

# BANNER OF LIGHT.



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NO. 19.

## The Lecture Room.

### The Voices of the New Year.

A LECTURE BY F. L. H. WILLIS, M. D.,  
In Music Hall, Boston, Mass., Jan. 22, 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 unexplored 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.

There was one question which the present season 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, nationality, 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 perceptible in the world, among which were the introduction of gymnastics—the cultivation of "muscular Christianity"—and the efforts in the direction of a wider horizon of thought.

It was a fact in life's experience that no heart would suffer more than belonged to its lot, neither 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 reclamation 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 pulpit 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 retraced a history two thousand years old. They have given us the key to unlock the mysteries of faith. A simple way was that voice spoken in so material a thing 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

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 religious order. But if truth is not new, the revelation 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 beautiful 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 is 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 reaffirm 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 achievement can be made through the crucifixion of selfishness, until to be one with God is as natural as 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 sprang 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 reaffirm 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 sorrow'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 eyes! 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. 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 unending 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 voice 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 beautiful spiritual song, by Dr. J. P. Ordway, "Something sweet to think of."

## The Spirit-World.

Written for the Banner of Light.

SCENES, INCIDENTS, CONDITIONS, &c.,  
OF REAL LIFE IN THE SPIRIT-LAND.

BY MISS MARIA M. KING.

ARTICLE I.

Heaven and Earth—like seen and the unseen, 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 spiritual. Physical nature daguerrotypes itself upon spiritual, inasmuch as the spiritual spheres are emanations from the physical, being composed of the life essences of the latter. Forms of life of every grade of spiritual spheres are thus derived from physical nature; therefore the correspondence of the forms which clothe physical and spiritual spheres must be perfect. However, this correspondence is according to the law which determines that spiritual nature is higher than physical, and develops methods whereby spiritual elements may be appropriately combined for the production of that variety which is harmony, and consequently beauty; whereas, in physical nature elements are not always appropriately 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 a 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 real to them as the physical was formerly, and clothed like the physical world, in accordance not only with the requirements of the human dwellers in it, but also the reciprocal wants of all lower forms. The undefinable heaven of old theology is that to which most of the "philosophized" 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 which Nature, the great teacher, teaches. Reasoning man must know that as "God is the same yesterday, to-day and forever," so he lives in Nature the same; that is, exhibits himself by the same method throughout the spheres of spiritual life. He must also know that as man is in the dawn of his existence, so he is to go through his eternal existence; that is, his real nature is established with the establishment of his being, and what changes await him are those which pertain to his higher intellectual development.

The chain of being which extends from physical man to the exalted Supreme Intelligence of the universe, called God, is an unbroken chain, inasmuch as life is supported by the one established method throughout its whole extent, man being 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 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 individual identity. The sketches of real life that will be given in these articles, will, no doubt, seem fancy sketches to such as are infidel 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 their 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 envied with scenery, corresponding to that where the old patriots of Switzerland spent their days in the flesh, naturally excited curiosity, and I resolved to acquaint myself with the history of this relic of the past. I sought an entrance and readily found one, as there was no occupant, it having evidently been

built there as a monument of the past. Its inside was vacant, there appearing nothing to excite curiosity there but an inscription upon the wall. This was in the Helvetic language, and its significance 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 ages 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 cottage, and passed on to a neighboring dwelling, where I believed I could obtain the information I desired. The inmates of this dwelling were Swiss, 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 monument of the past," said the individual I addressed, "but to the council of the circle above ours. This council devised this method of calling men's attention to the past of their own lives as well as to 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 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 had visited many temples in this circle, of other nationalities, and understood the methods in use for teaching the people in the temples and in their homes. I had observed that every distinct people 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 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 the sight of magnificent works of art. The style of its adornments was Swiss, and everything about it reminded one that it was a Swiss temple, though the style of its architecture was like that of the Cathedral of St. Peter's at Rome. Like other temples of its grade, it possessed apartments for the uses of the various associations which there convened, council-chambers and courts where congregated the penitents of lower circles, who often resorted there for instruction. These various apartments, &c., were furnished with all the necessary apparatus for practicing and experimenting in the arts and sciences, and with all necessary mementoes which, in every temple of its grade, are scattered throughout all the departments, 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. I 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 tenant, 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 penitents, 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 regeneration 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 divert himself of this relic of his past folly, but, apparently, he could not; and he gazed and continued to gaze upon it as memory after memory arose in his mind, of the good he had left undone from his sordid love of gold. Bitter was the experience of 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 yet 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 aura sign of penitence. What was peculiarly Swiss in all this was not so much in the methods pursued, as in the peculiar adaptiveness of the methods to the cases to which they were applied. There was a separate method for every case, and a peculiar ingenuity displayed in the devising 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 resources 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 harvests gathered from fertile plains, where to plow and sow and gather is pastime, compared to the labors of those who cultivate the slopes of the Alps, and gain a subsistence by herding upon the barren mountain sides.

