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NO. 17.

#### Written for the Banner of Light. IO TRIUMPHE:

BT WILFRID WYLLEFS. We see at length the daylight break ; We hall the coming morn. When brows shall wear the laurel wreath That late were crowned with thorn.

The old-time darkness files dismayed Before the coming light, And all the hills of Promise glow With splendor fair and bright

From height to height the glory runs. And, o'er the lands unfurled, The azure heavens give out the song That charms the list'ning world.

"Thank God!" we cry, who gives to us To see the promised day. By bards and prophets long foretold, When Truth should bear the sway ;

And all the chains, through ages worn The world no more should see And slaves, of every race and name. Should go forever free.

The awful relics of old wrongs, The black debris of crime. Go floating past-the rotten wrecks That stud the sea of Time ;

And charred and black, from chrism of fire. And red with human blood. Swift vanish out of mortal sight Adown Oblivion's flood.

But there are wrongs to conquer yet : Thick round our steps they rise, And we must join the strife where'en Our path of duty lies.

Take counsel, then, oh brother mer Of all the struggles past. And still relentless warfare wage, For triumph comes at last.

Across the battle's blazing bounds Our path to victory lies; And they must tread the verge of hell Who 'd rest in Paradise.

And over in the way we walk, Life's far extremes must meet So they must drink the bitter cup Whose lips would taste the aweet.

And they must wait in Night's domain Who'd hall the dawn of Morn ; And brows that throb for laurel wreaths Must first be crowned with thorn.

Written for the Banner of Light.

THE RECLUSE OF THE HUT. BY J. H. POWELL. CHAPTER I.

Literary, Department. feel the organ of benevolence as well as that of wonder excited. Whenever Tom Maunder roamed about the castle ruins Old Timothy would feel pity, yet he could never manage to show it in a way to reach Tom's adamant nature.

A little incident will show the characters of these two strange beings. Old Timothy admitted a young woman carrying a babe. She was pale and ragged, her face betraying marks of misery. She approached Tom Maunder, and modestly courtesying, begged in God's name for a little money to purchase bread.

horticultural skill of "Old Timothy," and not

Out with you, vagrant, or I'll have you locked up. What do you mean by disturbing me in this manner?" he vociferated savagely, causing the woman to tremble from head to foot, and tears to stream from her eves.

"I'm starving. Oh, God, what must I do! Pray turn me not away. I have not strength to go further without food and rest," and she sank with her babe on the grass. "Then starve and be d----d to you," growled Tom.

Old Timothy stood near. Tears filled his eyes, for sympathy was in his soul. He cast a contemptuous glance at Tom, and then kindly assisted the poor woman to his little rude apartment, which might have been used for priestly purposes in the middle ages. Old Timothy was a good Samaritan. He gave of his scanty store of provisions, bade the woman eat and rest. A few hours sufficed to restore her strength, when she departed, carrying with her a portion of Old Timothy's savings and his "God bless you."

That day Tom Maunder left " The Ruins " more morose and miserable than ever. He hated Old Timothy for his generosity to the beggar, and he hated himself for his own selfishness.

Not more than a mile from Herstmonceux Castle stands a rude, low-built, antiquated fane. Facing the church is a grave-yard, full of dilapidated mementoes of the ancient dead. Here repose the bones of bishops and lords and other high dignitaries, both of Church and State, whose power has long since past.

The tourist, educated in the ordinary schools, no sooner enters this grave-yard than he feels himself standing on consecrated dust, and, unless he be of an unreflective cast, he will be awestruck with the presence of decay. The finger of Time leaves its pressure upon all things. Upon the tablets-many of them wooden and wormeaten: upon the partially obliterated hieroglyphs that once told the name and age of the sleeper beneath. Time, like a ruthless warrior, passes on his way doing his work, heedless alike of joy and sadness, life and death. He enters the tabernacle of prayer, and gives a solemn and sombre shade to the relics of worship. Even "the Book of Books," in which the preacher finds words of salvation, does not escape Time's sacrilegious hand; but it is only the material over which he maintains authority; he cannot touch or change dividuals as they move along in the ordinary the everlasting testimony-only the parchment upon which it is written. Whatsoever is true in all books belongs to the spiritual, and is mightier than Time, the great monarch of decay. But everywhere decay is visible, publishing the might of Time-on the belfry, the aisles, the communiontables, the pulpit, and even on the clergyman. If the living cannot escape the ravages of Time, how. then. can the dead? Behold the impress of Time in that most solemn of all sanctuaries, the grave-yard! Here, Death, sitting on his charnel throne, preaches in tablet, church, dust, the dead and living, the mighty doctrine of dissolution. "In the midst of life we are in death," says the clergyman, in slow, measured tones. The daisies, peering sweetly from the grass, seem to reply: "In the midst of death we are in life;" "Ashes to ashes," and the gravel falls lightly upon the

and naturally won from their mother various tokens of her appreciation. Tom watched every act of kindness bestowed upon his brothers and essay to conceal his feelings. The result was, he

added sorrow upon sorrow to the already depressed heart of his mother, and with the most heartless hardihood gratified his spipen by spitting in the faces of the others, quarreling with them, and proving himself more like a little fiend than a brother.

