

# BANNER OF LIGHT.



VOL. XXIV.

{ \$3.00 PER YEAR,  
In Advance. }

BOSTON, SATURDAY, NOVEMBER 28, 1868.

{ SINGLE COPIES,  
Eight Cents. }

NO. 11.

## Original Essay.

### PARADISE—THEOLOGICAL ORIGINAL SIN.

Paradise, whether treated literally, allegorically or imaginatively; whether as a relation of actual circumstances as representative of or as typical of a theory of religion; or whether as a poetical view of the beginning of a human race; in either case, the account as related in Genesis is necessarily confined to a few salient points. We say necessarily, merely because to have given all the minute details of the circumstances which would naturally belong to such a peculiar state of existence would have filled too much space without materially advancing the object of the writer, whatever that object may have been.

If in imagination we carry our minds back to a period when there was no world of society, not a single one of the myriad objects which now constitute themes for the reflections and notions of hundreds of millions of sentient beings, we will be constrained, by the very nature of the problem, to regard the representative man and woman of creation as something radically different from any man and woman of the present age.

It may be claimed that God could have instilled into their minds all the thoughts which afterwards in the lapse of ages arose, and which now belong to mankind. Yes, God being omnipotent, of course had the power to do this. But on the other hand, we see that God does nothing in vain; and further, that knowledge has always been progressive; that it only came with the new, added circumstances, as they arose from time to time, and that it is perfectly natural and in harmony with our best reasoning that it should be so.

Our first parents, according to the account—the Biblical account of the origin of our race—are represented as sinless, and as living in Paradise; Paradise being, in any view, the idea of a place of perfect happiness. Whatever its precise nature or extent, it was or could only be a part of the creation of God; and could only be some small portion of that earth in which afterwards thousands of millions of human beings came to be born, live their brief lives, and die. Whether it were one mile, or ten miles, or an hundred miles square, it would still be but an insignificant portion of the vast area of the entire globe; vast as compared with that little spot, Eden, though insignificant in comparison with the universe.

On this, or in this little paradise on earth, the poet presents Adam and Eve to us as our far-off progenitors, assumed to be living in the enjoyment of continuous perfect bliss, and consequently of supreme happiness. The poet himself could of course only imagine, and from his picture form the elements in his possession, or that were in his own mind. Had no account of a Paradise, like Milton's, for instance, ever been written—had it been left to be written by a poet of the present age, very likely the description would have been materially different in many respects. The Paradise of Milton was necessarily founded, in a great degree, on that which had preceded his age. The Paradise of a more modern poet would of course be founded on a much larger area of knowledge. The Paradise of Moses, or of whoever was the author of Genesis—a point which is uncertain and now of no real consequence—was written in an age of the world yet in its very infancy, as compared with the world we now live in, and seems to have been, apparently, adapted to the prevailing ideas, and of course only level with the knowledge of those times. And this may be said, whether the history be ascribed to the direct or to the indirect inspiration of the Creator. One of the two we may assume it to have been, at least in some respects; it makes very little difference which we believe it to have been, if we rightly appreciate the object of its writer.

Paradise, as briefly described in Genesis, was but a garden; and it is left almost entirely to the imagination of the individual reader to fill it, if he pleases, with beautiful things such as his own mind may picture or conjure to his imagination; the ancient writer, from whatever cause, not having rendered it either very fascinating or very complete. In fact, its beauty and attractiveness are marred almost from the beginning by the introduction of the serpent; which we are therein taught, almost in the same breath, to dread, despise, and tread upon, with hate. Elsewhere, in other books, written by theologians, who lived and wrote ages after the period of these paradisaical occurrences, it is alleged that sin came into the world with the offence of our progenitors Adam and Eve, by their disobedience. From this they, the theologians, derived what they call the origin of sin—"original sin" of theology. But this statement is contradicted by the account itself in Genesis; for in that it is plainly shown that sin was already in Paradise with Adam and Eve, in the mind of the serpent, which is there described as a sentient, reasoning being like our first parents, and as knowing more than they did.

Whatever degree of knowledge our first parents may have possessed—which would naturally have been very little, in order that it might harmonize with the entire absence of social topics for discourse or reflection then in the world, before society had begun—the serpent possessed much more than the two combined. This is obvious, from the fact stated, that he communicated knowledge to Eve—knowledge which God had chosen to withhold from her and from Adam, and which he had yet allowed to the serpent; the serpent thus becoming, no matter how viewed, a God-appointed means for conveying knowledge to those who had been left ignorant on vital subjects, as alleged; for God is represented as telling or commanding his first created pair not to eat of the fruit of the tree of knowledge, lest they should die; or as saying that the penalty was death—a thing concerning which they could not

possibly have the slightest conception at that time—while the serpent, another creature of the same God, endowed with reason and sense superior to theirs, is represented as telling them, practically, that God was a liar; and that if they would eat of it, it would enable them to live forever, &c.

Here, then, we have EVIL, sin, of the most aggravated character shown to be in the world, and in the Mosaic Paradise, before the commission of any wrong act by our representative parents—so called by theologians. It did not then originate with either of them. It existed outside of and independent of them. If God had not placed there the serpent—a being superior to them in knowledge and intelligence—the inference might be that they would naturally have obeyed the command, or rather the instructions of the Creator; for we can hardly conceive of any necessity, at that period, for a command in the case.

All the knowledge, of whatever kind, that they had, must have been given to them by God; and it can make no practical difference, in any view we may now choose to take, whether that was implanted in their minds as they came fresh from the hands of their Maker, or whether it was given to them shortly afterwards through verbal instruction from the same great Being, or through inspiration from Him, or through an agent, transferring to them knowledge which necessarily had been previously given by the same Creator to the agent, no matter how; all knowledge of course originating with God.

Respecting the alleged theological transgression of our first parents, then, more than one view readily presents itself to the consideration of reflective minds; and this will be very nearly the same whether we regard the whole account as literal, as allegorical, or as figurative. The usual theological view—that which has most prevailed among Christians since the advent of Jesus Christ the Saviour—passes by, or overlooks, or entirely ignores the fact stated in the account, that sin existed before man was tempted; and ascribes to the mere act of disobedience on the part of Eve, the actual origination and introduction of sin, *per se*, into Paradise; and consequently into the world. It is clear that sin existed before, and necessarily it existed also in the mind of a God-created, sentient being; and anteriorly of course in the original creative Mind. It existed in the mind of a being, created as the account shows, *pari passu*, so to say, with Adam and Eve, and to whom was granted, or given even greater knowledge than the same Creator gave to them.

It is in the nature of sin—it is actually sinful, to tempt any one to do wrong. It was sin in the mind of the third party introduced into the garden of Eden that induced the telling of a lie, (yet was it a lie? for the eating of the fruit, it is stated, did convey the knowledge of good and evil), and the counselling of Eve to disobey the command of God. Yet sin, in itself, did not originate even in the mind of that third party. Sin, in itself, can be no more and no less than an act contrary to some known law of God; and those who will take the time to study the subject critically, in all its bearings, will probably find that unless God had so constituted mankind that they could and would sin, there could be no occasion, at any time, for law, or for any command whatever.

The author of Genesis did not for an instant conceive of a Paradise without sin; although theologians have since eliminated a theory, and a doctrine of religion, founded on the idea or assumption that sin had its origin, *per se*, in the act of our mother Eve in partaking of forbidden fruit. The origin of sin was obviously back of that. The account in Genesis, even if regarded as inspired directly, was probably written in the style or manner of Eastern writing and speaking generally of the days when it was written, and which we observe in the parables spoken (as related by his biographers) by Jesus Christ at a later period. This may be inferred from the striking circumstance that a serpent is introduced, as reasoning and conversing precisely like a human being. But even to those persons who from education or habit can only refer to all the early events of the human race described in the biblical account as literal occurrences, the logical result, on due reflection, must be the same. It is merely a transfer from the imaginative mind of an Eastern writer to the assumed more direct ordination of the Creator, by means of what we now usually regard as alleged miraculous action; though we must observe that the writer or writers of Genesis do not refer to any part of the action in the garden of Eden as miraculous. This is another reason for the very natural inference that the account may have been allegorical, or figurative; though this particular question may not in the present age be a matter of great importance. The respective friends of the literal, the allegorical and the figurative meet at last on one common ground when principles are to be studied. Milton's Paradise could be little more than a paraphrase of the original Bible story of Eden—a poetical presentation in pleasing garb of words, in more modern style, and in more artistic shape, of the not less imaginative production of the ancient author. For a garden on earth, Milton substituted a Paradise in the less tangible field of heaven; a place less tangible, we mean, to our ordinary human senses, and which mortals in this life are, it is supposed, only permitted to view through the eye of imagination, or through the dreams and hopes of religious faith. His poetical imagination, tinged and trained as it had been through the religious education of his parents, did not allow him to picture even the heavenly Paradise in his sublime poem without the alloy of sin. As in the case of the earthly Paradise of the Mosaic history, so in the heavenly Paradise of the great English poet, sin is found existing; and is, in fact, as it must always be, the leading theme in that and every religious poem, or religious work of any sort. For, without sin, there could have been no rebellion, either in heaven or on the earth, and without rebellion there could have been

no occasion for the intervention of a Saviour of any kind. So that, if the system of Christianity, involving the necessity of a Saviour among men, was, as it must have been, according to Christian ethics, the anterior thought and design of our Heavenly Father, so also was the sin, or the acts of temptation, and of disobedience, which his coming might be designed to remedy. Hence the logical conclusion is irresistible that whether with or without the intervention of a tempter, in the garden, whether in the form of a serpent or in any other form, sin was, and is, an inevitable and absolutely necessary concomitant not only of religion but of human existence.

The Eden or earthly paradise described, whether considered literally or otherwise—it is quite obvious could not have been intended for the occupancy of the millions who have since lived upon the globe; and since the first created pair, and the serpent, according to the account, were the only three intelligent beings who ever dwelt there, we can but draw upon our imaginative reason for the scenes and events which could make for those beings the paradisaical happiness.

From the moment, however, that the third party, the serpent, appeared, there must have been an end of perfect happiness, whatever may have been its nature, if we assume, with the theologians, that perfect human happiness cannot exist where sin is a part of the life of the created being. The idea designed to be conveyed by the writer of Genesis respecting the earthly Paradise, seems to have been rather negative than positive. The enjoyments of such a couple, in the very beginning of the life of humanity, could hardly have been of an intellectual character, since nothing had yet occurred in the world—in fact, no world of human beings yet existed—upon which human intellect could feed or grow. The enjoyments there must have been sensual—the gratifying of the natural appetites, without accompanying drawbacks of sickness, sorrow and misery, which are natural in a promiscuous world.

