VOL. XXIV.

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NO.

Written for the Banner of Light. WHOM SHOULD WE LOVE?

DY BELLE BUSH.

Whom should we love ?-the wise? the good? All beings born of noble blood. Whose deeds have blessed our brotherhood?

Whom should we love?-the rich? the great? The lord of many a vast betato, On whom a hundred vassals wait?

Whom should we love ?- the young? the fair? Whose brows no marks of sorrow woar. Who live untasked by toil or care?

Whom should we love ?-the true? the pure? Who calmly all life's ills endure? Whose ways are blest, whose steps are sure?

Whom should we love? I ask again, And thought takes up the wondrous strain,

And brings an answer in its train. Our love to bless the human race Should every form of life embrace,

And good in every being trace. The young, the old, the rich, the poor, The beggar waiting at our door.

Each has a claim on love's bright store. Who spurnoth one, or weak or strong, Doth his own soul and God a wrong,

Which Justice will requite ere long. Oh human hearts that beat as one. Learn ye to sing in rapturous tone, Who loveth well loves every one.

The Spirit-World.

Written for the Banner of Light.

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

BY MRS. MARIA M. KING.

ARTICLE III.

mon with those in earth-life. They weep over tenances, but where are the others? And he is the sorrows of their kindred in earth-life, as they | not here; it is as I expected." She was not perbecome acquainted with these through sympa- | mitted to feel grief or strong emotions of any nathetic communication with friends. They cannot ture now; but as she became strong, and her always have their will, being required, from the mother-nature would not be restrained, she asked necessities of the case, to follow the employment for her son. "Where is he? Do you know?" of guarding some relative in the flesh, under the said she to her husband, who was conversing supervision of an older guardian, for a cortain portion of each day, except such days as are given them for holidays. It is disagreeable to them him if I could, if he were in hell," said she. "We often to follow this employment, to study and will go to him," said the father. Together they practice the method of keeping themselves en | sought, as the mother supposed, a place where rapport with their charges; however, it is an im- the vengeance of God was being visited on conperative necessity that their guardians shall de- demned victims. A fair landscape opened upon mand this labor of them. They are to be edu- their vision as they traveled, and a fair dwelling cated to labor, as well as to learn life's lessons appeared in its background, embowered in trees through another; and the discipline which is ex- and shrubbery. "How natural everything seems." ercised to this end is salutary.

own family circle, is required to spend a portion | a fine residence!" "We will call here," said the of each day with its own family and a portion husband; "I know the family who reside here." with its charge in another family. This is as "But a moment," said the mother. agreeable to the child as though it were required | wait." They entered the path that led to the to spend the allotted time in one place or locality dwelling, and followed it as it wound through a in earth's sphere. It naturally loves its charge garden more tastefully laid out and adorned than in the flesh better than any other one, unless it she had ever seen. As they drew near the dwellbe its parents. Often it would linger around its ing, one approached them in joyous mood, and mother or father, if permitted, and neglect the | welcomed them as his parents. "My mother," important duty of studying its lessons through he said. With inexpressible joy and astonishanother.

ily circles from whose midst loved ones have |"It is my home, and we will find if there is been taken, how pleasing it is to these "lost another occupant of this dwelling." They found lambs of the flock" to be remembered and fre- a lovely woman and adopted children, who called quently spoken of-not with such emotions of the son and his companion father and mother. grief as are apt to swell the bosoms of the re- Satisfied, and with a heart full of such gratitude cently bereaved, but with the same cheerfulness and praise as she had never before experienced, of spirit as they are apt to feel in speaking of this mother reclined upon the bosom of her son those absent ones who are not "lost" to them as | while she recounted to him her sufferings on his these others are—they would seek to quell their | account—her fears of his awful fate. He then emotions of grief, and for the sake of the little recounted to her something of his life history ones keep their memory green, and speak of them in the sphere. With this experience there came often as though they were still living, loving and dependent children. They would remind each | Father to misguided men. Henceforth she looked other often of these absent ones, that no member | not for such a place of torment as had haunted of the family should forget that these are of the her visions in the past. She was set at once upon family yet, and destined to be; and their troubles the track of rapid progress in learning the ways would be lightened if harmony and love were of God with men, and in improving her own naever manifested in the circle.

A childish spirit cannot bear sorrows such as mothers feel, and it is not profitable or agreen- rates one portion of the section of the second Ble to them to witness the intense emotions which sphere which represents Earth, from that which sway the mother's spirit when she is bereaved of represents Jupiter on the sphere. This ocean is her children; therefore they are allowed to wit- interspersed with islands, like an oceanic surface ness as little of this as possible until they are of on a physical planet. On these islands there are an age to bear sorrow. "My mother weeps in- | no human beings, save now and then a voyager cessantly and I cannot soothe her, for she does | pauses, for some purpose, upon them. They dot not see me near her; so take me away from her, the surface of this broad ocean of rare magnetism for I cannot bear to see her grieve." This is the as stars dot the firmament of heaven, apparently language of many, very many children, who are being but spots just skimming the surface, with of an age to understand the condition of mind of immeasurable depths of ether beneath them. those they approach in the flesh.

for the development of the mediumistic powers situated between Jupiter and Mars. The ocean of individuals, and therefore it often happens that in which they are situated is the space allotted mothers are comforted by the presence of their on the sphere to the great planet which was dislost ones, which they are made to feel, perhaps, rupted soon after its evolution from its parent. but momentarily, but yet so vividly that they are the sun, and whose fragments form the Asteroidcomforted; and the memory remains with them al system. It is space, but filled with magnetic as an assurance of the frequent presence of the life which emanates from the surfaces about it. lost one.

grave of a recently deceased babe. Her grief proaching an ocean on the physical surface. Like could not be sounded, as hers was a spirit whose the ocean it appears boundless, but of varying depth of feeling was immeasurable. Her love hues, whose richness and variety surpass those was as deep as her grief, and the babe of her of the rainbow. bosom that she had laid in the dust was, as it | A band of spirits prepared themselves to trawere, drawing her spirit after it to the land of verse this space, and visit the spiritual Jupiter. souls. She knew not the comfort derived from a They were spirits of high circles, who had acfaith in the spiritual philosophy-from the knowl- quired a sufficient knowledge of Nature's eleedge of the presence of loved ones in the family ments and the method of appropriating these to circle whose clay mingles with mother earth in whatever purpose they had in view, to be able to the cold churchyard. She needed comfort, and a undertake an enterprise of such magnitude. band of spirits, her near kindred, bearing the There is no regulated current of magnetic life of

was this presence to her, that her grief was immediately changed to joy. "He is here; I know he is here about my head, and not in this cold grave. I shall go home and he will go with me." With this feeling vividly impressed upon her mind the mother went to her home. She assured her friends that she knew her babe had visited her at the grave; she was as sure of it as though she had seen him. Years have fled, and this circumstance is as vivid in her mind now as on the day of its occurrence. The effort was a strong one, as her friends realized that her grief would destroy her mortal life unless it was stayed.

Surprises sometimes have a very salutary effect on an individual; and it has been the practice among spirits to stimulate the progress of individuals just entering upon spirit-life by surprising them by the unexpected appearance of friends. Many mothers have buried children who have believed these children helped to swell the mass of souls doomed forever to writhe in torment in the place prepared for unbelievers. As unnatural as such a belief is, it has been enforced, and mothers' hearts have bled, uncheered by the hope which sustains those of a more congenial faith.

A mother was dying. Her kindred were gathered around her bed, and her minister was administering the consolations of the church' She received the sacrament, expressed her faith in the atoning merits of Christ, and died with a load upon her spirit. In her last moments of consciousness she remembered that if those merits availed for her, they did not for her son who had died unconverted. "I shall not meet him at the right hand of God, where I expect to meet his father and sister, my parents and so many loved friends." She could not rejoice in the prospect of meeting only a part of those whom she had loved who had gone before. Thought she, "It is the will of God," and her spirit passed into the presence of a hand of her kindred. "These are Children experience trials in spirit-life in com- happy and holy, I know from their angelic counwith her, and sooking to instill into her mind knowledge of things as they are. "I would go to said the mother. "I am surprised that heaven is A child that finds its nearest affinity outside its | such a place. What a pleasant view! and what ment she clasped him to her bosom. "Is this Could it be understood by the members of fam- your home? and do you dwell alone?" said she. to the mother a new revelation of the love of the

There is an ocean, deep and broad, that sena-These are the nuclei of sections upon the spirit-Strong emotion is one important means in use | ual sphere, derived from the Asteroidal system, To a spirit approaching this space on the surface, A mother wept in deepest sorrow over the the effect is somewhat like that produced on ap-

babe in their midst, formed a circle about her the nature of that upon which spirits travel from heights, stretching to the very seat of the Infinite, and impressed vividity upon her brain the pressed a physical to a spiritual sphere, passing to and yet it ventures on, forever soaring.

ence of her babe hovering about Her. So real; fro across such spaces on the spiritual surface, but those who cross them must create a pathway for themselves of the magnetic elements which are rarely distributed across the broad chasm. These elements flow in regular currents to and fro across this ocean of space from the developed sections of surface which bound it on either side, corresponding to the electric currents which flow to and fro through space from one physical planet to another, or from one to all and all to one. To condense elements and form a pathway on this magnetic ocean, requires as much knowledge of the nature and use of all elements, and as much practical experience in their use, as would be required of an individual in the flesh to construct a pathway for himself through the waters or through the atmosphere. The magnetism filling this space bears a similar relation to spiritual planetary surface that atmospheric air does to physical planetary surface. There would be insurmountable difficulties in the way of a mortal who should attempt to walk through the atmosphere upon a path of his own construction in the present state of science on earth. Yet physical man may learn to so use Nature's elements as to condense atmospheric matter and create pathways which will buoy lilm up, by a method corresponding to that of spirits who traverse space which stretches between spiritual planetary surfaces, and also illimitable space where they find no spiritual currents affinitized to their own natures sufficiently to be used by them without infinite trouble, which obliges them to draw from every grade of circulating currents in the vast void," wherewith to create for themselves pathways upon which to visit worlds scattered here

and there over the universe. . . No idle curiosity prompted to the voyage that this band were about to undertake; but they went tire journey across; their previous experiments ship. in navigating space having been confined to smaller areas. The experiment was undertaken ment, before a student attempts anything involvdisastrous or discourse in matters not to retime, launched themselves on the broad ocean elements of the surface they sought, and whose enjoy themselves on the passage as the oarsmen when they were first learning their use.

To explore the surface of the spiritual Jupiter and study the manner of life, customs, &c., of its their journey. The limits of this article will not allow of a narration of their travels and experiences; however, some facts may be stated illustrative of the status of this people. They found no circles corresponding to the first and second in their own section of the sphere. This far in advance of Earth. The forms of society, the methods in use for the management of the lower circles, &c., corresponded with those prevalent among their own people. They were received with heartfelt welcomes wherever they went; and they felt that their home was, indeed,

wherever they found brethren of the race of man. The scenery of the surface was more uniformly beautiful than that of their own section, and the products of greater variety and more abundant; which circumstances were sure evidences that Juniter's surface is more highly developed than Earth's. They searched for evidences of oceans and seas on the physical surface of Juniter. They discovered that the oceans of Juniter were seas. compared to the oceans on Earth's surface. So highly productive was this spiritual surface of rare plants and beautiful birds, that there was no section they could discover where these were not: even the spaces representing sea-beds and rocky ridges, were beautified with the products of the fertile sections. The whole surface was a garden, comparatively, and the whole people a comparativel dighly developed people.

People crawling about upon a physical planet. with no wings to propel them swiftly through the atmosphere, with no power to overcome the gravity of their physical bodies, which enchains them to the surface, can scarcely realize that it is possible for spirits to "fly on wings of light" from sphere to sphere, from sun to sun of the vast systems of the universe, after they are educated into the method of doing this. With electric speed they travel, because their bodies are magnetic substance, and are propelled by magnetic forces which are regulated by will-power, as the motions of the physical body are regulated by the will. The creeping worm that waits to emerge from its grosser state and soar joyously through the air, fluttering above every flower, appropriating its fragrance, attempting vast heights, and scorning the groveling condition which was the cradle of its existence, typifies man in his physical and spiritual states. He comes forth a worm. He creeps over the physical surface for a season, and then, like the winged insect; he emerges from his prison a free spirit, and soars at length, whithersoever he will. None may set bounds to the ultimate power of a spirit, or limit the scope of its ambition. It ventures through deeps on deeps of unexplored oceans of knowledge, and still sees beyond deeps on deeps, fathomless, im-measurable. It soars through heights on heights of celestial wisdom, and sees beyond heights on

The Pecture Room.

The Inspiration of the Past and the Present: WHICH'IS DIVINE? AND HOW DO THEY DIFFER?

A LECTURE BY MRS. N. L. BRONSON, In Music Hall, Boston, Mass., Nov. 20th, 1868.

Reported for the Banner of Light.

A large audience listened with evident interest

to the able address, a brief synopsis of which we give below.

The subject announced for the foundation of her remarks was: "The inspiration of the past and the present: which is divine? and how do they differ?" The lecturer stated that, in considering these questions, she should by no means attempt to confine herself to any given limit of divine inspiration, simply because it had been acknowledged as divine, or because it had been given to us, from one era to another, as a gift from God. All those powers, and their effects, to which God had imparted mind, thought and reason-all those, in the name of the Giver, were

The Bible, the history of the old Church, the history of the Jews, the history of past events, may be received as the light of inspiration, but the events which, one after another, show themselves along the ages, and impart an imperishable influence to them, are, also, to be received as the inspiring power of the age to which they come. In each one we find the divine light which inspires man to acts, deeds and purposes, beside the mere assertion of intention. It is sheer nonsense for an individual to acknowledge, as divine, anything which he dare not put in practice; but, on the other hand, that which evinces accompanied by teachers whose business it was life and power, that which evinces a talent exertto assist them in making their way to the further ed for the truth, is to be considered as bearing shore. It was their first attempt to make the en- the highest and holiest signet of divine author-

In the inspiration of the past we find the laws there given to be necessary to the higher developwith the certainty of its being successful; as les- ment of mankind, and the answering of the needs sons in spirit-life are well learned-principles of humanity. In each one there was a relative well understood, and made practical by experi- light to every heart by which it appealed to the receiver, so that it was impossible to sever the ing such principles, wherein failure would be ties which held all together. Moses upon the disastrous or discourse by 10 matters not to re-late the incidents of the journey, or attempt to ing those of his adversaries and opponents, was describe the emotions of those who, for the first inspired by the needs of his time; and in each of his rules of action we can trace branches coming with the design of reaching the further shore, out, day by day, and showing themselves akin to without chart or compass, or even a bark in the laws we find true in our times. Every need which to sail—whose ghart and compass were which brings within it a supply—which brings their knowledge of the character of the magnetic within it the power to convert shadow to substance, theories to demonstration-such, under bark was to be a current attracted together by each and every circumstance, belongs to us as a the united force of the whole party. They could divine gift from God. Thus God has inspired man. in all ages, to action, in the labor to discover the enjoy themselves in propelling their boat, having newest and best methods for the supply of humanlearned the use of the oars so perfectly that it re- necessity. As we gaze upon the pathway of the quires less labor and attention to use them than race, as it has climbed the winding staircase of progression, and find, at every stage, something | work out a cure for the expressed wants of their new demanded, and hear the Church calling for more light, calling for a broader platform to people, was one object in view in undertaking stand on-a religion which shall appeal to the heart, we shall see, in every case, that want, that new need, going out in prayer to God and inevitably receiving its answer.

There was nothing in the past more divine than that which exists in the present. The Mahometan believes his religion to be the true one, and was sure evidence that the planet Jupiter was to him there is as much truth in it as is contained in the Mosaic Dispensation to the conception of its followers. In each is contained the same light, which is fitted for the capacities of the different receivers. We might conceive Mahomet to be as divinely inspired as Moses, leading his followers as kindly out of darkness as Moses led the wandering Israelite. The Hindoo mother who casts her child into the black waters of the Ganges, she, too, is divinely inspired. She gives her child to the beasts of the river, but the Christian mother -standing on the higher plane of intellectual development-if her child has not experienced the rite of baptism, consigns it to a grave deeper and darker than the Ganges, and a hell infinitely more terrible than the doom of the mere physical body, in the case of the Hindoo. In each the same fire is burning, only in a differing degree, diffusing its light and warmth through the mother's heart. One, in the name of her God, gives her child to the Ganges, and the other, in the name of her Jehovah, gives her child to the grave. Both are parallel cases; each stands upon the same platform, and neither can censure the other. The varied springs of action, in all humanity, are but so many links binding all in one. The man who is filled with ambition, love of distinction, is the instrument of inspiration to answer the demands of other hearts; the sentiment which leads him thus to strive is in itself divine, for it is a gift from God to man. These sentiments, which take the shape of love for distinction, or longings for power, are only, after all, the results of a law divinely inherent in man's being, and, in their showing, must conform themselves to the shape of the channel through which they pass. Confucius, five hundred and fifty-one years be-

fore Christ lived, was inspired by a want among men for a more comprehensive platform and a purer religion than then existed; and God inspired him to give to the race that broader religion which put away the old revengeful rule embodied in "an eye for an eye, and a tooth for a tooth." He outlined the truth, and, after him, Christ was divinely inspired to make that religion manifest to man, by embodying its precepts and living its eternal principles, which shall exist on the book of time forever.

There is in humanity a divinity which shapes humanity; but that which is in the name of God must of necessity be inherent in the soul. The great ones who in the field of harmony have given forth heavenly song, poets and scholars who have answered the great wants of the soul. and all other achievers of good to man, have been | spired Garrison and Phillips in their long strug-

divinely inspired-but in proportion as they possessed the inherent power to receive. Were they any less divinely inspired because their works and their lives were among us, and subject to the limit of our conception? Would they be more so. if they stood afar off, clothed in the mythological garments of the past? The inspiration exists in the subject; and there is none outside of it, no matter what the age. The inspiration of God must have the avenues of human thought, reason and intelligence through which to make itself known to mortal senses.

The inspiration of the past strives to act upon the mind of to-day by means of mystery and darkness, rather than by appealing to the light of the living present. As we look backward in time, toward the Pagan worship, we find the state of religion but another name for slaveryslavery to the commands of the High Priest, proclaimed in the name of hand-made iffols of wood and stone, but which to the worshiper's understanding were divine. The Christian world received the testimony of those who came, claiming to be divinely inspired, in the name of God: but refuses to receive those who come in the name of a great need of humanity. Thus religion is more successful when robed in mystery; but when the time arrives in the history of man that he shall stand upon a basis from which he dares to examine all things, and shall feel himself divinely privileged to see if they are adapted to his needs, then mystery will gradually fade away, and the glory and warmth of truth will come with redeeming power. One in the bonds of the Church might find the divine inspiration in the mythological garments of the past, might feel it nearer his wants, and in its name bow before God's altar. But when a man receives the light which enables him to question the teachings of the ages; to inquire whether it is possible that the book of revelation closed years ago; whether it is possible for man to have been created and sustained on earth as recorded in the Biblical account; whether it is indeed possible to inspire one man or one generation and not another, then the veil is being torn from his spiritual vision by which the past has ignorantly or willfully separated the kingdom of light from that in which we are. When man becomes satisfied that he must be an angel here, if he would be one also on the other side of the silent strait and not the then, does not not present itself cleans in the inmental vision, that there is nothing in the inspiration of the past which has not repeated itself in the nineteenth century, although on its appearance in every age it is clothed in the garments which the age gives to it.

God does not shape divinity to our wants, but caves us to feel the want and shape the cure ourselves. Jesus did not in the name of God heal the sick and minister to the needy, but in the name of the needed blessing of health; and humanity has made him God, and placed him upon the throne-one with the Father. Moses, Confucius, Christ were inspired of their deities to eras. The inspiration of Paul, which manifested itself even to the curing of disease by his garments, was no more an inspiration than is that of Dr. Newton and the healers of to-day. Each one labored in the order of time-then in the name of the needy, and to day in the name of the angels. God makes not his divinity sure to us-we must make it sure for ourselves; it takes to itself our needs, and from the crucible they come forth, refined gold, bearing the impress of the God within ourselves-no higher.

Where then, said the lecturer, should we seek for the source of inspiration? Everywhere! The Christian looked for it outside the world; the convict saw it outside his prison bars, but if to him some kind soul should bring a spark of love embodied in words of consolation, his soul would oft cry out: "Oh God! I have found thee-thou hast come unto me in the image of my brother." The wife of the inebriate, inspired by her need, praying for the spirit of sobriety in her husband, would recognize God as the spirit-inspiring man, the instrument, were any one to bring home that husband in a state of reform. Man was ever the agent of God, through whom he showed himself to the race. The Church took us away from the world, and told us to look beyond the stars for a deity. If a child thus instructed should ask its mother, " How does he rule?" she would answer, 'With all his power and love." "Docs he love us?" "Yes." "Why then does he suffer injustice?" "It is his will." "Do you know God?" "I have heard him in my closet; I have communed with him in prayer." That child might grow up a sinner, wholly unconscious of the presence of a deity whom it had been taught to be so far away; the mother had educated it to look beyond itself for its God; it had no inherent strength, but depended blindly upon something beyond its reach for inspiration-it had no consciousness of an image within its soul resembling its God. So the whole Christian Church had not the power to bring its religion into practice; they were reaching beyond what they could comprehend, in search of the incomprehensible-that which led them to say: "I know God, but I have him not." This feeling had led to the establishment of creeds-strong walls to protect cherished opinions; but only as truths were sown broadcast over the word, could human souls be filled with eternal joy.

But some might say: "There are two classes in life-one producing a tendency to good and the other to evil, whose works conflict with one another, all along the ages. How about them? She (the lecturer) would answer: The same God is the creator of the victor and the vanquished; according to their capabilities for acceptation they receive their ideas, and go forth to defend them. Who inspired Parker to clear away creeds, and to make religion like the sunshine? He was inspired by a love to humanity-which existed where? In a mystery? Yes, one until it lives in our souls and shows itself in our works. Who ingles to break down the great evils of human slavery? It was the inspiration of the need of humanity for a broader liberty? Who inspired the Russian Emperor to free the serfs of his land? It. was the inspiration which came to him through the instrumentality of the serfs themselves, speaking to him in thunder tones till he could no longer withstand it? Who inspired the noble soldiers who, in the late struggle, went forth to battle for freedom? They went forth in the name of God as embodied in a love for their native land! Who inspired Lincoln to raise a_whole race from bondage? It was that sacred voice which speaks to the heart of all humanity, as it did to his, proclaiming the universal brotherhood of man! To all these were given divine inspirations, differing as to the light in which they were viewed; some claiming them to be in the name of God and mystery, and others in the name of the needs of humanity-one declaring them beyond the reach of mankind-the other perceiving in them but rays of the universal light of divinity.

Now, which was the most effectual, mystery or light? Wherever theologic darkness and bigotry exist there is a moral disease which must be removed. The religious ideas of the race have sprung from the East and journeyed through the earth; but as they journeyed they have grown by their march, till, to-day, divinity does not belong alone to the yonder-the far-away, but is with us one and all-the divinity of the past living among us yet. The child in the Sabbath schools of theology is in a temple where there is now and then a window; not looking for God in the broad heavens above. The Pagan looks to the stars for his God, and Moses typified him in the candles he put in his candlesticks, and to-day children are again led to look up to the stars for God. Why not teach the child to see him on earth; in the waving grain, the budding rose; to behold him through all the grades of life, because writing himself upon every feature of animal creation, and every living thing? Why not teach the child the truth that the human soul is the grand reception-room of God's love?

The inspiration of the past and present are akin; one is the mother of the other. Pagan inspiration was the mother of our own. Up the shining ladder of growth these truths have ascended, until, to-day, the multitude recognize in their hearts, whether they dare own it or not that God is still inspiring men to love one another, to labor, the higher for the lower-each divine in his mission-not in his name, but in the great name of brotherly love!

Written for the Banner of Light. WAVE-VOICES. NO. 2.-WHAT NEWS?

BY LITA BARNEY SAYLES.

Sprites of the ocean and sprites of the sea, I come to my trysting-stone : Gather ye round in my sweet solltude, Gather ye every one! Come from the East, from the Orient lands. From the North, from the unexplored sea, The South and the West, to greet me, your guest, At the long-promised trysting with me!

And whisper me what, since the day that we met, Ye have done in each special domain, And toll me the tales of disaster or speed, All the news from thy watery plain. Oh, Voice from the North, hath thy great, open sea Grown broader in summer's warm reign? Have all thy huge bergs floated outward from thee, And molted to ocean again?

And so thou hast smiled on the wanderer there, Nor 'gulphed him within thy dark zone; But bidden him gather of wonderous lore, And sales --- Land the South have their fairy-like tales

Of treasures beyond the blue main, Of ships that have sailed to those ports in their glee, And back to their loved ones again

Ye are singing to-day such a gladsome refrain-No wall of the dving or dead. That I joyfully welcome your bountiful cheer, The influence round me you shed. The stone of the trysting with me. Pray heaven that ye chant the same beautiful songs That to-day ye are singing to me. Ocean Reach, Watch Hill.

The Supposed Rotundity of the Ocean.

A writer in the Banner of Light of January 23d. over the signature of Y.S., presents some singular views respecting what he calls the "supposed rotundity of the ocean." The spherical shape of our planet is as much a matter of certainty as the rotundity of the sun and moon. The fact of the disappearance from the view of low objects on the ocean before higher ones are lost sight of. is only one of several confirmations of it. The diameter being known, its sphericity has easily been calculated, and this has been found to agree exactly with repeated observations. If the theory of Y. S. were true, then the mirage referred to by him would prevent the mathematical calculation from agreeing with actual instrumental tests. If Y. S. has never witnessed an actual mirage, he has yet to see one of the most interesting of Nature's freaks, so to speak. On the dry plains of South America, the thirsty traveler frequently sees in the distance beautiful lakes of water, which as he approaches disappear, leaving nothing but the parched ground in view. This deception is caused by the radiation of heat from the earth, creating a different comperature and a different degree of moisture in the stratum of air nearest the earth, and transforming the adjoining stratum of air into a temporary mirror, which has the exact appearance of water. It is very difficult for any one viewing this phenomenon for the first time to be convinced that there is no water in sight.

Y. S. claims "the privilege of his own opinion," to which, of course, he has the right by discovery, and his opinion is, that the rotundity of the earth "does not exceed about one foot in a thousand miles." Now Y. S. can disprove this, to his own satisfaction, by describing a circle with a radius representing, say, four thousand miles. Let him take a string or a stick, say four feet long, and describe a circle, or an arc of a circle, and lay off one foot on the circle, (which on that scale would equal his one thousand miles,) and he will find that instead of one foot it will be more than sixty miles in the thousand miles. If Y. S, will reflect, he cannot fail to perceive that a tangent anywhere on the earth would meet a line at right angles to it half the diameter of the earth distant, at exactly half the earth's diameter in height. It would be about four thousand miles in height. Accurate leveling shows that the rotundity of the earth, for the first mile. is about eight inches, or more accurately, 7.92 inches. If Y. S. has "a theory of ocean tides" resting on the erroneous idea that the rotundity of the earth is no more than he has assumed, it can hardly be sound. X. Y.

A student of the Assyrian tablets in the British Museum places the date of Abraham at 2290 before Christ, nearly four hundred years earlier than Fisher's chronology. Other chronologists have placed it at various periods ranging from the sixteenth up to the twenty-ninth century before Christ.

Spiritual Phenomena. Oregon-Development of Physical

Media. Take the wings of morning, and the Barcan Desert pierce; Or lose thyself in the continuous woods, where rolls the

Oregon. And hears no sound, save its own dashings-yet the dead are there.

Yes, dear Banner, that is true; the dead are here. Yet it is not necessary that the physical body should die and be placed in the silent tomb to be dead. Many are dead "in the midst of life," and some die daily, and others live a constant death, and many more are dead to the great, liv-

ing truths around them. I was forcibly reminded of this fact last evening. I went to a learned gentleman, of this city, a physician, an M. D., and, I believe, a D. D.-at any rate he frequently occupies the "sacred desk" -and who, by the way, is a man of considerable independence of character, one who speaks out against many of the evils of the day, and sometimes breaks the crust of old theology. I went to this gentleman, and proposed to give him an opportunity to investigate the phenomenon of spiritual manifestations. I proposed to demonstrate to him the presence of spiritual beings. His reply was, "I investigated that subject fifteen years ago, and know all about it." Ignoring the great fact that fifteen years has wrought out the problem-has demonstrated to the world "that if a man die he shall live again "—that fifteen years ago, on a slight investigation, he had abandoned a subject, rejected and cast aside a principle that is the crowning glory of the nineteenth century, surely, I say, the dead are here. How this pious, apparently good man can be so dead to a subject of so vast importance to the world, is unaccount-

It may not be uninteresting to the readers of your valuable paper to learn that our spiritfriends have not forgotten us nor neglected us, even if we are beyond the boundary of civilization; that even where two or three are met together, there they are in the midst, ever ready to declare, So I am with you-always, even unto the end. Within the last year many mediums have been developed here in Oregon. I could not, if I would, give an account of all the various manifestations we have had, but, at this time, I will give a short account of only one that has come under my observation.

