.
 WM. F. JAMISSON, editor of Spiritual Rostrum, drawer No. 5066, Chicago, Hi.
 HARWES, ESG., can occasionally speak on Sundays for the friends in the vicinity of Nycamore. Hi on the Bpiritual Philesophy and reform movements of the day.
 WM. H. JOHNSON, Corry, Pa. DR. P. T. JOHNSON, Corry Pa. DR. P. T. JOHNSON, Corry Pa. DR. P. T. JOHNSON, Corry Pa. DR. P. T. JOHNSON, Chicago, Ili.
 HARWES, B. Mongton, O., Sethal, S. M. J. KUT, Bestwick Karke, Mich. Mass. M. J. KUT, Bestwick Karke, Mich. Mass. M. J. KUT, Bestwick Karke, Mich. Burdy of every month.
 GKORGE F. KITHIDOR, Buffalo, N. Y. Mas. M. J. KUT, Bestwick Karke, Mich. Mass. M. J. KUT, Bostwick Karke, Mich. Mass. M. J. KUT, Bostwick Karke, Mich. Mass. M. J. Lows, Inspirational speaker, Winchal, Jonn K. J. Kutor, Bastwick Sander, Se S

 Phöp, R. M. M'Cono, Centralia, 111.
 EMKA, M. MARTI, Inspirational speaker, Birmingham, Mich. JAMRS B. MORRISON, Inspirational speaker, Box 378, Haver Hill, Mass.
 THOMAS E. MOON, Inspirational speaker, Boston, Mass.
 MIR. T. AMOZINR MOORE, Boston, Mass.
 MIR. T. MAOZINR MOORE, Boston, Mass.
 MIR. T. MANDEL, trance speaker, 35 Rutland Square, Boston.
 LEO MILLER, Mount MOFFIA, N. Y. D. C. P. O. box 607.
 DR. G. W. MORILL, J. M., trance and inspirational speaker,
 Boston, Mass.
 MRE, HARNAH MORSE, trance speaker, Joliet, Will Co., Ill.
 J. W. MORILL, J. M., trance and inspirational speaker,
 Hoston, Mass.
 MRE, MARNAH MORSE, trance speaker, Alstend, N. H.
 DE, W. MORILLE, N. ATTHEWS, Quincy, J. MASS.
 J. W. MATTHEWS, Iccurrer, Mellemary, 111.
 MIBS EMMA I. MORSE, trance speaker, Alstend, N. H.
 DE, W. MANTEN, 173 Windsor street, Hartford, Conn MRE, ARARH HELEN MATTHEWS, Quincy, Mass.
 J. W. M. ANAMER, Deerlield, Mich.
 A. L. E. NARH, HELEW MATTHEWS, Quincy, Mass.
 J. W. M. ANAMER, Deerlield, Mich.
 M. DOEN, Salem, HI.
 GEORGE A. PEHCE, Inspirational speaker, Dig Flats, N. Y.
 MIR, BARAH HELEM MATTHEWS, Quincy, Mass.
 M. W. MANER, Deerlield, Mich.
 M. P. AMER, Itance speaker, Big Flats, N. Y.
 MIS, D. NACER, Inspirational speaker, Big Flats, N. Y.
 MIS, E. N. PALMER, Itance speaker, Big Flats, N. Y.
 MIB, M. N. PEAKERALL, Inspirational speaker, Dieco, Mich.
 MIR, DANE, L. POTF lecture week-evenings.
 MHS. J. UPEFER, TARICE Speaker, South Hanover, Mass.
 A. C. RODINSON, Kalem, Mass.
 DR. P. B. RANDOLFR, CATE DOX 3352, Boston, Mass.
 MRS. JANNIR S. RUDD, 140 North Main st., Providence, R. WM, ROSE, M. D., Inspirational speaker, Typringfield, O.
 MRS. F. B. ROBE, Providence, R. I. (Indian Bridge)
 C. H. RUNK, Rusp. Inspirational speaker, Foston, Mass.
 J. H. RANN RED, Inspirational speaker, Calamazoo, Mich REY, A. B. RANDAL, Appleton, Wis.
 J. T. ROUSE, Normal speaker, Lox 409, Galesburg, HJ.
 MER, FARNK RED, M. Norther, Carpenter, M. R. Manna, J. ROBERT, Carpenter, M. R. RANNA, J. ROBERT, Carpenter, M. R. R. ALL, ANDAL, Appleton, Wis.
 J. T. ROUSE, Normal speaker, Lox 409, Galesburg, HJ.
 MER, K. S. Shalow, Wootsberg, K. Stabe, Jackson, Mich.
 ME, H. A. S. Stont, M. Winder, Stabe, Jackson, Mich.
 ME, L. A. F. NAMAN, K. Stabe, Jackson, Mich.
 ME, L. A. F. NAMAN, Inspirational, Union Lakes, Minn.
 MES, C. M. STOWE, Normal speaker, Steineciady, N. Y.
 MES, C. M. STOWE, Nam, Inspirational speaker, Steineciady, N. Y.
 MES, A. J. WASEY, Inormal speaker, Steineciady, N. Y.
 MES, A. SURINK, TOWNERG Center, Hoston, Mass.
 J. W. RAVER, Inspirational speaker, Steineciady, N. Y.
 MES, A. SHUKHW, TOWNERG Center, Hoston, Mass.
 J. W. RAVER, Inspirational speaker, Steineciady, N. Y.
 MES, A. SHUKHW, TOWNERG Center, Hurgis, Mich.
 MES, M. J. NAWYER, Flichburg, Mass.
 J. W. RAVER, Inspirational speaker, Sturgis, Mich.
 MES, M. E. H. SAWYER, Flichburg, Mass.
 J. W. RAVER, Inspirational speaker, Sturgis, Mich.
 MES, M. J. NAWYER, Flichburg, Mass.
 MES, M. J. NAWYER, Flichburg, Mass.
 J. M. SAUHM, K. Greenback, Mass.
 MES, M. T. WANSON, In

Total.....

An Appeal to the Men and Women of

Congress a law or constitutional immediation with be passed extending suffrage. If women are not included in this ex-tension, it should be by no fault of theirs. Let every woman who reads this article cut out the peti-tion, attach it to a large sheet of paper, sign it, and get every man or woman to sign it who is not satisfied while women, idiots, folons and lunatics, and men guilty of bribery are the only classes excluded from the exercise of the right of suffrage.

VERSION BY KING JAMES' COMMISSIONERS.

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased frank, but covery seed his own body. All fleak is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fleshes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in disbonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam uas made a quickening spirit. Howbelt, that vas not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the leavenly. Now this I say, brathren that fleeh and blood cannot inheave the brethren, that flesh and blood cannot inherit the brethren, that hesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. Wor this corruptible, must put on inbe changed. For this corruptible must put on in-corruption, and this mortal must put on immor-tality. So when this corruptible shall have put on incorruption, and this mortal shall have put immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?--I. Cor., xv: 35-55.

GREEK FROM THE CODEX VATICANUS.

Alla erei tis: pos egeirontai oi nekroi; poio de somati erchontai; Aphron, su o speireis ou zoopo-ieitai, ean me apothane. Kai o speireis, ou to leitäi, ean me apotanee. Kai o speireis, ou to soma to genesomenon speireis, alla gumnon kok-kon, el tuohoi, seitou, e tinos ton loipon. O de theos didosin auto soma kathos ethelesen, kai ekasto ton spermaton idion soma. Ou pasa sarx, e aute sarx—alla alle men anthropon, alle de sarx ktenon, alle de sarx ptenon, alle de ichthuon. Kai somata enourania kai somata enteria-elle Kal somata epourania, kai somata epigeia-alla etera men e ton epouranion doxa, etera de e ten epigeion. Alle doxa eliou, kai alle doxa selenes, epigeion. Alle doxa eliou, kai alle doxa selenes, kai alle doxa asteron—aster gar asteros diapherei en doxe. Outos kai e anastasis ton nekron— speiretai en phthora, egeiretai en doxe—speiretai en asthenia, egeiretai en dunamei. Speiretai soma psuchikon, egeiretai soma pneumatikon— ei estin soma psuchikon, estin kai pneumatikon. Outos koi gagrantai—geneto a urotos Adam ele Outos kai gegraptai egeneto o protos Adam els psuchen zosan—o eschatos Adam els pneuma FOREIGN WRITERS ON SPIRITUALISM.

EDITORS BANNER OF LIGHT-I pray you publish this. It not only accurately describes what it is that we advocate, but shows how wide spread it is among men.

In the North British Review for March, 1867, I find. in an article on Victor Cousin, this extract from the preface to his work, Du Vrai, du beau, du bien, published in 1853.

"Our true doctrine, our true standard, is Spir-itualism—the philosophy, generous and solid at the same time, that commences with Socrates and Plato, that the Gospel spreads over the world, that Descartes forced into the severer forms of the genius of modern times, that in the several forms our land, and that in the eighteenth succumbed with our national greatness, * * * * * * * * * * *

this philosophy; for its character is that it subor-dinates the senses to the spirit, and that, by all dinates the senses to the spirit, and that, by all means which reason can avow, it perpetually tends to elevate man and make him greater. Spiritualism teaches the immortality of the soul, the freedom and responsibility of human action, the obligation of morality, the virtue of disinter-estedness, the dignity of justice, the beauty of charity; and beyond the limits of this earth, Spirinalism points to God—the creator and the type of humanity—who having created man evidently or an excellent end, will not abandon him during

This philosophy is the natural ally of every noble cause; sustains religious feelings, inspires true art and poetry worthy of the name, and all

lofty literature. This philosophy is the main stay of right, and rejects alike despotism and demagogy, teaching all men to respect and love each other, and gradually leading the communities of this world to true republicanism—that dream of all generous natures, which in the Europe of our day seemed to be realized by constitutional monarchy.

The reviewer adds:

"Spiritualism—the cause of the soul against the senses, of the generous against the sordid, of the lofty against the base, the cause of self-sacrifice against enjoyment, the cause - to own words-of whatever is true, beautiful and right."

And now contrast that with the following language in the Edinburgh Review for July, 1868.

That Review arrogates to itself the position of head and leader of the English periodical literature.

In the latter part of 1865 your paper took occasion to expose the ignorance and falsehood of the Edinburgh in respect to Spiritualism in this country. And now, after a lapse of three years, that paper, in reviewing Dr. Upham's book on Salem Witchcraft, and after describing Mr. Parris's monstrous conduct, in connection with it, says:

"There are hundreds, even several thousands of lunatics in the asylums of the United States, and not a few in our own country, who have been lodged there by the pursuit of intercourse with spirits," and, "the course of speculation is, in "spiritual circles," very much the same as in Mr. Parris's parlor."

Is there no Yankee invention which can inject into that respectable Quarterly a modicum of fairness, so that it shall not repeat a statement after its falsity is proven, or, at least, not repeat it oftener than once in five years?

Yours,

J. W. EDMONDS.

WILLIE F. WENTWORTH. P. S.—Address for the present, care of Madison Wheedon, Esq., No. 133 South Broadway, Balti-more, Md.

PENNSYLVANIA.

The Missionary Work.

TO THE SPIRITUALISTS OF PENNSYLVANIA: Dear Friends-I have been at work for you now two months, and most of my lectures have been given in Bucks County; and having succeeded in forming a County Organization there, with Dr. H. T. Child's aid, conclude it to be best to change

T. Child's aid, conclude it to be best to change my field of labor for a while. I would now solicit the coöperation of our friends in Chester County. If they will as kind-ly and generously aid and encourage me as our friends in, Bucks County have, I fear no failure. In justice to our friends there, I should return my warmest thanks. I found my work theirs, and I am hopeful of the best results. We hope to effect a few more County Organi-

We hope to effect a few more County Organi-zations before the annual meeting of the State Association, and by that time to have these coun-ties strong enough in the faith to keep a circuit lecturer. I do not believe in kindling fires to let them die out. We must constantly add fuel to the flames. From the spirit world we have every the hames. From the spirit world we have overy encouragement, and accepting all things which lead to a nobler humanity, we reach the heart of the people. Fraternally yours, MRS. H. T. STEARNS, Address, 634 Race street, Philadelphia.

MAINE.

Clara A. Field. This lady, writing from Newport, Me., reports that during the summer and winter of 1868 she labored in the eastern part of that State with

good success, finding everywhere a strong under-current of liberal thought, which, by its occasion-al manifestations, proved that an unseen power was at work in the minds of the people. Com-mencing the first of June at West Garland, she

went to Dover, and from thence to Charlestown, having in both places good attendance at her lec-

having in both indes good attendance at her lec-tures. From Charlestown she proceeded down the Penobacot River to Stockton, where she found a large society of liberal Spiritualists and a flour-ishing Lyceum, under the conductorship of Mr. Richardson. From Stockton she went to West

Richardson. From Stockton she went to West Cornville, meeting with a good reception there. In Bradley she found a fine Lyceum, under the conductorship of Mr. J. Norris. She says, with reference to the new spiritual hymn book: "I had, in Bradley, a rich treat of choice selec-tions from the Spiritual Harp." This choice book should be circulated every where, in every family

as well as choir. Too much cannot be said in its praise."

NOVA SCOTIA.

EDITORS BANNER OF LIGHT-I desire to ten

The truths that it contains seem to awaken new ideas, and the old dogmas rife among sectarian-

ists are being questioned already. .Last September and October, a gentleman, with his wife, from Boston, visited this part of Nova Scotia, and did much good for the cause. All who had the pleasure of being present at the

of suffrage.

of suffrago. Lot the great army of working women, who wish to secure a fair day's wages for a fair day's work, ston IT. Lot the widow, living on her "life-use" of the pitiful "thirds," and "allowed to remain forty days without ront in the house of her deceased husband," ston IT. Lot the wife, from whom the law takes the right to what she earns and the power to make a will without her hus-

band's consont, sign IT. Let the mother, who has no legal right to her own chil-

Let the mother, who has no logar right could own white dren, size an ir. Let the father, whose little daughter looks trustingly to him for every good, sign ir. Lot the soldier, returned from battle sounder in health and stronger of limb, because of the woman's hand who dreased his wounds and ministered to his wants in sickness,

Lot every man who regards his own right to the ballot

Let every man who regards his own right to the ballot as sacred, ston 17. And, when the longest possible list of names has been so-cured, let the petition be returned to Mary E. Gage, Secre-tary of the American Equal Rights Association, care of the Anti-Slavery Slandard, 30 Nassau street, New York. We will join them in one long roll and send them to brave Ben Wade, whom all the world knows as the avowed friend of Impartial Suffrage, for women as well as men. Then, if with such a petition before them, presented by such a man, our senators and representatives can alford to place a hallot in the hands of the late robols, and reduce to to the loyal mothers of this country, women can alford to wait until the American people learn that the path of jus-tice is the only path of peace and safety. LUCY STONE:

To the Senate and House of Representatives of the United

To the Senate and House of Representatives of the United States in Congress Assembled: The undersigned citizens of the United States pray your honorable bodies that, in any proposed amendment to the Constitution which may come before you in regard to suf-frage, and in any law affecting suffrage in the District of Columbia, or any territory, the right of voting may be given to women on the same terms as to men.

Obituaries.

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

Passed on to the agel world, from Syracuse, N. Y., Dec. 8th,

Daniel Young, aged 65 years. Ite embraced the beautiful philosophy of Spiritualism for the past few years, and has been a firm and constant advo-cate ever since, and ever seemed ready and willing to go when called. It was his chief dolight to enverse with his friends on this most glorious theme of spirit communion. Syracuse, N. Y, Jan. 1st, 1869. MBS. M. A. C.

Gathered home to rest with his father and kindred friends, from Stoncham, Mass., Jan. 5th, 1869, the spirit of Charles 11.

Inyes, aged 12 years 10 months. May the mother and remaining children—and most especially one sick at home—be strengthened and comforted by the theoring truth that Spiritualism affords. SAMULL GROVERS Somerville, Mass.

