

BANNER OF LIGHT.



VOL. XXIV.

{ \$3.00 PER YEAR, }
In Advance.

BOSTON, SATURDAY, JANUARY 2, 1869.

{ SINGLE COPIES, }
Eight Cents.

NO. 16.

The Lecture Room.

Christianity not a Finality; or Spiritualism Superior to Christianity.

A LECTURE BY PROF. WILLIAM DENTON,
In Music Hall, Boston, Mass., Dec. 18th, 1868.

Reported for the Banner of Light.

"Tell me not that Inspiration
Died with Jewish bard and seer,
And the present generation
Only finds its mournful bier."

Tell me not that heaven's portals
Closed when Science had her birth,
And since then the fair immortals
Have not visited the earth."

Prof. William Denton addressed a very large audience at Music Hall, Boston, on Sunday afternoon, December 13th, on the above subject. We give below a synoptical report of his lecture:

We surpassed the ancients (said the lecturer) in almost every department of science and art. Among the ancient Greeks and Romans only one in a hundred knew how to read and write. Such men were scarce now-a-days. Then, to make a work as large as Shakespeare's plays, would have taken a twelve-month. Now, there were six hundred and fifty thousand copies of the *New York Herald* stricken off daily; then it would have required the labor of a thousand men for twelve years to have gotten out the edition. Nor were we in arrears in the field of art, but very far beyond the ancients in this particular. Perhaps some one might refer him to the Pyramids, and ask him if he thought the moderns could erect such stupendous works; but to such an one he would say, give us one hundred thousand men and thirty years, as they had, and with our skill and engineering we would rear a Chimborazo whose towering summit should pierce the cloudy sky.

In the field of Science in what direction could we look in which we should not see the evident marks of growth beyond the philosophers of the early ages. The little Jewish world, made in six days by Jehovah—flat, with ends, and which could not be moved, had rolled out of our sky, and in its place we had the grand old earth, rushing through the atmosphere with greater velocity than the swiftest locomotive. The stars, which, on the fourth day, were created to give a little light, and which sometimes fell afrighted from the heavens when Jehovah was angry, had disappeared from the firmament, and we had learned that they were suns and worlds and planets, some of them more vast and glorious, even, than our own god of day. In geology we had literally dug science from the bowels of the earth. We had traced the hieroglyphics in the rocks, and read the wonderful by-gone history of this planet. The absurd conjectures of Hebrew, Greek and Roman scholars had all vanished, and we had in their place the mightier knowledge of the present. We had, so to speak, better heads than our forefathers, and better brains to put in them. We had better houses and a better understanding of the science of life, and why should we not have a better religion? Why, when science, under its motto "Excelsior," was ever tolling upward and onward toward some elevation on which its feet had never trod before, should religion be eternally confined to dead traditions and musty parables, subject to damage from mouldy fungus and the nibbling rat?

Why should we see with dead men's eyes? Why should we forever look at was, when the divine to be was wooing the living sight? He (the lecturer) did not know. As man advanced in intellect, he could make a better Bible, if he had a chance; he could mend it and better fit it for the wants of to-day. As we looked back into the old records of mankind we should be able to plainly mark the advance in religious ideas. From Fetichism, and the worship of the lower orders of creation—from the time when

"A crocodile served for a reverend Lord,
And the locks which we eat wore the gods they adored,"
to the time when we inspired with a higher flame arose and called the race to look above them to the sun and stars, and to worship the glorious god of day, an evident improvement was visible. From the era when men chanted their morning and evening praises to this beautiful object in the heavens, to the time when another disciple of truth came, and declared that the acts of the race should manifest their faith and trust, as was demanded by the gradual expansion of the human mind, and the absorption and generation of better ideas—there was also a wide step in advance. Then came Judaism, which, in giving the government of all things into the hand of an unseen Jehovah, made an onward movement which was clearly perceptible. It gave forth a code of laws, and attached to their violation penalties in the name of the great Jehovah. But their conception of God was a "big" man whom we could not see; he had the Jew for his especial child—when he behaved himself—and the Gentile was an outcast, without rights, and could at any time be dispossessed of his land, goods or life to suit the convenience of the favored race. Prefaced by a "Thus saith the Lord," the Jew went forth to "slay everything that breathed," and to take their heritage "for an eternal possession."

But this Judaism could not last forever; it was adapted to a certain development of the human intellect, and when the mind of man had passed beyond it, and gathered more power, Jesus of Nazareth came to teach that God was everywhere present—boundless and impartial as his sun and rain, which typified his everlasting favor as they fell "on the evil and the good." He taught better ideas than were contained in the Jewish scriptures, and even to-day there were many, very many who had not yet arrived at the standard of moral excellence proclaimed by the Reformer of Galilee. But did this Jewish mechanic exhaust the Infinite? Were we condemned forever after to follow in his footsteps, or, failing, to go astray?

Did he possess all that was possible to be known of the sciences of our day? Did he know more of Geology than Lyell? Did he have greater general scientific attainments than Humboldt? The only evidence we could have was to be found in the New Testament, and by it we would fail to see that Jesus was entitled to the position which the Christian world demanded. How could it be possible that he should know more than we in the departments of science? and a knowledge of science was necessary for a proper knowledge of religion. A man who did not understand science could never do justice to this grand question which came up before us all.

The Christian religion was sadly deficient in not being able to give mankind any demonstration of the fact of immortality. It was true that it was in advance of Judaism, which only gave to man a hope of the future—Job, under its influence, giving utterance to the following mournful words:

"As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more. There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?"

As the waters fall from the sea, and the flood decayeth and dryeth up;
So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."

And if they slept "till the heavens be no more," the lecturer declared that they would sleep forever! David also said:

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Solomon also recorded his hopes and expectations as follows:

"I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts."

For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."

Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion; for who shall bring him to see what shall be after him?"

Probably under the influence of this thought he took unto him his seven hundred wives and three hundred concubines, and then gives us the miserable history of his experience: "Vanity of vanities—all is vanity."

But Jesus, aided perhaps by clairvoyant vision, proclaimed: "In my Father's house are many mansions." And under the same beautiful inspiration Paul afterwards declared: "To be absent from the body, is to be present with the Lord." Glorious assurance! How many had been comforted by this starlight as they trod the dark "valley of the shadow of death." We should be thankful for the stars before the morning came, so let us be thankful for the good words of Christianity in the past. But perhaps a skeptic might come and demand evidence that he should live again. To him the Christian world would say: "Why, have not we the testimony of all the twelve apostles, and also five hundred of the brethren, all of whom saw Jesus after his resurrection?" All the evidence which could be obtained was to be found in the New Testament, and taking its recital to be true, the lecturer felt bound to say that his Christian brothers had, at least, very much exaggerated the matter. To begin with, the twelve disciples had already become eleven; by the defection of Judas, before the resurrection; and only four individuals, Matthew, Mark, Luke and John, appeared in the New Testament to give their evidence. Mark—we don't know who he was; we do not know that he ever saw Jesus, either alive or dead; he did not claim to have done so in his writings. Luke acknowledged that he only endeavored to put in order the commonly received ideas of his day, with reference to Jesus. He did not profess to have been an eye-witness. We were therefore confined to John and Matthew. If we were to put Matthew upon the witness-stand, and demand of him: "Matthew, what do you know about the resurrection of Jesus?" he would say that, at the arrest of the Master, the disciples fled; that "Mary Magdalene and the other Mary" went first to the sepulchre, where they saw an angel, who told them that Jesus had arisen, and bade them hasten to the brethren and tell them that Christ would meet them in Galilee; and as they went to tell them, they met Jesus, who also gave the same directions. The eleven disciples went to Galilee and saw Jesus there, but when they saw him "some doubted." Ah! what a damaging statement! "Were you one of the doubters, Matthew?" He was silent on the subject, and spoke not a word!

If John were questioned: "Well, John, what do you know about the resurrection of Jesus?" he would say that he was present when Jesus died; that Mary Magdalene went first to the sepulchre; that seeing the stone rolled away, she ran and told Peter and "the disciple whom Jesus loved," who went to examine the tomb, and while she remained without, weeping, she beheld Jesus, but did not know him—supposing him to be the gardener—and he said to her:

"Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father; unto my God and your God."

After this, on the same day, at evening, according to the witness, the disciples being in an upper room "for fear of the Jews," beheld Jesus, who "showed them his hands and his side." Again, eight days after he appeared unto Thomas, in order to prove that he was the risen Saviour.

But how was this? Galilee was seventy miles from Jerusalem; and the disciples, according to Matthew, saw Jesus in Galilee, while John asserted that on the evening of the same day they saw him at Jerusalem; so that they must have hurried to and from Galilee in a single day. This was impossible, as that was not an age of steamboats and railroads. We could not establish our claim to ten dollars in any court of justice, upon such evidence as was here presented. In the mind of the skeptic the thought was struck down forever; and even Peter, a chosen disciple, can only say to him:

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

But the resurrection not having been proven, the skeptic did not welcome the hope based upon it. Perhaps even Peter was one of the doubters.

And this was all the New Testament had to give in proof that Christ rose. But taking its story to be true, what was it that rose? A material body of blood and bones, eating fish and honeycomb! What chance was there for any of us or of our friends who had passed on, to be resurrected in this wise? Buried in the bloody trenches of Southern battle-fields; rolled down the Mississippi to the Gulf of Mexico with the wrecks of the vessels they strove to defend; lost at sea, with the wide jaws of the shark for their living grave; how could it be possible to again unite the scattered fragments? It was impossible that they should ever arise; with the same identical bodies that they possessed while on earth.