It is the case of a young lady living in our family. She is about seventeen years of age, of rather a delicate constitution, yet enjoying tolerable good health. When she sits down at a table it will commence tipping, and frequently raps are heard. These will finally subside, when her right hand becomes very cold (she says it seems as if a wet, hot bandage was being tied around her arm. just above the elbow). She soon loses entire control of the hand and arm; otherwise she is in a perfectly normal condition, and can converse as usual. This hand then commences to write, announcing the name of the spirit controlling. At this juncture we usually blindfold the medium and ask our questions by writing them out, and, in no instance, has the hand ever failed to answer correctly every question asked, or given good reasons why it could not do so. It can tell what time it is, by the watch, to a second. Spirits have informed us how they control the hand of the medium, and have given us many lessons of instruction in reference to spirit-control and spiritual communication. They execute drawings in three colors of ink, never blending the one with the other, although they spinetimes use one color awhile and then charge to another, in prous down at random, pick them up again, dip them in the right inkstand and return to any part of the drawing without making a mistake. At any sitting they will give from ten to twenty tests, proving that they are spirits; and all the time the medium remains in a natural condition. The hand will even debate with her. I believe there but what has become convinced that our spiritfriends are forever with us, the spirits themselves proving their presence.

Believing that a glorious future is in store for us, and that the day is not far distant when "all shall know the Lord, from the least even to the greatest," I remain, Yours truly,

Salem, Oregon, Nov. 25, 1868.

A Wonderful Spirit Test.

C. A. REED.

In the town of L—there lives a woman who has made a good deal of fun of Spiritualism, having a good time, generally, at the expense of Spiritualists. Her name begins with the letter well, no matter what letter, only rest assured that it begins with a capital letter. She is a woman of position and influence, and is in the habit of entertaining her friends with such choice

"All Spiritualists are free lovers. Mediums are humbugs; they can't tell me anything. Why can't I get a test? They are a very low people,

Well, in due time, we were called to speak in cine, or good resolutions, &c. L—. Our first lecture created considerable excitement; our second filled the house. On the next day many called to see us; among others next day many called to see us; among others, madam came also, and with her came the spirit of her husband, and said to us, "Warn my wife of the danger she is in." We arose, went to her and said, "Madam, your husband, now in spiritlife, is with you; his name is —, and says you take the central root of all their sorrows. No word of are holding a correspondence with a man in the city of —." We then described him. "He is sick, and has not answered your two last letters. Your letters to him have fallen into the hands of his wife, and you will hear from themson, You. his wife, and you will hear from them soon. You have determined to appropriate this man to yourself. You had better beware! Let letter writing to other women's husbands alone.

What do you mean, sir?" she asked in great

ust what we have stated," and then the spirit husband said, "There is a letter in the office for you. It came this morning. Go and get it, and it will explain all. It is from —."

she started at once for the office. In a few moments she returned pale and trembling, exclaiming, "What shall I do? This will ruin me,"

"You have the letter?" I asked.

"Yes, yes! I am lost! lost!"
"Will you let us see it?"

She put it into my hands; it read, in substance,

December, 18—. Madam: William is very sick, perhaps dying, and his heart-broken wife is watching by his bedside. He has confessed all. You will fully understand what. You will, on the receipt of this, forward all letters in your possession, received from him, by you, to his heart-broken and sorrowing wife, and save yourself a shameful exposure. Address them to Mr. —, No. 10 T — street, city —.

I am, madam, respectfully yours, J. R. P., Attorney."

"What shall I do?" she said. And I heard a voice, saying: "Woman, where accusers? Doth no man condemn thee? Neither do I. Go thy way and sin no more."

And then I heard the voice saying, "Sit thee down and write." And when she became ready, the voice said:

"I.—, December, 18—. J. R. P., Esq.—Sin: Yours of December, 18—, from——city, is at hand, and contents "I—, December, 18—, J. R. P., Esq.—Sir: Yours of December, 18—, from—city, is at hand, and contents noted. In answer, I will say that I am in receipt of four lotters from Mr.—, and he has six letters from me. When my letters are returned to me, accompanied with an affidavit made before some proper officer that no copies of them are retained, then will I deliver up to him all letters from him, in my possession. As for your threat of exposure, I can only say, it is out of place; coming from one who is as deep in the mud as I am in the mire, I write what I know.

Yours, respectfully, Mrs.—."
Then said the saidt to us "On your read to

Then said the spirit to us, "On your road to

S— V— you will meet Mr. J. R. P., Attorney, at D—, on the — of December."

Well, on the day mentioned we were in D— at breakfast. When we paid our bill there came to the desk a man who inquired for a letter for Mr. — is of this city, saying, "Mr. — is very sick, and not likely to get well."

"I have none," said the landlord, "but forwarded to him several letters, some days ago, on the order of J. R. P., Attorney, for Mrs. —."

"Those he received," said the man, as he turned away from the desk.

away from the desk. We then touched him on the shoulder and whispered a word of peculiar meaning into his ear. He started, exclaiming, "Who are you?" We answered, "Your master, the Devil, whom you serve more than the Ged you profess to love. Write no more threats to Mrs. —, of I.—, from — city, as Attorney of Mrs. —. Your name is J. R. P., "and there we met on the level, and parted on the scuare. We then touched him on the shoulder and whisparted on the square.

parted on the square.

Here let us say to the scoffers of Spiritualism, you have a case. There is a reporter among you taking notes, and he will print them, too.

Some plous souls may take exceptions to the letter dictated by the spirits, saying Mrs. — from exposure. To all such we can only say, read the following, from Jesus:

"And he said unto his disciples, There was a certain rich

man which had a steward; and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship: for thou

this of thee? give an account of thy stewardship: for then mayst be no longer steward.

Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

I am resolved what to do, that when I am put out of the stewardship they may receive me into their houses.

So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

And he said, An hundred measures of oil. And he said unto him Take thy bill, and st. down quickly, and write unto him, Take thy bill, and sit down quickly, and write

unto him, Take thy bill, and sit down quickly, and write fifty.

Then to another he said, And how much ewest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill and write fourscore.

And the lord commended the unjust steward, because he had done wisely: for the children of this world are, in their generation, wiser than the children of light.

And I say unto you, Make to yourselves friends of the mammon of unrighteeusness; that when ye fail they may receive you into overlasting habitations."

Note: Propy communication in this department.

Note: Every communication in this department are facts, save in names and dates, and, when given in public audiences, as many of them are, then names and dates are given.—E. V. Wilson, in the Religio-Philosophical Journal.

Written for the Banner of Light. A WIFE'S HOPE.

BY LELIA LINWOOD.

I see him again, dear mother, Across on the other side: He is anxiously waiting and watching For his long expected bride. Oh terribly dark was the morning Bright angels stopped at our door, And bore him away-my darling-

To their bright and beautiful shore. They said he was not a Christian; "Although his morals were good, No church had heard his confossion And you know, my child, it should!" My heart it was almost breaking-Not a single gleam of light-For my darling, idolized husband, They doomed to an endless night!

Talk not to me, for I've seen him; He comes to me every day, And he gives me strength and courage, To go on my upward way.

And when, with my labor finished, I sink on my parting bed, And you weep and murmur faintly

Because I, too, am dead, Oh mother, my darling mother i Just waiting at the door, He will be-my augel husband-With angels many more! He will greet my rising spirit, and the dear soroghic band, And we'll roam for any and over, In the golden "Burkmar Land Covington, Penn.

A FEW PLAIN WORDS ABOUT HEALTH.

Why is it that the subject of health does not receive more attention at the hands of those enis no one who has witnessed these manifestations gaged in the good work of endeavoring to elevate Do they not improve mankind? one great reason why they have not succeeded better hitherto is because they have almost altogether overlooked the fact that the great mass of the people have bodies that need to be saved, as well as souls? So long as a man is degrading and debasing his body by a violation of the laws of health, either knowingly or through ignorance, it is impossible to do much for his soul. This principle is understood as far as applicable to one vice (and only one). If a man is a drunkard. everybody knows that the first step toward elevating him is to induce him to stop drinking that which intoxicates, and that then there is hope for his advancement in other respects. But if people are killing themselves by inches, if they keep themselves in a constant state of fretfulness and ill humor by eating too much, or something that is too exciting for their peculiar temperament, scarce one in a thousand knows how to apply the true remedy, viz: eating less, or food of a different quality. They think they need prayer, or medi-

And, again, if married people are ruining their health, both mental and physical, and entailing and for the special purpose of watching over and warning the people of dangers ahead. And yet there is no doubt this is the cause of the lack of growth in purity and true religion of more married people-both professors and non-professors of religion-than any other cause that can be named.

Among Spiritualists there are a few who are not afraid to tell the whole, plain truth upon this important subject. Henry C. Wright is one of them. His little book, called the "Unwelcome Child," is worth its weight in gold to every young man, every young woman and every married person that will read it. The Banner of Light is the only paper, so far as I know, that dares to publish an article that goes to the root of the real evils of society. When people are instructed in regard to the laws that govern the reproduction of offspring, and when they learn the great truth that the proper way to commence the work of regeneration is by generation, then, and not till then, will they begin to make rapid progress in all that elevates and ennobles.

A distinguished American clergyman once said, "If a man is only well born the first time, there will not be much difficulty about his second birth. That traits of character, disposition to virtue, or the reverse, predisposition to modes of thought, to employment, a tendency to excess or to temperence, in one or all the natural propensities, are engrafted upon the child in its ante-natal life, is just as well established as the fact that parents leave the impress of their personal appearance upon their children. The old saying, that "like produces like," is just as applicable to children, in their morals and minds, as to corn or potatoes.

J. W. MOORE.

MASSACHUSETTS. SEMI-ANNUAL CONVENTION OF THE

STATE SPIRITUALIST ASSOCIATION. Held in the Melonson Hall, Trement Temple, Boston, Wednesday and Thursday, Jan. 20th and 21st, 1860.

Reported for the Banner of Light.

Thursday Morning Session.—Convention called to order by the President. ny me rresident.

Robert Sherman, of Newburyport, then gave some account of his experience as a laborer in the field of reform. He of his experience as a laborer in the field of reform. He had been interested in the cause for twenty years. Although there was great opposition, yet Spiritualism was slowly gaining its way in that city, despite of the sixteen churches there.

Dr. Gardner then read a resolution concerning the American

can Association and its effect upon the Spiritualistic cause. On motion, voted that it be referred to the Committee on Resolutions, and made the special subject of debate in the

afternoon.
Dr. H. B. Storer presented the following resolution, and

Dr. H. B. Storer presented the following resolution, and moved its adoption:

Resolved, That the thanks of this Association be and are hereby tendered to Bro. G. A. Bacon, for the very faithful services he has performed during his term of office as our Corresponding Secretary.

Dr. Gardner heartily seconded the motion. Remarks in commendation of Mr. Bacon's general course of action were made by A. E. Carpenter and H. B. Storer, and thoroughly endorsed by the President, Mr. White, after which the vote of thanks was passed unanimously.

Mr. Bacon, in tendering his thanks to the audience, said he had been interested in the subject of Spiritualism for fifteen years. He had endeavored to fulfill his duty, and to be always governed by what he thought was right, and, upon the platform of honest intentions, he was ready to extend to all the right hand of followship.

the platform of honest intentions, he was ready to extend to all the right hand of followship.

Romarks were then made by M. V. Lincoln, Mrs. Cora A. Syme, A. E. Carpenter, Dr. Clark, I. C. Ray, Dr. Morrill, Mr. Leonard and others.

A. E. Carpenter, from the Business Committee, announced, as the order of exercises for the afternoon: session to open at 2 o'clock; first business, the discussion of resolutions; evening session to begin at 7 o'clock; speeches from Cora L. V. Daniels, Robert Dale Owen and others being expected. Adjourned till 2 p. M. Afternoon Session .- Convention called to order by the

President.

Dr. Gardner offered a few remarks upon the duty of Spiritualists to assist in the progressive development of those who had passed on from earth in a beclouded, or what was called "evil" condition, and said that the reward was certain for those who strove to assist those unfortunate spirits

in their search for light and peace.

George A. Bacon, from the Committee on Resolutions, then read the following:

Whereas, Believing that the present existing illiberal and

dogmatic church organizations are sustained by those whose minds have been trained and warped by Sabbath schools to such an extent that it is extremely difficult, on reaching maturity, to overcome the teachings of early childhood and

minds have been trained and warped by Sabbath schools to such an extent that it is extremely difficult, on reaching maturity, to overcome the teachings of early childhood and youth, and realizing that "as the twig is bent the tree is inclined," it is

(1) Resolved. That we recognize the great necessity of providing our children—who are to be the future workers in the cause of progress—with suitable physical, mental and meral instruction, leaving their minds unbiased and free to accept such vlows as may seem consistent with their judgment, after reaching an age when they are competent to reason upon religious subjects.

(2) Resolved, That we recommend the Spiritualists of Massachusetts to organize Children's Progressive Lyceums and to labor earnestly to make them attractive and instructive, and thereby keep the children from the dwarfing influences of Orthodox theology.

Whereas, The Convention of this Society, held at Worcester, Nov. 12th and 13th, was not one of the legal meetings provided for by its Constitution; therefore,

(3) Resolved, That the address of our President, Wm. White, Esq., delivered on that occasion, be adopted and entered upon our records.

(4) Resolved, That the didress of our President, Wm. White, Esq., delivered on that occasion, be adopted and entered upon our records.

(4) Resolved, That we disapprove of the action taken by the Fith National Convention of Spiritualists, held in Recluester, in August. last, in forming an American Association for the purposes set forth in the Constitution then hadopted:

1st, Because such action was not contemplated by the Local and State Societies or the Associations there repre-

1st. Because such action was not contemplated by the Local and State Societies or the Associations there repre-2d. Because it takes from the State Associations the legitinate work of such Associations, or materially interferes will local or State prepagandism as conducted by the State Socie

the matter might be discussed in the Societies. Many delegates came there wholly unprepared for the issue, and were psychologized and swept away by the tide. Spiritualists were afraid of organization, as displayed in any of the bellittling efforts of authority. He objected, secondly, because it took from the State Association its legitimate work, or

it took from the State Association its legitimate work, or impeded it. This could be seen by a reference to the course pursued by its Eastern Agent in this State. He thought all the money that could be spared in Massachusetts should be applied to the sustenance of our State Association. He objected to the National Association, because it diverced the Children's Lyceum cause from the National Convention. In this stop might be seen the outcropping of that Secret Order, which, having its home in Pennsylvania, sought to get a sort of leverage upon the minds of parents through their children, and thus govern this great power which was springing up in the world. He objected, because the Association, as formed, tended to a centralization of power in the hands of a few. According to its constitution, five members of its Executive Committee? Among others were Col. Fox. bers of its executive committee constituted a quorum. Now who were that Committee? Among others were Col. Fox. Dr. Child, M. B. Dyott and Warren Chase. Now he did not desire to give those men a power which he was unwilling should be trusted with himself. He objected to the American Association, because it was not, as it should be, a Congress of Spiritualists, representing the various State organizations. But was not on the conterty where a fee of fire zations; but was one, on the contrary, where a fee of five dollars gave an unquestioned vote. He hoped the resolu-tion would pass; and that another one would also be pre-

tion would pass; and that another one would also be pre-sented, calling on the Spiritualists of Massachusetts to ignore the agents of the American Association. I. C. Ray, of New Bedford, believed in the motto "Millions for defence—but not one cent for tribute." In this feeling he had teld the people in the Fifth National Convention that ho had any money to spare he should give it in Massa-

obusetts.

Dr. Clark quoted the idea of George Washington—"No government on earth can prosper unless it is moided after the divine and eternal," and said that no organization of Spiritualists could prosper unless modeled after the clessial. He thought he traced in this now National Association an utter lack of spiritual feeling. He referred briefly to the Conventions of the past. He considered that the American Association was a sort of joint stock company, solling shares of spiritual truth at five dollars apiece. He was willing cortain parties should support this joint stock company if they chose; but he objected to their disgracing the Spiritualists of this country by calling kan American Association of Spiritualists.

itualists.

A. E. Carpenter said he was a member of the American A. E. Carpenter said ne was a member of the American Association; he did not wish to impugn the metives of any one. He would say that for four days the Fifth National Convention worked as he never saw one work before; the members seemed to be in earnest. What he did in that Convention was done with good motives, and he had no reason to say that the metives of other men and women composing that say that the metives of other men and women composing that body were not equally pure. But he thought there was something in this matter which was premature. The original purpose of not sending missionaries immediately into the field had been broken over, and those laborers had seriously interfered with State Associations already organized, instead of going into places where there were no organizations—as was understood to be the duty at first. He had no fear, however, that the agent of that Association would appear in Massachusetts again, owing to the fact of his want of success before. He closed by defining his position to be that he at first approved of the American Association of Spiritualists, but subsequent occurrences had led him to the opinion that the time for such an organization had not yet come. G. A. Bacon said that one of the first lessons he had

G. A. Bacen said that one of the first lessons he had learned in Spiritualism was to agree to disagree; upon the platform of common sense we should be ready to settle all our difficulties. He was present at the fifth National Convention, from which was organized the American Association from which was organized the American Association of Spiritualists, and thought he was as much behind the scenes and knew as much of the machinery as any one cles; and he felt called upon to testify that the motives of all the workers there were in the highest sense for the good of the cause. He could not see why there was any necessity for an antagonism between the State Associations and the American Association. The cases referred to in Ohelsea, Lovell and Taunton, showed that there were men who would give money to the cause as embedied in the American Association, who would not give to the local organizations, so that the cause was really a gainer, in thus being able to reach all classes. He had also been told, by people who professed to know, that if Bro. White had not gone to Tauntou, Bro. Carpenter would not have been so successful in his raising of funds. The State of Ohlo had been cited as a case where the interests of the two Associations clashed; but such was not the case—the President of the State Association, and classes for the Rational Association being also Agent for the National Association, and classes in disseminating: As regarded the prophecy with

inding that he could not do his duty as well in both, resigned his office of Precident. He failed to see that the action of this National Association divorced the Children's Lycoum interest from the National Convention. On the other it was expressly stated that a part of the duty of the American Association was to establish Lyceums. As regarded the matter being a surprise' to the people, &c., Mr. Bacon read an extract from an article written by himself for the spiritual press, foreshadowing the idea, and said there were many others who had the same view of the subject. He defended the deings of the Board of Trustees. Owing to the action of the Banner of Light, which was a power in the land, a certain amount of distrust in the American Association had been started, and the way had been made up-hill work. Bitll he thought the National Association was as necessary as the State, and, as regarded a joint stock company, he could perceive no difference, save the sum of money, between a membership in the National Association at five dollars, or a membership in the National Association at five dollars, or a membership in the National Association at five dollars, or a membership in the State at one dollar.

Dr. Stoere said there were two classes of Spiritualists; the one, composed of carnest men, accustomed to the movements of political machinery, who had great faith in the power of organization; and the other, generally among the mediums, who felt a distrust in all organizations. The fact was that the Agent of the American Association, while in Massachusetts, spoke to please the people, and raise money, and they, because he was a favorite with them, gave him the means—not from any interest in the Association, however; they would probably have given as freely to him in any other cause. In Ohle, where the Agent reported such fact was a favorite with them, gave him the means—not from any interest in the Association, however; they would probably have given as freely to him in any other cause. In Ohle, where the Agent report

ciation would die of itself, by common consent, and that, out of it, better forms would arise.

After some further remarks by Dr. Gardner, A. E. Carpenter, J. C. Cluer and others, the resolution disapproving of the American Association was adopted with but few dissenting votes. The following resolutions were then presented by Dr. Gardner:

Resolved, That we have heard with sorrow of the death of our friend, the late Bela Marsh, the earliest, and, for many years, the largest publisher of Spiritualist books in Boston.

Resolved, That as a publisher of such works he has rendered to the cause of Spiritualism such services as few others have had it in their power to render; and that for those services he deserves to be held in grateful remembrance.

Resolved, That independently of his relations to Spiritualism, Mr. Marsh, by the remarkable sincerity, integrity and simplicity of his character; by his zeal for all reforms, moral, political and religious; by his numerous publications in behalf of a great variety of reforms; by his personal benevolence and disinterestedness; by the liberality of all his ideas and feelings; by his warm sympathies with every cause having at heart the good of mankind; and by the cander and wisdom of his judgment, was justly entitled to the high place he has held for so many years in the confidence and respect of those who knew him, and to the warm personal affection of all who were specially interested with him in the cause of human advancement.

Resolved, That the sypathles of this Convention are here-

MR in the cause of mean advancement.

Resolved, That the sypathies of this Convention are hereby tendered to the family of Mr. Marsh in their bereave-

by tendered to the main, or ment.

Remarks, highly commendatory of the deceased were made by Messrs. Lysander Spoener, John Wetherbee, and Drs. Storer and Gardner.

The resolutions were then unanimously adopted, the audience rising in token of respect to the spirit who bad massed on.

A. E. Carpenter made an earnest appeal in aid of the finances of the State Association, and was ably seconded by remarks from the President—William White—Dr. Gardner,

marks from the President—William White—Dr. Garder, and I. C. Ray.

John Wetherbee, Treasurer of the Association, made a brief report, by which it appeared that the balance on hand at the opening of the Convention was seventy-five dollars.

G. A. Racen submitted an amendment to the Constitution, by the addition of another article, as follows:

Ann. XI. Any person may become a life member of this Association by contributing the sum of twenty-five dollars at one time to the funds of the Association.

On motion, voted to accept the amendment, and that it be embedied as such in the Constitution of the Association.

Adiourned to 7 p. M.

Adjourned to 7 P. M. Evening Session.—President in the chair.
Song by Charles W. Sullivan—"Beautiful Isle of the Sea."
The President declared the meeting open for general con-

mate work of such Associations, or materially interferes with local or State propagandism as conducted by the State Societies.

3d, Because it diverts the limited pecuniary means from the channels in which the greatest good can be accomplished.

4th, Because it diverces the Children's Progressive Lycoum movement from the parent societies, and creates an antagonism of interest where there should be the closest union of effort.

5th, Because the Association, as formed, tends to the centralization of the limmense power of the great Spiritualistic movement of this age into the hands of a few.

6th, Because and Rutional Association should be constituted of delegates duly appointed by State Organizations, and should be under the control of the State Organizations, through their representatives, instead of being controlled by present who secure membership by paying ave dollars yearly.

7th, Because we believe that All the money that can be raised can be used to greater advantage than for the specified objects of the American Association.

The first, second and third resolutions were adopted without discussion. The resolution on the American Association colled forth a brisk debate.

Dr. Gardner said that only a few of the objections against this American Association was anticipated by the Societies when the control of the State Organizations, the collected to the action of the Fifth National Convention, because no such action was anticipated by the Societies. Many dolegates it was composed. If it had been found necessary to change the form of the meetings of the National Convention, the notice should have been given, that the matter might be discussed in the Societies. Many diegates came there wholly unprepared for the issue, and were psychologized and swept away by the tide. Spiritualists

Mrs. Moore said when she looked back upon the past when she was bound by the chains of theology, she felt like a bird set free from its cage. We could not love too dearly the boon of Spiritualism.

Mrs. E. LePierre Daniels said that Spiritualism, like a sharp sword wielded in the cause of truth, was at work in the land, severing many bonds, and people who were not cognizant of its mission were prone to find fault with it. She thought the time had come for woman to assert her rights. Solomon had once told the Queen of Sheba "all that was in Solomon had once told the Queen of Sheba "all that was in his heart" concerning the matter, but she did not understand. To-day "a greater than Solomon is here"—Spiritualism—and let the women of the nineteenth century be prompt to

accept its teachings.

Song by Miss Philips—"The Three Angel Visitants." Remarks wero then made by Mrs. Cora A. Syme, concerning the threatened spread of Josuitteal power in America, and the subversion of religious liberty.

Dr. Urlah Clark felt sure that democratic America could

Song by Charles W. Sullivan-"The Sunbeam Gilds the

Song by Charles W. Sullivan—"The Sunbeam Gilds the Valley."

Hon. Robert Dale Owen being loudly called for, apologized to the audience and desired to be excused from speaks, ing., as he came to listen to others.

Mrs. Cora L. V. Daniels was then introduced and delivered an address in her usual calm, dignified and polished manner, with great elequence and power. Want of space precludes the possibility of giving her remarks. She paid a high compliment to the Massachusetts State Spiritualist Association, and the labor it was performing for the cause, and thought that with such workers as it had in its ranks it could not fall of success. Organization among Spiritualists did not mean what it did in the old creeds, but could be simply defined as the ways and means of disseminating truth. Our cause had had twenty years of spiritual growth; much of the time had been occupied in getting out of the swaddling cictues of spiritual infancy; and those mental somersaults which its believers had sometimes thrown, on becoming free and untrammeled by creed, and which had created ridicule or scorn in the religious world, were only the indications that those powers were being tested to the utmost whose existence before was an impenetrable myster. If America could not claim anything else which only the indications that those powers were being tested to the utmost whose existence before was an impenetrable mystery. If America could not claim anything else which was wenderful, she might be proud of being the originator of a philosophical system of rolligion, which could not be cooped and confined by the bands of creeds—those powers which were once, in Now England, bars of 1roh, but were now withes of straw. Spiritualists should understand that there were just as many avenues for knowledge in the spiritual science as there were for any other science; and they must also remember that it was their duty to open those avenues to the mass of inquirers. In this they would not be establishing a theoremy, but only demonstrating this science to the world. The nineteenth contury had devoloped not only the fact that electricity was capable of transmitting intelligence through the telegraphic wire, but transmitting intelligence through the telegraphic wire, but also it had shown to our satisfaction that the two worlds wore also connected, oven though the chasm seemed awful as that spanned at Miagara by the Suspension Bridge. If it were important that there should be rapid communication by telegraph between two men a thousand miles apart, and therefore that the laws governing the case must be understood between two men as thousand supports and the state of therefore that the laws governing the case must be understood, how vastly more important the study of that spiritual telegraph which has transmitted the intelligence which robbed death of his power to terrify the soul. This spiritual philosophy was a truth: if any were ignorant of it and refused to follow it link by link to its grand conclusion, they only shut their eyes to knowledge, and the car of progress rolled on without them. The all-important question among Spiritualists should be, "By what means can I best dwance the interests of the cause of spiritual truth?" This meet-

reference to the destruction of civil and religious liberty in this country by the Catholic Church, he had no fears, but felt to exclaim. "Come on Macduff!" He did not think we were to have the peculiar style of warfare mentioned, but was of the opinion that the struggle would be transferred to the plane of ideas; that there would be a mental conflict between the friends of liberty and the friends of authority, and that authority would surely go down and liberty triumph in the strife. There was a great demand in Massachusetts for a free religion; and the great need in the case was the vitalizing power of truth which Spiritualism unfolds. The Christian world of to-day was only a hypocritical one, and afforded no consolation, when most it was needed. Jesus had promised that the "Gomforter" should come, and it had come in the knowledge of spirit communion, and the assurance that when we "shuffle off this mortal coil" we shall live forever. He could not defenoistrate how we should live in the spirit-world, but he was certain that here we "Wade through slaughter to a throne"—

"Wade through slaughter to a throne "-

"Wade through slaugiter to a throne "—
the throne of an endless, coincious spiritual existence in
the world of the true and beautiful.

A. E. Carpenter was glad to listen to the hopeful and feeling remarks of the speakors who preceded him; he was
always pleased when he heard one who seemed to speak out
from the soul. He sometimes feared that Spiritualists did
not fully appreciate the importance of their fulth—a faith
which taught us that "there is no death."

Dr. H. B. Storer said it was an interesting thought that as
our bedies lived by Reed, our spirits lived worn emenations

which taught us that "there is no dearn."

Dr. H. B. Storer said it was an interesting thought that as our bodies lived by food, our spirits lived upon emanations from the spirits around us. He did not find it in his heart to pray so much to God; herather chose to turn his thoughts spiritward; he loved to think of the departed as being near us, unchanged save that they had a greater love for us, and greater power to bestow it. Most of us have to keep our minds chained to the routine of business—we cannot always fix our thoughts on things spiritual; and we should therefore set some time apart, either at the evening or morning hour, for the consideration of our inner needs, and the memory of the loved ones in the higher life. We should banish the thought that the circle at home had ever been broken, and while we calmly thought of those gone on before, should always remember that the spirit within ourselves was capable of improvement, and that capability involved a corresponding duty on our part.

On metion, voted to adjourn.

[This Convention was well attended, and a general desire to work was manifested; we understand it was also finan-

to work was manifested; we understand it was also financially a success. Notwithstanding the exciting topics which were presented for its consideration, in the main its sessions were characterized by a feeling of harmony and fraternity, and it is to be heped that a new impotus will be given by it to the spiritual cause.]

MICHIGAN.

State Convention of Spiritualists.

The Third Annual Convention of the State Association of Spiritualists was held in Jackson, Jan. 8th, 9th and 10th. The Convention assembled at 2½ o'clock r. m., and was called to order by the President, Col. D. M. Fox. After a greeting song by Mrs. Emms Martin, brief speeches were made by Moses Hull and Mrs. Sarah A. Horton. By request, the Constitution of the Association was read by the Secretary. The President then announced the names of officers whose terms had expired and were to be again filled, namely: Dorus M. Fox. L. B. Brown and J. C. Wood.

y: Dorus M. Fox, L. B. Brown and J. C. Wood,

Exening Session.—Col. D. M. Fox called the meeting to order. Bong and instrumental music by Mrs. Loe.—"Nature's Teachings." Invocation by Mr. Yan Namee, Address by Moses Hull. Bong and music by Mrs. Loe.—"Nearor, my God, to thee." Address by Busic M. Johnson. The President said that the committees would not be appointed until there were more arrivals. The meeting was then keptopen for suggestions or remarks. Moses Hull called attention to the Spiritual Rostrum, published at Chicago. Col. Fox called attention to The Present Age, published at Kalamazoo. Song and music by Mrs. Lee. Convention adjourned till Saturday at half-past 9 A. M.