LIST OF LEOTUREES. PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this list should be reliable. It therefore (10 be used), this has block of relations in the formation of the second second

J. MADISON ALLEN, Ancora, N. J. C. FANNE ALLEN, Will speak in Blooklyn, N. Y., Jan. 17, 24 and 31; in Rochester, N. Y., during February; in Syracuse during March; in New York, (Everett Kooms, Jduring April; in Salem, Mass., during May. Address as above, or Stone-bern Mass. EDITORS BANNER OF LIGHT-1 desire to ten-der my sincere thanks to the unknown friend who has gratuitously subscribed for your paper for me. I receive it weekly, and peruse its contents with eagerness and much satisfaction. It is cal-culated to do much good in this part of the field, and may ultimately result in the rapid spread of the glorious cause of Spiritualism in Nova Scotis.

in Salem, Mass., during May. Adures as above, or Sont-ham, Mass. Rev J. O. BARBET, Sycamore, Ill. Mass. H. F. M. BROWN, P. O. drawer 5956, Chicago, Ill. Mass. ABSY N. BURNIAM, Inspirational speaker, 25 East Canton street. Boston. Mass. Mas. SABAH A. Branzs will lecture in New York (Everett Hall) during January; in Salem, Mass., during February; in East Boston during March. Permanent address, 67 Spring street, East Cambridge, Mass. Mas. A. P. BROWN, St. Johnsbury Centre, Vt. Dr. A. D. BAUTON, Inspirational speaker, Boston, Mass.

Strett, East Cantoring, traces, Mass. Mas, A. P. BROWN, St. Johnsbury Centre, Vt. DR. A. D. BARTON, inspirational speaker, Boston, Mass. JOSRINI BARER, editor of The Spiritulatic, Annesville, Wis. MRS, EMVA F. JAY BULLENE, 151 West 12th st., New York, "MRS, E. BURN, inspirational speaker, No. 7, Southlord, Com.

3. G. WILLAS, Inspiritual appears, Indu View, New Y., box 41. Mrs. E. A. WILLAMS, Hannibal, Oswego Co., N. Y., box 41. ELIJAN WOODWORTH, inspirational speaker, Leslie, Mich. A. C. WOODRUFF, Battle Creek, Mich. Mrs. JULIETTE YEAW, Northboro', Mass. Mrs. FANNIKT, YOUNG, trance sneaker, care Banner of Light.

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MR. & MR. WR. J. YOUNG, Boise City, Idaho Territory.

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The Banner of Light is issued and on sal very Monday Morning preceding date

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

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

Notice to Advertisers.

On and after the first of February next we shall require, in all cases. PAYMENT IN ADVANCE. for advertisements inserted in the Banner of Light. For all advertisements printed on the Fifth page. 20 cents per line for each insertion will be charged

The New Power in Life.

A distinguished modern British reviewer-no less a man than Lord Jeffrey, who was at the head of the reviewer's calling-went into an elaborate statement to show to the general mind that civilization bred a tendency to luxurious enjoyment, which in turn begat manufactures in order to supply the means to that enjoyment, which again laid the foundation for social caste, and the result of all which was the running out of the vigorous virtues of a people, to continue until some great deluge of circumstances threw its wave over the scene and left death and silence to brood on the desolation. From this again would spring a revived people, to go through the same process of growth, decay and death. And he does not omit, either, to draw the natural reflection which so melancholy a round of history suggests, and to apply the lesson faithfully. He inquires if there is no discoverable remedy, for this living in a circle -if nations must always continue to advance and come back to their starting point-if the same series of experiences from childhood to decrepit old age are inflexibly imposed on nations which are the lot of individuals, and if the future will never have anything more agreeable to contemplate in this respect than what has been furnished by the past. Well may such questions be put, and put anxiously. It is indeed singular, if, while the world is reputed to be growing wiser, it is still making no real advance.

There would be no visible relief to so discouraging a picture, were we compelled to view it only from the present low, material plane, and to be allowed to see nothing about it but the material side. If nations are indeed to go on after the old fashion, living only for and with the old ideas, gaining nothing by experience that is able to create new conditions and careers continually, then it follows logically that their rise and fall will continue, to the end of time, to be after the old fashion, and that what has been historically true of one may be strictly predicated of another. We call to witness, too, the best minds of the age, to show how conclusive is the belief that the old round must continue to be kept up. It is evident that the best of them see no relief or change, under the existing system of a faith whose chief strength is its purely mundane element. So far as their acutest vision scans the prospect, they see no help from what has been in that which is yet to be. Under such circumstances, human nature may well feel disheartened. The spirits of men ought to droop, with no more elevating a hope for them to fasten themselves upon. Just so long as such a condition rules, not more in state and society than in church and religion, there will be no possible break in a round which is anything but encouraging to contemplate. There is where the trouble is. There must be a change of base, a complete alteration of the faith, and so a revolution in the life. How could this be brought about? The old rules and the old ways are used up long ago. They are confessedly impotent to produce the result which all are so desirous to see produced. They have had their day, and can do no more or go no further. There must be an influx of a new power. The deluge that is prophesied need not wait for the decay and death of those whom it is sent to overwhelm. It may better come to the living people, inspiring them with fresh conceptions and new methods, filling their thoughts with larger hopes and more expanded views, overthrowing the narrow dogmas and the illiberal forms by which their lives have been remorselessly cramped, and completely dethroning that spirit of sensualism which is the last enemy the higher hopes of the race will have to encounter on earth. That is the doctrine which we hold to day, and we are able to say that we see it in process of realization. Sensualism, as it has ruled so long and always in a round that terminated in disappointment, is rapidly giving way. In this change, this revolution in fact, lies the last earthly hope of man. It is admitted that the old forms have lost their force. They can do nothing more. The world knows too well where they lead, and abandons its hope from following them. If we are to progress, there must descend a new Power. It has already come to the world. Spiritualism -that faith and knowledge which blend so familiarly yet so awfully-is the great regenerator. The heavens are opening and the new and irresistible power is coming down to man. Those who saw nothing but yesterday, are filled with the brightest and most glowing visions to-day. Intelligence in disembodied forms constantly makes its presence felt, to counsel, inspire, guide and reform. Mundane influences lose their hold correspondingly. Like the passions, they become subordinated, no longer ruling and directing, but being compelled to serve. The problem is practically solved when that is accomplished. The growth of luxury, with its attendent servitude for the larger portion of the human family, ceases to produce its powerful effect when a spiritual force, pure and original, enters the field and contests the place of superiority. It is in Spiritualism that all of us must repose our future hope. That has locked up within it the prospects of the race. It is the Divinity once more descending to cover Man with its blessings. The world is all made new and fresh again under its renovating power. The views we take under its influence. are those of youth, and roseate and charming as the clouds that herald a rising sun. The race of man need not despair, with this timely aid to redeem it from the servitude of a hopeless faith.

Spirit-Messages.

South and the second second

On our sixth page may be found beautiful invocations, interesting questions and answers, and a variety of individual spirit-messages.

BANNER

A spirit, who said his earth-name was George Richardson Taylor, manifested at our Free Circle Oct. 19th; said he belonged to the 7th Michigan Regiment, and was killed at the siege of Fredericksburg. He comes to enlighten his people in regard to the future life.

James Hogan, one of the unfortunates, reports that he died at Deer Island, in Boston Harbor, in the fall of 1864. He thinks returning to earth through a body not his own and communicating. pretty queer business. He is anxious to have his relatives know he is not in purgatory, although the priest tells them he is.

Sarah Russell wants her friends to know that she lives. Says Boston is her native place; lived here forty-four years. She returns, bringing evidence of spirit-communion.

Major Alexander Stone and Capt. Richard Wilkes announce themselves. George A. Redman, the medium, followed with an explanatory message.

The next spirit who manifested was Ida Josephs, who left her body at Williamsburg, N. Y., she says two years and eight months ago, at a little over nine years of age. She throws out an idea which adults might follow with beneficial results, and that is to think of their spirit-friends as here with | find that all their wards are properly protected them, not departed " to that bourne from whence no traveler returns," as Shakspeare erroneously look to free America, and what do we see? We soliloquized. Send out the magnet of memory

and affection, and spirit-relatives will return on the electric wire of thought to bless you by their coming.

October 20th Emma Joy Harris returns, informing us that she passed out of her body two years ago at Bellevue Hosnital, New York. This the poor settlers that go West and pitch their spirit asks us to direct a paper, containing her camps there among hostile Indian life. No, no. message, to Cella Harris, Station A, New York | We pity them. But we do cry out against those City. Will the person bearing this name-if such individuals whom you call Indian agents and exists-post us in regard to the statements made | Indian traders, who for the love of gain and place by the spirit?

Erman Estrander, of Holland, who died in New Orleans, is anxious to communicate with his relatives at home. Then followed "Phil, Townsend," a Vermonter,

with quite a lengthy message. He was an odd individual, judging from his conversation. Such a marked individuality certainly somebody must have known. Who will test this message? Licut. William Alger has friends in the West

with whom he would communicate. Hails from Indianapolis. His communication is very interesting.

A Pleasing Phenomenon.

represents a stem from a rose bush, with two ments spotless, but so long as these monstrous buds and three green leaves. As a picture, it is stains are upon it, all other nations will be lookpretty, but nothing remarkable, yet the manner | ing toward you with derision and with pity. of its production is worthy attention. A lady, visiting our circle room, was recognized by Bro. A. E. Carpenter as an interesting medium, at whose home in Berlin, Mass., he had witnessed some spirit experiments in drawidg. Without knowledge of the art, without the slightest practice on her own part, and even without natural taste for it, she has been for many months the unconscious medium through whom a lady artist in spirit-life has drawn a large number of colored crayon sketches, varying considerably in size and elaborateness of execution. She informs us that nearly a thousand persons have visited her to witness the production of these pictures, while her eyes are sealed from the external light, and her own conscious identity is set aside by another intelligence.

Five gentlemen being present, we sat at a small table with the lady, to witness a specimen of the manifestations. With a slight convulsive shudder she passed into the trance, and then with her eyes tightly closed, the right hand came under the accurate guidance of some mind that clearly course, and the question before us is what is to be saw the variously colored pencils, and was com- done with things as they are, and, I assure you, petent to guide and change them, until in some ten minutes there came forth this little sprig from of solution. We are almost driven to the concluthe rose tree. Another was drawn, at the request of one of the party, involving as he said a very excellent personal test for himself-and the spirit also read a poem from a book that we provided, still further to demonstrate her power to see material forms without directly using the medium's eyes. During the drawing, the spirit familiarly chatted with us, answering our questions, and giving us a little narrative of her mundane his- give place to a better civilization. We may as tory. The name of the medium is Mrs. J. D. Wheeler, of Berlin, Mass.

Theodore Parker on the Indian Question.

OF

LIGHT.

[The following explanatory epistle was given by THEODORE PARKER at the Public Free Circle held at the BANNER OF LIGHT ROOMS on Thurslay afternoon, Jan. 7:]-ED.

I propose to say a few words on this occasion with reference to the Indian Question, for I see that many of our friends in the body, who live in near proximity to the Western Indian, have entirely misunderstood the position we occupy. I see that they understand us to believe that the whites are the only aggressors; that there have been no Indian outrages committed; that the Indians are wholly blameless, and are in nearly all cases friendly to the whites. I see that they believe that we take sides with the Indian against all the white settlers, all the traders, all that are brought in contact with Indian life. Now this is a very great mistake, for we are able to see both sides of the hideous picture, and to see it in its true light; and there is no one, in either the mortal or the immortal world, that has more pity, more sympathy for the poor unfortunate white settlers of the West than we have. And because we have that sympathy, we have raised our voice from this platform, and others, in favor of enlightening the Indian and treating him no longer as an outlaw. We look at other nations, and we in their rights. They are not outlaws. But we see that all those individuals who are the native representatives of this great nation, commit all manner of depredations upon whoseever is un-

lucky enough to pitch their tent in their midst. They receive no justice from the hands of the whites, and they give none. We do not blame would throw all these dusky wards into the scale, and have them indiscriminately sacrificed.

It is because we would do away with this monstrous wrong on both sides, that we have taken up the cause of the Indian. Take care of the Indian, and he will no longer murder your helpless women and childron. Make him something besides an outlaw, and what will be the result? Why, in a very short space of time peace will reign, and the lion and lamb will lie down together.

The Indian Question, like that of the negro, demands the earnest attention of every thinking man and woman on this continent. Not simply for the Indian and the negro alone, but for your-Ou our table lies a pretty crayon sketch. It selves. Your nation desires to make its gar-

> Now we would be understood by our good Western friends, as their friend, not as their enemy. We know that the Indian has committed most hideous outrages in their midst. But we know that civilization and intelligence is at the root of the evil, and it is the root that we would strike. We see the effects: we would not deal with them. but with the cause.

(A gentleman in the audience here asked if a few remarks on this point would be allowable, and being answered in the affirmative, said:)

"I am from the West: have spent some time in Colorado, and I do not appreciate this peculiar view of the Indian Question. I would like to see the subject agitated, and more light thrown upon it. It is an easy matter to sit in Boston and pass judgment upon the people of the West, but to us it

seems a difficult problem to solve. If we had started as William Penn started in Pennsylvania, by treating the Indians as brethren, if we had adhered to our treaties, there would have been today no trouble to cure. But such was not our the people of the West find it a question not easy sion that there is but one course, and that is extermination-that the Indiana must be either exterminated, or so far reduced in numbers as to be handled by the Government. We ought to have treated them as children, as wards, but it cannot be at this late day. To-day they must be considered as weeds in the garden; they must be exterminated, or greatly reduced in numbers, to well reconcile ourselves to this condition of things, for the waves of a better civilization will march on and work out a better state of things. I wish this question could be settled peacefully. At the time of the rebellion, some had a solution for the negro question without a resort to arms. If it had been heeded it could have been cured by the law of love, by the spirit of compromise. It was not heeded, and we see the deplorable results. So of the Indian Question: I do not see to-day how it can be cured without the shedding of blood. CONTROLLING SPIRIT .- I have great sympathy with the view you take of the Indian Question; but I should be ashamed of my country, if I for one moment allowed myself to think that it was not possible for the Government to exercise such a power over those wards as to civilize them, and make them honest citizens of the United States; I should be ashamed in my spirithome that I had my earthly birth and being here upon American soil. I know that it is a disease of long standing, and has become terribly chronic. But I know there is a remedy for it besides extermination. Those who see only the darker side of the picture, of course can see no remedy; I do not blame them. 'But we who see both sides, are sure that there is another remedy. When the politics of the nation are more what they should be; when men who make laws make them from the honest convictions of their inner lives; when right and not might shall rule, then it will be very easy to settle this question. But while every man who is sent to Congress goes there to fight for his own individual aggrandizement and own pockets and drain his neighbor's, how can you expect anything but extermination for those who should come under the protection of the nation. The only way to perform this great work, as I before remarked, is to strike at the root. Send men to make laws who have the good of all at heart, red, black and white-who make no distinctions-who see no outlaws, and will recognize none. Then it will be different. It is vain to say the Indian cannot be civilized. We know better. It is vain to say you cannot charm him from his hunting-grounds. We know better. The right course has never been taken. Gentle During this month Mr. French will lecture for force combined with integrity and love will do the First Soclety of Spiritualists in Library Hall, the work. Has the dose ever been administered? No. It is a work of years, and can by no possibility be performed in one year or two; perhaps not in your day; but it may as well be begun now as at any other time. Extermination is a word which cowards are very fond of using. Cowards are very apt to take the easiest way to

get rid of a difficulty. The coward, when he sees an accumulation of earthly sorrow about to fall upon his unprotected head, commits suicide. That is the easiest way to get rid of it.