It is claimed by some theologians that the pair first created must have been perfect, as human beings, physically and mentally perfect, so far as the existence of the human faculties are concerned; yet they were, as our reason tells us they must have been, from the very nature of the circumstances, entirely uneducated, perfect babes in knowledge. The comparative perfection of a well-trained human mind, at the present advanced period of the world, is of a higher order, as being so much nearer, so to speak, to a perfect knowledge of the infinite wisdom which belong to the divine mind—although the actual, perfect knowledge of infinity can never belong to any created being. Even Jesus Christ, the most perfect being, theologically, who has ever appeared among men, did not, because he could not, possess anything beyond that which was given to him by his Father; as some of his own expressions, or those ascribed to him, show.

The writers of the ancient Mosaic history, as well as most of their readers, from the time the writings were first made public to the present day—the length of which period is not accurately known—appear to have rested upon a vague impression that Adam and Eve possessed the same sort and extent of knowledge that the writers and their readers afterwards enjoyed. Yet a very little reflection upon this point must convince any reasoning mind that such a thing was clearly impossible; for how could they have the slightest conception of events, none of which had ever yet been in the world? or what would have been the necessity, for them, of any such knowledge? The necessities, the wants, the gratifications and the miseries of mankind have arisen naturally, as mankind has grown from that small beginning to its present magnitude, and we perceive, if we look closely, that the various sources of happiness and of misery grow together, as nearly as may be, in equal proportion. Hence we may fairly conclude that although Adam and Eve, with their exceedingly limited stock of news, which must have been in exact correspondence with their equally limited stock of clothing, could only have enjoyed themselves in a peculiar way in a very peculiar Paradise; a Paradise that we, the inhabitants of the present world, especially the ladies needing several Saratoga trunks, would not care a fig for even a fig-leaf for; a Paradise divested, as it must have been, of the charms which go to make up life and give it value in the present age.

The ancient record describing the Garden of Eden, although giving some things with great apparent particularity, presents no hint even respecting the length of time that the assumed happy first pair enjoyed themselves before the company was spoiled by the presence of the third party; or how long, after the temptation of the subtle serpent began, before Eve yielded; or how long after that, before they were driven forth from the garden; the reason for which driving forth, as assigned in the account, being that as the eating of the tree of the knowledge of good and evil had made them "one of us"—one of the gods, it is to be presumed—if the man and woman were not turned out, the man (or woman) might "put forth his hand and take also of the tree of life, and eat and live forever; therefore the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken." Yet, according to the history, Adam and Eve had been specially informed by God that they might eat of every tree, including the tree of life, and were only prohibited from partaking of the fruit of that other tree which would convey to their minds the knowledge of good and evil, though this particular prohibition was not given to Eve, but only to Adam, before Eve was made from a portion of Adam. The theologians assume that Adam told Eve of this prohibition.

From all this the inference would be that God did not at any time design the first pair to live forever—in the ordinary meaning of the word life—otherwise they might have been guided very easily to the tree of life, the eating of the fruit of which might have produced that perennial effect.

Instead of that, and that the history states that God created a serpent, a sentient, intelligent being, with much greater knowledge than he gave to Adam and Eve, and through that subtle agency beguiled the ignorant pair into the knowledge of good and evil, and, also, into the loss of their earthly Paradise; besides thus preventing them from eating of the tree of life. All of which action may or may not have been comprised in a single day. Who shall say?

It has been one of the doctrines of theology that if man had not "fallen" through the alleged theological transgression of the beguiled woman, DEATH would not have been at any time in the world. But is not this a very grave theological error? It is plain, from the text in the third chapter of Genesis, that the Lord (or the writer for him), did not create, or rather make Adam and Eve out of the dust in the Garden of Eden, intending them to live forever; because the writer makes the Lord express apprehension that the man might, by eating of the tree of life, and in consequence of such dreaded eating, live forever.

Again, when we recur to the account of Adam and Eve in their earthly Paradise, we are at a loss to know what kind of eyes they had which could not see that they were naked till after they had eaten of the tree of the knowledge of good and evil? This, rightly viewed, may be regarded as another reason against accepting the account as a literal history, and in favor of its allegorical or figurative character. There is another singular circumstance: If we study the relation as a literal account of actual events, we would naturally suppose that when the Lord saw Eve break his "commandment" he would, very properly, charge her, and not Adam, with the primary offence. In strictness, however, and in justice to all of the three parties concerned in the transaction, the weight of punishment should have fallen upon the more knowing serpent rather than upon the poor, ignorant, intellectually inferior woman, who had no reason whatever, so far as the history shows, for doubting anything that the superior intelligence of the serpent might think proper to communicate to her, whereas, if we take matters literally, it cannot be considered a punishment to make a serpent crawl upon his belly, seeing that the Creator so formed the animal that he cannot get along in any other manner. This is another reason for believing that all of this part of the Biblical account is allegorical, or as the merely figurative expression of the views of the ancient author, notwithstanding that he may have written under divine inspiration.

Thus when we come to study carefully this account of the earthly Paradise in the Garden of Eden, we find that it would not be, in the least particular, suitable for a world of people advanced in the various fields of knowledge which have since come into the world under the permission and direction of Providence, requiring, even at present, the larger portion of the diversified surface of the earth, which is seen to be adapted in a most remarkable manner to the different peoples inhabiting them—peoples possessing greatly diversified characteristics. Looking at the matter practically, it is difficult, if not impossible, to conceive of a world more completely suited to the nature of the inhabitants that dwell upon it, taking them just as they are, with all their peculiarities, good and bad. And yet this world, according to the same history, was created first, and man afterwards.

The Heavenly Paradise, described by England's poet, Milton, is a professed work of human imagination—though based on Milton's own particular religious views. It is the same story—a failure in obedience—a changing from a good angel to a bad or fallen angel. The origin of sin—disobedience, (in heaven, or anywhere in the universe,) must be traced eventually, or ultimately, to the will of Omnipotence. It could not exist for one instant without his sanction. But it is not on that account any the less reprehensible. Many minds experience a difficulty in reconciling the existence of sin, or disobedience, with the will of the Creator of the Universe. If they will carefully reflect, they will find a still greater difficulty to reconcile the existence of anything whatever contrary to the will of Omnipotence. Jesus Christ was sent into the world by the Almighty mind, and fulfilled his great mission on earth, as related in the Scriptures. Out of that arose Christianity, with all its phases, also, we must believe, in accordance with the same Almighty will; and under it have arisen several hundred different religions, the members of each denomination holding to their particular respective views and tenets with marvelous tenacity, and arranging their various forms and ceremonies in accordance, of course, with the peculiar views of each sect. In all of these numerous differing denominations there are good and bad persons, just as there are in religious societies other than Christian; but the precise view that any individual among these millions may entertain of heaven—or of the future state generally; of the mission of Christ; of its extent; of its universality; or otherwise; of its application to the millions of mankind who have never been acquainted with the history of Christ; and of what is thought in relation to all of mankind previous to Christ's advent on earth—can only be known to God. That which must be pleasing to God, in all men, of every religion, is honesty of purpose—without that, religion is worse than vanity—and in their conscientious discharge each of his own personal duty, whatever that may be, so far as he believes it to be right.

One man's conscience cannot be made to do duty for another's. Men's views, even of the very same circumstances, it is seen, do not by any means coincide; and this is a truth so marked and so universal that we may safely set it down as an established, irrevocable law of God; as part of his human system, as he has organized it on earth, and in connection with a future life. It should not, therefore, be a matter of wonder to a thoughtful mind that all men's views and opinions cannot be forced to run into the same mold prepared

for them by other intellects, even though those intellects, or some of them, may have been inspired. Nor can we undertake to assign limits to the mode, manner or extent, or to the character of the inspirations God may think proper to present, through the minds of his individual creatures, to be disseminated through the world. Poetry, painting, music, and all the diversified and beautiful arts, are, at least, but so many emanations from the Deity, the author of all things; and the divergent and ever contradictory views and opinions of men in the various walks of life, are but the natural result of those very different organizations and idiosyncrasies which different individuals are found to possess. If we once assume these differences to have been the plan devised by the Creator—and how can we ever attain to any other conclusion?—then we must also admit that all of the myriad variations of intellectual differences caused thereby were, in the very beginning, provided for and ordained by the Creator. The same Creator provided the Bible history, both the Old and New Testaments, with all their remarkable statements, as well as all the millions of pages that have since been written and preached about them; and yet we find in the past, and in the present, and we will continue to find in the future, disagreeing and even contradictory views entertained by the best of men upon what are regarded by many as vital points of religion. An enlarged, comprehensive view, embracing all religions, all sects, all denominations, all men, in one whole, must allow to the clear thinker that everything is and must be in exact accordance with the Omnipotent will; and that in the arrangements of Providence there can be no such thing as accident: great men and little men are equally the handiwork of the Divine Architect, some vessels being made to liquor and some to dishonor.

## The Lecture Room.

### Human and Divine Government.

A LECTURE BY MRS. N. L. BRONSON,  
In Music Hall, Boston, Mass., Nov. 8th, 1868.

Reported for the Banner of Light.

Mrs. Nellie L. Bronson lectured on the above subject, at Music Hall, Boston, Sunday afternoon, November 8th, 1868. The weather being fine, a crowded house would have greeted this popular trance speaker; as it was, a large audience than could have been expected assembled to listen to her inspiration, a brief synopsis of which we give below:

The laws acting upon every human mind, and to which every individual was subject in a greater or less extent, were in the majority of cases determined and founded on the recognized dependence of one member of the human family upon another. That man depended on his brother was clearly demonstrated by the effect upon his being of those rules of action among men which were called wisdom, love, forbearance, or their opposites. And as each man was dependent upon all individual minds around him, so that dependence extended in a degree to every part and particle of matter around him, also. Whatever was offered to and accepted by him as sustenance, he depended upon. Every mind, as a thinker, depended upon each individual around as an actor. Every theory or principle, whether old or new, just or unjust, upon which man was dependent, directly or indirectly, became a part of himself. If it was untrue, it could be used by the well-balanced mind as an instrument to demonstrate the necessity of truth—the demand was to the temperance man a living example of the benefits arising from total abstinence, as shown by the want of those benefits in one who followed the opposite course. If, on the contrary, the ideas or existences accepted were true, they became so many steps in man's progress to a higher plane.