Saturday Morning Session.—The Association was called to order by the President at half-past 9 o'clock.

The following Committees were then appointed:

The following Committees were then appointed:

Finance.—E. L. Warner, Van Buren County; M. A. Root,
hay County; Dr. N. Smith, Van Buren County; Mrs. Emma
Martin, Calhoun County; L. S. Burdick, Kalamazoo County;
Mrs. Juliette Hammond, Eaton County; Mrs. Rockwell, Calhoun County,

Business.—Dr. Wm. Weyburn, Kulamazoo County; Dr. J.

K. Balley, Lenawee County; S. F. Breed, Jackson County; Mrs. E. S. Samm, Hillsdalo County; Mrs. Woodhull, Van

A reading of the Constitution being called for as some were not present at the previous reading, the Secretary read it.

Dr. Weyburn moved a recess of ten minutes, to give op-

Dr. Weyburn moved a recess of ten minutes, to give opportunity for signing the Constitution.

The meeting being again called to order, it was favored by a song from Mrs. Lee. Invocation by Mrs. Frank Reid.

Dr. Bailey moved that in the transaction of business the usual parliamentary rules be observed. Adopted.

Romarks on the missionary work were then made by Dr. Weyburn, Dean Clark, Father Woodworth, Prof. E. Whipple, Moses Hull, Mrs. Kinney, Dr. Iline and Dr. Bailey, after which the Prosident, Derus M. Fox, presented his annual report. He stated that the progress of Spiritualism in Michigan was unparalleled in any other State; but that progress had not been achieved without sacrifice. And while we should be grateful for the assistance of our spirit friends, we should not pass by without notice our brothers and sisters in the earth form, who had by their unremitting toil contributed to the attaining of the prosperity onloyed. He referred first to the labors of the Missionaries, Sister S. A. Horton and Bros. Clark and Breed, who, in accordance with the plan for missionary labor, went out not to places only where Local Sceleties and County Circles were organized, but into those parts of the State where the work of organization called them, and where, of course, their labor could not be remunerative. Such success attended the labors of Mrs. Mersten and Pean Clark in the month of March, that not be remunerative. Such success attended the labors of Mrs. Horton and Dean Clark in the mouth of March, that later in the season S. F. Breed was engaged as a third missionary, and Mrs. E. C. Clark was employed for one month to labor in Genesee County; but illness prevented her from continuing her work, and in consequence of her failure to collect enough to remunerate her, the Association were indebted to her a balance of twenty-five dollars. The Association was also indebted to Sister Horton in the sum of one ation was also indebted to Sister Horton in the sum of one hundred and eighty dollars; to Bro. Clark one hundred and forty-eight dollars; and to Bro. Breed, two hundred and forty dollars. The causes of this pecuniary failure could be traced to the warm weather, which with short evenings made thin meetings, and the absorbing interest in the polit-ical campaign. This indebtedness was not over and above ical campaign. This indebtedness was not over and above subscriptions to the missionary fund, as when those were collected the debt would be comparatively small. The President stated that in the face of unfavorable pecuniary circumstances it was thought better, in November, to suspend the missionary work till collections could be made, and he recommended that this question of indebtedness should be referred to a special committee, whose duty it should be to recommend some plan for payment. The President paid a high compliment to Bros. Whiting, Fishback, Hull, Pace, Woodruff, Woodworth and Andrus, and Sisters Kutz, Pearsall, Frank Roid, Fowler, Emma Martin and Woodhull. The work heretofore had been in a measure experimental; a perfect system could not be expected at once, but must be perfect system could not be expected at once, but must be the result of experience. Therefore he recommended a modification of the Constitution of the Association, adapted modification of the Constitution of the Association, adapted to its changed condition. The first plan, having its origin when there were but few Societies, gave a general membership, which at the present time, when the number of Societies had increased, would tend to give the Society nearest where the Convention was held an under preponnearest where the Convention was held an unide preponderance of influence. He believed that some plan should be adopted which should make this a delegated Convention and yet provide for a general membership. He therefore recommended that the matter be referred to a committee for consideration. The Spiritualists of Michigan were beginning to see the importance of building halls for their use. The Society in Hillsdale had a fine hall, fully paid for, The Spiritualists in Sturgle had a church. In view of the The Spiritualists in Sturgle had a church. In view of the many inquiries constantly arising as to what kind of buildmany inquiries constantly arising as to what kind of building was best adapted to the wants of Spiritual Societies, he recommended that the subject be referred to a committee for their investigation; said committee to report at the next semi-annual meeting of the Association. Since the last meeting of this body, the American Association of Spiritualists had been organized under the most favorable auspices, and the argents and missionalists were average reconstructed. ists had been organized under the most favorable auspices, and its agents and missionaries were warmly presenting the interests of Spiritualism before the people. He urgently recommended to all the Spiritualists of Michigan a warm sympathy for and cordial support of this organization and its agents. He traced the results which in less than twenty years had flowed from a knowledge of Spiritualism, and ended as follows: "Let us then take courage in the great work in which we are engaged, fear not a frowning Sectarianism, that would limit God's love to a portion of humanity, but press forward, knowing that 'they that are for us are more than they that are against us.'"

Adjourned until 2 o'clock r. M.

Afterneon System—Mr. Harrington, of Port Huven, Chair-

Afternoon Session.—Mr Harrington, of Port Huron, Chair-an of Committee on Revision of the Constitution, made

Afternoon Session.—Mr Harrington, of Port Huron, Chairman of Committee on Revision of the Constitution, made the following report:

Resolved, That Art. 1st of the Constitution of the Michigan State Spiritual Association be amended as follows: Strike out the words "Michigan State Spiritual Association," and insert the words, "Michigan Association of Spiritualists;" and further, that all the other Articles of the Constitution be stricken out and the following inserted; so that the Constitution shall be as follows:

Article 1.—Name.—This Association shall be known as the Michigan Association of Spiritualists.

Art. 2.—Object.—Its object shall be to bring the several Local Societies and County Circles of the State into cooperation in the promulgation of the Spiritualists.

Art. 2.—Object.—Its object shall be to bring the several for the State where none exist; To organize Children's Progressive Lyceums, and aid in the establishment of the American Industrial College; and also at the earliest time practicable, a State Institution for Education, in which both sexes shall be eligible to all its privileges.

Art. 3.—Membership.—The membership shall consist of all persons who sign their names to this Constitution, or cause it to be done; and also of such representatives as may be appointed annually from the Local Societies and County Circles of the State, said representatives to be three from each Local Society of fifty members or less, and as many from each County Circle as the County has members in the State Legislature (House of Representatives.)

In the discussion of all questions any member has a right

In the discussion of all questions any member has a right to speak, but no one shall vote except the regularly elected representatives of local Societies and County Circles.

ART. 5.—Trustees.—The Board of Trustees shall have entire control of all business matters of the Association; they shall meet semi-annually, and oftener if called together by the President and Scoretary, at such place as the President and Scoretary may indicate or themselves may determine from time to time. Five members shall constitute a quorum for the transaction of business.

ART. 6.—The duites of Trustees.—Szc. 1.—The Trustees are hereby constituted a Missionary Board, and it shall be their duty to employ as many Missionaries as the funds in the Treasury will permit; to assign them to fields of labor, and require from them monthly reports of all collections; all societies organized, with the names of officers, and such other duties as a majority of the Board may deem necessary.

Szc. 2.—By-Laws.—They may adopt a code of By-Laws, for their own government, and for this Association, which shall, however, be submitted to the first annual Convention to assemble thereafter, for approval.

Report to the Association of all their doings, containing an accurate account of all moneys received and expended; from what sources received, and for what purpose expended; from what sources received, and for what purpose expended; from the second friends of the Association for any other purpose or object than that set forth in Article 2, and then only by order of the President, countersigned by the Secretary.

ART. 7.—Annual Convention.—The smual Convention of the Association shall be held commencing the second Friday of December, and the semi-annual Convention the second Friday of December, and the semi-annual Convention the second Friday of December, and the semi-annual Convention the second Friday of December, and the semi-annual Convention as the Trustees may appoint.

as the Trustees may appoint.

ART. 8.—Amendments.—This Constitution may be amend-

Ant. 8.—Amendment.—This Constitution may be amended at any annual meeting, by a vote of two-thirds of all the representatives present; provided, that Article 3 shall never be so amended as to prescribe any articles of faith as a test of membership.

As first submitted there was an article in the Constitution making the payment of \$1 necessary for membership, which was by vote of the Convention stricken out.

Remarks on the article of amendment were made by Dr. Barnard, Mr. Whiting, Mrs. Fowler, Father Woodworth, and Dean Clark.

Dean Clark. Dean Clark.

The motion that the article should be so amended as to strike out "no articles of faith as a test of membership,"

otc., was lost.
After some discussion, the entire Constitution was adopt

The President then read off the names of speakers for whom he had procured passes, as follows: Elijah Wood-worth A. C. Woodruff, S. D. Pace, Moses Hull, A. B. Whit-ing William Van Norman

worth, A. C. Woodruff, S. D. Pace, Moses Hull, A. B. Whiting, William Van Namee.

The following efficers for the ensuing year were then elected: For President, Col. D. M. Fox, Kalamazoe; Secretary, Mrs. Sarah Weyburn, Kalamazoe; Treasurer, E. L. Warner, Paw Paw; Trustees, J. C. Wood, Jackson; Mrs. S. M. Rockwell, Battle Greek; Mrs. R. L. Doty, Detroit. Convention adjourned.

Convention adjourned.

Saturday Evening Session.—Meeting called to order at half-past 7 o'clock r. m. The President called the Presidents of the several County Circles to the stand.

Invocation by Mrs. Horton.
The first address was by Mrs. E. Stafford Samm, of Illisdale, on "Woman Suffrage."
Song by Mrs. Lee.
An address was then delivered by Mrs. Emma Martin, followed by a song from Mrs. Lee; and after an address from Mrs. A. C. Woodruff, a song by Mrs. Lee, and an invocation by Mrs. R. L. Doty, the Convention adjourned.

Sunday Morning Session—Convention met at half-past

by Mrs. R. L. Doty, the Convention adjourned.

Sunday Morning Session.—Convention met at half-past 9 o'clock A. M. Business of the provious day was finished. Amendments to the Constitution were read and adopted. Dr. Hampton then introduced the following resolution:

Resolved, That this Association cordially recommend to the Spiritualists of Michigan and the United States, The Present Age as a spiritual, literary and family paper, worthy of their support, and of a far more general circulation; and we further recommend an increase of the stock of the Publishing Company at as early a day as possible, so as to increase the business of the office, to publish books, etc.

Remarks on the resolution were made by Messrs. Gregg, Clark, J. C. Wood and Mr. Root, after which it was, on motion, adopted.

Clark, J. C. Wood and Mr. Root, after which it was, on niction, adopted.

The business proceedings were then suspended, and, after music by A. B. Whiting and Mrs. Lee, and an invocation by Mrs. Frank Reid, the meeting was addressed by A. B. Whiting; subject, "The Evolution of Religious Thought."

At the conclusion of his address Susic M. Johnson spoke to some length on "What is true reform?"

Song by Mrs. Lee.

Invocation by Frank Reid.
Adjourned to meet at 2 o'clock r. M.

Adjourned to meet at 20 clock r. M.

Sunday Afternoon Session.—Song by Mrs. Lee. Invocation by Mrs. Woodruff. Dr. Balley presented the following
resolutions:

Whereas, The organization of the advocates of the religion of Spiritualism means the promulgation of its phenomena and philosophy; and

Whereas, The present condition of this religious movement demands a system of itineracy or missionary labor;
therefore,

therefore,

Resolved, That some system calculated to secure money—

Resolved, That some system calculated to secure money— an essential element in the progress of our work—should be devised, and immediately put into action. Resolved. That the several County Circles, or where no such Societies exist, the local organizations, be and they are hereby requested to raise such sums as is practicable in their respective localities, and pay the same to the Treasur-er of this Association, to be sacredly applied to the employ-ment of laborers in this much needed work.

Ment of Roofers In this much assessed in Adopted.

An address was then made by Mrs. Horton, followed by a few remarks from the President, on the missionary work.

The Committee on Missionary Fund then reported the indebtedness, which was something over six hundred delindebtedness, which was something over six hundred delindebtedness.

lars.
Address by Mrs. Fowler, of Adrian. Subject: "The Philosophy of Spiritualism—What is it?"
Session closed with inspirational poems by Mrs. Frank Rold and Emma Martip.

Sunday Evening Session.—Convention met at 7 o'clock, Music by A. B. Whiting. Invocation by Mrs. Alcinda Wilhelm Slade. Dr. Henry Slade then recited "Spirit Visitants," by William Van Nameč.

Address by Mrs. Slade.

Dean Clark, Chairman of the Committee on Resolutions, presented the following:

presented the following:

Whereas, The great purpose of this life, so far as finite wisdom can comprehend, is to develop and discipline the immortal mind; and

Whereas, The education of all the faculties and powers inherent in our being is the true method of salvation from sin and all its consequences; and

Whereas, The Children's Trogressive Lycoum is a system of education exactly adapted for the harmonious development of the whole man; therefore,

Resolved, That this Association, in Convention assembled, endorses the Lycoum provement as the most practical method of Reform yet devised and that we will do all in our power, individually and collectively, to establish it wherever cloments for this purpose can be found. Adopted.

Song by Mrs. Leo.

ever elements for this purpose can be found. Adopted.
Song by Mrs. Lee.
Address by A. B. Whting,
Address by Moses Hull.
On motion, voted that the thanks of this Convention be
tendered to the Railroad Companies for their courtesy in
granting Spiritualist speakers passes at half fare, the same
as other religious teachers.
On motion, voted that the thanks of this Convention be

and are hereby presented to the representatives of the Press for their fair report of our proceedings. On motion, voted that the thanks of this Convention be tendered to the President and other officers of the Associa-

After a few concluding remarks by the President, and an by Mrs. Doty, of Detroit, the Convention adourned sine die.

IOWA.

To the Spiritualists of Iowa.

DEAR FRIENDS-In the following communicaion you will see the amount collected for our first quarter. It is not large—scarcely a beginning in this great and glorlous cause of harmonizing the world. We need help, and should have it. The importance of the work in which we are engaged can hardly be over-estimated. We have few that have even entertained the slightest confew that have even entertained the slightest conception of its magnitude. It involves results which cannot nor will not be appreciated until untold ages shall circle away—long years after we have passed to spirit-life. Tis true we can't de much in the beginning. We must work by degrees; and by degrees all great truths are made known. But we can do more than we do at the present if we only try. And we now ask our Agents to be more alive to the great interests involved in this movement:

volved in this movement: On the first of October, the Convention which convened at Des Moines appointed and "swore in" officers to stand at the head of this work—to move in the front rank. Those officers constituted the Executive Committee, who went to work with a zeal which is characteristic with each one of them, determined to make the thing run if in their power to do so. They commissioned agents in all parts of the State to organize Societies, but especially to raise funds for the Association with which to supply them with lecturers. A few only have responded; a few only have done their duty; a few only are alive to the responsibilities which are involved in the work. In many localities the cry is: "It is premature; the officers will not do their duty," &c. This

hould not be. Friends, the officers are men and women that are honest, fair in dealing, owners of money and

property, in whose hands are greater risks than this. Send us money and we will send you speakers. The amount subscribed will be reported quarterly, and published in some journal, with the amount opposite each agent's name, thus preventing all fraud or deception whatever. Each agent is also receipted for the amount he or she has paid in, and if not correct will be made so.

The committee at present is in correspondence with good lecturers and men and wonen of en-

with good lecturers, and men and women of energy; and ere long the first step will be consummated, but not without some spirit and energy on

Therefore we urge upon you the necessity of working with greater zeal in this cause of hu-manity, and of being more business-like. H. C. O'BLENESS, Sec.

The following is the amount received, and hand, at the present:	lon
J. S. Stanley, Davenport	41,00 16,00
Harrison Angir, Fayatte. Thomas Wickersham, Croton. A. Gaston, Ames.	5,00 5,00 1,00
A. Gaston, Ames. F. W. Tallmadge, Des Moines. H. C. O'Bleness, Hichard Whitsitt, W. W. Skinner,	5,00 5,00 5,00
Mrs. A. Comstock, Oskaloosa	5,00 5,50 5,00
Abner Hill, Redfield. B. A. Parker, Prairie City. E. Hughes, New Sharon.	5,75 5,00 5,50
S. D. Cone, Victor	19,50 9,75 15,00
Total8	157,00
Amount Expended: Printing Minutes of Convention	60,00 5,00

The above is a true statement as far as my knowledge and belief.
(Signed) W. W. SKINNER, Treasure.
Des Moines, Iowa, Jan. 22, 1869.

Total...... 65,C0

WISCONSIN.

Discussion-Appleton.

Light is breaking on these "ends of the earth."
Our cause is gaining, and success is certain.
Truth is fearless, and must ultimately triumph.
Bro. J. S. Loveland is to hold a discussion at
Omro, Wis., with the Rev. Mr. Haddock, a Methodist. The discussion commences the first of February, and is to continue thirteen nights. They have a good Lyceum at Omro, and are able to hold their lines against all opposition.

We have thrown down the glove here in Appleton, and challenged any clergyman in the city to take it up. No champion has yet come forward. Outside pressure may stiffen the backbones of some of our "Orthdox" unbelievers, and induce them to come out from behind their redoubtable pulpits, for a fair, open field fight; nothing but pressure will do it.

Our Lyceum in Appleton has been in operation

about nine months, and is a success beyond our most ardent expectations. We hold our Lyceum each Sunday at 3 o'clock P. M., and usually hold a conference or have a lecture in the evening.

"In God we trust."

Appleton, Wis., Jan. 20, 1869.

Spiritualism Growing in the West.

EDITORS BANNER OF LIGHT-Truth and Progress are the mighty conquerors! This fact was forcibly illustrated and demonstrated in my last visits to Marlow, Lempster and Stoddard, N. H. Ten years ago I was called to the above-named places to lecture upon the subject of Spiritualism. My audiences then numbered from fifty to a hundred persons. Last August I was called again to the same places, and lectured through the month. Ten years had passed and gone, and with them the most of that opposition which reformers have ever had to meet with from the Church, and now my audiences numbered from four hundred to eight hundred persons. Thus Spiritualism is rapidly taking its place among the people, as the highest moral, social means of

grace. September I lectured in Sandy Hill and Glen's Falls, N. Y., and here I found the same progressive tendency. The multitude is rising from the dust of theological error. Once we heard of a few, not of the many; once of the prerogatives of a part, now of the rights of all.

The friends in Glen's Falls are making preparations for a new hall of their own, having lost their church some time ago by fire.

October found me in the ever-to-be-remembered city of Rochester, N. Y. It is always interesting to visit and learn from the birthplace the early history of a great reform: Like a beautiful rainbow, Spiritualism has arisen and spanned the heavens. It sends its rays of light far over the fearful chasm of death, into a land of life and beauty, where the eye that is fading on earth can discern the loved ones that have gone on before. We have in Rochester a growing Society, and a thriving Children's Lyceum. I have often spoken in this city, but never had such large audiences before, and such marked attention. Indeed, all the signs are full of hope and

promise to the faithful worker. November, the great city of the West, Chicago. Ill., held me in Library Hall, for five successive Sundays. Twelve, ten and eight years ago I lectured in this growing city, to fair audiences; but now we have two large Societies, and one of the most perfect Progressive Lyceums, in the physical and mental development, that I ever met with. Spiritualism has become the most attractive theme of conversation in the moral social and political spheres of life. How comprehensive the term! It holds the world in its harmonial grasp, and administers love, truth and wisdom to the wants of humanity.

December I was to speak in Battle Creek, Mich., but my health and voice failed me, and I was obliged to lay by for repairs.

January, with renewed health and strength, I came to this most beautiful lake shore city, Painesville, Ohio, to fill my engagement with this prosperous Society. Sixteen, twelve and ten years ago I was in this place, and gave a series of lectures, to small but good audiences. I was once here in company with our beloved and now risen brother, Pardee. He has called on me once here, and we had some very interesting conversation about his spirit home. Painesville has now a large Spiritual Society and a Progressive Lyceum, which meets every Sunday in one of the finest halls the city affords. The Lyceum comes next in order to the one I spoke of in Library Hall at Chicago. Bro. A. G. Smith and Mrs. Mary Dewey are the skillful workers in this Lyceum, with others. The Orthodox in this place have pulled on every string and strained every nerve to keep the blessed children away from the Lyceum service, but all of their threats and tricks fail to keep them from this angelic school. They take to it as naturally as the bird to the wing. I have now spoken here four Sundays: have one more Sunday, and then my mediumistic labors will commence in Philadelphia.

DR. H. P. FAIRFIELD. Painesville, Ohio, Jan. 25, 1869.

The highest law court in England has decided againstaRitualism, and the main point made in the decision is this: By the Act of Uniformity (temp. Eliz.) the supreme law of the Church of England "prohibits any rite, ceremony, order or form which is not mentioned in the prayer-book, and declares void all prior usuages and ordi-

SONG OF THE OLD MAN.

BY AN ENGLISH WORKINGMAN.

[From a volume of poems recently published in London, written by John Maclean Peacock, a boiler-maker and iron shipbuilder, and published to procure the means of assistice to the author, who is past work.

In my wanderings o'or this world so weary,
Sad and solemn are the thoughts I bear;
Youth has gone, with all its hopes so cheery,
Age is on me with a lead of care.
All the world is now so changed in dealing,
All so busy in the war for gold,
Searce one spark remains of kindly feeling—
Not a tear of pity for the old.

Bards and prophets say the world's progressing— Snall-like, slowly, still it moves along, Still is man his brother man oppressing, Right is ever trampled by the wrong. All who once were true and kindly-hearted, Orlm old Mammon maketh stern and cold; All true love seems from the world departed— Not a tear of pity for the old.

War, with all its domons dark and gory, Rides as rampant as in days of yore;
Men, in madness, call it human glory—
Kings and cattiffs live by shedding gore,
Half the world is arm'd against the other—
Boul and conscience sacrificed and sold—
No fond feeling for a suffering brother—
Not a tear of pity for the old.

Swin's the race man runneth new for money, Leaving Nature's noblest gift behind; Life's embitter'd with a pois nous honey, Making man misanthrope of his kind. All the world shall yet, by love united, Bo as brothers in the peace forctold; Truth and freedom, now so coldly slighted, Teach the young most reverence for the old.

Obituaries.

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

THOMAS VINCENT.—On the morning of Sunday, Jan. 10th, in Conway, Mass., while the newly risen sun was crowning the carth with glory, the spirit of Thomas Vincent went forth from its clayey tenement, and crossed the silent river of

Friends were gathered on the "hither side," with tearful yes and yearning hearts turned toward their loved one, while lust across the thie the angels beckened, and the fluttering captive burst its mortal bands; the long-suffering body was at test, and the immortal soul was free—freed while the pale, thin, lips were murmuring the words of a favorite hymn, and nis clear blue eyes were brightening with the cestacy of spir-tual vision.

thin, lips were murmuring the words of a favorite hymn, and his clear blue cyes were brightening with the cestacy of spiritual vision.

We knew he feared no future ill; for during the preceding night, he had expressed an unwavering confidence in the goodness of the Father, in a beautiful sentence addressed to his sister Mrs. II—, who quotes it as follows: "Jsee no dark 'vailey and shadow of death; all is bright and beautiful behond." Ills only regret was in the thought that he must leave behind his three beloved children and friends, whom he so dearly loved, and whom he knew would feel his earthly absence so keenly. Cheering and sustaining him under the cruci ravages of consumption, lived the Spiritual Philosophy in his very soul, and since the marvelous cure of his wife. Eliza, by Dr. J. R. Newton, he has been a fearless advente of the truths of Spiritualism. His noble and self-sacrificing career was well worthy the praise and imitation of many who riddeuted his ideas of religion, for he ever manifested a most Christ-like spirit toward those who had most crucily wronged him. He was an honored member of the Marietta Loege of the I. O. O. F., a respected citizen, and a dearly beloved father, brother and son. To his aged mother he said: "I will meet you on the other side." Beautiful words to cheer a mother's heart while her eyes are dewed with tears, and her wenry feet are pressing the sands of time.

The funeral discourse was delivered by the cloquent lips of Mrs. Nellie J. T. Brigham. Holy words of consolution fell like dews of peace upon the soil of our hearts, assuring us of the "blessedness of mourning." Nine noble representatives of the Shelburne Falls I. O. O. F., were present at the funeral and burden for the memory of the deceased, and the welfare of his orphans, winning by their benevolence and generosity our deep and heartfelt gratitude. Mattie L. Thwing. Concay, Mass.

Born into spirit-life, at Staunton, Ill., on the afternoon of

Born into spirit-life, at Staunton, Ill., on the afternoon of Jan. 18, 1869, the spirit of L. S. Coon, aged 72 years.

He was a firm believer in spirit communion, and remained so up to his last moments. During his last sickness, (which was a disease of the lungs of long standing, when asked what his prospects were of the future, his answer was: "Immortally to me is a great truth, and I know I shall continue to live on in spirit-life." He suffered much during his sickness, and was analous for the time to come when his spirit should part with its mortal body, which it did without a struggle. He was a zealous advocate of Spiritualism for the last fitteen years of his life here in the body. His beloved and devoted wife is also a firm believer in the liarmonial Philosophy; and may she, together with the numerous relatives and friends, find peace and consolation in the teachings of our beautiful religion, and feel that what is to them a seeming loss is his eternal gain in the beautiful Summer-Land.

Staunton, Macoupin Co., Ill.

Went home to the Better Land, from Boston, Mass., Jan. 3d.

Went home to the Better Land, from Boston, Mass., Jan. 3d, Harriet Emeline Potter, only sister of Dr. P. B. Randolph, and his truest, noblestenathly friend. She knew where she was going to, and went joyfully.

She went to the grave, but, its mansions forsaking, Perchance her pure spirit in doubt lingered long, But the glad rays of Paradise burst on her waking, And the sound that she heard was the seraphim's song." She appeared to her brother on the cars en route from Clricago, and led him to exclaim:

"Death's a misnomer, as her radiant, uprisen glory, Proved beyond *all* doubt."

PASSED ON .- In Rochester, N. Y., Jan. 3d, 1869, Dr. Justin Gates, Sr., after a brief illness, entered the land of souls, aged

72 years.

Cheerful and full of hope, he died as he had lived, a noble father and devoted friend. Skilled in his profession, he was actively employed in the discharge of its duties for 45 years. He served with distinction in the war of 1812, and leaves behind him but few of those sturdy ploneers who knew Rochester when but a wilderness. Possessed of a vigorous brain, and qualities of mind of a high order, Dr. Gates was ever foremost and in advance of his time, whether in physics, morals, or the sciences. As a true reformer he has labored in the cause of free thought throughout a long and useful life. His faith did not desert him in the parting hour, but he has gone forth "with malice to none—with charity for all," to test the realities of the spiritual existence.

Passed on to the "Higher Life." Oct. 3d, 1868, after a linger ng illness, Mrs. Eliza T., wife of Gco. B. Gordon, in her 46th

year.

Our slater had been a firm believer in the gospel of Spititualism for 16 years. Sustained and hopeful through its teachings
during years of feeble health, she calmly awaited the change
called death. Borne by spirit guides to the brighter shore, she
still returns to an affectionate husband and loving kindred.
Sister Neille J. T. Brigham and the writer officiated at the
funeral, at Town Hall, before an attentive audience, when
words of philosophical and sympathetic consolation were uttered in behalf of surviving relatives and friends, mourning
the departure of our spiritually-arisen slater, "who is not
dead, but gone before."

ALCINDA WILHELM.

West Newbury, Mass., Oct., 1869.

Taken by the angels, from her home in Marlhoro', Jan. 27th, Bertha Maria, youngest child of James and Ann. Maria Giles.

Bertia Maria, youngest child of James and Ann Maria Giles, aged 3 years 1 month and 7 days.

Doubly dear to us in the hour of bereavement is our beautiful Philosophy, which teaches us that the little form we have so tenderly loved is now a bright and beautiful spirit that will come to us with messages of love and comfort. Another cherub form has crossed to the shining shore. Hervices conducted by Mrs. Yeaw, Northboro.

Marlboro', Mass.

In Windsor, Vt., Jan. 18th, 1869, the spirit of Calista Grandy left its earthly form, wherein it had dwelt 52 years. She passed not a stranger into the spheres of higher life, fully realizing that she should live on in the bright Summer-Land where pain and death are known no more. Passed to spirit-life, Sept. 22d, 1868, in Hartland, Vt., Josiah

Inqueth, Esq., at the advanced age of 91 years and 6 months. MRS. ABBIE W. TANNER. Passed on to the higher life, from North Bridgewater, Dec.

6th, 1869, Mrs. Sarah Snow, aged 85 years. She was a lady of much intelligence, and a firm believer in Spiritualism. She possessed a sweet, amiable disposition, and was beloved and respected by all who knew her sterling worth. Many are the poor orphans and wretched ones of earth who will look up and call her blessed for her kind words and charitable deeds. F. S.

LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed 1

of a party known not to be a lecturer, we desire to be so informed.]

