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Literary Department.

Written for the Banner of Light.

STARVING BY INCHES.

BY REBECCA J. MASON. CHAPTER VI.

Mr. Alfred Dobbs, as has been said, was an artist; a sketcher and painter of landscapes. He had leaned wholly upon his father, in his lifetime, and now that he had died the gentleman must support himself or starve-which Mr. Dobbs did not wish to do. Therefore, as he considered painting a rather genteel employment, he concluded to take his paints and brushes to Ashley, and do as did the immortal Micawber-wait until something should turn up. Now Mr. Dobbs was more shrewd than sensible; for he thought that while pursuing his romantic occupation, his stylish air and dress must inevitably captivate some smart daughter of some well-to-do farmer, (but, then, when he had married her he should never tell his acquaintance that her father was a farmer,) and leaning then upon his wife instead of his father, he should yet be comfortable; for he could not endure the thought of being seen without gloves-and choice gloves cost something. But Mr. Dobbs would have to expedite his movements or he would get positively shabby, and that was another of his fastidious notions; a man looks so

The Sunday after Mr. Dobbs's arrival, he had made good use of his eyes and eye-glass. He had leisurely surveyed the congregation, particularly the singers in the front gallery, and had come to the determination to choose between the two prettiest girls in the choir-Anna Jones and Jane Graves. He was shrewd enough not to make too great haste; but he knew that in country towns a stranger was always an object of interest. So, on pleasant mornings, Mr. Dobbs might be seen perched on the top of a hill, with his face turned toward the best looking houses; and in the cool of the evening he might be seen sitting gracefully

shabby in poor garments. Does a woman?

by the roadside, sketching the splendid sunsets. By-and-by, the young men, in driving home the cattle, would stop to look at his pictures, and were amazed at seeing their own house, sometimes their own cows, looking so lifelike—for Mr. Dobbs could do very well if he chose, but he did n't often choose. At sunset, too, the young ladies often came to walk, and sometimes they would happen to walk in his direction, and encounter, most unexpectedly, the showy artist.

Mr. Dobbs also knew a little Latin, and still less of Italian, although he was frequently seen with a book lying on the grass beside him-always unopened - which was an untranslated copy of Danté. He did, indeed, once try to paint one of Dante's hells; but having nothing to copy from, and his imagination not being vivid enough, he could produce neither demons or flames. Once besides, he tried Milton's Paradise, but could get no farther than to portray an indolent looking Adam asking his companion for an apple she was plucking from the tree. Then Mr. Dobbs ceased all attempts at painting from imagination, and

confined his genius solely to copying Nature. In the course of a few weeks, Mr. Dobbs had succeeded, so far as bowing to the persons he sometimes met on the road, and of a Sunday he had occasionally walked along chatting with the

Captain Smith and Deacon Grant, judging he was fond of music, from the fact that his face was often turned in the direction of the choir, invited him to their house to a singing meeting, which was held at the different houses alternately. It was at Captain Smith's that Mr. Dobbs gained an introduction to Anna Jones and JanelGraves. That night he was made up his best. His ever damp hair was almost dripping, his complexion fresh ened as well as a towel dipped in new rum could make it. His rings, his pins, his watch chain and his boots were all freshly polished. His black frock-coat with dark blue velvet collar, his marcon plush vest, his grey satinet pants, were all carefully brushed; and taking his walking-stick he set forth. The young men and women who composed the village choir had assembled at an early hour. As Mr. Dobbs approached the door he heard the tuning of fiddles, the quavering of the deep bass viol, the shrill notes of the clarionet and fife, preparatory to sounding. Just then our here entered, which entrance caused a very little commotion. He was introduced to the young ladies, he was introduced to the young men, and he made his bows with an ease and nonchalance that they had never witnessed before. He was invited to join in the singing, and acquitted himself beyoud his own expectations.

At nine o'clock the company dispersed, and Mr. Dobbs begged the pleasure of walking home with Anna Jones. Anna Jones was not only well-bred and sensible, but extremely sensitive to the real qualities of one's nature, at first sight. She had fathomed this man, had taken his mental and moral guage, and instinctively shrank from all contact with him. Yet she would not be rude, so allowed him to walk by her side the short time it required to reach her home. How often men make themselves repulsive to women through their deficiencies and lack of fine instincts!

When Anna came to her own door, she thanked Mr. Dobbs, and coolly bade him good-night. As the gentleman left the door, he gave a low, prolonged whistle of disappointment and chagrin. That, then, was the end of his magnificent toilet; but he consoled himself with the thought that that was the way with some girls; they never could appreciate a splendidly got-up man, and that there were as good fish in the sea as ever swam, and Mr. Alfred Dobbs would yet be the bait at which they would bite.

Captain Smith and his wife thought him a very nice young man; not so Arthur Vose, the hired



CHASTITY.

THE FINE ARTS.

CHASTITY.

Milton's beautiful mask of "Comus" furnishes many exquisite scenes for the painter's skill; reader is transported, as in Shakspeare's "Temand among those who have been inspired by the magnificent thoughts of the great poet, Mr. W. Frost, A. R. A., may be justly mentioned as having been highly successful in imparting to the eye those brilliant concentions which the sublime Milton breathes to the heart.

The mask of "Comus" was first presented at Ludlow Castle, in 1634, before the Earl of Bridgewater, then President of Wales. This drama was founded on an actual occurrence. The Earl of Bridgewater then resided at Ludlow Castle; his sons, Lord Brackley and Mr. Egerton, and Lady Alice Egerton, his daughter, passing through Haywood Forest, in Hertfordshire, on is herewith presented. In order, however, that their way to Ludlow, were benighted, and the the subject may be fully realized, we extract such lady was for a short time lost. This accident be- portion of "Comus" as relates to the picture: ing related to their father upon their arrival at his Castle, Milton, at the request of his friend, Henry Lawes, the musician—who taught music in the family-wrote the mask. Lawes set it to music, and it was acted on Michaelmas night, 1634, the two brothers, the young lady, and Lawer

himself, bearing each a part in the representation. "Comus" is better entitled to the appellation of a moral mask than any by Jonson, Ford, or Massinger. It is a pure dream of Elysium. The pest," to scenes of fairy enchantment, but no grossness mingles with the poot's crosslons, and his must be ever ready to muralize the song" with strains of solemn imagery and lofty sentiment. "Comus" was first published in 1637, not by its author, but by Henry Lawes, who, in a dedication to Lord Bridgewater, says, " although not openly acknowledged by the author, yet it is a legitimate offspring, so lovely, and so much desired, that the often copying of it hath tired my pen to give my several friends satisfaction."

Mr. Frost has selected "Chastity" for his subject, and an engraving from his celebrated picture

"'T is Chastity, my brother, Chastity: And like a quivered nymph with arrows keen. May trace huge forests, and unharbored heaths, Infamous hills, and sandy perilons wilds Where through the sacred rays of Chastity,

No savage fierce, bandit, or mountaineer, Will dare to soil her virgin purity : Yea, there, where very desolation dwells, By grotes and caverns shagged with horrid shades, She may pass on with unblenched majesty, Be it not done in pride, or in presumption. Bome say no evil thing that walks by night In fog or fire, by loke or moorish fen, find Blue meagre hag, or stubborn unlaid ginsp That breaks his magic chains at curfew lime: No goblin or awart fairy of the mine, Hath hurtful power o'er true virginity.

So dear to heaven is saintly Chastity, That when a soul is found sincerely so, A thousand liveried angels lacquey her, Driving far off each thing of sin and guilt, And in clear dream and solemn vision Tell her of things that no gross car can hear Till oft converse with heavenly habitants Begin to cast a beam on th' outward shape, The unpolluted temple of the mind, And turns it by degrees to the soul's assence, Till all be made immortal."

We need not dwell upon the merit of the picture before us; for without the delicate coloring, we lose much of its beauty. The conception, however, is here, and that is entitled to our especial praise .- Reynolds's Miscellany.

and set him down as a brainless puppy. Vose some talent for public speaking, which John Colpossessed a fearless, earnest nature, that would of right; therefore he wished him to get accustomed to declaiming. John Collins and Arthur Vose had talked together about establishing time came, he would call a meeting of the church,

One pleasant sunset our artist carried his sketching materials into the old burying-ground, not so much because he had a fancy for drawing death's heads and cherubs, but because, a little while before, he had caught the gleam of a pretty blue dress and checked sun-bonnet moving about among the trees, and like a true artist he had an eye for the beautiful. He seated himself just inside the gate, so that the figure in the blue dress could not pass without seeing him, and being seen. Sometimes the figure would be out of sight ten minutes, then it would be seen sitting demurely on a grave; as twilight came on the figure moved toward the gate, as if to go out. The artist sprang up surprised, lifted his hat, threw back his damp locks, and exclaimed in his purest

then he must resist. His course was clear. His

force the people's mouth open, and cram the ob-

noxious tonic down their throats? He would bide

his time.

"Good evening, Miss Graves; do not leave this sainted place, which, I presume, is filled with the memory of your sires."

Jane Graves, for it was she who was indulging her little romantic hour in the old burying-ground, did not immediately recover her self-possession at this unexpected encounter. She had met him at Captain Smith's on the evening of rehearsal, but, as they had met to sing, there was little time for talking, and she had not seen him since. In her heart she admired his curling ringlets, his beautiful rings; and then he could paint pictures! How

man. Arthur Vose, too, had taken his measure, much better that was than milking cows and they had known. And, possibly, there might not was a noble fellow, who had worked and studied hands were than Leander's or her father's! In in the next twenty years, both berself and Becky nights to acquire an education. Naturally intelli- the meantime she had seated herself again, in her might be laid in the old burying ground, and even gent, he made rapid progress; and from the first embarrassment, and, handing her a picture he the Squire himself, hale and hearty though he moment, his heart had gone out toward the new had been sketching, he asked her to look at it. was, and her sister be left alone. Therefore Suminister. They were fast becoming friends, and Jane was amazed at seeing a rough sketch of her san had unknowingly taken much from Jane's John Collins had placed his small, but choice father's house, and a girl with just such brown life that should have been hers, and had given her library, at Arthur Vose's command. Arthur had hair as her own sitting on the door-step.

"It's nice, Mr. Dobbs, real nice! but I should lins wanted him to cultivate; for he saw that he think the paint would stain your fingers."

"Oh, a little pumice-stone and meal will remove force, would cut its way irresistibly, in the cause that. I never travel without it," and lie looked tenderly at his white hands.

" Have you been about a good deal, Mr. Dobhs?" "Well, yes, I've been to New York and Bosa Lyceum for debate and free discussion on the ton, and I've been off fishing two or three times there till dark for, Jane Graves? Was any o' questions of the times, when the long evenings in summer, and I've come here. Let's see; this should set in, but Mr. Collins found that no pro- is in New Hampshire, and so I've been to New ceedings ever had or ever could take place, with- Hampshire. And then I've been to New Jersey, out there paintin'. He spoke to me, and I stayed out calling a meeting of the church. When the I used to reside in New York, and most of my ac- talkin' with him. quaintances are there. But, Miss Graves, what and if the church should grind it under foot, why beautiful curls you have!"

aim was the good of the people. But should he hair the first Sunday I saw you."

I should be sorry to take such pains with my toilet and have no one to admire it."

in." And Jane rose to go. "Allow me to escort you to your residence, Miss Graves," said the artist, rising.

"I guess not, for I do n't know what our folks

"But, my dear girl, let me walk with you until we come in sight of your house; you cannot object to that!"

down to the turn in the road, for she had never to man's daily life; but never once on theology. pleasure of meeting her again.

naturally lady-like, but she was vain, frivolous ed him as their elder brother—a reformer—a

feeding hens and horses! How much whiter his for her; but Jane was twenty years younger, and,

"Well, Jane, where have you been? and here 't is pitch dark!" said Susan, as her sister entered the house.

nothing in its place.

"Out in the buryin'-ground," replied Jane, for she had been taught to treat Susan with respect. "Out in the buryin'-ground at this time 'n the evenin'? Why, for pity sake, what d' ve stay out

the gals out there with ve?' 'None o' the girls, Susan; but Mr. Dobbs was

"Mr. Fiddlesticks! Now, Jane Graves, do n't you go to makin' no talk with that ere strange fel-"And so have you, Mr. Dobbs. I admired your ler; we don't know nothin' about him, no way, nor we don't want to; nor we shan't, unless he "That shows you to be a young lady of good comes taggin' round after you. My sakes! I taste, that you can appreciate a man's good looks. should 'nough sight rather see a good shaggy dog

comin' in here, 'n him." . Jane made no reply, and soon lighted her can-"It's growin' dark now, and I guess I must go dle to go to bed. She saw no more of Mr. Dobbs until the next Sunday. After meeting, he managed to walk part of the way home with her, notwithstanding the gruff manners and sour looks of Susan. Susan did not mean to stand in her siswould think to see me with a stranger," replied ter's light, but she had read Dobbs as an adven-Jane, for she well knew that none of her family turer, and she could not bear that Jane should would tolerate the man a moment. Indeed, form an acquaintance, possibly attachment, with her father and Susan had formed an opinion such a man. She expected Jane to marry. She upon first seeing him. They were both too calculated on a good match, but she saw that plain and honest to be misled by his shallow pre- Jane was prepossessed in this man's favor, and it made her uncomfortable.

The summer were away, and John Collins still labored for the good of the people. He had preached on various subjects-on temperance, And Jane took his arm and walked with him education, recreation, politics, religion, as applied been so addressed, so flattered before. Arriving He had never touched the doctrinal points. Not there, he raised his hat and politely bade her a word on the trinity, the atonement, the immacgood evening, hoping he should soon have the ulate conception, or miracles; but he read, every Sunday, from the New Testament, and held up I have said that Jane Graves was pretty and for example the life of the Nazarene. He show and selfish, because her sister had trained her to man in advance of his age-as there are in all no responsibility. Susan had erred through kind- ages. As he was divine, even all are divine; as ness of heart and ignorance of the world. She he was the Son of God, even all are sons of God; knew nothing of life, and she did not dream that as he was led to crucifixion, so, from earliest there could be a future different from anything ages, had all foremost men, and women too,

suffered martyrdom—suffered in various forms. Were not Servetus, and Archbishop Cranmer, and many another burned at the stake? And if Josus was nailed to the cross, did not Socrates drink his cup of hemlock? Were there not noble Roman women, and men, torn in pieces: hy wild beasts? And, in the nineteenth contury, was not the grand old man, from North Elba, martyred in the cause of freedom? All, for their love of Truth. And should we falter? Should we not taking our lessons from the past, go bravely on?

All this he preached to them through that beautiful suinmer time. Little was said to him. His daily life was so pure and blameless, they were loth to call him to account. Only in the middle of the summer, Deacon Grant had told him that "he guessed he couldn't keep a boarder any longer," and Squire Graves had opened his doors, and told him he was welcome to a room and the mouthful he ate, and no persuasion could induce him to take a cent for it. Thus he had quietly moved into their home, and the two women eared for him as if he had been their son. Through all this time, the church had been gradually fermenting. Autumn was near, Much was to be done. The harvest was to be gathered in; the church-meeting called to suggest the planof the Lyceum. Squire Graves and Susan, accompanied by Mrs. Jones, were to make their first visit to a city. Yes, much was to be done. Division-and more than that-sorrow and sadness, were coming to Ashlev. Who would stand firm? Who would prove true? Who, if need be, would be stoned to death in the streets? A great moral battle-a battle of ideas-was hanging over Ashley.

CHAPTER VH. " "The mills of the gods grind slowly,"

Mr. Dobbs was unable to advance as rapidly as heldesired, but he had vowed not to leave Ashley alone. He looked over his wardrobe, and thought that with care he could make it serve him a few months longer. He had staked all his hopes on getting a smart wife in Ashley; one that would keep him tidy, get him up a good breakfast, and, perhaps, bring him some money. How could a man live without money? And the easiest way was to marry some rich man's daughter. He had frequent interviews with Jane Graves, for, as Anna Jones had never roticed him since the night of the singing-meeting, he had decided to marry Jane. She was very pretty, and he should not be ashamed to Introduce her to his set. So he had persuaded Jane to many a clandestine meeting. Jane Graves was all unused to deception. She had scarce known a thought she could not impart to the family, and though frivolous and vain, she was perfectly guileless and frank. This man had roused her sympathies. He had bemoaned to her that he had never been appreciated socially or professionally; and Jane, who know nothing of the world, looked up to him as to a god. Yes, the girl loved him. He was ever flattering her with his shallow words, the first that had ever been spoken to her. But it laid he upon her conscience, these secret meetings. An entire change had come over her; she no longer ran singing over the house; she no longer asked Susan what she should wear; she consulted another's taste now. Susan saw she was unhappy, and thought her sick; she gave her less to do than ever, and spont whole mornings gathering herbs to make a good strong diet-drink which would sharpen her appetite and bring her back

September had come, and the first day saw Anna Jones installed as mistress of the village school. This was what Anna had been studying and striving for. Her school numbered about thirty scholars, and it was her first attempt; but she was good-tempered and patient, and determined to succeed. It required time and gentle discipline to bring thirty little people into anything like routine. Sometimes they would start up and rush out of doors to play, forgetting they were in school. Often they would be stretched on the benches fast asleen; sometimes they brought visitors with them in the shape of tiny kittens, ragged dolls, and little aprens full of grasshoppers. But Anna did not grow cross: she turned all these little objects into useful lessons and childish sermons, thereby gaining love and not fear.

to herself.

The fifth day of September the great churchmeeting was to be called, to which all the congregation, all the town people were invited. They were to assemble by three o'clock in the afternoon, in the meeting-house. It was an important affair, therefore called early. John Collins opened the meeting with prayer. He then made a statement of his views regarding an appropriation of the funds for building a hall for the purpose of forming a Lyceum, which Lyceum should be open for the discussion of all questions, moral, social, religious, political. The subject he wished freely and fully treated by all present, women as well as men. Here the audience exchanged glances, for in Ashley no woman had ever been known to speak in public. They then proceeded to nominate a chairman, and Arthur Vose was unanimously chosen. Descon Grant first took the floor. For his part he had never seen such changes in his life. He did n't know how it would better the condition of things to spend money in building a hall to talk in. He would sooner vote to have the money given to the heathen. He had tried to keep quiet all summer, but believed the time had come when he must speak his mind. Now in preaching he had been used to hearing about Christ dying for us sinners, about the good. them that belonged to the church being set up on the right hand of God, and the wicked, them that didn't belong, on the left, to have their portion in hell-fire forever.

Then the deacon was called to order by the

chairman, who rose and spoke as follows: "With all respect for Deacon Grant, he must allow me to say that we have come here to dis- The first thing was the noise-the endless drivcass the project of a Lyceum, not to discuss the theology of the past. The town is stagnating. It were better to become extinct than to try to shirk these questions longer. We must have a place where we can work, can do our part for humanity," and Arthur Vose sat down amid subdued applause, for it was not decorous to evince merfiment in a meeting-house.

Dr. Killam then rose. He rather agreed with: brother Grant, that the money had much better besent to the poor, pershing heathen, than in erecting buildings which might in time become golden calves to the people. He thought the town was going backward now, and he preferred the

Mr. Holt, the tavern-keeper, took the floor. He really believed it would do the young folks good, and old ones too, to have a spirited meeting to go to:long wit tor evenings. When his boys were alive, after the corn was shelled, they had nothing to do but sit in the chimney corner and sleep, He wished they'd had meetings then to go to. For his part he d like to have such meetings, and hear men and women talk, and perhaps he'd talk. some blinself, he did n't know, he wan't much used to it, but anyway he'd give 'em a lift. So he told them to set his name down for one hundred dollars. They'd all got money enough, and why should n't they try and make some good use of it And the young people could no longer be restrained from expressing their approbation

Squire Graves next rose, and told them to put him down for two hundred, and while they were about it, to build thoroughly a strong, handsome building, and as he was going to Bainford before long, he would look around and see how they were lighted and warmed in other places. And upon the impulse of the moment his daughter Susan got up, and breaking through all her old sense of propriety, told them to put Susan Graves. down for five dollars. The house was in an uproar. The ice was broken, and the women could breathe, and talk as never before. But Susan sat calmly down, and; as she whispered to Mrs. Jones," not feelin' a bit dashed, she knowed she was tight." Mrs. Jones gave three, Anna one, Captain Smith one hundred, in spite of his wife, Arthur Vose lifty, John Collins lifty, Squire Graves's hired help, Becky and Leander, five each. Various sums were contributed, amounting in all to seven bundred and fifty dollars. Descon-Grant, Doctor Killam and many others left the meeting, while the rest remained in animated talk until almost dark. But the best-hearted had earried the day. It would not yet do to call them. progressionists, they were not prepared for that.

The next Sabbath there were many vacant pews in the old meeting-house. The minister's face was sad as he looked around, but he felt that for humanity's sake he must hear bravely on, He did not like to sow dissension in the church; it grieved him to see the empty pews, and miss the old grey heads that had looked up to that pulpit for spiritual nourishment for more than half a century. And then he asked himself the question: "Was he feeding them with busks, that they should refuse it at his hands?" He felt that he must say

" Nay, I must speak! I will speak! lest at the judgment day any of you Should say, 101d man, you told us not of this?"

Again there were busy times at Squire Graves's. Susan had commissioned Mrs. Jones to purchase for her a suitable wardrobe, and Chloe Adams, the village tailoress and mantua-maker, was engaged for three weeks, as she had also to make a new outfit for the Squire. They expected to be absent about four weeks, and wished to go the first of October. The time passed all too soon, but the last day came. The stage was to call for them the next morning at five o'clock, as they had twenty miles to travel before they would reach the railroad station. Susan had been up early and late. She had given numberless directions to Becky and Leander, to take good care of the house, of the

cattle, and especially of Jane and of the minister. Mr. Collins was to visit the city the last week of their stay, to attend a "woman's convention." and would return with them. They were through breakfast, and waiting on the doorstep when the stage rolled up-a great, clumsy, old-fashioned vehicle, with three seats inside that would hold twelve persons, and a great flat roof that would hold as many more, drawn by four large framed, strong horses. The Squire was walking round his farm to take a last look at the cattle, Susan had her face covered with her handkerchief, and Jane was sobbing quietly, while Mrs. Jones was bidding her daughter good by. The luggage was strapped on, and the driver holding the door open for the party to enter.

John Collins had shaken hands with them all, and as the stage rolled away, Jane sprang from the doorstep, and, screamed, "Father, father, kiss me before you go!" The driver checked his horses, and Mr. Collins lifted her to the window. The old man was deeply moved, as she clung round his neck and covered his face with kisses. She kissed Susan, too, again and again, and returning to the house, she laid her head in Becky's lap and sobbed aloud. The home was very lonely that day. Becky went about her work as if she had just returned from a funeral, and Leander was uncommonly grave and quiet, while the minister remained in his study, except when out upon one of his long walks.

When the party arrived at the railroad station, Susan and her father were quite bewildered. The low-roofed building, the long train of cars, which they had never seen before, the steam, and smoke, and noise of the engine, and the many persons moving to and fro, were, to them, objects of profound curiosity. And after being seated in the cars, and having time to recover herself, Susan ventured to look around, and found that no one was looking at them, she soon felt quite at home. She saw long rows of seats behind her, filled with people, but these people did not seem to know she was there. Some were reading, some sleeping, some looking out at the windows, and Busan soon found that instead of whisnering to her father and Mrs. Jones, as she thought she must among so many strangers, she would have to raise her voice to a higher pitch than ever before. The Squire was equally amazed. It was his first trip by rail, and he could not understand how it was they flew so rapidly over the road At ave o'clock they reached their first stoppingplace, which was a little manufacturing town, where they were to stay all night. They were thankful to alight, for they were completely tired out. Susan said she had rather do a whole summer's work than travel, if that was the way folks had to be hurried along. They had an early supper, and retired at once, as they were to take the aix o'clock train in the morning.

Again they were up early, and in readiness for the morning train. This time they would go through to their destination, the city of Bamford. Mrs. Jones did not think they would feel so much at home in a hotel, and had written to her friends for suitable accommodations. Therefore, upon their arrival, they were to go directly to a private house, in a quiet street. Who does not remember their first impressions upon entering a great city?

ing of carriages; then the long lines of shops, with goods of all sorts displayed at the doors and windows. There seemed to be no houses, and if there were, the people were all out in the streets. Where could they be going to? What were they out for-so many of them? Who was doing the work, while they were out? And then the houses! Susan said she didn't think she could breathe shut up in one of those straight, comfortless red brick houses. However, when she stepped from the carriage into one of these same houses, she found it quite comfortable. The appointments of the house were a source of wonder to both her and her father. The carpeted floors, the marble wash-basins, with hot and cold water, the handsome gas-fixtures, which did not have to be trimmed in the morning, giving forth such brilliant light-all-everything for the first week was a matter of wonder, simply wonder. [To be continued,]

Spiritual Phenomena.

MANIFESTATIONS THROUGH KATY FOX.

DEAR BANNER-In the early part of last August the spirit of the poet, N. P. Willis, communicated, through the mediumship of Mrs. Maggie Kane, at the house of my friend Mr. Albert Barer, as follows:

'My own dear friend and companion, the darkest hour brings forth the brightest morn.

r brings forth the brightest morn.
Oh, I would ever lead thee, Mary,
To brighter paths of earth;
I would guide thy feet to greener spots.
I would lead it up with light of love.
I would lead it up with light of love.
I would give its pinlons play.
In the genial light of a second spring.
In the light of a newer day.
Oh, turn not from thee now, Mary,
The heart which thou hast tried.
Mine is no wavering heart, Mary,
Though all prove false beside.

Oh, my dear friend, the light of love shines upon your soul. Meet for me soon again. Poor child Maggie, go to hed and dream of happier days in store for you. N. P. Willis."