Each individual was ruled by that government which was self-defined in his own life: a part of himself by which he became immortal. The divine principle, which was above all, had breathed into each a part of divinity, which was to stand by man's side in all the affairs of life, making him conscious of the tendency of his course toward righteousness or its undeveloped opposite. Eighteen hundred years had been spent by the Christian world in resurrecting the sins of mankind; if the men and women of to-day would inaugurate another period of eighteen hundred years in bringing up to life and light the good in the human heart, there would be a more rapid advance in truth—more hope for the world in coming time.

As we governed ourselves, in our acts, tastes or desires, we assisted in the establishment of government in all around us—we contributed our mite to the great regulating central sun which was called God. For each one must possess a deity within himself—there was no God to the worshiper save the one in his own soul—and all man's acts went forward according to the standard, the deity he possessed; consequently the individual down in the depths of sin was just as true to his conception of deity within, as the highest intelligence was to his. Each one carried in himself a divine spark by which he was closely allied to the divine life. There was no power outside of any individual which could present as a Saviour—the only thing which could work to that end must be aroused within the man—must be called out of him. Why? Because God's image was stamped indelibly upon every human soul for purposes of guidance and enlightenment, and only as an individual became conscious of this divine gift within his own grasp, would he heed the voice of restraining, directing mercy and love.

But some one might say, Man goes on sinning, when he is conscious of the effects of his acts, and is told by the monitor within that they are wrong. To such the lecturer would answer, that the God within, which told this sinner of his wrong-doing, must ultimately become his Saviour! Life was to man in his imperfect state only a school wherein to learn the great truth that every soul upon the earth was allied to its Maker, knowing no death any more than He, and subject to the law of eternal growth through everlastingly ages. Therefore in the acknowledgment of this fact we could bow with the Psalm before his idols, with the Brahmin in his sacred groves; we could worship at the shrine of Mahomet; we could commune with any and every God of the past, but in all this we should only be brought nearer to ourselves.

This being the case, if we were self-governed, without becoming subject to any other law, saved by no redeemer except that which is inherent within our own souls, and guided by no light save that which glowed from the inner depths of our own natures—prophesying the capability of upward growth to a higher and holier life—if this was our government, it was necessary to become more familiar with its commands and demands, and to comprehend more fully our relations to one another, and to God. We were related to one another not only by our likes and dislikes, which were



acted upon by others, but also by the demands made upon them. One people might bring forth something greater and higher than another, but they could create no monopoly of the good they had thus inaugurated—they only radiated the light, to the assistance and advancement of all other nations. The inventor, when, in the silence of his thoughts, he considered the need, the demand of the race, and sought to realize its adequate answer, was only holding conscious communion in the temple of his own soul with the needy ones of earth and preparing himself, by such communion, to be a reflector of light from beyond—not an originator, but only a channel of supply, by which higher intelligences should be able to fulfill a provision of the eternal law. The philanthropist—laboring for his kind, in the silence of a prayerful heart—in hours of communion with his own soul, only approximated to the divine life within him—his prayer was to the interior God; and his deeds of good were performed not in the name of God without and beyond, but in the name of the interior light, the God within.

There was in every soul a divinity. The human spirit was not made dependent upon outward circumstance; for if this was so, no good could come up from the heart of the child; its ignorance—existing by reason of want of experience—was innocent; its choice was for good rather than evil; its untaught murmurings were noble and divine, and because they were so they proved the natural and spontaneous existence of the deity in every heart—the ultimate Saviour of all; they proved the existence of a pure and holy spirit, intended to become in a degree, as was Jesus of Nazareth, a ministering angel to the needy, a well-spring of consolation to the sorrowing, a helping hand to the fallen, a shield and buckler to the oppressed of earth; not by giving all these by a power from without the individual so relieved, but by drawing out the Saviour which was within each and every soul. Man looked for no redemption in the domain of Nature, save in the object needing salvation. If he injured the rose-tree he looked for the inherent life of the tree to repair the difficulty—to be its savior—he did not expect any outer manifestation from the great central life of all. When he inflicted the wound he knew the power existed in the tree to heal the incision. But man, the crowning work of God, the glorious being upon which was stamped the eternal image, the polished mirror from which was reflected the mercy and wisdom of divinity; man the heir of eternal growth—for eternal life was eternal growth; when growth stopped life stopped—should we deny to him the power which God had implanted in the humblest of natural things? Should we declare that he only, of all the universe, should be dependent upon an outward power to preserve—an external Saviour?

Man in the past was wont to look for salvation through blood. Thus he hoped to receive it through the blood of beasts, and governed his actions accordingly; and this conception, acknowledgment of an outward saviour, increased in magnitude, till mankind demanded a grander offering—the blood of their own Creator as a sacrifice for sin. The time had not yet arrived (it was coming by-and-by) when the mass of mankind could see that all outward systems of salvation were powerless for good—that the Saviour must be called out and awakened in every human heart.

We governed ourselves divinely when we held ourselves subject to anything which was productive of good to the soul. We were, however, too apt to be ready to acknowledge God's existence in anything which agreed with our preconceived ideas and opinions, and to declare his absence from anything which disagreed with our errors; when it came to cast out our sins, we were too generally ready to ascribe it to the effect of human laws. There were no human laws, which were not, in a certain sense, divine laws. We should receive nothing as a spirit of holiness unless it made men holy and shone forth as such from the temple of their lives; and all the great wrongs of the past had resulted from the search after a God from without, rather than looking for his laws, his government within humanity. Man's search after light, was only his answer to the promptings of the hidden light in his own soul, leading him to acknowledge its existence; his reply to the efforts of the spirit within, which was seeking to save him.

There was nothing new in life; the germs of all things existed long since, and all their results were but the natural unfoldings of that law of growth, common alike to the over expanding soul of man as to the perishing things of the material universe. Man created laws through the needs which necessitated them—the want of them felt among the human race. Each man, whether relatively good or bad, felt the necessity of some provision for meeting out justice to those who disregarded the natural rights of their kind. We need depend upon no law and no God, only so far as that law meant God, and that God helped us in our development. All laws were needed to us till we grew to a mood of their provisions. Human laws for the punishment of crime were made in hope to set aside the Divine law, which recognized no such thing in its economy as punishment, but which in a spirit of loving justice meted out the reward to each according to his acts. And in the inner depths of the human soul there was no answer to the demands of these laws founded on retribution and vindictive wrath—the Saviour within gave his verdict for the law of just reward.

If man really understood the operation of the Divine justice, he would see, if he sought for punishment of the criminal, that by the removal of the object of guilt from earthly life, he gave pleasure to it, not pain; the prisoner would go forth from the hard surroundings of the world into the helping society of the meek-spirited angels of God, there to learn and repent of his follies. But if the criminal were kept on earth till his evil deeds were allowed to punish themselves, God could not create a deeper suffering than that which would grow up within his soul. This is but a symbol of the operation of these laws made and attempted to be enforced by humanity in defiance to the God-principle within, as compared with the natural working of the divine system. Each law of divinity brought its own compensation. If the storm came and the oak was weak, it fell in the path of the tempest—it had earned the fate by its weakness; but if, on the contrary, the oak was strong, and rode out the blast, its victory was its own—it had earned it by its power to withstand. And the same could be said of man under similar circumstances, as he fell before or bid defiance to the rushing winds of temptation.

The laws of life, physiologically, psychologically or psychometrically considered, were divinely bestowed upon human nature, but we were not willing to acknowledge the psychological law of the mind—to acknowledge, that the divine law of God grew up in our midst, or one dependent upon all others, and therefore dependent upon God. We separated the human law from the divine, and divided the latter as often as we had fancies—as many times as there were different minds. We could not direct one human intelligence of its God, or the necessities of the inherent spirit which rested upon it at its birth. Through our acts we were creators of the law of our reward. When we could find no law to acknowledge, it was because we could not adapt it to our condition, did not understand its spirit—and should we look to such a law for our redemption? No! The only force of law consisted in its applicability to the case in hand—by no other means than by the operation of an understood rule or precept could we hope for salvation! Every man was a creator among men; he was a creator of the truth, which was subject to him and he was subject to it. God made his divine law in the breast of man, and we could not hope to get it from any outside locality. Man had no divinity outside, but that which found a counterpart within himself. Just as his soul took shape and form in entering into mortal life, so with that spiritual counterpart, external with the maker of all things, the source of existence, the centre upon which all life revolved. It was not what there was without but that which was within each individual, which united us all in the human family, as a brotherhood, and only through that could we hope to acknowledge a God-like Fatherhood.

There was nothing in the broad ways of evil or the narrow paths of righteousness that existed independently of all the universe about it. Man might exclude himself from intercourse with human life, and shun all association with his kind, but he would constantly be receiving from and shedding forth an influence upon humanity. As there was no one to whatever sect he might belong, but was dependent upon his fellows, so the varying churches, which were but the aggregate of individuals, were each dependent upon the others—Romanism dependent upon the Protestant Episcopal, and so on through Calvinism, Methodism, Unitarianism and all the varied forms of sectarian belief; we should not find one which was directed of all connection with the others. If any one individual separated himself from the rest of the race, he would only stand alone in his conceptions, but not as to his acts; he would depend upon each and all his brethren still as regarded the great laws of being. The one true church was the universal church, embracing all God's children in the fold; the Bible, whether of Pagan, of Christian, or the limitless Bible of the universe, formed only a small part of the great whole—was only a ray of light from the grand altar flame of eternity.

The Spiritualist depended upon the Christian for a fact

which he enlarged upon and brought higher in the scale of his conception. Revelation was called so when received by a human agent, but when that agent radiated it and imparted it to others—when it had gone out to other souls—it was called instruction. There was need that more of revelation should come home to us, to all our daily deeds; come home to tell us that when we stooped to help the fallen, when we strove to benefit the lowly of earth, we were acting under the true inspirational law of the great God of the universe.

The lecturer closed by giving in brief a review of her principal grounds of argument, stating that in proportion as man became a holy instrument for the God within him to make himself known, he was subjecting himself to the true government, and following the divine law.