A Sheridan or a Sherman, when they go out to the Western country and see the greatness of this Indian Question, and see how much hard labor and how much love and how much justice it is going to take to settle it in the right way, at once coin the word extermination. It is the easiest way-kill them out. But is it the best way? Ob, no! If there were no other life than this it might be the best. But there is another life; life is unending. The Indian lives, and, if he is treated with injustice, he returns and wreaks his vengeance on all alike. If he was shorn of his power at death, the case would be different. But he is not! He goes to the spirit-world as a savage. It is the duty of all intelligent men and women to see that it is otherwise; that he goes into the spirit-world as an intelligent being, gifted with all the gifts that belong to him as a divine soul. It is all very well to say we cannot do this; the work is too large. So it is very large, and, because it is, there is the greater need for laborers in the vineyard with ready hands and willing hearts. It is easier to make peace, I suppose, at the point of the bayonet and the sword, than it is to establish school-houses, to give plows and hoes, to protect the weak till they are strong enough to take care of themselves. The same deficiency of justice is exhibited here in your streets of Boston. How was it, a few years ago, when the South demanded the rendition of Anthony Burns? I was here then, here in the earth-life, and how was it? Men of wealth and station said, "It is the easiest way to get rid of the trouble.' If it was of any use to fight this monstrous evil, we should do so; but it is easier to send him back at his master's call." A libel on God's justico! So it is easier to exterminate the Indian than it is to educate and civilize him and make him your brother, standing upon the same intellectual plane with you. It is vain to say he cannot stand there. The same was said of the negro. Was it true? No; nothing is more false. There are germs of as bright intelligence slumbering in the Indian soul as ever blest the Anglo-Saxon. They only want to be called out, and you of intelligence should call them out. And, remember, there is a time in the future when every soul will arraign itself at the bar of its own individuality and perfect justice, and this question then, with every individual soul, will be brought up; and they who are found wanting will be sure to pass severe judgment on themselves. They cannot escape. There is a law of recompense. If there were not, poor humanity would be poor indeed.

New Subscribers.

We continue the list of names of our old subscribers who have each exerted themselves to obtain one or more new ones, and thus circulate our Spiritual Philosophy more generally among the people, as well as to financially strengthen the position of the Banner of Light for greater usefulness.

Nathaniel Landon sends \$6 for himself and a new subscriber. A. B. sends \$3 and a new name. Oscar F. Fellows sends \$4,50 and two new names. Orison Ripley, Paris, Me., sends \$3 for a new subcriber, and adds, "Send us a good test medium; tell him or her to call on me." Isaac Nash, \$3 for a renewal and a new subscriber. J. H. Burbank, \$3 for a new subscriber. A. C. Carly sends \$9 for himself and two new subscribers. S. E. Ross, \$3, and M. D. Bradway, \$3, for new subscribers.

In crediting our friend, Benj. T. Horn, two weeks since, with "\$11, as his annual donation," we should have said semi-annual. It makes quite a difference, and is more characteristic of the generous donor.

Thanks, generous souls.

Music Hall Meetings.

On Sunday afternoon, January 10th, a good

Henry Ward Beecher on "Rational Amusements."

On Wednesday evening, Jan. 13, 1869, Henry Ward Beecher delivered a special lecture at Music Hall, Boston, under the auspices of the Mercantile Library Association. We give below some of his principal points:

Mercantile Library Association. We give below some of his principal points: Human nature was built up of aniagonistic forces, and society was but the resultant of opposing tendencies. Brom these original and independent oppositions, which were di-vinely ordained, arose that conflict which had forever been going on in human society. Men swung back and forth between opposite poles. Whatever truth a man might se-lect, if he mounted it and rode it far enough he would find coming down on him its opposite. Every truth might be carried out of itself into the bosom of its opposite. But, be-cause truths stood oppoged to each other, it was not to be expected that neither one, or only one of them was true. It was this primal law of opposition in individual minds spring-craved a taste of every element of each faculty of which the mind is made. If any one tendency was pushed too long, too far and too exclusively, it defrauded or held in abyance some correlate element, which, after a time, assorted itself; usually with a violence in proportion to the suppression. It pushed back and produced what was generally called re-action. Until society taught us to carry these elements forward abreast, there would continue to be conflicts be-tween thom. A taste for the beautiful might be carried so far that at last one would hunger for the grain and fibre of things. The moral sontiments might be carried so far as to become despotie and bring on a want of liberty. The various socts of religion were the result of this same tendency to push stogic faculties, or truths that belonged to those faculties, to excess. Every question of general in-terest must go through this conflict, and great interests were kept awake by the vory means by which bables were put to sleep, by this rocking from side to side. On the subject of amusements a continued conflict was go-put to sleep, by this rocking from side to side. The proposed to wed mirth and morality i Who should forbid the bass? What was amusement? It was any young would preval if you gave

benefits God ordained pleasure to communicate. Some had said that a man should seek pleasure in his business; that if he did his duty happiness would come of itself. A man should find pleasure in his business, if he could; but this by no means expressed the whole truth. In some future and perfect state of society, when all the people had command of their time, and to some extent of their circumstances, a man might find all the amusement he needed in his compa-tion; but in society as it now existed, this was impossible in nearly every case. It was true that there were now some pursuits in which the persons engaged had all the excite-ment and pleasure they needed, but these here no propor-tion to the great mass of toliers in this world. Any course by which we excreted our faculties for the sake of being happy was anneament, and a certain amount of happiness was as necessary to the well working of the

Any course by which we exercised our facilities for the sake of being happy was amusement, and a certain amount of happiness was as necessary to the well working of the mind as food was; promoting the health, and lengthening the lives of men; while the absence of pleasure resulted in physical disability. Health of body depended partly on stimulation; not on physical stimulants, such as oplum, tobacco and alcohol, but upon amusements which stimu-late and strengthen the mind. If the labor in any commu-nity was sovero, and the remuneration for it did not excite hopo; and if the customs of that society allowed no amuse-ments which were accessible to all, we might be sure the curse of animal stimulants would be resorted to to produce the needed excitement. In a community where the duca-tion was low, unless there were public amusements, we would flud that narcotic stimulants would be employed. If they had rational social amusements, these would act largely instead of the gress excitement. It could almost be said that the nations of Europe which danced the most drank the least. Where pleasure out of least to dissipation, was wery rare. Pleasure did not lead to dissipation; mild, ra-tional pleasure, supersoded dissipation. Dissipation was more apt to go into a community over-rigorously governed and unenlightened, than into one which was free and intel-ligent. If the mental stimulant which pleasure gave was withheld, men craved some excitement, and they would seek it in the intoxicating cup. Continued and unremitting toll produced, especially in the field of mental labor, much the same effect as working Some men thought they must amass a fortune before they sought enjoyment; but many of them found their reward in debilitated bodies, or overtaken by some commercial calam-ity, having no strength to bear, they retreated to an asylum or committed suicide.

light having no strong to bear, they retreated to an asylum or committed suicide. Had they limited their hours of labor, and devoted a por-tion of every day to recreation, they would have had a differ-

nt history. He did not advocate amusement to tickle self-indulgence, If e did not advocate amusement to tickle solf-indulgence, but for the sake of economy of strength, for the sake of in-dustry, for the sake of thrift, and for the sake of ille itself. Amusement as a producer of cheerfulness was a proper counterpoise of care, which was one of our deadliest ene-mies. Amusement gave life and vigor to duty, excessive care wasted life by over-stimulation, it blew the troubles of to-morrow into to-day. Mon that work and whistle, and wo-men that work and sing, would live long, and long might they live. Blessed be amusements. They largely amelio-rate the tondency of care. Laughing was sometimes hetter than praving, and brought man nearer God. When men than praying, and brought man nearer God. When men had burled themselves deep, and deeper and yet deeper in complaining, and care, and trouble, they would stand as mere exclamation points among their follows; while amuse-ments well taken, removed malign feelings, and promoted a kindly fellowship in society.

The Forty-First Annual Exhibition of Chauncy-Hall School will be held at the Tremont Temple, Jan. 20th, from three to six o'clock.

. In the simplicity and naturalness of such spontaneous phenomena, occurring as they do in great variety all over this and other lands, in the homes of the people, we hardly appreciate their transcendent importance in revealing to this generation the close relations that we sustain to the spiritual world.

The Gallows Tree.

We find in the daily journals a strong and em-

phatic protest against the habit of permitting a practice to prevail at the gallows, which has already shocked them in the case of an execution in New Jersey. It seems that the moment the victim of the hangman had been swung off from the scaffold, and was dangling in the air, the barriers to a free view of the exhibition were removed, and the populace permitted to enter indiscriminately. That might all pass, and excite no special comment from these hanging journals. But it utterly shocks their sense of right and propriety, not to call it humanity, that the schoolchildren of the town, who were collected about the place with the customary childish curiosity, should have been allowed to come in and view the body of the dying man, witnessing its contortions and being made familiar with its final struggles. We agree that nothing could well be more shocking in the contemplation. But why seek to deaden the impression which an execution is calculated to produce on the mind, if that impression is believed to be a salutary one? If the sight of a strangling man, a murderer, is certain to strike a wholesome terror to the heart of popularity, while every one seeks to fill his the one enjoying it, why demur to making that impression as deep and lasting as possible, by imprinting it on the young and plastic mind? If the position of the gallows party is a proper one, they ought to maintain it with consistency; and, instead of professing to be shocked that schoolchildren are allowed to view a hanging, they should rather make up excursion parties with Sunday schools to the gallows tree, that the influences of the scene might not be lost on minds in the most receptive condition for their entrance.

A. B. French in Chicago.

Chicago. The Religio-Philosophical Journal says: "Mr. French is a fluent speaker, and well posted in the science and philosophy of Spiritualism. We bespeak for him good audiences and a welcome reception on this his first appearance before a Chicago audience."

audience assembled in Music Hall, in this city, to listen to a lecture on "Spiritualism and Christianity, with personal experiences," by Dr. F. L. H. Willis, of New York; but owing to the severe illness of Mrs. Willis, the Doctor was unable to be present, and his place was supplied, very acceptably, by Dr. H. B. Storer, of Boston. Dr. Storer Christianity, but was a religion which embraced all the good of Christianity, and was still able to add more to it. The remarks of Dr. Storer were received with evident pleasure by all. We shall print a report of the lecture.

Mrs. Cora L. V. Danlels.

Mrs. Daniels will lecture again next Sunday afternoon, Jan. 24th. Her engagement closes the following Sunday. Let no one fail to embrace this opportunity to hear this eloquent trance speaker.

Spiritualism Abroad.

The London Spiritual Magazine for January has been received. It contains much interesting matter pertaining to Spiritualism in its various phases. Mr. Benjamin Coleman still continues his very interesting notes of "Passing Events," giving evidence of the spread of Spiritualism. The Magazine's fly leaf informs us that Mrs. Hardinge was lecturing to good effect in London. She lectured on "What is Spiritualism?" at the Stepney Hall, Dec. 16th, to a large and attentive which Mrs. H. is held by our cotemporary, we copy the following paragraph:

"We take this opportunity to urge upon our friends in London and its neighborhood, to associate in their several localities, and invite Mrs. Hardinge to lecture, securing the best halls for her that can be engaged. We know no way in which the cause could be better served."

The eminent author, William Howitt, has a wonderful narrative in this number of the Magazine, entitled "The Baroness Barbara Juliana Von Krüdener," which we shall transfer to our columns.

True.

Our good friend, C. C. Mead, in a brief note. itters this significant truth:

"What a terrible iconoclast our Spiritualism is. Like Grant before Lee, it is daily nibbling and tearing away the corners of theology, until in the good time that we know is coming, all forms of *idolatry*, whether Bible or Ohristian, will yield to the clear light of reason, justice and com-mon sense." mon sense,'

Onr State Missionary.

A. E. Carpenter proposes to lecture in Wareham, Friday, Jan. 22d; Dennisport, 23d; Harwich, Sunday, 24th; Harwichport, 25th; Chatham, 26th.

What comes from the heart goes to the heart.

The lecturer believed that we were to work not simply for • The lecturer believed that we were to work not simply for the world that was to come, but for this world also. This world was the stage of preparation for another, but for that reason were we to refuse to beautify it? This world was to attain a grandeur more perfect and beautifui than had yet been seen, and a deeper and richer civilization would be reached by the races of the earth. The soul had its future in another world, but the race of man had its future in this, and we were hound as to live in it as to layer a being relation place. and we were bound so to live in it as to leave a botter place for the education of our children than it was for us. Whatably, by Dr. H. B. Storer, of Boston. Dr. Storer took up the first part of the subject announced: namely, "Spiritualism and Christianity," and spoke with great eloquence and fervor; the drift of his argument being to show that Spiritualism was not radically opposed to or different from Christianity, but was a religion which embraced

Amusement must not be made the object of life; it must be taken only at intervals. No amusement was good which unfitted us for our regular duites in life-it must be a ser-vant, not a rival. No amusement was innocent which hurt vant, not a rival. No amusement was innocent which hurt the participant, no matter whether it was right *per se* or not. Amusements must be recognized as God's ordinances, and as far as possible should be enjoyed at home, and when this could not be done the whole home circle should go to-gether to the place of amusement. Home should be the very pivot of our lives, the centre of our joys. Children should be taught to govern themselves to stand alone; imake them judge for themselves; let them make mistakes if they would it hoy would learn faster by mistakes than by any other process. Above all, they should be made to feel unafraid; when love sat in the household, it was God; when foar, it was the devil.

Mr. Beecher's lecture was attentively listened to by a crowded house, and many of the sentiments were heartily applauded.

Catholicism and Spiritualism.

A writer in Putnam's Monthly, in an article called "With the Nuns," says "within a single year Archbishop Manning has made one thou-sand converts in a single fashionable district of London, and during the same period has admitted fifteen Protestant clergymen into the com-munion of the Catholic Church. I know a Mother audience. She was to deliver another lecture at the same hall, Jan. 6th, on "Spirit Mediums;" and on the 20th would discourse on "The Mission of Spiritualism." To show the appreciation in rate of about 12 per cent. per annum, compound-ed at that."

The great body of humanity called the Christian world will be believers in Spiritualism, or be within the folds of the Roman Catholic Church, in a shorter period than theologians are willing even to think of at the present day.

Caving In.

Some of the eternal punishment theologians are growing discouraged. Here is a case. Rev. Albert Barnes, who has probably given as much thought to the hard problems of theology as any living man, says in a recent letter:

"In the distress and anguish of my own spirit, I confess that I see no light whatever. I see not I contest that I see no light whatever. I see not one ray of light to disclose to me why sin came into the world, why the earth is strewn with the dying and the dead, and why men must suffer to all eternity. When I feel that God only can save them, and yet he does not do it, I am struck dumb. It is all dark to my soul, and I cannot discuise it." disguise it.'

He can find in Spiritualism the light he needs to bring bim to discern the truth.

Newspaporial.

Bro. George A. Bacon, an earnest worker in our cause, has become the editor of the Eastern Department in the Ohio Spiritualist, and agent for the same.

BANNER OF LIGHT.

Movements of Lecturers and Mediums.

A correspondent speaks in high terms of the abilities of Daniel W. Hull as a lecturer, and also as a test medium. His address is Fairfield, Iowa. Friends, keep him busy at work; there is enough for him to do.

James B. Morrison is lecturing in Haverhill, Mass., during this month. We are pleased to notice that our friends in Haverhill have resumed their regular Sunday meetings. With united effort they will have no difficulty in continuing them.

Mrs. Juliette Yeaw lectures in Dorchester, Mass., Jan. 31st; spoke there last Sunday. She is a good lecturer.

Rev. A. J. Fishback, formerly a prominent Universalist clergyman, has been addressing the Spiritual Society in Sturgis, Mich., writes C. B. Lynn, for three months past, with remarkable success. The present month he speaks at Port Huron, returning to Sturgis in February, to remain till July.

Wm. Bush, Esq., has consented to enter the lecturing-field, and is now ready to accept calls for lectures on Spiritualism and general reform. His address is 163 South Clark street, Chicago, Ill

Mrs. A. P. Brown speaks in North Haverhill, N. H., Sunday, January 24th.