Upon receiving these verses Mrs. B. remarked, How strange that Mr. Willis should address these lines to me! I did not know him in earthlife, nor do I remember ever to have read his It was rapped out, "Never mind, Mary; I will bring you my book of poems from my library." The writer happening to call at the house the evening the book was promised to be brought at the circle, and the directions having been given previously by the spirit, as to who should compose the circle, a member, Mrs. Judge Stamps, of Texas, asked the spirit, through Miss Katy Fox, if the Colonel could remain. It was answered by raps, "Let him stay." The circle being formed, and gas turned down, spirit-lights flitted across the room, darting to and fro, while others leaving trains and lighting up the room; the guitar spirits. In the latter category I cannot include was played, floating above our heads; we were the associations founded by Allan Kardec in taken hold of by spirits whose forms were dis-

While sitting quietly, Mrs. B. said, "Oh, he has brought the book!" The spirit rapped out, "Get the ancient "Metempsychosis" theory, with cerme pon and ink." Upon its being brought, the tain variations not at all in favor of the modern members of the circle distinctly heard the spirit theorist. writing, and, upon the gas being turned up, the writing was found on the fly-leaf of the book as his own lil oness, which compared favorably with the stee' /e traving and fac simile of himself. Also a benu's schedule lily was placed in the book.

After till manifestation Mrs. Stamps and Mrs. Kane were told to go by the window, while Mr. and Mrs. B. were told to stand by the door, and myself alone to remain seated. We were told to sumed by Spiritualism in England is at present sing. The guitar was brought by angel-hands and placed in my lap and played upon while I sang "Home, sweet home," and we distinctly heard a spirit-voice beautifully singing second, tain apostle of old-"determined only to know We had been requested to close our eyes. (It must be borne in mind that the circle was held in every experienced investigator may surmiso, only the third story, and the doors were locked.) After such communications as endorse their own pethishing the song, it was rapped out, "Dear one, cultar views; and where the spirits who come open your eyes! look!" when a light about the cannot be psychologized into endorsing good old color and brightness of the moon approached fashioned Methodism, stern Calvinism, high Trinwithin a foot of me, brought there to illuminate iterianism or Vicarious Atonementism my spirit-wife's face, which I saw three times, appearing at my right, and I felt distinctly her whole form, and felt her kiss impressed on my lips.

My hat, which was left in the hall, was brought in the room and placed upon my head. We were then told that the power was exhausted for the evening.

During this summer, my friend, Judge Stamps, through Planchette, wrote his wife, then at Brenham—the terminus of the branch of the central road of Texas-that if slie would go North, she should see him face to face. She complied, and he has fulfilled his promise and appeared to her ten times, bringing flowers, &c. Finally, he told her to procure Bristol board, brush, pencil and paint. She did so, and a short time previous to returning to Texas, and while scated in a circle at nine A. M. the articles all disappeared. At the evening circle the identical board (having the names previously written upon it by four of the circle present) was returned, and a good likeness of the Judge was drawn upon it in the following manner: A rattling was heard at the window, the curtain was lifted, all present, aided by the light of the moon, saw the picture returned and placed Mrs. Stamps's hands.

A few evenings after, a picture of the Judge's spirit child was brought in a similar manner. These pictures she had framed, and took them to her Southern home as evidences of spirit power and proofs of identification.

N. P. Willis also on another occasion brought his picture. Thursday last, at their circle, he brought and presented to Mrs. B***r a breast pin, telling her previously, through Miss Kate Fox. to get a nurnle velvet ribbon and lay it upon the table when the circle was formed. This being done he took the ribbon from the table, put it around her neck and pinned it, standing behind her, and then turned it in front. He then wrote a communication backwards, through Katy Fox, telling Mrs. B. that the pin was one he wore in youth. It is of gold, and set with his own hair, and is in the form of a harp,

Where this beautiful memento was brought from, is what the writer would like to know. If any of his friends in earth-life remember his baving worn such a pin, and can inform us in whose custody it has been since he passed to the higher life, this incident may be the means of convincing many skeptical minds among his earth associates that, unseer by the many, the spirit of N. P. Willis still lives, moves and has a being. Will not some of his friends, for their own good and that of humanity, make the necessary inquiry, that the facts may be verified? Our circles have been private, but any information will be given by me to any

interested party. I have given as brief an account as possible of the manifestations, and, if agreeable, will give you P. BREMOND. others.

New York, Oct. 1st, 1869.

Writen for the Banner of Light. CHRICMAS EVE OFF THE COAST."

aggested by a picture. JOHN WILLIAM DAY.

Along the rock-ribbed bill-The serching whirlwinds blow And four wild anthem thrills Swift trough the blinding snow.! The Ston King throws his ermine down Withlithe drifted valc, and reas alon his midnight crown O'er of an's madd'ulug wall!

God say the railor now! Withigthe forest dim The oak in ruin bow. Along he scalmard grim The lightonse casts a fitful gleam, Scarcecen a mile away. Where sputing billows onward stream And tos their caps of spray! Around he bending must

Each groud and hallfard sings ; Along the bulwarks fast Deathl crashing hummer tings ; Hope quis their sad and struggling souls. And fant hands hold the wheel, As markly mark the water shoals Beneau the plunging keel.

Oh lady of and pale Who sill'st thine infant's cry. As peal the wintry gale, And slintering spars reply: Nerve tion thy heart, the hour is near Whon krough the "sengate" cold God call thee to a grander sphere

Beyon the gates of gold!

The creating table holds The cart outspread with care, And sten eyes trace its folds In call and muto despair. But anals peal their welcoming strain the cloudy sky, As one-ofer Bethletieni's moonlit blain It rolled in days gone by !-

flown foin the swinging lamp The schering light rays fall-Up from the cabin damp God fears his children call; And fron the midnight's guifing wave Importal souls are born, To great beyond the shrouding grave Healen's grander " Christmas morn !" Boston, Jan., \$70.

SPIRITUALISM IN EUROPE.

NO. 11.

BY EMMA HARDINGE.

In my last article I briefly glauced at the general surface of Spiritualism in Europe, without making particular mention of any phenomena which I had myself witnessed, or any movements remained stationary. A few darted like meteors, of interest which grow out of the revelations of upon the corper-stone of the horrible and loathsome theory of "reincarnation" is not Spiritualism, as I understand it, but a sort of rehash of

Despite the fact, however, that the believers in this hateful doctrine, as taught by the late Allan follows: "To my beloved Mary, from N. P. Wil- Kardec, are exceedingly numerous, the believers lis." On the back of the fly-leaf he had drawn in the universally coincident affirmations promulgated by the spirits, proved by the immense array of the timony in their favor, and sanctioned by common sense, are far more immercus in Europe than the "Reincarnationists," Sprites," or any theorists whose chief source of authority is French imagination. The popular tone asalmost entirely phenomenal. Owing to the tendency of mind hinted at in my last communication, the English Spiritualists being-like a cer-" the Lord Christ, and him crucified"—receive, as form or other, they are either exorcised with the solemn formula for trying the spirits prescribed in St. John, or sternly advised to confine their demonstrations to physical performances, and leave their awkward infidelic theology to your humble servant, and her Yankee compeers.

Sitting once in a circle in London where some very Ortholox investigators were discoursing solemn platitudes, and very resolutely desiring an endorsement from the spirits concerning their views of the "Saviour," my clairvoyant perceptions and long continued methods of holding direct intercourse with spirits convinced me my not invisible friends were quietly laughing in their spiritual sleeves, or, in other words, humoring the pions inquirers by responding to them after their own fashion. When an opportunity occurred I questioned these very self-ause spirits how they could thus pander to what they knew to be the conservative spirit of ancient superstition, when my friends answered me by asking if I could tell why the priests and sages of antiquity did not break up the images that the people worshiped, before they had learned to comprehend that they were only the muthical external embodiment of a spiritual idea? I was silenced but not fully convinced. Besides the Orthodox, who dism'ss every spirit that does not acknowledge that God came in the flesh &c. &c., there are a goodly number of noble minds and clear intellects who hold on to the atonement and all its marvelous adjuncts of what they call "revealed religion," as they do to the organism which their fathers bequeathed to them, and yet, strange to say, receive and fully credit the stupendous revealments which spirits make concerning a hereafter of infinitely graduated scales of supreme bliss and of ghastly misery; and all growing out of those same "works" of which faith in a Saviour makes so little account. How these noble minds, for such many of them undoubtedly are, manage to reconcile the use or functions of a "Saviour," with the solemn asseverations of returning spirits, that the good are in bliss without the aid of a "Saviour," and the evil doers are in torment despite the atonement that was assumed to have washed their sins away, my blundering commonplace sense cannot well comprehend. Such, however, is the case, in proof whereof consult a file of the "London Spiritual Magazine," where numerous admirable, startling and instructive communications are cited on the compensative and retributive condition of the spirit after death.

Besides the two classes of communicants referred to above, there is another, and not an inconsiderable number, who sit around a table and when by long practice a "planchette" becomes sufficiently obedient to their magnetic force as to move in time and measure to their thoughts, they receive whole volumes of MSS. from an unknown spiritual monster, (for a spirit they would not consult for the world,) growing up into an "I am."

personality, out of the "collective spirit emanations" of the circle.

It matters not that this spontaneously created demon seldom writes any opinions which do not merous as in America, I think the names of the exactly tally with those of the writers, or some noble William and Mary Howitt, the venerable other psychologist who influences them. This Dr. Ashburner, Prof. and Mrs. De Morgan, the myth, more marvelous, inconceivable, and utterly joint authors of "From Matter to Spirit," the irrational, than any that the Dark Ages have finest piece of philosophic writing in the English palmed upon us in the shape of theologies, is language, Thomas Brevior, the accomplished augravely affirmed to cover the whole ground of the rappings, tippings, heavings, floatings in air, rope tyings, music playing-with and without instruments-feats of strength, most commonly performed in answer to some human request, the writing of names and forming of pictures and scenes on the arm, forehead, hands of mediums, &c, revelations, inventions, speaking with new tongues, entrancements, visions, prophesyings, healings, spirit lights and voices, the seeing of spirits in still admirably written up by Mr. J. Burns, its talmany various ways, the warnings, communications, messages and revelations from spirit friends, industry, energy and self-sacrificing spirit would conveyed through writing or speaking, and above do honor to any cause; and all this, together with all, the millions of tokens of identity with deceased persons which the controlling intelligences have given through all the above and other methods too numerous to mention. Oh, wondrous ity for what it lacks in quantity. spiriti mundi! unintelligent "collective force" of the circle, or whatever else the agent may be that is not an individualized spirit! what a pity that some | sided over by T. C. Luxmoore, Esq., as Chairman, of our material scientists could not knock up and Thomas Shorter, Esq., (Brevior) as Vice against a stream of this collective force, traveling | Chairman. Our plan has been to present some off in the air from one circle to another; what a subject of interest, in a speech of about half an wonderful deal of insolent denial and cold assertion might have been spared, and how much of marks from the audience, each speaker being spiritual verities the worshipers of blind atoms limited to fifteen minutes. At the regular hour and causeless effects might learn from a wander. for terminating the conference of the evening, the ing stream of collective soul force! And now having enumerated the most prominent phases of hu- to display his or her acumen and forensic abiliman opinions versus spiritual revelations, which ties, by summing up the whole of the evening's exbeset the progress of "the cause" in England, let | ercises, and pronouncing judgment upon its genme turn to the other side of the picture and notice wherein the "little island" holds its own, even in the foremost ranks of spiritual enlightenment. We have in London some most excellent physical | high honor on the talent and keen spirit of invesmediums, second to none in the world for the power, variety and beauty of their manifesta-

Besides Mr. Home, whose renown is in every sense of the term "world wide," there are two médiums in London whose positions in private society I should not have presumed to invade, had I not already seen their names openly mentioned in several English communications addressed to the Banner. With the mediums in question-Mrs. Everitt and Mr. Edward Childs-I have the pleasure of enjoying intimate social relations, and have been in the habit of witnessing the phenomena produced in their presence under a great variety of favorable circumstances.

Besides the usual phases of loud and varied rappings, movings of ponderable bodies, with and without contact, spirit lights, writings, and all the other demonstrations which accompany this kind of mediumship, Mrs. Everitt is endowed with a power by which spirits can converse in her presence with loud and characteristic speech. At times, too, the house in which her circles are held is shaken with a violence equal to the vibration produced by a passing train of cars, the tremulous motion of the whole building being continued for several minutes. Although the force of the manifestation is sensibly increased by darkness, yet their principal charm is displayed in the spontaniety and tokens of unmistakable intelligence and identity which are often rendered without the invocatory processes of the circle, or the awkward adjunct of darkness.

In the broad light of day, in ordinary conversation, at the social board, in rallway cars, the public street, or the rural walk, the ever welcome presence of dear spirit friends is manifested through Mrs. Everitt's mediumship, with a force and spontaniety which lifts the very thin veil which is said to divide the spiritual and natural

In the presence of Mr. Childs, I have heard as many as a dozen different spirits converse in loud, clear tones, sing songs, make speeches, quarrel with each other, recite in various voices, and go through all the phases of conversation incident to a large assemblage of different individuals. When he presence of Mr. Austin (a medium of equally remarkable endowments) is added to Mr. Childs's circles, the most delightful performance on various musical instruments takes place. The violin, guitar, planoforte, concertina and flute are all played upon in masterly style. Duets, tries and solos are given, and that, too, from any opera or

other musical work the company may select. I have frequently been requested by the leader of the band, an Italian spirit named "Sancto," to choose the pieces I would desire to hear, and, in answer to my request, selections from five or six difficult operas have been admirably performed. As these wonderful vocal and instrumental seances have been so recently described by an es teemed English physician, Dr. Dixon, in his letters in the Banner of Light, I need not reiterate, but simply endorse his statements, and add that these marvelous circles, although strictly limited to the invited guests of the families in which they are held, have been witnessed and attested by large numbers of the most distinguished, intelligent and veracious ladies and gentlemen in the land, that the mediums are gentlemen whose social position places them far above the reach of suspicion or the mud of infamy cast by the foul hands of a "Carbonell" and his crew against the poor American mediums, whilst the circles are invariably so conducted as to render deception as physically impossible as it is morally and socially unlikely. I must add that the mediums I have described are but representative specimens of many others I have not space to mention; also that if Spiritualism in England is cramped and fettered by the bitter spirit of theological sectarianism, it is at least free from that scoffing materialism so fatally prevalent in our ranks, which snears at every truly religious idea and rudely assails every concention, however sacredly it may have been cherished, which fails to conform to the modern scheme of external demonstration: hence I think it will be seen that what the Spiritualism of Europe teaches in expansive progress, it makes up for in force, refinement, decent observance and good order. There is yet another point on which I commend the unorganized Spiritualism of Europe to the associated masses of the American movement. If our public teachers are few in number, they are not obliged to wage a continual warfare with the charge of free loveism, so strangely and infamously branded upon the movement in America. The English rostrum is not free for the utter-

ances of wandering missionaries grown tired of their lawful husbands and wives, and traveling in search of new affinities, and something like social order and decent observance must be practiced as well as preached by those who claim to be "Spiritualists" in England. Animalists, although they may urge the influence of " magnetic conditions" or "spiritual teachings," are politely advised to recross the waters of the Atlantic; Spiritualism in Eugland meaning something like

or condensed into a temporary but evanescent purity of life and decency of behavior, even if it be fettered with the bigotry of sects and the narrow-mindedness of threadbare creedal faiths.

Again, if our writers in England are not so nuthor of "The Two Worlds," Mr. and Mrs. S. C. Hall, Dr. Garth Wilkinson and his inspired and scholarly brother, William Wilkinson, are alone enough to form a phalanx of talent sufficient to redeem any cause, in any nation, from obscurity.

The sterling worth and classical tone of the London Spiritual Magazine" has been too many years before the public to be questioned now. The bright, sparkling periodical, "Human Nature," is ented and enterprising London publisher, whose one or two fair public test mediums, constitutes a wealth of phenomenal Spiritualism which I do not exaggerate in affirming to compensate in qual-

During the past winter, we have had for several months series of capital public conferences, prehour, and then throw open the meeting for rechairman calls upon the speaker of the evening eral tone. The utility and interest growing out of these conferences has exceeded even the warmest anticipations of their projectors, and reflect tigation displayed in their sessions.

Many associative efforts have been attempted besides these interesting conferences. The most important, and the one which promises the most permanent success, is the publishing house, and home for transient visitors, place of meeting, Spiritual and Reform Library, &c., conducted at 15 Southampton Row, Bloomsbury, London, by Mr. J. Burns, the enterprising editor of "Human Nature." It was here that the cordial semi-public receptions awarded to Messrs. J. M. Peebles and Dr. F. L. H. Willis took place; and here, that many an earnest investigator learns to estimate the unpretending but really sterling character of European Spiritualism. I have not yet spoken of the progressive element in English Spiritualism, which without the disruptive ban of that license so fatally prevalent amongst a certain section of the American ranks, or the sneering materialism which characterizes another portion, really endorses all the broad progressive ideas which form the best characteristics of our best Spiritualists in America. The numbers of such thinkers are few; still they have their place in Europe, and wait and watch, ay, and labor too, for the "good time coming," when all men shall recognize that the truth shall make them free." With a few Liberalists to head the van of the armies of progression; with hosts of conservatives to restrain the free truth from springing into rank luxuriance by too rapid growth; with a staff of the noblest and most talented writers and thinkers of the age to expound and advocate "the cause," and a good rank and file of capital mediums to illustrate it, English Spiritualists are not so much behind the age after all. On the contrary, they look with "grieved surprise" on the press of so great a country as America undertaking to cite the juggling performances of a poor bungling conjurer as sufficient to "erpose Spiritualism;" also on worlds, and brings us directly face to face with the millions in the American Spiritual ranks, condescending to discuss the question of whether one Carbonell, a very indifferent trickster, can compel thousands of the noblest minds in Europe, Asia, Africa and America, to acknowledge that in believing in Spiritualism they must either he as great fools or knaves as himself. Being "only a woman," I have no Latin, I am sorry to say, at my command to apostrophize this expose madness, whilst as to my own vernacular, it fails me to express the contempt I feel for the man who has spent months in learning to tie and untie himself in poor imitation of the spirits, who can do it so much better and quicker without any learning at all; and still more for the sanguine literary." Dunciad" who think by such poor tools to cut asunder the mighty telegraphic cable by which legions of wise and mighty spirits have bridged over the gulf between the material and spiritual worlds!

Whether the next notable piece of work undertaken by the redoubtable Carbonell will be acting as a medium for "John King" in creating another antigonatic revival for Spiritualism or scooping up the waters of the Atlantic with a thimble, the Davenports' controlling spirits and the Boston Press can decide between them. In Europe, however, Spiritualism still lives-Carbonell and the exposers not withstanding.

From Springfield. O.

DEAR BANNER—This city, boasting of a population of intelligent and enterprising people, is today without a society of Spiritualists, simply because the believers are among the poorer class, that is, the hard-working, matter-of-fact people, who do not possess a bank, a block of spacious stores, or broad acres of land. Some fifteen years ago the first spiritual lecture was given here by a Dr. Scott, and the truths of Spiritualism, as elo-quently spoken by him, are still remembered by those who heard them. At the present time a society of Spiritualists could not be formed here, from the fact that one or the other class of believers must have the control of things, to the hand-ling of all funds for the organization and the arranging and controlling of all mediums brought under their influence, to the utter disregard of all teachings from wise and truth loving spirits and

A few firm friends of Spiritualism, as a Christian dispensation, still unhold the Banner of Light and the teachings of spirits who declare the son of Man their Ruler and who do his will on earth, as it is done in Heaven. This class of believers are few, but their power is great for the power is given them by the simple fact of their acknowledging him to be controller of spirits as well as mortals. CHRIST Spiritualists will yet become a host in themselves for silencing and putting to shame the traducers of those who rely on the slame the traducers of those who rely on the Saviour this side of the grave, as well as on the "other shore." Time will yet make this matter plain to Spiritualists generally, as well as the repudiators of the doctrine that the Son of Man has not yet power to act on Earth as well as in Heaven. See Luke ix, also let John xvii, also xiv, and many more if the authority he admitted. This is true Spiritualism and the Spiritualist who adverges this doctrine is a true Spiritualist.

advocates the doctrine is a true Spiritualist
There are many willing to associate with Christian Spiritualists here, but to organize on any other platform is simply impossible, and this is he trouble in many places beside Springfield, Clark Co., Obio.

The principal medium here now, is Mr. Ludiow, a good man and a forvent Spiritualist. The prominent Spiritualists are W. W. Lewis, Squire Miller,

Bro. Dice and a few others. Yours truly. Springfield, O., Dec. 22, 1869. HENRY STRONG.

The following beautiful lesson of patience, poetically en forced, we find inserted anonymously in an exchange. Its teachings should lead many hearts, fainting beheath the burden of life, to be more thankful for all blessings of the present, and gather fresh hope for the future :

Nature had failed in her measure. Nature had failed in her measure,
Made a mistake in her plan,
Fixed to the limbs of an infant
The trunk of a man,
Down on the deck, while the ferry
Crossed and recrossed the stream,
And faces were changing about him
Like those in a dream.

Down on the deck, in his wagen. But far beyond price was the story
I read in his looks,
Eyes that grow bright 'neath the burden
That breaks many strong men down,
Looked into mine from that wagen,
Beaming and brown.

Eyes that had laughed at the sorrow Eyes that were full of to-morrow :

Eyes that were full of to-morrow;

Beautiful eyes.

In them I saw peace sitting,
Who keepeth the world's heart warm;
Peace, who comes after the battle—
After the storm. Tearful the eyes of a lady Orossing that river with me,

As she shid, when she saw how helpless
A creature might be:
"To what can the poor boy look forward
Through all life's wearisome way?"
Quick as his smile came the answer:
"To wings—some day."

Men wero passing, complaining, God had forsaken their part; Better the crippled in body Than crippled in heart. Lot us remember the answer Of that boy, in his hopeful way, And ever look upward, forward, To wings—some day.

The Recture Room.

SHAKER PRIMARIES.

A LECTURE DELIVERED IN MUSIC HALL, BOS TON, DEC. 28TH, 1869, BY F. W. EVANS.

The first idea in our system—the beginning of Shaker Theology—is the Duality of Deity. The second idea, and foundational to all succeeding ideas is the Seventh Heaven, as the Christ of God to all the suns and their auxiliaries, the planets in the Material Universe.
In looking toward Christ, we must look inward

and upward, toward Delty.
Within this Christ Sphere exists the Resurrection Order of Intelligences—Christs—Harvesters Reapers—to the inhabitants of the innumerable earths—planets—globes—in the astronomical region of matter, the object of our physical senses.

These Christ Spirits are the Deific emanations coming forth from the God sphere by the Dual—

Father and Mother—creative power and energy operating upon general principles, similar to the origin of human beings in the Adamic cycle, before they began to generate, or reproduce from one another.

That the inhabitants of any particular globe are fallen, or unfallen, changeth not the time or manner of harvest in that globe. Because, however extensive might be a world wherein reproducing beings were placed, in the absence of depopulating agencies as war and disease, if unfallen, there must come a time of over-population.

The orthodox faith is, that the human race

would have been immortal upon this earth, if they had not sinned. Again. In the old theology, this earth was the

whole creation, where alone God and Christ do manifest themselves. In the time of this creation (out of nothing) Geology is ignored; and in the extent thereof, Astronomy is utterly set at naught. The sun and moon, and the stars (which the scientist views and contemplates as habitable globes, many thousand times larger than our earth,) are but lamps by night, and lights by day, to save the children of earth from impenetrable, never-ending darkness. And these stars will some day fall upon this earth like mountains falling upon an errorge!

some day fall upon this earth like mountains falling upon an orange!

In Shaker Theology, the earth is but a point, a speck in the midst of countless planets so far superior in size, and in the dignity of their inhabitants, that it is by great condescension on the part of Deity and the Christ Angols, that earth and its people are noticed at all.

Theology is the science of religion and is as the

Theology is the science of religion, and is as the

cycle. As there were seven steps up to the temple, so there will be seven cycles before we reach the fullness of the Gospel testimonies—the final ultimate temple of spiritual truth, whose light, or the sum of the Course shall adopted the Pope and the Bible, who saw it will be used to the Course shall adopted the Pope and the Bible, and with sum is will be used to the Course shall adopted the Pope and the Bible, and the Course shall adopted the Course shall be used to the co the sun. will be as the light of seven days

The four Dispensations are four great Cycles, comprising the Spirit year of earth's inhabitants—the footsteps of Deity—Spring, Summer, Autumn and Winter.

The seven spheres correspond to man's order of creation (seeing, hearing smelling tasting, feeling, with speech and understanding,) standing in relation to the Christ Sphere, which is the intervening Mediator that spiritually unites all intelligences to Deitz.

gences to Deity.

The seven thunders of the Revelator are the interior history of the Second Christian Church, in its "hasting unto the coming of the day of the Lord," in the Second Christian Dispensation—the

Lord," in the Second Christian Dispensation—the Fourth Dispensation of man's history.

The seventh trumpet began to sound in the world a long time ago; and the second thunder is now sounding long and loud in Zion.

The effect of the testimony, or thunder, upon Believers, is similar to the effect of the seventh trumpet upon the world. There is a breaking up of the old, stereotyped ideas and dogmas in their former theological systems and there is a development. former theological systems; and there is a devel-opment of other ideas, gradually forming a new system, adapted to the present advanced state of

system, ampired to the present advanced state of science—Anthropology, Geology, Physical Geog-raphy, Chemistry, Astronomy and Spiritualism. This is the Gospel testimony, in each degree, a two-edged sword, cutting two ways—toward the

wo engen sword, cutting two ways—toward the world and toward helievers.