Therefore if we had no more evidence of a resurrection than the Bible furnished, we should indeed be without hope. But where Christianity failed, Spiritualism came forth and filled the void. Instead of the testimony of a dead Matthew and John, it gave us the testimony of living men and women, who could be questioned. It gave us a hope, the reality of whose fruition we could ascertain by our senses. The speaker would venture to say that he could, from the audience before him, call up one hundred persons—whose testimony would be received readily on any other subject—who would declare that they knew of the reality of the spirit's immortal existence. He had seen a skeptic, who for long years had boasted in his unbelief, so affected by the phenomena as to be melted to tears, and to declare his conviction that the spirits of the departed were indeed with him.

The Church said, "Blessed are they that have not seen and yet have believed," but Spiritualism said: "Come, ye skeptics, and learn that your friends are around you, that they live, and because they live ye shall live also." The lecturer had heard ministers of the gospel preaching of this certainty of immortality, who had obtained that certainty from an investigation of the spiritual phenomena. Spiritualism, which had gained over such skeptics as Owen and Hare, and such thinkers as Brittan; Spiritualism, which never failed to convince any scientific man who honestly dared to investigate it, was superior to Christianity, inasmuch as it taught that the spirit which lived was the identical spirit which once inhabited the body of flesh, and that its manifestation was in accordance with natural law. Christianity, on the other hand, was a miraculous religion; man and the earth were miraculously created, and death was miraculously introduced to punish man because he listened to the voice of the tempter in the garden. No wonder that those who believed this religion, also believed that they should be miraculously changed at death; the good all squeezed out of us, if we were to go to hell, or the evil removed, if we were destined for Paradise. But Spiritualism taught us that the spirit, when it passed on, took with it everything which was necessary for the continuance of its individuality. Take-out of any one the good or bad tendencies which distinguished them, and they would become somebody else immediately. Consequently the old ideas of hell and heaven have been outgrown, and proved to be fallacies. From Abel, who was killed because he was better than his brother, to Washington, the patron saint of his country, where was the man who had not sometime in his life committed a mean act; such a man had never existed on this planet. When a man said he never lied in his life, he was at that time telling the greatest lie of all. The sheep looked immensely like the goats, and vice versa, on close examination. If we took the very worst man who could be found, and placed him in one locality, and the best one, and stationed him in another, we should perceive a line of gradation gradually ascending from the worst to the best—no one was perfect—and who was to say where the bad ended and the good began? God himself could not do it. From Cain who killed his brother, to Arnold who tried to kill his country, where was the man who never did one good deed in his life—who never spoke the truth when he could lie? There was never such a man. No! there was in every heart some germ of the divine, which should have a chance to rise and expand in the grand hereafter.

There was now no horrible hell, such as Orthodoxy preached—there was no longer any place for it; neither was there any heaven of unending bliss and felicity, because such a heaven would be without sympathy; and it was absolutely impossible for the human mind to become devoid of this attribute. If he (the lecturer) were offered a place in a heaven where he could not have the privilege of sharing in the trials and sufferings of his boys, he would say, "No, I thank you, St. Peter; I had rather remain outside." Who could be so selfish as to desire to be shut up forever within the walls of the New Jerusalem, regardless of all outside? There was, then, no place of eternal, unmitigated suffering on the one hand, and no place of eternal, unalloyed bliss on the other—the spirit-world was wide enough for all. There was no fear that people would get mixed up therein; society on earth was not all mixed up; and in the spirit-world, as here, all would gravitate naturally to their proper sphere. Spiritualism was superior to the old system of religion in that it gave us better views of God. The old idea of the Deity, was that of a large man, sitting comfortably in an arm chair somewhere, afar off in the heavens; and the tendency of the Bible was to continue that idea, and extend its dominion among the people. Thus Adam heard God's voice walking in the garden. It did not clearly appear how his voice could walk, but such was the record in Genesis. Thus Jacob wrestled with God all night, and having pro-

valled, received the name Israel—or God conqueror. It was true that some of the best expressions and expanded ideas of God were to be found in the language of the Bible; but let us have fair play and look at the opposite ideas also, and we should see that, among other things, Jesus prayed "Our Father, who art in heaven," as if he was not anywhere else but in the heavens. To the Biblical statement: "No man hath seen God at any time," Spiritualism added the assurance that we should not see him in the spirit-world. If we could not see God here, we should not behold him in the land of souls. By its teachings Boston was as dear in the Father's eyes as Jerusalem, and God was as much the God of Lincoln and Grant as he was of Abraham, Isaac and Jacob. We should be glad, then, of the age in which we lived, and the priceless religion we had received. This view of God—a God constantly at work, creating as much now as at any time in the history of the universe—God everywhere—as Paul expressed it, "In him we live, and move, and have our being," was infinitely superior to the old conception of Deity.

Spiritualism was superior to the old religion, because it did not bind us down to the Bible as our only light. Great had been the trouble caused by the Old Testament to Christianity in its early time. It was that which led Jesus to say, "Go rather to the lost sheep of the house of Israel," and then in their refusal to accept the truth the disciples were allowed to preach to the despised Gentiles. It was that which nearly strangled Christianity in its childhood, from which fate it was scarcely saved by the strong hand of Paul. It was the Bible which stood in the way of Martin Luther, chaining down the greater portion of his reformatory power. And, to-day, it was the Bible which stood in the way of the free development of the Unitarians and Universalists. How could they hope to run, with success, the race of progression, with their feet manacled in Jewish fetters, and a ponderous Bible on their backs; they must first break the shackles and throw off the Bible—if it could not keep up of itself let it drop behind. Scientific men were beginning to see that the Bible was behind the age. As well might one bring to him (the lecturer) a map prepared in the time of Ptolemy, and declare that this was the only true map, and he would denounce him as a heretic if he did not swear by it. He should say, "Why, my friend, your map has not any America on it, and is deficient in large parts of Europe and Asia, and we are able to make, and have made better atlases than that." So we could make a better Bible, if we had the chance; and it was just as absurd to swear by the Bible as the sole book of revelation, as it would be to swear by the old map of Ptolemy. It would not do to try to crowd all our modern geographical discoveries into the Ptolemaic map, and then declare they had always been there, only they were blurred over by age; neither would it do to assert that a mouse had nibbled a hole where America should have been. Neither would it do to make the Bible an idol, to declare it an epitome of the to be. It had done a good work, and should be credited for it, but it should not be our master. When a man strove to rise up, the tendency of the Bible was to put God's foot on his neck forever. The religion he (the lecturer) believed did not make Jesus his master; it acknowledged him as a helper only, who could not come between his Mother Nature and himself, for one was equally as dear to her as the other. Jesus could come to us as Confucius, Socrates and Plato came, in no other way. This religion had broken the bands of the old Jewish Jehovah, and declared that he was as much an idol as the rest. If he did indeed make the world in six days, he had left a very poor account of his work. The worshippers beneath an hundred steeples, on that Sabbath day, were idolaters also, for the Deity they worshipped, the God of the Bible, was not the God of the universe. The all-pervading spirit—everywhere in action—was the God which he (the lecturer) acknowledged.

But he would say to the Spiritualists that they had not gone so far in the path of progress that it was impossible for any one to pass beyond them. It was not the time for them yet to go to stake-driving and creed-building and barking at their brothers. The world had had enough of that in the past. Reformers would go out beyond the pale of the church, and after reveling in the green pastures for a season, would declare that here they would abide and here they would rear their lofty fence to keep outsiders from the fold, and their voices would be heard early and late, warning the lambs not to venture beyond for fear of the wolves, forgetting that they themselves owed their present position to just such a step. Thus Wesley had ventured outside, and, when fairly out, had used his utmost endeavors to circumscribe the fold for his followers.

The world had had enough of creed-building and stake-driving. We needed organized effort, that we might bring forth and present, with increased power, the truth, not as it was in Moses or Jesus, but as it was in Nature—to preach the everlasting gospel of common sense which should one day prevail; but these organizations must not be made in a confining spirit—one which declared that we knew it all. He (the lecturer) could not join any church which shut out the good in any soul. He did not believe in shutting out the outcasts; he could not accept any church which did not take them in. Spiritualism did not exclude any soul which was trying to find out what was true, and aiming to do that which was right. The time would come when we should reach a state of mind and belief which would lead us to welcome all good works, temperance, woman's rights and all reforms.

We were living in the brightest age the world ever saw, and we had no reason to fear for the future of this cause. It was true that some objected to the licentious conduct of those who professed Spiritualism. If we stirred the ground which long had lain fallow, the weeds would spring up in

greater luxuriance even than the grain we tenderly planted and watched over. We must not, however, slacken our efforts, but be pure in act as well as speech. It was not merely what we said but what we did, which must prove that we had a better religion than the systems of olden time. We should live so that people should bless our shadow when it fell upon them; we should, in every department of life, exhibit loving forgiveness and kindly charity. We should give no aid or encouragement to those who, while they preached Spiritualism, were living licentiously in their daily walks in society. Nothing could absolve us from our allegiance to the great laws of Nature. Sometimes men, by casting off all laws of man, cast off, also, the laws of Nature—but such a course would bring its own punishment. No one could flee from under her broad laws, any more than they could flee from under the benighted heavens.

The lecturer closed with an eloquent passage, foreshadowing the benefits which, in the infinite future, should greet the well-directed labors of the earnest soul.

FIFTH NATIONAL CONVENTION.

BY JOHN H. WOLFE.

In presenting the following review and suggestions, the writer disavows any personal hostility or antagonism toward any person who may have participated in the Fifth National Convention. Those who were most active do not claim infallibility, and if they did, their rights can only be determined by their capabilities. That they should err, was to be expected; and that some one shall point out their errors, or object to their plans, is but fair to presume. It is utterly impossible that we should all see alike; by interchange of thought and free criticism we may come nearer right, even though it be somewhat disagreeable to some of us. We can each only speak for ourselves, and our opinions must go for what they are worth.