Cephas B. Lynn is lecturing in Sturgis, Mich., during this month.

A Useful Society.

A benevolent and much needed Society, called "The Massachusetts Society for the Prevention of Cruelty to Animals," was incorporated last March, and subsequently procured the enactment of a stringent law against cruelty to animals. Since it has been in active operation the Society has issued a monthly newspaper, of which there have been distributed three hundred and thirty thousand copies. Forty-two cases of cruelty have been prosecuted under the law, and thirty-nine convictions obtained; a great many other cases have been disposed of without prosecution. The his practical philanthropy. Few people understand how much needless suffering the dumb only safe way is not to drink. beasts have to undergo, and if Mr. Fay and his associates can prevent a tenth part of it, they will do a benevolent deed and deserve our thanks.

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Onr Free List and Exchanges.

As we, in compliance with the request of the spirit-world, send gratuitously the Banner of Light weekly to many poor people who desire but cannot afford to pay for it, and as it is a tax upon us which bears somewhat heavily at this epoch of State and national taxation, we have been obliged to strike from our free list many names of parties who are able to pay. We have also been obliged to curtail our numerous exchanges. Those publishers who desire the Banner, can have the paper sent to their address each year by complying with the terms expressed in our prospectus on the eighth page.

Prof. Howe.

We are pleased to learn that Prof. Howe's simple and beautiful system of teaching grammar is becoming a great success in Boston. The leading business men and the first families in the city are daily taking advantage of it, as they can learn in a few hours, without tasks, book study, wearied effort, and with little expense, what formerly took as many years! He gives a public exposition of teaching every Monday evening, at the "Revere Institute," to give citizens an opportunity of judging of his "Seven Hour System," by which, in so short a period, he makes thorough grammarians. See advertisement.

Portrait and Sketch of Mr. J. V. Mans field.

We shall publish in our next issue a highly interesting sketch of the spiritual medium, Mr. J. V. Mansfield, formerly of this city, but now a resident of New York. It was prepared expressly for the Banner of Light by Horace Dresser, L.D. In connection with the sketch will also appear a finely engraved likeness of Mr. Mansfield.

ALL SORTS OF PARAGRAPHS. Owing to the severe illness of Mrs. L. M. Willis, we are unable to print this week the continuation of "Ned Rigby" in our Children's Department.

BACK NUMBERS OF THE BANNER OF LIGHT FOR SALE .- Those who would like to send specimen copies of the Banner of Light, to distant friends and at the same time aid us, are informed that we will supply them with back numbers at the low price of one dollar per hundred.

J. H. Mills, of Elmira, N. Y., in a private letter to us, says: "We need good speakers to give a few lectures here." Whoever feels inclined to accept the invitation to visit Elmira, are requested to address Mr. Mills, (in advance,) and his doors will be open for their accommodation.

One of General Sheridan's aides-de-camp has informed his chief that Brevet-Colonel Evans, of the Third Cavalry, has captured a Camanche village of sixty lodges, with a loss of three men wounded. No Indians were killed. How strange!

AN EXCELLENT CLAIRVOYANT AND HEALING MEDIUM .- Having tested Mrs. A. C. Latham, located at 292 Washington street, we can recommend her as an excellent clairvoyant, and we also have the evidence of many reliable parties, in different parts of the country, in regard to her successful treatment of disease.

THE LETTER CARRIER SYSTEM .- Sixty-eight letter carriers and collectors are now employed by the Boston Post Office, and the mails are delivered five times a day in the business and four times in the resident portion of the city. In December the carriers delivered 103,136 drop and 370,996 mail letters, and 65,928 newspapers-an' excess over the corresponding month of last year of nearly 20,000 drop and 70,000 mail letters.

At a recent trial of a revenue case in New York, skillful experts swore that some specimens of foreign brandy which were submitted to them were not only genuine, but were worth \$12 a gal-President of the Society is George T. Angell, a | lon in gold, when it was afterwards proved that Boston lawyer; the Secretary is Frank B. Fay, they were manufactured in Brooklyn, and were formerly mayor of Chelsea, and well known for not brandy at all. And that is the kind of stuff people are daily poisoning themselves with. The

> AS IT SHOULD BE .- In one of the girls' schools at Rochester, there is a teacher of gardening. The Iowa Agricultural College takes young ladies, and there is to be a Professorship of Theory and Practice of Butter-making.

Thas been ascertained that fresh water, having in it a very slight percentage of phosphate of lime, does not act on lead pipes, as is apt to be the case when there is no such ingredients.

New York is said to waste 500,000 pounds of good food annually by throwing it away as offal.

Canadian merchants are still trying to get rid of the "silver nuisance." They propose to ship the coin off. And this is the "nuisance", that some of our people are crying loudiy for.

SNOW'S PATHFINDER and Railway Guide is just what the traveler in the New England States and Canada should have with him.

SPIRITUALISM .--- Many of our readers who have SFIRITUALISM.—Many of our readers who have been desirous of investigating Spiritualism, as manifested these "last days," but have heard such foolish and contradictory reports that they have turned from it unsatisfied, have now a good opportunity of fairly testing the matter. The "Banner of Light" is its ablest exponent in the country, and edited by the very best writers.— Canastic Herald Canastota Herald

The advocates of woman suffrage will hold a National Convention at Washington, Jan. 19, in which it is expected that Mrs. Stanton, Lucy Stone, and other leading advocates, will participate.

The proprietors of the Paris Avenir National have expended nearly \$200,000 in fines imposed by the government for press offences. Of course, no paper could stand that sort of drain forever. and L'Avenir has suspended.

THE CHRISTIAN SPIRIT EXEMPLIFIED-The Advertising Agency a swindle.

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FOR NEW TORK ADVERTISEMENTS SEE SEVENTH PAGE.

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They are always sale, as are registered utility under the heyr law. London Spiritual Magazine, a most valuable monthly, mali-ed on receipt of price, 30 cents. Human Nature, also a Lon-don 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 coun-try 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.

Reflections on the Years.

One more of the annual rounds that mark in circles the period of human life, has passed over each of us on some day of the last three hundred and sixty-five. Ours, which began in 1813, occurred on the 5th inst., and institutes the inquiry how far these annual rounds, or circles, add to the growth of our souls, as the annual circles on exogenous plants mark the growth in seasonssome greater, some less. Older trees and plants mark lighter growth than younger. We do not find it so, however, with the human soul. Observation satisfies us that each year does really add a circle of enlargement to each soul, but not in such distinct lines as to be counted like the rings in the tree. Were it so, some truths might be revealed of soul-growth in the years not numbered by the public, except on the dials. It is said by some writer, that the annual circles on one of the giant trees of Calaveras, Cal., reveals the fact that the age of our earth is greater than the Bible history gives it; and we are compelled to believe the tree tells the truth, and that it had been rooted and growing over six thousand years. Size and symmetry were proportioned somewhat to age in the tree, and ought to be and probably are somewhat proportioned to the years in the human soul; and yet the failing organs of the body do not leave the outward signs of soulgrowth visible in all persons. If this life is really no more than a gestation stage of the soul, which is born into its real and conscious life at the death of the body, as we have long believed, those who are ripened in years and experience here may only have attained the full structure of powers to enjoy and suffer, and still lack mostly the powers to labor in the real life on entering the spirit sphere. The varied and widely differing experiences and testimonies from our spirit

friends, leave us the widest latitude to speculate on the other life and the purposes of this, and probably it is so designed for our good.

Each individual must judge for himself or herself of the annual or aggregate growth of the soul, for others, who can weigh and measure the bodies, have no scales or rules for the soul: and vet in wide ranges, and sometimes in short periods, we can see that a person has greatly changed in mental and spiritual stature. Like trees in the forest, of various altitudes, whose shadows fall around each other, so the altitude of the souls cast shadows of various lengths about the respective societies in which they act, and their influence is felt accordingly; and if each year increases the shadow, and its influence is genial and refreshing to those it reaches, we may reasonably conclude such a soul is growing and ripening for its home among the angels.

Outsiders.

velops, decays, and dies. * * * But soon the head where his unshaken spirit had been lying in watch, fell upon his breast. He had gone away and left it."

This book is not written by a Spiritualist, but by a bold and rapid thinker, and abounds in gems of thought like the quotations; but the writer does not understand the philosophy of Spiritualism, and hence all his criticisms fall harmless, and most of his reasoning is on our side of the subject.

A Mix.

A writer in the World's Crisis says:

'As the devil always has a majority in every government in this world, no Christian can con-sistently enter into a compact to abide his pleas-ure; hence he should not vote. Buliets enforce what ballots express. Men who cannot fight to the bitter end have no business to vote for rulers who must fight or perish."

Another Christian paper insists that none but Christians should be elected to office. We can see but one way to settle this difficulty, and that is, to restrict the right of suffrage to Christians only, and let them turn the devil's majority out, and set up a Christian government after the Jewish or Roman Catholic pattern. It would be as easy in this country to confine the voting as to confine the offices to Christians; but one more difficulty will arise, in deciding who are Christians. If the list included all who belong to all the churches, from Mormonism to the "Liberal Christians," we are of opinion there would be still a majority for the devil to rule in the new government, nearly as much as in the present; but if we let those who call themselves Christians decide by vote on each sect singly, the proprietors and writers for both the above papers would be voted out with the Spiritualists, and we could of sole each other.

The Indians.

EDITORS BANNER OF LIGHT-As one of the readers of your paper, I take a deep interest in its advocacy of intelligence from the inhabitants of the "Summer-Land," and also its defence of downtrodden and outraged humanity; and I am especially glad to see that the Indian, as well as the negro, finds shelter under its broad folds.

I am specially interested in an article in the Banner of Light of Dec. 19th, and more particularly in the testimony of Theodore Parker. To my apprehension, Mr. Parker is clearly correct in tracing the origin of our Indian troubles to the aggressions of the whites; and in order to correctly understand and rightly appreciate the existing difficulties between the two races, it seems to me necessary to trace them back to the first settlement of this country by the whites. George Bancroft, in his history of the United States, in the preparation of which he enters largely into the early history of all the colonies in detail, gives us the unpalatable fact that the white set-tlers, with the exception of William Penn and his followers, were warlike and aggressive on the his followers, were warlike and aggressive on the natives—were the *first aggressors*. And to-day that same selfish, "*Christian*," aggressive system of robbery and plunder is kopt up. To-day the cry is on the part of large numbers of this "Chris-tian" nation, the Indian is a "savage," and should be exteriminated! And so in obedionce to this cry, the United States army seems to have entered upon the work, as in Gen. Custar's re-cent massacre on the Washita. How much longer shall this selfish greed drive the nations on in the mad work of human butch-ery? Shall man's greedy, selfish, avaricious "in-humanity to man continue to cause countless

humanity to man continue to cause countless thousands to mourn," till the arm of the red-handed avenger, retributive justice, shall wipe out the nations of to-day as it has the nations of the past? Does the United States want another such, or it may be worse, scathing, than the last few years have witnessed? If not, then let them hasten to do justice to the Indian!

hasten to no justice to the indiani Is the Indian a poor drunken savage? Who but white drunken, or avaricious savages intro-duced, in the name of Christianity, this civilizer —under whose benign and exhilarating influence tury has so ruthlessly if not sacrliggiously wiped out? Is the Indian licentious? Have not licentious white men made him worse? Does he steal? Did not white men first steal from him? History answers each of these questions in the

Massachusetts Spiritualist Association. The Annual Convention of this Association will be held in Boston, at the Melonaon, (Tremont Temple,) Wednesday and Thursday, January 20th and 21st.

As there is to be an election of officers, and other important business matters to come before the Convention, a full attendance is particularly de-

Let the friends in every part of the State make their arrangements to attend each session. WILLIAM WHITE, President. GEO. A. BACON, Cor. Sec'y.

IP A very handsomely printed card, done in colors and bronze, large size, of the Banner of Light, giving price, etc., will be sent free to any address where the paper is sold, on application to William White & Co., 158 Washington street, Boston. Societies should have this card in their respective halls, and lecturers should call attention to it. Now is the time to use every effort possible to get the Banner of. Light hefore the public. We hope our friends everywhere will bear this in mind.

Boston Music Hall Spiritual Meetings. Services are held in this elegant and spacious hall every

SUNDAY ATTEBNOON. AT 2: O'CLOCK. and will continue until next May, under the management o Mr. L. B. Wilson. Engagements have been made with able normal, trance and inspirational speakers. Beason tickets (Securing a reserved seat), \$2,00; single admission, ten cents. Fickets obtained at the Music Hall office, day or evening, and at the Banner of Light office, 158 Washington street.

Mrs. Cora L. V. Daniels will lecture Jan. 24 and 31.

Spiritual Periodicals for Sale at this Office :

THE LONDON BFIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A MORTHIJ JOURNAL of Zolstie Science and Intelligence. Published in London. Price 28 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL: DOVOLG to Spirit-ualism. Published in Chicago, Ili., by S. S. Jones, Esq. Single copies can be precured at our counters in Boston and New York. Price 8 cents.

Business Matters.

MR9. E. D. MURPEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4wJ2.

COUSIN BENJA'S POEMS are for sale at this office. Price \$1,50.

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

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street- second door from 4th venue-New York. Inclose \$2 and 3 stamps. J9.

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.

THE BEST PLACE-THE CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. .124w C. D. & I. H. PRESHO, Proprietors.

MISS M. K. CASSIEN will sit for spirit an-swers to solved letters. Terms \$2,00, and 4 red stamps. Address, 24 Wickliffe st., Newark, N. J. N28.

Special Notices.

MATHILDA A. MCCORD, 933 Brooklyn street, St. Louis, Mo. keeps on hand a full assortment of Spiritual and Liber-al Rooks, Pamphlets and Periodicals. Banner of Light alrays to be found upon the counter. Aug. l.

Agents wanted for MRS. SPENCE'S POSITIVE AND NEGA-TIVE POWDERS. Printed terms sent free, postpaid. For address and other particulars, see advertisement in another Jan. 2. column.

Spiritual and Reform Books. MES. H. F. M. BROWN, AND MRS. LOU. H. KIMBALL 137 MADIBON STREET, CHICAGO, ILL.,

Kee, constantly for sale all kinds of Spiritualist and Refor looks, at l'ublishers' prices. July 18. ۰.

Herman Snow, at 410 Kearney street, San Francisco, Oal., keeps for sale a general variety of Spir-itualist and Reform Books at Eastern prices. Also Planchettes, Spence's Positive and Negative Powders, etc. Catalogues and Circulars mailed free. 19.13w

BE XE HEALED of whatsoever Disease ye have by the GREAT BUILTAL REMEDY, MRS. SPENCE'N PONITIVE AND NEGATIVE POWDERS, bend a brief description of your disease by PROF. PATON SPENCE, M. D., Box 5817, NEW YORK: CITZ, and those mysterious, wonder-working Powders will be malled to you, post paid. Lbox 81. Gboxes 85. Jan 2.

Those who would like extra copies of the Banner of Light containing the likeness and sketch will please send in their orders at once.

New Music Book.

Elias Howe, 103 Court street, Boston, has is sued in book form a fine collection of some of the choicest musical compositions of the age, entitled "The Pianist's Matinee." It is a collection of Music for the Piano Forte, consisting of Opera Matodia Sector Compared and C Melodies, Sonatas of Beethoven, songs without words, four-hand pieces, National airs of all countries, easy pieces for new beginners, Marches, Quicksteps, Waltzes, &c., &c., &c., making a musical library in itself, and is just what every musical family should possess.

"The Three Brothers."

We have received photograph copies of a beautiful picture from the pencil of W. P. Anderson, of New York, the spirit artist, of three brothers, children of R. C. and B. R. Trowbridge, of Tully, N. Y., as seen in spirit-life by Wella and Pet Anderson. It is a gem worth possessing. We will mail it to order on receipt of 25 cents.

Thanks to O. P. Morton, M. C., for public documents.

Lyceum Entertainments.