The testimony of the first Cycle startled the world, and shook terribly the subjects of the Gospel themselves. Hence they earned the appellation, or term, of Shakers.

The increase of the religious element caused a there is sickness of any kind, there has been, as change in their habits, of physiology, of mind, of morals, and consequently in their theology.

Jeans preached only (except incidentally) to the distribution of the cause of it, sin committed against some law of either God or Nature, or both?

And man will never be happy, nor at peace of the cause of it, sin committed against some law of either God or Nature, or both?

people of his own nation, upon earth. And, in the spiritual world, he, during the apostacy of the Church on earth, built a "New Jerusalem," composed of true Jews from the twelve tribes of Israel, who were there (as here) scattered among the nations in the spirit world. This was the the nations in the spirit world. This was the "place" he went to prepare for his people on earth, that when they had "laid down their lives," naturally and spiritually, where he was there also could his beloved disciples he.

In this New Jerusalem, the Christian did not "destroy the Law of Moses" pertaining to truth on the material plane—the earth life; for the old between and carth mould note away but not a

beavens and earth would pass away, but not a particle of the physical and physiological truth which had been taught the saints of God in former Dispensations would be wanting in the final city of God. For Moses and Elias, and all the faithful prophets, and fathers, and apostles, were the foundations of the holy city—a new city—inhabited by new spiritual Jews. The "schoolmaster" had brought them to Christ, as the boy is brought into manhood.

This is the Father Church, standing in the mas culine order alone, Jesus Christ being the chief corner stone, and all its officials men. It was an outgrowth of the ages in the Eastern world—the masculine portion of the earth. The nations thereof accepted Judea as their representative, or type; for the spirit of prophecy in them, through their sacred oracles, continually pointed to Judea as the source from whence the "coming man" would proceed.

when Jesus was born, her magi-spiritualistic wise mon—came, guided by science embodied male elements in the Order of Quakers—a male in Spiritualism—a star in the firmament directing and female government, enjoying the observance

them to the very spot where he lay-the giant infant of the very apor where he in,—the giant infant of the future. It was the Eastern world acknowledging and paying homage to the typical man of the Eastern or Male portion of the earth. This Father Church is described, in the seventh

chapter of the Revelations, as being gathered from the twelve tribes of Israel: "I saw an angel ascending from the East, having the seal of the living God." This Angel sealed twelve thousand of each of the twelve tribes—a hundred and forty and four thousand—after a travel in Christian principles upon the basis of Moses and the Prophets—physical truth—for the space of twelve

hundred and sixty years, we are, in the fourteenth chapter, presented with the result. During this period, the Church on earth was in a wilderness state. For the red dragon-Paganism, under the name of Christianity, and mixed with it-persecuted the Christ Spirit, and it was with it—persecuted the Christ Spirit, and it was caught up to God, and to his throne in the spirit-world—the Jesus Christ Church. And "there was war in heaven," between the dragon—Paganism—and Michael—Perfection—the Christ Spirits in that Church—and also in every individual composing that Church. For they had to be purged and planted in Gospel principles—to "be judged"—just as we are "in the flesh," and to go through the same "battles of shaking."

But they all, as one body, "overcame by the blood or Spirit of Christ" from the seventh heaven—the life; and the "accuser was cast down," out of that Church, into the Gentile Churches on earth, where he had power to con-

down," out or that Church, into the Gentle Churches on earth, where he had power to condemn all saints, who were "weak through the flesh," during the reign, in those Churches, of the "man of sin"—Christian sinners.

"There was great rejolcing in heaven"—the spiritual world; but, "woe to the inhabitants of seath," wet the Christ Spiritual denotion.

earth," until the Christ Spirit should find another versel through whom to manifest itself in the Western or Female portion of the earth, corresponding to what it had accomplished in the Eastern world, both on earth and in the spiritual which is but the invisible earth, or rathe earths; for it receives the intelligences of all

worlds.

Sin became incarnated in the Churches upon earth; and truth, in the form of Rationalism, and under the name of Infidelity, organized itself as a power outside of the Churches. And again, in the form of Mysticism, and under the name of Heresy, it was organized in the "two witnesses," inside of the Churches. The first operated externally, on the basis of Natural Science, which both Catholic and Protestant Churches "hated with perfect batted," and they persecuted its devotees. The second operated internally, from the basis of Rerelation, which they also derided and persecuted.

These forces, apparently antipodes, became "horns," or powers, "growing out of the beast, hating the "Whore," stripping her naked, by Ra tionalism and mysticism; and burning her with the fire of truth, (scientilicand spiritual,) yet "eat-ting her flesh," and drinking her blood, or life, For, as the Jewish Church was "weak through the flesh," so are the first Christian Gentile Churches weak through the stomach-nutrition-eating and drinking ungodly things—the remains of Pagan-

ism.
These forces became concentrated in the French Infidels, and in the French Prophets. The first caused the French Revolution, and established on this Continent a free Civil Government. And out of Mysticism came the American Shakers, and the establishment of a Dual Spiritual Government, where Male and Female are equally represented in all the laws, rules and regulations thereof. For we claim nothing for the man Jesus inconsistent with a similar claim for the woman

These and the Protestant Reformation were the

earthquakes of the Revelator.

The Infidel "horns." in conjunction with Revelation, are still at work, turning and overturning until the right, in all things earthly and heavenly, shall prevail. And they will work mischief, and cause wars and rumors of wars, in the social and civil relations of life creating congenities social. civil relations of life, creating cooperative socie-ties, communities, land reforms, abolition of

slavery, &c., &c.
The Mystics brought down fire from heaven The Mystics brought down life from heaven, spreading over Europe as prophets, who pronounced judgments, denounced the creeds and Church dogmas, were subject to bodily agitations in France, England and Kentucky, and were called Ranters, Pietists, Mystics, and ultimated in Quakerism, where all this heresy, wildness and madness, assumed a form and method, and system which has been the germ of all the religious tem, which has been the germ of all the religious and theological progress that distinguishes the nineteenth century.

The Father Church in the spirit-world, from the

time that victory was proclaimed there, ("Now has come salvation and strength, the kingdom of our God, and the power of his Christ.") and that now they no longer loved their earthly life to the body to the soul.

There is a constant tendency, among all the people, to let their religion become imprisoned in a stereotyped theology of the cycle; thus barring progress. To this fact Jesus alluded, when he affirmed that "no man putteth new wine into old bottles, lost they burst; or new cloth upon an old garment, lest it be the more rent thereby."

Religious progress is "from faith to faith;" from the faith of one cycle to the faith of another cycle. As there were seven steps in to the term. respectively s the beads c Protestant Churches. Revelations censed—" the Sun became black as sackcloth of hair"—Spiritnalism was denounced as witchcraft, and Revela-

tion as fanatical superstition.

The spirit of anti-Jewish Christianity in the Gentile Churches not only refused any ministration from the Church of Christ in the spirit-world, but they affirmed that all the righteous "works of the characteristics of the spirit world, but they affirmed that all the righteous "works of the characteristics of the spirit world. of the Law," in material things, were not only no proper foundation for the Christian Churches, but rather as being "the works of the devil," and as such to be destroyed.

It has thence come to pass that Christians, so It has thence come to pass that Christians, so called, do live in open violation of the most positive requirements of the Mosaic Law, in relation to both Nutrition, Generation and Revelation. At the same time they hold that the very God Himself, by his own month, gave these "laws," and commanded them to do these "works," on pain of inheriting, in case of disobedience, all the diseases of the Egyptians.

Now, that Babylon Christians, Skeptics and Heretics, of all kinds, great and small, do possess the whole list of "curses" that the God of Israel declared should cleave to those who violated the

declared should cleave to those who violated the laws and statutes which he enacted for the guidance of his people in Nutrition and Generation, what shall we say? That all this is right? and that God has changed so much that he sends the curses of the Jews upon the bodies of the Christians, as great blessings, to be the means of saving their souls?

Or, shall we let God and Nature be true, al though it makes all men liars, and destroys old and effete theologies, and proves that, wherever there is sickness of any kind, there has been, as

either God or Nature, or both?

And man will never be happy, nor at peace with God, until he is "clean every whit," and does right in all things, earthly as well as heaven-

This Father Church has conserved the truth that must save us all, if we ever be saved. It embodies all scientific truth. From it, in the early bodies all scientific truth. From it, in the early time came (although the Church was then in its incipient stages) "the Spirit of Truth"—the Holy Ghost of the Pentecostal Church itself. It taught salvation of body from poverty, and from all physical diseases.

This Church, in the spiritual world, is the Bride-

This Church, in the spiritual world, is the Bride-groom, awaiting now the impending event of the ages. That is "the marriage of the Lamb and Bride," when it shall "descend from God out of heaven"—the spirit-world—and when it is "adorn-ed as a bride" with glorious physical truths of which the growing Mother Church is destitute. For while, in the Eastern world, woman was held are a chattel as not having any soul in the

held as a chattel, as not having any soul, in the Western world she was considered to possess a supernatural power of utterance, as an oracle to the household, and was esteemed accordingly. As in England, the Judea of the West, the Drudicial priesthood was a morvelous Order, in its approximation toward the Dual Gospel Order. It was a dual presthood: Two priests and two priestesses dedicated to a celibate life (like the vestals of Rome), with an Order below them who married, but lived with their wives and husbands are dery in the year only and whose officialize household, and was esteemed accordingly, one day in the year only, and whose of spring became priests and priestesses of the higher Order. Thus the female elements in the West continued

to operate until they were combined with the male elements in the Order of Quakers—a male

1. 62

of the law of Nature-commerciof the sexes for

the purpose of off-pring only.
Out of this Quaker Order cameout the Shak-Out of this Quaker Order cameforth the Shakers, who were born of a spiritul Mother—Ann Lec. They have now been, for bont a century, forming the body of the Mother Curch, composed of Gentiles from all parts of the geat Rabylon of Christendom—Catholic, Protesant, Dissenters, Puritans, Pietists, Mystics, Quakers, Skeptics, Infidels, Rationalists, Universalists Methodists, Lutherans, Sc. Sc.

therans, &c., &c.
The final result and product of these Rational The final result and product oftness icationalistic elements, including all the pases of Inddelity, that lated the "Whore" an her "Harlot" daughters, was the American Cill Government, recognizing no form of religion, by truth; leaving all people free to form their owntheology to suit themselves; and protecting all it their own reli-gious worship and faith; or in tielr own form of Scientific Rationalism.

And the final result and product of the Revela-

And the final result and product of the Revela-tional elements, operating through all the phases of Heretics, Pictists, French Properts, Sc., Sc., as above enumerated, was the establishment of a Church, by the Christ Spirit operating through a woman, as a type of the Westerr world, as Jesus was the type of the Eastern worl. The Jewish Church was fourled by a man, learned in all the learning of the Egyptians, who were the most scientific of all therations then up-on the earth.

The temple was a combination of all known

sciences. Jesus was a learned man, and able to cope with the D. D.s of the Jewsh nation. He had the science of Moses, the merality of John, and the Revelation of the Chrit Spirit, wherewith to build the first temple—the Jewish Christian Church—the Pentecostal Chirch.

The Gantile Makes Church at represented by

The Gentile Mother Church, a represented by Ann, embodies the intuitional, enotional, revelutional, spiritual religious elemens; wanting science, and possessing material poerty and physical sickness, as the great cylls of ts existence.
Being Gentiles, they—the Shalers—date their origin back beyond Abraham, the Jewish father,

to Noah, who, in nutrition, gave o his posterity all the animal creation to ent, even as Adam gave them the green barb and its seed. While, in the

them the green herb and its seed. While, in the relation of the sexes, all restrait was equally taken off by the organic law of Noah. This was done upon the principle that a law, however good, which cannot be enforced, had beter be repealed. Thus, when Israel revolted it their feelings against a vegetable and fruit diet, and nurmured with their tongues against the Gol of Israel, He repealed the law compelling them to eat such "light food," and gave them, be supernatural agency, all the flesh meat they desired, well knowing what would be the resultef so sudden a change of diet from right to wrong from good to change of diet from right to wrong, from good to

The opening of the fourth seal in the Revelations revealing one of the causes of premiure death: "I looked and beheld a pale horse, and his name that sat on him was Deuth, and Hell followed with him. And power was given them over the fourth part of the Earth, to kill with sword, and with hunger, and with death, and vith the beasts of the Earth." The unmitural hunger for animal food—"the beasts of the Earth"—can only be suffood—"the beasts of the Earth"—can only be sat-isfied by "death" to the animals or beasts." Its use engenders paleness—physical diseases—in-flaming the blood; brutalizing the feelings; the stroying the liner sensibilities of the soul; hard-oning the heart, blunting the moral sympathies, deadening the spiritual senses, and generating a large portion of the diseases of Christendom; creating Doctors, with their poisons, as romedies for man's spiritual and physical infimities; living and enriching themselves upon the sins of God's

and enriching themselves a part after the "hun-people.
"Death and hell follow" hard after the "hun-ger" for the eating of our fellow creatures, which, when unchecked by the testimony of truth in Nu-trition, leads directly to cannibalism, as it exist-ed in the most refined form among the highly-civilized Mexicans, and other nations on this Continent, at the time of the Conquest. (See Prescott.)

Prescott.)
And even Christendom has already become a "habitation of devils, a hold of every foul spirit," a scene of man's inhumanity to man, which he has learned through the practice of first killing, and then enting "the beasts of the earth;" causing the prometure death of "ore fourth" of the inhabitants of this sin-stricken globe.

As Gentile Christians, the Shakers had both Law and Gospel to acquire, before they could "sing the song of Moses, the servant of God, and the song of the Lamb." In the first Cycle, which nears its end, the testimony was.

nears its end, the testimony was, First, Faith in Divine Revelation—that Christ

had made his second appearance upon earth, and in the Female Order.
Second, That this revelation is made through

authorized mediums, who receive the oral confession of sins.

Third, This makes community of goods possi-

Third, This makes community of goods possible, on the foundation of all the Quaker testimonies, of Peace, Truth, Plainness of Dress and Language, Chastity, &c., &c. Thus conting the heaven upon earth of the first Cycle, which we

have ither earth of the last cycle, which we have hitherto enjoyed.

It may be asked, What is, or will be, the faith or testimony of the second Cycle?

I answer: First, a deeper revolution, which will inaugurate the "marriage of the Lamb and Bride"—the Church in the spirit-world with the Church on earth. This conjunction to be effected by means of Spiritualism, blending the two spheres into one; so that the Church on earth can receive the testimony of the Father Church in the

Second, All people are made from the food they eat. Wheat is the highest form of human food. Hence wheat eating nations and races are the rulers of all other nations and races.

Wheat belongs to the people of God, and should be to them "the staff of life." It was so to Israel. Bread of whole wheat, and unleavened, was the God bread of the Jews. It must become so to the Shakers, in the union of the two Churches. Truth never grows old, nor does it ever change.

Agriculture. Labor. Commerce.
Speculation.
Worldly literature.
Decrease. Spiritual gifts.

There will be other organic changes relating to the new earth, in which there shall dwell no op-erative principle that does not work true right-cousness to the inhabitants of the Zion of God, and to the people of the whole earth, agreeably to the gloriously rejoicing song of the Immortals—" Peace on earth, good will to man."

VENTILATION.—We have now to describe one of the best and simplest modes of ventilating ordinary rooms with which we are acquainted. one equally applicable in winter as well as in summer, because all draught is avoided; for, even if a window be open at the top, a downward draught is frequently felt, and in rainy weather it is often impossible to keep the window open. The present plan is applicable in all kinds of weather, and would be perfect if the ventilation could be effected nearer to the ceiling.

As it can be applied at an expense of a few cents, and as no unsightly appearance is made, it

cents, and as no unsightly appearance is made, it is equally applicable to the cottage and to the mansion. A piece of wood an inch or more in thickness, three inches wide, and exactly as long as the breadth of the window through which ventilation is to be established, is to be prepared. Let the sash be now raised, and let the slip of wood be placed upon the side of the window; the sash is then to be drawn down closely upon the slip of wood. If the slip has been well fitted—and the fitting may be made more complete by adapting it to the grooves in the sash and its frame, if any exist—no draught will be and its frame, if any exist—no draught will be experienced in consequence of the displacement of the sash at this part. The effect of such an arrangement is, however, to cause a separation between the bars of the sashes at the centre. By this means a perpendicular current of air will be projected into the room between the glass in the upper and lower sashes and their respective bars, or else the current will pass outward in the reverse direction, in a manner by which all inconvenience from draught will be avoided.

convenience from draught will be avoided.
Supposing that two or more windows on opposite sides of the room are fitted in this manner, a very satisfactory ventilation will be secured. Owing to a difference in its equilibrium, the air will rush in on one side and rush out on the other side of the apartment. If the slips of wood are painted of the same color as the windows themselves, they attract little notice.—Good Health.

free Thought.

"FUNERAL DISCOURSES" AGAIN.

G. Adams, in his article in the Banner of Light of the 18th inst., says very truly that " the clergy have a creed to defend and a church to serve rather than to enunciate truths opposed to both; which fact reminds me of a funeral sermon which I listened to a few months ago, in one of our fashionable churches, on the occasion of the death of young man, who, during the latter part of his illness, described some beautiful visions which he beheld then and there—not alone to the pastor of his church, who so frequently visited him during the last few weeks of his sickness, but to his parents, and others who called to see him. He told his mother that the spirit of a younger brother of his had been with him so often, and was each time obliged to retire to his spirit-home in disappointment because his life hung so tenaciously to the worn out frame, not because he wished to remain on earth, but his mother, who was not yet done mourning for the younger brother, who passed on some two years previous, and who, she said, " had to lay in his cold, cold grave," and she did not want her only remaining son to go to the same uncomfortable place. And this, it would appear, prevented the spirit from taking its departure, when both spirit and body were fully prepared for the natural dissolution.

This dying man told his friends, one evening, that his spirit brother had once more departed without taking him along, but that the next time he would not go away disappointed; that he would then accompany him, for he could endure no longer the agony of living in the worn out body; and imploring his affectionate mother to Teave him to go in peace, he took his final departure that night. The funeral took place on the following Sunday: the corpse was taken into the church, followed by a large number of friends and relatives, also the members of a Lodge to which lie belonged, thus filling a large church with attentive listeners to the young man's funcral sermon. During the discourse the Reverend gentleman adverted to the beautiful visions which this young man, in his dying hours, described to him, saying that few persons were blessed with such glorious sights while yet dwelling in the carthly tabernacle; and, cutting off his brief narrative of this sublime subject, the pastor said, "If our creed would allow it, I might enlarge on these divino privileges which are so seldom granted to mortals." He then branched off into something more earthly, and left his heavers to draw their any constitutions of what he did are to draw their own conclusions of what he did say.

This goes to show that men standing before the world as "teachers," are not allowed to teach their flocks anything new, no matter how beautiful and true, under the bread and butter taking

penalty of being excommunicated.

Mr. J. G. Fish is in this place now; he has been bere three Sundays, treating the few lovers of truth, who were manly and womanly enough to go to his free meetings, to very excellent lectures. Mr. Fish has laid the probationary foundation for the establishment of a "Free Church" in our city, and if money is as freely subscribed for a longer term as has been given for a trial of two months we may in a fety say that a free church at Read-ing is a success. But we are timid, and entertain some fears that a little more time is to elapse ere the liberal portion of our population will become firm enough to take so noble a step. Mr. Fish is a man who will work as long as there is a possi-bility of doing some good. He has called upon-some of our citizens whom we looked upon and thus pointed out to him as liberal minds; but some of these shrink into nothingness when asked some of these shrink into normigness when saked to give a mite toward preaching a free gospel. One very influential and withal wealthy gentleman of this blace, when called upon by Mr. Fish, for pecuniary aid, asked him, very bluntly: "Willyou take the Bible as the feundation of your doctrine?" Mr. Fish unhesitatingly replied that he did not consider that the Bible contained all the light representations: that there were other inspirations. that not consider that the Bible contained all the inspirations; that there were other inspirations besides the Bible; whereupon the solicited told the truth-loving solicitor that he would have nothing to do with his "Free Church." Had Mr. Fish been wicked enough to tell a falsehood, or give an evasive answer, the likelihood is that \$50.00 would have been added to the funds of the experiment. But truly we have held—baye too. experiment. But, truly, we have had—have too much now—of that style of teaching, and we want something that "won't make us afraid."

PETER ZIEBUR. Reading, Penn., Dec. 19th, 1869.

Troy Progressive Lyceum Festival.

DEAR BANNER—Our Children's Progressive Lyceum here in Troy is a live and flourishing inbycom nero in 1 roy is a five and nourishing in-stitution. It has prompt and efficient officers and leaders, and, with "Progression" for its motto, is doing a good work for the truth and liberal ideas. The Lycoum has just celebrated Christ-mas by a grand festival at Rand's Hall. At one o'clock in the afternoon the Lyceum assembled, together with a large number of its friends and the public generally, who came to witness the per-formances. The usual exercises of the school were gone through with, such as Silver-Chain recitation, singing, gymnastics, marching, etc., after which Sauta Claus, in propria persona, clad in fur, made his appearance and distributed appropriate, gifts among the children. It was, indeed, a pleasant sight to see the children with their gifts in their hands, their eyes sparkling with pleasure and gratitude to the good Santa Claus. One of the best features of the festival was the presentation of bandsome presents as tokens of esteem from the members of the Lyceum to the Conductor, Mr. Benjamin Starbuck, the Assis-tant Conductor, Mr. Eugene Coffin, Mr. James E. Briggs and Mrs. T. G. White and Miss Libbie Mo-Cov. The presentation speech was made as fol-B. G. Barto. Conductor Starbuck replied as fol-

"For this most unexpected present words cannot express the grateful emotions of my heart. My love for this cause is deep and all enduring, and the labors I have given it have been truly habors of love. And the demonstrations of this afternoon conclusively prove to me that it is not love's labor lost. About sixteen months ago you chose me the conductor of the Children's Progressive Lyceum, and in running my mind back over that time it seems to me that every officer and leader and every member of every group has done all that he or she could do to further every proposition I have brought forward, and to sustain me in my every effort for the good of our Lyceum; and this harmonious action on your part thas made the cares of the office a pleasure, and its labor a recreation. And for all this my heart does most earnestly thank you. In this union and harmony lays our strength. The progress and high standing our Lyceum occupies to-day is owing to the *united* and harmonious action of all our officers and leaders. And, as in the past, so let us hope for the future in the love and harmony that marks our profession, and that though we may differ in our opinions on many subjects; it will not disturb our fraternal love and harmo-

And to you, dear children, what shall I say? To me you have been at all times loving, kind and obedient; your loving and joyous greetings and obedient; your loving and Joyous greeting-have often made my heart throb with a thankful emotion. Some of the happiest hours of my life-have been passed in your midst, listening to the words of wisdom falling from your lips, and marking the progress you make in your ever on-ward and upward course. And, in conclusion, my prayer for us all is that spirits of the good, the pure and the wise may ever guard and guide us, in our journey through this earth-life, and, with onen arms and loving hearts, welcome us to the open arms and loving hearts, welcome us to the land of the Great Hereafter, the 'Summer Land,' our spirit-bome in

'The land of the beautiful, The land of the blest, Where the pure shall assemble, And the weary find rest,'"

The festival closed by a grand ball in the even-ing, with music by Sullivan's Band. The festival was one of the fluest that has ever taken place in 1roy. The success of our Lyceum is owing, in a great measure, to the personal efforts of Mr. Benjamin Starbuck, its Conductor, and his assistants. Troy, N. Y., Dec. 27, 1809.

Correspondence in Brief.

BURLINGTON, N. J.—A reverend gentleman writes as follows: You will please flad enclosed \$1.50, in payment of one half year's subscription to the Ranner of Light. Through the kindness of a reverend friend I have read a capy of the Ranner, and like It much. Of course there are some ideas that I cannot now endorse, but I feel a strange interest arising in my mind in regard to these things. I have for years tried to persuale men and women to be good and pure from the Orthodox standpoint, and yet at times have had my donlet as to the means employed; and looking back, as I now do, upon the so called revivals, I am firmly convinced that an enabled the object of arimal magnetism; and more than this, from observation and experience I am enabled to say that three fourths of the members of exangelical churches are Spiritualists, and do not know it, and yet in their genorance deny it, and look with holy horror upon those who are. I too was one of their number until last winter, when lustiners called no to the West, and one stormy day, sitting in the hotel. I began conversing with a friend upon the mysteries of Spiritualism, when a lady sitting near asked if we were not speaking of Spiritualism. I replied that we were in the speaking of Spiritualism. I replied that we were also that I thought it only of the "humbugs of the times," but might some time investigating Spiritualism I say God speed them in the search after truit; I want to put my hand upon their shoulder and look them in the eye, and tell them to read the fillow this prover and meditation, and I know the result, for I too was one a member of the church, and faithfully adhered to it, until I had light given me to see the right." The conversation left an impression upon my mind that will ast as long as time.

OTTAWA, H.L.—Ezra S. E. Winnemore writes: Again am I strongly impressed to write you in behalf of the great

The conversation left an impression upon my mind that will last as long as time.

OTTAWA, ILL.—Ezra S. E. Winnemore writes: Again am I strongly impressed to write you in behalf of the great wants of this growing city. Ottawa is indeed an hungered, and dedrous of spiritual food. We have one powerful healer here, Bro. L. P. Marsh; he is doing a vast amount of good, much to the discomiture of the clergy and the M. D. of this city. He has combated them all very successfully for the past ten years; yet we stand in need of mediums for other work. We have the element right here among us fow organize a good society for future usefulness, had we a few good lecturers among us. Sufficient will be forthcoming to warrant good treatment and fair wages for those who will feel an interest to labor in this vinevard. People here are tired of the doctrines of old theology, and are anxious to sustain and welcome faithful itinerants who come as the exponents of angel spirit truths which open up the only true way of salvation. Dr. L. P. Marsh has saved several limbs from amputation in this city, simply by the magnetic touch. What we want is for others to minister unto the people, so as to complete a full corpentorganization. Several hundred young children could be mustered here in less than two weeks, which would give us a fair Liveoum. We have plenty here to do, and material to do with, but we lack leaders. This is a time field for action, and those who see fit to come among us will be sustained in the great cause of prograssive truth.