Hammonton, N. J., Dec. 15, 1868.

[To be continued in our next.]

## 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 pretensions 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 ocean, 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. Perhaps 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 illustration is required. But some one says, does the writer intend to convey the idea that there is no 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.

Philadelphia, Pa.

### SILENT INFLUENCES.

BY S. L. HARDER.

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, noiselessly. The greatest success of the Christian religion has been secured not through the preached word, but through the silent influence of example. The most effective 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 soul, not 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 concerned in producing this condition, it tends to a condition right the opposite. The vehement prayer, the shout and gesticulation of the preacher, in no wise tend to pacify 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 religion, and the individual that is susceptible to such emotions is fit for heaven, even though he never kneels at the altar of the Church, and received his morsel of holy bread from the sanctified fingers of the officiating priest, or even though he never uttered an oral prayer. Brought then to the idea that Christian ordinances are essential to religious emotions, and that Church societies are needful to a life of holiness.



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## Banner of Light.

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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 began 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 decrepitude 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 nearest 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 attendant 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 looked 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 rosy 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.

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

### Spirit-Messages.

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

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-communication.

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 them, not departed "to that bourne from whence no traveler returns," as Shakespeare erroneously 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 Hospital, New York. This spirit asks us to direct a paper, containing her message, to Celia Harris, Station A, New York City. Will the person bearing this name—if such exists—post us in regard to the statements made 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 Vermont, with quite a lengthy message. He was an old individual, judging from his conversation. Such a marked individuality certainly somebody must have known. Who will test this message?

Lieut. William Alger has friends in the West with whom he would communicate. Hails from Indianapolis. His communication is very interesting.

### A Pleasing Phenomenon.

On our table lies a pretty crayon sketch. It represents a stem from a rose bush, with two buds and three green leaves. As a picture, it is pretty, but nothing remarkable, yet the manner 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 drawing. 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 saw the variously colored pencils, and was competent to guide and change them, until in some ten minutes there came forth this little sprig from the 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 history. The name of the medium is Mrs. J. D. Wheeler, of Berlin, Mass.

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 emphatic 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 school-children 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 be more shocking in the contemplation. But why seek to denude 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 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 school-children 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.

During this month Mr. French will lecture for the First Society of Spiritualists in Library Hall, 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."

### Theodore Parker on the Indian Question.

[The following explanatory epistle was given by THEODORE PARKER at the Public Free Circle held at the BANNER OF LIGHT ROOMS on Thursday 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 find that all their wards are properly protected in their rights. They are not outlaws. But we look to free America, and what do we see? We see that all those individuals who are the native representatives of this great nation, commit all manner of depredations upon whosoever is unlucky 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 the poor settlers that go West and pitch their camps there among hostile Indian life. No, no. We pity them. But we do cry out against those individuals whom you call Indian agents and Indian traders, who for the love of gain and place 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 children. 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 yourselves. Your nation desires to make its garments spotless, but so long as these monstrous stains are upon it, all other nations will be looking toward you with derision and with pity.

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 course, and the question before us is what is to be done with things as they are, and I assure you, the people of the West find it a question not easy of solution. We are almost driven to the conclusion that there is but one course, and that is extermination—that the Indians 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 give place to a better civilization. We may as 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 spirit-home 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 popularity, while every one seeks to fill his 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 force combined with integrity and love will do 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? Oh, 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 justice! So it is easier to exterminate the Indian than it is to educate and civilize him and make him your brother, standing up on 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. follows sends \$4.50 and two new names. Orion Ripley, Paris, Me., sends \$3 for a new subscriber, 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 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 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 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. Daniels.

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 Spiritualist 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. Harding was lecturing to good effect in London. She lectured on "What is Spiritualism?" at the Stepney Hall, Dec. 10th, to a large and attentive 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 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. Harding 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 Krudener," which we shall transfer to our columns.

### True.

Our good friend, C. C. Mead, in a brief note, utters 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 Christian, will yield to the clear light of reason, justice and common sense."

### Our State Missionary.

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

What comes from the heart goes to the heart.

### 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:

Human nature was built up of antagonistic forces, and society was but the result of opposing tendencies. From these original and independent oppositions, which were divinely 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 seek, if he mounted it and rode it far enough, it would come down on him its opposite. Every truth might be carried out of itself into the bosom of its opposite. But, because truths stood opposed to each other, it was not to be expected that neither one, or even both of them was true. It was this primal law of opposition in individual minds springing up in society that caused opposing tendencies. Life 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 defamed the other elements, some correlative element, which, after a time, asserted itself with a violence in proportion to the suppression. It pushed back and produced what was generally called reaction. But which should we call correctly by the name of reaction? Until society taught us to call these elements forward abreast, there would continue to be conflict between them. 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 sentiment might be carried so far as to become despotic and bring on a want of liberty.