It was quite natural that Mrs. Maunder should love the children hest who showed in their daily lives that they reciprocated the affuotion; and it was equally natural that she should feel repulsed by the hateful conduct of Tom.

Slie, poor woman! never thought of reforming Tom. The idea was never with her." Her education was of a strictly puritanical kind. Hence she could not help fearing that Tom's conduct was the work of the devil, and that nothing but harsh treatment here, and if he continued wicked, eternal punishment hereafter, were his legitimate deserts.

This fatal belief was the bane of her life, and preyed seriously upon her health. Tom never remembered his mother to take him to her side lovingly, and strive by gentle words to win his affections and inspire him to self-improvement. It was a more chance that the rest of the chil-

dren were more lovesble in their conduct than Tom-the credit is not: due to the mother-yet she sincerely believed that they were destined for heaven, the "children of grace," whilst Tom's doom was the bottomless pit. Strange that a mother could hold by such a horrible idea; but theology and not Nature was the prompter, and she was at the best only " a weak vessel," obeying " the inward monitor."

With such a mother how could such a lad as Tom improve? All his bad parts were stimulated. and his better parts unrecognized. Then again he felt himself neglected and despised, and often wondered whether his mother's constant exclamation that he was "a child of the devil" was not true.

The deep distress experienced by Mrs. Maunder at the thought of Tom's irredeemable soul, was destined to be accompanied by a fearful weight of

Her hones concentred in all the children save Tom. For them she planned and sucrificed and lived. For him she studied how she could best punish him. She even contemplated leaving him penniless at her death, and took occasion to ask a lawyer if she could legally bestow the estates and personal possessions on the other children. leaving Tom disinherited. The legal adviser told her that Tom being the oldest son, when he came of age could actually, according to English law, possess himself of the estates before his mother's death. This was torture to Mrs. Maunder. But

a calamity was about to fall upon her more ter-

he plagued to death with a host of greedy beggars. No, no! I must turn the estates into gold-heaps sisters with suspicion and hatred. He did not of gold—and live as though I were myself a beggar, and then I.can be at peace."

His determination fixed; the Squire gave instructions for the sale of the mansion and estates, and, everything that would fetch gold. Accordingly the necessary time and means were employed, and the whole of the property was transferred to the purchaser.

The late proprietor was greatly annoyed at the trifling circumstance of being paid for the property with a check. He had set his heart upon gold, and gold he would have.

It took a considerable time and more than one bank to supply gold enough to purchase half the check; the rest was accepted in notes. It never once occurred to him that by taking charge of his own money he would lose a large yearly interest. But it did occur to him that banks may fail-and lest such should occur, he would take charge of his own treasures.

Behold him now in the mansion, which is no. longer his own, counting his heap of glittering baubles! Avarice looks through his greedy eyes and is seen in every movement of his body by invisible intelligences-perchance by his mother. and his father, and maybe the departed brothers and sisters.

He counts the golden pieces and forgets the total-counts them again-his memory is still treacherous; but he realizes a miserly delight in handling the precious ore. He counts and recounts, but does not arrive at the sum total of his wealth-and never will; some mysterious influence operates upon his memory, and it proves ever treacherous to him; still he delights in the task, and counts on.

Night steals slowly along-the miser still counts his gold; but he arrives at no satisfactory total. At length, overcome with weariness, he falls, asleep-dreams strange, horrible dreams of robbery and murder: starts, shudders, and awakes to discover daylight in his chamber, and the gold in a glittering heap before him.

Squire Thomas Maunder, thou art now on the edge of a fatal precipice! The affection which the Almighty hath given thee to bestow upon human, loving beings, and on himself, thou bestowest upon shining lumps of dross! The sacrifice thou makest is great! Thou exchangest for that which can yield thee naught profitable, save dress and food, all that can make thee happy in this world and in the next! Thou shouldst have been only half made, a body without a soul, a shell without a tenant, a universe without light!