The more we examine, the more fully we will be convinced that the organizers made some fatal mistakes: 1. In organizing a Secret Order; 2. In mixing it with the business of the Fourth and Fifth Conventions; 3. In taking possession of the entire work by that Order. The moment this becomes generally known, the dissatisfaction will become general; and unless something is done to remedy this mistake, another Convention will certainly be called. Men with the best of motives make mistakes; it may be a mistake to expose the defects of this Convention and Organization; but still it must be done, and no one whose motto is *excelsior* can consistently complain.

To avoid any permanent division in our efforts, we should continue to discuss the subject of organization until the meeting of the next Convention, and select delegates who possess the qualifications for the work of organization, and the objections may be obviated.

If in the following article any person or fact is misrepresented, no one can be more willing to be corrected, and make reparation, than the writer. Our best friends are they who candidly point out our faults. But the present object is not to find fault, but to correct grave errors, and prevent a fatal catastrophe, which the present policy must bring, unless, indeed, we submit to what our judgment tells is plainly defective and wrong.

If the Fifth Convention was an improvement on past Conventions, it shows our capacity for still further improvement. And if we will carefully consider the defects and errors of the past, we may remedy them in the future. An *unselfish* devotion to our highest intuitions will bring us out all right. While we thus learn from the past, improve the present and prepare for the future, the work moves forward through the same instrumentalities, and we have abundant room for all our capabilities. Let no one abate a jot or tittle of what he would otherwise do, so that in the practical results we shall lose nothing.

With many, who had borne the heat of the battle and longed to see Spiritualism take its proper stand as an organized and permanent entity, destined to live on and ever as the Religion of Science and Demonstration—and believing the time fully come when we could safely commence the great temple, by laying the corner-stone in a thorough organization of the accumulated forces, the writer looked forward with more than ordinary interest to the assembling of the Fifth National Convention of Spiritualists. Having been a witness of these things "from the beginning," and a subject of *spirit conversion*, precisely as Saul of Tarsus, not on his way to Damascus, but to fill an appointment as a Methodist itinerant preacher six years before the Rochester rappings, and having watched the rolling of this stone cut out of the mountain without human hands until it promises to fill the whole earth, his desire was intense to meet face to face the prophets and apostles of this New Dispensation—the active workers in every field of Reform—and not only aid in collecting and arranging the materials of the building, but also to become *en rapport* with them, and receive anew that baptism of "fire and the Holy Ghost," which would eminently qualify him to utilize the last fragment of a life mainly devoted to humanity.

With such purposes and feelings, at great cost, he came two thousand miles to be present at the Convention; and having satisfied himself at an early hour that he was mistaken as to the "fitness of the materials," he became almost a silent spectator of the proceedings, which have failed to give us such an organization as we can adopt or recommend, and now proposes to give the reasons for his want of faith in the men and the measures.

THE PURPOSE OF THE CONVENTION.

During the past year the question of organization, in the papers, lectures and private conversations, had been thoroughly discussed. The conviction had become general that the time for thorough and efficient organization had fully arrived. This conviction ought to have sent delegates deeply impressed with the importance of

the work, and amply competent to execute it. This would have furnished the best evidence of the integral fitness of the materials which must enter into the superstructure. Through all the past we have had conventions to establish and revise creeds, binding men's souls to falsehoods and the despotisms of priestcraft; this Convention was designed to liberate and create a body through which the vitalizing inspirations of the universe should flow out and onward upon humanity with a saving power unattainable by integral effort. But the fullness of time had not come—else we should have had just such an organization.

The first best evidence we could have had of the qualification of this body to do its work well would have been such a working organization, of its own materials, as would bring out its best constructive ability. In this it signally failed, if there was any constructive ability there. There was an abundance of ability there to talk, and talk well on the philosophy of Spiritualism, the phenomena of Spiritualism, and its adaptation to meet a great want of humanity, but the how to accomplish the most, in the shortest time and with the greatest economy, did not find its way to the surface.

To be more particular: the president of such a body should thoroughly comprehend the work to be done; he should be well acquainted with the peculiarities of the members, so as to bring out the particular ability for a particular work; he should understand when a speaker was discussing the question before the house, or some other question not at all pertinent, and bring him back to the text without compelling "the point of order" every few minutes; he should also understand the ordinary rules of business and debate, and hold all persons impartially to them. In these requisites, the President of the Fifth National Convention was not eminently happy.

The committees were appointed by an arbitrary and unreasonable rule—utterly ignoring capability and efficiency, and compelling one person to serve on all the principal committees, while the arrangements did not allow time to attend to the duties of one efficiently. No one person should have been put on two committees. We were not a set of tricky politicians seeking to defraud each other, and we had a right—the people whom we served had a right to the best ability there, and the best use of the time we spent.

The Committee on Organization should have been composed of the most experienced and practical men and women in the body; and thus composed, they should have called to their aid any person or persons whose habits of thought qualified them to assist in the work. Instead of this, there seemed a disposition to exclude such persons. Some of the members of the Convention acted as though they were specially deputized to oversee the whole work, to give it an "analytical criticism" for the purpose of preventing the smallest possible mistake. The Committee on Resolutions seemed as much confused as the Committee on Organization. The writer, with much effort, was granted two minutes to present the Indian question and a resolution, the committee having determined to say nothing on the subject. Fortunately, while the two minutes lasted Mrs. H. was entranced by Indian spirits, and time was thus allowed to write the resolution on that subject. Outside of the organization there were few subjects of equal importance, and yet it was ignored until this resolution was literally forced upon the committee; not only ignored by the committee, but rushed through the Convention with indecent haste.

CONDUCT OF THE CONVENTION.

The great business of the Convention was organization. To this all other things should have been subordinate. A fair division of the time should have been devoted to this subject, and ample opportunity afforded for those desirous to express their opinions. Instead of this, one forenoon session only was set apart for this purpose, and the speakers chose to run off on the Lyceum, so that little was said on the main subject, in general session.

Foreign matter and speakers were introduced, disturbing the harmony and wasting the time of the Convention. We could have expressed the views of the Convention on human equality without presenting Mr. Douglas, and the same on peace without a speech from Henry C. Wright, and another in reply from the President, who felt called upon to defend his own conduct in fighting and laying his own son upon the altar of his country. All this would have been well enough, but we had other and more important business which was neglected thereby.

The subject of that Secret Society and its badges had no business before that Convention, further than to lay it on the table and let those interested take care of their own business. It belongs legitimately to those who belong to it, and to nobody else. A fair expression of opinion from Spiritualists will condemn the whole affair, as unworthy the age and incompatible with the mission of Spiritualism. It hath in it the essence of priestcraft; it makes a distinction in the grand army of progress; it is an organized exclusiveness; its shibboleth must be pronounced; you must be tried and judged before you can be admitted to the inner sanctuary. Like all other secret societies and the churches, with their festivals and lotteries, it is partial and expensive in its methods of charity. Spiritualism is broad and free; its base is humanity, its apex the hierarchies of the Summer-Land. Let us beware of that spirit which says, "Stand thou there; I am holier than thou!"

In the discussion of the badge question there was exhibited a want of faith in the reliability and business integrity of men, disrespectful to Bro. Dyott, particularly, (but not intended to be so,) which was unpleasant to the writer, and unfair to the agent of the Fourth Convention. The time is coming when men will be selected for office who are as Caesar's wife should have been—men who need no security. The selection of men who need security is evidence of the poverty of material, or our unfidelity to select.

The discussion of the main business of the Convention was confined to a favored few, who seemed always happy in securing the attention of the Chair, and utterly forgetful that there were others there as deeply interested as they could be in the proceedings. On the statement of Bro. Kilgore, the Chair ruled that the mover of a resolution was entitled to open and close the debate. Under this ruling, if the talking brethren could not say enough on the main question, they only had to move an amendment and claim two more speeches; and this they did do, and insist on the two speeches. In this way the time of the Convention was frivolously spent, and too often in discussing questions which had no business there, as the representation of the British Provinces in the National Convention of Spiritualists. True, the name is changed to American, but the rule of representation is drawn from our own civil government, and leaves an incongruity, as we shall presently fully show.

But for this and similar waste, there would have been ample time for the discussion of the

Lyceum interests, and superseded the necessity, for the present, of a separate organization, with the attendant expenses. The Lyceum cannot support extra speakers—the work of preparing must rest on the missionaries and regular speakers. It is a part of the work, and those engaged specially in it should have the privilege, in Convention, of canvassing the subject freely and fully. Without this they will be compelled to have a separate organization. One of the misfortunes of the Convention was that those who did speak indulged in generalities; and pending the Lyceum resolution of Warren Chase, not one of the speakers, four in number, attempted to show the advantage to be gained by a separate organization, or our capability to sustain, at present, such an organization. The writer of this called the fourth speaker to order, stating that he was not discussing the question, and telling the Chair that he (the writer) wished to oppose the resolution. Bro. Dyott is simply mistaken when he says that Bro. Tuttle, or Bro. Anybody, could get the floor, if they tried. The Chair did decide the speaker in order, the objector who asked to discuss the other side, out of order; and when the said speaker finished, the Chair announced that "this desultory discussion was out of order, and he must stop it"; and immediately the vote was taken, and no opposing speech allowed.

To the credit of the women, let it be said that they were not one-fourth as garrulous as the men; when they did speak, it was to the point; and when they were done, they quit. As an evidence of the effect of the discussion on organization, Mrs. Thompson, in utter despair, rose and begged for something "simple and plain, that we could all understand and adopt." But the appeal fell powerless upon the heads of the competitors for time and talk.

The invocations were fine, and beautiful in their execution and effect; but many of them were entirely too long, and somewhat tautologous; an all-pervading sameness, which was compensated for largely by the manner of their delivery. Will our spirit-friends consider this criticism and act on it, when our hands are full of work?