## SHAKER LECTURE.

### Creation and Fall of Man.

Seven Stages of Creation from Adam to Jesus, who was the first Perfect, Natural Man.

BY F. W. EVANS.

The Shakers held a Convention in Boston, Nov. 11th and 12th, in the Melancon. Delegations were present from five different Societies of the Shaker Fraternity, including a choice band of singers. On the evening of Nov. 11th, Elder Evans, of Mt. Lebanon, N. Y., delivered the following address:

First Stage—Adam—ends in general depravity and the Fall; from which Noah is the Saviour.

Second Stage—Noah—ends in universal idolatry; from which Abraham is the Saviour.

Third Stage—Abraham—ends in Egyptian bondage; from which Moses is the Saviour.

Fourth Stage—Moses—ends in Israel's captivity to the Canaanites; from which Deborah was the Saviour.

Fifth Stage—Deborah—ends in destructive civil war in Israel; from which Samuel is the Saviour.

Sixth Stage—Samuel, the Prophet—ends in Israel's captivity to the Romans; from which Jesus was the Saviour (spiritually).

Seventh Stage—Jesus, or Christianity—begins purely spiritual; but will end in a union of Religion and Science—Spirituality and Materialism—new Heavens and New Earth.

Let us consider what are the primary abstract elements of Christianity, that are eventually to redeem the whole human race.

In the Natural Order, we have, first, the earth, then man upon it, possessing an indestructible right to it, existing individually by nutrition; collectively, by generation. The first laws were physiological, relating to these two functions of nutrition and generation, which were foundational. They ate and drank unscientifically, until they created the Flood; and, throughout the Seven Stages of Natural Creation, from Adam to Jesus, "the sins of the world" were those of eating and drinking, and marrying and giving in marriage, primarily, until they produced the judgment of the cycle, or age, when a Saviour would arise, opening another and higher cycle, by a testimony against the "sins of the world" peculiar to the last cycle. Thus,

First, The Saviour to the antediluvians—Noah—was perfect in the work of generation, not marrying until his guardian angel permitted him so to do, at the age of five hundred years; and then using marriage only for the purpose of reproduction, which is God's law in all the animal creation; while, in due, He allowed them to eat, as do the Chinese to-day, "all things"; whereas, in the beginning, God gave them the "green herb, with his seed."

Second, The second Saviour, Abraham, curtailed the use of animals, as food, to five kinds, viz: doves, pigeons, goats, sheep, and oxen, subject to restrictions and reservations.

Third, Yet the third Saviour—Moses—during the Vision of Israel in the Wilderness, lasting forty years, kept the whole people upon an article of diet; and that such as Dr. A. Scott could not have objected to; and with water for their drink, Father Matthew would have been at peace with them.

When Israel came to himself, in the land of Canaan, out of the visionary state of the Wilderness, the ideal of G. H. Evans, the originator of "Land Reform," in the United States, and the author of "Vote Yourself a Farm," was attained. Every Jew possessed land; and Sylvester, Graham might have lived comfortably upon unleavened bread, with grapes, figs, and pomegranates, in the land of Judea.

Fourth, The fourth Saviour was a woman—Deborah. "They ceased in Israel, until that I, Deborah, arose; until I arose a Mother in Israel."

After Deborah's victory, the Israelites never again came under the power of the Canaanites. It was final, as was the song and the dance of Miriam the final triumph of the Hebrews over the Egyptians.

Fifth, The fifth Saviour, Samuel, was a prophet, a Spiritualist, who established Israel as a kingdom, which reached to—

The sixth Saviour, Jesus, the perfected Adam, "the Son of Man," but who, in this world, was constituted and really became a "Son of God," the "first-born of many brethren," who, like him, have also become Sons of God; and many Daughters of God have been added unto them, in this time of

The seventh Saviour, Ann Lee? Jesus was born and grew up a Jew; how did he become a Christian? for he is set forth as the first of that order.

As a Jew he loved righteousness, and hated iniquity, and endeavored to keep the laws of Moses. He asked his enemies, "Which of you can convict me of sinning?" against Moses? Yet himself was convicted, and went with the multitude who were baptized into the great religious revival under John, the Jewish Prophet, to confess their sins and transgressions against Moses.

Of the thousand of Israel who confessed to John, we may well admit, that each one (including John himself) had sins of greater magnitude than those of Jesus; yet he more than equalled them in the depth of his conviction and contrition, and in true godly repentance, as evinced in the sincerity and simplicity of his confession to John the Baptist. And this, in his turn, convicted John; for he realized that Jesus had been the more faithful disciple of Moses, and that unto him he himself should rather confess.

Thus Jesus fulfilled all the righteousness of the Law of Moses, his "schoolmaster," and prepared himself as a temple for the "Second Adam, the Lord from heaven, the quickening Spirit," the Christ baptized by an Angel from the Resurrection Order, the Christ of dual intelligences, who exist as a mediatorial spiritual link in the chain which joins the grosser inhabitants of all the material worlds in the entire Universe to God, who is still Spirit to all his intelligent creatures in the innermost heavens, and can be known to none of them except by revelation; as Jesus declared that no one had, in any age, seen Deity. The Father and Mother of all sentient souls, in all worlds, and in all spheres of all worlds, could only be revealed by those who were baptized, as he had been, by a Christ-Angel from the Resurrection, non-generative heavens. Hence it is affirmed of him, that "he ascended up far above all (the generative) heavens," to which man alone on this earth ever had access, and from which alone they had received angelic visitations.

Neither Noah, nor Abraham, nor Moses, nor Deborah, nor Samuel, nor David, had any of them, as Jesus said, (using David as a type) "ascended into the (Resurrection) non-generative heavens."

The race has progressed by Dispensations "from faith to faith"; and that which was glorious in one Dispensation ceased to be so when compared with the glory of a succeeding greater Dispensation.

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and the being with child cried out, travelling in birth, and in agony to be delivered."

The Jewish Church was big with the Messiah—the great hope of the nation. She had brought forth many Saviours, but they were all of the earth earthy. The deliverance which they wrought out was an external deliverance, earthly, and did not touch the primary causes of Israel's repeated captivity to the heathen nations.

Because the same serpent that tempted successfully the first human pair, also tempted not only their posterity, but the Saviours, who, from cycle to cycle, were raised up for their salvation; and "they all sinned after the similitude of Adam's transgression," the Prophet and the people.

"All the leaders that came before me," said Jesus, "were thieves and robbers"—sinners.

"The serpent is the selfish, sensual nature of man" (Adam Clarke) and, by the time of the birth of the sixth Saviour—Jesus—it had become a "dragon," or winged serpent; thus bringing forth the lusts of the flesh, by which the "common people" fell; and the lusts of the mind, by which the Saviours and Leaders fell.

And (as heretofore) "the dragon stood before the woman, who was ready to be delivered, to devour her child as soon as it was born"; but "it was caught up to God and his throne."

Whereas each of the preceding Jewish Leaders had sought to establish a Kingdom upon earth, Jesus announced to his expectant friends, the Jews, and his watchful enemies, the Romans, "My Kingdom," which I intend to establish, "is not of this world." That declaration destroyed the hopes of his friends and pleased the Romans, who did not care how many kingdoms he founded in some other world, provided he would allow their subjugated dominions to rest in peace.

"Not by might nor by power, but by my spirit," said the Lord of hosts. "No external weapons to be used against the warring nations of earth; but yet the 'kingdoms of this world shall become the kingdoms of our Lord and of his Christ,' over which he will reign forever and ever."

The testimony of Jesus would become the Constitution of all human organizations.

"That which is natural is first; and afterwards that which is spiritual." The transfer from the outward kingdoms of this world to the true Millennium Order of Christ's Second Appearing Kingdom of God, that was to "break in pieces all other kingdoms," was to be effected by the intervention of seven successive churches, and "two witnesses."

"In Christ are hid all the treasures of wisdom and knowledge."

The Apostolic Church was based upon the Seven Principles of Revelation, Spiritualism, Community, Peace, Reconciliation of Oaths, Oral Confession, Health of body and Celibacy.

First Church.—Only Jews, whom Moses had disciplined, could become members of the Apostolic Church.

Second Church.—The Gentile Church, founded by Peter and Cornelius, retained Marriage and Private Property under restrictions. All its members had been heathen or Gensiles.

Third Church.—The Nicene Church, founded by Constantine, retained Marriage, Private Property and War.

Fourth Church.—The Roman Catholic Church, founded by Leo the Great, retained Marriage, Private Property, War, Oaths; forbade Marriage to the Clergy and Monastic orders, and commanded to abstain from flesh meat on certain days and occasions, practiced persecution of heretics, establishing the Inquisition, &c.

Fifth Church.—The Protestant Church, founded by Luther and Calvin, denied Spiritualism, substituting the Bible for the Word of God and all Spiritual Manifestations or Miracles; abjured Celibacy and Oral Confessions, holding on to Marriage, War and Swearing; that physical disease was from the Lord, and must be borne with Christian resignation.

The Roman Catholic Church committed adultery with the State, laden with all "the sins of the world," and thus became the "great Whore of Babylon, the Mother of Harlots"; the English Episcopal Church being her eldest daughter and the Elder Sister of the protesting sects.

The Apostasy was finished, and Babylon—Christendom—had become the "habitation of devils, the hold of every foul spirit, and a cage of every hateful and unclean bird."

And "horns"—Infinite powers—Rationalists—grew out of her. They hated the mongrel Churches, Catholic and Protestant, all of them, tormented them with fire and sword, and in the French Revolution, still eating her flesh; and being a component part of her out of which they had grown.

It was the Puritanic element, combined with Rationalism, that effected the American Revolution and established the Sixth Church.—The Infidel Church of America, which excludes the clergy of Babylon—Christendom—from civil power, declared that all human beings are born equal, possessing an inherent right to land; and that, in religion, there being no Inquisition, all may believe what they please.

This prepared the way for the Seventh Church.—The Shaker Church of Christ's Second Appearing, in which Revelation, Spiritualism, Celibacy, Oral Confession, Community, Non-Resistance, Peace, Gift of Healing, Miracles, Physical Health, and Separation from the World, are the foundations of the heavens; and Religion and Science are inseparable friends evermore; and where the simple word of a Believer is of the same force as the oath of a worldly Gentile Christian, Catholic or Protestant.

## THOU ART MINE.

And thou art his, who once wast mine,  
And can such changes be?  
Was love an orb that could decline,  
Within another sky to shine,  
And leave such night to me?