The First Children's Progressive Lyceum, of Boston, will give their third entertainment at Mercantile Hall; Wednesday evening, February 3d. The exercises will be more varied than heretofore. A dramatic association has been formed in connection with the Lyceum, and on that occasion will present "The Hunter's Daughter," a petite opera, in one act, and the "Spectre Bridegroom." Mr. Wolcott, the scenic artist, who is a member of the company, will pay particular attention to scenery, &c., required for the production of these pieces, and the Committee will spare no pains in their efforts to make this entertainment the most successful of the season.

In addition to the above, a series of Tableaux are in preparation, and all who patronize it will go away well satisfied that it was "good for them to be there."

Tickets, 25 cents. Reserved seats, 35 cents. Can be procured of either member of the Committee: Daniel N. Ford, Miss M. A. Sanborn, Miss M. F. and others want to enable them to grow flowers Haynes, G. W. Metcalf, Miss E. Fessenden, or at the Banner of Light office.

A GRAND LYCEUM MASQUERADE

Will be given at Nassau Hall, on Thursday evening, February 11th. This will be one of the finest parties of the season. Those desirons of attending will find subscription lists in the hands of D. N. Ford, Miss M. A. Sanborn, 686 Cambridgeport. Music, Hall's full quadrille band. million five hundred thousand dollars.

Mangers should be low, and stables well ventilated and lighted. Many horses are made blind by being kept in the dark.

The Sturgis, Mich., Journal says the exhibition of the Children's Lyceum, on New Year's Eve, was a fine affair. Presents were liberally distributed to the children.

at the Theatre Comique, a week or two ago, some curious facts connected with the sad affair are re-lated. Several weeks before the occurrence, Mr. lated. Several weeks before the occurrence, Mr. Jacobus, a member of the orchestra, had a vision, in which he perceived the body of Mr. Maffitt and the room in which it was laid subsequent to the accident, and heard Signor Constantine, master of the ballet, exclaim, "Maffit is dead." An hour previous to the time of the accident Mr. Jacobus drew a figure of a coffin upon the boards of the much new placed of a coffin upon the boards of the music room, placing a cross-beam above it and ropes hanging on each side of the coffin. At the conclusion of the first act he met Sig. Constantine, who remarked, "Maffitt is dead!" and the simi-larity of the expression with that heard in the vision brought the facts clear to the memory of Mr. Jacobus. It was certainly a very strange omen.-Boston Herald.

Chicago built twenty million dollars' worth of new buildings last year, laid thirty miles of water pipes, twenty one miles of Nicholson pavement. thirty miles of sidewalk and seven miles of sewers.

It is anticipated that the system of ocean penny postage will be in operation, between this country and Europe, before the close of the year 1869.

A Massachusetts inventor has made application for a patent for an arrangement by which all the cattle in a burning barn can be turned loose with out loss of time.

A new geography is praised as "Christian and evangelical." We may look next for an Orthodox multiplication table, liberal conic sections and a devout version of Euclid.

The Commission appointed by Congress to consider the East Boston bridge project have reported against it, and say that it would be a serious injury to the harbor and the navy yard.

Mr. James Vick, of Rochester, N. Y., has issued his Floral Guide for 1869. It is a work of one hundred pages, profusely illustrated, and gives just that information which tens of thousands of ladies

successfully. Mr. Vick sends it to his customers free, and to others for ten cents. Boston is not a very small business place. One leather house in the city has done during the

past year a business of two million three hundred and fifty thousand dollars, a larger amount than has been done by any New York house. Another leather housey who has also dealt in lastings, Washington street, Miss E. Fessenden, 66 Carver has done a business of three million dollars. street, M. T. Dole, Charlestown, and Hattle Teel, Several other houses in the trade exceed one

An able defender of the Church and churchgoing people, deeply deplores the fact he admits in the following words:

"It is well known in the community that some "It is well known in the community that some most estimable persons do not belong to the reli-gious society. Some people of elegant or pro-most philanthropic, earnest and faithful, have thought that they could do better than attend Sunday worship. Either they know more than the minister, which may be very readily admit-ted, or they have books at home better than his sermons, which is almost certain to be true; or they have doctrines of belief more in harmony with the Divine character and their relationships with the Divine character and their relationships to man; or some other apparently sufficient rea-son has alienated them from the Church."

We admit the truth of the statement, and account for it by the fact that human reason cannot discover the practical utility of the belief and ceremonies of our popular churches, and we do not think the writer or any others will find a remedy except in abandoning education and science, or abandoning all Christian and sectarian creeds, and adopting a rational, natural, consistent and practically useful religion. in which all can join with heart and head in seeking for new truths, and ever applying them to human growth, development and happiness, and thus uniting religion with all the duties of life, and not as the churches do, setting it aside for one day in seven, and for a few popular charities. Bring your religion up to the age, if you would have people seek and enjoy it.

The Temple of Isis.

Some weeks ago we copied a few extracts from this rich little fifty cent text book on our counter, and we now add to them a few more, as the best notice we can give of the book:

"No man can be complete unless he is as well fitted for action as for thought, and for thought as for action-thought to be action, and action wisdom applied.

THE FEAR OF DEATH FOOLISH.-If eternal THE FEAR OF DEATH FOOLISH.—If eternal insentience encircles a short time-sentience, it is folly to weep that those we love are sleeping the most placid of all sleeps; and if man is immortal, no man can lose his life. After the change, no spirits can tell the newly arrived one that he lost aught by coming manfully, although it may be a little sconer among them; and what care we little sooner, among them; and what care when we sleep if we never wake? Why should we fear that where no fear can come?

FAME INDISORIMINATING.

The first life-taker lives in deathless fame : But who can tell the first life-savor's name?

The essence or spirit of truth is eternal; and therefore, whatever is mortal in human thought can never know it.

can never know it. Each being a part of all, immortality implies preëxistence. Whence come those faint, indis-tinct memories of a former existence? Many believe that they often see persons whom they have known in a by-gone life; nay, that they have a recollection of having seen places on the earth before, while they are witnessing them for the first time in their present life. The essence of the psychical life has nothing in common with the world of sense, being a part of God, and its exist-ence has never been proved. It alone is im-mortal, because whatever is of the sensuous world is bound by its laws, and consequently de-

affirmative. The Indian needs justice and humanity from his powerful white neighbor. The laws of Na-ture unite with voices from the upper hunting-grounds in demanding it for him. Shall that de-mand be complied with?

G. W. PEAVEY. Yours for humanity,

Spiritualists visiting New York, can be accommodated with rooms, in a private family, on more reasonable terms than at the hotels, at No. 140 East 15th street.

Convention of Speakers and Mediums. Convention of Speakers and Mediums. A Quarterly Convention of Speakers and Mediums will be heid at Avon Springs, N.Y., Tuesday and Wednesday, Feb-ruary leth and lith, next, commencing at 10 o'clock A.M. Arrangements have been maido with Bro. Whaley, of the Avon Water Cure, to board, at one dollar per day, such of those in attendance as cannot be entertained by fiends. Brothers and sisters, we extend to you all a cordial and fra-ternal invitation. Let us assemble on this occasion, and par-ticipate in the benefits, Joys and glories derivable from antici-pated free and harmonious communion with our angelia guardians and guides, and thus help to roll on the majestic car of this new Spiritual Dispensation. J.W. REAVER. F. I. CLUM, FRANCIS litter.

Labor Reform in New England.

Labor Reform in New England. The abolition of chattel slavery being an accomplished fact, and the demand for impartial suffrage to all classes, irrespective of mec, sex or past condition, advancing irre-sistibly to general acceptance, the American people are now interrogated by an issue which more than any other, per-haps more than all others, involves, in its solution, the wel-fare and destiny of human society -- the labor question. While faw dary the abstract proposition that labor is enti-tied to its carnings, and as the creator of all values equita-bily vendible should overrule and determine the minor claims of property, rent, exchange, money, interest and taxation, the rule of right is yet so far nullified, in practice, that even in our most civilized States the laboring classes are the poorer classes, wealth centralizes into the hands of a few, woman is held in wrotched pecuniary servitude, pov-erity and crime are decred to be "necessary ovils," and government, the pulpit, the press, literature, political sci-ence, all the great organs of public opinion, acquiesce in the provailing injustice. Bolieving, on the contrary, that the charges which work-fing women and men bring against society are mainly well founded; that the aristeeracy of mere wealth, the industrial foudilism now authorized and enforced by our laws and customs is a fraudulent usurpation, subversive of free insti-tutions, and hostile to the best interests of the whole peo-ple, we invite all friends of honest industry, in its manifold reations, of agriculture, manufactures and commerce, to meet in a Conversitor, to assemble at 10 o'clock A. M. and continue, day and evening, through six sessions, in the MENDAN, TREMONT TEMPLE, BOSTON, WEDERBAY and HTURBOAT, JANUARY 27th and 28th, to explain and enforce a New England Labor Reform League. Communications and contributions may be sent to E. H. HEYWOOD, Woncez-tre, of H. L. EAXTON, "Workingmen's Institute," No. 3 Tromont flow, Bostrox. Me ask friends of

E. H. HEYWOOD, E. D. LINTON, MRS. E. L. DANIELS,	Committee
IRA STEWARD, GRORGE E. MCNEIL, W. S. GOSS.	of Arrangements.
H. L. BAXTON,	

Radical Peace Meeting

IN WASHINGTON, D. C., THURSDAY, JAN. 21ST. 1869. Prominent speakers to be present. ALFRED H. LOVE, President. ADVERTISEMENTS.

Our terms are, for each line in Agate type, wenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment invariably in advance.

27 Advertisements to be Renewed must be eft at our Office before 19 M. on Thursdays.

THE LYCEUM BANNER FOR 1869. "LOST IN THE WOODS,"

Mrs. Caroline Fairfield Corbin,

Author of "Woman's Secret," and "Uncle Timothy."

THE opening chapters of this New Story will appear Feb-ruary loth. "Early Memories," by Gertle Grant, will commence in the same number. II. T. Child, M. D., Hudson and Emma Tuttle and other popular writers are also engaged as contributors for the year.

Now is the time to subscribe. Yearly subscription \$1,00. Clubs of ten, 90 cents.

Address, LOU. H. KIMBALL, Drawer 5956, Chicago, Ill. Jan. 23.-2w

MRS. PLUMB,

Perfectly Unconscious Physician, Business and Test Medium, 6B Russell street, oppo-site the head of Eden street, Charles-town, Mass.

M 189. PLUMB cures Cancers and Tumors. Fevers, Faraly sis all those that other physicians have given over, please give fier a call. Prices according to the conditions of the patient. Will watch with the sick if called upon to do so. Will ex-amine DisEases At A DISTANCE, for \$1 and return stamp; Correspond on Business, answer Nealed Lattors, look for Lost or Stoicn Property for \$1 and return stamp, each. Jan. 23.-lw

PHOTOGRAPHS OF THE THREE BROTHERS !

FROM one of PROF. ANDERSON'S latest and finest produc-tions. These beautiful spirit Potraits will be sent by mall, postage paid. Price 25 cents. Forsale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Brondway, New York.

MRS. HATTIE E. WILSON.

TRANCE PHYSICIAN. HAS returned to the city, and would be happy to meet her friends at her rooms, No. 27 Carver street, few doors from Boylston street, Boston. 2w*-Jan. 23.

GRAMMAR TAUGHT IN 7 HOURS. BY PROF. HOWE,

HY PROF. HOWE, REVERE INSTITUTE, No. 7 GREEN STREET, BOSTON, (Opposite the Revere House.) The One hundred City References given. Composite the Revery BIONDAY ovening at 71 o'clock. Jan, 23.-11*

MRS. L. W. LITCH, Trance Healing Medi-We dresday afternoon at 2. Wednesday afternoon at 2.

Wednesdy afternoon at 24. Wednesdy afternoon at 24. Ivr-Jan. 23. Ivr-Jan. 23. M. B. 4813 da avenue, near 33d street, New York city. Office hours from 9 A. M. till 8 P. M. Itwe-Jan. 23. MISS JENNIE REED, recently from Saratoga, : Iwr-Jan. 23. M. gives clairvoyant descriptions of the Summer-Land, and names and describes your loved ones there. 367 Third avenue, 2d floor, New York. JOB PRINTING of all kinds promptly exe-cuted by EMFRY N. MOORE & CO., No. 9 Water street, Boston, Mass. Jan. 23.

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LIGHT. \mathbf{OF} BANNER

Message Department.

6

EACH Message in this Department of the BANNER OF LIGHT we claim was spoken by the Spirit whose name it bears, through the Lastrumentality of Mrs. J. H. Conant,

Mrs. J. H. Conant, while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the charac-toristics of their earth-life to that beyond—whether for good or oril. But those who leave the earth-sphere in an unde-veloped state, oventually progress into a higher condition. We ask the reader to receive no doctrino 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. -no more. -----

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET, Room No. 4. (up stairs.) on MONDAY, TURADAY and THURS-DAY AFTERNOOS. The Circle Room will be open for visitors o'clock : services commence at precisely three o'clock fter which time no one will be admitted. Seats reserved for strangers. Donations solicited. Mrs. Conast roceives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays; until after six o'clock r. M. She gives no private sittings.

Bouquets of Flowers.

Visitors at our Free Circles-those who are so disposed and can afford it-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 bo done, for they, as well as mortals, are fond of beautiful flowers, emblematical as they are of the divine attributes of creation.

Invocation.

Holy and Infinite Spirit, thou source of mind and matter, thou Father and Mother of the atom and of our souls, we would flee away for a mo-ment from the cares and disturbances incident to the growth of human life, and seek to worshir the growth of human life, and seek to worship thee in the holy temple of our inner lives. The soul through every change has turned to thee, laying upon the altar of its being its prayers and its praises, bringing all its petitions to thy great white throne of love. The savage turns to thee in prayer, and hears thy voice in the tempest—sees thy smile in the sunshine—hears thy benediction in the laughing water. The man of years and experience turns to thee, laying years and experience turns to thee, laying upon the altar of his being his thoughts, his desires, praying for what he supposes he needs, and praising thee for what thou hast been pleased to bestow upon him. The little child kneeling at its mother's knee lisps its child kneeling at its mother's kneel lisps its prayer in thy name. Old age, tottering upon-the verge of change to the morning of another life, prays and praises thee. Through all the departments of being, through all the circumstances of human and divine life, thou dost receive the prayers of intelligent beings, thou dost receive the praises of thy children, and wat they art aver the scales of thy children, forever thou dost receive the praises of thy children, and yet thou art ever the same, changeless forever, passing through all forms of being, changing all in beauty, perfecting all in wisdom and love. Forever thy hand is writing upon the walls of being; forever thy blessing descends in various forms upon thy children everywhere. And yet forever the soul turns to thee, asking for more, still more. And it is well; for hast thou not taught the soul to ask, that it may receive? Do we not learn this lesson even from the flowers in the valley? the valley? Do they not turn their bright eyes to the sun for more strength? Do they not lift their they not teach us of hope and faith? The atoms floating in the surbeams, they teach us to pray; the crawling worm teaches us to pray, and every thing in Nature, everything in the world of mind tenches that prayer is of use. Not that kind of prayer that cometh alone from human lips, but that deeper and truer and diviner prayer that comes from the inner life of all things. Oh teach us to understand prayer. Teach us to underus to understand prayer. Teach us to under-stand ourselves better, and our relations unto thee. Teach us to ever feel that thy presence is as sure as life, and that in it there is no death. Wherever we go, there life is with us; even down into the valley and shadow of what men call death, even there thou art near, thy life is present with the soul, to resurrect it in new-news of life in your boart and the out on a third ness of life, in new beauty, calling out new attri-butes and endowing it with greater perceptions butes and endowing it with greater perceptions and faculties. Oh, teach us to praise thee in beau-ty, in wisdom and in love. Teach us to forgive. Give us as an amulet of safety, that best of Chris-tian virtues, charity. When we walk in the dark wilderness of human experience, when friends forsake us and foes are round about on every hand, oh teach us to have charity. Give us that holy attribute that cometh down from heaven, that high the inner the number of the round heaven. that liveth in the inner life, and is sometimes expressed, though feebly, in the outer life. Our Fa-ther, and our Mother too, we thank thee for the blessings we have received. We praise thee for the joys that have fallen to our lot, and no less for those shadows from which we have learned deep, holy and lasting lessons. May thy children here recognize thy presence, and go out from hence worshiping thee more truly, praising theo more sincerely, and resolving in their inner lives that they will henceforth strive to live nearer unto a consciounses of what thou art and what they emselves are unto thee, thy children and thou their Father. Amen. Oct. 19.