The conference meetings were monopolized by a few individuals, some of whom spoke as often as three times during the Convention; whereas a little consideration of the rights of others would have made these brothers (not sisters) more modest, and thus allowed a more general participation in this very profitable feature of our Conventions.

Too much time was devoted to regular speeches. The speeches were excellent, but they told us nothing new; they occupied time which belonged to the cause; they could not be made without trenching upon the rights of others, and thus preventing that communion of spirit so necessary to perfect harmony. The practical working field presents ample opportunity to make all the set speeches we desire, and utilize all we know; and as we have no infallible oracles, no privileged class, (unless it be our brethren of the exclusive order) it would be well, at such gatherings, to be just to our fellows.

Finally, it is strongly hinted that the programme of the Fifth Convention was arranged beforehand, and in the interest of the Secret Order; and that the permanent organization is in the same relation to that Order. There is an opinion that the said Order calculates to run the whole concern. Persons are urged to join the Secret Society for that reason. To an outsider it looks very much that way. For humanity's sake it is to be hoped that these snarls are not correct; and if a Secret Order is necessary to aid some people on their upward march to the Summer-Land, and if this aid must be exclusive and conditioned upon passwords and other formula, that this Society will not attempt to rule anybody but their own. Certainly, Spiritualists should pause and think before they lend their sanction to an organization which embraces less than our common humanity. The world has had enough of privileged classes.

CONSTITUTION—REGULAR ORGANIZATION.

The Declaration, in sentiment and expression, is unexceptionable, but entirely too prolix. Inasmuch as we discard creeds, and leave every soul free to make its own creed, our declaration should set forth the natural and inalienable rights of men and women to life, liberty, fraternity, political equality, and religious freedom. To these might be added: The Universality of Inspiration, and our belief in the phenomena of Spiritualism. These should be expressed briefly and clearly, and not lumbered up with flowers of rhetoric by the departed or the present. A Declaration of Principles or Bill of Rights, should be, in form and language, similar to those employed in expressing mathematical axioms. No important principle or word should be omitted, nothing superfluous admitted.

It is true, we believe in progress; but principles and absolute truths do not progress; we may come up to them, but they never seek to elude us. So far as we have attained to facts and principles, we should lay them down as rules of action and aids to further knowledge. The briefer and simpler, the better.

THE NAME AND BOUNDARIES.

Much time was uselessly wasted on the boundaries and rule of representation. Some of the members seemed anxious to take in all the world and "the rest of mankind." With a large part of the United States unrepresented, almost without organization, there seems no propriety in embracing the British Provinces. There is territory enough there for another general organization. It would be well for us, in our infancy, to avoid grasping more than we can handle, or have any right to handle. No sufficient representation from those Provinces asked that they should be embraced in this organization; and there was no evidence that they are willing to accept our conditions.

TERMS OF MEMBERSHIP.

No person can become a member of the American Association of Spiritualists without paying five dollars. Article 7 says that the annual business Convention shall be composed of delegates, &c. Now the election of these delegates will not constitute them members, without they sign the Constitution and pay the five dollars. This method gives three classes of members: permanent, composed of all who can pay the \$50; persons who of choice pay annually \$5, and those regularly elected. There could not be a much worse bungle than this, for such a purpose. The delegates elected from year to year should constitute the working organization, and nobody else.

ANNUAL MEETINGS.

These are left to Trustees; whereas, propositions should be received and decided at each annual meeting, so that we could know one full year beforehand where the Convention will meet.

TRUSTEE MEETINGS.

These are quarterly; whereas, there should be a quorum in some prominent city, always ready to act.

REPRESENTATION.

This is not a political body; its action binds only those who accept and approve. Each or-

ganized Society should be entitled to one, and the balance should be regulated by numbers. As it now stands, the State Organizations do all the electing, or a single Society, where there is no State Organization, does the electing; and these can elect the full complement, equivalent to the delegates in Congress, or members of Parliament, without regard to the will of the balance. This is removing the election away from the people, and smacks of retrogression. Put this and the rule of membership together, and you get the measure of the constructive ability of that body.

The legislative and financial systems should be distinct from each other, each complete in itself, and yet the one subordinate to the control of the other. This will allow simplicity in the organization and working of both. Regulating the members by geographical boundaries, without regard to numbers, works inequality of representation. Not only this, but it lays an excessive burden upon weak State Organizations, at the same time that it gives to such organizations an undue preponderance. One of the weak points in our political system is allowing two senators to a State, regardless of population; and this is the very thing done by the late Convention. This organization should be composed of members elected at such times as may be specified, and all in the same manner. As it now stands, the business is conducted by elected delegates, but the Convention is composed of three distinct classes—life members, annual members and elected members. This incongruity is the product of blending too intimately things which should be kept apart.

If they had adopted a Missionary Society separate from the main organization, subject to its control, with \$50 life membership and \$5 annual membership of the parent society, and then provided for auxiliary societies with \$1 annual and \$5 life membership, we could have secured more funds; besides, we should find out where those ten million Spiritualists are.

Sub Rosa. When the writer was a Methodist parson we did not consider a man converted until he confessed Jesus publicly and opened his purse! When we commence to collect money we shall find how many and how much they are converted. There are too many who thank God for free seats and free grace, perfectly willing to go to heaven, provided it cost nothing; but, if there is any expense, they prefer a ticket for the other place.

The funds for missionary work are additional to the expense of home work. There are thousands who could and would pay \$1 per annum who could not pay even \$5. There were lecturers at the late Convention who could not join the new organization because they did not have the \$5. Again, the rich man pays his \$50 and is done for life; the poor man pays his \$5 annually, and in fifteen years has paid \$75 more than the rich man in amount, and ten times in the proportion of responsibility. With this view it might be well to put life membership at \$100. But this is a question of expediency to be determined by careful thought.

Notwithstanding all its faults, the Convention was a success. In numbers and conduct it was respectable. The proceedings were unusually harmonious. The moral and intellectual effect were good, and will continue to be good. If it showed our weakness, it also showed our growth and improvement; that we are moving upon the enemy—creeds and creed-mongers; that we are a power in the land which will be felt and feared by those who cry, "Great is Diana of the Ephesians!" "By this craft we have our gain!"

Our National Convention should have a large per cent. of members who are eminently practical. Persons engaged in the lecturing field are not necessarily qualified for organizing and directing the great army of progress. On the contrary, the tendency of their lives is to disqualify them for the practical details of business. Delegates are too often selected by way of compliment, or because they can afford to pay their own expenses, whereas they should be selected for their fitness for the work to be done. A great responsibility rests upon us; it is all important that we get a fair start. We want an organization which will not need constant tinkering; chiefly an organization on the material plane to marshal our resources and move them upon the enemies—hunger, nakedness, injustice, ignorance and superstition. We have no abstruse theological problems to solve or enforce, no complicated system of salvation by blood and faith, through a dying God. Our work is plain and practical, and we must have plain, practical men and women to do that work.

Spiritualism has defined itself; to formulate its axioms of inspiration, intercommunication, liberty, equality and fraternity, and lay them down as the only true bill of human rights, requires no great wisdom. But to construct an organism through which the spiritual, the intellectual and the material forces shall ingather and outflow harmoniously and successfully in the great work of reconstruction, regeneration and scientific generation of humanity, is a work of great magnitude, demanding the best ability we can command. It is very evident that the Fifth National Convention has not produced such an organism. Many are dissatisfied with the manner and the matter of their work. Desultory debate consumed the time until a late hour; then a recommitment occurred, a report and a hasty adoption without thought or discussion, simply because they did not want to adjourn without at least an attempt at organization. So much dissatisfaction existed that a proposition was made at once to call another Convention. This was very properly discouraged, for the present, as it would lead to two distinct organizations, which every true Spiritualist must desire to avoid. But, unless the present organization is greatly regenerated, it cannot receive the hearty assent of the mass of Spiritualists. An effort will doubtless be made to improve the present organization and make it acceptable. A large part of this work might have been avoided. Let us hope, however, that the next annual Convention shall be composed of members with more modesty and more legislative ability; that they will so simplify and remodel this unwieldy machine that we can all work together harmoniously to a common result, the liberation and enfranchisement of humanity, physically, intellectually, morally, spiritually. Amen.

THE CHILD ANGEL.

Little tongues that chatter, chatter—
Little feet that patter, patter—
With a coo-ess most lovely day—
Little eyes that softly light—
Little cheeks that flush and brighten—
Little voices singing at their play—

In my memory awaken
Thoughts of one who has been taken—
Of a little heart that beats no more—
Of a little voice that is ringing—
Mid the angels sweetly singing
Songs of gladness on a distant shore.

—Chambers's Journal.

A conductor of a newspaper, speaking of a cotemporary, says, "He was formerly a member of Congress, but rapidly rose till he obtained a respectable position as editor—a noble example of perseverance under depressing circumstances."

Written for the Banner of Light.

MACEDONIA.

BY MRS. E. P. THORNDIKE.