J. Madison Allen, Ancora, N. J.
C. Fannir Allen will speak in Rochester. N. Y., during February; in Syracuse during March; in New York, (Everett Rooms,) during April; in Salem, Mass., during May. Address as above, or Stoncham, Mass.

Mrs. Anna E. Allen (late Hill), inspirational speaker, 129 South Clark street, Chicago, 111.

J. Madison Alexander, inspirational and trance speaker, Chicago, 111., will answer calls East or West.

Mrs. N. A. Adams, inspirational, box 277, Fitchburg, Mass. Harbisón Angir, Calamus Station, Clinton Co., Iowa. James G. Aller, Springfeld, Mass.

Mrs.-N. K. Andross, trance speaker, Delton, Wis.

Dr. J. T. Anghert, Care J. Stolz, M. D., Dayton, O. Rev. J. O. Barrett, Care J. Stolz, M. D., Dayton, O. Rev. J. O. Barrett, Sycamore, 111.

Mrs. II. F. M. Brown, P. O. drawer 5956, Chicago, 111.

Mrs. II. F. M. Brown, P. O. drawer 5956, Chicago, 111.

Mrs. II. F. M. Brown, P. O. drawer 5956, Chicago, 111.

Mrs. Bry. H. Berner, Will lecture in Salem, Mass., during February; in East Boston during March. Permanent address, 51 Spring street, East Cambridge, Mass.

Mrs. A. D. Barron, inspirational speaker, Boston, Mass. Joseph Baker, Janesville, Wis.

Mrs. E. Burr, Inspirational speaker, Boston, Mass. Joseph Baker, Janesville, Wis.

Mrs. Ellin J. T. Brigham will speaker, in Washington, D. C., during February and March. Address, Elm Grove, Colerain, Mass.

Wh. Bryan, box 53, Camden P. O., Mich.

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

HENNY BARSTOW, Inspirational speaker, Duxbury, Mass.

MES. NELLIE L. BRONSON, 15th street, Toledo, G.

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

DR. JAMES K. BALLEY, Palmyra, Mich.

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

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

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

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

REW. DR. BARNARD, Lansing, Mich.

WM. BUSH, Ed. 163 Nouth Clark street, Chicago, Ill.

WARREN CHASE, 644 Broadway, New York.

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

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

MIS. ANNIE M. CANVER, trance speaker, Chicinnati, O.

II. L. CLARE speake in Thompson, O., the first, in Leroy the second, and in Willoughby the third Sunday of each month. Address, Palmyville, Lake Co., O.

DE. J. H. CURRIER will speak in Charlestown, Mass., Feb. 14; in Orange, Feb. 21 and 28; in Quincy, March 14 and 21.

Address, Cambridgenort, Mass.

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

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

MRS. J. F. COWER, Hollow, trance speaker, 737 Broadway, New York.

MRS. J. C. CURRIER, trance speaker, Tottendand, N. J., box 272.

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

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

MRS. MARIETTA F. CROSS, trance speaker, Howell, Ind.

IRA B. Larkin, M. D., 244 Fulton street.

DR. H. L. CHARLE, Harder of Cons.

MRS. D. Larkin, M. D., 245 Fulton street.

DR. H. L. CHARLE, Irance speaker, West Harwich, Mass.

MRS. B. Larkin, M. D., 245 Fulton street, Lowell, Ind.

IRA B. L. CHARLE, Irance speaker, West Harwich, Mass.

MRS. B. Larkin, M. D., 245 Fulton street, Downlyn, N. Y., care L. B. Larkin, M. D., 245 Fulton street, Lowell, Ind.

IRA B. CURRIER, Constanting, Inspirational speaker, Flurgls, Mich., care J. B. Larkin, M. D., Chichmati, O.

MRS. CARLE, P. CROSKER, Inspirational speaker, Florand, N. Y.

DR. H. P. FAIRPIELD speaks in Philadelphia, Pa., during February; in New York, (Everett Rooms.) during March. Will make other engagements. Address, Blue Anchor, Camden Co., N. J.
Rev. A. J. Fishnack, Sturgis, Mich.
Mas. FANNIE B. Felton, Houth Malden, Mass.
Rev. J. Francis, Ogdensburg, N. Y.
J. G. Fish, Hammonton, N. J.
Mar. M. L. Frikke, Inspirational speaker. Address, Ellery street, Washington Village, South Boston, Mass.
A. B. Frikker, Inspirational speaker. Address, Ellery street, Washington Village, South Boston, Mass.
A. B. Frikker, Lowell, Mass.
ISAAO F. Griernear, 1661 Washington street, Boston, Mass.
Rev. Joseph C. Gill, Belvidere, Ill.
Dil. L. P. Ghitos, inspirational, box 469, Fort Wayne, Ind.
Mis. Lavia De Fonce Gondon, Treasure City, Nevada.
Krisky Graves, Richmond, Ind.
John P. Gulld, Lawrence, Mass., will answer calls to lecture.
Miss. F. W. Gade, inspirational speaker, 35 Greenwich avenue, New York.
Rarah Graves, inspirational speaker, Berlin, Mich.
Mr. J. G. Giles, Princeton, Mo.
Dr. Gammage, Iccturer, 134 South Thist., Williamsburg, N. Y.
Miss Julia J. Husband will lecture in Pembroke, Me.,
during, February; in North Schuate, Mass., March 14; in
Dorchester, March 21 and 28. Address, corner Pearl and
Brooks streets, Cambridgeport, Mass.
J. D. Hascall, M. D., Waterloo, Wis.
Dr. E. B. Holden, inspirational speaker, No. Clarendon, Vt.
Dr. J. N. Hodors, trance, 9 Henry street, East Roston, Ms.
Mrs. Emma Harbinge can be addressed, (postpaid.) care of
Mrs. Wilkinson, St. George's Hall, Langham Place, W. London, England,
Miss. Fo. Hyzer, Robert in Music Hall, Boston, Mass., Peb.
12 in Mifford, N. H., Feb. 21 and 28; in Salem, Mass., March
14 in Mifford, N. H., Feb. 21 and 28; in Salem, Mass., March
15 and 14. Not engaged the remainder of March and April,
Permanent address, Robert, Robert, Robert, Ames H.
Miss. M. H. Howes, Robert, Robert, Robert, Mass.
Ww. A. D. Hume, Warren, Warren Co., Pa.
Miss. M. H. Towsken Hoodley, Bridgewater, Vt.
JAMES H. Harkins, Robert, Robert, Laone, N. Y.
AMSS H. H. Harkins

O. P. KELLOGG, East Trumbull, Ashiboun to., M. Speaks in Monroe Centre the first, and in Farmington the fourth Sunday of every month.

Gronge F. Kittridor, Buffalo, N. Y.
M. B. M. J. Kutz, Hostwick Lake, Mich.
Cephas B. Lynn, impirational speaker, Sturgls, Mich.
J. S. LOVELAND, Monmouth, Ill.
M. B. F. A. LOGAN, Chicago, Ill., care of R. P. Journal.
John A. Lowe, Iccturer, box 17, Sutton, Mass.
M. B. M. LAWRENGE, M. D., Burdick House, Buffalo, N. Y.
M. B. L. H. LACY, trance Speaker, No. 364 Green street, between 9th and 10th streets, Louisville, Ky.
MARY E. LONDON, Impirational speaker, 98 East Jeffer son street, Syracuse, N. Y.
M. H. LACY, Inner Speaker, New Ipswich, N. H.
CHARLES B. MARSH, Schilterner, Speaker, Address, Wonewoe, Juneau Co., Wis.
PROP. H. M. M. Cohn, Centralia, Ill.
EMMAN, MARTIN, Inspirational speaker, Rirmingham, Mich.
JAMES B. Morrison, Inspirational speaker, box 378, Haverhill, Mass.

ill, Mass.
THOMAS P. MOON, inspirational speaker, Boston, Mass.
MRS. TAMOZINE MOORE, Roston, Mass.
MR. F. H. MASON, inspirational speaker, No. Conway, N. H.
O. W. MANUEL, trance speaker, 35 Rutland Square, Boston.
LEO MILLER, Mount Morris, N. Y.
DR. JOHN MAYREW, Washington, D. C., P. O. box 607.
DR. G. W. MORRILL, Jr., trance and inspirational speaker loston, Mass.

DR. G. W. MORRILL, JR., trance and inspirational speaker Boston, Mass.
MRS. NETTIE COLBURN MAYNARD, White Plains, N. Y. MRS. ILANNAR MORSE, trance speaker, Joliet, Will Co., Ill. J. W. MATTHEWS, lecturer, Helyworth, McLeon Co., Ill. DR. JAMES MORRISON, lecturer, McHenry, Ill.
MRISS EMMA L. MORRE, trance speaker, Alstead, N. H. DR. W. H. C. MAUTIN, 173 Windsor street, Hartford, Conn. MRS, ANNA M. MIDDLERISON, box 178, Bridgeport, Conn. MRS, ANNA M. MIDDLERISON, box 178, Bridgeport, Conn. MRS, ANNA M. MIDDLERISON, Quincy, Mass. J. WM. VAN NAMEE, Deerlield, Mich.
A. L. E. NASH, lecturer, Rochester, N. Y.
C. NORWOOD, Inspirational speaker, Ottawa, Ill.
W. M. ODEN, Salem, Ill.
GEORGE A. PRINCE, Inspirational, box 87, Auburn, Me.
A. A. POND, Inspirational speaker, Rechester Depot, Obilo, J. L., POTTER, trance, La Crosse, Wis., care of E. A. Wilson, LTDIA ANN FEARSALL, inspirational speaker, Disco, Mich. MRS, ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. HERMY PACKARD, 37T Dorchester st., W. V., South Boston, J. H. POWELL, Terre Haute, Ind., care James Hook, Willecture West-evenlings.
MMS, J. PUYER, trance speaker, South Hanover, Mass.

Mus. Anna M. L. Potts, M. D., lecturer, Adrian, Mich.
Ilenny Packard, 377 Dorchester St., W. V., South Boston.
J. H. Powell, Terro Haute, Ind., cyre James Hook. Will
lecture week-evenlings.
Mus. J. Puyers, trance speaker, South Hanover, Mass.
A. C. Robinson, Salem, Mass.
Dr. P. B. Randolphi, Care box 3352, Boston, Mass.
Mrs. J. Puyers, Irance speaker, South Hanover, Mass.
A. C. Robinson, Salem, Mass.
Dr. P. B. Randolphi, Care box 3352, Boston, Mass.
Mrs. J. B. Randolphi, Care box 3352, Boston, Mass.
C. H. Rings, Inspirational speaker, Springfield, O.
Mrs. E. B. Rose, Providence, R. I. (Indian Bridge.)
C. H. Rings, Inspirational speaker, Boston, Mass.
J. H. Randall, inspirational speaker, Upper Lisle, N. Y.
Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich.
Rev. A. B. Randall, Appleton, Wis.
J. T. Rouse, normal speaker, Box 408, Galesburg, Ill.
Mrs. Palina J. Roberts, Carpenterville, Ill.
Austen E. Simmons, Woodstock, Vt.
Dr. H. B. Stork, 55 Pleasant street, Boston, Mass.
Dr. H. and Alginda Willielm Slade, Jackson, Mich.
Mrs. Fannie Davis Smith, Milford, Mass.
Mrs. Carrie a. Scott, trance speaker, Elmira, N. Y.
Mrs. A. B. Stork, Solvin, Milford, Mass.
Mrs. Carrie a. Scott, trance speaker, Elmira, N. Y.
Mrs. C. M. Stowe, Sandosé, Cal.
Miss M. S. Sturtevant, trance speaker, Boston, Mass.
J. W. Seaver, inspirational speaker, Noahk, Conn.
E. R. Swackin, Miss.
Mrs. C. A. Sherwin, Townsend Center, Mass.
J. W. Seaver, inspirational speaker, Schenectady, N. Y.
Mrs. Almra W. Smith, 35 Salem street, Portland, Me.
Abram Smith, Esq., inspirational speaker, Schenectady, N. Y.
Mrs. Almra W. Smith, 35 Salem street, Portland, Me.
Abram Smith, Esq., inspirational speaker, Schenectady, N. Y.
Mrs. Almra W. Smith, 17 trance speaker, Schenectady, N. Y.
Mrs. Almra W. Smith, 35 Salem street, Portland, Me.
Abram Smith, Esq., inspirational speaker, Schenectady, N. Y.
Mrs. Almra W. Smith, 18 Salem street, Portland, Me.
Abram Smith, Esq., inspirational speaker, Schenectady, N. Y.
Mrs. Almra W. Smith, Salem street, Portland, Me.
Abra

J. H. W. TOOMEY, Providence, R. J.
MRS. CHARLOTTE F. TABER, trance speaker, New Bedford,
MRS. CHARLOTTE F. TABER, trance speaker, New Bedford,
MRS. CHARLOTTE F. TABER, trance speaker, New Bedford,
MRS. C. O. LOX 392.
E. V. WILSON, Lombard, Ill.
E. S. WHEELER, inspirational speaker, Cleveland, O.
MRS. MRS. M. M. COMBER WOOD will speak in East Boston during February. Address, Il Dewey street, Worcester, Mrss.
F. L. WHELLIS, M. D., 16 West 24th street, near Fifth avenue Hotel, New York.
MRS. S. E. WARNER, box 329, Davenport, Iowa.
F. L. WADSWORTH, 399 Nouth Morgan street. Chicago, Ill.
HERRY C. WHIGHT, care Banner of Light, Boston, Mass.
MRS. E. M. WOLCOTT, Canton, St. Lawrence Co., N. Y.
PREF. E. WHIFPLE, Clyde, O.
WILLIAM F. WENTWORTH, trance speaker, will lecture in
Baltimore, Md., during January.
MRS. MARY J. WILGOXSON, care J. Spettigue, 192 South
Clark afreet, Chicago, Ill.
MRS. MARY J. WILGOXSON, care J. Spettigue, 192 South
Clark afreet, Chicago, Ill.
MRS. MARY E. WITHER, 182 Elm street, Newark, N. J.
DE. R. G. WELLS, trance speaker, Beaufort, N. C.
MRS. N. J. WILLIS, 5 Windsor street, Cambridgeport, Mass.
A. B. WHITHO, Albon, Mich.
MISS ELVIRA WHEELOCK, HOPTHAIS speaker, Janesville, Wis.
A. A. WHIELDOK, Toledo, O., Dox 643.
DE. J. C. WILLEY, Toledo, O., Dox 645.
DE. J. C. WILLEY, Flurington, Iowa.
MRS. HATTIR E. WILSON, 70 Tremont street, Roston, Mass.
REV. DE. WHEELOCK, Hospirational speaker, State Center
WARREN WOOLSON, trance speaker, Hastings, N. Y.
S. H. WORHAM, Huffaio, N. Y., Dox 415.
J. G. WHITHEY, Hispirational speaker, Rock Grove City,
Floyd Co., Iowa.
MRS. E. A. WILLIAMS, Hannibal, Oswego Co. N. Y., box 41.

J. G. Whitney, inspirational speaker, Rock Grove City, Floyd Co., Iowa.

Mes. E. A. Wilmiams, Hannibal, Oswego Co., N. Y., box 41.

ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich.

A. G. WOODRUFF, Battle Creek, Mich.

Mis. Eliza C. Woodruff, Battle Creek, Mich.

Mas Juliette Yeaw will speak in Schuste, Mass., Feb. 14; in East Boston during April. Address, Northboro', Mass.

Mis. Fannik T. Young, trance speaker, care Banner or Light, Roston, Mass.

Boston. Mass Mr. & Mrs. Wh J. Young, Boise City. Idaho Territory.

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

The Bunner of Light is issued and on sulo every Monday Morning preceding date.

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 13, 1869.

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

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

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

Afraid of his Shadow.

The editor of the Worcester Guzette has apparently been passing through a series of "conniption fits" over a recent discourse in that city by Prof. Donton, a full recovery from which we sincerely hope may prove a double advantage. He must be one of those persons of whom we had something to say of late, who are afraid to hear the truth, for fear of unsettling their long imbedded prejudices and habits of faith. Prof. Denton's subject was "The Rule of Right"-an excellent theme to make an excellent discourse on, which we have no doubt the speaker did. The animus of the critic may be understood by quoting a single sentence at the very threshold of his remarks: "We are not disposed, by frequent notice of them, to magnify the utterances of this gentleman on his favorite and peculiar themes." The editor laments, however, in a strain as low as any of Jeremiah's, that, in a city of the size of Worcester some "two or three thousand inhabitants, male and female," should assemble on the evening of "that day" (Sunday) which gets its authority from the Bible, and is consecrated, not alone by association with that record of holy thought and word and deed, but " with all that is highest and best in human experience," and should find peculiar satisfaction in hearing the ribald abuse of irreverent skepticism regarding that Bible."

The editor evidently has borrowed the quill of some Orthodox minister. No such style as the above runs from the practiced pen of a journalist who is even with the moving and living things of the age. He speaks dolefully of "unsettling the faith" of his hearers; but if they chose voluntarily to go and hear a discourse full of "ribald abuse" of the Bible, manifestly they did not have a great deal of faith to part with. He alludes to "the great verities on an acceptance of whose authority the very safety and perpetuity of society depend, and thinks it the solemn duty of the press to 'warn the people" and "exhort them to careful and deliberate consideration," in view of public discourses which they attend upon only to "hear the ribald abuse of irreverent skepticism." There is a "power" of pure canting in this, employed in the interest of the clergy and their ecclesiastical establishments. But the stunning series of canting sentences which follow, we will not attempt to make room for; as the writer wishes to say as little as possible of Prof. Denton's actual discourse, so shall we give as small publicity as we can to any such high-flying rhetoric on the theme of Christianity as this writer is too evidently satisfied with having compassed. But in claiming for the prescribed church faith a harmony with the wonderful discoveries of science during this century, as if, for instance, the literal belief in the Mosaic story was in any sense compatible with the plain revelations of Geology—the writer asserts what is not true in the gross nor in any particular, and seeks to make out a case against Prof. Danton by using weapons which Prof. Denton employs with the greatest effect against

What he says, however, in praise of the "Bible," as if he had somehow absorbed all its virtues and "skeptics" knew absolutely nothing of the same, he says without fully understanding his words. As for setting up a collected body of Scriptures as an object of worship, Protestantism began with scouting the very idea. Free interpretation, according to every man's conscience, is the rule of Protestantism. If it had any individual meaning and character in its establishment, it was that each had the right to read and interpret the Scriptures for himself. Was the worship of saints, images and tokens denounced, only that a book might be set up in their place? or the Popeabandoned that the Priest might supplant him? If virtue is virtue, is it of no account except when found described and depicted in the Bible? There is a great deal of cheating in this business. If purity, and truth, and virtue, and goodness, are the things really sought, then are they not to be taken wherever found and wherever presented and duly made the most of? Does the Bible prescribe any "rule of right" at variance with the eternal principles that lie underneath these qualities? And if it does, is it not about time to question the authority of writings that are set up in onnosition to these "eternal verities"? Will the Worcester Gazette have the Bible before these, or these before the Bible, supposing it to be forced to a choice?

When it assumes to talk of those few and simple rules of charity, of humility, of trust, of forgiveness and of love, which are the essence of Christianity, and to recommend them to all as the true standard of conduct-there is no difference between us; and we undertake to say, none between that sanctimonious critic and the discourser whom he criticises. The difference does not lie there, but at the point where the critic would use these high and deep principles of Christianity to turn an ecclesiastical wheel. And all this canting and plodding moralizing is for no other purpose than to magnify church power at the expense of the reason and the conscience. Orthodoxy would cripple and restrain these just as rigidly as Papal authority ever did it before the creed of Protestantism became known.

The Other Side.

We observe that a Mr. E. P. McCreary, who was for two years a prisoner among the Comanche Indians, has been offering a petition in the Rhode Island Legislature, praying that "in view of the recent report of Col. Evans, of the destruction of a Comanche village, and of the consequent suffering thereby entailed," the Legislature would instruct the Senators and Representatives from that State in Congress, "to inaugurate a more Christian policy toward our native Indians." Now if this is the feeling of a man who passed two long years in captivity by an Indian tribe, it strikes us that there are at least two sides to a matter which is just now being made out as having but one. Here is a prisoner, just released, who prays for a Christian policy toward his captors. There is yet room for debate on a question that interested parties cannot suddenly close.

Banner of Light Scances. [See Sixth Page,]

of wickedness in high places.

twelve and thirteen millions of Spiritualists in the United States, although many of them dare not admit their belief to their friends. The andred and thirty thousand of this persuasion. Other important questions were answered.

Henry Jewell, who said he was born in Salisbury, Mass., and died in Savannah, Ga., at the phen. He discussed the late civil war-talked plainly; said the negro was not half liberated; that Massachusetts and other Northern States gave the South a bad legacy when they handed over their slaves to her, etc., etc.

Susic C. McDonald, of Scotch descent, aged sevdoubt. If such conversation did actually take place, will the friends alluded to post us up?

James Clary next reported himself as going to California, enlisting under Col. Baker, and getting shot. He wants to get a communication to Tannton, Mass. He showed marked characteristics while speaking, enough in our opinion to have who knew him in the form.

Nov. 12th.-This scance opened with a beautiful invocation, after which the usual questions were put, and spirit answers given. The answer in roply to an article in the Christian Repository, which article was read by the Chairman, elicited marked attention. It will be found reported verbatim in this issue, as well as other interesting questions and answers.

Maria Ellon Perry next controlled the medium. Said she was born in Chelsen, Vt., and died in Philadelphia fourteen years ago-age 26 years. The history she gave of herself was a curious one. Will some of our friends hunt up this case, and forward any information they may obtain? The lady was undoubtedly a medium. - Her statements conclusively prove this. She earnestly implored her friends to gain wisdom now in the Spiritual Philosophy, as, from her standpoint, she could clearly see that it would be of vast use to them in the great hereafter.

Jared Ellis, Titusville, Penn., says he is desirous of communicating with his wife and brother. He informed us that he had been "dead" a little

over four months; that is, had changed worlds. The last spirit who manifested at this séance was Hiram Marble. He seemed to be perfectly satisfied with his new abode, and was still firm in the belief that he was not mistaken in the course he pursued during the latter part of his life here, although many Spiritualists and others thought he was. He says a wiser power than himself impelled him on, as will be fully demonstrated in the coming time.

The True Justice.

The French courts have struck the marrow at iast. Hitherto, when a betrayed and unhappy girl is driven by want and madness to destroy the fruit of a passion not regarded as legitimate except under the nummery of statute and priest she has been roughly laid hold of by the public authorities and handed over to as speedy a punishment as could be meted out to her. In all such cases, only the unfortunate girl becomes the object of condemnation and punishment. The Hester Vaughn tragedy led certain persons, who make it their vocation, to look more closely into the modes of dispensing justice, and with a result not altogether expected even by all who took a willing part in the same. The poor girl's pertinacious determination not to reveal the name of her betrayer, by whose direct agency she had been brought into her state of woe, only excited a profounder sympathy for her situation. while it likewise provoked many sharp inquiries as to the right of the guilty partner to screen himself from his just share of the consequences Possibly a few such glaring instances of injustice will avail at last to direct popular attention to this most important point, and we may then get at something like an equal distribution of a penalty which one person, and she always the most helpless, is forced to bear alone.

A case has recently occurred in France that pretty well illustrates the observations above made to our readers. A young girl went from a distance to live in the family of a married man, a manufacturer of embroidery. After a time, her friends suspected a criminal intimacy between the man and herself-and endeavored to procure her removal. She stoutly denied the charge, however, and insisted on continuing where she was. Time passed on, and circumstances gave their suspicions the character of facts. She appeared enceinte, and then suddenly the symptoms disappeared. The case came to the notice of the authorities, and the girl was taken in hand. But, be it noticed, not the girl alone. The partner of her guift was arrested along with her, and both were held for trial. The case duly came on, and the evidence brought about a conviction. But it was not such a conviction as we are accustomed to in this country. The girl was acquitted-but the man was found guilty. She went free; he was sent to prison for the term of ten years, to be devoted to hard labor! There is the difference between justice in one country and in another. Now let our laws be so amended, obediently to the spirit of reform which is abroad, that in every such case the girl goes free and the man gets the punishment-or at least so that the man shall share in the nenalty which he would cowardly bring down on her head, and we shall have reached a stage of progress in a most important matter. It is shockingly wrong that so unequal

the party which is the defenseless one. Mining.

a measure of punishment should be meted out on

The New York Tribuns prints an account of Mines and Mining in the "Washoe" or Carson River portion of California, (geographically a part of Nevada,) prepared by Mr. J. Winchester, a persistent and energetic miner in different parts of the Pacific region. It embodies more precise and pertinent information with regard to mines and mining in that quarter than we ever before speedy and ample returns to the miners of his its own spirit can again resume its place and resection (himself included) will be realized.

Lyceum Entertainment.

On Wednesday evening, Feb. 3d, 1869, the First Nor. 10th, 1868.—The invocation on this occasion Children's Progressive Lyceum, of Boston, gave was full of earnest meaning. The spirit rendered | their third entertainment for the current season, thanks for the existence of such men as Phillips, at Mercantile Hall, Summer street. Despite the Garrison and Bright, who dared to publicly speak severe storm the house was well filled, and appearances indicated that with a pleasant evening Among the Questions and Answers, one an- the hall would have been crowded to excess. The swer requires especial notice. It is this: The previous reputation of this Lyceum for presenting spirit stated positively that there were between and carrying out a good programme of exercises was fully sustained on this occasion.

The performances commenced with instrumental music by the orchestra, followed by the farce swer was in reply to the statement in the dailies of "The Spectre Bridegroom," under the auspices that Andrew Jackson Davis had given it as his of the Literary Club connected with the Lycoum. opinion that there were but four million two hun- The characters were represented by Messrs. T. M. Hawley, W. L. Lovejoy, C. W. Sullivan, J. M. Choate, G. H. Woods and J. Griffin, and Misses Lizzie M. Ford and Hattie L. Teel. Then followed a song, "Dreaming of Home and Mother," by age of seventy-eight, returns for the purpose of Misses Ella Whitney and Annie Cayvan and communicating with his sons, Thomas and Ste- Messrs. W. L. Lovejoy and G. H. Woods. Charles W. Sullivan and Miss M. A. Sanborn sang "Matrimonial Sweets," and, on being encored, "Mr. and Mrs. Snibbs." A series of musical tableaux, entitled "Father, Come Home," was then presented, in which Misses A. L. Davenport and L. M. Ford and Messrs. J. Choate, J. Hartwell and W. enteen, was the next spirit who manifested. She L. Lovejoy took part, assisted by an "invisible believed in Spiritualism, she said, and was in the choir." Arthur Hodges danced a hornpipe, in habit of reading the Banner of Light, Mr. Davis's costume, which was encored, after which the orworks, and other spiritual publications; and she chestra favored the audience with various selectold her friends that if perchance she should find | tions. "The Hunter's Daughter" (petit opera by it true, when she passed on, she should return in | Prof. J. W. Turner) followed; the characters being such an unmistakable manner that they could not sustained by Mosses, C. W. Sullivan, J. Walcott, H. O. Harrington, A. Morton, Misses M. A. Sanborn, E. J. Oreutt and Mrs. E. Manson.

The performances of the evening concluded by a grand target march, with recitations and tableaux, in which the various groups were represented by their targets, and each bearer recited verses appropriate to the name of the group. The fully identified him, had any one been present participants in this exercise were Misses A. Manson, N. Chubbuck, M. Pearson, A. Davenport, E. Quayle, C. Stone, G. Blackmar, H. Melville, G. Cayvan, N. Chittenden, E. Newhall, L. Warren, L. Chubbuck, E. Thomas, A. Carey. The recitations and march closed by the song "Our Lycoum, 't is of thee," by the entire company.

The Committee of Arrangements on this occasion consisted of D. N. Ford, Conductor, Miss M. A. Sanborn, Guardian, Miss M. F. Haynes, Assistant Guardian, Mr. G. W. Metcalf, Musical Director, Miss E. Fessenden, Assistant Musical Director. Scenery by Josiah Walcott.

Everything passed off finely, and we congratulate our Lyceum friends upon their success, as far as the satisfaction of the audience was concerned, which was manifested in frequent ap-

This Lyceum is to give a Grand Masquerade at Nassau Hall, on Thursday evening, Feb. 11th. Those desirous of attending will find subscription lists in the hands of D. N. Ford, Miss M. A. Sanborn, 686 Washington street, Miss E. Fessenden, 66 Carver street, M. T. Dole, Charlestown, and Hattie Teel. Cambridgeport. Music, Hall's full quadrille band.

For the Banner of Light. THEODORE PARKER.

BY E. R. PLACE.

From a manuscript poem, entitled, "The Gospei of Nature."]