TENIS—Peairie Home, Salado, Rell. Co.—L. A. Griffith.

truth.

TEXAS — Peativic Home, Salado, Rell. Co.—L. A. Griffith withor: Within a few weeks the Ranner has unfurted its bright folds within the moral atmosphere of our little village in Wotern Texas, throwing off some rays of light, which I trust will penetrate the recesses of some soul within the fale of Orthodoxy. Already two or three have stepped into the ranks of the great Spiritual army. Our community are moral, liberal-minded and intelligent. They seem almost ready to the up from behind all secratian walls and strike hands together and redden in their universal log stay, the ready to the up from behind all securian walls and strike hands together and rejoice in that universal love that the Father bestows on his children taught in Spiritualism. Such minds as these only need more of the light of our beautiful philosophy to resolve them into a brotherhood to go forth to labor in the redemption of the race. Our locality, too, is calculated to fill the soul with its Inspiration; the beautiful rolling pairies, carpeted with green, berfumed with the breath of ten thousand flowers, and skirted with ever green live order; our boding springs of beautiful clear water, that flow onward in broad streams over belse of while rock and pebbles.

I wish to ray to Spiritualists who may wish to come South, that here there will flud connected bounds, good leads, good leath, all favoring good mental conditions. If any lecturer of our philosophy should drift off to this verge of humanity, and sow the good seed of the Spiritual Philosophy, we would give them a could describe.

LONDON, ONTARIO —Mrs. Abbie Augusta says: It was

LONDON, ONTARIO -- Mrs. Abbie Augusta savs : It was LONDON, ONTARIO - Mrs. Albie Augusta says: It was with a feeling of subsess that we read in vour last week's pures of the departure of Mrs. Aleuda Withelm Slade to the spirit land. Here expressivess of manner, her extensive knowledge of physology and other subsects on which she spoke, her unwraited energy, and her devotsiness to the cause of Schrittalism, allowed the extrem and admiration of her list near here, and doctored to us that she was not only heritable. Her betures different here in February, 1877, on the following subjects. The Kingdom of Heaven, Progression, Othertion (1) Springulan, Inspiration, Philosophy of Death and Technings of Schrittaria, were strentively lettered to by appreciative audiences, and were the last constraint the pair. of Death and Teachings of Scirlinglyin, were attentively betweed to by appreciative andhences, and were the last con-cerning the new religion we Spiritualists of London and yiemity have enloyed. Farmest becomes and reliable test and healing media would find a broad field to labor In, and work enough to do here, and be made welcome to the homes of the appreclative and liberal Spiritualists of London and BROOKLYN, N. Y - II Dean writes: Mrs. M. Chase, of

BROOKLYN, N. Y.—II bean writes: Mrs. M. Chase, of Massachusetts, an excellent clarroyant and magnetic healer, has been Taboring in Brooktyn for two years, and with her clear clarroyant eves and wonderful power of healing, has performed and is still performing many great cures. She seems to carry healing on the wing to the sleek and suffering ones that are travelling the uneven loarney of earth-life. None come within her pure and gentle influence, without feeling that the sweet mersenger of love and gentleness characterizes and influences all her acts and deeds, and the sorrowing go away comforted, and the sleek and suffering flud the balm of health. All that are suffering with disease of body or mind, will most assuredly flud rehef if they will but call and test her mediom powers.

BEDFORD, IND—John D. Thomasson writes: I see that

BEDFORD, IND .- John D. Thomasson writes: I see that rothers have opened their houses free to all lecturers and tedlume that may make it convenient to pass in their State meaning that may make it convenient to pass in their state or location. This seems to me right and just. In order to cheaninge lecturers and mediums, I extend the same prope sition to all reliable lecturers and mediums; my house car be a home for them, a short time, whenever such may call Large congregations can be had here at any time, I think.

Scientitic.

RESPONSE TO MR. HARPER.

Philipps Bannin or Lagur - Gentlemen : In your festio of Dee, 1th Lobserve another letter from Mr. Harper, on [" De-lucions of Scientific Men." It seems strange that the partles in such a discussion are not able to come to something definite and distinct in their

It seems stronge that the partles in such a discussion are not able to come to something definite and distinct in their illustrations.

To assume or assent to the proposition "that a wheel with a power acting at one place on its circumference, that has a weight resting on the middle of one of its radiating arms, is, to all intents and purposes, a lever, the same as we have had under consideration," is entirely erroneous. For, as the power acts always at the same point, on a level with the centre of motion, it is always acting at the same distance from that centre, laterally, while the weight is constantly coming laterally nearer to that centre, i. c., the power end of the lever is constantly of the same length, while the weight end is growing continually shorter, and, as the imption continues, the weight is vertically raised placer and casier, requiring less and less power to continue that motion.

To make it plainer, why limit it to 20 degrees? Let it be raised 90 or 30 degrees, Instead of stopping at 30, and we shall see the absurdity of Mr. Harper's position.

In the first 20 degrees, the power moves 317-8 inches to lift the weight 15 inches; in the next 20 degrees the power moves 317-8 inches, and raises the weight 11 inches; in the next 30 degrees again the power moves 317-8 inches, and

lit the weight is inches; in the next 20 degrees the power moves 21.7-8 inches, and raises the weight 11 inches; in the next 30 degrees again the power moves 31.7-8 inches, and raises the weight 11 inches. He asks "how we are to get rid of the stubborn fact," viz, that the power has moved more than it should have required? The answer is so plain, one would almost think he might have seen is himself. The power is much more than sufficient to raise the weight, except at the beginning.

The supposed case is equivalent to the simple lever only at the starting point, when the weight is fixed directly upward, and, as it advances, the power could be diminished and still raise the weight, because it raise slower, though moving in the are just as fast.

Let the "power" be a weight, for that is as good as any power for experiment or flustration. Then let Mr. H. show that the product of the power (weight) multiplied by the distance it has been lifted (is lower than it was at first) is one lota greater or less than the product of the weight lifted, multiplied by the distance it has been lifted (is higher than it was at first), and I, for one, will abandon the "ancient eyelological delurion." that cause and effect are equal, and will advocate his theory, if he will give one, or, at least, will labor to overcome said "delurion." Until he does show that, he can scarcely expect scientists, or common men like me, to throw asking a way sain a dealin, and

at least, will labor to overcome said "delindon." Until he does show that, he can scarcely expect scientists, or common men like me, to throw a salde a law-simple, plain, and demonstrated thousands of times—for a mere denial of its truth, without any other law being shown or even hinted at. Cannot the "spirit mind" thow him what is the law? or do they maintain that there is no law? If the latter, then I have greatly misunderstool the teachings from that source, but him leave off-bearing about the bush, and come to some plain, fair, intelligible proposition; not take a wheel on one half and lever on the other, the power acting at a constant distance from the centre, and the resistance constantly disminishing. Either take a simple lever, or, if he prefers, a wheel, and let the weight to be lifted be suspended by a cord from the circumference of a wheel, on which it is to be wheel, and let the weight to be lifted be suspended by a cord from the circumference of a wheel, on which it is to be wound up. This would make a simple case, and no chance for mystifying his readers. I do not believe he wishes to mystify, but such illustrations do mystify, not only readers, but himself most of all.

Take a common hoisting apparatus, a rope passing over a wheel six feet in diameter, weight to be attached to a rope wound on an axis one foot in diameter. We will suppose Mr. II, to weigh one hundred and fifty pounds. Does he suppose he, as "power," is one onnee more or less than just adequate to the raising of nine hundred nounds just one

Mr. II. to weigh one hundred and fifty founds. Does he suppose he, as "power," is one ounce more or less than just adequate to the raising of nine hundred pounds just one foot, while he pulls the rope down six feet? I cannot yet believe that he places himself in the position of one who opposes that proportion as a "pry shological delusion," for it certainly is a physical fact. If course, in all such illustrations, friction is left out of the arcumt. If all schence is wrong I am anxious, and no doubt thousands of others are, to get the truth.

Yours, W. H. Pratt.

Darenport, lowa, Dec. 5, 1869.

J. BURNS, PROGRESSIVE LIBRARY. 13 Bouthampton Rose, Bloomsturg Square, Holborn, W. C., London, Eng., REEPS FOR SALE THE BANNER OF LIGHT AND

OTHER SPIRITUAL PUBLICATIONS.

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Banner of Light.

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Legalizing Religion.

A call having been published some time since, in a Keokuk, Iowa, paper, for a State Convention to promote the formal recognition of the Almighty in the Constitution of the country, a trenchant criticism of the whole plan was written for the same journal in which the notice appeared, by a young Jew named Noah Green, who handles the subject with the ease and practice of a master. Some of his points are so good that we gladly recapitulate them; using his own language. Speaking of the real object of the proposal itself, he says: "There can be but little doubt that the real design of the above movement is to achieve, not so much a recognition of the Almighty God, as an acknowledgment of the Christian religion, and all that the Orthodox school understand by that term. It means that the Constitution shall acknowledge the dogma of human depravity, of sacrificial atonement of salvation through faith. of the Trinity, Se., Se."

The writer states the true plan of civil government with precision, in the following manner:

"On entering society man surrenders the lawloss liberty of the heast of prev-to do as he pleasies, and to take the consequences—that he might gain the higher liberty of man, the liberty restrained by law, which prohibits him to encroach upon the equal rights of his fellow citizens. Government ernment is the machinery to guard these relations; it is nothing but a compact between the individ-ual and the others, in their corporate capacity called society. Government, as such has no religion. It were absurd to call a contract between a carpenter and his employes, Christian, Jewish, or Mahometan, and just so absurd is it to attrib-nto to government a religious name. The object government is not the promotion of religionthat belongs to the church.

But the object of government is merely to se-But the object of government is merely to secure l(b), l(b) l(b) and property. If it steps beyond its sphere it becomes the greatest curse upon than kimi. It knows but its own laws and no divine ones. Government prohibits stealing, not because it is a violation of define law, but because their uproofs the safety of property. It punishes the thief, not because he broke a divine law, but hecause he violated its own law. It recognizes no divine law." divine law."

As for the equal rights of different religions and sects, he urges that they cannot be impaired by any such arrangement. All have the same claim on legal recognition, if it is to be granted at all. "We ask," he says, " what more right have our Christian citizens to a recognition of their religion in the Constitution, than have those of other beliefs? We predict if the agitators will flie a petition for a recognition of the Christian rollgion, the Jews will come, too, and say: 'Our religion is the mother of the Christian religion, recognize us also.' There will also be petitions from the Catholics, the Unitarians, the Universalists, the Spiritualists, the Deists, the Pantheists, the Atheists, for all of them have a belief; and as all have equal rights; all these religious must be recognized. For, by the recognition of only one religion, the others would become mere tolcrated religious, and will lose that equality which, to reconquer, might take years of severe strug-

He closes his forcible argument in this convincing fashion:

"Another objection is this: To say in the Constitution that the people acknowledge the Christian religion, would not be true, inasmuch as a great many do not believe in the Christian religion. To say that that part of the people who believe in Christianity acknowledge it, would be to say a very simple thing, not worth the trouble. And, then, where will it end? If you recognize the Christian religion, you must also recognize that Josus Christis King over the whole world, and the promotion of his cause the highest interest to which everything must be made subservient. Then it will not take a very long time to make another discovery; that an Infiel—and of course other discovery; that an Infidel—and of course every one is an Infidel who does not believe in the Trinity-should be no law giver under the King Jesus Christ. It will gradually and naturally work itself into established religion, and its evil concomitants. History teaches an earnest lesson, written with types dipped in the blood and tears of the noblest of bygone ages, that man is naturally and the second of the noblest of bygone ages, that man is naturally and the second of the noblest of bygone ages, that man is naturally and the second of the s urally a religious tyrant; that the safety of all forbids State power to be entrusted to any one denomination. The tendency of human nature has not changed. The dark and dendish spirit of religious persecution is not dead; the velcano has not burned out. Under the lava it burns; beware of feeding the flames. Christianity has always lost by the alliance with the State. Its original purity was lost after it ascended the throne of the Canars. If you believe in God, and the Christian religion, recognize it, not on a piece of paper, but in your actions. Use your Sunday schools, your class, prayer and camp meetings; use your preachers, your colportours, your tract, Bible and Christian associations—use these to promote your cause, and not that which is common property—to which you have no more right than any other.'

The French Revolution.

There is really revolution in France again-that is, so far as it goes. The Emperor has found it necessary to carry out the pledges made by him in his last September's manifesto, and, as a consequence, there is an end professedly of personal government. In other words, the Empire makes way for the Constitution. We cannot all at once think that this is real, after so many advances and retreats on the part of the French nation. They want prudence now, however, along with firmness. They must keep all they have already got from the Emperor in the form of concession. and at the same time throw away none of their present advantage by indiscretion and an untimely zeal. A new Cabinet has been formed, with M. Ollivier at its head as Minister of Justice, who has composed a body of Ministers with positively liberal tendencies, yet conservative possibilities. It is believed to be more or less imbued with the spirit of M. Thiers, the venerable ex-Minister of Louis Phillippe, who would naturally counsel prudence and caution. The world stands ready to congratulate the French people in sincerity for their manifest progress in constitutional freedom, but it wants still another pledge of their ability to restrain excesses and establish order and public

Physical Manifestations.

A short editorial upon this subject, in our paper of Dec. 25th, has called out the following letter from Mr. Josiah Moorhouse, of Waitham, We publish it, notwithstanding its hearsay imputations upon the character of Mr. Jenison, as well as other media, because of the counteracting influence of the testimony from other parties, which we include in this article:

William, Mass., Thursday, Dec. 23, 1869.
Entrops Basse or Liber-Your last issue having a personal alluston respecting a remark contained in a communication to the "Investigator," of Dec. 13th, we claim

munication to the "Decempeter," of Dec. Lott, we cause the privilege to reply.

In the first place, we refter at that "spiritual manifestations have had their day." By this, you understand us to mean the day is just for a belief in them to the extent intertofore, for light cannot be let into the cabinet, and the peode still be humbugged.

ple still be humbigged.

From your acknowledged liberality of mind, we were somewhat atomithed to see the dogmatic air with which you derifde apposite optimist. We cannot deny the exercise of this right to any one, however about the pleas may appear to us, and derision is a weak means, toward convergence.

Respecting "physical mediumship," we have seen the performances of the various mechanisesome through, he pul-bo and private—and feel perfectly (satisfied that there is no need for spiritual assistance, for we can pursuif produce the

lic and private and feel perfectly satisfied that there is no need for spiritual Assistance to we can norreal produce the same effects, though not so de Ateronely, perhaps, as those who have traveled over the world, and had extensive practice. We knee that all the phenomena can be accounted for by intertal cause, because we have seen and done for intertal. What in one do we need to do?

24. That we might be certain there is no deception in this bestiness, we must be partire that the individuals performing have never given any evidence of their want of truthfoliness in their everyday life. Not a point should be raised, which can throw a shadow on the good name. Any person who claims more than Nuture has given ability to do in the light, must not have our doubts of his vergetty where he performs in the dark by what is termed apriringl power. There must be no chance for question—no room for deception. The veriest lar, knave, and deceiver, night do all the feats before our eyes, yet the character of the man makes no difference as to the merit of the performance if it is done. But who will vanish to the character, according to those absolute requisites, of any of the men going over the country in the dark calenct? The Davenperts claim no spiritual, Mr. II. M. Pay has admitted the feach, the Eiles girl has neknowledged the deception, and Mr. II. G. Edde has been shown no unite well—and beat at his own no spiritsabl. Mr. II. M. Pay has admitted the frame, the libits git has neknowledged the deception, and Mr. II. G. Eddy has been shown up quite, well, and beat at his own game. As for your new light, our townsman, a) and the marvels you claim for him, we will say that a spiritual friend of ours remarked to us, upon hearing that Mr. Jenlsson had gone into the "mainfestation begins of that "he began to think there was some traid in it when he got into it." We are not personally acquainted with him, and cannot say for ourself as to the truth of what we hear of him, being always slow to believe anything without necompanying evidence; but if you will, for the sake of vibut cause, come to our town and try to clear or hear the popular opinion of those who have been in everyday contact with him for years past, you may think differently. Certainly, if such allogations were charged upon any person laboring, for a cause in which we were interested, it would be our first duty to failious any accusation against them; and such it would geem to be yours, before basing anything—even a newspaper peragraph—upon any individual's performance, whose veracity and integrity you know nothing of.

Respectfully joins for Progress.

Jostan Moomot se.

Passing over the writer's allusion to our own girl has acknowledged, the deception, and Mr. II G. Ed-

Passing over the writer's allusion to our own course in treating this subject, of which our readers can judge as well as himself, we will briefly notice his positions as a representative opponent of the spiritual manifestations, which, in his judg-

ment, "have had their day" as exploded tricks, 1st. He has seen the performances of the various media gone through with in public and private, and knows that all the phenomena can be accounted for by material cause, because he has not only seen, but "done for himself."

If our friend was "astonished at our dogmatic air, in deciding opposite opinions," it is now our turn to be astonished at his marvelous assertions! What? does he really mean that he has "done for " himself all the physical phenomena produced. through the various media of this country and Europe? Then, indeed, is Spiritualism "done for." Here we have the king of all exposerswho not only knows, in common with every ignorant and dogmatic skeptic, that all physical manifestations can be done without opiritual assistance, but who has done them for himself! By all means, friend. Moorhouse, perfect your dexterity until it shall equal your varied accomplishments as a triumphant rival of all jugglers, and all spirits as well! The field is unquestionably yours, for M. Rhuys, the manufacturer of implements for M. Houdin and the great European conjurors, and M. Hamilton, a distinguished Parisian prestidigitateur, have both publicly stated their entire inability to comprehend the manifestations of the Davenport Brothers, and their belief in them as the nomena-not trick. We are afraid that this is rather loose statement upon the part of our friend, and that he would be puzzled to imitate, successfully, even one of the genuine manifestations produced in the presence of the Davenports, Miss Ellis, or Mr. Eddy, under precisely similar

As for the public "exposures," they are evidentin the spirit of opposition to the claims of Spiritualism, rather than with a disposition to explain how the phenomena can be produced by mundane causes. Imitations of genuine Spiritual manifestations, which, by ingenious jugglery, confederate aid, and brazen assertion, can be made to deceive inexperienced spectators, are presented to the public under conditions so essentially different from those attending genuine manifestations, that they are rendered simply contemptible in the eyes of the experienced investigator. Many sincere persons, however, who have casually witnessed, or perhaps only heard of the genuine manifestations, without accurately observing the conditions under which they were produced, have been somewhat disturbed in their faith. and temporarily perplexed by the jugglery of "exposers." Not being able to compare the two exhibitions upon the spot, under fair test conditions, conducted by competent committees, they have been brow-beaten by the boasts and assertions of the jugglers, out of their sober and dispassionate judgment, or have even been led honestly to doubt whether there are really any spiritual manifestations. To such we commend the entire correspondence here with published, as well as a review of the mass of evidence given in upon this subject by witnesses in all parts of the world, that from time to time has appeared in the Banner since its first issue. No facts of history-no phenomena of science are better attested by competent witnesses, than the occurrence of physical manifestations of spiritual power.

2d. We submit that our friend has presented a very desirable combination of qualities that should make up the character of a medium. And for that matter, strict veracity and integrity constitute everybody's best medium for reaching the truth of this subject, as of all others; but, unfortunately, neither media nor exposers are perfect they are but human. Interest and prejudice affect many ordinary manifestations of the spirit within, and it is only by expert tests that we discover the exact truth upon any subject.

Is it, for instance, in accordance with veracity for our correspondent to affirm that " the Davenports claim no spirit aid, that the Ellis girl has acknowledged the deception, and that Mr. H. G. Eddy has been shown up quite well, and beaten at his own game?" We do not believe that either of these statements are true. The Davenports may not advertise their belief in the spirtual origin of the phenomena, upon their bills; but since exhibiting under precisely the same form of advertisement for years in Europe, they published an emphatic denial and protest against the assertions of opposers that they had renounced such belief-and have never pretended to admit the possibility of any other explanation.

Our friend treads upon delicate ground when he positively affirms that Miss Ellis has admitted the deception. If called upon for proof of

genuine mediun, having tested her manifestations, in presence of some of the most decided skepties in Boston, inder conditions that render the idea of deceptio on her part simply absurd. We printed, two welks since, the statement of Mr. Lewis, of Provience, concerning the purported expose of Miss Illis by Messrs, Raub & Turner, which was replif to in our last by William Foster, of that city Since then we have received an indignant leter from her father, protesting, for himself and laughter, against the influence of Mr. Lewis's letter through the Banner upon their reputation for integrity. We exercised our discretion in giving even so severe and hasty an article admission to our columns, knowing that every person who had ever really tested Miss Ellis, would seein the very mode of statement that the imitations of Messrs, Raub & Turner were very bungling. But if there be any doubts aroused in the dinds of our readers, by that article, then they ped-to review and reinvestigate the proof upon which they have relied—and Mr. Ellis need have in fear of the most thorough and the following apty letter from W. Brooks Cum-

mings:

Tynoganon', Mass., Dec. 29, 1869.

Myssis. Entrons—find in the Binner of Light, of Dec. 25th, under the heading, "Free Thought," an account from the pen of J. W. Lows of an expost of Miss Laura V. Ellis at Providence, R. Eby Mossis, Raub and Turner. Now I am free to say I feel precisely as Mr. Lewis does with regard to any impostion in this matter, with this exception, that, much as I residet Mr. Ellis and his daughter, I should like to expose them to the world, if they are impostors, so that they would rejent and try, for the future, to do their duty and make the world better and thereby happier. But then it see the gisth Mr. Lis easoning in this case; the whole thing looks time (with regard to Raub & Co.,) like a small fixile, Mr. Elis and daughter have been guests at my thouse; I have been thelf seance, both in Lowell and our place (Tingsbord'), and have seen Miss Ellis securely tied, andeutifed with pasm English handcuff, and the sleeves of her dress sewed ogether, secured to the entire satisfac-

handeuffed with paint. English handeuffs, and the sleeves of her dress sewed logether, secured to the entire satisfaction of all present. Now what sense is there in comparing the performance of fault & Co. to the scances of this unsophisticized young lely?

As to the bunglity performance at Mercantile Hall, Boston, I think of it as he boy did when he shot the chickadee; the good-wor't payfor the ammunition! Again, the cry of want of practice! Ah, consistency, thou art a fewel? Why, I have a little fellor in my family, that never asked for any practice, and he his been tied with waxed fish-line about the wrists, and their from styreto binety feet of small cord. practice, and he his been test with waxed fish-line about the wrists, and they from skrytto filledy feet of small cord over that, and they had powerful demonstrations infinediately after closing he door to the closet where we put him, there being no other access to the closet, and that door guarded by twenty people, in bread, daylight, and other times by lamplight. He has been untied by his spirit-friends (as he had no doubt; when he says he felt their hands as plainly is he did those who tied him. Again, he has been untied, at but his hands, and left in that condition, precluding the possibility of any unfairness on his part. I have given skeptics all the cord they wanted for this purpose, and offered to procure three thousand feet if they wished it, but they amsee was, "If what we have won't hold him, more would be useless." He has been tied by seamen, and once by assa captain, (Capt, Renjamin Sherburne,) in any way they siw fit to tie him. I never heard him complain of being tied too tight, (as Mr. Raub did,) although an excellent physician, who was prefent and witnessed the feat, uphraided me for tying him, so tight, and told me never to allow it again under any circumstances. the wrists, and the from sixty to fillerly feet of small cord

to allow it again under any circumstances.

One word more for Mr. Lewis. If Miss Ellis does the

to allow it again under any circumstances.

One word more for Mr. Lewis. If Miss Ellis does the trick (for that is a proper name for it) precisely as Mr. Rubb does, why doen't she carry the joke a little further, and pull the plaster partialty off her month, so as to gratify Mr. L. with a grunt, if nothing more? For, if she slides her hand to her mouth, why not do that as easily as to take the block from her mouth, pray? What great "difference can there be 'twist twaedle-dum and tweedle-dee?"

One word more for cabinet manifestations. I have a cabinet in my possession, into which I should like to see Mr. Raib place himself, and see how long time he would require to come to dinner, without help, he being locked in, with the freedom of all bits brains and limbs. It is a large box nailed and screwed together, with green hide naticd around the corners, heavy strap hinges screwed on the outside, a heavy double belt lock, no keyhole on the inside. Into this strong box the lad before alluded to was willing to be put, without anything to help bimself with, locked in in the presence of a large party of skeptics and Spiritualists, and the key given to the hardest skeptic in the company; and, after making the room secure from all outsides, the company that it as directed, and, to and behold! In about four minutes by the clock this mere lad, that did not want any of Mr. Raub's practice, was out of the box, unfastened the doors, came around the house to a window of the room where the company were sitting, and apparently quite hap-ty under the influence of some (as we think) of his spirit doors, came around the house to a window of the room where the company were sitting, and apparently quite happy under the influence of some (as we think) of his spiritificals. On examination, we found the box locked and unmoved, precisely as we left it. Now, old podagarism, if you don't want these things revealed, keep quiet, or you will find there is a huge pile of shot, and the necessary ingredients to go with them, in the same locker. We don't think the world improves much under your administration. Messrs, Editors, this is my first attempt to write for a public journal. Do with it as you think best. Some of it is a little more rough than I intended, but I have found it a little hard to temeer my zeal with moderation.

little hard to temper my zeal with moderation.
W. Brooks Crammings, A Son of Valcan. -If any of the readers of the dear old Banner of Light Mount Hope, and War Engle, of our own place. Peace to

It won't be but a few years before the people of this country will see what good Spiritualism will do, if the revelations given to us are correct, and I believe they are. W. B. C.