Sisters, 'tis the Nation's morning;
Thou, the herald of the day,
Sounding forth a double warning,
Do not loiterers by the way.
Man, thy brother, stands bewildered,
Clutching at the veriest straw,
Patching up the broken fragments,
While above the higher law
Thunders forth the word portentous
That shall make the nation quake,
And restore your own dear birthright,
Speaking out as man no'er spake.
Heralds thou of grander lessons
Than the ancient world e'er learned,
You, the lowly ones and fettered,
By thy stronger brother spurred.
But the gem that is imbedded
Deepest in the milky clay,
Brightest shines when resurrected,
Polished till the diamond's ray
Sends its radiations onward,
Sparkling like a coronal,
Set upon the brow of beauty,
Glowing thoughts and words to tell.
Man, thy brother, stands bewildered;
Who, alas! shall break the spell?
Who proclaim the mighty mandate,
—Archangel heaven, and spanning hell?
Where the clarion voice, that, sounding,
Shall reveal the dawning day?
Who the mighty one entrusted
To restore God's holy way?
Woman, thou, the chosen vessel,
Yours the hand must grasp the helm;
Hear ye not the sounding breakers,
Fear ye yet the flood to stem?
From the higher realms of silence
Archangels words of space and time,
Comes the keynote forged in anger,
—Pealing forth from power sublime.
Waken, then; your noble mission,
Doubly earned by sighs and tears,
Wants thy soul to full fruition,
—Reaching out and quelling fears.
Onward from the darker ages,
—Used for manhood's baser part,
Crucified upon the altar
Of thy brother's craving heart.
Thou hast borne thy burdens meekly,
While the angels' sling pierced thy breast,
Granting all thy brother asked for,
—Bowling to his stern behest,
Till the race bore fearful impress
Of the galling chains ye wore,
—Manacled in mind and purpose,
Hearts perverted, reason lower
Than the passions' holding pastime
O'er the Godlike soul within,
Claiming all the nobler instincts
With an iron band of sin.
Thou, the mother, God's own artist,
In whose hand the chisel rare
Is entrusted, for producing
Beings worthy of thy care.
Man, thy brother, is bewildered
O'er the yawning chasm vast;
Have thy lamps all trimmed and burning,
—Hear ye not the trumpet blast?
Go! to the bridegroom comes; be ready;
Go ye forth with power to-day;
Grasp the weapons angels bring thee,
—Walking forth on God's highway.
Fairer than a risen Jesus
Comes the sun of truth to you,
Herald of the power that woman
In her risen strength may do.

PLANCHETTE.

What it is doing among Skeptics.

Several of our correspondents have of late requested us to reply to the writer in *Harper's Magazine*, wherein he endeavors to prove that Planchette is a swindle; but the editor of the *Waterbury (Ct.) Daily American* has done it so well, that no comment is needed from us. One thing the professed scientists of to-day have yet to learn, namely, that the unseen forces in Nature are vastly more powerful than the seen forces. We should like the hypothesis of the *Boston Journal of Chemistry* in regard to the transfer of colors, an account of which may be found on the first page of the *Banner of Light* of December 19th, 1868. But to the *American's* well-written Planchette article—here it is, entire:

We do not know that being the editor of a religious paper has a tendency to make men over-wise, but the editors of several such journals have recently displayed an extraordinary amount of wisdom on the subject of Planchette. They acknowledge something remarkable and mysterious in its performances, but undertake to explain them away as the results of conscious or unconscious collusion. Among other theories (which might easily be believed by those who have never seen Planchette work) they announce that the answers given are latent in the mind of the operator, and that his eye must be kept on the machine to have it write correctly, while the contrary is known to be the case to every one who has honestly examined the workings of the phenomenon. Most of these editorials, however, possess one merit—they do not thrust the whole matter straightway upon the devil, but are willing to have the subject investigated without announcing it in toto. Their error lies in trying to explain away an unexplainable matter. Each one of them has a theory of his own, which to any one possessing a well-regulated Planchette must appear ridiculous.

It has been our good fortune to witness the performances of one of these wonderful instruments, which, in our opinion, has not been excelled by any of those of whose doings various magazines have recently had reports. Of two facts we are as perfectly satisfied as of our own existence: first, that the answers given were, in every case, not the productions of the persons operating the Planchette, that they were not the authors of the replies, and acted merely as the mediums of some unknown power in transcribing them; and second, that the instrument worked equally as well when the operators were blindfolded; both of which facts show the fallacy of the theories advanced by the *Advocate*.

We approached the little mystery as most persons have done, with perfect faith that it was an unmitigated humbug, and were only convinced to the contrary after "confirmations strong as proofs of Holy Writ." In relating a few of our experiences we shall not give one-tenth of its remarkable sayings and doings, for time would not permit, and moreover, an able pen than ours has taken notes of the same and will shortly make them public, so we shall tell nothing which would occasion duplicates of the same phenomena. The writer, after hearing repeatedly of the curious performances of the instrument, devoted several hours at different times to watching it, but it repeatedly refused to work while he was present. Of course this only confirmed him in his skepticism, and one day, on going into the room, where the Indian had their hands on the board, he said: "Now, Planchette, if you will answer a mental question for me, I will believe in your wonderful powers," and immediately inquired, mentally, "How many pages are in the letter I have just written?" Planchette immediately wrote in a plain hand, "six," which was correct. Now the peculiarities of this reply were, the question was mental, and had it been asked by one but the questioner knew the truth, and he was not near the board. Surprised, but not satisfied that this might not have been a fortunate guess, several other questions were proposed, the answers to which could by no possibility have been known excepting to the writer,

and each time Planchette wrote correct replies. It was not until repeated evidence so convincing as the above, that we were unwillingly forced to admit that Planchette was unmistakably forced to act by an intelligence, which evidently used the hands of the operators to write whatever it willed; an intelligence, moreover, foreign to any one in the room.

In reply to questions as to who was writing, Planchette gave the name of a distinguished author, long since dead, and what has been very remarkable, this particular intelligence always appears when the same person's hands are on the board. In fact, so partial is this particular Planchette to the person in question, that it will move whenever she touches it and writes readily and plainly, while for others it sometimes refuses to write entirely, sometimes writes poorly and slowly, as if under protest. For its favorite it always writes rapidly and with the greatest accuracy, stopping to dot every *i* and cross every *t*. In its replies, however, it makes no pretensions to unerring accuracy, frequently asserting its ignorance of the correct answer, and warning against placing implicit confidence in its predictions, because, as it says, "If we always told the truth you would place in it faith in us, and you must only believe in the true Word."

In reply to a query whether its action was akin to Spiritualism, it replied: "Something akin, but not as the world understands the term," and then branched off upon a disquisition on electricity and magnetism.

One day Planchette moved uneasily about the paper and would not write for some time, and then slowly spelled out the word, *MABEL*—the name of our pet, a sweet, little, four-year-old niece, with blue eyes and golden hair. Mabel was seated near the table, and placed her little hand on the board. Some one said, "Planchette, you ought to write something for Mabel," whereupon it started off rapidly and wrote without hesitating an instant:

"Little girl, with golden hair,
Will you come my home to share?
Little girl, with bright blue eyes,
Will you come beyond the skies?"
all of which Mabel declined to do.

One night the lady, whom we have called its favorite, was operating it for the amusement of some friends, when, in reply to a request for some poetry, it wrote:

"This day has fled with its gaudy clouds,
In purple and gold and crimson flock,
And the still, gray mists have gathered in
By the striking of twelve o'clock.
Twelve silvery links are the links that bind
Our Past with the coming To Be,
And mystic blessings come oft times
In that hour to you and me."

Now the lady in question has never written a line of poetry in her life and probably never will; but, with her hands alone on the board, sometimes blindfolded, sometimes looking around the room, and sometimes while she has been engaged in conversation with others, having no attention to the table, Planchette has written more than a dozen little poems, some of them possessing considerable merit, and most of them possessing certain features of the style of the authors already referred to, whose name Planchette always gives, and who, during her life, wrote some poetry much inferior to her present Planchettisms.

One night, in answer to questions, Planchette gave the personal history of this device, with which no one in the room happened to be familiar. The next day, on referring to her biography, written by Mrs. Gaskell, it was found that the particulars, as given, were correct, even so far as dates of years, months and days.

But our Planchette is not only a philosopher and a poet, piously inclined, but, also, a punster. In numerous instances it has perpetrated puns which it had to underline before its stupid readers could see through them. One of the younger members of the family having lost a gold pen and case, asked one night where it was. Planchette replied, "Not lost, but gone before." "Gone before what?" some one inquired. "Before—he wanted to have it go" was the facetious reply.

One day last week Judge —, of the Superior Court of this State, was visiting at the house, and, hearing of the instrument, wished it to write for him. It was asked what subject it was to write on. "The man with the wig," it replied, undoubtedly referring to the Judge, for our Planchette is English, where Judges wear wigs. It was then asked how a certain bridge case, then before the Court, would be decided, to which it replied, "Ask the man with the wig; he ought to know." The Judge asked if he was going to Europe soon, no one in the room knowing his intentions on the subject. Planchette replied, "Yes." The next day, on referring to the Judge standing on the quarter-deck waving his handkerchief, and wrote underneath, "Wiggy, farewell."

The last time we witnessed its operations, (Thanksgiving night,) a gentleman was present who had just returned from Havana. Being utterly incredulous of its powers he commenced asking questions, and was confounded at receiving intelligent replies written in excellent penmanship. As he was the only person in the room understanding the language, he became a speedy convert, and before an hour had passed was as infatuated a believer in Planchette as any of its oldest acquaintances. This same night it wrote in eight different languages. The sentences in English, French, Spanish, German, Latin and Greek were found to be correct. The other sentences professed to be Russian and Dakota, and had every appearance of being genuine. The persons having their hands on the table it was writing were versed in but two languages, and were entirely unconscious of what the board was writing.

Although we have not given a title of the remarkable doings of this singular discovery, (we regard it more as a discovery than an invention), our story is becoming too lengthy. For the genuineness of the facts given, and many others still more wonderful, we have no room to give. Our hesitation in asserting that Planchette is no humbug, in the ordinary acceptance of the term.

A writer in *Harper's Magazine* has made a readable story, intended to show that Planchette is only a swindle, operated by some skillful hypocrite. Hundreds of persons know from their own experience that the author of said article is either himself a dupe or a hypocrite. Planchette can undoubtedly be worked by any person and made to write whatever may be desired, but the motion of the arm is easily detected, and would deceive none but the inexperienced. Even admitting for the sake of argument that such was actually the case, it would still leave unexplained how such a person could write in an unknown language, or give correct information on subjects of which he was perfectly ignorant, or answer mental questions, all of which Planchette does. Moreover, the persons operating the Planchette of which we have spoken were persons whose names were given, and were examining the subject not so much for amusement as for scientific investigation of the phenomena.