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Q.—In what does the impulse—or institute, as it is called—which moves the bee to construct its comb and fill it with honey, the ant to lay in its stores, the bird to build its nest—with the same perfection of skill the first as the fortieth time -or the beaver to build its dam, differ from the power that controls the clairvoyant artist

A.—The impress of God is upon all matter, and the expression of God is through all matter. The difference is only in degree. I may talk of God, of his wisdom, of his love. I may wander to dis-tant stars and gather wisdom from the experi-ence of my wanderings. The ant may build its little house of sand, the bee its cells of wax, filling them with the areas of from the discover them with the sweets gathered from the lowers. The beaver may build its dam, that it may receive sustenance through the winter months. The bear may enter vite den, and remain there till spring calls it forth. Trees may put forth their leaves in spring-time and their fruits in harvest. All these different expressions are but the voice of the one God. Be sure of that. Oct. 19.

George Richardson Taylor.

Stranger, I don't see but what the world moves just the same as if I was here in the body. The sensation I had at the time of death was that the senation 1 had at the time of Meath was that the world was coming to an end; that there was a great smash-up generally. But I very soon learned that it was only a dissolution of the part-nership that had existed about twenty-seven years between meand my body—that is, of death. I was a private in the 7th Michigan, and when there was a call for volunteers from the ranks, or from the yang who have a disposed to yak or from any who happened to be disposed to vol-unteer at the siege of Fredericksburg, I was unteer at the slege of Fredericksburg, I was among the number who volunteered to cross the Rappahannock, that our boys might be able to bridge the river and so gain possession of Freder-icksburg. I knew very well it was a risky busi-ness, but I was not disposed to play the coward, so I volunteered. It seemed almost like a forforn hope, and not one of our officers believed that we should succeed; but we did, and I succeeded in getting a pretty good round of shots, and the lead was too heavy, and I went down. Should n't have sunk, I do n't think, if I had n't got so much lead in me. A good many of our boys escaped, but some of us had to try rebel

Now, you see, before death I had no sort of Now, you see, before death I had no sort of knowledge of these things, but nobody that has got any sort of go-aheaditiveness about 'em can be long in the dark here on this side. Everybody remembers their home here that remembers any-thing at all, unless they are too young to remem-ber it. Everybody has a sort of a liking to come back, so, you see, everybody wants to know the way, and those that have n't been, always find enough that have, who are ready to show 'em the way. They will not only be guide-boards for you, but they will be walking guide-boards for you, and take you right to the station; so, you see, we get along finely. Now, my people are in see, we get along finely. Now, my people are in the dark about these matters, and I know they will remain so till the resurrection morning; only I don't mean they shall. I mean to do what I an toward enlightening them, because, you see. the to have the bridges kept up between the two worlds. Causing the chaps on our side to be constantly at work to repair or rebuild them en-tire, is not just the thing—can be better employed. So I do hope if I get mine successfully thrown dice will do more than lead or steel. I am well the matter all over, and thought if I never tried I should never know what success I could have. The name I had when here was George Rich ardson Taylor. I don't know of anything better for me to do than to call the attention of a relative of our family, who was a kind of mesmer-izer, and-well, he belonged to the same class of people that you are; that is to say, he was interested in these out-of-the-way, moonshine ideas, as I used to call them; and he always makes it a point to read everything with regard to these things. I once asked him if he believed in this humbug of Spiritualism. He said, "No, he did n't know as he did." He said; "I do n't disben't know as he did." He said: "I do n't disbe-lieve it; read all I can get hold of about it, but have n't made up, my mind to believe it." Now, you see, what I want is, if my letter runs across his track, any way, if it aint too much trouble, to take it to the folks, and I'll do the rest. I know there's a lot of traps in the way to be cleared out sold off offware areas discoursed of a second out, sold off, given away, disposed of some way; but 1'm used to that kind of work, as he must remember, if he takes into consideration any of our Western life. I am used to disposing of all sorts of traps, when occasion requires. I suppose the first thing that I will have to settle will be this-that is to say, if he comes to the conclusion that I really can come back—a little material af-fair between him and myself. I will settle it in this way: If you will do me the favor that I ask I will call it all square, and use my influence to make it all square. Do n't suppose that I come back in the shape of a dun, for I don't think I could condescend to occupy that position. I know very well there are some members of our family who will annoy him on account of their rights, as they say; and I know, too, that I can shut up their clap-traps just as quick as a cat could wink her eye, if I only try to do it, because where there is no sort of evidence-that Is, in money matters-so far as law is concerned, can't do much. So, you see, it's just the easiest thing in the world to take care of all those affairs. Now, stranger, if there is any charge to make, I In the world to take care of all those affairs. Now, stranger, if there is any charge to make, I will tell you what to do. I am capital, if not a Yankee. for getting out of tight places, particu-larly where money is concerned. If I owed a bill and was annoyed about it, was pretty sure to get out some way. Now, if you consider I owe you, and consider yourself a smart Yankee-and I suppose you do-all you 've got to do is just to find out-and I'll help you do it-where my old shell is, and you will find lead enough in it, if you will sell it, to pay for all your trouble. I know it's hard work, but then it's good pay when you get well into it. Satisfied with the bar-gain? [Yes.] All right if you be. You and I, then, are square, till you begin your work, and then I'll help you along with it; unless you think it's too hard to be undertaken. But I warrant you will be paid, because lead is high now. Good-by, stranger. 7th Michigan. [Come again.] All right. Much obliged for the invitation. Might have come without it, perhaps. Oct. 19.

oven the first step without stumbling. Dense darkness would be before us, through which we could not penetrate with our vision. We know that matter is; and, because matter is, we know that matter is; and, because matter is, we know that matter is; and, because matter is, we know that matter is; and, because matter is, we know that matter is; and, because matter is, we know that matter is; and, because matter is, we know that matter is; and, because matter is, we know that matter is; and, because matter is, we know that motified of the splittual heaven, of the Now Jerusalem; we are told that the streats are paved with goil and the walls are of precious stones; we are told of the great while throne, and a presiding split who sits thereon, governing all things, before whom angels fall down in perpetual worship. But wander wherever we will through the heavens of the splittual he distant stars, and nowhere do we find this condition of the only point where unan canson with himsolf. Taking a survey from his inner life, of the outer, man's God is simply just as much of the beauty and grandeur of life as they are able to compre-man's God is simply just as much of the beauty and grandeur of life as they are able to compre-bend, and nowhere. Q -Do you recognize in your philosophy the hich do four sun from some other system? A.—We certainly do; because we believe that all form is subject to the law of change, in creation or birth. The sun is by no means exempt from the law. Q.—In what does the impulse—or instinct, as it scones, the bird to build its nest—with the saw is called—which moves the hee to construct its stores, the bird to build its nest—with the saw reference on of skill the first as the for the torow and fill it with biomy, the ant to ing in its stores, the bird to build its dam, differ from mean diff it with binowy, the ant to lay in its stores, the bird to build the dust as the for the the nower that course to be hee to construct its stores, the bird to build its dam, differ from mean diff it with boney. Th

No more money." It's a very good world—this that I've come into. Do n't know whether it's purgatory, but it's very good, and there's not a temptation a man has here. I tell you, it's one-half the tempt-ation there is on earth that makes the bad peothe power that controls the clairvoyant artist who unconsciously puts upon canvas the fea-tures of, to him, an unknown and invisible per-son; or of the somnambulist, who performs feats of wondrous character, both intellectual and physical, while in the somnambulistic state? Are not these influences all branches of the same tree? Are they not extraneous rationalities, acting upon and directing unconscious animate matter, as will with the insect and the animal as with the human form? A.—The impress of God is upon all matter, and the expression of God is through all matter. The people are bad to put 'em there, I suppose, but it 's better to make 'em up good; and when you get wishes for Deer Island and all such places, and all the people there is there. Good-by to you. Protestant confessor, I suppose you are. Oct. 19.

Sarah Russell.

Sarah Russell; and I want to tell my friends that I live, and that the spirit-world is not far away, but here. Tell them I have the power to return, to speak and to impress them, and much larger power than I had hero. I have all I had, and much more. Never sick now, tell them; no coughing here in the spirit world. Tell them I have met all my dear friends who preceded mo to the spirit world—my father and mother, two to the spirit-world—my lather and mother, two sisters, a husband and child, and a host of friends, all free, all safe, tell them. The Great Shepherd keeps watch over us all. Boston, my home, my native place. Forty-four years I lived here. Tell them that the sounds heard in the house shortly before my death, were made by some of our spirit friends who were anylous to manifest in spirit friends, who were auxious to manifest in some way, and by their intense interest they were enabled to produce those electrical concussions called raps, or sounds rade by spirits. Nothing unnatural tell them—nothing unnatural. I want them to look into this beautiful philoso-phy, and before they shall come to the spiritworld, learn of its beauties; search, and become satisfied that there is a life after death, and that that life is as tangible as this, and more so; and learn also that the communion between the two worlds, between spirits clothed and unclothed, is now made so sure that the mind of a child can understand it. Farewell. Oct. 19.

Major Alexander Stone.

Say that Major Alexander Stone, from Key West, would be glad to communicate with the friends here in the body. Oct. 19.

beast. Thou dost write thy name beneath the sod, and thou dost picture thyself in the heavens, which every night thou sowest with stars, and every morning thou fillest with Orient light. On Spirit Eternal, teach thy children in mortal life to love thee more and fear thee less. Sweep clean the houses of their inner lives, and let love that the thet while thom to the housen of be the star that shall guide them to the haven of peace. May no soul feel that it ever wanders from thy presence; but may every child feel that thou art its Father, and that thy love, tender and perfect, and thy power, great and magnificent, and thy wisdom all-perfect will care for them all. The humblest heart need not fear. Thou hast thy dwelling-place there. Everywhere thou art, and everywhere in love and wisdom and in pow-er. Oh then, we will not fear, but we will love and praise and seek to worship thee more truly, and understand thee more perfectly. Our praises and our prayers, though they ascend perpetually from our inner lives to thee, still there is more in the fountain, for that fountain is thyself. Oh be with us in our prayers and teach us how to pray, and to ask for what we need, and for that alone, and if in our ignorance we ask for what we do not need, withhold it; and though it be with not need, withhold 1; and though it be with many stripes upon us, make us all subservient to thy holy will. Give us this day our dally bread, in holy inspirations for days that are to come, for thine is the kingdom, and the power, and the glory, to-day and forever. Amen. Oct. 20. glory, to-day and forever. Amen.

Questions and Answers.

QUES.—To whom should we pray? Ans.—The power, the spirit which giveth birth to prayer, will teach us all, individually, how we should pray. As our prayers are born of divine will, they will reach the source we designed them to reach. The soul prays ever to that which it conceives to be better than itself. It lifts up its conceives to be better than itself. It lifts up its sphere of ignorance to the sphere of wiedom. In its weakness, it prays to the source of strength. In its imperfectness, it prays to the perfect source finite whole. As the little stream going down the mountain side finds the occan, so our individual see, and I speak of this place, this apartment in prayers will find the great occan of infinite good. the eternal presence, the spirit of all good, of all wisdom. It matters not by what name we de-anywhere else. wisdom. It matters not by what name we de wisdom. It matters not by what name we de-signate it. Names are of small account, only so far as they are used to represent ideas. We pray to Jehovah as the past, present and future spirit of all things. The Brahmin prays to Brahma as the Great Spirit that he understands. The Indian prays to the great spirit that whispers to him in the winds; that he hears in the laughing waters; that he sees in the falling leaf and in the tempest. And so on through all the catalogue of life; every soul prays to Deity in accordance with its con-ceptions of Deity, and all the prayers of the soul never fail to reach the infinite, the all-wise, the perfect father and mother of every soul.

Q.—Is it true, as is alleged by many, that there is a combination of men, a "ring," so-called, in this country, whose purpose it is to drive the red man from his native soil in the northwest? In other words, are Christian white men in reality combined to make more the ladden for the colo

other words, are Christian white men in reality combined to make war on the Indian for the sole purpose of self-agrandizement? A.—There is, indeed, a class of people in the West who are known by the appellation of the Indian Ring, and these men have not the good of the Indian at heart, but their own selfish inter-ests. They would buy and sell the Indian, soul and body, for a farthing. Trade is the all-absorb-ing motive with this class of people. It matters not with them whether governments fall or rise, whether the moral law is outraged or obeyed, whether human or divine justice is cared for or set one side. These men are selfish to the last is the self. These men are selfish to the last is more with the moral law is outraged or beyed, whether human or divine justice is cared for or whether human or divine justice is cared for or set one side. These men are selfish to the last degree; they have no just sense of true morality; they do not know what justice means; they only see within the narrow sphere of their own selfish-ness, and beyond that all is mist and fog. They tell us it is the destiny of the red man to pass away before the flow of civilization. That may be true doubles is true but ther do not see that he true, doubtless is true; but they do not see that by exercising injustice toward them, they are but sowing to the wind to reap the whirlwind. No man or woman who seeks to obtain heaven or happiness in the wrong way, ever sees that they are seeking in the wrong way; they are always in the right way, and they cannot by any possibility be made to perceive the wrong from the external. If they see it, it must come from the in-Capt. Richard Wilkes. I would say to my friends that I, Capt. Richard Wilkes, who received his first and only spiritual lesson here on earth on board the Receiving Ship "Ohio," am happy to announce to my friends, who are spiritually inclined here, that these truths are now appreciated by me. Good-day. Oct. 19. Perhaps it would be well for me to give a short singl terf. He refers to the science given by my-self on board the Receiving Ship "Ohio," some five or six years previous to my death, at which he was present. George A. Redman. Oct. 19. Network were spiritually inclined here, that which is provided to the science of the spirit who has is provided to the science of the deavil to get us into the spirit of Christian the spirit says, "The resurrection morning, according to the science of the deavil to get us into the science of the deavil to get us into the science of the deavil to get us into the science of the deavil to get us into the science of the deavil dying women and children, and be answered in this way: "We will not give you that which will hring you meat, but will give you tobacco"? Now, as I before remarked, these Christian men cannot see that they are wrong; therefore we must wait, and so must the red man, and bide our time, till in the process of events these per-sons are set one side and justice is administered to the Indian. Yes, it is true that such a class of intelligences in human form are expressing them-selves on the earth. It is true, to their shame be selves on the earth. It is true, to their shame be it spoken, and to the shame of the Government of the United States. But perhaps we are too severe. It may be that the head cannot see what the hand is doing. It may be that the eyes are so the hand is doing. It may be that the eyes are so blinded by supersition, and the mists and fogs of political craft, that they cannot see what the different members of the body are doing. But let us hope that the law of justice, as coming down from the Great Spirit of all Justice, will byand by shine into those hearts that have place and power in your beautiful world, so that then your millennium of good things may have come. Q.—Is not the time coming when every adult person will be both a capitalist and a laborer? A.—Labor and plenty, in the higher degrees of

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Emma Joy Harris.