A few who fill the preacher's place of nower. Hear sweet-voiced Nature singing in her bower. Calling her children to the fount of truth, Where rise the springs of querlasting youth; A gospel preach for all our human needs As rich with nurture as the earth with seeds. I knew one such. By narrow sect uncrampte His noble brow with regal thought was stampt, A vast endowment of high learning's part Was rivaled only by his wealth of heart. What fee of man escaped that searching eve? Where crept the doom, he raised the warning cry. The bold appeal for liberty for all, That rolled in power through Music's ample Hall, In widining circles thrilled the Northern air, All cant and sham, though in religion veiled, With downright sense, heroic, he assailed. The Father's love for all His love hath made, Ran through his speech like waters through a glade. At times, like some stern prophet of the past, For truth he smote, a stern Iconoclast: By times, again, at human wreck or wee, Through tearful eyes his weeping heart would flow. Of perfect parts, by perfect Maker blended, For perfect use, and perfect ends intended. Man was revered, in what he could and would, As well the glory where to-day he stood. The Father-Mother of the race had chained All souls to His; so heav'nly heights are gained The poor he sought in all the gloomy passes, And warned the rich to heed the "dangerous classes." To patriot exile, hunted, or oppressed, His heart gave greeting and his couch gave rest. How oft, beneath the pitying moon and stars, With soul all terror, and with back all scars, Gliding so shyly through the evening gloom. Past priest and church, the sich man's blazing room, The hunted slave slipt through the opening door, And found, awhile, the chasing herillo'er.
What then his sin, whose heart so Christly burned? Certain old dogmas of the Church he spurned! Josus he loved, as all-excelling friend, Though of the race, did yot the race transcend; And showed how fair the human soul may grow What loftier heights our lagging feet may know. Yet nothing knew-he of the "cross," says when It led in works to bless our fellow-men; For less he held all Scripture. Old or New. Than the deep soul, where older Scriptures grew. Yet his a faith divinely strong and grand; As sire the child, God held his trusting hand : No noise without, no howling storm of sin, Could drown the Father's cheering voice within. The mighty fields of Nature and of man His faith baptized as all perfection's plan: While we with trembling barely hoped the best, In "Absolute Good" his trustful soul found rest With reverent mind he saw the Pather's face In fields and flowers, as in our budding race; And they who drank communion in his prayer, Whose tones of joy moved sweetly on the air, Felt a warm current of supernal life Flow through their hearts, and hush its angry strife. And this the man whom sectaries prayed their God

Eclipse with madness, or the grave's cold sod! "At Burlington, Wisconsin, there is now lying in a trance a young girl fourteen years of age. She told her parents she was going to sleep, and that hey must not bury her, as she should not be dead. hen she apparently died, but since that time, for nineteen days, she has been in this state of trance in her coffin. No trace of life can be discovered about her, only that there is no sign of decay, and only a sinking away of the cheeks, as there might be in any case from so long an abstinence from food. The case is attracting much attention."—

Superstition will drive common sense out of one about as quick as any malady we know of. The above is a clear case of possession. The subject needed the same tender care and protection that any good parent would, naturally bestow on a child who required more than ordinary attention. How stupid and inhuman to put her in a coffin, and probably in a cold room! Life not being exmet with in so narrow a compass. We sincerely tinct—as there are no signs of decay—the body hope that Mr. W.'s sanguine expectations of should be kept in a comfortably warm place till animate the functions of the body.

Labor Reform Convention.

The proceedings of this Convention, recently as sembled in this city, were of marked interest, and were given wide publicity through the daily journals. Among the speakers were Mrs. Daniels, Mr. John Wetherbee, Prof. Denton and Wendell Phillips. It was claimed by one of the speakers that the same principle underlies chattel slavery and the present system of labor. Prcf. Denton remarked that the negro had been made free, an advance had been made in theology, and now it is time to give justice to the laboring man; and justice meant more rest, recreation, culture. It also meant that the laboring men should have a larger portion of the products of their work. Politics, he thought, could not help the labor reform, except by preventing its enemies from doing it harm. The laboring man wanted more for what he did, and his hours of labor should be shortened. Any system that enabled one man to live at the expense of another man's labor, was a false system; and the time is coming when all will be obliged to labor, be they possessed of wealth or not. The time is also coming when the taking of interest for the use of money would be regarded as a crime. Every one who takes from society anything for which he does not render an equivalent, is a thick Mr. Wendell Phillips coincided fully with the views of Prof. Denton, but he regarded the labor question as one wholly practical, and therefore sought to harmonize the interests of capital and labor in the easiest way. But the burden of the whole talk was, that labor ought as speedily as possible to receive a fair equivalent for its invaluable services to society.

The Journalist Profession.

We have broken down the old limit of the "three earned professions," and instituted several more, of which journalism is neither the last nor the least important. Not every man can write up the columns of a first-class paper, any more than a woman can by nature drive a chaise or throw a stone at a pig. Training is of prime necessity in coming to this calling. And upon that must be laid a mass of varied information, accessible at all times for argument, illustration and enforcement. Then whatever the journalist's matter may be, he should become the master of a popular and easy style, capable of bearing weighty thoughts on its bosom, yet as flexible as floss and as nimble as Ariel himself in his graceful talk. Not every firstand not every person who can write an avowedly able article" is generally adapted for the versatile and never ending labor which presses on the journalist's time and hands. And the more the work, the more brisk and bright he must needs grow under it. Readers generally give small thought to what they actually demand of the class who instruct and entertain them in their favorite journals. Yet there is a vast amount of work performed on their behalf with incessant patience and qualifications are required in those who perform it such as go with very few of the other professions.

The Ritual Movement.

Ritualism is coming out strong and doing its best. An English writer, in the last Atlantic, discusses its aspects and tendencies at home, and surprises us with his details of the system, as it becomes ramified through society. In one respect it has begun right, and precisely where Ignatius Loyola did, in the matter of simplicity of life and practice among the priests. The societies that are bottomed on the movement aim at a wide variety of improvement for the people, not leaving out of view the cause and comfort of the working man. We have, of late, read a number of letters in our leading journals from England, all agree ing in the statement that the English Church is threatened with a fearful convulsion by its agency. Whether it will carry its subscribers at last over to the Church of Rome, or come out, as threatened now, from the English Church, and Feb. 14th; in Marblehead the 21st and 28th; in set up an independent establishment, is a ques- Putnam, Conn., through the month of April. ion that exercises many minds. There is really danger, however, of the disruption of the Church Establishment. Ritualism makes very strong friends where it makes any. It is, beside, a pleasant half-way house between Episcopacy and Rome. Then it appeals to the imagination and to those various faculties of the human mind which delight to be approached in this sensuous and emotional manner.

Music Hall Meetings.

Mrs. Cora L. V. Daniels closed a successful engagement at Music Hall, Boston, on the afternoon of Sunday, January 31st. A very good audience was in attendance, not withstanding the threatening aspect of the weather. Her subject, as on the two previous occasions, was "Clairvoulance," or clear wishing or thinking. She closed with a beautiful inspirational poem entitled "Immortality," which we hope to print at some future time.

These inspirational discourses were appreciated so well that the management have reengaged Mrs. Daniels, who will again appear on the platform of Music Hall the two last Sundays in April, which will be the closing lectures of the season.

Next Sunday

Moses Hull will deliver another of his characteristic discourses, truthful and cogently put. On the 21st of February Mrs. A. A. Currier, inspirational speaker, is expected to lecture.

A "Christian" Convention.

A Convention of "the friends of God and our Country" was called at Columbus, Ohio, for last Tuesday week, to consider the "claims of God and the Christian Religion on our State and Nation." It is the old cat under the very same heap of meal. The call states that the purpose of this assemblage is to secure a "recognition" of God and the Christian Religion, in the Constitution of the United States, to require moral qualifications in civil officers, and the observance of the Sabbath by the departments of Government. We shall have lively times for dissenters, when this class of bigots get the upper hand. Men and women will be apt to cut their hair by law, and we should not wonder if special excisemen were selected for this duty. If this class of zealots wish an open trial of their dogmas, they can have it to their hearts' content. They will find it hard to put the blinders on the eyes of the American people now.

New Music.

Oliver Ditson & Co. have just published the ollowing new musical compositions: "When a man's a little bit poorly," comic song, sung by Cousin Jedediah of the Continental Vocalists; Beautiful Bells," song and chorus, words by G. Cooper; "The Upper Ten," as sung by Lingard; Tomahawk Galop"; "Through the Jessamine," words and music by Claribel; "How Beautiful the Light of Home," by Dexter Smith, music by P. S. Gilmore; "Skating Rink Waltz," by J. W. Turner; "Beautiful Love," song and quartette, by C. A. White, with a beautiful lithograph female figure for frontispiece.

Literary Criticism on our "Harp."

The February number of The Radical contains the following favorable criticism of the new Spiritual song book, The Harp, recently issued by us. We will here say that the work is meeting with very general favor and is having a large

with very general favor and is having a large sale.

"The first thought that possesses the mind in looking into this book is life, earnest life—not death; life in its crises, in its most vital and important phases; life when it is deepest in solemnity and hope; living truth instead of mouldy and crushing superstitions. In music and verse, this is its most prominent characteristic. The emancipated from the errors, blunders, false-hoods, blindness, malaris of plous cant and religious fraud will regard. The Harp' as something of a feast. It is full and gushing with sentiment. It deals with sympathy and affection—the domestic graces and virtues. The bosom consecrated largely by the spirit of family will delight in these tunes and their words. They will teach their children in them. Here are songs and phrases for the sublimest themes—justice, philanthropy, patriotism, temperance, kindness to the needy, charity to the erring; and for all principles and elements that uplift, chasten, console, and beautify life with wisdom and love. So great a proportion of the book is pleasing, we leave the office of criticism to other hands. We like 'The Harp.' It does not differ from other similar books so much in its music (much of which has appeared before), as in its modernness, and its availability for present culture and inspiration. Let it supersede the ancient coarse, severe, absurd, abominable hymns that have so long insulted common seuse, and outraged the finest emotions of the heart."

Can Such Things Be?

Strange reports reach us from Tallapoesa Connstrange reports reach us from Tallapoesa County, Florida, to the effect that a man named Lightfoot, who has been in a trance for thirty days, has awakened with the power to cure every manner of disease by simply touching the afflicted person with his hands. He has already worked several miraculous cures, and his house is through with daily applicants for reliaf form the thronged with daily applicants for relief from the ills that flesh is heir to. Report says that hun-dreds, perhaps thousands, are camped around his house waiting for their time to come, and the crowd has been so large that numbers have been compelled to return to their homes without seeing the great physician. Hitherto he has positively refused to receive any compensation for his services, but we understand that his family are now receiving donations from those whom he has cured .- Norfolk (Va.) Journal, Jan. 22.

"Can such things be?" Why, yes. You doubt the cures of Jesus, the medium, the moment you query similar cures in a similar manner to-day. Call and see Dr. Newton, on Harrison Avenue in rate lawyer could make a first-class journalist; this city, who heals by touch, as thousands of witnesses can attest.

Spiritualism in Maine.

A correspondent writing to us from Cape Elizabeth, under date of Jan. 25, 1869, says that the cause is rapidly advancing in that place, and that spiritual meetings and circles are being held, awakening much interest. Mrs. M. A. Archer labored there for seven Sundays with good success. The clergy of the place are making great efforts to keep the light from spreading, but nothing can stay its progress when once it has begun to shine. The people have also been addressed by Mrs. A. W. Smith of Portland, to good acceptance. Jabez Woodman, of Portland, an earnest worker in the field of reform, has also spoken in Cape Elizabeth, scattering the seed of truth broadcast. Many who received this light for the first time, have since regularly attended the lectures of Mrs. Bronson in Portland.

Movements of Lecturers and Mediums. E. V. Wilson lectures in Syracuse, N. Y., during February.

Prof. J. Madison Allen will lecture in Elkhart, Ind., until further notice.

Dr. P. B. Randolph, who has been lecturing in the West the past six months, has returned to this city, and can be found at No. 46 Pleasant street. He is ready to answer calls to lecture.

Mrs. H. E. Wilson will speak in East Boston, Letters directed No. 27 Carver street, Boston

N. Frank White has just-closed a successful course of lectures before the Spiritualists of Washington. He was so well appreciated, that a vote of thanks was tendered him. Bro. White speaks a-Philadelphia the present month.

Harmony.

We do hope our friends in different sections of the country will make more strenuous efforts to harmonize than heretofore. The bickerings between members of local societies is to be deplored. If a little more "free love"—not lust—would enter into their hearts, this blessed boon the angels so much desire they should treasure, would place all the spiritual societies far above the moral status they possess to-day.

A New Map.

We have from B. B. Russell & Co., Boston, a very neat, convenient and well executed Map of Massachusetts, with a map of Boston in the lower left-hand corner, which takes up so little room, and combines accuracy and comprehensiveness in such proportions, that it ought to find a place on the wall of every house and office in the Common wealth.

A New Speaker in the Field.

Our Boston Lyceum has turned out a new lecturer in the person of James M. Choate, a member of Union Group. He has just attained his majority, and is developed as a trance speaker. with the fairest prospects of success. He has engagements in the West, and left for Detroit last week. Success attend him.

Texas.

Dr. Persons is still in Texas healing the sick. He has met with great success. He will be in Jefferson, Texas, from the first of February until March 15th, thence goes to Shreveport, La., until the first of May. From the first of May till June, he will heal in Alexandria, La.

The Spiritual Temple.

We are going to have one, sure. Keep the ball rolling. We have before acknowledged the receiptof \$ 10.00 Now we add 100.00 \$110.00

Dr. J. B. Newton in Boston.

By a notice in another column it will be seen that the celebrated healer, Dr. J. R. Newton, has opened an office in this city at No. 23 Harrison Avenue, where he will treat those suffering from any of the ills flesh is heir to. All such should improve this opportunity.

Haverhill, Mass.

Meetings are to be continued in Haverhill, Mass., during February. James B. Morrison is to be the speaker. Sunday evening, January 31st, the hall was filled, and the address by this young tranco speaker was listened to with attention.

ALL SORTS OF PARAGRAPHS.

J. S. Silver's new work-THE GOSPEL OF GOOD AND EVIL-is ready for delivery—one of reader's early attention as well as richly repay his perusal. the finest got-up books in America. / Sent to any address on receipt of price.

A deserved tribute was shown for the ready to receive it. No revelation is final and unchangememory of our late co-laborer, Bela Marsh, by able, but fresh increments of divine instruction will over be the State Convention recently held in this city, given, as the increased enlightenment of mankind prepares by the gassage of resolutions—preceded by several eulogies of respect for one who was held in high esteem, and whose good deeds will outlive his are, that good and evil are convertible terms, each being memory. See the proceedings in another part of necessary to the existence of the other. Every chapter, or our paper.

The new spiritual paper, entitled " The White Banner," comes to our table freighted with are proven to be governed by one and the same law, and to choice reading. It is published semi-monthly in be subservient to similar necessity; so that no clear line of Philadelphia, by T. Marston, Richner & Co., at separation can be drawn between them. The questions one dollar per annum. Success to it and its pro- really investigated in this volume are such as these: How genitors. If they do not succeed in reaping a can we reconcile evil with the attributes of omnipotent wisharvest of gold, they most assuredly will gain dom and goodness? Could not the same purposes have what is far more precious—the blessings of the angel-world.

"Oliver Optics's" bear, at Lee & Shepard's bookstore on Washington street, sont from Maine by Senator Hamlin as a present, is a very tame animal. Prof. Gardner, the N. E. oratorical scapman, called to see him the other day, when Bruin made love to him instanter—if hugging means making love. It wasn't the Professor Bruin wanted, however, but the excellent soap in his pocket that had been seented.

THE ORDER OF ODD FELLOWS, in this city, is increasing so fast in numbers, that active measures are being taken for building a new hall for its better accommodation.

The granaries of California are overflowing with the surplus product of twenty million bush-

Fifty-two colleges of the United States made but ninety-six doctors of divinity this year, which is a very small crop. The title is not so much valued as it was when it was conferred upon those who had earned it by distinguished service, rather than upon those who sought it to give distinction to names not otherwise known.

Faith's meanest deed more favor bears, Where hearts and wills are weighed. Than brightest transports, choicest prayers, Which bloom their hour and fade.

A celebrated New York physician says that Americans are too quiet at their meals. He says. "It is a well-established clinical fact that cheerful society at meals greatly aids digestion. The sympathetic influence between the stomach and brain attests the truth of the assertion."

The words I and mine constitute ignorance.

THINK OF IT.—"She died," said Polly, "and was never seen again, for she was buried in the ground where the trees grow." "The cold ground?" ground, when the the child, shuddering again. "No, the warm ground," returned Polly, "where the ugly little seeds are turned into beautiful flowers, and where good people turn into angels and fly away to heaven."—Dickens.

See Southmayd & Co,'s advertisement in another column, and you'll know where to get the best confectionery in Boston.

The "Woman's Home" in Chicago, opened a little more than a year ago, is prosperous. It is now proposed to build an addition to the house, in order to provide accommodation for four times the present number of inmates.

The new back-gammon—the Grecian bend.

A young lady who prided herself on geography, seeing a candle aslant, remarked that it reminded her of the "Leaning Tower of Pisa." "Yes," responded a wag, " with this difference—that it is a tower in Italy, while this is a tower in grease."

Mr. Martin Millmore has made a masterly statuette of the late Governor Andrew, which is pronounced a success by the best art critics and the most intimate acquaintances of the deceased patriot. It represents him as seen when standing on the steps of the State House to receive the battle flags of the returned Massachusetts regi-

A Massachusetts physiologist asserts that there are no fine singers who use tobacco. It is proved in the dissecting-room, he claims, that tobacco injures the voice.

Many a man, for love of self,
To stuff his coffers, starves himself;
Labors, accumulates, and spares,
To lay up ruin for his heirs:
Grudges the poor their scanty dole;
Saves everything—except his soul!

The population of Boston has more than doubled since 1845, and, including the cities and towns embraced in the immediate suburbs, the population has increased four-fold during that time, and is now considerably over 200,000. The taxable valuation of property in the city for 1868, was \$473,500,000.

Gov. Gilpin, of Arizona, thinks of selling one of his farms. It contains a million and a half acres.

These land monopolists are a great hindrance to immigration.

Rev. Dr. Maccorie, sent to supersede Bishop Colenso in South Africa, is on his way thither. If the colonial civil authorities take Colenso's part and refuse to allow the new bishop to be consecrated in the cathedral, the ceremony will take place on shipboard.

PRESERVE THE BIRDS. - A correspondent hopes that our legislators, this coming winter, will pass a law for the protection of birds' eggs, and says: "If such a law is not passed many of our most useful and beautiful birds will become extinct. Their eggs are now wantonly collected and destroyed under the pretence of making collections, and if this is allowed to continue our land will be overrun with winged and creeping pests, which will destroy our fruit and vegetation, and be a nuisance to our households."

A WELLEBISM.-" I'm a 'tickler friend to you," as the snuff said to the nose.

Albert Brisbane, the well-known Fourierite, has bought a large tract of land in Kansas for a colony of Frenchmen, who will cultivate the land on the cooperative principle, and also manufacture silk goods. This has been a favorite scheme of Mr. Brisbane for many years.

Particular Notice.

Subscribers who may have occasion to change the address of their papers, should invariably name the town, county and State to which they are sent, as well as the town, county and State to which they desire them forwarded, when they change their localities; otherwise, we must wait until they do so. A little care in this particular will save us a deal of perplexity in endeavoring to hunt up the names in our mailing machine, besides lessening the annoyance such subscribers subject themselves to in consequence of the nonreceipt of their papers at the places they desire them sent, through negligence to conform to the Gracie Woodworth, necessities of the case. tt |

New Publications.

THE GOSPEL OF GOOD AND EVIL, by Joseph S. Silver, has been published by William White & Co., and will attract the The preface states that the Gospels of Christianity expressly deny that they are a final revelation; the Gospel of Good and Evil reveals the mystery of evil, the world being now ing treated in a distinct essay. The conclusions reached essay, is separate from the rest, and can be perused by itself. The first evils taken in hand for the examination of been effected without evil? If evil be offensive to Deity, why does he permit its existence? and, after death, what good purpose is served by investing evil with immortality, and perpetuating what is to be forever offending him? The writer's style of discussion is calm and temperate, and betrays a nature that is satisfied to rest on nothing short of the truth. The volume is a handsome one, and will be read.

M. Milleson publishes a timely and most suggestive little pamphlet on the "Philosophy of Spinit Likenesses," showing how one can be obtained through his mediumistic agency. The little discourse treats with all possible distinctness of thought and fullness of illustration on a subject in which all men and women are profoundly interested, if they have a riend or relative in the spirit-land. The ideas are many of them decidedly advanced ones, but the spirit of man will expand rapidly to their apprehension and adoption. Mr. Milleson has been a resident of California, and there his marvelous gift became developed and matured. He hero explains minutely the process by which his work is performed, which will be of deep interest to every one who has ever seen and known, or even heard of spirit portraits. This is a branch of spiritual manifestation still in its infancy. The parents of Mr. Milleson were Quakers. He may be addressed at Station L. New York, or care of Warren Chase, No. 544 Broadway.

THE AMERICAN ODD FELLOW for February has a great varicty of original reading matter of general interest, embracing: The Ocean Twins, or the Sunshine and Shadows of Life; A Brother's Error; Sympathy and Couperation; Two Ways to Live; An Odd Follow Abroad; Scientific and Curious Facts; Jottings on Different Topics; Illustrated Description of New Orleans, La.; Waifs from the West Ideal of a Wife; Semi-Centenary Thanksgiving; Practical Advice; Robekah Department; Ladies' Olio; Odd Fancles; Domostic and Foreign Correspondence, etc. Published by John W. Orr. 96 Nassau street. New York.

J. P. Mendum publishes "JEHOVAH UNVEILED: or. The Character of the Jewish Delty Delineated. To which is prefixed a Letter to the Bishop of Llandaff. By a Tradesman." This is the republication of a strong English pamphlet, which will not fall to find eager and numerous readers on this side of the Atlantic. The analysis of the Hebrow writings, called the Old Testament, is like fate itself, shredding its statements into the finest strings.

THE RADICAL for February opens with a Conversation on Woman, by A. Bronson Alcott, and proceeds vigorously with a list of articles, of which the following titles may furnish the qualities: The Method of Revelation: Abstract of the Report of the International Labor Association: From the ountry; M. Ernest Renan; and Notes. Other papers are interspersed.

The "Spiritual Tracts."

DEAR BANNER-Permit me to say that on reading Bro. Hovey's remarks in your paper of Jan. 30th, the following thoughts so impressed themsolves, the following thoughts so impressed them-selves upon my mind that I desire to lay them before your readers, first adding that I appreciate Bro. H.'s motives, and am proud to count him and his most excellent wife among my choicest

The thoughts suggested were these: Oh no, brother, not for my sake, but for the sake of the cause we both love; for the sake of those who sit in darkness and the cold shadow of death; those who have notyet learned what the "True Second who have not yet learned what the "True Second Birth," or who the angel of the resurrection is; for the sake of those who in the Coming Conflict will fight against us if not enlightened as to our true sentiment, and for the sake of the "liberal-minded" who are thus appealed to, that they may save dollars when that conflict comes by spending dimes now.

dimes now.

If there is one thing above another for which I daily thank the author of my being, it is for an organization that the angels can use to impress thoughts upon the brain, which, flowing from the point of the pen, can be scattered to the four winds of heaven, and lodging, some, at least, on good ground, bring forth thirty, sixty, a hundred.

Oh friends, it has been a comfort to me in the silent hours of the night, when pain has rendered me sleepless—a comfort to me to think of those little messengers doing the work that sickness forbade my doing in person. I am at work now, but know not how soon I may be laid aside again; still if I can labor one-half, or even one-third of the time; I can take care of myself. The money that comes from the sale of these tracts and pamphlets will be devoted to the publishing of other matter.

There is many a neighborhood where some good brother or sister is standing alone, and mourning that it is so. It is for the sake of such, also, that these tracts should be brought to notice. Brother, sister, one thousand four page tracts, ten short pointed articles in the variety, making four thousand pages of matter, are furnished for five dollars, and fifty cents for postage, all in a shape that can be scattered through the community either in sets or singly; and if you have patience to wait for the harvest after sowing the seed, you need not always be alone. Sold at the Banner of Light Bookstores.

LOIS WAISBROOKER.

Massachusetts Spiritualist Association. The Secretary hereby acknowledges the receipt of the following contributions to the funds of the Society, from the dues of members since the last

Benjamin Blood, Dracut, for November, December and	
January 3,00	
Mrs. Nancy Warren, Concord, December	
William W. Rust, Ipswich, January	
A thart Morton, Boston.	
W. W. Currier, Haverhill. " 1,00	1
Mrs. E. L. Currier, "1.00	,
Mary E. Currier, "	
Edward Willis, Dorchester, " 1,00	, '
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Moses Hunt. 25.00	,
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H. B. STORER, Corresponding Secretary.

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WARREN CHASE.....LOCAL EDITOR AND AGENT.

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Four books by Warren Chase—Life Line; Fugitive Wife; American Crisis, and Gist of Spiritualism—can be had for \$2. Complete works of Thomas Paine, in three volumes, price \$6; postage 90 cts.

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

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

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

The Lyceum.

We have not written nor spoken much on this all-important subject, preferring to leave this department to younger and more active, as well as abler, advocates.

For twenty years we have been wholly engaged in disseminating the truths of Spiritualism, putting the facts and philosophy before the people, and, for the last five years, aiding, as far as possible, the effort to practically organize the Spiritualists in Local, State and American Societies, for better and more effectual action. We had concluded to work our few remaining days, or years, principally in this work, but we should be sorry to have any of our friends think we did not feel sufficient interest in the heaven-born institution of the Children's Progressive Lyceum, for such it really seems to us. We have watched with the deepest interest every step of its growth and every move to strengthen it, with sorrow every effort to weaken, mar or destroy its beauty or symmetry, for there are those who would soon destroy that beauty, and render it almost useless by their patchwork of alterations and amendments to the Manual and exercises. We were glad to find the Convention, recently held, so nearly unanimous in sustaining and extending it as it is and was received from the spirit-world, and we are glad to be able to say that new efforts to organize Lyceums are being made over a large part of our country where Spiritualism is recognized Mr. L. B. Wilson. Engagements have been made with able as a living and religious truth. We have not yet seen nor heard of one (and we are well acquainted with several of the oldest) that has filled out the lessons and exercises of the Manual, and yet at the Banner of Light office, 158 Washington street, there are restless and uneasy persons who are anxious to amend and alter it, and substitute some other and less beautiful, and far less perfect Spiritual Periodicals for Sale at this system of teaching and discipline. Some are anxious to have a species of Christian catechism, of course soon to add a religious dogmatism and thus cat and dog the children to mechanically learn and give the writer's answers to every question, instead of studying out one and giving it original, and thereby quickening and developing the intellect, as is the design in the system. Others are for dropping, mostly, the gymnastic exercises, because they are offensive to the church people, mainly from their novelty and the playfulness with which many of the children perform them. which sectarian people usually deem wicked, and they would prefer to have prayers from teachers and others instead of them. This we should deem fatal to this whole institution, and going back to the churches to die out with them and leave the coast clear for a new beginning by another mes-

Our Dumb Animals.

sage from above.

This is the title of a new paper that appears among our list of cotemporaries, trying and tending to soften the hardened, but not totally deprayed, human heart. In these times, when so many and such horrible cruelties are almost daily startling us through the press, it is certainly encouraging to find a Berg in New York, and other noble workers in other cities, striving by organization of societies, and by public and private charities, to rescue the poor dumb animals from the human cruelties to which so many of them are subjected. The paper referred to is published in Boston by the State Society for the Prevention of Cruelty to Dumb Animals, and we certainly hope it will find support and do a good work in the charitable cause that has brought it into existence. We are sure it will have the best wishes and aid from all whose hearts have been imbued by the religion of Spiritualism, and whose heads have been enlightened by its facts. The poor creatures, whose only life is this life, and which have been domesticated into slavery, as the ox, horse, slieep, dog, cat, &c., have, are certainly entitled to be treated with kindness while serving out their existence for our comfort.

Anniversary of Spirit Rappings.

The Spiritualists of New York have secured the large hall in Cooper Institute for their anniversary, and are making arrangements for a most interesting and instructive entertainment, for the low price of twenty-five cents admission. The Fox girls, through whom the spirits rapped at the hearts of many of the present believers, will be present, and the committee intend to secure good speakers, good music, and make the time generally interesting.

"Broad" Methodism.

"The Rev. J. F. W. Ware, a Unitarian clergy-man of Baltimore, is of the opinion that Method ism is to be the religion of the South, but is to become 'more broad in its faith and charity.' Unitarianism, he says, cannot be popular there. It will succeed in the West, but not in the South, where creeds and prejudices are inherited."

And we add, SPIRITUALISM, which he does not yet see, will supersede both in the South and West.

THE REVOLUTION.—This able and fearless advocate of woman's rights and woman's wages and suffrage, has already talked itself into popularity and gained a foothold among the permanent and live papers of the Metropolis. Its thousands of subscribers seem to be active workers, and are constantly crowding up its list and circulation with a zeal and interest we have ever needed in the broader subject of Spiritualism, which involves all the blessings and advantages it claims for woman, and also presents the reality and beauty of the spirit-life to those who labor faithfully in this for the good of their fellow-be-

the good will of his customers, and engaged in the Life Insurance business for the National Life Insurance Company; and as an evidence of his success in that department has already effected a five thousand dollars insurance on Miss Susan B. Anthony, of the Revolution, who no doubt feels the need of it, since she is not only engaged in but manager of a Revolution among the women We congratulate him on catching one of the shrewdest of women, and her on securing a good advertising job, which no doubt will follow.

Brooklyn, N. Y.

Mrs. J. T. Coles, who has been lecturing in Sawyer's Hall for the past two months, has been reëngaged for three months more.

Note from E. V. Wilson.

EDITORS BANNER OF LIGHT-We" wrestled' with Elder Grant at Dansville, N. Y., four nights last week, and we "smote him in the hollow of the thigh," and made him admit, on the stand, publicly, as follows:

"If I am compelled to confine myself to the Bible as authority, then I may as well close the discussion at once.'