Prof. Calwell offers valuable testimony to the companying letter; and Bro, Moorhouse will also notice that the "exposure" of Mr. Eddy has not proved a death-blow to the manifestations:

Messus. Entrops—In the last Banner of Light there is an article regarding the genuineness of the manifestations of Laura V. Ellis. Justice to her and the cause demand that the truth be known. I gave a private scance with her in Troy, N. Y., before the cilitors and reporters of the daily and weekly papers, of that city, some four years ago, which was highly creditable to her. Three or four evenings after, a committee of two of the most skentical ten that could be a committee of two of the most skeptical men that could be found in Troy tied her themselves in the most thorough manner, and declared, before the audience, that it was utterly impossible for her to slip her hands, as a recent "exposer" had done, in the same hall, or reach them high enough to unite a string from around her neck. Yet it was done instantly on closing the cabinat door. And when asked how it could have been accompilished, the committee answered, "With her teeth." At my request, the committee tied it around her neck again, very tight, and cut the ends off near the knot, and it was removed by "Blake" as quickly as before.

Being often told that Ellis had learned Laura how to do the trick, and finding that the controlling power would not committee of two of the most skeptical men that could

the trick, and finding that the controlling power would work more than three feet from her hands, I suggested Mr. Ellis to take Laura to the hall, (on several different casions,) and, by themselves, see what "Blake" could Mr. Ellis to take Laura to the hall, (on several different occasions.) and, by themselves, see what "Blake" could do outside the general programme. And, unknown to them, I have watched the whole proceedings. I have seen him ther in various ways—close the door—and ask "Blake" if he could manifest in a given manner; and that another voice, more masculine than Laura's, would talk with her and while and evident the grant white seed of the could be seen whether the could be seen that the server whether the could be seen to be seen that the server whether the serv and Ellis, and explain the reasons why he could not operate outside her sphere of magnetism. And never once during the many trials I urged them to make while they were in the many trials I urged them to make while they were in my employ, did I detect him trying to have her de, of herself, a single thing in the cabinet. He invariably asked "Blake" if he could perform, and Laura and Ellis both would talk to the unseen intelligence, and it would answer in that same mysterious voice. I have tested her to my complete satisfaction, and fearlessly would stake my hope of life, here and hereafter, that Laura V. Ellis is a true, good, genuine melium, and worthy the confidence of all. In conclusion, I would like to add that the recent so-called expact has not injured Mr. Eddy or myself. Only if any In conclusion, I would like to add that the recent so-called expost has not injured Mr. Eddy or myself. Only it subjects him to more severe tyings than before; but, fearless and free, we continue to give our wonderful scances in Massachusetts.

Respectfully yours for Truth.

J. W. CADWELL.

Having arrived at an axiom that so-called physical manifestations are fraudulent tricks, spiritual intervention being deemed impossible in the nature of things, it becomes easy and logical for many opposers to doubt the integrity of all media, and they are rendered unitally credulous of every flying rumor that the breath of slander may circulate against them.

In this spirit, our correspondent queries in regard to the public media now traveling over the country. We need only say here that the private character of most of them, so far as known and represented to us, is quite as free from censure as that of the opposers of Spiritualism who originate the slanderous stories on which they base their charges. We knew nothing of Mr. Jenison, and gave as authority for the account of his mediumship, the name of Mr. S. D. Hardy, of Marlboro'; but the following certificate should at least be deemed worthy of as much value in determining his reputation, as the insinuations of unknown parties to whom our correspondent alludes:

LEONINSTEE, Dec. 6th, 1869.
To the Friends of Progress and Reform:
C. O. Jonison, of Waltham, Mass, having spent a few days of all concerned.

time and place we think his "veracity" might suffer from the test. We know Miss Ellis to be a testify to his reliability and honesty as a physical medium of

Itstify to his reliability and honesty as a physical medium of great promise.

Having witnessed his wonderful powers we can, with confidence, recommend him to all Spiritualists and investigators. In his seances held here, in which were some of the most distinguished citizens of this place and abroad—among whom may be mentioned the Rev. E. Young, of Cambridge, a Professor in Harvard University—all expressed themselves well satisfied with the honesty of the medium, in all the wonderful manifestantions.

ful manifestations.

Friends, receive him kindly, for in him you will find a kind and generous heart, and earnest worker in this our glorious cause.

Secretary of Leominster Spiritual Association.

We, the undersigned, having tested the mediumship of C. O. Jenison, checkfully endorse the above testomoulal.

Mr. AND Mrs. J. P. Lincoln, Waltham.

Mr. AND Mrs. I. Fessenden,

Mr. AND Mrs. O. INGALLS,

DR. N. SUERMAN,

Parlow

Dn. J. II. Connien, Boston. But these physical manifestations do not de-

pend upon the moral qualities of the media, and are never accepted upon their mere testimony, or general reputable character. Their value as facts illustrative of spiritual science, depends upon their production under positively test conditions by which the voluntary agency of the medium is absolutely prevented. Persons differ as to what critical tests. In this connection we publish constitutes such a test; but it must be by some means adequate to the purpose and that cannot be successfully imitated by tricksters. The only question to be decided, is, when manifestations o cur with new media, or under new conditions, whether they can be so tested as to render the spiritual hypothesis more credible than any other. We have published evidence in individual

cases, and have admitted the expression of favorable and adverse speculations, when conceived in a spirit of candor; but our whole object has been and will be to lead the minds of our readers to personal investigation of this whole subject-and to a knowledge of facts through the testimony of credible witnesses. It would be equally unnecessary and undignified for us to say we have no interest in defending impostors, who may temporarily seem to be advancing a belief in Spiritualism. Neither will we prejudge or turn away our sympathies from those media who may be unable at once to satisfy incompetent investigators of their integrity, because the conditions under which the manifestations occur are sometimes imperfect and unsatisfactory. We commend-close observation, patience, candor, and a teachable spirit to all who would be learners in the school of modern Spiritualism.

A Generous Gift.

The following letter and resolution give the particulars of a very generous act, on the part of our friend, F. L. Crane, of Topeka, Kansas, in donating to the Society of Spiritualists a house his duty to do this much in return for the great there are who could do as much in a thousand different ways, if they would but let the better impulses of their souls have a controlling influence over them when counting up their hoarded

Toreka, Dec. 15th. 1869.

F. P. Baker. Scretary of the 1st Society of Spiritualists and Friends of Progress of the City of Topeka:

Dean Sir and Brother—I have the honor and pleasure to enclose to you a deed to three lots on First Avenue East, upon which is a house believed to be suitable for a residence for our much beloved medium, through whom we hear so many and such varied editiving and very soulchering discourses. This is for me but a favor in return for the great benefit which I have received from the doctrines taught by the angels. The knowledge I have through them acquired, and the effect which this knowledge will have to dispet the dread which I otherwise should have experienced when the time approached for me to be "born perfenced when the time approached for me to he"born again," is such that I am not satisfied to be alone happy, but wish all others to be so too; and believe we may be instrumental in making others so.

F. I., CRANE.

The following is a resolution adopted by the Society:

Society:

Resolved. That the thanks of the First Society of Spiritualists and Friends of Progress of the city of Topoka are hereby tendered our worthy and much beloved President, Dr. F. L. Crane, for the noble gift to us of a residence for our speaker. May the spirits of these who have left the form but who still hover around the slear ones of earth, ever be with him, shielding him from all danger and guarding his footsteps while visible to us, as we are sure he will always be with us, both before and after the time of his passing on to the other life."

The property deeded, says the State Record is the stone house adjoining on the east that of Samuel wish to know who let the young medium out of the box. Stone house adjoining on the east that of Samuel they had better insulte of those noble men. King Philip, of Hall, and is worth about \$2,000. At the meeting on the Sunday following, a code of by-laws were adopted in accordance with a charter heretofore obtained, and the following officers elected for the ensuing year: F. L. Crane, President; H. H. Blanchard, Vice President; F. P. Baker, Secretary, C. S. Berten Measures and the following of the following of the investigation of anything by slurs, threats, or abuse. Carlyle has said some mean things of Spiritualism; so did the Jews of Jesus and Christianity, and this 'Shepherd' is perfectly welcome. If he chooses to take up this 'trehonesty of Miss Ellis and her father in the actury; G. S. Foster, Treasurer; and the following Trustees: Samuel Hall, S. Rain, and W. F. Peck.

Mrs. Hardinge's New Book.

The truly elegant work, the crowning piece of Mrs. Hardinge's public career as speaker and author, "The History of Modern American Spiritualism," is now placed before the reading world; a work of wide research, candid statement, profound reflection and remarkable clearness, fullness and power. This book harvests the entire American field. It leaves nothing to be asked for in relation to the record of Spiritualism in this country. Every incident that has become at all historic in the progress of this exalting faith, every individual whose work has in any distinct manner been directed to the advancement of true Spiritualistic belief, every experience of believers, teachers and mediums that goes to the triumphant cumulative proof of the reality, the beauty and the inspiring energy of these communications from the world of invisible beings, has been sought out with conscientious faithfulness, and made to play its proper part in the consecutive rehearsal of the grand story which is making its glorious way around the earth. We can but call public attention this week to the appearance of this long looked for History from Mrs. Hardinge, reserving to ourselves the privilege of noticing it more at length, and more critically, in another issue. The book is typographically all that could have been asked by readers and believers; and for a perfect cyclopedia of the subject, for continual reference after a thorough perusal, it cannot be surpassed, if equaled. Its sales should be unparalleled.

Homes for Working People.

Mr. Edward Everett Hale has collected a volume of happy sketches, to which he gives the name of "Sybaris and other Homes," in which, after picturing an ideal modern community, he sets forth, in plain and pungent phrase, the kind of community that we might just as well have as not. He would, for instance, have pleasant homes for workingmen, at a short distance from the city, with light and swift railway trains running frequently, at low fares, and a variety of other provisions to secure the comfort and happiness of the working class. He thinks the overcrowding of our large cities not conducive to physical or moral health, and the country alone capable of supplying the best conditions of comfort and improvement. Philadelphia has pretty satisfactorily shown what is to be accomplished by such a plan, while "Vineland" furnishes an illustration of its value not to be found else where on the continent. Any such scheme implies more or less community of feeling among

'Possum in Religion.

Our attentive readers of course did not permit the recent letters of Mrs. Waisbrooker to escape their perusal, or to reflect seriously, if not severely, on the practices among church-given people to cheat on all occasions when there is a hope of advantage for themselves. She sets forth a rather prevalent habit, or game, which Orthodoxy in its professedly liberal forms is fond of playing off on Spiritualists, that should be widely exposed and promptly stopped. In her journey through Iowa she says that she visited a certain place where there are a few Spiritualists and a new Universalist Church in process of erection. The over-accommodating Spiritualists had been persuaded to lend their aid to the Universalists, and for that reason could do nothing for speakers and teachers of their own faith. Their excuse-a too common one-was, "their preacher was really a Spiritualist, and they wanted somewhere to go." Now follow the thing out to the sequel. Toward supporting the minister and the building of this church they had contributed fully one thousand dollars. What became of that sum, wrung from the industry of a laboring people? When this Universalist Church was first organized, in order to catch these same simple-hearted Spiritualists, they named the association "The First Liberal Religious Association of" no matter what town. The funds were extracted from the pockets of trusting Spiritualists on that distinct ground, that the Society was just what it styled itself-nothing less and nothing more. But as the church edifice began to go up, and the place in the structure was reached where it was architecturally proper to insert the name of the Society owning it, what was the surprise and dismay of the freely bled Spiritualists of that town to discover that the inscription read-not"The First Liberal Religious,"

&c., &c., but-"The First Universalist Church!" A round thousand dollars taken from the Spiritualists of one town of modest size, to help build up Universalism, and, in consequence, to depress and discourage the practical work of Spiritualism! And this thing is by no manner of means peculiar to the place described above. It is a game," as we rightly called it, that certain sharp ecclesiastics attempt to play on a weaker hody of our brethren elsewhere. A few such experiences, we should think, ought to cure them of their too credulous temper. Steadily as we grow, as a modern power, in the minds and hearts of men, for all the purposes of organization, whether local, as now, or central, as at some future time, it behooves us to carefully husband our resources. By tying up their means after this fashion, Spirltualists surrender their influence. The people of the town above described must now begin their work all as a residence for its speaker. Bro. Crane felt it over again, with the decided disadvantage of having a new organization opposed to them, wearing good Spiritualism has been to him. How many the false title of "Liberal." It cannot be necessary for us to go any further into this matter, to assist our friends in extracting the warning which it conveys to them. Universalists are not Spiritualists, and when they claim to be they are trying to trade on false pretences.

Pertinent Questions.

Moses Hull: now lecturing in New York City. Sundays, and at Masonic Temple, Williamsburg, Thursday evenings, has offered to meet any of the clergymen in a discussion of the merits of Spiritualism. The Brooklyn Times, in alluding to the matter, asks these pertinent questions:

"If this Rev. Moses is preaching schism and "It this key, Moses is preaching schism and false doctrines, is it not right that we should know it? And is it not right that our pastors, who are receiving thousands a year to show us the true way, should show us why and how he is wrong? Or, he show them why they are wrong, by meeting on a common platform, where both sides can be heard in a well-conducted discussion?"

Mr. Hull, in a card in the Brooklyn Times, speaks thus pointedly:

"MR. EDITOR—Two copies of your paper were casually placed in my hand, one of them containing an article entitled 'A Discussion Proposed'—the other a reply under the caption, 'What is there to discuss,' I tried to read the articles impartially, but I really concluded that 'Shetherd' was not very tender toward the Shepherd' was not very tender toward the Wandering Lambs,

Now the truth is, men and women with brains ly welcome, if he chooses, to take t thia proach against his neighbor; but I admonish him that he will lose ground by it.

Now I ask that this man prove himself a 'Shepherd.' He has already advertised Spiritualism as a wolf. 'The hireling, when the wolf cometh, fleeth.'

Now I ask that this man prove himself a 'Shepherd.' He has already advertised Spiritualism as the company of this city hide behind the coward's castle (the pulpit) and denounce Spiritualism and those who teach the coward that the ment of the company of the company that the company is the it, or will they enter the arena and 'quit them-selves like men?' We shall see. The 'Shep-herd' asks what there is to discuss? I answer, his whole religious system is at stake. If he does not know what Spiritualism is, he had better examine it a little before he endorses Carlyle too much. Here is the question which I propose to discuss next Thursday night, at Masonic Temple, Williamsburg: Resolved, That Spiritualism is the only religious system calculated to meet the wants of humanity. Will the 'Shepherd' be present to assist in the discussion of that proposition?"

A Good Test Medium.

Many of our readers will remember the account of an accident that occurred at the Theatre Comique in this city, by which Mr. Massitt was instantly killed by a weight falling on his head, while on the stage, and of the vision one of the musicians had of the accident an hour before it took place. &c. The musician was Mr. J. Jacobus, who has been a medium for the last fifteen years, during which time he has had some wonderful experiences and given many convincing tests. He is now willing the public should enjoy the benefit of his mediumistic gifts for a fair living compensation (which he very much needs). He will hold séances at private residences in the city, or will go into the country for a temporary residence. He sees visions, hears spirit-voices, is a psychometric reader, gives tests of identity from the departed, &c. Address him for the present care of this of-

Dramatic Entertainment.

On Wednesday evening, Jan. 5th, the members of Union Group of the Boston Children's Progressive Lyceum, gave an interesting entertainment, consisting of the Comedy " Follies of a Night," and the Serio-Comic Drama," Angel of the Attic," under the direction of J. M. Choate. The characters were well sustained by Messrs. F. J. Kendall, M. F. Davy, J. T. Heartwell, J. M. Choate, H. Randall, - Eastman, and Misses Jennie Orcut and Jennie Pierce. Miss Minnie Atkins also favored the audience with vocal selections. The costumes, which were neat and appropriate, were made expressly for the occasion by Charles W. Sullivan. The performances were well received by a good audience.

Rand, Avery & Frye's annual Calendar is a fine specimen of typographic art. Their facilisettlers, and a spirit of benevolence on the part | ties for executing elegant printing of all kinds are unsurpassed.

Our New Year's Present.

Our patrons who are each endeavoring to circulate the Banner of Light more generally among the people by obtaining one or more new subscri bers, have met with splendid success, and for warded us, since our last issue, one hundred and thirteen names, accompanied with the money. This is beginning the new year well for the dissemination of the great truths of Spiritualism, and shows how much can be accomplished by a united effort. We tender our sincere thanks to these co-laborers for their timely aid. Their names we append: Mrs. E. S. Loper sent four new subscribers; Wm. Outland, one; J. M. Perry, one; Mrs. D. P. Haskell, one; James N. Claus, one; F. D. Edwards, one; S. Hurd, one; Miss R. Prentiss, one; M. Kenney, one; C. C. Campbell, one; Isaac Kieth, one; Win. Somerby, one; A. Alien, one; Dr. S. W. Fiske, one; E. H. Doane, one; E. A. Ewers, one; Geo. Gallup, one; Mrs. H. E. Brown, one; L. Howes, one; H. M. Jewell, one; Wm. S. Osborne, one; Susan M. Hoffman, one; D. Anderson, one; S. F. Drinkwater, one; C. Castner, one; Mrs. L. P. Riley, one; Mrs. E. Matthy, one: B. R. McCord, one; D. H. Setchel, one; J. Kishy, one; L. Mason, one; H. Steelman, Jr., one; Wm. W. Pike, one; A. Couch, one; J. Jones, one; Phillip Morrill, one; Mrs. F. Rule, one; A. W. Cross one; G. A. Lomas, one; Eli Jackson, one; N. Frank White, one; Lewis Parker, one; A. E. Carpenter, four; Dr. D. A. Pease, one; Silas Crocker, one; N. Marshall, one; O. D. Kendall, one; F. V. Powers, one; S. A. Gage, one; Mrs. J. A. Goodrich, one; Mrs. M. J. Owen, one; H. Alden, one; D. E. Pease, one; T. D. Melvin, one; J. J. Taylor, one; Mrs. S. Gillis, one; W. R. Blaney, one; Geo. Thompson, Esq., one; Dr. J. Currier, one; Geo. M. Hickox, one; J. G. Morse, one; Geo. Day, one; C. Hovey, two; B. F. Bissell, one; Wm. Howe, one; Jas. S. Whittaker, one; Mrs. H. A. Cooley, one; Mrs. A. King, one; Chas. N. Allen, one; Martha Hulett, one; E. Calvin, one; Amos Drake, three; E. Jackman, one; J. Sawyer, one; Dr. J. D. C. Holt, one; J. A. Woodcook, one; Mrs. J. H. Bell, one; Mrs. A. C. Caswell, one; R. G. Blackman, one; Miss M. Richardson, one; A. C. Smythe, one; S. M. Griggs, two; Thomas B. Loomis, one; Mrs. F. C. Harvey, one; Samuel Cook, one; L. Burnett, one; James J. Marsh, one; Mrs. H. Hinckley, one; Mrs. A. L. Andrews. one; N. M. Farquhar, one; C. F. Webster, one; Juliet M. Field, one; R. A. Gilbert, one: Wm. Watson, one; Mrs. H. E. Brown, one; T. T. Greenwood, two; D. Kelley, one; C. Seaver, Jr., one; Jos. G. Peckham, one; R. H. Ober, one; M. A. Ogden, one; Joseph Wight, one; D. R. Williams,

Boston Children's Progressive Lyceum.

On Sunday morning, Jan. 2, this Lyceum assembled at Mercantile Hall in good numbers, notwithstanding the storm. The usual exercises were varied by answers to the question, "What is the value of character?" One hundred leaders and pupils were in the ranks of the Banner March. Among other pleasing features of the meeting, Dr. Dunklee, Treasurer, reported that the Lyceum would commence the New Year free

Monthly Concert.

In the evening the regular monthly convert of this organization was given at the same hall The programme consisted of songs by the Lyceum quartette (whose names we have frequently published,) an invocation, recitations, music from the piano, songs, and an original dialogue written for the occasion by D. N. Ford. The authe rainy evening, and the performances were received with marked approbation.

These concerts occur on the first Sunday of each month. It is hoped that the Spiritualists of Boston will bear this in mind, and give their countenance and aid to the organization by attending in full numbers.

Movements of Lecturers and Mediums. Andrew T. Foss will lecture in Salem, Mass.,

Sunday, Jan. 16th; in Harwich, Jan. 23d and 30th. He will answer calls to lecture week evenings while on the Cape. A. E. Carpenter will speak in North Bridge-

water, Mass., Sunday, Jan. 16th. Dr. A. B. Child will answer calls to lecture.

Address 50 School street, Boston. Daniel W. Hull will lecture in Granite Hall,

Chelsea, Sunday evening, Jan. 16th.

Mrs. F. A. Logan is meeting with good success lecturing on Equal Rights, Spiritualism and Temperance, in the Southwest. She will answer calls for Southern Illinois. Her address is care of Warren Chase, 827 North Fifth street, St. Louis.

Miss Phelps has entered the lecture field to plead the cause of the poor working woman, and point out to those interested the way whereby all may be permanetly benefited. She will gladly, if requested, address Spiritual Societies or Lyceums on this subject, as connected with the great questions of the day, and with the basis of all true Spiritualism and real religion. Address Aurora H. C. Phelps, care of American Workman Office, 371 Cornhill, Boston.

Music Hall Spiritual Meetings.

Prof. Wm. Denton had a good audience in Music Hall, this city, Sunday afternoon, Jan. 2d. though the rain came down in torrents. His hearers were well pleased with his interesting exposition of "The Irreconcilable: Science and Scripture, Genesis and Geology."

Mr. Daniel W. Hull will deliver his second lecture next Sunday afternoon. His theme will be "The Atonement," as taught by theologians of the present day, considered from a Biblical, Philosophical and Philanthropic standpoint.

Thos. Gales Forster is to commence his lectures

Lyceum Festival in Chelsea.

The Chelsen Children's Progressive Lyceum celebrated the advent of the New Year by a pleasant entertainment at Banquet Hall, on Saturday afternoon, Jan. 1st. Presents were distributed to all the scholars, and amusements participated in. A bountiful collation closed the meeting.

Spiritualists of Chelsea, will you sustain your Lyceum? Its officers have worked long and well to uphold it, and are sorely needing assistance. "God loveth a cheerful giver," and he who would win the smiles of the ministering angels, will do well to see that the lambs of the flock faint not by the way.

Course of Badical Lectures.

The second course of Radical Lectures will be given in Horticultural Hall, this city, Sunday afternoons, at 31 o'clock, commencing Jan. 23d. The lecturers are John Weiss, O. B. Frothingham, T. W. Higginson, Samuel Longfellow, Julia Ward Howe, Francis E. Abbot, John S. Dwight, Wm. J. Potter, Ednah D. Cheney, D. A. Wasson, Wm. Henry Channing and Wendell Phillips.

Written for the Banner of Light. HEAVEN.

BY E. R. PLACE

Where is heaven? Not where power its gift doth sell, Thoughproud cities lucre foundeth, Loftily though power may swell.

Where is heaven? Not within the shining palace, Pleasure buildeth by the road; Not within the golden chalice, Quaft in her ornate abide.

Where is heaven? Look not outward-'t is within thee; Turn thine eye no more abroad; Let not artful Picasure win thee From the palace of thy God.

Where the soul its honor beareth High above temptation's tide: And the surging waters wearoth, Vainly at her rock-firm side.

Brightest heaven-Where the heart its love-spring keepeth-Ever flowing round about: Where its pulse in union leapeth, At a brother's joyful shout.

Deepest heaven-With high thought and pure desire; Yearning for profound communion With the soul's most central fire.

Heaven supreme Kingdom of all loves and uses. When we yield our fleeting breath: Flowing through the grave's dark sluices, Life eternal shall drown Death !

Heaven how gained? As we scale the mountain ridges; As the iron road is laid; O'er the torrents casting bridges, By the strong arm and the spade.

Here we spring the lofty arches, Costing many a sigh and tear. Over which our weary marches Take us to the higher sphere.

Lol when reached the last earth-trial, Death forosces his dire defeat; Seizing the destructive vial, Flings it, furious, at our feet.

Fear-besmote, more pale and heary, Glares and gasps he in a gleam : Bursting in a boundless glory, From the vial's changing stream.

Heaven behold! Truest, brightest, deepost heaven ; Till that hour, march on, my soul! Whon with grief thy peace is riven, Love and Trust shall make thee whole

New Publications.

THE NATIONAL QUARTERLY REVIEW for December brought to our table a solid array of scholarly and literary papers from able pens, the great redeeming feature of this Quarterly being that it chooses living themes to treat in an exhaustive way, or enlivens its discussion of scholastic topics with the spirit and style of modern learning and literary skill. It is always fresh, vigorous and instructive. For comprehensiveness and acumen, liberal learning and the spirit of progressiveness, it stands unsurpassed among similar modern publications. The contents of the present number are as follows: Hindoo Mythology and its Influence; Hugo and Saint-Bouve; The Greek Church; Woman's Rights viewed Physiologically and Historically; Robin Hood and his Times; Our Millionaires and their Influence; Mr. Gladstone on the Heroic Ages; Eclipses and their Phenomena and Notices and Criticisms. The entire number merits

wide and thoughtful porusal. BOSTON ALMANAC.—George Coolidge, publisher of this dience was all that could be expected, owing to valuable annual, has just issued the thirty-fifth volume. It contains a fine map of Boston. Hon. Charles W. Slack conributes a very interesting article, upon "Boston and its Territorial Acquisitions," in which he treats in a concise manner the growth of the city and its future prospects, interspersed with valuable suggestions. Mr. Slack thinks that, without any further territorial acquisitions, we shall have in 1880 over 350,000 population, and in 1000, 550,000. His article will be read with interest by all Bostonians There is much information in this book that thousands wish to know.