I died at Bellevue Hospital, in New York, two years ago last month. Emma Joy Harris, my name. I died of fever; was sick perhaps fourteen or fitceen days. I have a sister in New York that I am yery anxious to reach. She was not permitted to be with me at the time of my sickness and death, no York the to say to her what I should have so I was unable to say to her what I should have said if she had been present, and I had known I was going. I have things to tell her of great importance to

I have things to tell her of great importance to her and to myself, but I cannot speak them here; I must meet her and talk to her alone. I come here to call her attention to the subject, and let her know I can come, and to ask her that she will go to some place where I can come, avid I shall tell her all. Will she get your message?] Direct to Cella Harris, Station A, New York City, and she will get it. We were born in Auburn N. Y., and lived some time in Patterson, N. J. Our mother came to this beautiful spirit-hand when I was thirteen, and she ten years of age. I was in my thirty-first year at the time of my death. How soon do you print my message? [In about two months and a half.] So long? [Your name will appear next week.] That will do very little good, but some, perhaps. Oct. 20.

Erman Estrander.

Erman Estrander. I am, sir, Erman Estrander, from Harlaam, Holland. And it is nine years, and a little more, since I first came to New York. Two years ago I located myself in New Orleans, and it is there I died, and I want to send my letter from this place to my people, my brother—and I have a mother and two sisters in Harlaam, Holland. They know that I am dead, but they do n't know that I can come back in this way. I want them to know, and I want them to sit down in the room where the washing is done for the family, and I can come there better than anywhere else. It is a strange request, I know, but it means

anywhere else. I see two of your papers have found their way there, and I expect that I shall be able to get my message there by the same way. Do you see? [Yes.] I want them to know, first, I can come, and then I want them to give me the privilege of coming there, for I have much to say. Oct. 20.

Phil. Townsend.

How do you do? I am Phil. Townsend, of Ver-mont. [Phil. Townsend?] I am just that person, and nobody else. Now, you see, they say the dead in Christ shall rise first. I do n't believe it. It is a mistake, a grand mistake. I'll tell you why: I call this the resurrection. I do n't know what else you'd call it. I've got a brother that died in the Church some thirteen or fourteen years ago, and he has never been back at all; can't come, and do n't know how. You see he

chance? Who knows? Tell my folks the dead is alive and the lost is found, and all things are right, generally, with me. This is Boston, is it? [Yes.] Never was here but once before in my life, and then I got lost three times in one day, and finally got a pilot and— well, I got rather badly used; the pilot did n't know much more than I did. I thought it was a could deal more than I did. know much more than 1 did. I thought it was a good deal worse than hoeing potatoes and corn. I asked where I was once, on one of the streets, and they said it was Cornhill. I looked round to see the corn, but did n't see any, and concluded I had been sold. I am here again. I told the folks I never would come again; it was the most infer-nal place I avec not inter the all out up inte I never would come again; it was the most infer-nal place I ever got into; streets all cut up into catty-corners, and no laying out about them. Well, I'm here again, and the folks will say, "What! you said you never was going there again!" Well, I did n't, here in the body; but where you can sail in the air, above the houses and streets, it do n't make so much difference.

Questions and Answers.

CONTROLLING SPIRIT.—Mr. Chairman, we are now ready to consider your propositions, if such you have to offer.

QUES .- Does every person upon entering spirit life become united to a conjugal companion for-ever, or is the companion changed as his or her condition changes?

Ans—Spirits grow and live in accordance with the law of necessity. If a companion is an abso-lute soul necessity in the spirit-land to any individual, you may rest assured the companion can be found and obtained. Some souls grow better alone for a time, while others reach out for that close communion and companionship which is found alone with the male and the female. There is a marriage which belongs to the soul. The soul utters its own ceremonial, makes its own bonds, and breaks them whenever the law shall so de-termine. Now do not suppose that any condition termine. Now do not suppose that any condition of being, whatever it may be, whether marriage or the contrary, is eternal, eventasting; for you are all creatures of change. You pass from one con-dition to another by virtue of the law of necessity that governs you'as individuals. Some rise by one process, and some by another. Some, in order to rise, go down into the valleys of despair, and thus in prover to rise will others here one nor thus gain power to rise, while others have no need of going there. No two souls unfold by exactly the same process. Every soul has its own inherent process of unfoldment, its own in-herent law, and it obeys that law to the letter. There is no trespassing upon it, no setting it aside, no breaking it. All must succumb to the law of their being. If the law says a companion is a ne-cessity, the law will provide it. Now you may be very sure of that. Here in this life you are cramp-ed and confined by conventionalities that are not known in the spirit world. They belong to the things of time, and when you are done with time, so far as this, your human life, is concerned, you are done with these crude conventionalities. You pass into a clearer mental atmosphere; you enjoy purer perceptions; you can see further into the future, and your present is better understood by you. You know hetter how to choose from your surroundings that which will make you happy. There is no trespassing upon it, no setting it aside, no breaking it. All must succumb to the law of

happy. Q.—We have in the Banner of Light this week a beautiful account of the meeting of Napoleon and Josephine. I would ask if a large or small pro-portion of those who enter the spirit-world enjoy a similar experience? A.-I think-indeed, I am justified from observa-

tion in declaring-that those persons who find their proper partners in the spirit-world are in the tion in declaring-that the majority

A.—Uk would be absolutely impossible to define

Ida Josephs.

I am Ida Josephs, from Williamsburg, N. Y. I am Ida Josephs, from Williamsburg, N. Y. I've been away from my nother—been dead, two years and eight months to day. I was a little more than nine years old then. I am most twelve now. I would n't have been able to come, but Mr. Pratt brought me here. He used to believe that spirits could come back. I did n't know he was here till he found me, and he learned me how to come back. He said, "Now if you do n't go, I shall think you are a little coward, and you know you used to say if you went to the war you never would desert. You should never be such a coward." I did say so, because my cousin was in the army, and he deserted. The first time his regiment was under fire he deserted, and ran away. He was afraid, he was a coward, and his regiment was under fire he deserted, and ran away. He was afraid, he was a coward, and that's what made me say what I did. So, you see, Mr. Pratt remembered it, and said if I did n't come here and take on myself the conditions of life and death, to communicate with my mother, he should say I was a coward. And so I should be. Now, I want my mother to help us back— help me, and all of us that want to come, by just thinking that perhaps we can come. Then, you see, that will help us to do it. But when every-body thinks that we can't, that hars the door. body thinks that we can't, that bars the door, and we have such hard work sometimes to take the bars down. I am happy here, and I go to school, and I am learning a great deal better and faster than I should learn here. I learn music here, and *such* music, oh such heavenly music! You never heard anything like it here. There's no concerts here that are equal to the concerts that we have in the spirit-world. You would lose yourself in music, if you loved it, and was only here. I do sometimes. I forget that I live when I hear such grand music as we have. My mother used to say that I would not be satisfied with any heaven except a musical heaven. Well I should n't be. I should n't want to live in mu-sic all the time, because it would n't be a heaven then; but I should want to hear it sometimes, and forget everything else. Now I am done, sir, Good-day, [Where does your mother live?] In Williamsburg, sir. And Mr. Pratt will see that she gets my letter, sir. [Did he live there?] Yes; but he is here, same as I am. I don't like to say dead. That sounds cold. Good day, sir. Oct. 19.

Séance conducted by Theodore Parker; letters answered by George A. Redman.

Invocation.

Oh thou Eternal One, whose presence filleth all space and occupieth all form; thou ever-lasting Spirit of all spirits, thou Soul of all souls, thou who art great and wise and ever-perfect, we come again to thee, with our psalm of thanksgive

A.—Labor and plenty, in the higher degrees of civilization, go hand in hand, and as you are pass-ing out of the lower, and are coming step by step into the higher, it is to be expected that you will by and by attain such a position. Q.—Should not every person be able to obtain

a beautiful and happy home if they will work for

A.—No, for there are as many different degrees of happiness and misery as there are soulls to make use of those different degrees. One soul from its inner life may attract to itself surround-ings miserable indeed, and by the force of its own inherent law, things in the external cannot be otherwise; while another may attract to itself a pleasant home, happiness and harmony. You are passing through a transition state; you are fluctuating between the high and the low. You have not yet become wise enough to know your-solves. When a soul is wise enough to know it-self, it will be wise enough to use its inherent

self, it will be wise enough to use its inherent powers for external good. Q.—What is the reason that at the present time the hardest work is the poorest paid? A.—I should suppose it to be because justice is so little understood by that class of monopelists who hold the good things of this world in their graph. grasp.

Q.—Why is it that strangers manifest at the circle, instead of the friends of those persons who are in constant attendance at the meetings?

A.-The question has been answered many, many times. We can answer it only in this way: There was a time when the friends in spirit of the arties in mortal present, were wont to manifest. It was permitted for good ends. By-and by the criticising world, your opponents, declared that it was simply mind reading mind. They said none came except the personal friends of those who

trouble! But I am here all right, and I don't know but what I shall stay some time. But the order is, you burn out just so much oil and then out you go. So I shall have to abide by the rule, suppose.

Now I want the folks to know I am happy on Now I want the folks to know I am happy on this side—just as happy as I was here, just as ready for a joke. This going to heaven with a long face and coming back with one don't pay with me; don't know anything about it. I am happy, tell them, notwithstanding that I did n't get into the Church or any tight jacket place. Some of my folks are peace folks, and decidedly opposed to war, and when I was patriotic enough to decide to go, why, you see, it made quite a stir, and they thought if I should happen to die on the battle-field, outside of Christ, it would be a pretty bard rub for me to get to heaven. Did n't want to say I would n't get there, but it would be a pretty hard rub. Well, I 'm in as good a heaven as auy-body need to have. You will just please to make a record of that for their benefit, will you? [Yes.] And I 've met all the little ones of our family, and a great many that I used to know. They are all And I've met all the little ones of our family, and a great many that I used to know. They are all right. Some died out of the Church, and some in, and all round the compass, and they are each traveling up the hill of life in their own way, and I rather reckon they will get to heaven in the dif-ferent roads they all go by. Don't forget my name, will you? [Philin Townsend] Did n't say any such thing. Phil. Townsend. [You said you were chaplain, and I did n't know hut you would want us to give your whole name] Did n't say so. Wanted to know what capacity I was in here, because I'll be catechised by my good brother when I get back. He will want to know what when I get back. He will want to know what kind of a place I was in, and I kinder wanted to tell him I'd turned chaplain. That will induce him to come to see how I did it. Oct. 20.

Lieut. William Alger.

I have friends in the West that I desire to reach. I am from Indianapolis; shall he known as Lieut. William Alger. I was wounded on the 16th of September, 1862. I suffered four days, three of them lying upon the battle-field; the fourth I was taken into camp, and died in a few hours after. By some strange law I feel as I did when I was suffering on the field, and it takes me back to that time rather more forcibly than I care to be carried. time rather more forcibly than I care to be carried. My friends would like to know what became of my personal effects. They were taken from me, but by whom I am unable to say. It may be by the rebs, or it might have been by some of our men. I know not; but I know they were taken. I was very happily surprised at meeting my little daughter in the spirit world. I had no knowledge of her death still I was made sware of it by her daughter in the spirit world. I had no knowledge of her death till I was made aware of it by her own spiritual presence. It seems she had heen taken sick in my absence, and had died some four or five days before, from a disease of the throas prevalent among children. It was a beautiful surprise, and I felt, on becoming free from the body, that I was, in part, at home again. But body, that I was, in part, at home again. But none can know the intense feeling of the spirit who desires to reach its earthly loved ones, hav-ing died away from them, when it knows that there is a way by which it can return. The de-sire is all-absorbing, and, for the time, it swallows up everything else. And then to be thrown back upon the cold certainty of closed senses on their next so far as our return is concarned is bard inmajority?
majority?
G.-What now or originated matter? How do iten and then and ever perfect, we come and how ords: "God is without begin.
meter and a subord the paid, because lead is high now. Good.
meats of ity power and thy low a chang. Multi a subord for the invitation. Might for t



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Religions Defined.

Religion, rooted in humanity, offers the key'to. unlock the mysteries of its destiny. It is brother and sister to reason and science. From religiure -the verbal form-" to bind fast," it really implies humanity bound to Divinity. Integral in human nature, it prompts men under all skies to worship some divine power. Swine, discreted a degree below the human, feast daily upon acorns, but never look up to the smiling oak from whence they descend.

Spiritualists have no pointed javelins to hurl at the absolute religion, but theology; no war to wage against Jesus and his beautiful precepts. but against this Judaized Christianity, whose crimson hand has enforced creeds, persecution and death; no sarcasm to pour in withering torronts upon the pure and the sacred, but upon sham and shoddy-upon this whining, snuffling, counterfeit plety, that steals the "livery of the court of lieaven." Pitying hypocrites, they pronounce wees only upon their hypoerisy.

There are laws of matter, laws of mind and laws of worship. These pertaining to the lowest monadic forms, crystallizations and gross organizations, through unseen forces and mysterious modes of refinement, seek after God-essential spirit. The vine, thirsting for moisture, pushes toward the banks of the flowing stream. Dewdrops, swelling with the warmth of the sun's beaming smiles, rise into aerial realms. Incense and aromas ascend heavenward from the flowergardens and clover-fields of June. Plants, shrubs and forest trees, grow toward the meridian sun. All organized forms of life aspire to higher planes of existence, constituting the universe a grand cathedral, replete with worship and progression.

The religious idea is as imperishable as the soul, as enduring as God. Its expressions continually change, but the principle remains immutable. Growth, aspiration-all soul-unfoldment is worship objectively expressed. It is peculiarly natural for man to worship. The position takon by Huxley, and others of that school, that some tribes and nations in the past were so sunken as to have no guise of religion or religious conceptions, is triumphantly refuted in the British. Review. There may have been prisons without convicts, cities without walls, and kingdoms without kings, but never a nation without symbols of faith and forms of worship. Burn the sacred books of India and Egypt, of China and Judea; blot out the Sabbath-days of all nations; sweep away overy outward form of Christianity; rob the soul of memory, that golden chain which binds the past to the present, and still conscious man would worship either in silent aspiration, in the voice of music, in elegant church edifice, or in Nature's divine temple, ivy-twined, emeraldclad and God-consecrated.

Fetichism, thing-worship, taking the usually accepted historic records, too long manipulated by Christians to be very authoritative, was the first in order of time. In quantity it was abundant, having millions of devotees. Its sent was in Africa, Australia, and some parts of Asia. These races did not worship the stick, the stone. or insect, as gods immortal. They knew them to be lifeless and helpless. It was only as formsas symbols-they esteemed them, something as Catholics revere pictures, and Protestants the

CTOBS.

Vriha, and signifies the Divine Cause or the Infinite Essence of the universe. Brahminism had its incarnations. These were-arc among God's diverse methods. Buddhism was a reform upon Brahminism, so far as it overthrew the rigidity of caste and instituted the doctrine of human brotherhood. Caste, founded upon mentality and society attractions, exist in this, and will in all worlds. Poets have their heavens, philosophers theirs. From them they descend as teachers. Neither Brahmins nor Buddhists taught absorption into God in the sense of annihilation. It was the teaching of their Gymnosophists and most distinguished commentators upon the Vedas, that, in the soul's ascending course of births, the object of all holy aspiration, the highest attainment of

all virtue was Nirwana-the end of the soul's transmigrations, the cessation of re-births into the pain and sorrow and discipline of mortal life, a complete rest, absolute peace and union with the perfect life and will of God.

Hellenism, peculiar to the genius and culture of Greece, was reduced to more practical modes of utterance in the writings of Seneca, Epictetus, Cicero, Aurelius and the Stoics, from Zeno down to Brutus and Marcus Antonius. The Grecian mind was original, inspirational and dialectic. It loved the beautiful and the novelty of seeking out the hidden. Pythagoras, Socrates, Plato will live to be honored while reason sits enthroned in the human brain. The Romans were more inductive. Both Grecians and Romans were profuse in teaching good morals and the most exalted virtue. The fatherhood of God and brotherhood of man were among the daily inculcations of these moralists. The individual who affirms that these doctrines of the divine paternity and human fraternity, or the golden rule even, are peculiar to Christianity, is, by virtue of ignorance, unfit for a public teacher. God, overshadowing and inspiring all nations, left witnesses of his truth with all.