And thou art his; the heart that thrilled,  
When I have wildly loved,  
Its warm emotions are not chilled,  
Its throbbing passion is not stilled,  
But by another moved.

And he thy dainty lips can touch,  
Those lips that I've caressed;  
To me the privilege was much,  
And, tell me, does he deem it such  
Who in thy smile is blessed?

And thou art his; and dost thou ne'er,  
When he repeats thy name,  
Within thy heart an echo hear,  
Which draws the accents on thine ear,  
Though whispering the same?

Are there not still within thy heart,  
Though his that heart may be,  
Some memories even he may start,  
From him thy thoughts to hold apart,  
And dwell again on me?

Though thou art his, hast thou forgot  
The love that once I gave?  
If such be dead, say, is there not  
Within thy heart some sacred spot  
Ever cherished as his grave?

And thou art his; yet well I know  
That which he ne'er will know,  
A current "death" life doth flow,  
And when thy spirit sinks below,  
Then must I dwell therein.

Love has been murdered in thy breast,  
Making thy heart a tomb,  
Whose darkness passion doth infest,  
And, owl-like, only leaves its nest  
To revel in the gloom.

The love's not his that once wast mine,  
Such change can never be;  
Love's not an orb that can decline,  
Within another sky to shine,  
And leave such night to me.

## The Lyceum Convention.

DEAR BANNER—Permit a few more words, by way of explanation, upon this important question. I also concede the utility of Lyceum Conventions. But the attendance of the greatest number of experienced workers in this garden of our culture-fields will be secured (as a national convention) if it be understood that the Conventions of the American Association of Spiritualists will devote a proper share of time to the Lyceum interests. In my humble judgment, at least one-fourth of the time of these Conventions should be devoted to this branch of our great work. One-third of the time can be profitably assigned to it without detriment to other branches. The fact that only "three hours" of the four days of the Rochester Convention was thus employed, will have but little weight when we reflect upon the fact that all delegates in that body were so intensely occupied with the one great work of reorganization that none demanded more time upon that subject. When these Conventions are directed of long essays and lectures, which are out of place in these general councils, and the entire time is devoted to the legitimate business of the convention, (such as the obtaining of statistical information, the arrangement of plans and ways and means for our work, and the comparison of experiences, views and suggestions tending to harmonization and cooperation.) I think that none will question that four, or perhaps three days, will amply suffice for the due consideration of all departments of our useful work.

Special Lyceum Conventions would undoubtedly be useful and promote healthy progress in the good work, but are too expensive when aggregating so vast a territory as is included in the scope of Spiritualism in America. Situated as is the cause in "New England," it may be practically profitable. Portions of the "North-West," of the "Middle States" and other combinations may also make it so. But I think our County Quarterly Meetings, State Conventions and the American Association of Spiritualists' Annual Meetings can apply a due portion of time to this most important cause, and thereby subserve all needs of the Lyceum movement and the highest interest of our glorious work.

I hope the friends who shall gather at Philadelphia in Lyceum Convention may wisely conclude to postpone separate organization until after another Convention of the American Association. At all events, I pray and hope for the highest good and ultimate harmony from its deliberations.

DR. JAMES K. BAILEY.

A lawyer who recently defended a Brussels editor in a suit for libel, when requested to send in a bill, replied that he would as soon think of making a charge for acting as second in a duel.

## Children's Department.

BY MRS. LOVE M. WILLIS.  
Address, No. 16 West 24th street, New York City.

"We think not that we daily see  
About our hearths, angels that are to be,  
Or may be if they will, and we prepare  
Their souls and ours to meet in happy air."  
(LUCY HUNT.)

## NED RIGBY.

### PART II.

The storm had partially cleared away, leaving a morning damp and dull, with a chill air, and a leaden sky. Ned did not awake, and Mrs. Rigby went to her daily task with a heart strengthened by hope as she looked on the sleeping face of her boy. She could not think, as he lay there, that any real harm had come to him. After she had gone from the room, she returned again, and holding her hands clasped above his head, offered a prayer full of sweet motherly love and wishes. Then she felt strengthened to go on her way to the dull task of cleaning. She looked up to the heavy, unbroken sheet of cloud that spread itself like a pall above her, but she shimmered in her heart that beyond was the ever shining light, and a half smile passed over her face, and she folded her hands on her breast, and walked on as a thousand other women were walking, but with a heart steadfast with a high purpose, and with a calm repose on a higher power which would bring her life into brightness after a time.

Did she mind as she performed the humble toil that she was doing for others? No. It was all for her boy. Did she notice the harsh, unloving words that were spoken to her? No. She could bear them all for her boy. Her thoughts were far away in that humble room, and she minded no weariness.

It was afternoon when Ned awoke from the lethargic sleep of intoxication. His mind was yet in a haze, and he looked about the room with a dreamy sense of doubt. Where was he? where had he been? Gradually there dawned upon his mind the recollection of the day before, and of his great temptation, and sudden yielding to it.

He remembered the row down the river and the landing at a wharf, and the low companions that Joe had called about him. Their low conversation still sounded in his ears. He recalled how he had first been shocked, and then joined in the laugh, and then repeated the words, first timidly, but more and more courageously, at each effort. Then he began to think of their efforts to make him drink some rum and water, and how he refused and was laughed at, and then took the glass and poured it down, cringing at its nauseous taste. He thought how his spirits rose after that, and how much he enjoyed the low mirth of his companions. He did not hesitate then to use their rude words; there seemed to have risen within him a great courage for evil. He remembered the dreary row home, and how his head began to be dizzy and ache, and that when they landed Joe urged him into a low rum-shop and treated him again. He remembered no more, and as he lay there, he wondered who had brought him home and if his mother knew that he was there.

As he looked around the room, his eye fell on the table, set with peculiar neatness. He could but notice that his own china cup and saucer were placed for him, the Christmas gift that his mother gave him, which was used only on special occasions. He recognized, too, the thoughtful kindness that had placed the apple pie on the table near his place, and had prepared the tea on the stove.

A sense of shame came over him, and he buried his face in his pillow, and in a little while the tears began to flow freely. His heart was melted, and he would have given all he loved best for a sight of his mother's face. As he was thinking thus, he heard the outside door open, and a soft step pattered through the hall. He hastily wiped his eyes, and raised his head as little Nell Slater entered, a girl with eyes of heaven's own blue, hair that fell in sunny curls, and cheeks that looked as if soft peach blossoms were lying on a bit of sunlit cloud, so transparent was her flesh, and in such delicate circulation did the blood flow through her veins.

This child, born in the misery of that humble street, springing from its degradation, was like a fair pond lily from the mud of the pond. She seemed like a solitary flower that sometimes springs from the neglected bed in a garden, where rank weeds have taken the place of the once lovely flowers, but where one little seed has taken root and sprung up and put forth its tender blossoms, the fruit of a divine life.

Everybody knew Nell Slater through the whole block. She was cousin to Joe, and lived with Joe's mother. Her mother was a young woman of beauty and influence, whose life became entangled with that of a desperate man, and little Nell was like all the sweet, sad things that were kept in her mother's memory, and she grew three years in that mother's smile, and then the smile disappeared from her outward life, but still shone down from the heavens. She had lived five years without that smile to look at, but she had lost none of her love or gentleness.

She quietly lifted the door-latch and peeped in. Her eyes gleamed as she saw the table with its white cover and its tempting array of dishes, so unlike her aunt's.

"That you, Nell?" said Ned. "Come in."

The little figure fitted in, much as an autumn leaf fits into the little corners beside some rock or tree.

"You sick, Ned? I'm sorry. Shall I go right home?"

"No; come in, Nell, and you run into mother's room and look at my picture-book while I dress me; I don't exactly know how I happened to sleep so long; 'spect mother went and left me."

Nell did as ordered, and was quiet until called.

"Come now, Nell, we'll have a jolly breakfast."

"Oh, it's dinner time! breakfast was over long ago, and I'm hungry as my kitten. Oh how Joe pinched my kitten's ears. I cried a little bit, then I told him I'd tell you, and he stopped. Do you love Joe?"

"Just a little bit; but that's no matter; let us have our breakfast; you shall sit in mother's place, and I'll sit here. Isn't that good? Now let's play that you are the mamma and I the papa."

"And may I pour out the tea really?" said Nell, the earnest pleading looking out of her eyes.

"Of course, you must pour the tea, and you may have the pretty china cup to drink out of."

"May I, really? You are better than Joe. Joe won't give me anything; he's ever so cross; you won't like him, will you, when he's cross to me?"

Ned made no answer, but passed the bread and helped the butter very much as if he had been serving a queen. Nell put on a most dignified air and tried to lift the teapot, but it burned her little hand.

"I'm very sorry," said she quite sadly, "that I cannot be really the mamma; if you would only boost up the teapot a little I could play pour it."

Ned helped her in the very gentlest manner, and they began their dinner. Ned praised every thing; he thought the bread and butter delicious, and declared there never was anything so nice as the pie. Ned looked at her with a pleased, happy look, and the weariness passed from his eyes as it had done from his heart in her pure presence.

"Do you love to be good?" said she to Ned, as he took his place by the window, looking out into the dismal street.

"Yes," said Ned, with a very dignified manner.

"So do I," said Nell. "Joe loves to be naughty; he says he does. Yesterday he went way off down the river, and when he came home he was drunk."

"Who told you so?" said Ned.

"Nobody told me, but I was a-bed when he came home; they all thought I was asleep, but I heard them tell all about it. It was dreadful. I was scared to death. His father took down the whip and said he'd thrash him, and his mother said she'd turn him out of doors. I laid just as still as I could, but when I saw Uncle Slater kick Joe, and his mother push him, I jumped up and put my arms about his neck, and I hugged and kissed him, and said they should n't hurt him; but he didn't say a word. I wouldn't let go of his neck, and so they let him be and went to bed. Then I coaxed him and coaxed him till I got him to lie down on the floor, and got my pillow and put under his head."

When I waked this morning his mother was shaking and scolding him, and he said he didn't care, he'd get drunk every day if he had a mind to. And then I was so sorry, and I ran over here and you were fast asleep."

"Was I?" said Ned. "I'm sorry."

"I waited and waited on 'the step to hear you," she continued, "but you didn't make a sound, and then I went off to play with Susan Devner."