The gain which grew out of loss, to thee is irreparable loss-the loss of manhood, and all that adorns human character-better lose the whole world!

Had the fates proved kind to the young Squire, they had left him poor, and, perchance, poverty might have whipped him into useful service, and by keeping him occupied might have killed the miserly instincts that were eating up his humanity. But it was not to be. Mrs. Maunder died. Her son came into possession of wealth-sated his The new proprietor was content to allow the Squire to occupy the mansion for three months, at the expiration of which he gave him to understand he should take possession. Every day was passed indoors, watching the treasure-every ful monotony was occasionally disturbed by the day of at least two months. It now became a Rev. Moses Martain, who was the sole minister | pressing necessity for him to look about for some to the spiritual needs of Mrs. Maunder, and the desirable tenement where he could content himself, and secure his gold and bank bills. Hiding the reverend gentleman was always the signal the treasure, and securely locking up the mansion, for Tom to saunter off, muttering to himself mal- the miser wandered forth in quest of a retired hut.

"If I let the world know how rich I am, I shall | miserable, mean miser. I would sconer die than accept charity at the hands of such a wretch as you are!"

He stood petrified for an instant or two. The woman, folding her child to her bosom with the, desperation of passion, turned from him and was soon out of sight. He muttered imprecations on her, threatened to give her in charge and teach her to insult a man of his wealth. But this was ; all so much waste vapor. She was gone he knew ; not where, and he was on his way in search of a habitation.

He had wandered until he reached the sea without seeing anything suitable. Here he was scarcely a league from Penersey Castle, whose ivied walls bear marks of Roman art and offer a volume of lore to the antiquarian. But he cared : nothing for the old castle nor its historic associations. But he did caro for what he was in search

At length he came to an old wooden hut formerly used for a fish-house. It was, a square building, with two small windows facing the sea. He looked in at one of the windows and saw-that--the hut consisted of one large square room. The roof was low, and the rafters heavy and visible. He resolved to purchase this hut, and felt delighted at the distance it was situated from other habitations. True, it was a contrast to the mansion he was about to desert, but what cared he for expensive furniture? All he required was a place to lay his head and secure his money.

Strange he never thought of death and the impossibility of having his glittering horde with him in spirit-life! Had he thought on this subject, however, he might have caught the idea that if he could not have his goldland bank bills with him. he must have the miserly spirit there which caused him to play such a useless and selfish part on the stage of life here. A ray of joy lit the miser's face as he left the hut to seek its owner, an old fisherman residing. in the little village of Penersey. This manifestation of joy was the result of reflection. The hut had evidently been many years in disuse. It stood too far off to be of any real value to anybody; therefore he doubted not-that he would be able to purchase it for "a mere song." When he found the owner, he took advantage of his apparent poverty and drove a hard bargain with him.

It never troubled Tom Maunder to remember that he had purchased the fisherman's hut for a trifling portion of its value, through deception. If the old adage, "All is fair in love and war." be deemed correct, "surely," thought the Squire, " all must be fair in business transactions." The devil is said to quote Scripture when it suits him. Tom Maunder would quote or misquote Scripture, or any book or person, if, by so doing, he could save or make a penny. Having accomplished the easy task of purchasing of a poor man the forsaken hut by the sea, the miser's next difficulty was to make the hut tenantable and get his property

Strange peculiarities or eccentricities mark inroutine of life. Some people are so dissimilar from others, that they seem to realize no happiness whatever from common habits and modes of thought and pleasure. Eccentricity is the soil in which they grow-the food on which they feed. There exist people so isolated in their extreme individualism that social intercourse is repulsive to them, and they, as a natural sequence, become repulsive to society.

The heart expands on generosities and loves. Isolation is the prison-house of selfishness. Mutual affection begets happiness-mutual antipathy, misery. How, then, can such natures as Tom Maunder, the Recluse, in their saddest hours inspire genial human sympathies, when their own selfish acts have closed the door of the temple of affection against themselves?

People who win the affections of their kind are those who perform unselfish, loving deeds. On wages of sin is death," are those who act unwisely selfish.

The way to win love is to love-like begets like. Loveable natures draw affections to them, and vice versa. If we sow to the wind we reap the whirlwind.