Christianity, picked up from Judaism, Buddhism and Hellenism, cannot justly claim the least originality. All its primal and reflected truths were old before the Nazarene's time. It was framed by Paul, shaped by post-apostolic fathers, fashioned by the early Church Bishops, crystallized at the Nicean Council, and soon after vestured in scarlet and stamped authoritative by Roman Pontifis. In body politic it soon became plethoric without moral power-a theologic monster-exhibiting show without substance, and form without the beauty and grace of charity and love. These three hundred different Protestant sects, with their trinities, atonements, hells, devils and depravities, are but so many diluted drops from the churchianic cesspool of old Roman Catholicism.

Standing in no way related to the life and precepts of that Galilean teacher, Jesus, this "thing," called Christianity, talks loudly about putting God into the American Constitution." Why, the whole institution-Christianity-rests down today upon the civilizations of the earth, a grim, shadowy midnight—a startling moral eclipse, dark as the Erebus of the first classic periods. Research and profound inductive investigations have been for years digging its grave. Science has collected the warp and woof for its burial garments. Mental freedom, in connection with reason and religion, will, in due time, tenderly inter it too deep to hear the echoes of a resurrection trumpet, while the generous instincts of a progressive humanity will erect educational and charitable temples for the genuine gospel instruction of youth, and the partial support of an unemployed and previously salary-supported priesthood.

That Christianity as a sect-as one of the great reflected religions of the earth-has done good, is conceded. Crutches, too, have done good, but when the limbs of the lame take on their natural strength and soundness, these inventions are useless. Husks are good for corn till harvest-timeno longer.

Spiritualism, a divine eclecticism, a phenomenon and a philosophy, a science and a religion, is pased upon present tangible facts, upon past his-

BANNER OF LIGHT.

THE RADICAL FOR JANUARY opens its Fifth Volume, and is greatly enlarged and beautified in its page, print, and general style of make-up. Its old writers come out in strong force in the present issue, which is all the invitation its readers can want to its contents. In the notes of the Editor on the Spiritual Philosophy, he takes occasion to make an extract of nearly a solid page from Lizzle Doten's impressive address before the Free Religious Association. The better to show what the editor likes in what she remarked, we quote from the body of his own quotation as

follows: "If I am to represent the Spiritualists in any way, it is in this sense-that they are individuals, each one speaking and thinking for himself and herself. And I rejoice that and thinking for himself and herself. And i repote that Spiritualists occupy that position to day. They can only agree upon one fundamental fact—that spirits communi-cate; and, outside of that, every man and every woman is free to think for himself or herself, to accept the doctrines and dogmas of the Church, or reject them, as they please. When Spiritualism is considered in its relation to the re-When Spiritualism is considered in its relation to the ro-forms of the day. I can only say for it, that it is as yot but a tender child. When Christianity was only twenty years old, i do not think it had done much in the way of general reform. It was only presenting a new phase of truth which it did not thily understand itself. And as Spiritualism, with its eye fixed on the signs of the times, is defining its posi-tion, as far as it can; carnestly endeavoring to understand itself. As' for myself, an individual, standing alone, al-though I am a little woman. I never yet found a church big enough to hold me. I never found an ism with arms long enough to hold me. I never found an ism with arms long enough to retain me in its embrace. I feel that the truth is as vast, and stretches forward into such an lufinity, and that my immortal soul is so closely allied to that truth, that I must go upward and onward with it; and I say to the Spiritualista, and to the Universilists (with whom I former-ly belonged), and to the Raicists (with whom I former-ly belonged), and to the Raicists (with whom I former-ly belonged), and to the Raicists (with whom I former-ly belonged), and to the Raicists (with whom I sympathize) do not take hold of my skirts to hold me back. Let me go upward, where the great attraction of this largest and most comprehensive truth is drawing me."

Loye's GUIDE; or, The True Woman's Own Book. Contain Love's Guine; or, The True Woman's Own Book. Contain-ing Facts and Suggestions upon the Preservation and im-provement of Personal Beauty: The True Object of Mar-riage; The Bearing of Beautiful Children; The Relation of the Sexes; The Test of Purity in Affection; The Relation soluble Marriage Tie; and Medical Counsel for the Pro-vention of Disease and Recovery of Health. By George Dútton, A. M. M. D., Rutland, Yt, author of a "Hygicaic Manual," and Professor of Physiology.

In this little manual of seventy-two pages, a pure minded nd truly progressive physician has presented, in 'a clear and practical manner, some of the most important physiclogical and spiritual truths in which women are especially nterested. Although partially complied from other valua-, ble authorities, yet Dr. Dutton's spirit has theroughly assimilated the facts and suggestions quoted, embodying in a concise form just such knowledge as every young maid or matron ought to possess.

THE AMERICAN ODD FELLOW issues a most attractive number for the first month of the year, whose contents are as follows: The Ocean Twins, the opening of a serial story; Sketch of the Lehigh Valley ; An Odd Fellow Abroad ; Society as it is ; Present Status of Odd Fellowship ; Scientific and Curious Facts; Duties for the New Year; Looking Back; Woman's Right to do Good ; Rebekah Department ; Ladies Olio and Domestic and Foreign Correspondence. Every subscribor for this year receives a steel engraved portrait of a distinguished Grand Sire.

CHARLES SCRIDNER & Co., of New York, have published The Conscript, a story of the French War of 1813, by the two authors Erckmann and Chatrian. We spoke fully of this enterprise of the distinguished New York house before. This novel is very popular in France, and has reached its twentieth edition in Paris. The translation is spirited and accompanled with eight full page illustrations. The series of novels of which The Conscript is a single one, describe the wars of the Revolution and the Empire. In France they go by the name of the "National Novels." Though historical in point of time and general circumstance and limitation, they are, nevertheless, of a charmingly domestic character, and possess a simplicity which must attract old and young to their perusal. The Conscript is published with an excedingly fair and clear page, and the tale is one of combined artlessness and power.

Down THE RIVER; or, Buck Bradford and his Tyrants, is the sizth of the continued stories published in "Our Boys and Girli" Magazine, and the last of "The Starry Fing" sories. Buck Bradford and his deformed sister made a voyage down the Wisconsin and Mississippi Rivers to New Orleans, and this is the story of the adventure, told, substantially, in Buck's own way. It inculcates the lessons of self-reliance, honesty and truth. The young reader will say that this story is as good as the best of the series.

Notices of our New Books.

THE HARVESTER; For Gathering the Ripened Crops in Every Homestead, leaving the Unripe to Mature. By a Merchant. Boston: William White & Co., Benner of Light Office. New York Branch Office, 544 Broadway. 1868. The object of this little volume, "by a mechanic and trader," seems to be to reconcile modern "Spiritualism" with the teachings of Christ. The writer says: "It will be the ultima ratio of all sci-ence and philosophy that the teachings of Jesus Christare in strict accordance with all the dis-covered laws of Nature; and, in their spiritual covered laws of Nather, and, in their spiritual application to the intellectual growth of man, must lead to the very presence chambers of infinite wisdom." This sound truth is here, however, somewhat partially and unmethodically applied. -Round Table. THE PRESENT AGE AND INNER LIFE; Ancient IIE PRESENT AGE AND INNER LIFE; Ancient and Modern Spirit Mysteries classified and ex-plained; A Sequel to Spiritual Intercourse. Revised and enlarged. By Androw Jackson Davis, Illustrated with engravings. Boston: Wm. White & Co., Banner of Light Office, 158 Washington street. New York: 544 Broadway. way. Here is a volume of 425 pages, got up in the handsome style of the Messrs. White & Co., and, to Spiritualists, or those wishing to investigate the wondrous principles and phenomena illus-trated in the faith and philosophy of that rapidly increasing church, it must prove an invaluable treasure. The author is well and widely known, both as author and minister in the spiritual conboth as author and minister in the spiritual connection, but the publishers announce that of all his various and numerous works, this is without doubt the most complete in treating of the laws and conditions of Mediumship; being thoroughly devoted to a consideration and elucidation of the notion. An elegant frontispice likeness of the author adds to the value of the book.—The Revolution.

Miscellaneous.

RELIGIO-PHILOSÕPHICAL JOURNAL.

KKLIGIO-PHILONOPHICAL JOUKNAL. THE above is the name of a large sized weekly newspaper, printed upon extrs fine paper, devoted to Spiritual Phi-losophy, Aris 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 op-portunity to judge of the merits of this paper, we will send it to any person for three months on the receipt of TWENTF. Five CENTS, Here is an excellent opportunity for Spiritual-ists to put a pust-cLASS Spiritual Paper into the lands of friends (who otherwise might remain ignorant of the Spiritual-Philosophy) for three months' subscription, which is just the cost of the blank paper at the Paper Mill. It is a Western Paper, and perhaps mailtests some of the peculiar character-istics of Western life. We appeal to our Eastern friends, as well as all others, to give the Journat a triat for three months. The Journat a triat for three months. Will be Issued enrig in February, 1860.

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JANUARY 23, 1869.



Animal worship was one step up the golden ladder of progress from Fetichism. It was a conscious appreciation of the principle of life, and its relations to the human. These ancient nations did not bow down to reptiles, birds and animals as divine beings, but as pictured external images of superior principles. They saw the animal kingdom manifest in human characteristics. These elements and traits pertaining to the next kingdom below man, pushed themselves out in facial appearances. The turtle doves of India symbolized love and tenderness, the serpent of Egypt wisdom and eternity, and the winged bull of Babylon, majesty and power.

Sabaism was the worship of sun, moon and stars, or as the name literally implies, the heavenly host. The wandering races of Asia, traversing extensive plains, tenting at night in a mild climate, watching their flocks, as well as the Persians, practiced this ritual. They did not worship the sun as the eternal God, but as beautifully symbolizing the Infinite Fire and the Infinite Light of the universe.

Hero worship was common to the oldest Oriental countries. It exemplified the human mind in its advancing stages to the defication of human beings. The noblest specimens of races become, when translated through the door of death into the, heavens, the gods of the poets and the Orients. It was a recognition of the divinity of man and his future existence. Religious chieftains and reformers, after their crucifixions on earth, became gods to be worshiped. This was the case with Chrishna, with Jesus, and others. Christians are quite generally hero-worshipers and idolaters. Their belief in a personal, masculine God, is horrid to scholarly Asiatics, who in their souls say with Jesus, "God is a spirit;" that is, the Infinite Spirit-Presence of universal being.

Polytheism always carried with it a vague conception of unity, which became clearer with the growing intelligence of the ages. One of their gods most honored would finally become supreme, and others his ministers. The Jewish Jehovah was originally considered not the "only God "; but one of the gods of the nations, especially interested in the protection and salvation of the Hebrews. "In the beginning gods created the heaven and the earth" should read the first verse of the Pentateuch.

Monotheism, the worship of one God, was neither Jewish nor Christian, but emphatically Brahminical. In the Bhagavad Gita of the Hindoos, we read of "God, the Supreme, Universal Spirit. the Eternal before all gods, Omnipresent Creator and Lord of all that exists, God of gods, Lord of the universe." The Buddhists say, "There appears, in the law of Buddha, only one Omninotent Being. * * * He is the Supreme God of the gods." Huc, relating an incident of his travels through "Tartary, Thibet and China," assures us that a Thibetan Lama said to him, "There is but ong sole, sovereign Being, who has created all things. He is without beginning and without end. He is without body, spiritual substance." All scholars of note place the Bhagavad Gita over two thousand years before Christ, the Rig-Veda one thousand, and the Homeric poems nine hundred years before the Christian era.

Brahm is from the radical Sanscrit Briha, or it.

toric testimonies and the soul's highest intuitions. Its fundamental idea 'is, God the infinite spiritpresence, immanent in all things.

Its fundamental thought is, a joyous communion with spirits and angels, and the practical demonstrations of the same through the instrumentalities of media.

Its fundamental purpose is, to rightly generate, educate and spiritualize all the races and nations of the earth.

Its worship is aspiration; its symbols, spheres and circles; its prayers are good deeds; its incense gentle words; its sacrament the wine of holy affections; its baptisms the fervent pressure of warm hands and the sweet breathings of guardian angels; its mission human redemption. and its temple the universe.

Spiritualism, considered from its philosophical side, is rationalism, from its scientific side naturalism, and from its religious side the embodiment of love to God and man, a present inspiration and a heavenly ministry. In the year nineteen hundred it will be the religion of the enlightened world!

Spiritualism is the "second coming of Christ" not in person, but in principle-the divine principle-the indwelling God-the Christ-principles, wisdom, love, truth. Since the physical coming in Bethlehem, the revolution of a religious cycle has been completed. Angels are in the "clouds of heaven," and in our dwellings also, repeating their ministries and loving words of "peace on, earth, good will to men."

Illinois Missionary Bureau.

Illinois Missionary Bureau. Harvey A. Jonos, President. Mrs. H. F. M. Brown, Vice President. Mrs. H. K. M. Brown, Vice President. Mrs. Julia N. Marsh, Secretary. Dr. B. J. Avery, Treasurer. Minimarics at Large-Dr. E. C. Dunn, Rockford Ill., P. O. box 1000; W. F. Jamleson, editor of The Spiritual Ros-trum, drawer 5000, Chicago, Ill. Societios wishing the services of the Missionaries should address them personally, or the Secretary of the Bureau. All contributions for the Illinois State Missionary cause will be achnowledged through this paper each month. Contributions to be sent to Mrs. Julia N. Marsh, No. 02 North Dearborn street, Chicago, Ill.

W. W. Perry, the Financial Agent, resigns his post as Agent of the Association, and Miss E. A. Hinman is authorized to make collection of sub-W. P. GATES, Pres. criptions in his stead. H. N. BILL, Sec'y.

Willimantic, Conn., Jan. 11, 1869.

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Sorrel, which is a pest to any field, may be eradicated by the judicious application of lime or ashes. The souring principle of sorrel is oxalic acid; if this is removed from the soil, sorrel cannot grow. Lime or potash unite with the oxalic acid, forming oxalate of lime, or potash. These the soil, from their ability to remove acids from

Prof. Denton's New Book.

THE PAST AND FUTURE OF OUR PLANET; OR, LECTURES ON GEOLOGY. By William Denton. Boston: William Denton, Publisher. 1868. pp.

This may be counted among the useful books, as well as interesting. Faw have been able to handle this "dry" subject, before all classes of In the Julia N. Marsh, Screetary. Dr. S. J. Avery, The Eventset of the Missionaries and Lyceums have been for a life chasses of people, in so masterly a manner as these pages prove Prof. Denton to have done. He tells the people, in so masterly a manner as these pages prove Prof. Denton to have done. He tells the story of creation, as reported in "the great volume of Nature," with a fascination that arrests attention. As he lectures from town to town, he creates interest where none was before, and adds to it where any already existed. His book opens with "The External Appearance of the Earth," and its Internal Structure." Then follows, "The North Dearborn street, Chicago III. The report of the Financial and also of the Lee-turing Agents of the Association for the last quar-ter show that an increasing interest is manifested in the portions of the State which they have istrengthened and encouraged, and new ones or ganized. W. W. Perry, the Financial Agent, resigns his post as Agent of the Association, and Miss E. A. people, in so masterly a manner as these pages of geology is so frequently obscured," that it. would be of real value to most any one.—The Radical.

Cider, if taken when first made, brought to boiling heat, and canned, precisely as fruit is canned, will keep from year to year without any change of taste. Canned up in this way in the fall, it may be kept a half dozen years or longer, as good as when first made. It is better that the cider be settled and poured off from the dregs, and when brought to boiling heat the scum that gathers on the surface taken off; but the only substances are sometimes called sweeteners of precaution necessary to preservation of the cider is the sealing of it up air tight when boiling hot. says the Northwestern Farmer.

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THIS work has been propared 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 enriest. The autions have endeavored to meet this domand in the beautiful gift of the Spiritualizm demanded an original care, free 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 attractive work of the kind ever published.

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