"Susan Devner?" said Ned; "why do you play with her? She isn't pretty like you, and she says things just like the boys."

Nell hung her head, but in a moment looked up and said,

"I must play with somebody; what do you play with Joe for?"

Ned looked down now, and did not answer for a time.

"No matter; because I like to."

"Do n't speak so," said Nell; "that's the way Joe speaks. Do you think we get to speak like those we play with?"

"I should n't wonder," said Ned. "You'll speak just like Susan Devner if you play with her. Come and play with me. I'll teach you all sorts of games—real pretty ones, too. There's fox and geese; do you know that?"







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

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

## Banner of Light.

BOSTON, SATURDAY, NOVEMBER 28, 1868.

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

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. HICH, EDITORS.

LUTHER COLBY, ASSISTANT EDITOR.

LEWIS B. WILSON, ASSISTANT EDITOR.

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

### The Working-women.

In the city of New York has been successfully organized a Central Working-women's Association, on the occasion of whose organization Mrs. Mary F. Davis, wife of Andrew Jackson Davis, made an address embodying the points of agreement. They were of decided interest, and very clearly and strikingly laid down. They touched the dignity of labor, excellence of performance, social interchange among working-women, and the immediate aims of the organization. A committee was raised to correspond with Miss Anna Dickinson, concerning a public lecture on behalf of the new project, and to wait on the venerable Peter Cooper, and solicit the use of the Cooper Institute Hall for its delivery. Both pieces of business having been satisfactorily performed, Miss Dickinson subsequently lectured according to programme. It was an effort well worthy the fair speaker and the object in which she was enlisted. Previous to the lecture, Mrs. Davis presented herself to the large audience and read the Platform of the Working-women's Association, already referred to.

Miss Dickinson opened her most interesting performance by relating an anecdote of Rev. Dr. Muhlenberg, of Revolutionary times, who ascended his pulpit one Sabbath morning and preached with much earnestness on "Christ crucified." After the sermon was over, he descended into his ante-room, and displayed himself to his astonished people in full military costume. "My friends," said he, "there is a time for preaching, and a time for fighting, and my time for fighting has come." So, continued the speaker, there has been a good deal of speaking of writing, and of discussing over this woman's question, and the time has now come to stop preaching and go to fighting. There is no argument so powerful with the people as that of success, none so effective as their own efforts triumphantly achieved. The world belongs to those who take it, not to those who beg, and pray, and entreat for it. This was a law of humanity, applicable equally to women and men; unless in the view of a Hartford Assurance Company, women are not considered human beings. That company makes provision in case of accidents occurring to men, but not to women.

But there are those who declare that the world is not to be taken by women; that she shall taste its oil and wine, but may not cultivate the plants. She is to sit enshrined in some man's heart, and take of the good things there offered. That was all very well, if the heart were good and the offerings abundant; but in looking into the hearts of men, one was considerably surprised at their barrenness. She declared that it was not good for one to do the thinking of another, of one conscience to carry the responsibility of another conscience, of one life to attend the work of another life. For herself, she would much rather eat crusts and wear calico, than blazon in jewels for which she had given no equivalent in labor. Better the stings of conscience and the harrowings of remorse, than an aimless existence, for there could be no pleasure that did not cause some degree of pain. The Malay language employed the same word to signify women and flowers. The duty of woman there was to be both sweet and dutiful. They were never to tell or spin. After a while, some man was to come along and pluck one of these flowers, and place it in his button-hole. All very well if an orange-blossom, a pansy, a violet, or a buttercup; but what if it be a sunflower or an onion blossom? After the flower wilted with such wearing, it was thrown away as being of no further use. She would prefer to have the rosebud in her garden, than to have it withering and wasting away.

It is impossible to find sound, healthy beings in a community, who are constantly consuming but never producing. Work is healthy both for body and mind. A woman is a nothing, who lives only to please and be pleased. Match-making demoralizes the whole nature. Women are crowded out of fair chances in society. Masons in New York receive four dollars per day, and clerks only two dollars; the mason works but eight hours a day, and the clerk a great deal more; yet there are many thousands more of clerks than of masons. If these clerks would thin out, and seek some manly avocations, that would make an opening so far for women. Miss Dickinson's sketches of the horrors of the poor working-woman's life in the great cities were fearfully graphic, and must have left a profound impression on her listeners. She handled dandy sentiments and characters with keenest satire, tore up all the stale pleas for a male monopoly of all the positions, and closed with an effective appeal for the class on whose behalf she appeared.

Those who do not clearly see the necessity of this movement for the protection of laboring women, are invited to peruse an article on our third page, copied from Putnam's Magazine, setting forth some of the rascalities and cruelty perpetrated on the half of humanity that should be upheld and protected from such degradation and injustice. Such treatment is a shame and a curse to any community.

### Testing Spirit Messages.

On our sixth page will be found a message from Mrs. Surratt, who has come, she says, at the urgent call of friends who desire information upon certain political points. Now, as we had no material, mundane information in regard to Mrs. S's visit at our circle, will the friends—if any did actually call upon her to answer certain questions through our medium—have the kindness to so inform us? It is but simple justice to us and our medium that those people who receive tests of the return of their spirit-friends, free of cost—and there are hundreds who do—should be independent enough to make the knowledge public. We often hear it hinted by the friends of many who have received spirit messages through these columns, that the statements contained in them were true; yet these people do not endorse them or us. But we have no doubt time will right this matter—when the community is cleansed from the gross errors entailed upon them by Old Theology.

### Music Hall Meetings.

#### PROPOSITION TO MAKE THEM FREE.

On Sunday afternoon, November 15th, a very large audience assembled at Music Hall, in this city, to listen to an address, by Mrs. Nellie L. Bronson. This lady, who is an unconscious trance speaker, the previous Sunday gave notice that on this occasion the subject for the lecture should be selected by a committee chosen from the audience. The committee of five who were selected, reported the following: "Immortality—what are its proofs?" The lecturer then proceeded to deliver, in an able, rapid and forcible manner, a direct demonstration of the various evidences of after-life. Her remarks were received with evident interest by all. We shall publish a report of the lecture soon.

At the close of the lecture, the controlling influence made an allusion to the present manner of conducting the meetings in Music Hall, as follows: "We desire to congratulate the Spiritualists of this vicinity for the condition of things which we find here. You are by no means bound by the chains of bigotry, or sleeping a sleep which knows no waking; but you are alive and earnest for the giving forth of good. But we regret to say, as yet, you are keeping your light under your own bushels. Freely the angels give, and we beseech you to give forth that which ye have received as freely. We know this will involve increased labor and toll on your part; but those who strive in this cause shall not lose their reward, but receive in the life immortal an everlasting crown. We ask you, as Spiritualists, to open your doors, and make your meetings free to all."

We hope the above suggestion, coming to us as it does from our co-workers in the higher life, will be endorsed and put into practical operation by those who are already blessed with a knowledge of and a belief in the great truths developed in our heaven-born philosophy of Spiritualism. If the meetings cannot be made free this winter, steps should be taken now to secure for the next season the accomplishment of such a desirable object. There are various potent reasons why our meetings should be free. We have to contend against the strong prevailing prejudice of having a price at the door—when all other denominations throw open their doors free to all who have a desire, or can even be persuaded by the extra attraction of grand musical entertainments, to attend the sectarian church-services. Another strong argument is found in the fact that in the same hall, in the forenoon of the same day our meetings are held, the doors are opened free to hear Mr. Alger, one of the most liberal Unitarian preachers in the city, seconded by a choir of twenty-four finely cultivated voices. With but little effort the sum of \$14,000 was raised among liberals to sustain this enterprise—\$7,000 of which is appropriated to the music. The Spiritualists of this city are far more wealthy and numerous than the above Society, and we see no possible reason why at least a third of the amount cannot as readily be raised by Spiritualists to have our gospel, which we know is the true bread of life, given to the people without a tax at the door. Let a determined effort be made, and success will surely be the result. Can we do more good for the souls and future welfare of the human family than helping them to obtain the light we possess in regard to the great hereafter? Pray don't let this matter go by with a mere passing thought, but give it an earnest consideration, and act promptly. A united effort would very soon set in operation a work that can but result in everlasting good to all engaged in it—the worker and the giver—and especially to the receiver of immortal truths.

Next Sunday is the last we shall be favored with an opportunity of listening to the glorious truths from the invisible world through the mediumship of Mrs. Bronson, whose inspirations have given such general satisfaction here for the last three weeks. She goes hence to Portland during the month of December, and will be succeeded here by Prof. Wm. Denton. We congratulate our friends in Portland on the truly rich spiritual feast in store for them.

### "Dividing the Word."

We have noticed in one or two daily papers that each Saturday give a fractional column of what is called "Religious Intelligence" to their readers—the Transcript, for instance—the habit of invariably separating the Spiritual announcements from the rest, thereby setting them outside the general, legitimate and the regular movements of the day, and seeking by the means to clothe them with a distinction which implies the existence of something to condemn. In the Transcript of October 24th and 31st occur fair illustrations of our statement. The excuse offered is, that Spiritualist notices for Sunday do not regularly belong to "religious" matters, but rather to the division of "addresses," and so they are placed under the head of "Sunday Addresses." In the two numbers of the Transcript referred to, however, while Dr. Ferguson's "address" is put outside the list of "Religious Intelligence," and below it, we find an "address" on India, an "address" on Joan of Arc, by Mr. E. P. Whipple, and a "lecture" on "The Moral Aspects of the Political Canvass," all carefully set down under the "Religious Intelligence." We would like to ask the Transcript if it has been approached by any of the ruling sectarians for the purpose of persistently discriminating in this way against Spiritualists? Is it the worship of the popular or the free? Is not Dr. Ferguson on the "Spiritual Philosophy" as religious as Mr. Whipple on "Joan of Arc"? These notices are all paid for alike. Can it be that sectarianism so openly rules the public press of the country? It would seem so.