We have merely given a few facts. As to the causes we have no theory to offer, considering it merely one of those things, which, like electricity, "is so, because it is so," and believing with a writer in the *Boston Journal of Chemistry*, that there is "one force or substance in nature, concerning which mankind are wholly in the dark."

The Wealth of Boston.

The *Chicagoan* says:

"The secret of the enormous wealth of the city of Boston is the ruggedness of its citizens. Money is made more rapidly in other cities, but it is not saved so carefully. It is one thing to acquire, and another to retain. In the hub of every shop-keeper and mechanic aspires to own a home of his own, and to leave a patrimony to his children. Having secured this, he next buys a share or shares in a bank or railway, or a \$20 U. S. bond, and gradually becomes a capitalist. The money which a Chicago artisan too often squanders in saloons, eating-houses and billiard-rooms, the former saps down where it will yield a steady interest. Such 'frugality,' combined with the desire to enrich any city, floods, composts, fires, repels of tariffs, may sweep over and injure, but cannot destroy it. Like the shell-fish, in its strong and enduring vitality, such a spirit clings to and thrives upon even the barren rock."

"Mary, who died for you?" asked a parson of a blooming sixteen. "Nobody as I know of," was the reply. But the parson repeated with zeal: "Mary, I say, who died for you?" Mary was irritated, but replied: "Why, nobody, sir; there was Bob Dawson lay bedrid for me about six months, but folks say he is out about again."

Wicked men stumble over straws in the way to heaven, but climb over hills in the way to destruction.

New Publications.

MEAD'S MUSEUM, bound up handsomely for the year, is furnished by the enterprising publisher, Horace B. Fuller, of this city, with a full table of contents and list of writers. This is the first annual presentation gift to its readers as a New Series, in the hands of the present publisher, Mr. Fuller has used enterprise very freely in the management of this great juvenile favorite, and promises even much better things in the coming year. His pledges, the young folks may implicitly rely on, and that they already know for themselves.

A. Williams & Co. have "The Lady's Friend" for January, 1869, and it is a most attractive and sterling number. The frontispiece steel engraving bears the title—*"Chased by the Wolves,"* and is faced by a wood-cut representing a scene in the leading story by Mrs. Henry Woods. The fashion plates are the freshest and fullest, and presented in splendid colors. The array of patterns for embroidery is bewildering to any but the female mind; while in the character of its letter-press, as well as in its variety, it has taken a start which seems next to impossible to those who have known its pages hitherto. We wish this ladies' favorite success on its voyage of the New Year.

HARPER'S MAGAZINE for January contains four elaborately illustrated articles, to open with, the first entitled "The Silent City at Greenwood," the second "The Buffalo Range," the third "Paul Du Chailu Again," and the fourth "South Coast Bounties in England." All are of immediate interest and value, and are generously bestowed even by hands not all unused to publishing generosity. There are other articles in great variety, essays, tales, sketches and poems, from excellent pens in long practice. The Editor's Easy Chair is full of gossip over New England men of mark, treating pleasantly of Hawthorne, Emerson and Longfellow, and touching up freshly the life at Brook Farm. The Book Table and Monthly Record are always and everywhere read, and in this number are very engaging and satisfying to the reader. Every one can find just what he is most in need of by putting his hand at random into the Editor's Drawer. Harper's abates nothing in the breadth and depth of its popularity, but grows in favor and on its old readers all the time.

THE NURSERY.—This famous little magazine for youngest readers is having an immense success. Its circulation is fast gaining on that of the larger monthlies, and it bids fair to be the "Harper's Magazine" of the little folks, so far as success is concerned. Its wood cuts are very fine, and always unexceptionable. The *Nursery* is published by John L. Shorey, Boston, at \$1.50 a year. The bound volumes make beautiful holiday presents, and may be had by sending to the publisher.

New Papers.

THE CHICAGO SONNET is the new women's paper, weekly, that has been started in the great lake city of the West. It is a handsome and fair sheet, issued independent of sectionalism, partisanship and sectarianism. May it be of good and lasting service in the field, where there are none too many such sincere workers.

HEARTY AND HOME is the name of the new and elegant paper, weekly, just launched on the sea of journalism, in New York, by the famous advertising agent, Pottingell. It is conducted by Donald G. Mitchell, who also conducted the *Atlantic Almanac*, and in his labors he has the constant help of Mrs. Stowe. A list of first-class contributors gives to its pages a superior value for the country reader, as well as for all others.

THE LAWS OF LIFE, monthly, opens the year with a very attractive variety of contents, which are of practical and personal value. Its continued success is guaranteed by its past career and popularity.

West, the Test Medium.

Our friend A. S. Hayward, of this city, who recently visited Chicago, took occasion to test the mediumship of Mr. Peter West, now holding séances in that city, and utterly confounding skeptics. Mr. H. pronounces him a remarkable and truthful test medium. We have also received from another source the following card, signed by some of the most reliable people in the West:

A CARD.

We, the undersigned, having attended several séances held by Peter West, of Chicago, in this place, desire to state that after thorough trial and carefully conducted experiments, we fully believe said Peter West to be one of the best test mediums in the West, and that through his mediumship the following things occur:

1st, Unseen intelligences write upon a slate in the light, in the presence of the circle.

2d, Appropriate answers to written questions, folded so as to be perfectly invisible to the external eye, are given by him.

3d, Inanimate objects move apparently of themselves.

4th, A. J. James, President of the First Society of Spiritualists, Sycamore, Ill., writes:

Mrs. L. Dowe, L. S. Davis, P. E. Brown, A. S. Hayward, A. S. Brown, Assistant Guardian, Mrs. Arnold Brown, Arnold Brown, L. J. James, Mrs. Horatio James, Guardian, Mrs. J. O. Barrett, J. O. Barrett, J. S. Beck, Curtis Sargent, Vice President, Sycamore, Ill., Dec. 14, 1868.

LT. WM. HAMILTON to Gen. Sheridan.

The following spirit-message was received at our Free Circle, Dec. 17th, through the mediumship of Mrs. Conant, which we print in advance for obvious reasons:

Say to Sheridan, from me, in the name of God, desist, or he will bring dishonor upon the nation and the curse of God upon his own head. I have changed my mind, tell him, since here.

LIEUT. WILLIAM HAMILTON.

Notice to Advertisers.

On and after the first of February next we shall require, in all cases, PAYMENT IN ADVANCE for advertisements inserted in this paper. For all advertisements printed on the 17th page, 20 cts. per line for each insertion will be charged.

A new edition, to correspond with the latest issues of A. J. Davis's works, has just been issued by William White & Co., of "The Approaching Crisis; being a review of Dr. Bushnell's course of lectures on the Bible, Nature, Religion, Skepticism and the Supernatural." It is handsomely bound in cloth. Price \$1; postage 16 cents.

Our invisible friends are always very much gratified when flowers are placed upon the table at our public free circles, and express the desire to see a bouquet there at each session. Even one flower, they say, would be better than none. Will those who cultivate flowers remember their spirit-friends?

South End Children's Lyceum.

MESSRS. EDITORS—Will you allow one more notice of the South End Lyceum in your columns? We do not seek notoriety, but it is very necessary to say something by way of explanation. In your last issue we were reported very faithfully as being at Dudley Hall, Roxbury. I wish to say that it was our first and last appearance there. The hall was so extremely cold, that it would be unreasonable to expect the children to come there a second time. And it so happened that the proprietor of our former hall, in Springfield street, came to me on the following Monday, and expressed himself willing to make everything satisfactory in regard to past grievances if we wished to return to our birth-place; and believing it to be for the interest of the Lyceum, I took the responsibility of re-organizing Springfield Hall for the winter. Hereafter our friends will find us at our old quarters, warm and cheerful. We had a most interesting session there last Sunday, and all seemed pleased to get "home again." We have engaged the hall for every Thursday evening during the winter, for entertainments for old and young, and hope all who are interested in the Lyceum movement will come and see us.

A. J. CHASE.

ALL SORTS OF PARAGRAPHS.

Owing to the illness of Mrs. Willis, we did not receive the MSS. for the "Children's Department" in season for this issue. Shall resume the story of "Ned Rigby" in our next.

Read the advertisement of "Horace Greeley on Political Economy." It will be a rare and valuable work.

Rev. J. Villa Blake has been installed over the 28th Congregational Society of this city, succeeding the late Rev. Theodore Parker. Mr. Blake is but twenty-eight years old, and graduated from the Cambridge divinity school three years since.

"THE RECLUSE OF THE HUT," is the title of a fine story, which we shall commence in our next issue.

The late Rothschild left his family in easy circumstances—\$500,000,000.

The popularity of Louisa Müllbach's historical novels in this country has been so remarkable that the sixteen of her books which have been published, have had an aggregate sale of nearly 240,000 copies.

The only man not spoiled by being "Honored" was the prophet Daniel.

Mr. Charles Adams, an American tenor, has been very successful in Vienna.

The two women nominated for School Committee in Worcester, by the Republicans, were chosen by handsome majorities. A woman was elected to the same office in Grafton.

George Wm. Curtis receives \$7,000 for the "Easy Chair" in *Harper's Magazine*.

"Nasby" is a native of Bennington, Vt., though the Westerners, with a good deal of pride, claim him.

It don't follow that a man dislikes his bed because he turns his back upon it.

The Old South Church, in this city, owns property valued at \$600,000, besides its own church edifice.

The *Congregationalist* has an article defining the belief required as the condition of admission to be "acting the truth." The *Congregationalist* may not be aware of it, but its definition undermines the entire system of theology to which it is supposed to be devoted. It may be the true definition, but it is a fatal one.—*Springfield Republican*.