> THE AMERICAN ODD FELLOW for January is recoived. If is greatly enlarged and improved, and reflects credit upon the Order of which it is the official organ. Among its uniformly attractive contents we notice: Conscience Money, nal story of thrilling Interest: Scientific and Cur ous Facts; Odd Fellow Gems; Health and Physical Culture; The Old Year and the New; Rominiscences of the Order; The Manchester Unity; Ladles' Olio; Youths' Department; Choice Poetry; Entertaining Miscellany; State Depart ments; Home and Foreign Correspondence, &c, &c. Published by John W. Orr, No. 96 Nassau street, New York.

Good HEALTH opens the new year with a cheerful array of timely and sensible articles, such as all persons who care to provide seasonably against physical allment and trouble would like to read and appropriate in personal practice. Its system is that of common sense, and cannot therefore but be successful.

HARPER'S BAZAR contains a whole gush of patterns and pictures; seeming to make an effort to outdo itself. Its every page is stunning with feminine designs-on them-

THE SUNDAY MAGAZINE, edited by Dr. Guthrie, is published by Lippincott & Co., Philadelphia. GOOD WORDS FOR THE YOUNG for January is received.

MERRY's MUSEUM for January is a fine number. First Spiritualist Association of Charlestown.

This organization still continues its work for the maintenance of the cause in its locality. Lectures are listened to every Sunday evening, at Union Hall, Main street, and a free conference participated in on Sunday afternoons at the same place. Rev. J. Viley Blake, pastor of the Parker Fraternity, will address the Spiritualists at Union Hall, Sunday evening, Jan. 16. The next meeting of the Social Association (held for the benefit of the society) will take place on the evening of Wednesday, Jan. 12th, at the house of Mrs. Brintnal, 35 Bartlett street.

New Year's Party.

Notwithstanding the bad weather on Saturday evening, Jan. 1st, quite a goodly number of friends assembled at the house of James B. Hatch and lady, on Concord street, Charlestown, to celebrate the coming of the New Year, and congratulate Mrs. Hatch on another birthday. The exercises were of an interesting character, and the occasion will long be remembered by all who attended.

Woman's Suffrage Association. A call has been published, signed by influential persons in various parts of the country, for a mass convention to be held in the city of Worcester, Mass., the 10th inst., for the formation of a Woman's Suffrage Association. Mrs. Livermore and other prominent movers in the reform are announced to be present.

Charity Fund.

Moneys received in behalf of our sick and destitute brother, Austin Kent, since our last report:

Ohio has over twenty thousand more boys than

ALL SORTS OF PARAGRAPHS.

Moses Hull is facing "Old Theology " bravely in New York State. This is as it should be Buckle on your armor, friends of Truth, for the battle has but just begun.

The annual reports of the State Lunatic Asylums have been published, and they go to show that those institutions have been conducted ration-ally the past year.

A letter remains at this office for Prof. I. G.

Miss Alice Cary's new story, "The Born Thrall, or Woman's Life and Experience," is to be published in the next volume of the Revolution.

A little boy having broken his rocking-horse the day it was bought, his mother began to scold, when he silenced her by inquiring, "What's the good of a horse until it's broke?'

The discontinuance of Bible reading in the public schools of that city is recommended by the president of the Chicago Board of Elucation.

The popular and "hygienic" Russian baths at New York, are supplied with fresh Croton only once a week, all overflow and refuse from the bathing tanks being collected in a reservoir, pumped up and used repeatedly. The board of health are investigating the matter.

It is authoritatively stated that the loss of life by kerosene is greater than by railroad and setamboat accidents combined.

The sale of the pews for Rev. Henry Ward Beecher's church, 3d inst, realized over \$60,000, a considerable increase over last year. Poor church!

CAPITAL IN DAIRYING .- American dairying now represents a capital of \$700,000,000. The cheese product of 1867 sold for \$25,000,000, and the butter product of New York alone was nearly 85. 000,000 pounds, and the quantity of cheese made 72,000,000 pounds. The value of these products, at a very moderate estimate, was \$50,000,000.

The British Post Office Department made \$23,-000,000 net profit last year, while ours went behind \$5,000,000. No franking in England. The Queen, even, who may write a letter by another hand, must put her own head on it to send it by

The New York Herald says the clergy cost the United States \$12,000,000 per annum; the criminals \$40,000,000; the lawyers \$70,000,000, and rum

A young lady who went to see Hackett in the ' Merry Wives of Windsor" was anxious to know which was Mr. Windsor, as she did not see his name printed on the bill.

The wife of a New York shoddylte has gone to Europe to get the portraits of her three homely daughters painted by the "old masters," of whom she has heard so much.

The Bishop of Panama died at Rome, Jan. 3d. This is the second death which has occurred in the Ecumenical Council.

Mr. Peabody's personal expenses never exceeded \$3000 per annum during the last ten years of

New postal regulations between the United States and Canada went into effect on the 1st instant. The rates are now as follows: Prepaid, by Canada mail packet, by way of Quebec, Portland, in winter, or Halifax, six cents per half ounce; if sent prepaid by way of New York, eight cents per' half ounce.

What is the difference between a pill and a hill? One is hard to get up, the other is hard to get down. Downs's pills go down easily, Bill says.

Fire-proof furniture is the latest scientific an nouncement in Germany. It is stated that a German chemist, acting under a commission from a fire insurance company, discovered that impregnation with a concentrated solution of rock-salt renders all timber fire-proof. The salt. too renders wood proof against dry rot and the ravages of insects.

the dry goods jobbing business was as good as any year since 1865, which is noted as being the good year. The profits were as good or better, his he, that some of those trees had long since fallen, white and the losses less.

It is reported that Mrs. Dr. Charlotte Lozier, a well-known female physician, and Dean of the Female College, died in New York, Jan. 3:1. She was one of Nature's noble women.

Miss Minnie Hauck, the American prima donna has been singing at Moscow, where she seems to have created an extraordinary sensation. In Faust" she was called out ten times after the garden scene, fourteen times after the church scene, and six times at the end of the opera.

Another death from triching occurred among the persons recently attacked with the disease near Marengo, Ill. This makes four deaths from the same cause, and three or four more are sick, who, doubtless, cannot recover.

To Correspondents.

We do not read anonymous letters and communications. The name and address of the writer are in all cases ludispensable, as a guaranty of good faith. We cannot under take to return or preserve communications that are not used

strete for answer. The answer will appear in our Message T. S., CHICAGO, ILL.-We should be most happy to accom

C. II., WARSAW, IND .-- Your question has been sent to the

modate you, but we have no faith in the scheme proposed. Moreover, we have just received a letter from California. from a reliable source, which informs us that there are too ny people there already-more than business will comfort ably support. Many are returning in consequence,

Boston Music Hall Spiritual Meetings. Jan. 16th, Lecture by Daniel W. Hull.

The third course of lectures on the philosophy of Spiritualism will be continued in Music Hall—the most elegant and popular assembly room in the city-

SUNDAY APTERNOOMS, AT 22 0'GLOOK, until the close of April (29 weeks), under the management

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It is stated, on good authority, that during 1869 ground. Still extending his chain of thought, he would learn hat some of those trees lying down looked fresh and lifelike much like those yet standing, while others, again, were very much decayed. His conclusions in such a case would inevita-

others had fathen but, recently.

Now, this reasoning by analogy, as a means of obtaining mowledge, is of paramount value when we come to study

the heavenly bodies, including our earth. The life of man, and indeed the race of man, is so short, when compared with the age of suns and moons and planets, that, comparatively, nothing could be known in regard to lither, if man's knowledge were finited to the experience of his race. Hence we find that man is capable of learning what was and what will be, from what exists. But, notwithstandng this crowning attribute, all cosmologists must, in the comming, start without whereon to rest so much as the sole of their foot, and make the best of such a foundation. We

Look at the following table of CONTENTS.

CONTENTS.

CHAPTER 1—Matter without Origin.

2—Properties of Matter.

3—Nebulous Theory.

4—Old Theory of Planetary Motion.

5—Planetary Motions.

6—Origin of Motion.

7—Cause and Origin of Orbital Motion.

8—Special Laws of Orbital Motion.

9—Propertietry Media and Engineering

9—Eccentricity, Hellon and Equipoctial Points, 10—Limit and Results of Axial Inclination.

10—Limit and Results of Axial Inclination.
11—Result of a Ferjendicular Axis.
12—Old Pelar Centers.
13—Cause and origin of Ice-Caps and Glacler Periods.
14—Ocean and River Currents.
15—Geological Struta Indicate Reconstruction of

Axis. 16—Sudden Reconstruction of Axis Inevitable. -Ethnology. -Axial Period of Relation Variable.

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Given Inspirationally

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spiritual communications of every grade to operate upon the

CONTENTS.

CONTENTS.

CHAPTER I.—The Experience of an Unknown One.

"II.—A Mother's Story.
"III.—Children in the Spirit-World.
"IV.—A Council of Ancients.
"V-A Chapter in the Life of a Poet.
"VI.—The Pauper's Resurrection.
"VII.—Condition of the Depraved in Spirit-Land.
"VIII.—The Inchriate, Gambler and Murderer in Spirit-Life.
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We sak the realer to receive no destrine put forth by apprits in these columns that dessured comport with his or her reason. All express as much of truth as they perceive

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Invocation.

Oh ancient of days, and young spirit of the present hour, be with us while we breathe our prayers through the weak temple of human life. Baptize us anew with thy strength and thy wisdom and thy truth. Show reswhat thy justice is, and aid us, ob. Lord, to abide by it. Thou holy spirit, in whose arms we have ever been cradled throughout all past eternity: upon whose bosom we rest, and from which we draw all our strength, our life, our immortality in the present, and from which we have our hope of a future life; thou, infinite, thou all-perfect, thou loving and tender spirit, hear thou our prayers, and according to our nature do thou answer them. That thou wilt bless us, we do not doubt; that thou will protect us, we do not doubt; for wherever we are, behold, thine infinite presence is there also, and thy loving hand is guiding us through the darkness and thy tender smile beameth upon us even when storms overtake us. Through the shadows of abled to behold thy smile. Through the darkness of the hells of materialism thy light shineth, and thy holy spirit giveth us hope. Then didst de-scend with us even into the tomb, and the spirit did rise with ours, making glorious indeed our immortality. Oh, then, our loving Father, why should we ever fear that thou will forsake us? Give us strength to doubt no more; give us faith that shall go beyond all earthly shadows; give us, our Father, that strength of soul that all have need of. Guide us this hour. Inspire us, and bless thy children everywhere according to their needs. Are they sick? If it is thy will, give them health. Are they said. If it is the will, give them joy. Are they in doubed If it is the will, give them faith and hope and holy trust. Are they in the hells of human life? If it is thy will, send thine angels there to liberate them, and to sneak peace to their souls. For thine is the kingdom, and the power, and the glory, to day, as it ever has been, and ever will be. Amen.

Questions and Answers.

CONTROLLING SPIRIT -Now, Mr. Chairman, if you will propound whatever questions you may have in hand, I will endeavor to unswer them. QUES. I have been taught by Spiritualists and their writings that by becoming a student in the Spiritualist's belief, it helped me to be better prepared for entering the spirit-world, and then gave me a better knowledge of the laws of control, &c., and I was thereby made happy sooner than I otherwise would be. Now I am not a back-lider, but I am indeed skeptical, many times in re-gard to the great hereafter. I cannot help it; for while I have had friends pass to the spirit world who promised they would return and give me in-formation, if possible, none of them have done so, and I have been to see a variety of mediums, such as C. H. Foster, Dr. H. P. Fairfield, Mrs. French, and many others; have attended the circle rooms and many others; have attended the circle rooms at the Bamer of Leph't effice, many times, and received nothing 1 could place any reliance upon, while an ignorant slave or an Irishman will come and control almost as soon as they get free from the body. Now this subject I have heard others inquire about, and I believe it will interest many, if some one who can will give us a little light

upon the subject. ANS.—Perhaps It would be speaking untruthfully for me to say that there have already volumes written upon this same subject, but there wortines written upon this same subject, but there have certainly been volumes pronounced upon it, and still the cry is, "Wherefore do my friends delay in coming? Why is it that all cannot come from the land of the hereafter when they may wish to, provided Spiritualism is true?" It should be understood, and never forgotten, that every spirit, in or out of the body, moves in every act and every thought, by law, and never without it, Whenever the law concerning spirit return determines that this or that spirit must return and communicate, they must do so. There is no es-caping it. Every phase of law has its numberless agents to perform its work, and this phase, of course, is not exempt from all the rest. Your correspondent seems to give out the truth that he is sometimes in doubt because the law does not move just as he wishes it might; because he cannot receive these demonstrations that he seems to be in need of to strengthen his faith, to prove to him, beyond a doubt, that there is another life, and that Spirituallsmistrue. Now there are some souls so organized in their inner and outer com-position, that they will always be, to a certain extent, in doubt. It is natural to them, not only natural so far as this life is concerned, but so far as the other, the higher life is concerned. But what is natural for them in the present, they may pass beyond in the future. All doubt will pass away from the soul as it gains proper light. For instance, I desire to know concerning the future seek earnestly to make myself acquainted with the future. I gain some demonstration of the future, but I am in doubt, and I remain more or loss in doubt till 1 enter that future, and it is no longer future, but the present to me. Then doubt disappears, so far as that future, which is the present to me, is concerned; but I am still in doubt present to me, is concerned; but I am still in doubt concerning that which is still beyond me. And so it ever must be. We can never be firmly established in knowledge concerning anything till we have grasped all we desire to know of. The future will always be the future, to us, till we have entered it—fill we make it our own by passing beyond that that is present to us and entering the future. You reconsent to us and entering the future. Your correspondent, Mr. Chairman, should not suppose that because his friends have not come through one medium or another, that there are none that the law will favor in their case. "Seek, and ye shall find." It is not seek today, stop seeking to-morrow, if you do not flad; but "seek, and ye shall find." And I would add, seek till, ye tind. Never stop seeking. If the thing is worth having, it is worth trying to obtain. Knowledge of that life to which all must go is

worth everything else.

Q —Of the creeds or religious practiced on this earth, is there one which has mere of the elements of truth than the others? and if so, which is it? A.—To my mind, they are all based upon the truth; but to my mind, also, one cannot say to the other, "I have more truth than you have."
Q.—Is there anything which is tangible both to the inhabitants of the spirit-world and of this

world, and which originated in the spirit-world? A.—Yes; everything that has an existence at all, has a tangible existence both to spirits in and out of the body. When I am apart from mediumlatic control, this article of furniture, (the table Vicence). ble,) so far as its external appearance goes, is intangible to me. Its inner life, its spirit, then becomes the tangible part. So when Lam here this external is the tangible to me. When I go hence its inner life will be the tangible. Everything that has an existence at all, has a tangible existence to both worlds

Q -Are Mr. Mumler's photographs of spirits genuine and what they purport to be? And if so, does not the spirit photographed construct, out of the materials surrounding, a form not itself belonging normally to the solrit, but consisting of subtle but earthly elements?

A.—So far as I have been informed, Mr. Mum-

are pictures are gennine. The external appearance of the spirit whose photograph may be taken, is made up of earthly gases, condensed through mediumistic power, so far condensed as to be capable of being transferred to the plate; but it is necessary that the plate should be an ex ceedingly sensitive one in order to represent the

form.

Q.—What is the connecting link between gross matter and spirit?

A.—It is impossible to tell where the one begins and the other gads. We may call the connecting link God, or the infinite universal spirit; but after all, we do not know. Since God is everywhere, permeating all forms, filling all places, it is impossible to conceive of any point where God beigins or where God ends, therefore It is impossible to conceive of any point where God becomes connected or disconnected with gross matter.

Q -Spirit has been called matter refined. Then do not the gases, the invisible substances of the atmosphere, constitute the link between spirit and matter

A .- I do not so understand it. Q-Is not this earth the real, tangible spirit-

A -Since the spirit-land is everywhere, of course this earth is the spirit world. Whereve spirit can dwell, there the spirit world is, else the Wherever spirit could not dwell there. If you can exist here, even in the body, you exist because this is the spirit world. If I can exist here, out of the the spirit world. It can exist here, out of the body, it is the spirit world. By tangible, we mean that which appeals to the human senses of these erude, material bodies. The spiritual part could make no impression upon material senses, while the material part makes no impression upon the spiritual senses; therefore, that which is taugible to me as a disembodied spirit, is intaugible to you as an embodied spirit. You live in this world, enforing the objects of hum in sense; I live here, enjoying all the objects of spiritual sense; I take cognizance of them, while you do not. When you have gone heyond the boundaries of this life, you too will take cognizance of them, and will not recognize, because you will no longer be in rapport with, these bodies that are now tangible Nov. 15. to you,

Sally Stuart.

Life is a very great mystery, and ye who think to solye it when ye shall become awakened in the spirit-world are mistaken. Life means all-eternity, and till we have filled the measure of eternity, we can hardly solve the problem of life. When I was here in my mortal body, I sometimes wondered if in heaven we should know what we were created for-if in heaven we should always were created for—if in heaven we should always know our duty, and know how to serve. God aright. By heaven, I meant the spirit-world. But I found, on entering that world, that there was quite as much of mystery about it as there was to us here; and more, I think, because we receive such an erroneous education here, that it launches us into the other world surrounded by fogs and mists, and all is a mystery to us then, till we struggle against the darkness and over-.come it.

I am-or was when I lived here-a resident in the town of Newport, R. L. My name was Sally Stuart. I lived on Mill street. I have been going Strart, I fived on Mill street. I have been gone thirty-six years; it is nearly thirty seven now. I was in my seventy first year; I fived a Christian life, according to the Christian religion, and I thought I knew what I was to expect in a future life, but it was nothing like what I thought it would be and my friends—for I left my family and connections here just as much in the dark as I was—they don't know any more about the hereafter than they know about the constitution of the sun, nor half as much. And as I see peo-ple who come to life in this world—when there is so fair a chance for learning about the spirit world-I see them come without knowing any thing about it; and I see them unhappy and dis-satisfied with themselves, and I thought I would come and inform my friends a little, if I could I want them to seek, by the usual means, and

if they can ob ain any knowledge of the other life, it will be well for them. Some of the nare coming to me pretty soon, and I would like to have them come with a little light. In my old Bible was written these words—I think on the first leaf: "Give me grace and wisdom, oh Lord, to seek for truth, both in this life and the life to come." Oh! how many times I

have prayed that prayer here, and how many times I have since I have been in the spirit world I speak of this, that it may be a means of identi-I speak of this, that it may be a means of identifying myself to those I come to. It is usual for you to receive from the spirit world such facts of their earthly lives as will prove their presence here, such as what they die! with. Well, I cannot tell positively; it was said that I died of a cancerous humor, but I do not know; I am not sure; I-would not wish to say; I think, if I were going to decide upon it myself, I should say that was a mistake, but I think that was what the physician determined there. was a insister on a company of the physician determined there.

My last words here were, "I am going; it is dark now; it will soon be light;" I was conseious the constitution of the company of the constitution of the constitut

of passing away. Nov. 15.

Paul Ericsson.

Rather a new thing for anybody to come and bring the news of their own death, but that is what brings me here to day. I have been gone from my own body a little less than six days—six days, about sundown. I was on board the ship Palmer, bound for San Francisco, from London, and I suppose I may say I came to my death by accident. I had had bad feelings—its, before, but I anybelogical problem of the kind at the time but I auticipated nothing of the kind at the time id this last one, but, I suppose, I fell from rigging soon as I was taken with this fit. I do n't know—that is all speculation—I do n't know; but, at any rate, I very soon found myself out of the body. I was expecting to leave the ship at San Francisco, and come to my family and friends in

My name is Paul Eriesson. I was in the habit of going aloft every day, for the purpose of gain-ing muscular strength. I took the, sea voyage in order to get | well, and I thought I had fairly recovered; I seemed very well, and had made up my mind to leave the ship at San Francisco, and go home, but I left it a little sooner, and was obliged to come here to report myself, if I was reported at all till the vessel arrived at San Francisco. [How long had the vessel been out of I think it was the third day out, but I am are; I am a little confused on that, but I port? think I am right.

Now I would like to have my friends take this matter coolly. Be as happy as possible over it settle all my affairs, as soon as convenient, and settle att thy anairs, as soon as convenient, and suffer no sorrow to weigh upon their spirits in consequence of my change. If they feel like communicating, with me, I should be very glad; if not, I beg they won't make the attempt, because I should feel rather shabby to come in answer to a curious call. Good day. Nov. 45.

Margaret Donovan.

[Does your hand trouble you?] Yes. [What was the marter with it?] Well, sir, I was not told what was the marter with this one, but I lest my own hand, and arm, and a foot, on the railroad, and then there was—I do n't know what it was—but bleeding set in, and I wasn't able to live with it. [Do you remember where that was?] Yes, I do; it was crossing the track on the Worcester railroad; I been there a great many times before, and never thought of any danger at all, but, it seems, the train was backing down on the other track, and I never saw it till [Feil on the other track, and I never saw it till I fell on the track. I went to save myself, I suppose—threw out my arm, and it was crushed awfully; lost my senses for a little while, and was carried to some place where they take care of people that's hurt. [The hospital?] I suppose so; and

I died the next day.

My name sir, when I was here, was Margaret Donovan, and I have a daughter here, in Buston, by the same name, and it's to her I want to come; I want to tell her a great deal about herself, and I want to prepare her for her uncle that's coming from the old country, and he is to go to the West, and he wants her to go, and I want her to go with him, away out of this place. She will do very much better there; this is a hard place to when we come here. Well, I want him to help me: I want him to tell my daughter Margaret — when her uncle comes, and wants her to go West with him—that she will go; and it is my wish, because it is best for her; and to tell her that I am happy in this world, and very much better off than I was before I went, and would not come back at all, only to do her good in this way. She has had a great deal of trouble to her self, because I did n't have the consolations of the Church when I was going, because it was n' thought I was going. But it was just as well now; I am withvery, very good friends in this life, and am well cared for, and it makes no sort of difference about the Church at all, only with your mind. I'd gone out easier, that's all, because I'd have felt it was all right. It was all and the glory, to-day and forever. Amen. right, any way. Yes, sir.

I do n't know what 's the matter with this thing at all. It's aching bad, [You bring with you the suffering you had in your last moments. If you could control the medium, without thinking of that, you would not suffer] But I must think of it, for it's the very thing that drove me out of my own body, and how could I help thinking of it? [You could not; but if you had the power to it? [You could not; but if you had the power to help it, you would not be afflicted with the pain.] Well, sir, I ought to be in a condition not to think of it now. I been gone over a year—better than a year. I ought not to be troubling myself about it now, but it pains me very bad, I tell you. Well, I'll take it. It won't harm me at all. I am very glad to come, even with that; and if Margaret wants to know how I know about her incluse coming. I home there and seen what he is uncle's coming. I been there, and seen what he is about to do. He has been trying to get all his things together, and making up his inlud to come to this country, and stop here on the way and take Margaret out with him, if she will go. And Lwant her to go, it will be so much better for her. [He knows you have passed on?] Oh yes; he knows. Good day, sir. Nov. 15.

Johnnie Joice.

Good day, sir. [How do you do?] I am pretty well. Thought I'd come round and see how you were. I came here once while you were away. [How do you progress?] Oh, I progress pretty well—well as anybody can standing still, waiting. Suppose I am progressing, but it's rather slow, I think. I do n't see as I make very much headway. Don't suppose you are ready yet for me to give all I want to? [Not at present.] Suppose I'll have to wait, then. I sometimes feel very strong to, though, when I go from here. [I have no objection to your giving it, but am not ready to give my promise to publish it.] Well, suppose I'll have to wait then, unless some of the parties that offered the three thousand dollars have mind to come forward and just put up their money, in case I am proved to be right in my statement, and I'll very soon unravel the whole thing. If they have a mind to do that, I am ready. [I wish they would] My murderer is rather on the quiver. Do n't exactly know what rather on the quiver. Don't exactly know what to do—waiting for something to turn up, same as I am. [I think it will come right, soon. He can't romain quiet a very long time.] I don't know, sir. Somethings do remain quiet a long time—seems a long time to me. [Yet it is only a little while.] No, but a little while compared to all eternity, I know, but you would think it was long if you was tied to a chap you disliked as bad as I do him, and equid n't get away till nature severed the bond. I'll rather be one of the Slameso twins. [I don't think I should be contented.] No, sir, I don't think you would. You would be likely to chafe a little. And then you see he is constantly expecting I will make some revealment that will just hang him, and that's all reflected on me expecting I will make some rovealment that will just hang him, and that's all reflected on mongain, all his anxious feelings—his hell of conscience, and everything, is all reflected on me, and keeps me in a pretty uncomfortable state. [Perhaps Massachusetts may pass a law abolishing capital punishment. Then I will be ready for you.] Oh, it is the hanging you are affaid of. [I you 1 Oh, it is the hanging you are affaid of. [I do n't like to be instrumental in hanging a man, I well, I don't know as it's right, but I don't think such chaps as be is ought to have their lib erty. [I think not; but you do n't want him on your side, do you?] No, sir, but he will never be any better in this world, as long as he is in that body, he never will. He has got a body so organized that he can't get very far out of the way of evit, as long as he stays in it. [Then you pity him at times?] Yes, sir. I was with his father last night, and he was wishing he had died before born. He did n't see a happy moment about him.
One of his friends passed through Boston, here,

last week-I think it was Wednesday of last week. He stopped in here to get a paper, to see week. He stopped in here to get a paper, to see if there was anything from me. I followed right in close behind him. Oh, how I wanted to tell you who he was, then. You didn't sell him the paper; one of your clerks did. He came from the east. [I was not in, was I?] No, sir, I don't think you were. You see, his friend has told him to keep him posted about my coming, all the time, and he had been where he could n't get the paper york well so he thought be would wait till he got. very well, so he thought he would wait till he got into Boston. I think he got three. Had lost three papers. He looked them over, and in one of them was my last message, but I did n't have anything to say about him in it—about my murderer. It was a private message. So I thought then I'd introduced the says about the was a private message. So I thought then I just come round again, soon as I could, and let him know I was n't dead. [Well, keep up good courage.] Yes, sir; can't kill me in this life, I hope my friend that has been serving me so well—I hope he won't get discouraged, because he is -I hope he won't get discouraged, a sure to win, if he only sticks to the track. Goo Nov. 15.