### A Concession to our Faith.

We were very much pleased to read in a recent issue of the Independent, an article by a "D.D." on the subject of Materialism and Spiritualism. It rips up the notorious materialism on which the faith of the sects is so plainly founded, and charges them with having grown insensible to the first and simplest principles of genuine soul-life, or Spiritualism. Says the writer, in so many words: "With the exception of a few philosophers, so called—scattered here and there along the track of history, and hardly sufficient in number to form a decent quorum—men have in all ages believed and affirmed the essential doctrines of Spiritualism. Philosophers have reasoned about them, and proved them; and the common mind has accepted them. They are too firmly anchored to be displaced from human thought. Instinct suggests them; our soul-wants demand them; tradition transmits them; and religion, as a universal fact in humanity, constantly appeals to them." We want no clearer or more pointed testimony to the faith that makes this world one with all worlds, and their inhabitants children of a common Father and Mother. "Spiritualism is religion itself. It is not superstition, but actual faith. And that faith becomes verity when it is buttressed by such proofs and manifestations as are to be seen all around us in the life we are leading to-day."

A woman suffrage Convention has been called to meet at Vineland, New Jersey, on the 2d of December.

### The Woman's Convention.

This Convention assembled in Horticultural Hall, in this city, on Wednesday, the 17th, in the midst of one of the severest storms of the season. The attendance, however, was good, and the spirit manifested decidedly liberal. James Freeman Clarke was chosen President, and a list of male and female Vice Presidents were selected. Speaking on the subject of woman's enfranchisement was at once opened, the larger part of the speakers for a time being men. Among these were Mr. Clarke, Samuel E. Sewall, who discussed woman's legal relations to the body politic, and others. Mrs. Julia Ward Howe followed, and Lucy Stone proceeded with her usual point and power. As we go to press before the Convention had concluded its second day's proceedings, we are not able to give a complete view of the proceedings. Letters were read from Gov. Bullock, Rowland G. Hazard, John Neal, and others. They were all of special application to the discussion in hand, and were received with great favor by the Convention. The arguments for the enfranchisement of woman were none of them very new, the most practical statement perhaps being that of Mr. Sewall, who reviewed the entire legal relations and proprieties of the question.

In the evening, although the storm continued, the hall was packed to overflowing with some of the most respectable and intelligent men and women of our city, and all appeared to feel an absorbing interest in this question, which is assuming an importance and magnitude that will not let it go backward. Able and telling speeches were made by Rev. R. B. Stratton, of Worcester, Lucy Stone, Bronson Alcott, and others.

### Admonitory.

Here is a noble admonitory utterance which we find in the editorial columns of the Ohio Spiritualist. It has the true ring of that golden coil of purity and principle which the Banner of Light would gladly keep in circulation:

"Every step in progress is attended by new duties, responsibilities and dangers. Prosperity tests severely the moral stamina and fidelity to principles of organizations and societies. The day of materialism and of ungodly ambition, can move straight forward toward the mind's pursuit and justest conceptions wholly surrounded by the seductive influences of prospective wealth and popularity. Spiritualists, see to it that the peculiar, divine inspiration that has shrouded you through the day of weakness and of ungodly obliquity, be not measurably entombed in organizations, institutions and edifices! They have, like money, no character in and of themselves, but are moral or immoral, promoters of advancement or hindrances thereto, according to their use. The question is, shall we, as individuals and societies, be as really humanitarian, as truly in sympathy with the lowest classes of society—not in profession merely but in action—and as completely indifferent to every form and plane of materialism, except that of the here and now? If not, then they are a curse rather than a blessing. Just as surely as the laws of Nature exist, thousands of persons who are intellectually free from the Old, but not morally grown to its requirements, much less to the status of the New, will soon be the very essence of the materialistic popular in a community, attach themselves to it. There are others already identified with it who tremble before the earnest utterance of fraternalists the world stands in need of, and which they know in their very souls are great, glorious and true. Oh, let us remember that 'the cause' of practical justice to the humblest individual, recognition of real instead of reputed worth, and the calm, friendly but unflinching criticism of the popular weaknesses, delusions and shams is the only way to the day of truth and of the most multiplied messages from the higher life. Let us be valiant workers in this Incoming Dispensation, with an eye single to the glory of God, and with a purpose so holy that every organization, or individual, or institution, shall be a beacon to guide humanity to more exalted stations."

### Physical Manifestations in Woonsocket.

The Providence Journal of Nov. 13th contains quite a lengthy account of a séance held in Woonsocket, R. I., recently, by Mr. Chas. H. Read, the well-known physical medium, now resident of this city. About one hundred persons were present. The account says:

"Two gentlemen, Messrs. N. T. Verry and B. W. Johnson, were then selected to tie him into a chair and confine his limbs together, which operation, according to their judgment, was carefully and efficiently done, the knots being tied over with a small coil of wire, and the position of the chair upon the floor precisely indicated with pins and a pencil, while a few beans were put in each of his hands. The committee were the last to leave the platform on each occasion of an examination, and know, if we can know anything, that no person approached during the short intervals, when the developments took place. The first examination showed one of the rings to be upon the medium's arm; others followed in rapid succession, showing a ring upon the ring of the arm through the coat sleeve of an outside coat, which lay near by; the stool hung upon an arm; the rope rings taken from the table, and lying upon the top of the medium's head; a tumbler removed from the stool to the top of his head, and various other similar manifestations. During all this time, the committee after repeated close examinations, were unable to detect any movement of the chair from its original position, or any change in the cords which bound the subject. In one instance the ring of the arm through the coat sleeve was removed from the floor, which we were willing to confess somewhat surprised us, as we naturally expected that any such movement would have been felt by the person having his hand upon it."

### Nearness of the Spirits.

We are convinced that those who closely follow the Message Department of the Banner of Light from week to week, receive a substantial benefit from the same which cannot be measured with words. Among the messages of the present week is one in particular—that of Eliza Fish—which for directness and simplicity is as striking as any of its kind. It can be readily understood by those who read with faith. The mystery of spirit-reuse is here all dissipated. We should none of us forget the great fact which this spirit brings out, viz., that our friends in the spirit-life are very near to us when we think not of it. Our Messages are commanding the attention of "divines" and men of science, and their legitimate influence is being felt daily among all classes more and more.

### Fraternity Lectures.

Miss Anna E. Dickinson gave her lecture on "A Struggle for Life," before the Fraternity Course, in Music Hall, in this city, Nov. 17th, to the largest audience of the season. The hall was literally packed. Her lecture was keen and telling. She maintained woman's right and need to labor in any and every occupation for which she may deem herself fitted. In some of her more pathetic statements, the audience was excited to an intense feeling of sympathy. The next lecture will be by Gen. J. L. Chamberlain, Nov. 24.

### Gratitude.

A few weeks since, Mr. Chas. H. Read, the physical medium, was sick with fever. He was restored so suddenly and effectively, that he feels under grateful obligations to his benefactor. In a note to us he says:

"I wish to express my gratitude publicly to Dr. W. H. Collins, physician and healing medium, of No. 27 Boylston St., Boston, for I sincerely believe had it not been for him I should now have been in my grave. I was attacked with what is termed inward fever and neuralgia. I applied to the best of physicians, and got no help. Dr. Collins came in to see me, and in three days from the time he first saw me I was up and about my business."

### New Edition of the "Pre-Adamite Man."

This week we shall issue the fourth thousand edition of the above named work. It has made its mark, and will continue to be read by all thinking minds for years to come. It has been out of print for a number of months, but the demand for it has been so urgent we have felt obliged to issue a new edition. Orders will now be filled promptly.

### Spirit-Messages.

The following communications were given at our public Free Circle, through Mrs. Conant, Monday afternoon, Nov. 16th. Their importance requiring publicity at once, we give them below:

#### SAGOWATHA.

Sagowatha comes again to speak for his people. And again the Great Spirit has taken his blanket from the sun's face in token of his blessing. The white man says that Sagowatha's people are wrong, and that they are right. I look at the stars and I do not see them falling upon the earth. They keep their places. I look at the water, and it does not ask to become the earth. It remains the water. I look at the grass. It does not ask to be the sunlight. It is content to receive its color and its beauty from the sunlight. I look everywhere in Nature, and I behold all things keeping their places and being satisfied to keep them, except when I look at the white man. He seems satisfied nowhere. His feet ever ache to trespass upon the ground that does not belong to him. His hands are ever greedy to grasp that which belongs to another. When he has one blanket, he wants more. When his stomach is well-filled, he asks for more. When the Great Spirit gives him all the broad Eastern lands, he asks for the West. The waters hold on their bosom his many white-winged canoes. They carry his thoughts to every land, and he is not content.

Sagowatha looks to his people. He sees them satisfied with their game, with their hunting-grounds, with the waters that the Great Spirit has filled with fish. He sees them content to rest under the sunlight of the West. They come not East. He sees them remaining true to their Indian life, but he sees the white men coming step by step, taking a seat here and a seat there, till his people are driven to the farthest West, and still, the cry is, "Go further. Give us more." Full many round harvest moons he has watched the course of the white man and of his people from the beautiful hunting-grounds beyond the River of Death. And he has learned from the Great Spirit that he sees in all things, to judge wisely. He sees much good in his white brothers, and he sees much evil, also. He sees their courage against his people, and he hears the cry of his oppressed people, that comes up like great storm-waves to the hunting-grounds of the hereafter; and can he rest? Can the waters of the great ocean rest when the storm passes over them? No, he cannot.

To-day Sagowatha comes to pronounce a blessing from his people in the upper hunting-grounds upon those great hearts in white jackets, in another smoke city—Manhattan. They are good, and he sees their goodness. Their hearts are strong, and he sees their strength. Their hands and their hearts are one, and they are determined to do something for the red man. It is well. The Great Spirit will bless them, and the blanket of his love and justice and wisdom will be thrown around them, and fastened well, so that it cannot be shaken off from their shoulders. They need not fear. When yonder council comes together in the city where the Great Father dwells, that council will talk loudly and long against the red man; but in its last hours the voice of justice will be heard, and the dews of peace will fall, and the white man's hearts will be touched, and the red man's cause will be spoken well of. They need not fear. The death of the Commission in yonder great West, did not come out of time. For the treacherous hearts and hands, known under the name of your Sherman and your Sheridan, had need to be cut off, and there was no way of cutting them off except to disband the Commission and send them again out among their white brothers, to gather better material with which to build a council fire where the Great Spirit may himself come and be worshipped.

Sagowatha knows that many of his people are on the war-path, and he knows, also, that they have gone there because of the oppression of the white man. He knows that their women and their papooses are starving, that their bodies are not covered, and their stomachs are empty. The white man has made vows that he has not kept; has written promises that are all unfulfilled. Would the white man stand still and let those of his own being starve before his eyes? No, he would go to war. The scalping-knife and the tomahawk would be dug up, and his arrows well pointed. And can he expect less of his red brothers, from whom the Great Spirit has in his wisdom withheld the wisdom of books and great thoughts? He should not.