Miles Grant believes the Bible, and can't disprove Spiritualism by the Bible. Tight place that, Elder.

The resolution read:

Resolved, That the Bible—King James's version—sustains the teachings and phases of modern Spiritualism.

Elder Grant admits it, but as the discussion will be reported in the Dansville papers, we withhold comment.

Please notice me as being in Syracuse for the Sundays in February. Buffalo is alive on Spiritualism, and our hall is

too small for the evening audiences. All is well, and the home and house of God is in America, and the Spiritualists are his peculiar

neonle. Bless the Lord, everybody! Greet the friends with a holy kiss for me, dear old Banner.

Thine fraternally, E. V. WILSON. Buffalo, N. Y., Jan. 31, 1869.

Our old friend, Dr. W. J. Young, Book and Paper Agent, 97 Christic street, N. Y., sends in his New Year's present of a new subscriber,

and promises several more during the year. "Go thou and do likewise." Spiritualists visiting New York, can be accommodated with rooms, in a private family, on

more reasonable terms than at the hotels, at No.

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

BUNDAY AFTERNOON, AT 22 O'CLOCK, and will continue until next May, under the management of normal, trance and inspirational speakers. Season tickets (securing a reserved seat), \$2,00; single admission, ten cents. Tickets obtained at the Music Hall office, day or evening, and

will lecture Feb. 14.

140 East 15th street.

Office:

Moses Hall

THE LONDON SPIRITUAL MADAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago—Htt. by S. S. Jones, Esq. Single copies can be procured at our counters in Boston and New York. Price 8 cents.

To Correspondents.

[We cannot engage to return rejected manuscripts.] H. P. BROWN, BINGHAMTON, N. Y .- 86.00 received. DR. H. P. FAIRFIELD, PAINESVILLE, O .- 83.00 received.

Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York.

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 avenue—New York. Inclose \$2 and 3 stamps.

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. C. D. & I. H. PRESHO, Proprietors.

Special Notices.

MATHILDA A. MCCORD, 933 Brooklyn street, St. Louis, Mo. keeps on hand a full assortment of Spiritual and Liberal Books, Pamphlets and Periodicals. Banner of Light al ays to be found upon the counter.

Agents wanted for Mrs. Spence's l'Ositive and Negarive l'owders. Printed terms sent free, postpaid. For address and other particulars, see advertisement in another

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137 MADISON STREET, CHICAGO, ILL., Keep constantly for sale all kinds of Spiritualist and Reform Books, at Publishers' prices. July 18.

Herman Snow, at 410 Kearney street, San Francisco, Cal., keeps for sale a general variety of Spir-itualist and Reform Books at Eastern prices. Also Pinnchettes, Spence's Positive and Negative Joseph Powders, etc. Catalogues and Circulars malled free. J9.13w

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of whatsoever Disease ye have by the GRRAT SPIRITUAL REMEDY, MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS. Send a brief description of your disease to PROF. l'AYTON SPENCE, M. D., Box 5517. New York Ciry, and those mysterious, wonder-working Powders will be mailed to you, post paid. 1 box \$1. 6 boxes \$5. Jan. 2.

ADVERTISEMENTS. Our terms are, for each line in Agate type,

twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment Invariably in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion will be charged. Advertisements to be Renewed must be

left at our Office before 12 M. on Thursdays.

DR. W. D. BLAIN Will, examine and prescribe for disease by lock of hair, Terms one dollar and stamp. To the poor free. Spring-field, Ill. 1w-Feb. 13.

neid, III. lw*-Feb. 13.

LEGAL DIVORCES.

W. PEARSON, Attorney and Counselor-at-Law, 19
divorces in Massachusetts and other States for any good cause.
No publicity. Consultation free. Valid everywhere.
Feb. 13.-lw*

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

8w—Feb. 13.

faithfully in this for the good of their fellow-beings.

The Corroll of friend, J. P. Snow, who has so long and so successfully manufactured and sold steel pens, has retired from the pen business with steel, Name of Co., N. J., or F. W. NICHOLS, 46 East 14th street, New York.

POISONED TO DEATH

By Eating Adulterated Confectionery!

Special Dispatch to the Boston Herald.

NEW YORK, JAN. 16, 1869. A little girl died in Patterson yesterday from eating colored andles. They were eaten by the child at Newark on Christnas, since which time she has been suffering greatly, the skin breaking out in sores, and the body swelling until death put an end to her agony.

The man who, for sinful love of petf, Adulterates our food by compounds vil 1st for treason, stratagem or spulls— Let no such man be trusted.

Purchasers desirous of a pure article, are guaranteed that every particle of Confectionery manufactured by melsas pure as the very best Stuart's Crushed Sugar. The Wholesale Trade will find a large assortment at

SOUTHMAYD & CO.'S,

Corner of Tremont and Bromfield streets, Boston, Mass. Feb.13.—1w

PATENTED JULY, 1868.

PATENTED JULY, 1868.

Folt tempered clay—common labor only required—worked by one man—makes 500 an hour, \$115—by horse 800 an hour, \$300–1200 an hour, \$410—by steam, with all the machinery, except the engine, 2000 an hour, \$4900—3000 an hour, \$1200. Bricks dried sooner without thous—may be exposed on the hill-side anywhere—no washed bricks.

Brying Tunnet. —For drying in twenty-four hours Bricks, Fruit, Vegetables, Broom Corn. Hops, Lumber, Peanus, Bricks molded one day go into the kiin the next all theyear.

Nats. Bricks motived one day go into the kiln the next all the year.

**Efot Blinst Kiln, by which one-half the fuel is saved—220,000 bricks have been burned with 55 cards.

***Ecvolving Separator, which pulverizes the clay and frees it from stone. A piece of limestone, the size of an acorn, will burst a brick.

Cost of works to make 30,000 a day, including the first kiln of 200,000, 85,000. With labor at \$1,50 per day, the cost of bricks delivered to the tosser in twelve hours after the clay was dug, 1,70. With wood at \$6, bricks ready for delivery at less than \$4.

For further particulars, in a pamphlet, (tenth edition, enlarged,) giving full instructions on brick setting and burning, with wood or coal, address, sending 25 cents, FRANCIS II. SMITH, 55 Lexington street, or P. O. Box 556, Baltimore, Md. Feb. 13.

HITCHCOCK'S HALF DIME MUSIC, Printed on heavy musin paper, 4 pages, colored titles, music and words; price 5 cents each; 20 mailed for \$1.

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No. 1. Captain Jinks	Claribel
" 3. We'd Retter Blde a West	Claribal
" 4. Iline Eves	Mallan
" 5 Not for Joseph	Lostly
2. Won't You tell me Why, Robin? 3. We'd Hotter Bide a Woe. 4. Blue Eyes. 5. Not for Joseph. 6. Good By, Sweetheart, Good By	Halton
" 7. I really do not think I shall Mare	······································
" & Praise of Tonra	S Cabulant
" 9 Champalana Charlla	F. Schubert.
7. I really do n't think I shall Marr 8. Praise of Tears 9. Champaigne Charlle 10. Skating Rink Polka	117/200
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" 12. Come hither, my Baby, my Dari	11111
" 19 The Doub Bowle William	mg
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U 15 Magalo's Hopest	Diampain.
" 15. Maggle's Secret. " 16. His love Shines over all. Sacred S	Ciarioei.
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Will Gliver Obliner	Mottoy.
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20. Atm-m-Atm. Potka Mazurka	Strauss.
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Feb. 13.—1w	

DR. JAMES CANNEY CHESLEY, No. 16
Salem street, Boston, Mass., Eelectic and Magnetic Physician, cures mind and hody. If you wish to become a medium of note, call on Dr. C., the great healer and developer of clair-voyance. Developing-circle Monday and Thursday evenings. Noyance. Developing circle Monday and Thursday evenings.

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Feb. 13.—1w*

BCLECTIC NEDICAL COLLEGE OF PEXNSYLVANIA. CPRING Session for Indies commences March 29, 1869, and D continues fourteen weeks. Fees for the entire course 330, No other expenses. For particulars address, JOS, 81TES, M. D., DEAN, 514 Pine Street, Philadelphia. 2w-Fob, 13.

DENTIST, pays special attention to diseases of the mouth, and to filling and preserving the natural teeth. Office hours on Sunday from 9 till 2. 31 Boylston street, Boston. Feb. 13.—2wis*

ANNIE DENTON CRIDGE continues to make Psychometric Examinations. Terms for metals, oil, &c., \$5,00; for character, (sometimes obtaining glimpses of the future,) \$2,00. Address, No. 16 Phil. Row, 1th street, East, Washington, D. C. Send for Circular. "-Feb. 13. A LADY Teacher, giving private lessons in German, French, and Music (Plano), wishes to board in a family in New York or in Hoboken, exchanging teaching for hor hoard. References exchanged. Inquire P. O. 180x 77, or 331 Bloomfield street, Hoboken, N. J. 2w*-Feb. 13.

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

MRS. M. A. PORTER, Business and Medical Clairvoyant, 8 Lagrange street, Boston. Feb. 13.—3w*

PHOTOGRAPH OF DR. GARDNER.

WE have procured an excellent photograph likeness of Dr. II. F. Gardner, the well-known pioneer worker in Spiritualism, which we will mail to order on receipt of 25 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 159 Washington street, Boston, and 544 Broadway, New York. ANOTHER NEW BOOK.

THE GOSPEL OF GOOD AND EVIL

"I CREATED LIGHT AND DARKNESS, AND I CREATE GOOD AND EVIL, SAITH THE LORD.

By James S. Silver.

MIS book treats in an able manner of Physical and Moral Evils, and the Religious Aspect of Good and Evil-subjects of great interest to the whole human family. The reader cannot well help following the author to the end of his book. for his illustrations are apt and forcible. The reader will form some idea of the work by perusing the following list of

. CONTENTS:

PART FIRST.—Physical Evil: Physical Evil Defined; Elementary Evil; Storms and Floods; Barren Mountains; Compensation; Consumption of Matter; Earthquakes and Voicances; Darkness; Parasitic Vermin; The Ilkors of Winter; Hunger; Disease and Pain; Death; Modes of Death; Man's Long Infancy, &c.; Rotation of the Wheel of Life; Immutability of Nature's Laws; All Evil is a Law of Creation; Evil is a Rolative Term; No Good without Evil: No Evil without Good; Abortive Struggles for Good without Evil; The Harmony of Nature.

billy of Nature's Laws; All Evil is a Law of Creation: Evil is a Relative Term: No Good without Evil: No Evil without Good; Abortive Struggles for Good without Evil; The Harmony of Nature.

Part Second.—Moral Evil; What is the Moral Law; The Moral World also revolves; Civilization and its inevitable Evils; Overproduction: The Labor Movement; "Truth is mighty, and will prevail"; Gambling: Disparity of Condition; Rich and Poor Men; The Use of Rogues and Thieves; The Punlshment of Crime; Petty Vexations; Family Miffs; The Condition of Irleand; Inferior Races—Migration—Slavery; Tobacco; Fashlon; Theatres and Romances; Slander; The Parable of the Good Word; The Lonely Heart; With every Good there is Moral Evil; Imaginary Evils—Anecdote (Reccher): Want of an Object in Life—Anecdote; Intoxication: Remedy for Intemperance; War: Murder.

Part Third.—The Religious Aspects of Good and Evil: Religion a Human Necessity: Providence in all Religions; Sectarian Dissensions; Indifference and Infidelity; Religious Dogmas; The Newspaper; The Instinct of Progress; The Pulpit; How to fill Churches; Sin; Sinfal Influences Natural and Congenital; Retribution of National Sins; The Parable of the Sheep and the Goats; Purgatory; The Universe Selfergulating—Is Mann an Exception? Good and Evil weighed in the Scales; What was Man made for? The Soul; A Twin Soul; Immortality; The Indian's Faith in Hereafter—Anecdote; The Devil; Satan traced in History; The Female Principle excluded; The Church and the Coming Reformation; Modern Christianity weighed in the Balance; Inspiration and Revelation; A New View of Retribution is Scripture Metaphors; The Generation of Jesus—Matthew; The Generation of Jesus—Luke; Matthew and Luke compared; The Old Testament and the New; Ancient Interpretations Justify Review; Courts of Conciliation; Miracles; Evilation; Principle excluded; The Church and the Coming Reformation; Metaphors; The Generation of Jesus—Matthew; The Old Testament and the New; Ancient Interpretations Justify Review; Courts of St. Januarius; Il

AFTER DEATH;

OR, Disembodied Man.

THE Location, Topography and Scenery of the Supernal Universe; Its Inhabitants, their Customs, Habits, Modes of Existence: Sex after Death; Marriage in the World of Souls; The Sin against the Holy Ghost, Lis Fearful Ponalties, etc. Heingt Stope of the Death, Swith The Death, By the Auther of "Pre-Adamite Man," "Dealings with the Dead," "Racalette," etc. Price \$1,00, postage 8 cents; cloth \$1,25, postage 16 cents.
For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 514 Broadway, New York.

Message Department.

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

bears, through the instrumentality of Mrs. J. H. Conunt,
while in an abnormal condition called the trance. These
Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good
or evil. But those who leave the earth-sphere in an undeveleped state, eventually progress into a higher condition.
We ask the reader to receive no doctrine put forth by
spirits in these columns that does not comport with his or
her reason. All express as much of truth as they perceive
—no more.

The Banner of Light Free Circles.

The Banner of Light Free Circles.

These Circles are held at No. 158 Washington Street, Room No. 4, (up stairs,) on Monday, Tuesday and Thursday Afternoons. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Scats reserved for strangers. Donations solicited,

Mrs. Conant receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no urivate sittings.

gives no private sittings.

Bouquets of Flowers.

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

Invocation.

Oh Holy One, thou who hath watched over us in wisdom and in love all the days of our lives, we would flee, for the moment, away from the dark-ness of our own ignorance to commune with thy wisdom and thy glory. We come to thee this hour with our prayers and our praises, and we breathe them out through the darkness of human knowing that thou wilt accept them, and that thy blessing is as sure to rest upon them as the sun to shine when the shadows of this day have passed. We recognize thy life with us to-day, and thy wisdom and thy power are an ever-present shield for our weakness and our ignorance. We read the volume of life as best we may, yet we understand it but imperfectly, for life is vast; it is infinite, and we are finite. Life is all that ever was, that is, or ever can be; therefore, we must not expect to weigh it all in the balances of our small senses, to analyze it, to fathom it—we cannot; yet, Great Spirit of all Life, we can adore, we can recognize, we can love thee, for do we not see that thou art blessing us perpetually? Do we not read thy love and thy wisdom and thy power in the earth, in the heavens, in the distant stars, in all the many, many universes that are every-where peopled with thy children? Do we not behold that thou art constantly watching over us, defending even the smallest atom that floats in the sunbeam? And since we know this shall we fear thee? No, we cannot; but we will adore thee, and love thee, and seek to worship thee in spirit and in truth.

We thank thee for all that thou bast given us—

for the prominent mands that stand out in the earth-life like great bacon-lights, telling of things to come, and talking against the error that is, Oh we thank thee for earth's Phillipses and Oh we thank thee for earth's Phillipses and Garrisons and Brights; those men who have great thoughts, and dare to speak them; those men who behold wickedness in high places, and dare to bring it to light. Oh for these we do most fervently thank thee. And we are glad that the time has come wherein thy children in mortal do better understand these minds. We are glad that the sun of justice is beginning to shine upon them, and that their girdle of truth is beginning to be seen by their opponents. We thank thee for their words, for their deeds, for their thoughts; and we ask that when they shall have passed beyond the boundaries of time, they may return casting we ask that when they shall have passed beyond the boundaries of time, they may return casting their mantle on worthy shoulders, so that the great record of truth and justice may be borne on, forever on through endless time. We thank thee that nations do not always remain in one condition; that they are ever-changing, like all things of form. We thank thee that governments change, from centre to circumference. We thank thee that while all things begins the chell of that while all things bearing the shell of form change, thyself alone remaineth unchangeable, the same yesterday, to day and forever. Oh we praise thee that charity and love and benevolence and wisdom and justice walk the earth to-day—that there are saylours in the land, and that their words and deeds and thoughts will bear fruit from the tree of life that will be acceptable even unto the angels. Grant that thy children here this hour may make new resolves, and pay all their old vows, and rejoice in the coming of the angels in the new dispensation of an old gos-pel, so that the kingdom of heaven may begin here, so that they may better understand themselv. s, and thee, the Great Father and Mother of us all. Amen. Nov. 10.

Questions and Answers.

CONTROLLING SPIRIT.—We are now ready to consider whatever questions you may have to propound.

propound.

QUES.—It has been asserted by many prominent Spiritualists, and by Catholic Bishops even, that there are nearly cloven millions of believers in Spiritualism in the United States. But we find in the daily papers of to-day the following, viz: that Andrew Jackson Davis, the Poughkeepsle seer, thinks there are but four million two hundred with the three are but four million two hundred. dred and thirty thousand individuals of this persuasion. Can you, from your standpoint, give us the facts in the case?

Ans.-Yes, we can. It would be absolutely impossible for an Andrew Jackson Davis, or any other man in the body, to determine correctly concerning this point, because there are so many believers that are believers in the dark; that is to say, that keep their belief strictly within their own bosoms. Many do not even dare admit their belief to their nearest and dearest friends. Now it is positively known, by that class of spirits who have investigated the subject, that there are between twelve and thirteen millions of Spiritualset the figures low—you may be sure of that.

Q.—What do spirits mean when they use the word "emblematic," in reference to spirit like-

A .- They mean that they are emblems or symbols of the leading characteristics of the spirit; that they are not intended always to convey a correct likeness of the features, the form of face, or form of stature entire, but they are more calculated to convey an idea of the leading characteristics of the mind.

Q.—Are not all paintings and music but emblematic of the soul-life of Nature?

A.—Yes, to a very great extent, they certainly are.
Q.—Was there ever a spirit drawing, made by any medium, that was more than an emblem of the object so represented?

Think not However, I am not sure.

A.—No, I think not. However, I am not sure.
Q.—Do any of the drawings in this room represent any spirit in form and feature?
A.—No, not at all; but they do represent the leading characteristics of certain spirits who once lived on the earth

lived on the earth.

Q.—Do spirits have streams of colored light emanating from the eyes, and other nerve centres?

If so, what are their colors?

A.—They certainly do. Every nerve centre has

its own peculiar light, and that light has its own peculiar color, and the brain combines all the colors of all the different nerve centres. You are physically and spiritually, so far as form is concerned, electrical machines; and because you are, you are constantly exhaling electricity, under all its forms, shadowing forth all its different de-

Q.—Please give some plain understanding to the circle of the nature of spirit-artist control?

A.—There are so many kinds of spirit-artist control that I am at a loss to know which kind your correspondent refers to.

CHAIRMAN.-Perhaps you can explain the method in which the drawings of Mr. Milson are

A.—In that special case, where the mind of the earthly artist is not used, of course the control is mechanical. The thinking power is outside and beyond the earthly artist, while the hand only is used. But sometimes the brain of the earthly artist is largely used; sometimes to a very small extent; just as the controlling influence can best adapt itself to your external conditions. Sometimes it can be done better by controlling the brain, sometimes by cutting off the connection be-

Q.—Do you believe that the Nazarene only heal-

ed those that believed in him?
A.—No; why should I?
QR.—It seems to be affirmed by the Catholic

A .- I believe that the Nazarene, so-called, was a very good, moral man, and that he possessed healing powers in a very large degree, and that he was able to exercise those powers on all who do that, and no more. All your modern healers can do the same. I do not think that their belief had anything at all to do with it, any more than I believe the earth to be flat because certain anclents believed it to be so. Q.-Do you believe he could walk on the sur-

A .- Yes, by virtue of assistance from disem-

A.—Yes, by virtue of assistance from disembodied spirits, precisely as media are carried from one point to another at the present time; not by virtue of his special divinity, by any means.

Q.—Do you know anything definite as to what extent Catholic priests communicate with spirits?

A.—I know nothing definite, but I do know that the Catholic Church, as a body—so far as the clergy are concerned—have been in the habit of holding communion with familiar spirits, as far back as their Church dates back as their Church dates

Q.—Is that secret possessed by the priests of the Catholic Church? the Catholic Church?

A.—I think so. And I believe that which seems, in itself, to be the most mysterious—mysterious only because shielded from common gaze—is kept for the use of the highest dignitaries of the church. The communion of the saints is a part of their religion, a part of their creed. The creed says, "I believe in the Holy Ghost, the holy Catholic Church, the communion of the saints." Well, who are the saints? Why, they are spirits of just men and women who once lived on the earth. There is their St. Patrick and all their various saints. They profess, outwardly, to hold communion. saints. They profess, outwardly, to hold commu-nion with them, but they say to the common peo-ple, "This is reserved for us. We stand between them and you. We commune with them, and, through them, to the Father, and if you desire to commine with them it must be only through us,"
which is entirely false. A common man or woman can do it just as well. It is one of the absurdities of the Catholic Church. The Protestant
Church is not a whit behind in absurdity—not a

Q.—Do you believe that all Scripture is the word of God?

A.—Yes, I do believe that all Scriptures are the word of God, but I do not believe in any written word of God. I mean the Scriptures of Life, of Nature, those that bear record of the truth. I do not mean those which could have been concocted by almost any brain. I do not refer at all to any, so-called, sacred written work. I believe in the Scriptures of the rocks, of the waters, of the skies, of the stars, of everything that God manifests through in Nature. These are my Scriptures. I see one God working through them and manifestng through them. They are to me the word of

O.—What was the origin of Shakerism? How was it founded?

A.—That is a well-known fact. The Shakers

profess that their founder was one Ann Lee, and so far as modern Shakerism is concerned, I believe they are correct Q.—You do not believe that Jesus Christ taught

Shakerism? A .- No, I do not, except so far as there are principles of truth, justice, mercy and love in Shaker

Q.—Is Shakerism the right belief? A.—Is shakerism the right belief?

A.—I am not sure that it is. It is right in some, and wrong in some. I do not believe that Jesus Christ was any more the Son of God than you are. I believe that he was divine, and human, too. So are you, and I should pity you exceedingly if I believed otherwise.

Nov. 10.

Henry Jewell.

I was born in Salisbury, Mass., but I died in Savannah, Georgia. I was seventy-eight years old. Henry Jewell, my name. I died of apoplexy—I suppose it might be called—in Sept., 1862, at which time four of my family were cut down by

the process of war.

I never favored the proceedings of the Charlescertain—it could not be prevented; and that all the favorite institutions of the South would be entirely broken up; and that, even after the return of peace, anarchy at the South would reign; and that there could no good come to the South, except to the negro. If his freedom might be called a good to him, why then good would come. But I doubted that then; I doubt it now, because I know that there is too much prejudice and coldness in Northern hearts to take in the negro they ness in Northern hearts to take in the negro they have half liberated. Set him free and let him take care of himself. But they forget that he is not able to do it—never has done it—do n't know anything about doing it. So far as this generation of freedmen is concerned, it is a curse, an absolute, positive curse. Still, it may as well be done one time as another. It was a bad legacy that Massachusetts gave—in company with other States—to the South, when she handed over her slaves and declared that there should be no more slavery upon her shores. Bad, very bad! The South was not all to blame. I saw it and knew it, although I was Northern born.

I am here to reach my sons and my grandchildren if I can, what are left here on the earth. I told them what would come to them in case of a civil war. It has come. They are the losers. Now I should be very glad from my new home to come and communicate with them, talk with them, exchange sentiments with them, just as if I were here. They must be satisfied of my identity, I think. If they are not, I can satisfy them, only give me a nearer privilege. It is not so com-fortable to stand off at this distance and endeavor fortable to stand off at this distance and endeavor to make your friends know that you have been here. Thomas and Stephen, my sons; they do not know anything concerning these truths, but I want they should. Now I am sure that they give me credit for having more sense than they had, and I want them to give me credit for being wise in seeking out this way of return, and adapting it to me, so far as I was able to. If there are any of these paragraphs are these distances the second services and selections of the second services are sense as a second services. are any of these persons near at hand, where they can gain access to them, go there. It is worth going for. I say to them now, as I said to them twenty—thirty years ago, when my son Thomas wrote to me, wanting some aid in worldly matters—wished me to transmit it to him in a certain way—said I to him, "If it is worth having it is worth coming after." He wasn't very long in coming. I say the same now. Don't expect me to hunt up these persons all over the country, and send them to you. Can't do it; would n't if I could. Come to me. Come where

I can do better, and then we will see what will follow. Good-day. God bless you. Nov. 10. Susie C. McDonald. I come to try to satisfy my friends that I can come. It is very hard for me to speak, because I have so recently passed to the spirit-world. I was nineteen years old. I was born in New York State. My father was a Scotchman by birth. A little more than one year ago I took a severe cold, had a severe attack of inflammation of the lungs, and finally, I suppose, it terminated in pulmonary consumption. In the hearings of later, ry consumption. In the beginning of last Sepober my father took me to his native land in tember my father took me to his native land in the hope of restoring me to health, and I seemed better for the time, but suddenly relapsed into my former state, and speedily sank away. Yes-terday my spirit joined my mother. Before my death, during my sickness, I entertained very strong views in favor of your beautiful, religion. I read many of Davis's works and your paper often, and many other spiritual works. And I told my friends if perchance I should find it true told my friends if perchance I should find it true when I passed on I would return, and in such an unmistakable manner that they could not doubt. Now they do not know of my death, and I come here to you that I may add my mite in favor of your glorious philosophy. My father will leave in a few days for America. He will not bring my brain, sometimes by cutting off the connection between the brain and arm, and using the arm mechanically. There are so many means by which
spirits make themselves manifest, either in an artistic way or otherwise, that it would be impossi-

ble to enumerate them all in the short space allotted us.

| stinctively felt it was her. [Did you see her?] I did. The old ladies there said I was gifted with

the Scottish second sight.
When next I come I shall be strong, and able to do better. Susie C. McDonald. [Can you give the Scotch time when you passed away?] Twenty minutes past three in the afternoon.

James Clary.

Good-afternoon, sir. [Good-afternoon. How do you do?] Pretty well, thank ye. Well, sir, I suppose I will have to register myself as James Clary, an Irishman by birth, and I come here to get into communication, if I can, with my sister Mary. I went out to California and I enlisted under Baker, and got out of this world in that way; and a very good way it was to got out. It is very much better than coughing yourself out on to the other side. Now you see, there is nother on to the other side. Now, you see, there is nothing at all of the sickness about me. I'm as well as ever I was in the world. No bad feelings to bring back here, for, you see, I was popped out so quick, there was no chance to think what was the matter with me, or that I was going. That is the way to go, so far as the going out is concerned, it was a very good thing. [They are not all so for-tunate.] No, of course they are not, because some linger a long time and suffer a great deal; but I was speaking of my own experience, you know.

Now, you see, I suppose, unless I register myself as a member of the Catholic Church, I'll not be thought very well of in coming back this way. Well, I don't know whether I am a member at all. I don't know whether death cuts us off, or what it is, because I see no Catholic Church on the other side, and I don't know where I am, afloat or aground, or where I am. But at any rate, I am pretty well off, and very well satisfied with my condition. I don't know at all but it may be a kind of purgatory; but it's a very good kind, and I aint disposed to find fault with any-

body about it.

This is Boston, is it? [Yes.] I want to get a communication to Taunton. Ilived myself a little while in Worcester. Well, now, you see, the trouble is, they know I am dead and all about that, but not about my coming back, nor where I am, nor nothing at all. Prayers was said for the rest of my soul, and I don't know whether it is due to their prayers that I am resurrected in this way, or what it is due to, but I know I am here. way, or what it is due to, but I know I am hero. I met my father, the old gentleman that died in the old country before we come here, and, he was hearing about this coming back; but, oh Lord, he was n't going to try it. Not he. He thought it was n't just the thing, and he did n't like the process of dying over again, and he was n't coming back. Well, says I, I am. I've met a good many of our people, and they are all for coming back, and I'm coming too. But he said I did n't know the way, and all that. Well, I said I do n't know the way, and all that. Well, I said I do n't know how it is, but the Colonel is going around the country and in England, and all round preaching, and if I can't get a chance to come back through him, I shall think it is very strange.

Well, they say that the clergy of our Church

Well, they say that the clergy of our Church know all about this, and that they have communication with departed spirits, and if they do they know all about those that come back, and if my message reaches any of them that knows about me or my sister, I want them to let her know I come, and about the process by which she can talk to me, as I talk to you. If it is not in ac-cordance with the Catholic Church, then I will

take it outside of the Church.

I was a very happy kind of an individual here, never had a great deal to trouble me. Could earn enough to get along very well, and was quite comfortably and happily situated here, and find

myself just so in the spirit-world; so, you see, there is nothing to mourn about.