The various sects of religion were the result of this same tendency to push single faculties, or truths that belonged to those faculties, to excess. Every question of general interest must go through this conflict, and the interests were kept awake by the very means by which babies were put to sleep, by this rocking from side to side.

On the subject of amusement a continued conflict was going on sometimes for and sometimes against it. The older people generally were engaged on one side of the question, the other. But the new comers would have their way—the young would prevail if you gave them time enough. The battles were continuous, victories were transient. Each side alike had traders in its camp. The laugh was latent in the most sorrowful, and the tear rested in the eye of the gayest; each came to aid the efforts of the other.

He proposed to wed mirth and morality! Who should forbid the bans? What was amusement? It was any course whose main object was the production of mirth, not for the sake of pleasure merely, but for the sake of the 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 occupation; 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 excitement and pleasure they needed, but these bore no proportion to the great mass of toilers in this world of ours.

Any course by which we exorcised our faculties 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 amusement brought on physical disability. Health of body depended partly on stimulation; not on physical stimulants, such as opium, tobacco and alcohol, but upon amusements which stimulated and strengthened the mind. The absence of amusement was severe, and the remuneration for it did not suffice; and if the customs of that society allowed no amusements which were accessible to all, we might be sure the course of animal stimulants would be resorted to to produce the needed excitement. In a community where education was low, unless there were public amusements, we would find that narcotic stimulants would be employed. If they had rational social amusements, those would act largely instead of the gross excitement of the sake of amusement, and the nations of Europe which had the most of it, the least. Where pleasure was popular, vulgar dissipation was very rare. Pleasure did not lead to dissipation; mild, rational pleasure, superseded dissipation. Dissipation was more apt to go into a community where the pleasures of the mind were unobtainable, than into one which was free and intelligent. If the mental stimulant which pleasure gave was withheld, men craved some excitement, and they would seek it in the intoxicating cup.

Continued and unrelenting toil produced, especially in the field of mental labor, much the same effect as working with a dull axe—a sharp edge would cut, and do more work in less time, and save the extra physical labor of pounding. Some men thought they must amuse a fortune before they sought enjoyment; but that was the same as saying that a debilitated body, or overtaken by some commercial calamity, having no strength to bear, they retreated to an asylum or committed suicide.

Had they limited their hours of labor, and devoted a portion of every day to recreation, they would have had a different history. He did not advocate amusement to tickle self-indulgence, but for the sake of economy of strength, for the sake of industry, for the sake of thrift, for the sake of the future. Amusement as a producer of cheerfulness was a proper counterpoise of care, which was one of our deadliest enemies. Amusement gave life and vigor to duty; excessive care wasted life by overstimulating the mind, and made it to-morrow into to-day. Men that work and whistle, and women that work and sing, would live long, and long might they live. Blessed be amusements. They largely ameliorate the tendency of care. Laughing was sometimes better than praying, and brought man nearer God. When man had buried himself deep, and deeper and yet deeper in complaining, and care, and trouble, they would stand as more exclamation points among their fellows; while amusements would taken, removed malign feelings, and promoted a kindly fellowship in society.

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 pass to the other world without having attained a grandeur more perfect and beautiful 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 bound to live as if we had it. We were to prepare for the education of our children that it was for us. Whatever would make life purer, intercourse among men more gentle, society more beautiful, was directly promotive of religion. It was not the religion of the church that made progress in the church, but religion in the world. It would not teach any less that this life was a pilgrimage toward a wilderness, but if every pilgrim threw down a handful of flower seeds as he went along and planted a few trees for shade, his children would walk homeward through a garden.

Amusement must not be made the object of life; it must be taken only at intervals. No amusement was good which untidied us for our regular duties in life—it must be a servant, not a rival. No amusement was good 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 household circle should go together 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; make them judge for themselves; let them make mistakes if they would; they would learn more from their own experience. Above all, they should be made to feel unafraid; when love sat in the household, it was God; when fear, 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 made one thousand converts in a single fashionable district of London, and during the same period has admitted fifteen Protestant clergymen into the communion of the Catholic Church. I know a Mother Superior who ten years ago was a rigid Presbyterian. The present Bishop of Philadelphia was educated a Unitarian. As for the matter of numerical increase of membership it is gaining on that of the total population of this country at the rate of about 12 per cent. per annum, compounded 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 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 all eternally. When I feel that I have been saved, and yet he does not do it, I am struck dumb. It is all dark to my soul, and I cannot disguise it."

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

### News-paporial.

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.



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