Now then, white men, that Sagowatha comes to say to those great hearts who have the cause of his people dear to them, they need not fear. Though many wrongs will come, though injustice will live for many moons to come, yet the time will come when their works shall bear fruits, and the tree of life shall hang in plenty with them; when the red men, like their darker brothers at the South, will rise up in the dignity of their own life, and the white men will acknowledge them as their brothers.

Sagowatha has done, and so he goes. Good-moon.

#### ELIZABETH CROSSE, OF LANSING, OHIO.

I come back to speak in behalf of my child of seven years. Those friends who so kindly have cared for it since my death are fearing that they may not be able to much longer, and are casting about to know what they shall do. I come to tell them to be patient. The father is on the way from California, and will soon be there to claim it. Thanks be to this glorious way of return! I have been able to reach him in his Western home, and have made known my wishes to him, and he is on the way to the Atlantic States; so let them have patience. [We will publish this in advance, if necessary.] Yes, do. They said you would. Oh, I have tried so hard to come! I feared I might be afflicted as I was because I dreaded it so. But never mind; the coming days will be for the suffering. Say I shall be happy! happy! happy! when my child is well cared for, and I shall never cease to return whenever I can.

My friends know something of this truth. [Do you wish this message directed to any one in particular?] They will get it. Good-day, sir. Five months dead, with consumption.

#### A New Institution of Learning.

A new Free Institute of Industrial Science of Worcester County, at Worcester, was dedicated last week. The establishment of such an institution by the munificence of generous men of Worcester County, in a section of New England especially noted for excellence in the mechanic arts, not only reflects honor upon the projectors of the enterprise, but will do incalculable good in satisfying, in a measure, a want which has long been felt by young men for a more practical education than our colleges or even scientific schools afford. It unites a machine shop with a scientific school, the theoretical with the practical, and is, we believe, the only free institution of the kind in the world.

#### A Very Interesting Book.

An English work, written by Mrs. Catherine Crowe, entitled "Night Side of Nature; or Ghosts and Ghost Seers," has met with remarkable success. Edition after edition has been sold, and yet the demand steadily increased till all were exhausted. We have another edition in press, which will be on sale during the week. The many orders we have received for the work will then be filled at once. Though it is a good-sized book, of over five hundred pages, neatly printed, it is sold at the moderate price of one dollar and twenty-five cents; postage sixteen cents when sent by mail. Its already acquired popularity is sufficient commendation for the work.

#### Editorial Change.

The Present Age of Nov. 14th announces that L. B. Brown, Esq., has retired from the editorial department of that journal. Col. D. M. Fox, his able co-laborer, remains in the editorial chair, but says he is soon to have another assistant, well-known to the readers of the Age, as a contributor.

An intelligent Scotch traveler, who gave especial attention to school visiting, says: "In most of the American schools whipping is discontinued, and, in many places, prohibited by law; and yet I can testify, from my own observation, that the order maintained in those schools is more perfect than I have seen in similar schools elsewhere."

### New Publications.

THE PHILOSOPHY OF DOMESTIC LIFE, by W. H. Byford, M. D., of Chicago, is a very neat publication from the prolific press of Lee & Shepard, and contains numerous thoughts and suggestions that are likely to be of wide advantage to all who will give heed to them. His remarks on the married state, and the proper preparations for it, are especially fit for the serious contemplation of all readers. In general, he claims to have presented in his pages a body of unmodified knowledge on the subject of the domestic relations, which it is of the highest importance that every one should be familiar with.

LOVE DEER OF THE ISLAND, is the opening of a series of stories, to be entitled the "Ehu Island Stories," by Rev. Elijah Kellogg, author of "Good Old Times," and other juvenile volumes. The second of the series will be "Charlie Bell, the Walt of Ehu Island." The author declares his design in this series to be the placing before American youth "the home-life of those from whom they sprung; the boy-life of those who grew up amid the exciting scenes and peculiar perils and enjoyments incident to frontier life, by sea and land; and that type of character which has transformed a wilderness into a land of liberty and wealth." There is much vivacity and freshness in this narrative, the incidents are attractive, and the characters striking and impressive. It should be a success. Published by Lee & Shepard.

CHANGING BASE; or, what Edward Rice Learned at School, by William Everett—is the title of a ray juvenile from Mr. Everett, who has in these pages, like "Tom Brown" before him, tried to revive some of his delightful school reminiscences in Boston. The boys, the studies, the games, and the incidents he sketches on his pages will challenge the admiration of the youthful reader and lead him to thank the accomplished author for what he has here given him. Published by Lee & Shepard.

THE CORRESPONDENCE OF GERRITT SMITH WITH ALBERT BARNES, is published on an ample page by the American News Company. It embodies some of Mr. Smith's most candid yet pungent Scripture criticisms, which show him to be the thinker, who is thereby qualified to be the reformer. This correspondence should be read by all who would have their superstitious fears cleared up by reason and common sense.

J. P. Mondum publishes, in paper covers, "THE IGNORANT PHILOSOPHER, and Adventures of Pythagoras in India," by Voltaire. This is the fifth of the celebrated French philosopher's views on the various schools and their founders, concluding with a subscription to the few simple truths, which were the result of the masculine thinking and modest bearing of John Locke. It is a convenient compend of views on all the prevailing schools of philosophy, and furnishes at a glance a proper idea of them all in close relation.

THE MUSIC BOX is the title of a very neat book out of Lee & Shepard's press, by George M. Baker, who has already produced a similar looking brochure, with the title of "Amateur Dramas." This new book is composed of a series of dramas, comedies, burlesques and farces, for public exhibitions and private entertainments. All are extremely interesting and full of point; while the burlesques are laughable, and the farces some of them "screeching."

Lee & Shepard also publish "DR. HOWELL'S FAMILY," by Mrs. H. B. Goodwin, author of "Madge," "Herbreeke," &c. It is a deeply interesting story, and well sets forth some very valuable lessons in domestic life. We approve of many of its sentiments most cordially. The Doctor's character is an excellent one.

OUR YOUNG FOLKS for December has articles from Mary N. Prescott, William Winter, the author of "Leslie Gold-thwaite," Harriet Prescott Spofford, the author of "John Halifax," and others, the same coming very close to the tastes of the juveniles, and their illustrations showing brilliantly. This magazine is an established success, and many a boy and girl would "cry their eyes out" to be deprived of it now.

THE ATLANTIC MONTHLY for December does not offer quite so long a list of fresh papers as usual, but they are all of the first class. We will cite but a few, and leave the reader to find the rest, and fast on them, in the pages of the magazine itself: Our Painters, Hooker, Coöperative Housekeeping, Our Paris Letter, and A Day at a Consulate. This monthly maintains its place in the front nobly, and is a glory to our current literature.

PUTNAM for December is varied and lively, offering No Love Lost, A Day of Spirits, The Poets of the Alphabet, A Study of Still Life—Paris, Letters on Woman Suffrage, A Finch of Salt, and, Four More, and Flanchette in a New Character, Stonewall Jackson, and the Treasury Department (with portrait of Secretary McCulloch). For sale by A. Williams & Co.

### "The Harvester."

Dr. R. T. Hallock of New York writes as follows concerning this new work, recently from the press of Wm. White & Co.:

"This little book consists of gleanings from the field of principles sown of yore by the great Humanitarian of Palestine, with an affable and light touch, almost too kind, or at least, too many times over, it might be objected—but as baker, although he serves his loaves hot from the oven of an earnest and noble purpose, there will be two classes of customers who will not be likely to patronize him; while a third class, who are universally prone to the product of grain. Those will smile infinitely directly his ear, drives up to their doors, and will dismiss it at once with a sniff. The latter of the two will be sure to send superlatives. These are not straw eaters, however, and they, but after all, rather, in this class, the experience which the venerable old planter has undergone is of paramount importance, with humanity upon the planet, except to find the exact point in geologic Scripture where it lost its tail, it has no concern."

With these, "The Harvester" will probably find but a poor market; his bread being too deficient in lime and sandstone to be suited to their taste. He seems to be emphatically of the opinion that Jesus may yield something for the benefit of the student, as well as the scholar. This class of minds, (a growing one, let us hope) who have a taste for the investigation of principles as well as facts, will be apt to agree with him. As "The Harvester" reads the footprints of Jesus upon his own mortal experience, instead of the footprints of the great man, he reconstructs him very differently from the models furnished by scholastic theology. In common with other constructors of past history, he throws rather a dim and uncertain light, perhaps, upon the third origin, but once he has produced him, as the third part of God, saving the world by prevailing upon the other two-thirds to forget both the wrath and the justice which had been fulfilled against it, but as a rational being—in fact, as a scientist of the highest order—fulfilling the mission of teacher by a faithful record of his own life, he has done the best he could. He has not only discovered the spirit of the apostles applicable to man both now and forever; and, at the last, reappearing after leaving the body, by way of demonstration that man is a spiritual being and their part of the human nature, he has shown the discovery of the human mind, as called Modern Science, and that they hold harmonious relation to its every department; that they are an exposition of great spiritual realities, which man must verify before they can ever enter the Kingdom of Heaven here or hereafter. The book is well worth the reading."

### The Great Sea Monster.

Now on exhibition at 68 Union street, Boston, is a wonder to behold. It was recently captured in Passamaquoddy Bay, Maine, after having had seventy-two balls shot into its body, besides a spike nail, the latter shot proving effective in despatching the monster. This huge animal is thirty-three feet in length and twenty-one feet in circumference. It has two legs resembling an elephant's, six feet four inches in length, and its mouth measures five and a half feet set with innumerable small teeth. It has a picked nose, somewhat resembling that of a sturgeon. Its estimated weight, when captured, was eleven tons. It has an enormous dorsal fin, two side fins and a broad shark-like tail. While examining this wonderful hybrid, we were agreeably surprised on witnessing two curiosities at once, for Barnum was there himself.

A bilthe heart makes a blooming visage.



THE FULFILLMENT  
OF A  
DREAM.

Jean Paul says, "Remembrance is the paradise out of which we cannot be driven."

above Boncz and Flaw. They acknowledge the manifestations of moral excellence in him; they admit

tho | *Orange, N. J., Nov. 9, 1908.* **A. J. DAVIS,**

\_\_\_\_\_

\_\_\_\_\_