I haint seen God, not at all; nor the saints, nor angels, nor nothing like it. But I suppose they are in some good place looking out for us all, be-cause we all seem to be pretty well cared for. And I 've noticed that those that don't do very well get a good strapping, wherever they are, when their turn comes. There's one old man here I knew when I was in California. Oh, I tell you he was pious on the outside as a brown wharf you he was plous on the outside as a brown wharf rat. Ah! he was all piety—a Protestant, by the way—and he was the greatest cheat and thief and liar you ever knew. What made me know it, he cheated me out of thirty or forty dollars. I said to him then: "Look here! there's a time coming when you'll get strapped for that as you deserve to." Well, I met the old chap here, and a more misorable old sures you never see, but you're now. I never favored the proceedings of the Unarieston Convention, although the most of my family did. They attributed my disapproval to my Northern hirth. May be so; but I foresaw that they would be defeated. I knew the strength of the North better than they did, and I was just as I way back to earth to see how his stocks come on. sure that Northern steel and lead would win as I am sure of it now. I told them that, in case of a civil war, the South would suffer most; while the North would get rich the South would get poor; and that the abolition of negro slayery would be right. It is quite another thing: now he stands It is quite another thing: now he or falls on his own merits. Good enough for him. Yes, sir. So I think whoever has the reins knows how to drive the team pretty well. I've no fault to find, anyway. Got my name, have you? Don't forget that I fought under Col. Baker. Good day to you, sir, and if I can give you a lift when you come on this side, I am just the chap that can do

> Prayer by Theodore Parker; questions answered by Thomas Paine.

... Invocation. Eternal Presence, whom we call God! thou in

whose praise creation ever chants her grandest prease; thou who art Father and Mother of us all who doth condescend to dwell in temples made with hands; where scupieth every star and every grain of sand; who giveth life unto all forms, and occupieth all space; thou great, eternal Spirit, we praise thee this hour for the gift of life. Thou hast written thy law upon all things, and the way of life thou hast marked out unto every living thing —each in its own sphere and according to its own degree. Thou hast blessed us in all past time. Thy blessing we know rests upon us in the present, and shall we fear that thou wilt forsake us in times to come? No, we will not: we will trust thee; we will adore thee, and worship thee, and most of all we will love thee, because thou art lovely, and thy presence inspires us with love. Thou art ever teaching us, ever leading us through devious ways, up, forever up the steeps of time and eternity, that we may know more and still more of ourselves and of thee. We praise thee for the many crowns of thorns thou dost lay upon mortal brows. We praise thee for the deep, dark shadows that are here and there flung across mor-tal lives; and that these shadows reach even unto the immortal world, causing the spirit to bow its head and prostrate its being before thee; for without these deep, dark shadows we could not understand the glory of light, the joy of heaven. We could not realize that better condition in which the soul basks in joy. We praise thee for the gift of him who years ago walked in humility and did dwell with publicans and sinners, and who did lift up the down-trodden, and speak words of peace to the disconsolate; he who could say to the prostitute and the fallen: "Neither do I condemn thee; go and sin no more"; he whose loving heart was ever open with pity, charity, forgiveness and great love. For we know that so far as we follow great love. For we know that so har as we follow his example he will become our Saviour, the Saviour of us all. Every one of us can find heaven by following the straight and narrow path wherein he trod. We praise thee that he was called to ascend Calvary. We thank thee for the deep agony that swept in great waves over his spirit, for thereby a lesson has come down to humanity, that humanity could not reall effort over trith Since humanity could not well afford to part with. Since in thy wisdom thou dost send shadows upon the in thy wisdom thou dost send shadows upon the holy and the true, we may understand that thou doth do it in love and in wisdom, and that all thy ways, however dark to us, are ways of wisdom. They all lead to heaven, every one of them. It matters not whether it be by the scourge, by fire or by famine, or whether it be by flowery beds of ease. Heaven is beyond for every soul. We thank thee that in these days of political darkness, when the vulture seems ready to devour the nations, there are some souls who are shedding light here and there that will by and by illume the tomple and cause thy children to rise up in newness of and cause thy continuent this up in Hewiss of spirit, seeking for better things. We praise there that out of all kinds of darkness there cometh light; even as out of the darkness of night springs forth the young day in its glory, so out of the depths of despair the morning of joy and peace and satisfaction is born. Grant that thy children who have gathered here may so live in their earth-ly lives that when their nilgrimage is ended and

The Chairman read the following, from the Christian Repository, published at Montpelier, Vt., of the date of Sept. 19th, 1868:

"BLASPHEMOUS LANGUAGE.—In the Banner of Light, Aug. 8th, 1808, we find the following: 8th, 1868, we find the following:

'It is just as sensible to pray to the ocean, or the sun, as it is to the Jewish "Unknown Jehovah," or the Christian's God. Nature justifies a "faith" in no such abortion. The whole system of modern theology is based on the speculative idea of a personal God. But my god is more real and tangible. "I can see it in the clouds, and hear it in the wind." • • • People of shallow brains are so apt to get mad when they hear a free thinker speak freeverently of the great, evergrown boss of the universe. Seriously, what a person believes in reference to the great Idel is of no benefit to me."

To this the Editor makes the following com-

ments: "Such language is not only irreverent, irreligious and "Such language is not only irreverent, irreligious and blasphemous, but absolute athelam. We wonder exceedingly how people who have any regard for religion, and for the welfare of their children, can patronize a paper which is the vehicle of such dectrine as this! It repudiates all prayer to God! It makes God a mere unconscious principle or blind law, without knowledge, wisdom, goodness, purpose or design! To say that God is a Spirit or Mind, is to teach his personality; and to dony his personality is to say that he is not a Mind, but a mere unconscious principle or blind law. It is really Athelsm or Panthelsm—the worst kind of Infidity! If Spiritualism is coming to this, the less we have of it the better. We have no feeling against Christian Spiritualism but we feel disposed to caution people against such irreligious paragraphs as that we have cited from the Banner of Light."

Ays.—The author of the article you have just

Avs.-The author of the article you have just read, very clearly defines his position, and to me it is the position upon which all blgots stand, claiming to know more about God than anybody else, to know how to love and serve him better else, to know now to love and serve and better than anybody else, claiming to understand concerning the only one true way by which the soul may find heaven or the state of future happiness. Now I do not believe that any man or woman has the right to abandon the pursuit of their own God in order to find my God. I do not believe any one has the right to dictate concerning the God-marking of our individual. I believe in the free worship of any individual. I believe in the freedom of worship. I believe that every soul is so constituted that it must worship God differently from all other souls—that no two can worship precisely alike. And I believe also that God has given every soul the right to enjoy and exercise its own religious opinion. It is only the custom of society and religion that seeks to withhold this right, and pronounce blasphemy upon that which does not move in accordance with the prescribed religious circle. Let us look back, briefly, over a few years. We shall not be obliged to go back very far in order to ascertain how the various religious sects stand religiously related to each other. For instance, let us take the Universalist and the Presbyterian. The Presbyterians declare that the Universalists are outside of all that is good and holy, denying God and worshiping the devil, having no part in the heaven which God has prepared for his saluts, but he heaven the control of the saluts. the heaven which God has prepared for his saints, but a very large portion assigned in the hell which is prepared for his sinners. Now see what a picture. A few years ago no Presbyterian would exchange pulpit services with any Universalist. The ban was upon them. They were religious outlaws. Well, let us mark the changes that have taken place in society in matters of religion as well as in all things else, till we see that in these days the Presbyterians will on certain in these days the Presbyterians will, on certain occasions, exchange with the Universalists. They do not think so hardly of them; begin to believe that there is some Christianity about them; that they do understand something concerning God, and that they can, under some circumstances, worship him. Why is this? It is because these Presbyterians are growing out from their bigotry toward liberality and light. It is not because the Universalists have gone back to them. No, not that. This is a self-evident fact. But it is because these persons who have been in religious darkness are getting out of that darkness; and in so far as they remain in darkness, so far they will denounce whatever clashes with their reli-gious opinion. Now, the author of the article degious opinion. Now, the author of the article denounces the paragraph in question, which appeared in the Banner of Light, as blasphemous. He has a right so to do. And so it was, to his conception of right. It was blasphemy to his kind of religious worship, therefore he has the right to say that it was blasphemous. And we have an equal right to defend our position, and claim that, to us, it was not blasphemy. We have the right to claim that we reverence, and love, and serve the great God of the universe, be it a principle or a personality: that is, we seek to not pray precisely as he prays, perhaps, yet we do pray; every thinking being prays, each in their own way and according to their own unfoldment, and it is simply ignorance that cries out against the prayer of any individual because it differs from theirs. It shows plainly ignorance on the part of such individuals concerning themselves, part of such individuals concerning themselves, and we recommend them to turn their attention away from fault-finding; away from that criticism which always casts a shadow upon everything it cannot understand, and labor zealously, from this time forward, in the vineyard of self. It would be well for each one of us to pluck the beam out of our own eyes, ere we seek to pluck the mote out of our brother's eyes. First, be sure that we are right, and after that duty is performed rest assured we shall none of us have time to

rk in the vineyard that does not belong especially to ourselves. Q.—Will the controlling influence give an opin-ion of the following strictures on mediumship, copied from the Boston Investigator?

rest assured we shall none of us have time to

copied from the Boston Investigator?

"The great and fundamental error of Mediumism is that promise which it holds out to every human being of a 'communication from any spirit friend'—that is, any one of his or her friends who have departed this life. This notion is affirmed in the Banner of Light of Sept. 29, 1809, page six, where the medium makes the spirit of Thomas Paine affirm this idea. The medium was asked this question:

"On earth friends communicate with any particular spirit

And the medium makes Paino say:

'There are demonstrations that answer that question all
over the land to-day. It is useless for me to attompt to answer it. My coming to-day answers it. You have called

swer it. My coming to-day answers it. You have called for me—I am here. You have asked me a question—I have answered it. And what I do, all others, under proper circumstances, can de likewise.'

And now Henry C. Wright wants Horace Seaver to believe that Thomas Paine has endorsed this stupendous error of Mediumism! Mr. Seaver must believe that Paine can come to Boston, where the paper is published which has always befriended him, but, instead of going to the Investigator office, he slinks away into the woman who enters for the gaping multitudes which attend the Banner circles!"

A. Horac again in the midst of the broadest

A.—Here again, in the midst of the broadest liberalism, we behold the dark cloud of ignorance. My good infidel brother has entirely mis taken my meaning in his analysis of the question concerning the return of spirits. It is indeed possible, under favorable conditions, for all departed spirits to return, manifesting to their friends that they have left here, but it is not always possible they have left here, but it is not always possible to bring about those conditions, as every Spiritualist well knows. Now, if my good infidel brother will only take pains to investigate this philosophy, which is indeed his right hand, though he does n't know it, he will hardly be found, after a close investigation, asking such a question concerning the return of spirits. He seem if the concerning the return of spirits. He sees fit to consider it very strange that I find my way to this place to communicate from here, but cannot from the office of the *Investigator*. Now, no one would be more delighted than myself to visit that office, as I visit this, if he will furnish me with the requi-site conditions; but as he has not, of course I am compelled to remain in the shadow, so far as he to mipelicular remains in the station will also be is concerned, or go to some other place where the conditions are furnished me. If any one should go to my good infidel brother asking why he could not receive at his desk a telegram from a friend in California, just as well as to have such a tele-gram received at the American Telegraph Office, what do you suppose would be his reply? "Why,

gram received at the American Telegraph Omce, what do you suppose would be his reply? "Why, I have not the necessary apparatus here. The means are furnished there. One end of the battery is established there, and the other is in California. I have not got it here." Now, the principle is precisely the same. He wonders why I, Thomas Paine, do not go to the office of the Investigator instead of comine here have here follates tigator instead of coming here, but he fails to see that he has not furnished me with the requisite conditions. Give me the appropriate machine, and see how gladly I would use it. I know of no place in all the earth where I would be more delighted to go to commune than there, for a great portion of my time is spent there. I am not seen, not heard, not recognized, except in thought, Thank God I am in that, and ever have been. I do not find fault with these good infidel brothers because they cannot see the light, because they are not spiritually unfolded enough to under-

May this be the decree which each soul shall pass concerning itself when it shall enter the great laud of the hereafter. Amen. Nov. 12.

Questions and Answers.

Stand. these things; but in all earnestness and with great love for their souls, I ask that they seek to know concerning these things; and if they find them, after earnest search, to be false, then say so; if they find them to be genuine, say so.

Throw into the scale all their criticism, an ample and very sent recommendation. Throw into the scale all their criticism, an ample amount of good common sense, and very soon we shall see their sphere of mentality entirely changed. They are dear to me, and the world owes them much—how much, humanity will never know while they are here. But when they go hence their deeds will be appreciated. The many infidel thoughts which contain great truths that belong to the present and the future, will be appreciated. From my soul I bless them for what they have done for me, and I, in turn, would and will do all in my power for them, whether they understand it or not.

Q.—T. L. Waugh asks the following: Is ether, or nitrous oxyd gas, injurious when inhaled?

or nitrous oxyd gas, injurious when inhaled?

A.—Medical men do not hesitate to say that under certain circumstances it is not only highly injurious, but positively inimical to physical life; but under certain other circumstances it is perfeetly harmless. They tell us if the heart is func-tionally or organically diseased it is often exceedingly dangerous to use it. If the lungs are in any way collapsed, or if the blood moves slug-gishly through the large arteries; if there is any gishly through the large arteries; if there is any tendency to congestion of the brain, lungs or heart, it is often dangerous to use it. But under almost any other physical condition it is quite harmless. Therefore, considering the amount of danger attending its use, it should never be made use of except by one who is thoroughly acquainted with the subject. with the subject.

Q.—In a book entitled "Powers of the Air," we find the following statements: "With regard to find the following statements: "With regard to the influence of good or holy spirits, over the earth-life, we judge from the fact that they are never here, we think to exert much influence, except during the continuance of what in the earth is called a revival of religion. Then they give evidence of their presence, and are enabled to exert considerable power over those in the form; not physically, but mentally—that is, by impression. That they ever develop mediums we know is not the case, for all mediums are developed only by those who are called in the earth-life rough, positive, determined minds of the darelife rough, positive, determined minds of the dare-devil stamp. That the time may come in the far-off future when angels, so-called, and spirits of just men made perfect, may be able to exert a direct and positive influence over the minds and bodies of men. I have not the least doubt." Will you explain this, if you can make anything out

of the writer's bad English?

A.—Your correspondent has explained himself, and, like a great many others, has shown that he stands in ignorance, mental and spiritual darkness. That which he claims to be a fact is known to be absolutely false, having no foundation what-ever. To say the holy spirits only manifest dur-ing revivals of religion, would be a libel upon holiness in the broadest sense. The holy spirit is ever manifesting through every conceivable form of life. If not, then God is not omnipresent. All souls—all Christian souls, at least—agree in believing that God is omnipresent. At the same time many of them tell us that he is only here or time many of them tell us that he is only here or there—there are certain places where he is not —a direct contradiction, which no power can by any possibility harmonize. These plain contradictions in external religious matters may look very well, but when applied to Spiritualists and Spiritualism, to the Christian brother they look very hideous. If a spirit should return giving birth to such monstrosities, why, holy hands would be raised in horror at once. But the right of nesition and place sometimes gives the right of position and place sometimes gives the right of speech, whether it be in folly or in wisdom.

Maria Elton Perry.

Fourteen years ago I died in Philadelphia. I was born in Chelsea, Vermont. My name, Maria Elton Perry. I was twenty-six years old at the time of my death. Eleven years before, my mother died, and I was adopted by an aunt and taken to Philadelphia. I had some strange experiences in life, which I did not understand, nor did my friends understand them. There were times when I seemed to be separated from communion with this world distinctly, and I seemed to be in a semiconscious state, and in communication with some other world—I knew not what world. These states were attributed to my peculiar mental and physical condition. It was said to be hallucination of the brain, induced by a flow of blood there; for at any time these peculiar mental states—these unnatural states, I called them then, be-Fourteen years ago I died in Philadelphia. —these unnatural states, I called them then, be-cause I did not understand them—would come have the right to since the great God of the universe, by love, and serve the great God of the universe, by it a principle or a personality; that is, we seek to worship this intelligence. And although we do not pray precisely as he prays, perhaps, yet we not pray precisely as he prays, perhaps, yet we have thinking being prays, each in their derstood the phenomena of Spiritualism, and that I should be a should they said I was a medium, and that I should be placed under proper conditions in order to live. I could not understand it, nor could my friends, and so I lived as I had been living, and when these states came upon me I always opposed the condition, and did all I could to come out of it, and my friends did the same. I was finally taken sick with a so-called typhoid fever, which raged most violently in the head, and finally terminated in what is called suffusion of the brain. I have tried in many ways since my death to return to the earth again, to show my friends something of this great light; but I have always been unsuc-cessful. First, I would have them know that I was one of those persons subject to the control of was one of those persons subject to the control of departed spirits; that I was organically fitted for that from my birth. I do not know that my life on the earth might have been prolonged—I cannot say as to that—but I can say this much: that had my friends known more concerning these phenomena, they might have received much spiritual light, and I at least might have passed on much easier than I did. It was thought very strange that during the last day of my life I was in that peculiar spiritual state. I seemed to be holding communion with the dead. And although my body was seemingly in no condition to be used as such an instrument, yet I was used as such. And at the examination after death, I believe it was determined that the cause of these peculiar states which would come upon me came from an enlarged state of the brain. But I want my friends to know it was not so. The brain was not abnormally large. In contradistinction to others of my own age, it may have been; but so far as I was concerned, it was not. It was normal to me. And the spiritual states into which I was throw were normal not abnormal! I lived nature throw were normal not abnormal! departed spirits; that I was organically fitted for o me. And the spiritual states into which I was to me. And the spiritual states into which I was thrown were normal, not abnormal. I lived naturally, and should have passed on naturally had I understood myself, or had my friends understood me better. And I would now most earnestly beseech of them to make all possible haste to gather all the wisdom they can concerning this spiritual light, and if it does not afford them entire satisfaction I shall be greatly disappointed, for I am sure it will; and in connection with their liberal views, it will lift them high in the religious scale, and make them worship God more truly than ever before.

My mother sends many many thanks to those

My mother sends many, many thanks to those My mother sends many, many thanks of those who so kindly guarded me after her departure; and she prays, with me, that we may not be rejected in this way of return, but that we may be received and understood, that we may become a blessing to those we have on earth, and in return may receive a blessing from them. Good-day. Nov. 12.

Jared Ellis.

How do you do? I don't suppose you know me, more than I do you, nor half so well. I am Jared Ellis, of Titusville, Penn. I am here to get some sort of communication, or message, or

get some sort of communication, or message, or whatever you call it, to my brother and my wife, if I can. I'm none of your edicated individuals, and I'm not given to much kind of piety; but I'm one of your straightforward individuals, so you can depend on me pretty well.

I've been dead about four months, a few days over. Died—well, that's what you call it; yes, let it go at that—died. And what I am back here for, is to ask that my brother will be as expeditious as he can in squaring up what little crooked for, is to ask that my brother will be as expeditious as he can in squaring up what little crooked things I left, and if he does, it will be a great satisfaction to me. This putting off what ought to be done to-day till to-morrow, is poor business—poor business. He is kind of given to saying, "Time enough; do n't hurry; time enough." But when a woman with two little children is waiting, and do n't know which way to turn nor what to do, it sint just the right thing to say it's time enough by-and-by, is it?. You do n't know much about it, do you? Well, you can guess at it, I suppose, if you are a Yankee.

Before it was known that that was an oil region—when I was out in Illinois I was what is called

a "chopper," but when I got into Pennsylvania I turned my attention to horse-flesh—horse-jockey. Yes; oh do n't turn up your nose at it. They are good as you are. You gentry in black coats I do n't suppose know much about that business, but then it's legitimate, anyway.

I do n't know whether my message is going to reach my brother, or not, but I kind of take it it will. [Give his name and address, and we will send it to him.] Well, he is floating round from the Rocky Mountains to the Carolinas. Hard to tell where he is going to be at any particular time. [When you see your message in our paper, you must impress him to get it.] What's that? Impress him? Might as well impress a brick. Can't do it that way. The only way I kepe to do it is, that he has got some acquaintances that understand about these things, and I hope to do it through them. They read your paper. I'm addressing this to them, and I they fail me, why, better not ask for any odds of me when they get here, that sall, because I'm pretty apt to pay in the same coin that I'm paid off with; keep it in circulation.

Do n't forget my name, will you? [You have n't given your brother's name.] Did n't I? His name is Charles. I give mine, did n't I? Best name in the world—I used to think it was. Nolame in the world—I used to think it was. Nobody else ever wanted it. Good-day, captain. [Come again sometime.] All right. Much obliged for the invitation. (Addressing some spirit at his side:) Keep off, keep off, old chap. Don't tread on my corns. Wait till I'm out. Nov. 12.

Hiram Marble.

It is recorded that Christ rose from the dead the third day after his crucifixion, but I did better than that: I rose the second day, which was yesterday. Hiram Marble. [I am glad you are able to come so soon.] I am glad to come here, thanks to my good friends on the spiritual side and on this side. Oh what a change! what a change! to my good friends on the spiritual side and on this side. Oh what a change! what a change! I have no words to express the trae spiritual state of the soul after death. It will take a greater mind than mine to do it. When I first became conscious, I was filled with wonder and praise, and I said, The change is better than it would have been to have stayed there, even with the expectation of finding treasure by-and-by. I was unconscious but a very few minutes. You see, from my close contact with the spirit-world, I was prepared to understand something concerning the place I was going to, and I knew something of what I might expect. And I have hurried back to say to all Spiritualists—who no doubt felt, some of them, that I was mistaken in the course I took in life—I want to say to them, I was not mistaken, not misled—not at all. A wiser power than I knew led me every day of my life, and took care of me; and I followed no false light, as the future will demonstrate. Nor did I die before my time. I lived my appointed time, passed on in the right time, and came back in the right time. Bless God for it.

Now I want to say to my son, Don't be in a hurry you may regret it. Move slowly; then you will have nothing to regret. And if you move slowly, I shall be in a condition to help yon move, to show you how, so that you will be satisfied.

I am under great obligations to my friend Mr. Wilder, the good man who added me in coming back. I came to him yesterday, and through the aid of his life I come here to-day. God and the angels are blessing him, and always will, all through his life, although he walks in the shadow sometimes.

The poor hermit of Dungeon Rock lives, just as

sometimes.

The poor hermit of Dungeon Rock lives, just as much as he did four days ago; and he tlesses God in life to-day, just as he did years ago. The fullness of the spirit is his. Thanks be to God, which is life. Good-day.

Nov. 12.

Prayer by Theodore Parker; questions answered by Thomas Paine.

MESSAGES TO BE PUBLISHED.

Monday, Nov. 16.—Invocation: Questions and Answers; Edward R. Tanney, of Leesburg, to his mother; James Brown, of Boston.

Tuesday, Nov. 17.—Invocation: Questions and Answers; Amos Elilott, of Machias, Mc.; Neille Anderson Stovens, of Memphis, Tenn., to her mother; "Belle Wide-Awake."

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The Other Life:

" Oh heaven is nearer than mortals think. When they leak with a trembling dread At the misty future that stretches on From the slient home of the dead. T is no lone isle in a boundless main-No brilliant, but distant shore, Where the levely ones who are called away Must go, to return no more.

The spirit-world is here, there, everywheredwellers in the spirit-world who are not properly in the spiritual world. Only the pure, the beau- heaven without love. tiful and the spiritually-minded are in the spiritlestial life.

Heaven is a condition of self-balance, harmony and happiness. Depending more upon subjective relations than local surroundings, it is attained | through circling time. What is naturally and lein all worlds only through aspiration and obedience to divine laws.

The spirit-land is real and substantial. Through every cycle of change that matter passes, some portions reach a higher state. There is no law of retrogression. Fragrance flows from blossoms. So spiritual elements, as aromas and eliminations, constantly stream from the material world. The refined spiritual essences from this and other planetary worlds, ascending into those vast ether regions, condense and gravitate, like purpling clouds fringed with gold, to their appropriate positions. These silver-edged strata, as arching zones stretching along the measureless blue above us, are too magnificent for description. Angel tongues alone can tell their grandeur.

The spirit-land, constituted, then, of the particles and etherealized essences from the many earths and systems that dot the universe, all bathed in the magnetic sunlight of an eternal morning, is no shadow-realm, but real and permanent-"a city that hath foundation, whose maker and builder is God." There are forests. fields, mountains, valleys, groves, gardens, fruits, flowers, sparkling fountains, flowing rivers, pleasant grottees, palatial mausions with gorgeous domes, constellated and astral, cottages and princely palaces with tesselated floors, tapestried walls and diamond-pointed ceilings. Over-the portals of each holy habitation is inscribed purity. Spirits residing within these angelic homes begin to fathom the riches of true love-love such as glowed in the soul of John when he leaned upon the bosom of Jesus.

OSOIN OF JUBBLE.

"It is perpetual summer there. But here Sadly we may remember rivers clear, And harebells quivering on the meadow-floor.

For brighter bells and bluor,

For tenderer hears and truer,

People that happy land, the realm

Of Evermore."

As souls advance their ideas expand. Progress is an eternal law. The universe is infinite. The ideal beckoning the real to "come up higher." there will ever be loftier, diviner altitudes to attain.

The inhabitants peopling the heavenly abodes of the hereafter, having passed through the disciplines of earth and the schoolings pertaining to the spirit-spheres, are carnest and untiring in their spiritual activities. Remembering their lives on earth, deep and holy are their sympathies for | The following constitute the Board of Directors: humanity. Love never forgets. In the morningtime and the gray of evening, down golden-tided | S. B. McGracken, Mr. S. F. Joy, Mr. C. C. Ran rivers sail these ministering spirits of God to catch the incense of each soul-felt prayer. They come to impress and inspire. Their magnetisms are baptisms-their words the spirit-echoes of eternal life.

Prophets, apostles, martyrs, scientists, reformers, teachers, continue their chosen callings in the future life. Newton pursues his astronomical investigations. Fulton's inventive genius finds broader scope for action. Mozart sweeps golden harp-strings, toning into harmony the discords of the spheres. Philosophers pursue their studies. Poets breathe more perfect rhyme and rhythm. Gardeners continue their pleasing vocations. Geologists delight to probe newly-formed earths, and astronomers to measure the mighty orbs that roll in space.

None say in the Summer-Land of spirit-life, "I tread the wine-press alone." The law of harmonial associations is there fully realized. Those receptions of infants by matronly bands; those schools of tenderest discipline; those homes of mutual love ombowered in roses; those palaces of art tinged with electric light; those cities of scientists, brotherhoods of philanthropists and congresses of angels-all add to the beatific glories of life in the republics of heaven. Those gifted with open vision, catching glimpses of landscapes and surpassingly beautiful scenery, often listen to the converse of immortals.

"When the autumn sunset's crimsoning fires Are affame in the western sky, Clairroyants discover the domes and spires Of that wonderful world on high."

While the spirit-land is objective and, as substantial to spirits as mother-earth is to mortals, heaven is condition-condition outworked in acts of love and benevolence.

Every noble deed of charity is heaven. Giving water to a thirsty pilgrim is heaven. Educating the orphan is heaven.

Watching in midnight hours with the sick, to administer the healing panacea, is heaven.

Placing a wanderer's feet in the right road is heaven.

Removing thorns and stones from a brother's

or sister's pathway is heaven. Shedding sympathy upon the unfortunate and

smiling in a brother's face is heaven. Lifting up the fallen and holding them till they

can stand alone is heaven. Leading our fellowmen into paths of virtue and

inciting them to deeds of charity is heavenheaven as interrelated to cause and effect.

This is the prayed for kingdom of heaven actualized. Intromission into it here with the "new name" and the "white stone," will prove a passport to those ineffable joys and raptures that obtain in the better land.

Matters in St. Louis, Mo. Memories pleasant and white-winged follow us

from the West as we face the East. Before us lies an excellent letter, bearing the signature of that zealous worker in the ranks of Spiritualism, E.P. Fenn. From it we gather the following:

Mrs. M. S. Hoadley is meeting with excellent success in her lecture efforts. Knowing her capabilities, we so prophesied publicly. The committee have engaged her for the term of three months. The movement to secure the services of Dr. Ferguson for a year failed. There was money enough, but those having it preferred to keep it

civil contract in consonance with established statute law. Rightly understood and actualized, it is a beautiful blending of the positive and negative-force and form, wisdom and love, man and woman. Look out into the vast universe of matter and mind-all God's arrangements are perfect and harmonious. There is no absolute discord in the infinite domain. Useless friction and failure are not perceivable in the universe. Immutability and beauty are stamped on all the immeasurable space. There are multitudes of the avenues to every human soul. There can be no home, no heart-fellowship, no marriage, no

Peace, purity and love, intimately related to ual world. These are they "that have over- true life-matings, the time will come when no come." Beyond them gladden the glories of ce- | priestly manipulations or governmental laws priestly manipulations or governmental laws sanctioned by State or Nation will be required to hold parties in these holy relations. Love will chain them as sun and earth, as magnet and steel souls of men and women as this all-absorbing gitimately joined together nothing can put asun-

We are pleased to learn by a letter from A. C. Woodruff, that himself and Mrs. Eliza C. Clark have entered into this conjugial relation. Both are known in the lecture-field, as well as in social circles of culture and refinement. Mr. Woodruff has been doing effectual missionary work, during the past year, in Michigan and other Western localities. Mrs. Clark was engaged in the Michigan Missionary lecture-field when married. The parties will continue speaking and laboring for the advancement of the Spiritual Philosophy. God and good angels grant them abundant success and rich harvests of temporal and spiritual

Adopting something of the Quaker method, these parties virtually married themselves, using the following form:

"In presence of these friends, and by this more formal act and expression, I now take you, Eliza, for my lawful wife, as I already have done in spirit, hoping, through the inspiration of a sincere and unselfish affection, to leave no act undone, no thought unexpressed, which will tend to make

your life peaceful and happy.