Moses Bench, the former proprietor of the *New York Sun*, it is said, has presented the Workingmen's Association of New York with \$50,000 to purchase a building to be used for industrial purposes, in which females will be employed exclusively.

Rev. Henry Ward Beecher renews his attack upon the Judiciary of New York. It is a subject worthy of so powerful an antagonist, and if he can eradicate the corrupting influences which appear to degrade these high officers of justice, it will be the crowning effort of his life.

Governor Merrill, of Iowa, has issued his proclamation, declaring that the word "white" has been struck from the State Constitution.

"WOMAN'S RIGHTS."—The House of Representatives in Congress did a just thing, and sustained "woman's rights" in voting that all females in the employ of the Government should receive the same pay as males when they perform the same services. We hope the Senate will concur with the House, and that this "reform" may be put into operation at once.

Moses Hull, in a short lecture to the Chicago Lyceum, asked: "If you were to have your choice of three things, wealth, wisdom, or long life, which would you choose?" "Wisdom," answered a dozen little ones. "Any other opinion?" the speaker asked. "I would choose long life, then I could get wisdom," answered Frank Fuller, of Banner Group.—*Lyceum Banner*.

A National Woman's Suffrage Convention will be held at Washington, D. C., on the 19th and 20th of January.

The New York Irish servant girls have given \$30,000 to the Pope; while American shop girls do not get pay enough to keep soul and body together—any length of time.

"I will give you fifty cents for that picture of Christ," said a sharp customer to a cheap picture seller, who asked seventy-five cents for the article. "Oh, you would make me worse than Judas, for he got thirty pieces of silver for him."

The *Universe*, a leading Roman Catholic organ, published in Philadelphia, says that Planchette is not a mere toy, but that it is worked by "evil intelligences." The *Universe*, in other words, thinks intelligence lies behind its movements. But truth is elicited through the same channel. See an article on Planchette on another page.

A celebrated physician says the Grecian bend is neither more or less than suicide made fashionable.

John Stuart Mill thinks places of instructive recreation ought to be open to the public on Sundays.

It is claimed that Vermont will be the first to legalize woman suffrage.

Dr. Cox of Ohio, a physician of thirty years' standing, asserts that beer is most pernicious to the physical constitution. The children of beer-drinking parents succumb readily to disease; and cases requiring surgical treatment, ulcers and sores, are much more difficult of management in beer-drinkers than even with consumers of whiskey.

"Is that dog of yours a cross breed?" asked a gentleman of a canine vender. "No, sir," was his reply; "his mother was a gentle, affectionate creature."

THE DYING YEAR.

Gives back the spirits of its dead, and time Whispers the history of its vanished hours; And the heart, calling its affections up, Counts its wasted treasure. Life stands still And settles like a fountain, and the eye Sees clearly through its depths, and noteth all That stirred its troubled waters. It is well That Winter with the dying year should come!

THE FRATERNITY LECTURES.—The next lecture and last of the course, will be given in Music Hall, on Tuesday evening, by Du Chailu, the celebrated African explorer. Last Tuesday evening, the Readings by Jas. E. Murdoch were rendered in his preeminent style, before one of the largest audiences of the season. The effect he gave to Porcenyth Willson's spiritual poem, "The Vision of the Dying Sergeant," was very fine, and received unbounded applause.

What is worse than raining pitchforks? Hailing horse cars.

When women have equal rights, men will no longer preach superiority.

The hopping around of a Grecian bend in a ball-room reminds one forcibly of a kangaroo trying to escape the attacks of sand-fleas.

New York Department.

BANNER OF LIGHT BRANCH OFFICE,
544 BROADWAY.

WARREN CHASE, LOCAL EDITOR AND AGENT.
FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

More Testimony.

THE FAILURE OF PROTESTANTISM.—Will you kindly admit one word from me suggested by your item of yesterday? I have not predicted that Protestantism will fall. My statement is that it has failed. As a religious system it has disappeared from the convictions of the vast majority in lands known as Protestant. Its failure, however, does not necessarily involve its immediate disappearance from the eyes of men. Ancient Polytheism disappeared as a religious system from the convictions of the Greeks and Romans centuries before it vanished from the eyes of men. I do not forecast the future; I simply give voice to a wide-spread sentiment that on the walls of Protestantism God hath written the words, "Mene, Mene, Tekel," and that men must now look for their religion either to Nationalism or to Catholicism.—*New York World*.

For many years we have clearly seen and boldly declared the above truth, and also the utter failure of Christianity in the aggregate.

The attempted work of Christianity was, first, to prove that the Joshua (Jesus) whom the Jews executed for blasphemy against their God and ridicule of their religion was the CHRIST, or a reincarnation of the Indian Christna, who was said to have been born of a virgin without an earthly father.

Christianity has certainly failed to prove that Jesus was a God, or had any nature superior to human nature, and the more the race becomes enlightened and educated, the less it retains of the idolatrous devotion to fabled incarnations of Gods through earthly mothers, and while it does not abandon the good precepts and examples of those whom an ignorant and superstitious age has deified, it abandons the fables of a superior nature to that of man.

Second, it attempted to prove that the death of the martyred Jesus was accepted by his divine nature as an atonement of and pardon for the original sins of the race, and when it was accepted as such by individuals they had changed hearts and holy natures, and became wiser and better in this life and accepted for a rich reward in the next. In this they have also most signally failed, for they never can convince an intelligent people that justice can be satisfied with the suffering of the innocent for the guilty, nor that if the God did not suffer, the pretence, which could only be a deception, could be accepted as an atonement for any but an imaginary crime. In the second part of this work they have also equally failed, for all history rises up before us to prove that among those who have accepted, professed and openly defended and extended Christianity in wars, in governments and in social life, have been found the most wicked, corrupt and depraved characters found recorded in history, and the same record holds good down to the present day in the prisons, under the gallows, and in all the criminal prosecutions on the present record. Open professions and pretended piety have not sustained the claim of Christianity to its divine origin and holy mission.

Third, Many ignorant modern Christian teachers claim for it all the advantages of civilization, while history shows that nearly all the important discoveries in science, and nearly all the steps of progress in governments and religion, have been made by those who were at the time condemned as heretics, unbelievers of infidels, and that the Church ever has been and is now a stumbling-block and obstruction in the way of human progress and improvement in all departments, whether social, religious or political.

In all these great pretensions, therefore, especially in that of regeneration of born and grown individuals, it has been a most complete failure, both in its Protestant and Catholic efforts. The race is not regenerated—the Church is not regenerated, or it is the careful observer cannot find the advantage of such regeneration, either in this world, or the next—and it seems to us that the last grand and united effort of both the great branches of the Christian Church to prevent or pervert and misrepresent the present great and successful effort to open intercourse between this world and the spirit-world, must at last result in its final overthrow as a power and religion for an intelligent age and enlightened generation, since the work is carried forward in spite of them by the efforts of the spirit-world, where their popularity is no obstruction and their anathemas and bulls are powerless, and since now the spirits have at length found enough persons in this life to assist them, regardless of the persecutions of the Church and ridicule or prejudice of the bigoted and self-righteous, whose purity will not allow them to eat with publicans and sinners.

Protestantism, with its many and important steps of sectarian progress, was and is only incidental to and resulting from the progress of the race arising from scientific discoveries, and their application to social, political and religious life. In its basic principles, boasted origin and wonderful pretensions, it does not differ from the "Mother Church." It has only been a more signal and complete failure because its efforts were scattered, its powers divided, and much of its efforts and energies lost in its sectarian contentions and strife. It has frittered away much of its energy and means in foolish contentions about non-essential differences in creeds, while its Roman Mother has steadily pursued her efforts to provide in its charities for the offspring of the poor, and secure the education of all the children it could reach, strictly in conformity with its tenets.

Hence the Roman Catholic Church is now more consolidated, more powerful, more united and more consistent in its efforts, and while it is losing its political power, it is wisely extending its charities, and providing for all the stray and uncared for children, and inviting into its folds Protestants, Infidels and Spiritualists, and offering the shelter and protection of its motherly care to all the persecuted and ex-cathedra wanderers of the race, asking of them only to lay down their weapons of warfare, and quietly submit to the rules and ceremonies of the Church. T. L. and Mary Gove Nichols, after a strong contest with the social system of our country, and a failure, (we think because their ground was untenable), retired to rest under the ample folds of this sheltering tree. Recently our sister, Margaretta Fox, wearied with the opposition and persecution of her mediumistic conflict with the opposing elements, has also accepted its generous offer and retired to rest. Many others have done likewise, but all will not suffice to save the sinking institution which has ceased to live in the consciences of the most intelligent part of the race, and was only and is only fitted to a semi-idolatrous age, so far as its religious ceremonies and declared principles are concerned.

Books! Books! Books!

Do not forget our extensive list of Books suitable for all varieties of Spiritualists, and especially for holiday presents, for which, however, the *Banner of Light* is better than any one book. One friend sends a complete set, all bound in cloth, of

A. J. Davis's works, as a Christmas present to a college library. Who is able and willing to second this move, and see that the students are supplied with our literature?

Indian Corn.

An exchange says the corn crop of Ohio, the present year, will reach one hundred and forty-one million bushels. It would be interesting to follow this crop to its destination and consumption. Probably more than one-half of it will go into distilleries, and be worse than lost to the race, although bringing a pecuniary reward to its producer. Thousands of hungry persons are thus cheated out of their bread, and hundreds of criminals are made, and millions of dollars expended in prosecuting them by this perversion of the corn crop.

We ask once more, why not close up all the distilleries by law as contraband of peace, as manufacturing of gunpowder are of war? Shall we not maintain peace by law as well as war? Shall we not prevent crime as well as punish it? Shall we not protect our citizens as well as defend them? If the friends of temperance had been wise, and set all their batteries at work on the head of this monster, and let beer, cider and domestic wine alone, they would long ago have broken down the still, and by stopping the distilleries would have nearly exterminated intemperance, and have prepared to take such further steps as the cause required to complete its work. The manufacture and importation of distilled liquors should be prohibited by law, and the grain protected for its legitimate purposes of food for man and beast.