This seance was conducted by John Pierpont; letters answered by L. Judd Pardee.

Invocation.

Oh, thou, who occupieth all space, and all form. who art the living power of every thought, we come to thee this hour, with our thank-offerings, and laying them upon the lay of this handsome day, we ask thy blessing to rest upon them. Not that we merit thy blessing or thy smiles, more than others, but thou hast taught us to ask, if we would receive, and when the soul is conscious of its needs, we believe, oh, Lord, that to ask of thee is to receive; that we cannot be conscious of needing wisdom, and strength, and power, unless thou art ready and willing to bestow. We praise thee, our Father, that we have been so greatly blessed, that the lines of our lot have sometimes been cast in very pleasant places; that there are green and flowery spots all along the way of being, that there are clear sparkling waters ever and anon greeting us in the desert of life. Oh, Spirit Eternal, thou doeth all things well, and if it were not for our weakness, we should not murmur, but as we are finite, and cannot see beyond the present moment, we fear, we doubt, we murmur, we complain, we pray, we ask perpetually for bless-ings, when, perchance, they are already with us. We pray thee, our Father, to bless thy children everywhere, according as they need. If they are everywhere, according as they need. If they are sick, spiritually or physically, oh, give them health if it is thy will; and whenever hearts are bowed down with sorrow, wherever darkness of any kind, hath settled, oh, may thine angels of light he there to minister to the needs of the sorrowing one. We pray thee, our Father, that our mission to earth may never cease, till we shall hear the voice of the good angel, saying. "Ye have done well, come up higher." Oh, Lord, we ask thee this hour to bless with an especial blessing the chief magistrate of this land, where darkness and the magnetial of the light seem perpetually alternating in the skies. We pray thee that he may turn a deaf ear to the values of whicked men by which he is surrounded. We pray thee that his feet may be firmly sandaled with justice. We pray thee that he may unn away from flattery, and listen to the voice of his better angel, that talks of justice, and truth, and love. We pray thee that he may enter within the closet of his diviner life, and there ask for light, for strength, there receive the gifts that come only from the father of wisdom. We pray thee that during the remainder of his administration he may be strong and not weak in justice. tion be may be strong, and not weak in justice We pray thee that his ears may be opened to the voice of the angel-world, that would lead him to justice, to truth, away from error, away from the darkness that hangs over the politics of this land, away from all that which would drag him downward, to that which would carry him beyoud the darkness of time. Our Father, bless him with all he has need of. Grant that he may see thee in all things, and recognize thy love and thy wisdom, even where clouds dark and gloomy may lower. We pray thee, also, to send thy min-istering angels to those by whom he is surround-ed. Grant that, they may hear voices from the spirit land, warning them of danger. Grant that they may no longer seek their own good, but the good of all thy family. We pray thee that justice, like a fair white dove, may brood over this Gov-ernment, and finally fold its soft wings there, and find a resting-place. Oh, our Father, we ask to thy blessings, and yet they are with us. It is only because we are blind that we cannot see them. We ask that thy holy spirits may minister unto those who have need. It is only that we are blind that we cannot know of their presence. Oh, give us to see, give us to know, give us to understand, open thy scriptures wider to us, and write with a pen dipped in fire, upon the page that thou wouldst have us read, so that we may understand, so that we may live aright, so that

we may serve thee in serving all that thou hast made, for thine is the kingdom, and the power,

Questions and Answers.

Ques.-What will be the effect, politically, morally and spiritually, eventually, of the immense immigration of Chinese into the United States, man the working classes generally A.—In the sacred record it is written, "It is not safe to put old wine into new bottles, for the new

bottles will burst and the old wine will be lost."
This emigration from the old country to the new only points very significantly to a certain issue, and that is this: to a crisis political and religious, which, in my opinion, will terminate in the bursting of the bottles and the scattering of their contents. Political and religious conservatism and radicalism are already lifting their heads in this direction. We use the surekey-ening in growing direction. We see the sparks coming up, growing intense, and still more intense, and they tell us plainly that by and by they must find vent. This meeting of the old and the new tells us in plain terms that a child is to be born, a political and religious child. It will partake of both sides of the bouse. It will draw part of its life from the old and part from the new, and come forth a structure out differing entirely from each, yet in its external characteristics it will differ from either greatly. I believe that all things are overruled and finally result in good. I believe there is an overruling intelligence prompting the motion of all things and all peoples; all atoms as well as all worlds. I believe that every movement that is made, either in mind or matter, tends to a higher result. So the motions of the present time, whether they be in emigration or in the agricultural world, it be in emigration or in the agricultural world, it matters not, they tend to higher results. And the present age is especially pregnant with new life, political and religious. The time has well night arrived when the old must has out and the new must find its proper place here.

Q.—Will the controlling intelligence inform us why it is that pictures purporting to be of different spirits, as taken or executed through the mediumship of Rev. Anderson, hear so great a re-

dinmship of Bro. Anderson, bear so great a resomblance to each other?

A.—That is a question that it would be rather hard to answer, and can only be fruthfully answered in this way, by saying that the medium has been only specially artistically developed. Ho has no general artistic development. That is the truth. He may not judge it so to be, but it is. So all his pictures will be characteristically alike; there will be a sameness running through the whole. It cannot be otherwise, because he is only specially developed. If he were generally developed it would be otherwise. He could give perfectly then the features and very expression of any spirit that might be able to come into clear

rapport with him. Q.—At these circles many facts are doubtless given, occurring at distant points on the earth, by sea and land, which your hearers are unable to afterwards confirm, from other sources of information. An inquirer would be glad, as a test, to have one or more-facts connected with the late railroad disaster in California, two days ago, not

yet mado public by telegraphic dispatches, should such facts be within your knowledge.

A.—Everything that is given at this place comes spontaneously. It is a rare thing for a spirit to answer a call here. And why? Because we believe that those who come of their own will are more liable to succeed well than those who come because they have been called for; or if they have been called for and have the will of them selves to come then they are generally successful. But those who only come because their friends desire it, generally make a failure. If you would specify what kind of facts you desire us to make known with reference to the late railroad accident in California, perhaps we could gratify

O .- Any fact given would be a test. A .- That is very much like one's asking a spirit to return and give certain things by which he may be identified. Well, the spirit returns, and gives the marks of identification, and finds to his dismay that they are not recognized. Nobody knows whether they are true or false. They are true to the communicating spirit—they are facts to him or her, but may or may not be to others who know nothing of the circumstances.

Q -Is Jesus Christ the Saviour of the world of man by the light and knowledge he imparted to them by precept and example?

A.—In this sense certainly he is the Saviour of who follow in his godly or goodly way, and,

to my mind, in no other sense. -Is be the highest attainment of the work of mediation between God and man? For instance, you or I being a medium, in our poor feeble manuer, are we not the first rounds in the ladder of mediation, while Christ is the perfect or crowning round in the work?

A.—I do not so understand it. I am willing to accord to my brother, Jesus the Christ, all that is due him, and no more. I believe him to have been both human and divine, organized as other men are organized, divine and human. I believe great spiritual light was given by him. I believe as great light has been given by others—indeed, much of the light that was given by him had been previously given by Confucius, by Chrishna, and by scores of others. Then wherefore should we place him at the apex of the ladder of wisdom and goodness. It is only the Christian world that does this. It is only our false education that leads us to do this. The Mahometan would not: he would place his prophet there. It is the result of his education. "It is education forms the com-mon mind; just as the twig is bent the tree's in-clined." Whatever we have been taught to believe And if these impressions have been stamped upon the plastic mind of our childhood, it is very hard to get rid of them. Indeed, we very rarely do get rid of them in this life. I believe Christia have been a most excellent man. I believe he was human as well as divine. If you could have read the record of his life that was destroyed by Constantine, and could have believed that it was a true record, you would hardly place him on the highest round of the ladder. Give him all that is his due; he was fallible like ourselves, and our Saviour only so far as he could lead us beyond

O.-Can we have communications from Jesus Chist through the media of the present day?

A.—Certainly, why not? It would be very unwise to determine that the Christ spirit—and that is all that exists in the spirit world—could not return and communicate with poor humanity to Verily, I tell you that the same spirit is you to day. If your eyes were opened to see you would see that he was with you eyer. Your would see that he was with you ever. Your hearts would open, and you would hear his teach-

Mary Richards.

Father don't think my picture looks like me. I don't think it does, either, not just right, but it is as good as Mr. Anderson could do. My name is Mary Richards. I was sorry when I got there, because I thought he would n't make it look like My name me very much. It does look like me some, but

(The child's father, who was in the audience, and who had received her promise to come to the circle, and to her, "I didn't know but some other spirit might look like you. I have seen quite a number, that claimed to be different spirits, that looked like you.")

SPIRIT—Well, it is because he can't make the difference that exists between spirits. He gets them all too much alike. By-and-by he will do better, but he won't for a good while.

[FATHER—I thank you for coming.]

FATHER—I thank you for coming.]
SPIRIT—Mrs. Sprague belped me to come here.
[FATHER—I thank her, too.]
SPIRIT—Next time I come I shan't be afraid,
and shall do better.
[CHAIRMAN—Have you said all you wish to

your father?l SPIRIT—He knows what I would say—do n't want to say it here. Nov. 16.

Belle Patch.

Oh, Aunt Lizzie! Mr. Parker let me come. (This was addressed to a lady who sat near the

(This was addressed to a lady who sat near the medium, on the platform.)
[LADY—Is it you, darling?]
SPIRIT—Oh Aunt Lizzie, I am so glad to speak just as I want to. Mr. Parker lets me.
[LADY—Who is it?]
SPIRIT—Why, don't you know? It's Belle.
It's me. It's Belle.
[LADY—What have you to tell me?]
SPIRIT—I come to tell how much I love you.
You want me to tell you about Uncle John, don't you?

[LADY—Yes, tell me.]
SPIRIT—What do you want me to tell you?
[LADY—If he is with you; if he is a spirit tell

SPIRIT-Well, he is.

[LADY-Is he here?]

SPIRIT-No.

SPIRIT—No.
[LADY—Is mother here?]
SPIRIT—Yes, and told me to bring you her
hlessing, and kiss little Bessic for her.
[LADY—What does John say?]
SPIRIT—Nothing.
[LADY—Haven't you something to say for
mother and father?]
SPIRIT—Why they would n't know anything

SPIRIT-Why, they would n't know anything [LADY-I think they will.]

SPIRIT—Well, then, carry them a kiss, and tell hem I come, won't you, Aunt Lizzie? Good-by, You learn Bessie all you can, won't you?

ou learn Bessie all you can, won a grant [Lany-Won't she go to you soon?]
Nov. 16.

Harvey Worthen.

I am Harvey Worthen, of Charlestown, Mass. It is only this morning that I learned that, by making the effort, I might possibly reach my friends. I died a little more than a year ago in New Orleans, on board the steamer Mahaska. When one dies away from their friends they gen-erally are more auxious to return than those who can be with their friends and give the last fare-well. I was about thirty years here in this life, and I ought to have learned more than I did, h and I ought to have learned more than I did, I suppose. But when our eyes are opened to the truth of the other life, we see a great many things we might have learned to divantage if we had only known enough. We occupy too much time in things that never amount to anything here, and so we rob our souls of that which belongs to the soul, of the proper education that it has need of the proper well in the proper death. the soul, of the proper education that it has need of to make it a well-informed spirit after death. There is too much of this allowing people to think and preach and pray for us. We ought to do it all for ourselves, and then it would avail something for us? This hanging on to the skirts of a Christ or a Henry Ward Beecher don't pay. It don't pay! If we go to heaven at all, we have got to go by our own merits. This death-hed repentance don't amount to much. It is like frightening a soul into heaven. When he gets there he finds that his heaven is a hell, and he would rather be out of it. For my part, I think if I were going to live my life over again here, I should seek first the kingdom of heaven, not according to the church, not according to the church, not according to any set rule, but I should inform myself as well as I could about the things that pertain to the soul. could about the things that pertain to the soul. Having done that, I should consider I had done all I could to educate myself for the other world, and then I should do the best I could for life her I feel the terrible pressure for breath here that I had the day I left. So it is rather hard for me to speak. Say to my friends I am ready to communicate, and should be glad to do so privately, since by coming publicly we can only speak of those things that the public may claim as well as

David Bowen.

our own private friends. I went out—let me see —on the first day of September, last year.

Nov. 16.

Good day, stranger. [How do you do?] I am very well. I never was sick a day in my life that I know of. [You were lucky.] I was lucky! Lucky in going out, too, about as quick as a cat Lucky in going out, too, about as quick as a cat could wink her eye! I was killed at the second battle of Bull Run. You was n't there, I take it. I don't know whether you would have run or not. I was n't running away from the fight; I was running into it, and the gentleman that assisted me over the line, that is, out of this life into the other—he and I got over about the same time. He helped me and I helped him, and we was so near that I might have knocked his head off with the butt of my musket if I'd wanted to, and he might have done the same. But we concluded might have done the same. But we concluded we would go out in a decent way. So we come to consciousness on the other side about the same we would go out in a decent way. So we come to consciousness on the other side about the same time, and we was not a little taken by surprise when we learned who we were. I didn't know but the aftair was ordered by some angel, or the other tribe that aint quite so good; but it was very singular, to say the least. My father—excuse me if I tell a little story—my father took a young lad to bring up about my age. His name was Thomas Andrews. My name was David Bowen, and I am from Ohio, sir. Well, this lad, Andrews, had some sort of a guardian that gave him up to my father. He didn't know much about his relations. When he got up in the world he wanted to go down South and try his luck. My father gave him a little to start himself with, and he went. Well, he dickered in a good many different things; got along very well; was a smart fellow, and got along well. We lost sight of him perhaps six or eight months before the war. It seems he had written, but the letters did n't reach seems he had written, but the letters did n't reach us. He had been there long enough to get bap-tized with Southern ideas pretty thoroughly. He was more than sprinkled; he went in all over; and he was in the Charleston Convention, you know, where the old hen set and hatched such an ungovernable family of children. I do n't know what he did there; I never asked for particulars, what he did there; I never asked for particulars, but he was into it, at any rate. Well, he went into the war and was in the second Bull Run fight, and so was, I, and I killed him and he killed die. He did n't know me and I did n't know him. Was n't used to seeing each other dressed up that way, you see, and we did u't know till we met on the other side. "Thure" area he "how did you come other side." you see, and we did it who will not did you come there?" Says I, "How did you come here?" "I rather think you sent me here." "Well, then,"

rather think you sent me here." "Well, then," says I, "it's an even thing."

As soon as we could gather our wits we had a talk over the matter, and finally concluded it was all right, and we would look round and see what kind of a country we had come into. He seemed very anxious to know about his parents that he had never been able to find on the earth, and I was disposed to help him, and so I did. He found his mother on the other side—on our side—and his father he found in California. So, that job done, he traveled back here again, and we have been going the rounds ever since-some-

imes together and sometimes separate.

Now some of our folks have said they would give a good deal to know what my last hours were, and how I went out, and whether I was reconciled to it or not. I didn't have much chance to know whether I was reconciled or not. No-body asked me if I was willing to go then. I took my chance of war, and went out quick, and am very glad. Didn't have a chance to growl at the dispensation of Providence, or any other dunce. dispensation of Providence, or any other dunce. It was always happy here in this world, and carried a happy spirit with me. I tell you I never was blue, and nowhere near it any time in my life. I can't look back to any place where I would n't travel over again; I just as lief as not, because there's no very dark places in all my life. I never had much of the wealth of this world, but enough to get along comfortably and well; al-ways ready to help anybody, as well as I could that needed help. But I was always brimfull of fun; if I could chuck a joke on to you I would, and if you did n't take it—why, it was your fault, not mine. I would always take one, too, without making much fuss about it. A good joke—the went out; don't find any fault about it,

though. Now you see our folks don't know that Anthem know—to inform them that he helped me over, and I helped him over. He did me a good turn, and I did him one. If they want to know—to know the facts about his entering the army, write to Mr. D. S. Brooks, of Montgomery, Ala. He knows

and the same and t going to be bung. I remember one time of my father's telling me of something terrible that had happened to one of our neighbors. Well, the fit took me to laugh, and he chartised me in words pretty severely. He did n't see anything to laugh at! I ought to cry over it! Says I, "Father, I think they are better off, a good deal." "No matter what you think; you have no right to laugh over it. It's a serious thing!" And the more he talked the more I laughed, till I got a sound thrashing for my laughlug, but it did n't cure me

Now I suppose if the old gentleman gets my message he will say I am unregenerate still. So I am, and happy. If I should get regenerated I might go to the wicked place, 'cause I'm certainly in the other place now. So I don't want to. ly in the other place now. So I don't want to.

If being unregenerate gets you a ticket for the place I am in, all right! Don't want to be regenerated. Se give my compliments to the old gentleman, and tell him so; and if his regeneration will give him a ticket to a better place, all right! where I am.

I belonged to the Third Ohio Infantry. Never known to run! [What company?] Co. C. Don't forget to tell them I'm happy, will you? Good day to you. Fair wind when you come over.

MESSAGES TO BE PUBLISHED.

Monday, Nov. 22. - Invocation: Questions and Answers: Caroline Benvo, of Frankfort, Ky, to friends; Amos Head, of Biston; James Minuler, of Boston; Hattle Fuller, to "Aunt

Garoline Reuvé, of Frankfort, Ky., to Irleads; Amos Head, of Isston; James Minuler, of Boston; Hattle Fuller, to "Aunt Fanny."

Thesday, Nor. 22.—Invocation; Questions and Answers; Eddle Smith, to bis mother; Seth Hashaw, to his friends in the West; Sarah C. Nye, of Browster, Mass; Capt, Thomas Floyd, of Pravincetawn, Mass., to his friends; Stephen Whip ple, of Springdeld, 111.

Thursday, Nor. 25.—Invocation; Questions and Answers; Frances Hill Welr, of San Francisco, Cal.; Lydia Fisher, of Dedham, Mass.; Nelle French, to her nother.

Monday, Nor. 29.—Invocation; Questions and Answers; John King; Henry Souie, of Havana, Cuba, to his brother Joseph, in New York; Annie Stelle, of Georgetown, D. C., to her parents; Samuel Harper, of New York; Benjamin Merrill, to his friends in Boston; William Cartwright, to his friends in Cambridgeport, Mass.; Elizabeth Perkins, of Buffalo, N. Y., to her friends.

Thesday, Nor. 30.—Invocation; Questions and Answers; Lucila Austin, of San Francisco, Cal.; Georgic Clark, of Roston, to his nother; Margaret Williams, of Hartford, Conn, to her relatives.

Thursday, Dec. 2.—Invocation; Questions and Answers; John Holland, of Boston, to his nice, Catherine Holland; Thomas McCarthy, of South Roston; James Good, of Windsor Lucks; Lydia-Hinodes, of Boston, to pha Hill.

Monday. Thec. 8.—Invocation; Questions and Answers; Thomas Williams, of Block Island; Philip Sturgis, of Opeloucast. La., to his family; Julia Sayles, of Liverpool, Eng., to her parents.

Tharday, Dec. 7.—Invocation; Questions and Answers; Charles D. Cadwell, 18th Mass., Co. C; Joseph Preport, of Charles D. Cadwell, 18th Mass., Co. C; Joseph Preport, of

Thomas Williams, of Block Island; Philip Sturgis, of Opelousast Ell., to his family; Julia Sayles, of Liverpool, Eng., to her parents.

Tuesday, Dec. 7—Invocation; Questions and Answers; Charles D. Cadwell, 18th Mass., Co. 6; Joseph Prescott, of Concord, N. Il., 11th N. Il.; Annie Spragae, of st. Johnsbury, Vt., to her sister; Samuel Johnson (colored), of New Ordens, to his sister.

Taursday, Dec. 9.—Invocation; Questions and Answers; Eddie Trask, of New York City, to his mother; A. D. Blehardson, of New York City, to his mother; A. D. Blehardson, of New York City, to his mother; A. D. Blehardson, of New York City, to his mother; A. D. Blehardson, O. New York City, to his mother; A. D. Blehardson, J. New York City, and the property of the father; James McCanni; to his brother.

Monday, Dec. 13.—Invocation; Questions and Answers; Virginia Ryder, of Charlestown, S. C., to her friends; Joseph L. C. Twombly, Ist III Cavairy; Joseph Borrowscale, to his friends, Patrick Kelley, of South Boston.

Tuesday, Dec. 14.—Invocation; Questions and Answers; Nathaniel Craig, died in Savarnah; George B. Little, of Boston; Almira Slevens, of New York City; to her sister; Josephine Ciyde, of Chesspeake, N. J., to her mother

Taursday, Dec. 18.—Invocation; Questions and Answers; John McLanslaw, to Denda Sullivan, Charlestown, Mass.; Cornellus Winne; George A. Redman; Amecta Page, to her mother, in Toledo, O.; Mary Wells, of Boston, to friends.

Taursday, Dec. 23.—Invocation; Questions and Answers; John C. Ulemence, of Liverpool, Eng., to his briter; James Downey, of South Boston, to his vie; Alkee Emery, of Augusta, Me., to her sister; Col. Joseph Wing, to his son.

Tuesday, Dec. 28.—Invocation; Questions and Answers; John C. Ulemence, of Liverpool, Eng., to his briter; James Downey, of South Boston, to his vie; Alkee Emery, of Augusta, Me., to his ball-brother, Eigha Bowen.

Thursday, Dec. 28.—Invocation; Questions and Answers; John C. Chamer, of New York City, to her mether and auditiaries of passage, and the passage of the passa

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In Memoriam.

On Bunday evening, Dec. 12th, at the hall of the Law Buildings, Baltimore, the popular young lecturer, Miss Nettie M. Pease, delivered an appropriate discourse in commemoration of the late Alcinda Wilhelm Slade. Alcinda Wilhelm was a native of Baltimore, where her qualities as a woman, no less than her brilliant talents as a lecturer and her heroism as an advocate of reform, secured her the love and esteem of a large circle of friends. In their behalf are framed the follow

ing resolutions:

Whereas Our well beloved sister, Alcinda Wilhelm Slade, the fathful laborer in the cause of spiritual philosophy and practical reform, has folfilled her earthly mission and entered upon a broader sphere for the ambidiment of her noble capacities; therefore do we, in behalf of the friends in her native city, by whom she was loved and revered, present this tribute of grateful remembrance and appreciation of ner worth.

Resolved, That while we deeply symmathize with the husband, sister, and other personal friends of our departed sister, a vold has arisen in their midst which only her genul physical presence can fill, yet we know, and trust they will realize, that she has not passed beyond the plane of actual communion with them, but still retains her place among them as when in fleshly form.

Resolved, That is the transition of our sister from the scene.

them as which in fleshly form.

Resolved. That is the transition of our slater from the scene of her earthly usefulness, we feel that the cause of progress has lost one of its ablest, noblest and sincerest advocates, one whom we are justly proof to claim as a daughter of our native Maryland, an honor to the Flate whence she went forth, the upen, tearless yindicator and exemping of truth and freedom.

LAVISIA C. DUNDORK.

RACHEL WALCOTT.

Passed to Spirit-Life:

From Worcester, Mass., Dec. 19, Mrs. Laura B., wife of Al-

Mrs. II. had been suffering for a long time from consumption, with no hope of recovery, yet was ever cheerful, feeling certain that the loved ones gone before, of whose, pres nee she had often been assured, were awalting to give her loving greeting just ever the river; therefore no fears disturbed her as her life-boot was launched on the waveless tide, but joyously she crossed to the other side.

(Notices sent to us for insertion in this department will be charged at the rate of twenty cents per line for every line ex cceding twenty. Those making twenty or under, published gra

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Jan. 15 — 1 w.

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MRS. A. BABBITT, TRANCE, Test and Business Medium, No. 7 Indiana street Boston Circles Wednesday and Sunday evenings. Jan. 8.—13w*

MRS. L. W. LITCH, Trance, Test and Henling Medlum. Circle Tue-day and Sunday evenings and Wednesday afternoon. 97 Sudbury street, room No. 18.

Jan. 15 — 1 w*

MRS. M. M. HARDY, Test and Business Medium, No. 93 Poplar street, Boston. Circles Thursday and Sunday evenings. ""—Dec. 18.

MRS. M. E. JOHNSON, Medium for Oral and Written Communications, No. 11 Hayward Place, Boston. Hours from 10 to 5 Terms \$1 00. 4w-Jan. 1. RS. M. A. PORTER, Medical and Business Jan. 8.—4w*

SAMUEL GROVER, HEALING MEDIUM, NO. 13 Diz Place (opposite Harvard street). 13w-Dec. 11 RS. OBED GRIDLEY, Trance and Test Busi-ness Medium, 44 Essex street, Boston. 5w*-Doo. 18.