Friends, in your presence, and in the presence of angels and the Infinite, I take Amos C. Woodruff as my lawful husband, believing, as I do, there already exists between us an inner and more divine tie, which we invite this man and brother to recognize, that the world may under-stand the mutual life-relation we have voluntarily

A Unitarian clergyman, of Flint, then arose and pronounced them husband and wife. Organized Societies of Spiritualists will find these friends faithful workers, commissioned of angels. Keep them in the harvest-field of reform.

Spiritualists, Detroit, Mich.

Steaming amid breakers and quicksands, as experiences for several years, the Spiritualists of Detroit with great unanimity have become a corporate body, legally organized. Opposed to creeds, and everything that can tend to crush or cramp the intellect, they adopted a declaration of general principles. The meetings are held in Kanter's new hall. The singing by the choir, the congregation taking a part, is excellent. Both the singers and audience use the Spiritual Harp, silver-chaining the responses with the speaker.

Judge J. W. Batchelder, Mr. S. R. Smith, Mr. dall, Mr. Thomas Hilton.

Officers Elect-S. B. McCracken, President: J. W. Batchelder, Vice President; C. C. Randall, Secretary: S. R. Smith, Treasurer.

OUR WESTERN WEATHER.-Hurrying along with these last January days, and casting a retrespective glance over the departing month, we can hardly help exclaiming, What delightful weather! Not a flake of snow! Such warm, bright sunshine, such pleasant, bracing mornings and evenings, and such wooing softness in the winds. all remind us of the winters in California.

Mr. Dilke, writing of the Pacific climate, says: Even the lean Western men and hungry Yankees become plump and rosy in this temple of the winds." The Neapolitans claim that their city is "spot dropped from Paradise." Italians never tire in telling us of "Italia's sky." The following lines from Wilheim Meister were designed to be descriptive of Southern Italy:

Know'st thou the land where the lemon trees bloom Where the gold orange glows in the deep thicket's gloor Where a wind ever son from the blue heaven blows, And the groves are of laurel and myrile and rose?"

Enjoy your tropical climate, citizens of other ands! Bating the dust in the streets, we ask for no more clear, bracing, healthy weather than Detroit and other Western cities enjoyed-during the

CLERICAL SPECULATION.—Elder Jacob Knapp, the revivalist preacher, is "in luck." He went to California a year or two since to pursue his call-ing. * * * While thus employed he was advised by a friend to purchase 18,000 acres of land which was offered for sale in California at one dollar per acre, and he made the venture. In a few weeks a purchaser offered him two dollars per acre for the tract. He accepted the offer, pocketed eighteen thousand dollars, and has just returned home quite content with his luck.—Exchange.

Elder Knapp has made himself famous in three ways throughout the country. First, for moneymaking; secondly, for slandering Universalists and liberalists; and, thirdly, for preaching hellfire. In consideration of the lucky "strike" that helped this revivalist to pocket eighteen thousand dollars, will the Elder permit us to give him this sacred text for a sermon-effort: " Sell what thou hast, give it to the poor, and follow thou me "? The beauty and real power of preaching lies in its practice.

David H. Shaffer, Esq., of Cincinnati, a naturalist and geologist, is lecturing before the Friends of Progress," in Henry Hall, upon the Value of the Knowledge of Geological Science. Friend Shaffer, for many years a firm Spiritualist, is a devoted worshiper in the temple of the natural sciences.

Minnesota.

Dr. S. A: Thomas has been with us here, and also at other points in this section. On last even-ing the Town Hall was opened, and he delivered spiritual lecture to a large and attentive au a spiritual lecture to a large and attentive audience in this place. He has opened a large field for scientific investigation. His subject for the lecture was "Bible Spiritualism," and it was handled with a will, and seemed to give general satisfaction. People were heard to remark on leaving the ball, "I am happily disappointed. The Bible was brought to prove modern Spiritualism, and most effectively it accomplished the work." Before the Doctor closed his lecture of two hours, he offered to take up the subject with any man who denies modern Spiritualism. any man who denies modern Spiritualism.

The Doctor also heals the sick by the laying on

for other purposes. The drama for the Lyceum, written by Mr. Colony, proved eminently successful. It is to be repeated the 13th of February. The singing is good, audiences large, and on the whole the prospects are decidedly encouraging.

Marriage of Speakers.

This institution, not a sacrament, is simply a civil contract in consonance with established

Anoka, Minn., Jan. 19, 1869.

Illinois.

EDITORS BANNER OF LIGHT-There are two idens that I am anxious to bring before your view, for I feel assured that you take a deep inerest in Spiritualism and Truth as it really ex-

The first thing I have to say is that right here sectarianism, and where the greedy, eager search Defice laws. Love is the vital principle that pervides and permettes all existences from centre to circumference. It is the graduating and attracting circle of all thought and action. Love unbars should not become one of the largest stars of the spiritual heavens, that shall guide the weary traveler on his homeward march through the cares and tolls of life, that here the faithful may rest and partake of the bountles of Nature, and that our souls and spirits shall be refreshed, and that we shall go on and on, upward and upward, forever and ever!

truth that we live forever—yea, forever, and that the two worlds are really one?

Our organization is small. Dr. Couch was elected Chairman, Mr. Armstrong, Treasurer, and R. Bolton, Secretary, and now we go forth a light to the world; and may our light shine brighter and brighter. We organized Jan. 17th, 1869. Bro. to the world; and may our light same origines and brighter. We organized Jan. 17th, 1869. Bro. Jamieson, of Chicago, Illinois, State Missionary, delivered a course of five lectures, beginning Jan. 11th, 1869. He is a good, fluent speaker; he is earnest in his work; there is no humbug in him; he is ready at all times to defend the cause for which he is laboriar. May good, snirts ever for which he is laboring. May good spirits ever attend him in his arduous labors. Amen.

Now for the second idea. In the Banner of Light of Jan. 9th, 1869, page 3, there is a note from "A Thinker," which I think is liable to lead some "A Thinker," which I think is liable to lead some minds astray, or give them false ideas. He says, speaking of phrenology, "That it borders too much on the Materialistic." Now I differ from that statement. What is phrenology? It is the "Law of the Mind." There it is—that is all you "Phren the mind, logos, a law. Of may say. Phren, the mind, logos, a law. Of course the brain is the organ of the mind, and so I say is the body; the mind must have a something for it to act with, and that something is the

brain and the body.

Phrenology teaches us—

"Of the soul the body form doth take;
For soul is form, and doth the body make."

And as the spirit of man is, so is his body. I know all cannot see this. We judge of a tree by its bark. Just so with phrenology; we judge of a man by his bark—the body.

Let us have truth, wherever it is to be found, and part all truth spectages be higher with the age.

and may all truth-seekers he blest with the assurance that this life is not all—that the world beyond is only a continuation of this.

Yours for Truth and Progress,

Peoria, Ill., Jan. 24, 1869.

R. BOLTON.

Note from Mrs. Waisbrooker.

DEAR BANNER—You will see by this that I am still in the land of the dying. I have so far recovered as to be able to work a little. Have spoken twelve times since the 20th of December. I am stopping here a few days, that I may have the benefit of magnetic treatment from Dr. Wilbur, the well-known healer, and I am so hungry after every treatment, that were I boarding I fear that there would be an extra charge for the amount eaten; and, surely, I ought to get better, as I have every prospect of doing.

The good people of Springfield have been listen-

ing the present month to Dr. W. D. Blain, of Chi-cago, a fair speaker and rapidly improving, and one of the best test mediums I have ever met. Last Sabbath evening was devoted to the description of spirits, the controlling influence purporting to be a Baptist minister from Buffale, by Last Sabbath evening was devoted to the description of spirits, the controlling influence purporting to be a Baptist minister from Buffalo, by the name of Tucker; said he passed to spirit-life twenty-eight years ago. It was astonishing how quickly he would pass from one spirit to auctier, describing each so correctly. Capitol Hall was full, and for nearly two hours he held the audience, while wonder was pictured on many a face, and awe thrilled many a heart. I would say to the friends in Missouri and Kansas, at Spring-fald Carthage. Kansas, City, and other points.

Local La.—The Children's Progressive Lyceum meets in good Templars' Hall every Sunday in Library Hall, at 10 A. M. ms. Langton. City and the controlling every Sunday in Library Hall, at 10 A. M. and 7 P. M. Children's Progressive Lyceum meets in stending every Sunday in Library Hall, at 10 A. M. and 7 P. M. Children's Progressive Lyceum meets in conductor; Mrs. Tibbals, Guardian.

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City and for mental every Sunday in Library Hall, at 10 A. M. and 7 P. M. Children's Progressive Lyceum meets in stending every Sunday in Library Hall, at 10 A. M. and 7 P. M. Children's Progressive Lyceum meets in second to the field during April and May.

Crosby's Music Hall.—First Society of Spiritual and 7 P. M. Children's Progressive Lyceum meets in conductor; Mrs. Tibbals, Guardian.

City and for mental every Sunday in Library Hall, at 10 A. M. ms. Tibbals, Guardian.

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City and for mental every Sunday in Library Hall, at 10 A. M. ms. Tibbals, Guardian.

City and for mental every Sunday in Library Hall, twenty-eight years ago. It was astonishing how quickly he would pass from one spirit to another, field, Carthage, Kansas City, and other points where they have expressed a wish for a test mewhere they have expressed a wish for a test mo-dium, that I consider Dr. Blain just the man they need; for while so good at describing spirits and giving incidents of the past, he has none of the harsh element which tends to frighten the timid— not the spirit of Moses, but of meekness and love. His present address is Dr. W. D. Blain, Spring-field, Ill., care of A. H. Worthen, State Geologist. Yours,

Yours, J. H. Powell Ordained.

I have just been added to the list of Spiritual Lecturers ordained to marry according to the laws of the State of Indiana. I may inform your numerous readers that I feel none the worse for the honor conferred upon me by our State Spirit-ual Association. If there should be any couples agitated in mind for want of a Spiritualist minagitated in mind for want of a Spiritualist min-ister to tie the nuptial knot within reach of me, I shall, I assure you, if required perform the sol-emn ceremony for them to the best of my ability. In the Old Land I had no dreams even of ministerial rights or conferred powers; but here I am unexpectedly harnessed to the "Lord's work." What next? Fraternally yours,

What next? Fraternally yours,
J. H. POWELL.
P. S.—We are hard at work establishing a Lyceum, and I am glad to report a very promising interest germinating in favor of Spiritualism in Terre Haute. I am opening a protracted war on Sunday evenings with the "Stereotyped Objec-tions to Spiritualism."

Terre Haute, Ind., 1869.

Port Huron, Mich.

We are being refreshed and strengthened, dur ing this month, in listening to a course of lec-tures which are being delivered before our So-ciety by the Rev. A. J. Fishback, of Illinois. Bro. Fishback is one of the best speakers in the field; clear, logical, and eloquent, his style, manners and gestures are very pleasing, and the substance of his lectures is of a high moral character. He is one of those who practice in every-day life the principles which he teaches to the people.

Bro. F. was until quite recently connected with the Universalist persuasion, having been a Uni-versalist minister for a number of years previous to his conversion to Spiritualism.

J. H. HASLETT.

Port Huron, Mich., Jan. 16, 1869.

We do not deny that infant damnation was once the Orlhodox dottrine of the church—before the days of Calvin. We do not deny but Calvin himself believed that some infants might be non-elect and lost. We do not deny that Calvinistic writers of eminence, since his day, have held and taught that the children of unbelievers and heathen might be represented of Geld West and heathen might be reprobated of God.-The Congregationalist.

Illinois Missionary Bureau.

Harvey A. Jones, President.

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Missionaries at Large—Dr. E. C. Dunn, Rockford Ill., P.
O. box 1000; W. F. Jamieson, editor of The Spiritual Rostrum, drawer 5988, Chicago, Ill.

Societies 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 acknowledged through this paper each month.

Contributions to be sent to Mrs. Julia N. Marsh, No. 92

North Dearborn street, Chicago, Ill.

Oblinary.

In Brighton, Mass., Jan. 23d, 1869, passed to the Summer-Land, Nancy Dale, wife of Dr. J. R. Dale, aged 48 years.

Our alster was a firm believer in the intercommunication of spirits. The funeral services were conducted by that excel-int medium Mrs. J. J. Clark; the controlling influence was that of the late Theodore Parker, and a more beautiful discourse on the Spiritual Philosophy never fell from mortal lips.

W. A. H.

BPIBITUALIST MEETINGS. Alphabetically Arranged.

ADRIAN, MIOH,—Regular Sunday meetings at 10 M A. M. and 7½ P. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Marthu Hunt, Prosident: Exra T. Sperwin, Secretary.

ASTORIA, CLARSOF CO., On.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received. APPLETON, Wis.-Children's Lyceum meets at 3 P. M. every

APPLETON, Wis.—Children's Lyceum meets at 3 p. M. every Sunday.

Boston, Mass.—Mercantile Hall.—The First Spiritualist Association meet in this hall, 32 Summer street. M. T. Dole, Fresident; Sunuel N. Jones, Vice Fresident; Wim. A. Dunck-lee, Treasurer. The Children's Progressive Lyceum meets at 10 a.M. D. N. Ford, Conductor; Miss Mary A. Samborn, Guardham. All letters should be addressed for the present to Charles W. Hunt, Secretary, 61 Fleasant street.

Music Hall.—Services are held every Sunday afternoon at 23 o'clock, under the management of Mr. L. B. Wilson. Engagements have been made with able normal, trance and inspirational speakers. Season tickets (securing a reserved seat), \$2,00; single admission, 10 cents. Tickets obtained at the Music Hall office, 158 Washington street. Speaker engaged:—Moses muil, Feb. 14.

Springfield Hall.—The South End Lyceum Association

Light office, 153 Washington street. Speaker engaged:—Moses intil, Feb. 14.

Springfield Hall.—The South End Lyceum Association have entertainments every Thirdsay evening during the winter at the hall No. 50 Springfield street. Children's Progressive Lyceum meets every Sinday at 10% A.M. A.J. Chinge, Conductor; J. W. McGuire, Assistant Conductor; Mrs. M.J. Stewart, Guardian. Address all communications to A. J. Chinge, Edit Washington street.

Union Hall.—The South Boston Spiritualist Association hold meetings every Sunday in Union Hall. Brondway, at 10, 3 and 12 o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French, Treasurer.

Temperance Hall.—The First Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Mavertck square, East Boston, every Sunday, at 3 and 7 r. M. Bonlamin Odlorno, 91 Loxington street, Cor. Nec. Speakers engaged:—Mrs. M. Macomber Wood during February; Mrs. Sarah A. Byrnes during May.

Precise during May.

Peebles during May.

Webster Hall.—The First Progressive Lyceum Society hold meetings overy Sunday at Webster Hall. Webster street, corner Orleans, East Boston, at 3 and 13 o'clock r. m. President, ...; Vice President, N. A. Simmonds; Treasurer, O. C. Riley: Corresponding Secretary, L. P. Freeman; Recording Secretary, M. H. Wiley. Lycoum meets at 10% A. m. John T. Freeman, Conductor: Mrs. Martin S. Jonkins, Guardian.

BROOKLYN, N. Y. - Savyer, 1/401.—The Spiritualists hold. R. Freeman, Conductor: Airs. Martia S. Jonkins, Guardian. Brooklyn, N. Y. — Saveyer's Hall.—The Spirituslists hold meetings in Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 3½ and 7½ r. M. Children's Progressive Lyceum meets at 10½ a. M. A. G. Kipp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

"Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room, earl De Kalb avenue. Circle and conference at 10½ o'clock A. M.: loctures at 3 and 7½ r. M.

at 19 o'clock A. M.: loctures at 3 and 74 p. M.

BALTIMORE, MD.—Saratoga Hall.—The "First Spiritualist
Congregation of Italtimore" hold meetings on Sunday and
Wednesday evenings at Saratoga Hall, southeast corner calvert and Naratoga atreets. Mrs. P. O. Hyzer speaks till further notice. Children's Progressive Lyccum meets every
Sunday at 10 A. M.

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

overing at the usual hours.

BUFFALO, N. Y.—The First Spiritualist Society hold meetings in Lycoum Hall, corner of Court and Fearl streets, every Sunday at 10% A. M. and 7% P. M. James Lewis, Fresiding Trustee; E. G. Cooper, Treasurer; H. D. Fitzgerald Secretary. Children's Lycoum meets at 2\frac{1}{2} P. M. H. D. Fitzgerald, Conductor; Mrs. Mary Lanc, Guardian.

BATTLE CERER, Micr.—Meetings are held in Wakelee's Hall every Sunday morning and evening. Lyceum between services. Jeromiah Brown, Secretary.

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

BELVIDERE, I.L.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening, at 10½ and 1½ o'clock. Calidren's Progressive Lyccum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian, meets at 2 o'clock. W. F. Jamilsson, Conductor; S. C. Haywood, Assistant Conductor; Wrs. Hiram Bidwell, Guardian,
UHARLESTOWN, MASS.—Central Hall.—The First Spiritualist Association hold regular meetings at Central Hall, No.
26 Elm street, every Bunday, at 23 and 78 F. K. Dr. A. H.
Richardson, Corresponding Secretary. Speakers engaged:—
Dr. John H. Currier, Feb. 14; Thos. E. Moon, Feb. 21 and 28.
Washington Hall.—The Children's Progressive Lycoum No.
1 hold their sessions every Sunday at 102 A. M., at Washington
Hall, No. 16 Main street, near City Squaro. G. W. Bragdon,
Conductor; Mrs. Mary Murray, Guardian.

CIBLISEA, MASS.—Fremont Hall.—The Children's Progressive Lycoum meets every Sunday at Fremont Hall, at 164 A. M.
Conductor, Leander Dustin; Asst. Conductor, John H. Crandon; Guardian of Groups, Mrs. E. S. Dodge; Asst. Guardian,
Mrs. J. A. Salisbury; Corresponding and Recording Secretary,
J. Edwin Hunt, to whom all communications should be addressed—P. O. box 244.
Winntimmet Division Hall.—The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division
Hall, at 3 and 7 F. M. Mirs, M. A. Ricker, regular speaker.
The public are invited. Seats free. D. J. Ricker, Sup't.

CAMBRIDGEPORT, MASS.—The Children's Progressive Ly-

The public are invited. Seats free. D. J. Ricker, Sup't.

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

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

Edsy, Guardian; T. Lees, Secretary.

CARTHAGE, Mo.—The friends of progress hold their regular meetings on Bunday afternoons. G. C. Colby, President; A. W. Plokering, Secretary.

CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lycoum meets at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple, Guardian.

treet. J. Spettigue, Freedecht. Doncheszen, M.ss.—Free meetings in Union Hall, Hancock treet, every Bunday evening at 73 o'clock. Good speakers

engaged. DOVER AND FOXOROFT, Mr.—The Children's Progressive Lyceum holds its Sunday session in Merrick Hell, in Dover, at 103 A. M. E. B. Averill, Conductor; Mrs. K. Thompson, Guardian. A conference is held at 13 r. n.

DES MOINES, IOWA.—The First Spiritualist Association will meet regularly each Suuday at Good Templar's Hall (West slide), for lectures, conferences and music, at 10} A. M. and 7 p. M., and the Children's Progressive Lycoum at 12 p. M. Figure 19 And the Common Strong Service Dycomin at 17 And Spiritualists hold meetings every Sunday afternoon and evening in Beiding & Diokinson's Hail. The Children's Progressive Lyceum meets at same place at 10 A.M. Dr. H. H. Brigham, Conductor; Mrs. Wm. H. Simonds, Guardian; Fred. W. Davis, Secretary.

FOXBORO', MASS.—Meetings are held every Sabhath in Town Hall, at 13 r. M. Progressive Lyceum meets at 10 A. M. Maj. C. F. Howard, Conductor; Miss Addie Sumner, Guardian. Lyceum paper published and read on the first Sabbath of each month. Lecture at 13 r. M.

GEORGETOWN, COLORADO.—The Spiritualists meet three venings each week at the residence of H. Toft. Mrs. Toft, lairvoyant speaking medium. Hamonton, N. J.—Meetings held every Sunday at 102 A. M., at the Spiritualist Hall on Third street. W. D. Wharton, President; Mrs. C. A. K. Poore, Secretary. Lyceum at 1 P. M. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups.

Guardan of Groups.

Hinghan, Mass.—Children's Lyceum meets every Sunday
afternoon at 23 o'clock, at Temperance Hail, Lincoln's Build-ing. E. Wilder, 2d, Conductor; Mrs. S. P. Dow, Guardian. Houlton, Mr.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings

by the Spiritualist Society) Sunday atternoons and evenings.

LOWELL, MASS.—The First Spiritualist Society hold a gen
eral conference every Sunday at 2½ r. M., in Lyceum Hall, corner of Central and Middle streets. Children's Progressive
Lyceum holds its seasons at 10% A. M. Join Marriott, Jr.,
Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf,
Cor. Sec.

Cor. Sec.

Lynn, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening at Cadet Hall, Market street. Children's Progressive Lyceum meets in the same hall at 10½ A. M. William Greenleaf, Conductor: Mrs. L. Booth, Guardian; Mrs. M. J. Willey, Cor. Sec. Speaker engaged:—Dr. H. B. Str. M. J. Willey, Cor. Sec. Speaker engaged:—Dr. H. B. LEOMINSTER, Mass.—The Spiritualist Association hold meetings every alternate Sunday at Brittan Hall. W. H. Yeaw, Sec.

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

meets at 1 o'clock.

Louisville, Kr.—Spiritualists hold meetings every Sunday at 11 A. M. and 7 M. P. M., in Temperance Hall, Market street, between 4th and 5th.

Milan, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 10 A. M. Hudson Tuttle Conductor; Emma Tuttle, Guardian. Milford, Mass.—Children's Progressive Lyceum meets at Washington Hall, at 11 a. M. Prescott West, Conductor; Mrs. Maria L. Buxton, Guardian; S. W. Glibert, Musical Director and Corresponding Secretary.

and Corresponding Secretary.

MANCHESTER, N. H.—The Spiritualist Association hold meetings every Sunday at 2 and 63 r. m., at Museum Hall, corner of Elm and Pleasant streets. Daniel George, President; R. A. Seaver. Secretary. Progressive Lyceum meets every Sunday at 102 at the same hall. R. A. Seaver, Conductor; Mrs. Fannie C. Sheapard, Guardian.

ductor; Mrs. Fannie C. Sheapard, Guardian.
Mornsania, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Bervices at 3% P. M.
Milwadker, Wis.—The First Society of Spiritualists hold meetings every Sunday in Bownan's Hail, at 10\frac{1}{2} A. M. and \frac{7}{2} P. M. George Godfrey, Chairmat. Speaker engaged:—J. L. Potter. The Children's Progressive Lyceum meets at 2 P. M. T. M. Watson, Conductor; Botty Parker, Guardian; Dr. T. J. Freoman, Musical Director.

Freeman, Musical Director.

NEW YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Everett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 104 A. H. and 14 P. M. Children's Progressive Lyceum at 24 P. H. P. E. Famaworth, Secretary, P. O. box 5679. CCULUL BL 22 F. M. F. L. FRITAWORTH, Secretary, P. O. box 5678.

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

MESSAME HAVEN, CONK.—The First Spiritualist Association hold meetings every Sunday at Todd's Hail, on State street, near Chapel, at the usual hours of worship. The Children's Progressive Lyceum meets at 10 M.A. M. E. Whiting, Conductor.

OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 11 A. M., and 7% P. M., in Mead's Hall, corner of East 4th and Bridge street. The Children's Progressive Lyceum meets at 2 P. M. J. L. Pool, Conductor; Mrs. S. Doolittle,

Guardian.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each ments. Children's Progressive Lyceum meets at 11 o'clock a. M. Speakers engaged.—Dr. J. N. Hodges, Feb. 7 and 14; Mrs. A. P. Horer, March 7; Mrs. N. J. Willis, March 14; Mrs. A. P. Brown, April 4 and 11; J. M. Peebles, June 6 and 18.

POETLAND, Mr.—The Spiritualist Association hold meetings every Sunday in Temperance Hall, at 3 and 7% o'clock P. M. James Purbish, President; R. I. Hull, Corresponding Secre-

tary. Children's Lyceum meets at 10½ A. M. Wm. E. Smith, Conductor. Mrs. H. R. A. Humphroy, Guardian.

PHILADELPHIA, P.A.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at ½ A. M., on Bundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian.—Lyceum No. 2, at Thompson street church, at 10 Guardian.—Lyceum No. 2, at Thompson street church, at 10 Guardian.—Lyceum Ro. 2, at Thompson street church, at 10 The. First, Association of Spiritualist has its lectures at Concert Hall, at 11 A. M., and 7½ P. M. on Sundays.—"The Philadelphia Spiritual Union" meets at Washington Hall every Sunday, the morning devoted to their Lyceum, and the even lug to lectures.

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

PAINESPULLE, O.—Progressive Lyceum meets Rusten at 10½ A. M.

PAINESVILLE, O.—Progressive Lycoum meets Sundays at 10 A. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian. QUINOY, MASS.—Meetings at 2% and 7 o'clock P. M. Progressive Lyceum meets at 1% P. M.

Reoflester, N. Y.—Religious Society of Progressive Spirit unlists meet in Sclitzer's Hall Sunday and Thursday evenings. W. W. Parsolls, President. Speaker ongaged:—C. Fannie meets every Sunday, at 2‡ p. M. Mrs. Collins, Conductor; Miss E. G. Beche, Assistant Conductor.

RIGHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 103 A.M. Children's Progressive Lyceum meets in the same hall at 2 P.M. ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o'clock.

SALEM, MASS.—The Children's Progressive Lyceum meets in Habon Hall, every Sunday, at 10 2 M. A. O. Robinson, Conductor; Mrs. Harmon, Guardian; W. Scott Lake. Sec.

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

or; Mrs. A. M., Kempton, Guardian.

SYGAMORE, Lt...—The Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock, in Wilkin's Now Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian. The Free Conference-waters at the same place on Sunday at 3 o'clock; session one hour; essays and speeches limited to ten minutes each. Chauncey Eliwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secty. Mrs. Sarah D. P. Jones, Corresponding Saiting Account.

Mrs. Sarah D. P. Jones, Corresponding and Recording Secty.

BPRINGFIELD, ILL.—The Springfield Spiritual Association' hold meetings every Sunday morning at 110-clock in Capital Hall, southwest corner Fifth and Adams streets. A. H. Worthen, President; H. M. Lamphear, Secretary. Children's Progressive Lyceum meets at 9 clock. R. A. Richards, Conductor; Mrs. E. G. Planck, Guardian.

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

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

speaker.

St. Louis, Mo.—The "Society of Spiritualists and Progressive Lycoum" of St. Louis hold three sessions each Sunday, in Philharmonic Hail, corner of Washington avenue and Fourth-street. Lectures at 11 a. M. and St. M.: Lycoum 23 r. M. Charles A. Fenn, President; Mrs. M. A. McCord, Vice President; Henry Stagg, Corresponding Secretary; Thomas Allen, Secretary and Treasurer; W. H. Rudolph, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lycoum; Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director.

Than X. M. — Progressive Shritualists hold meetings in Har

TROY, N. —Progressive Spiritualists hold meetings in Har mony Hall, corner of Third and Riverstreets, at 10 A. M. and 74 P. M. Children's Lyceum at 24 P. M. Selden J. Finney, Conductor: Miss Libble Maccoy, Guardian. TOLEDO, O.—Meetings are held and regular speaking in Old Masonic Hall. Summit street, at 12 r. m. All are invited free. Children's Progressive Lyctum in same place every Sinday at 10 A. m. A. A. Wheelook, Conductor; Mrs. A. A. Wheelook, Guardian.

Wheelook, Guardian.

VINELAND, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10 A. M., and evening. President, C. B. Campbell: Vice President, H. H. Ladd; Treasurer, B. G. Sylvester; Corresponding Secretary, L. K. Coonley; Children's Lycoum meets at 12 fr. M. Dr. David Allen, Conductor: Mrs. Portia Cago, Guardian; Mrs. Julia Brigham, Assistant Guardian. Speakers desiring to address said Society should write to the Corresponding Secretary.

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

WORGESTER, MASS.—Meetings are held in Horticultural Hall, every Sunday, at 2% and 7.P.M. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary. WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in Harmonial Hall, Pennsylvania Avenue, between 10th and 11th streets. Lectures at 11 A. M. and 7½ r. M. Lecturers engaged:—February and March, Nellie J. T. Brigham: April, J. M. Peebles; May, Alcinda Wilhelm Slade. Children's Frogressive Lyccum every Sunday, at 12½ o'clock. George B. Davis, Conductor; Mrs. M. Hosmor, Guardian of Groups. John Mayhow, President.

Convention of Speakers and Mediums. A Quarterly Convention of Speakers and Mediums will be held at Avon Springs, N. Y., Tuesday and Wednesday, Feb-Arrangements have been made with Bro. Whalev, of the von Water Cure, to board, at one dollar per day, such of those in attendance as cannot be entertained by friends. Brothers and sisters, we extend to you all a cordial and fra-ternal invitation. Let us assemble on this occasion, and participate in the benefits, joys and glories derivable from anticipated free and harmonious communion with our angelic guardians and guides, and thus help to roll on the majestic

ear of this new Spiritual Dispensation. J. W. SEAVER,
P. I. CLUM,
FRANCIS RICE,

Quarterly, Meeting. A Quarterly Meeting of the State Association of Spiritual Feb. 20th and 21st, 1869.
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Mankalo, Minn., Jan. 21st, 1869.

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