We would also save nearly or quite another quarter of the corn crop of Ohio which is fed to swine, and thereby nearly lost to the consumers of the latter, which is a much less valuable article of food, and often extremely pernicious, being full of disease.

While we would not legislate on this article as on alcoholic drinks, which are wholly evil and terribly demoralizing and destructive to good society, yet we would extend, in all systems of education, all the knowledge which man has collected by scientific experiments and the experiences of the race, and by that try to secure a reform in the diet that would save the better and perfectly healthy article of food in the corn instead of the enormous wastage and perversion which now results from feeding it to swine.

It is estimated that four hundred pounds of corn meal will make one hundred pounds of pork if well fed on good stock. Corn meal has seventy per cent. of good human food—pork has about thirty-two per cent. of scurfy and exciting elements of food, and after all this loss it is fully demonstrated that "man grows like what he feeds on."

Particular Notice.

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

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

Boston Music Hall Spiritual Meetings.

Services are held in this elegant and spacious hall every SUNDAY AFTERNOON, at 2½ o'clock, and will continue until next May, under the management of Mr. L. B. Wilson. Engagements have been made with able normal, trained and inspirational speakers. Season tickets (securing a reserved seat), \$2.00; single admission, ten cents. Tickets obtained at the Music Hall office, day or evening, and at the *Banner of Light* office, 158 Washington street.

Dr. F. L. H. WHITE, of New York, will lecture Jan. 3 and 10.

Spiritual Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. Illustrated. Published in London. Price 25 cents. THE RELIGIOUS-PHILOSOPHICAL JOURNAL. Devoted to Spiritualism. Published in Chicago, Ill., by S. J. S. Jones, Esq. Single copies can be procured at our counters in Boston and New York. Price 8 cents. THE ROSICRUEAN: A Monthly Magazine, devoted to the Harmonical Philosophy. Published by Hull & Jackson, Chicago, Ill. Single copies 20 cents. THE RAINBOW: A Monthly Magazine. Published in Boston. Price 30 cents.

Business Matters.

Mrs. E. D. MURPHY, Clairvoyant and Magnetist Physician, 1102 Broadway, New York. 4w32.

JAMES V. MANSFIELD, Test Medium, answers sealed letters, at 102 West 13th street, New York. Terms, \$5 and four three-cent stamps.

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. J22w

THE BEST PLACE—THE CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. J24w C. D. & I. H. PRESHO, Proprietors.

Miss M. K. CASSIEN will sit for spirit answers to sealed letters. Terms \$2.00, and 4 red stamps. Address, 24 Wickliffe st., Newark, N. J. N28.

WHAT SOME LIKE.

Some like to live in sumptuous style, And make a very splendid show, That those around may bow and smile, And flatter compliments bestow. Some like in theatres to sit, To see and hear a pleasant play; Then with their friends to talk of it, Perhaps through all the following day. But FENNO likes to "CLOTH" the BOYS, Which he will do at prices fair: Whose stock in trade is large and choice, At 19-22 DOCK SQUARE.

Special Notices.

MATTHEW A. McCORD, 923 Brooklyn street, St. Louis, Mo., keeps on hand a full assortment of Spiritual and Liberal Books, Pamphlets and Periodicals. *Banner of Light* always to be found upon the counter. Aug. 1.

Agents wanted for Mrs. SPENCER'S POSITIVE AND NEGATIVE POWERS. Printed terms sent free, postpaid. For address and other particulars, see advertisement in another column. Jan. 2.

Spiritual and Reform Books.

MRS. E. F. M. BROWN, and MRS. L. E. KIMBALL, 137 MADISON STREET, CHICAGO, ILL. Keep constantly for sale all kinds of Spiritualist and Reform Books, at Publishers' prices. July 18.

BE YE HEALED of whatever Disease ye have by MRS. GREAT SPIRITUAL REMEDY, MRS. SPENCER'S POSITIVE AND NEGATIVE POWERS. Send a brief description of your disease to PROF. PATTON SPENCER, M. D., Box 547, NEW YORK CITY, and those mysterious, wonder-working Powders will be mailed to you, post paid. 1 box \$1. 6 boxes \$5. Jan. 2.

ADVERTISEMENTS.

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

Advertisements to be Renewed at Continued Rates must be left at our Office before 12 M. on Thursdays.

Letter Postage required on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Utah.

HORACE GREELEY ON POLITICAL ECONOMY.

GREELEY'S HISTORY OF THE WAR.

MR. GREELEY purposes to write, during the year 1869, an elementary work on Political Economy, wherein the policy of Protection to Home Industry will be explained and vindicated. This work will first be given to the public through successive issues of *The New York Tribune*, and will appear in all its editions—DAILY, SEMI-WEEKLY, and WEEKLY. The work will contain the best results of the observations and study of a lifetime, and, as the question of Protection to American Industry concerns our entire people, it will be looked for with great interest. In addition to this work by Mr. Greeley, *THE TRIBUNE* has engaged George Geddes, one of the best and most successful farmers in the country, and other able writers on Agricultural subjects, to write regularly for its columns. The American Institute Farmers' Club will continue to be reported of in *THE NEW-YORKLY* and *WEEKLY TRIBUNE*. No farmer who desires to till the soil with profit, and to know the progress constantly made in the science of his calling, can afford to neglect the advantages of a newspaper like *THE WEEKLY TRIBUNE*, especially when it unites with agriculture other features of interest and profit. *THE WEEKLY TRIBUNE* contains a summary of all that appears in *THE DAILY* and *SEMI-WEEKLY* editions, while in addition it is made to address itself to the wants of the great farming class. Reviews of new publications, and of what is new in music and the arts, letters from different parts of the world—some of them of rare interest to the farmer, as showing the progress of agriculture in other countries; editorial essays on all topics of home and foreign interest, together with full and carefully printed reports of the markets, will be furnished from week to week, and at a lower price than that of any other newspaper in America. By pursuing this policy *THE WEEKLY TRIBUNE* has attained its present commanding influence and circulation, and we enter upon the new year with an assurance to our readers that no pains and no expense will be spared to give it still greater usefulness and power, and to make it a yet more welcome visitor to every desolate in the land.

GREELEY'S HISTORY OF THE WAR.

THE TRIBUNE also proposes to send "The American Constitution," by Horace Greeley, in 2 Vols. of 644 and 782 pages respectively, to clubs on terms stated below. This history has received from all quarters the highest commendations for accuracy of statement and fullness of detail. It is substantially bound, and must be deemed a valuable addition to any library. These volumes should be placed in every School District library in the land, and each school contains scholars who can, with a few hours of attention, raise a Tribune Club and secure the history. Almost any one who wishes can now obtain it by giving a few hours to procuring subscriptions for *THE TRIBUNE* among his friends and neighbors, and we hope many will be induced to do so. The work will be promptly forwarded, prepaid, by express or by mail, on receipt of the required subscription.

TERMS OF THE TRIBUNE.

DAILY TRIBUNE, Mail Subscribers, \$10 per annum.

SEMI-WEEKLY TRIBUNE, Mail Subscribers, \$5 per annum. Five copies of every, 83 cents. In advance, \$15. For \$25.00 in advance, 10 copies of every, 83 cents. For \$50.00 in advance, 20 copies of every, 83 cents. For \$100.00 in advance, 40 copies of every, 83 cents. For \$150.00 in advance, 60 copies of every, 83 cents. For \$200.00 in advance, 80 copies of every, 83 cents. For \$250.00 in advance, 100 copies of every, 83 cents. For \$300.00 in advance, 120 copies of every, 83 cents. For \$350.00 in advance, 140 copies of every, 83 cents. For \$400.00 in advance, 160 copies of every, 83 cents. For \$450.00 in advance, 180 copies of every, 83 cents. For \$500.00 in advance, 200 copies of every, 83 cents. For \$550.00 in advance, 220 copies of every, 83 cents. For \$600.00 in advance, 240 copies of every, 83 cents. For \$650.00 in advance, 260 copies of every, 83 cents. For \$700.00 in advance, 280 copies of every, 83 cents. For \$750.00 in advance, 300 copies of every, 83 cents. For \$800.00 in advance, 320 copies of every, 83 cents. For \$850.00 in advance, 340 copies of every, 83 cents. For \$900.00 in advance, 360 copies of every, 83 cents. For \$950.00 in advance, 380 copies of every, 83 cents. For \$1,000.00 in advance, 400 copies of every, 83 cents.

WEEKLY TRIBUNE, Mail Subscribers, \$2 per annum; 5 copies, 83 cents; 10 copies, 83 cents; 15 copies, 83 cents; 20 copies, 83 cents; 25 copies, 83 cents; 30 copies, 83 cents; 35 copies, 83 cents; 40 copies, 83 cents; 45 copies, 83 cents; 50 copies, 83 cents; 55 copies, 83 cents; 60 copies, 83 cents; 65 copies, 83 cents; 70 copies, 83 cents; 75 copies, 83 cents; 80 copies, 83 cents; 85 copies, 83 cents; 90 copies, 83 cents; 95 copies, 83 cents; 100 copies, 83 cents; 105 copies, 83 cents; 110 copies, 83 cents; 115 copies, 83 cents; 120 copies, 83 cents; 125 copies, 83 cents; 130 copies, 83 cents; 135 copies, 83 cents; 140 copies, 83 cents; 145 copies, 83 cents; 150 copies, 83 cents; 155 copies, 83 cents; 160 copies, 83 cents; 165 copies, 83 cents; 170 copies, 83 cents; 175 copies, 83 cents; 180 copies