Miscellaneons.

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TABLE OF CONTENTS.

CONTENTS.

Subject.

To the New York Public.
Literature in Spirit-lite.
To this Accusers.
Appartings.
Visit to Hory Clair
His P of Morlin Experience.
Too Natural Religions.
The Lost Soul.
Invisible Influences.
Ames Reef. A Tale.
To Hor Husband.
In and out of Purgatory.
Distinguished Women.
Leve if yor the Spirit-World.
Hold Me Not.
Off Husband.
Conversations on Art.
Conversations of Art.
Conversations of Art.
Conversations of Art.
Conversations
Life.
Acting by Spirit Influence;
Chareh of Christ.
A Spirit Exerting Earth.
Mormons,
Naturalness of Spirit Life.
Mormons,
Brann in Spirit Life. Author, Hennyd, Raymond, Margarkt fyller, Lord Byros, Nathaniel Hawthorne, NATHANDEL HAWHIORS WASHINGTON BEVING, W. M. THACKEBAY, A ROBBISHOP HEGHES, EDGAR A. POP. JEAN FAVE BICHTER, CHARLOTTE BRONTE. JEAN CAPI, BUSTER,
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Banner of Light.

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ORIGIN OF MAN.

The minds of men are agitated constantly by the various theories of the origin of the race or races of men on this earth, and the weak points in each theory are being found, and some are nearly abandoned, like the old-fashioned carriages and implements of husbandry which were well enough in their day. The story of Adam and Eve, as told in the Bible, as an origin of the whole race, is not now believed by one educated. and ordinarily intelligent man or woman in one thousand; but it was once believed by a large majority of the most intelligent minds. The infraculous creation of a perfect man and woman without birth and childhood, and their fall into depravity, and consequent degeneracy of all their posterity, is a ridiculous fable not worthy a serious thought in our age.

The spontaneous, or miraculous, production of the race in its different species on different parts of the earth at about the same time has quite a plausible surface defence from the roots of history and the specimens with monuments, relies and legends to show their long lines respectively. But, after all, it is quite difficult to see how the first pair could be born, nursed and reared without parents to protect them, if they were really a new and original race, as this theory contends, by which it attempts to shake off its animal ancestry as well as its muddy origin in the dusty Adam and bony Eve. The development theory, which gives man an

animal origin and ancestry, at present seems strongest and most, capable of defence, although there are as yet some important links wanting in the chain of physical being to bind us to the radiates through the articulate and mollusk. We can better understand how a first human child could be born of a monkey or gorilla, and nursed and reared by such parentage, than how it could have been born and reared without any parent, or how it could have got into a man or womanhood without a childhood. The development theory does not necessarily involve the animal origin of man, and yet this is really the most plausible of any we now have. We can find the divine and essential origin of each human germ in the globular cells that constitute the first condition of organic beings, but how these first started the human forms on our planet we cannot yet see clearly in any theory. It is true the rudest physical, i mental and moral condition of our-race is not more elevated above some animals than such animals are above their nearest inferiors, but we have been accustomed to reasoning that every homan being has a soul as well as body, and that no animal has such soul; but, if so, it is a mystery how the soulless animal could give birth to the superior being with a soul provided; as we suppose the soul to start with the body, it would seem to be necessary for the parent to have a soul also. The mystery of physical origin has not yet had time for solution, but seems in a fair way to be settled in the future, and when it is settled, it must be on a scientific basis. For a few hundred years only has this subject been agitated, and the physical must of course first be settled before we can gain the knowledge of the spiritual origin. We have but just found out that we are really spiritual beings, and, as spirits, live beyond this life, but where we came from is not yet a legitimate subject of investigation. It was many thousand years after man realized his physical existence before he made scientific research after his origin. In due time man will, no doubt, be able to solve completely the question of his physical and spiritual origin; but first we must find out the nature and relation of our present and future and, in due time, the past. For ourself we are not ashamed of parentage in the animal kingdom or in the soil, nor of any origin which science can give us, and we are doubly rejoiced at the facts now well established of a spiritual destiny, and shall not complain at any origin which selence may find for it, also, even if it be among the animals, plants or rocks. Give us the facts, and we will reconcile ourselves to them, whatever they are: but old, absurd fables will not answer us for facts, nor will the belief of our ancestors be sufficient evidence for us to rest upon.

EFFECTS OF BAD HABITS.

We have the fullest assurances from our spirit friends that the effects of bad habits in lift, and of some diseases, linger on the spirit, after the body dies in which they were engendered. The burning hankering after liquor, that is the effect of drunkenness, we are assured these not stop suddenly at death, but, for a time, torments the spirit as it did while in the body; and we are also assured that it is the same with a love of tobacco, and that it is as easy to break off and conquer these habits here as in the spirit-world. Whenever any effect is wrought into the mind, as a consequence of indulgence in any injurious, pernicious or wicked habit in life, that effect has to be outgrown, even after the cause that first produced it has ceased, as in the case of drinking, or chewing tobacco. Profane swearing, also, which unfits a person for refined society, does not always stop at death, and the spirit is thereby left out of that refined society which rises and lives above its use. If all people could fully realize the necessity of fitting here for the society they would choose in the next life, we feel sure more would reform and refine themselves, and more would cure themselves of the injurious effects on the mind, arising from the teachings of a false theology, that has taught us that it is not that which enters in at the mouth that defileth the man, and that death would wholly and totally change us from our earthly wants and habits, &c.

GOD AND LOVE.

These two words are more talked about and written about than any two words in our language, and they are used in all classes, grades and degrees of human development. Everywhere men and women harp and carp about God. and everywhere men and women both chat about love, and yet we think few people have any very rational ideas of either. Some people confound the two, and say "God is Love," by which of course Love is God; but as by the modern accepted definition of the schools, love is a passion, and a blind one at that, of course these persons do not mean what they say, or they have no very exalted idea of God. To us it would be as consistent to say life is God, or light is God, or heat is God, as to say Love is God or God is Love. The schoolmen, too, we think, are in error in calling love a passion, as the passion is evidently an effect of which an element is the cause, as heat is the effect of caloric, and regulated by the quantity confined. We think the time is near, when it will be fully demonstrated that love is an element, quite

like magnetism, and subject to its own laws, as magnetism and electricity are, and when these laws are understood, the ridiculous effects of this, so-called, God will be avoided, and our laws will be changed and regulated by wisdom suited to the advanced knowledge. At present we know Lizzle Doten, is, as can be seen from the title, a collection of sketches and essays written in a remarkably pleasing style, and all containing some moral. The principal feature of the book is the story entitled "My Affinity," a satire on the doction which gained so many friends among those presents who by continually thinking that they have in marriage as out of it, in the control of her people who, by continually thinking that they have made a mistake in their connubial relations, at own person, and punish husbands for tresown person, and punish husbands for tree-pass on wives the same as on other women; whom they think can sympathize with them, and with this regulation, we think the marriage without whom there would be an "Incompletelaws could easily be amended and preserved, and society safely protected and based upon the family circle. Some writers are constantly harping upon the subject of letting the human passions loose in slackening the marriage laws and rendering divorce easy, as if these laws were the protection of individuals, when the reverse is really the effect of them. So far as we know, no advocate of marriage reform desires the laws that punish rape or other trespass on the person of a female, slackened, but rather, usually advocate the protection of all women by the same or stricter laws, and not, as now, leaving a portion wholly unprotected by them.

ST. LOUIS, MO.

Our lady friends need not fear to visit St. Louis in reform costume, as the following letter, from the chief of police to Mrs. Livermore, will show, referring to an occurrence of which we made a note at the time, which was published in the Banner soon after the occurrence. There is a very liberal policy and strongly progressive sentiment prevailing in St. Louis, which is the principal reason our Orthodox friends cannot get up a revival, and save souls. We notice, under this policy, that the liquor business languishes, and many drinking and gambling saloons are closed, and the moral atmosphere is steadily improving, and it surely will, under liberal and progressive policy. We have already found many old friends here, and a very large number in the State and in Kansas, and we believe this region is destined to be the home of thousands more of the reformers, who are crowded by monopolies, and the rulnons competition of older-settled sections of our coun-ULT. THE TO MES. LIVERMORE.

Over the to Mes. Livermore.

Over Chief of Police.

St. Lovis, belower 9th, 1869.

Majoane. In the columns of the Republican of the 8th anst., among the reported proceedings of the "Woman's Rights" convention, I observed some remarks attributed to yourself, reflecting upon the conduct of certain officers of this department. It is not my certoin to notice publications assaining the Police department or individual members of it, but, in this instance, justice to the department demands a few worlds. In regard to the arriva of a lady from Kansas for wearing the Bloomer costume, be assained I did not order or approve II. The officer, however, who did make it, believed, at the time, that wearing that costume was a violation of att. 2, sec. 2 of city ordinance No. 5421, as copy of which is enclosed 1. No doubt it was exceedingly morifying and unplearant to the lady—scarrely loss so to the officer himself. Proper applicacy was, however, immediately made to her, and the matter set right as far as pas 104c.

ever, immediately made to her, and the matter set right as far as possible.

In the latter portion of your remarks, you state that a few days ago a lady then on the platform had been attacked by a negot in St. Louis, and a policeman was appeaded to for assistance, who refused to grant it. Now, if there is such an officer on the force, I would like to know it, with a view of dispensing with his services; and I would respectfully request you, and any other person cognizant of the facts, to furnish this office with such information as will indicate the offender. No same person will, for a moment, entertain the idea that this department will tolerate conduct such as you have ascribed to one of the police force. We cannot be held responsible for individual instances of misconduct like this, until informed of them. If then we fail to make signal examples of the offenders, your consures will be merited, not till then.

Very respectfully, your obedient servant, WM. LET, Chief of Police To Mas. Livenmons, Delegate to "Woman's Right Convention, Mercantile Library Hall, St. Louis.

VALUABLE BOOKS.

A LEGACY TO THE FRIENDS OF FREE DIS-TISSION, BY BENJAMIN OFFEN.-A book bearing the above title, published by J. P. Mendum, Boston, is sharp criticism, well written, on the Bible, in which Mr. Offen does ample justice to the subject, as far as he treats it. It is a book of 214 pages, octavo, and well filled with subject matter for Bible students that they would do wellto read. Mr. Offen was a philanthropist, and a man highly esteemed where he lived and died in New York; and this "Legacy" would do much good if it could be generally distributed among the friends of free discussion.

GOSPET OF GOOD AND EVIL -Of all the books in our catalogue, there is none we can more heartily recommend than the one with the above title. There is very little waste matter in the bookclosely written and full of sound matter-of-fact principles, presented as few writers have power to present them. It wastes nothing in verbiage, and is a most excellent book for young thinkers, and it should be in every family library.

If every reader of this notice has not read Prof. Denton's four lectures, BE THYSELF, WHAT IS RIGHT? THE DELUCE, and COMMON SENSE THOUGHTS, he or she will be overpaid by sending fifty cents for them at once. Send to the Banner of Light office, or to us, and get your money's worth, and more.

Note from J. L. Potter.

Please allow me space to state to the friends of our cause my plans for January and February, so they may be ready for me to lecture; also to subscribe for the oldest spiritual paper published, the Banner of Light, that I always call attention to in my meetings. I make my way from Farmington to Hastings, thence to Wabashaw, Lake City, Pausellm, Plain View, Eyota, Cherry Grove, Leroy, Austin, Lyle, Aurora, Owatonna, Wilton, Medford and Faribault, giving from two to five lectures in a place. Will the friends at the various places take notice of this, and make the necessary arrangements on receiving notice from me, and which they will do in due time. The good work goes bravely on; our cause is advancing, as poor old weak Theology recedes, crumbling and falling into nothingness as time rolls swiftly on. Yours for work, J. L. POTTER. Morristown, Rice Co., Minn., 1869.

Elder Miles Grant.

EDITORS BANNER-I see Elder Grant seems a little surprised that I should conclude and publish that he dare not ment the issues between us. If I have erred on that point I cannot correct my error. Elder Grant can; not however, by saying in the Crisis and Banner that he is not afraid to meet the issues, but by coming boldly to the work. Will he do it? Eighteen months I have waited and longed for the time to come when he would assert his willingness to meet the issues by entering the arena. Now I ask at least eight evenings' discussion on the following propositions;

1, Resolved, That the spiritual phenomena proceed from demons, and not from the spirits of dead men. Elder Grant affirm and I will deny.

2. Resolved, That the Bible errs in history, philosophy, theology and morals. I will affirm and Elder Grant deny. These propositions cover the real issues between us. And allow me to say that I do not believe that Elder Grant, or any other man taking his side of the question embraced especially in the second resolution, will meet the issue.

Elder G.'s excuse has ever been that he has not had the time to devote to it. I now propose, if he cannot find the time for an oral discussion, that he open the columns of the Crisis for a fair and honorable written discussion of these As ever,

P. S .- Crisis pleas copy.

OUR NEW PUBLICATIONS.

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From the Portland Press without whom there would be an "Incompleteness," and with whom can only come the "indissoluble" that shall last "throughout the ages of eternity." The story treats of a man who having imbibed this doctrine, seeks to put it into practice, and is suddenly brought back to his sober senses by the plain talk which he receives from the father of the lady whom he came to believe was his "affinity." He returned to his home and no longer sought for that which well nigh wreckno longer sought for that which well nigh wrecked the happiness of his family. An experience which, if it could come to those who in too many instances hurriedly seek to escape the trials incident to married life by dissolving the tie, would enhance the well being of society and save a portion of the rising generation from ills which their parents have no right to thrust upon them. To the other sketches we have not much space to devote. They all teach a truth that shines clear and steadfast. Every one would do well to cultivate a love for the beautiful, so that they too might say of the works of nature, "They are the Beautiful, the Altogether Lovely;" and also to keep far from the Elfin Fount, whose winsome waters teach false ideas, and perverted theories

of life. This is a book which we predict will have a ready sale and find many readers. William White & Co., Boston, Publishers. From the Revolution.

THE DAVENPORT BROTHERS, the world-renowned Spiritual Mediums, their Biography and Travels in Europe, and America. Boston: William White & Co., 158 Washington street. Now

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A handsome volume of more than 420 pages.
And such a volume! If the Davenports are humbugs, as they are so often called, then is the age a more stupendous humbig that it does not show a more supendous humbing that it does not show it, prove it, demonstrate it, and the them down to infamy with knots that all "the spirits of the vasty deep " could never loosen. The age should be ashamed of such deceivers, and of itself for tolerating them an hour, if they be in-deed deceivers. But there is, after all, a lurk-ing conviction, almost universal, that it is not a humbing not real imposition, are cleat the nerhumbug, not real impositon, nor cheat, the performances of these marvelons young men, even if it be not a manifestation of invisible spirit power. The book is a revelation of wonders, and the organ of Marvelousness will be immensely fed by its contents.

From the Christian Inquirer, POEMS, By A. W. Sprague, Boston: William

White & Co.
The author was a Spiritualist, who wrote and spoke extensively during the last six or eight years of her life. These poems were mostly written as relaxations from severer labors, or in written as relaxations from severer labors, or in intervals of pain and sickness preceding her death. They are wonderful as showing what the author aspired to be and to do, rather than as possessing a high order of poetic excellence; yet they are not destitute of merit. This shorter mis-cellaneous poems we think the best. The "Real Prayer" is beautiful. Here are a few stanzas from the "Chant of the Soul:"

Across the sea.
Across the sea of life I speed;
I look to Thee,
I look to Thee, my God, in need. I watch the waves,
I watch the waves in ceasiess strife;
But then caust save,
But thou caust save and give me life; And in the storm,
And in the storm and clouds of night
1 see thy form.
I see thy form and all is light.

A book of woman's faith, and prayer, and aspiration; as such worth reading. In the preface, by a friend, the writer hints at some power which she possessed, and which seemed to him no less than divine. Eut pectry is always so, and in wo-man it becomes a religious soul—the bright mys-tery of being.

Spiritualism in Southern Illinois. EDITORS BANNER OF ZIGHT-Allow me to

and my mile to the testimony in regard to the great tidal wave of truth that is slowly but surely rolling, not only over our beautiful prairie State, but over the world.

This section of the country has been until with-

This section of the country has been, and white in the last year, intensely orthodox. Last March, Dr. E. C. Dunn gave a course of lectures in this place, which was followed by a debate between the doctor and Prof. Braden, a Campbellite.

This discussion drew an audience, embracing and selection of the regions of the regions of the regions of the regions.

nembers of the various churches as well as the liberal minds outside the church. There were truths and ideas never before publicly enunciated in this community, and which had the effect of stirring up an awful thinking among the people, and an outspoken desire for light through the

After several attempts and failures, we at last succeeded in getting Bro. E. V. Wilson to give four lectures, (two on the 28th, and two on the 29th inst). It was the first time I had ever heard him lecture. I thought that I had heard the truths of our heartful billocobly, research in every sec. lecture. I thought that I had heard the truths of our beautiful philosophy presented in every possible phase, and all possible parallels drawn between it and the Spiritualism of the Bible, yet Mr. Wilson had something new to present. "Sledge hammer of the West" is certainly no misnomer for him, as every word he uttered was put in at the right time and place, and, by the force of sound logic, driven home and clinched in the hearts of many a skentic.

the hearts of many a skeptic.

He gave some twenty-five tests of spirit-presence, nearly all of which were at once identified; he also gave some good readings of character which were acknowledged correct to the letter, even by those bitterly opposed to our Philosophy. Poor old theology stands aghast as it sees its Poor old theology stands aghast as it sees its power (ignorance and superstition) gradually fading from before the yes of the people as mist from before the morning sun. I will venture this, (though no prophet, nor the son of one,) that in less than three years there will be more Spiritualists in Du Quoin than any city of its size in the State. We have the intelligent, liberal element and a visible yearning for proofs of spirit-existence beyond the grave and power to communicate with and take interest in the welfare of their friends on the earth plane, and unmistakable proofs are being multiplied day by day, and the fruits thriving and growing luxuriantly, giving hope of a plentiful harvest.

We are now trying to make arrangements for a

We are now trying to make arrangements for a regular speaker. We have a Progressive Lyceum, with an average attendance of about eighty children; so, taking it all together, from my standpoint, I think we have a bright future before us. Du Quoin, Ill., Dec. 30, 1869. J. G. MANGOLD.

"Everything for Love."

Under this head some dear brother, who signs is name Seward Mitchell, makes an effort to sustain the argument already advocated by other parties, against interest for the use of money.

Now it seems to me that this is pushing the work of reform a little too far. Under the law of recompense we must not expect to get something for nothing; indeed, it is as great a crime to exact the use of anything for less than a reasonable compensation as it is to demand an exorbitant rent. But, to produce a logical argument, let me say to Bro. Mitchell that if he, or any one else, has a few hundreds of dollars which he can spare for the space of five years, I can send him to a person who will esteem it a privilege to secure it by mortgage on real estate, and pay an annual interest of five per cent; furthermore, he will regard the lender as a benefactor and not as a usurer; first, because he needs the money; secondly, because he would get accommodated for less than legal rates, and, thirdly, because this is the only effectual way to bring legal rates down to a more humane standard, and thus forward the work of reform. reform. St. Albans, Vt. CHARLES THOMPSON.

Justice to Publishers and Printers. JUST PUBLISHED BY WM. WHITE & CO., It is a remarkable fact, which the public at

large may, at first, consider impossible, that the United States laws, so far as they bear on print-ers and publishers, actually favor England at ers and publishers, actually favor England, at the expense of America. In plain language, Congress pays a bounty to English printers and publishers, in order that they may break down American industry, in the same branch of trade, While nearly every other interest is directly protected, American printers and publishers are indirectly discriminated against.

The reader will ask, in amazement, how this can be. The answer is, that while every article used in manufacturing a book is heavily taxed, foreign books are allowed to come in under a duty, commaratively so triffing, that it is cheaper.

duty, comparatively so trilling, that it is cheaper, in most cases, to make the book abroad, than to manufacture it here. Not a book leaves the American press that does not pay, at least, fifteen separate taxes to the government. The conteen separate taxes to the government. The con-sequence is that a book can be ordered in Eug-land, and imported into the United States, that will not cost, after paying duties, freight, and all other charges, more than half of what a similar book manufactured here would cost. Buch of the American publishers as care only to make money, and regard neither the develop-ment of a home literature, nor the claims of the stizans and workers.

ment of a home literature, nor the claims of the artizans and workmen connected with the trade, are availing themselves of this state of affairs, and are flooding the market with books made in England, to the detriment, almost the destruction, of American bookmaking. Perhaps we cannot blame them; for self-interest must rule in business. But things are fast approaching a point, when all the yarious industries, that have hithered by lead by bookmaking, from the paper-make erto lived by book-making, from the paper-maker down to the printer and type-setter, will be lit er down to the printer and type-setter, will be literally starved out. America owes nothing to England, that our workingmen must be impoverished to enrich hers. Is a native home-grown American literature of so little importance, that Congress must thus legislate to destroy it, by transferring the whole trade of book-making, as now threatens to be the case, to London? While other industries are being carefully nursed by protection, is this one, perhaps the noblest of all, to be slowly-bled to death? In the barbarous middle ages, a horrible mode of execution was invented; the yietim was laid on his back, and invented; the victim was laid on his back, and heavy weights piled on him till he died; is book making in America in like manner, and for no erime of its own, to have its life pitilessly crushed out?
We cannot believe that this thing has been

done intentionally by Congress. It has happened, we are confident, by accident. In laying taxes on home-manufactures, the various indus tries that enter into book-making were taxed one after another, without a corresponding duty being laid on imported books. This was a blun-der in two ways. It was not only unjust to American industry, as we have shown, but "killed the goose that laid the golden eggs." Just as fast as books cease to be made at home, the internal taxes, sought to be collected in this way, will diminish. Literally, the present laws, to paraphrase a poet's metaphor, takes a shilling out of

The remedy is easy. It is pointed out by a petition, which we believe is now in circulation, they a specified out by a petition, which we believe is now in circulation, they a specific duty of not less than trenty five cents a pound on all imported books, either bound, unbound, or in sheets. If we had space, this week, we could show why, in this instance, at least, a specific duty is the best, but we have already taken up enough of the time of our readers, at least for to-day. We may return to the subject, however, on a future occasion.—Peterson's Deector for January 1, 1870.

Correction by Wm. Deuton.

In conversation with Wendell Phillips, a short time since, he remarked that he disliked to see the ghosts of his speeches flitting through the papers. I was strongly reminded of this by receiving, from an unknown friend, the following sentence from the Banner's report of an address of mine recently in Music Hall:

"The cow has no upper teeth, but eats by rubbing her food between the tongue and the under teeth; but the calf has upper teeth. The race from which the cow descended had teeth in the upper jaw, but by reason of changes which produced the present method of eating, these upper teeth, though found in the infant, were modified or removed from the full grown animal."

I was startled, for I had not previously seen it. I began to think how many must have set me down as an ignoramus of the first order. My friend informs me that cows have grinding teeth in both upper and lower jaws, and that they use thom very effectively He says, very properly, that public teachers should be very careful that they know whereof they affirm.

Thereporter, however, did not give the statement that I made. I said that the cow had no front teeth in the upper jaw, but cut the grass on which it fed by a lateral motion of the under jaw, which is fur-nished with incisors, or front teeth; but that in the unborn calf there are front teeth in the upper jaw that never cut through the gum.

WM. DENTON.

A Card.

Percelving there is misapprehension in the minds of some. respecting Mr. Peebles's connection with the Universe, and the responsibilities growing out of it, will you kindly allow me space in the columns of the Banner merely to direct at-

respecting Mr. Peebles's connection with the Universe, and the responsibilities growing out of it, will you kindly allow me space in the columns of the Banner merely to direct attention to his editorial in the first issue of that journal, where, under the head of "Fraternal Greeting," will be found the following language:

"Freedom is the watchword of the age, and as applicable to periodicals as to speech; still, this freedom must not be allowed to degenerate into anarchy, nor liberty into wanton license. A brotherly interchange of the most diverse sentiments, however, is educational, beneficial and beautiful in practical results. Full of faith in the divine consciousness of the race, and trusting much to the noble instincts and innate worth of each and all individuals constituting our common humanity, we shall nevertheless bear the responsibility of only our own weekly productions."

Enterfng on his career as editor of the Universe with the above plain and decided statements, clearly showing the extent of his individual responsibility, its readers cannot fail to understand his relative position to the contributors and patrons of that paper, or see that another must be held responsibile for its management, especially during his absence; for I have the assurance before me, from casual mention made in a recent letter from my husband, that, since leaving home, he has known nothing of the plans and purposes of Mr. Lewis, not having once heard from him, nor, until quite recently, has he received any of the Universe. Comment being unnecessary, allow me to express the hope that the Universe will again greet its patrons, according to promise, filled with words of wisdom, which shall be to thom an inspiration to holy purpose, and a guide to righteous action.

To those who may be interested to know, permit me to state that Mr. Peebles has reached his point of destination in the East, and despite the henors which have been heaped upon him as "Biledop of Trebizond," &c., &c., is meckly pursuing his researches among the ant

Spiritual progress.

Hammonton, N. J., Dec. 18th, 1869.

East Stoughton, Mass.

For the benefit of your readers in this vicinity who might wish to attend, I desire to announce that Prof. Denton has been secured to give one lecture in the course of ten, on the evening of Jan. 19th, in Blanchard's Hall, East Stoughton, at half-past seven o'clock. The Professor gave a course of six scientific lec-

tures, during the months of November and December last, in North Bridgewater, and was so well appreciated, he is to continue a course of six more, on Geology, every Monday evening, commencing Jan. 3d. May the smart and enterprising citizens of that

place be made wiser, is the desire of Yours truly, N. BLANCHARD.

East Stoughton, Mass., Jan. 5th, 1870.

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