On the borders of the south coast of England. almost within sound of the heavy-toned, monotonous sea, stands at the present hour the decaying remnants of Herstmonceux Castle, partially covered with the evergreen ivy. In the History of Sussex, Herstmonceux Castle, with its memorable associations, forms one of its principal chapters. Here, in early years, Tom Maunder, or the "Young Squire," as he was called, loved to wander and moodily meditate. Yet he did not profit by his musings, as our tale will show. He never was known to share his time with others. No one liked him, or seemed to care for him. Although he gave Old Timothy, the sole occupant of the castle, considerable trouble locking and unlocking the entrance door to the ivied ruin, he of them, and much less when they left this "vale never was heard to say "thank you," or to be- of tears" for the abodes of spirit-life. stow upon the venerable warder one copper for his services.

Old Timothy was a strange, misanthropic man, castle ere he had reached his seventeenth year, by strangers for showing them over "The Ruins" even legendary character.

At the time our story opens, Old Timothy was since he took up his quarters.

tor was to direct his attention to an immense fear even to trust him out of her sight with the wide spread ivy tree, which he said he planted | others.... with his own hands when a boy. Few could witness this giant trophy to the industry and Tom, betrayed ordinary sweetness of disposition,

coffin. There are no wet eyes. The lark carols richly the other hand, people who earn for themselves in the heavens. The sun laughs gladly upon the repugnance and neglect, who learn that the scene, illuminating the brow of the clergyman as he reads the service.

Who is it that lies in "cold abstraction" in that lowered coffin? No other than Tom Maunder's aged mother. And he, the son, stands like an automaton, mechanically looking on. No tears moisten his stern eyes. He does not even mourn, and he is no hypocrite to make pretence. Nothing more required than a tablet to the memory of the mother, to complete the mission of death to the living. In due time a tablet was placed over the remains, but it was of a cheap quality, not at all in keeping with the station occupied by the deeased when living, or to the means of the son. Young Squire Maunder only found in the for-

tune which fell to him at his mother's decease means to indulge his taciturn, unsocial, miserly nature.

He was alone possessor of the family estate, his brothers and sisters having long since preceded their mother to the spirit-world. When they were in the form, the young Squire thought little

At the death of Thomas Maunder, Esq., senior, the widow was left in possession of the estates and personal property of her lamented husband. She yet he was generous and good. He entered the held her prerogative with royal firmness, and allowed her children few privileges, beyond an being privileged to receive all moneys given him | occasional party of neighboring children at the mansion, or short trips or picnic excursions to and detailing all he had heard of a historic and Penersey Castle, Battle Castle, and other places of resort, within easy distance of Herstmonceux. On most of these pleasure trips, Tom would sour verging on eighty winters. He had lived a her- the cup of sweets, by refusing to accompany his mit's life apart from all human seciety, save visi- brothers and sisters, or if he did, by dint of strong tors, on whom he depended for the means to live. persuasion on their part, go with them, the day He never once slept away from the castle, and would not pass pleasantly. He would insist on had walked as far as the village about twice going where they did not wish to go, or in doing the very thing they most disliked. Mrs. Maunder The first thing Old Timothy did with the visi- was rendered very unhappy by Tom, and grew to

Thus years rolled on. The children, all except

rible than any she had ever experienced.

A terrible fever struck into the " waiting tomb" all the children save Tom. Those she loved were gone. The one she hated remained.

Oh what agony was hers! Life was now a world without a sun; a continuous winter of cold | lust-became a miser-and paid the penalty. and cloud. "When, oh when will relief come!" she cried in bitterness.

Months fled; Tom and his mother dwelt together as strangers, the one scarcely ever speaking to the other in tones of kindness. This dreadonly visitor to the mansion. The appearance of edictions on the "white-chokered hypocrite."

Mrs. Maunder never failed to improve the occasion of the clergyman's visits by unlocking against Tom. Of course the reverend gentleman sympathized with her, and believed Tom was doomed for the devil, if in fact that sable monarch had not already got him in his power.

After a full and most serious conversation on Tom and his certain doom, the two would kneel. whilst the Rev. Moses Martain thanked Deity that the wicked are cast into hell, and the "elect" or "children of grace," like Elijah, are carried into heaven.

Mrs. Maunder sat often alone, reflecting on the will of God in carrying her children to heaven. She had no fear for the dead children-only for the one living. The pleasures of the world had now no longer any charm for her. The delights of her soul were all in the grave, her dead hopes in the sand.

She gradually declined, puritanical to the last. Her home was more like the altar of a church than a habitation. Silence and sanctity held ghostly preëminence, and the widew, never failing to inspire her remaining son with deep disgust for what he wickedly pronounced "cant," passed into the embrace of death in the certain of the grave.

The Rev. Moses Martain was the chosen clergyman to perform the last rites of sepulture. Tom only mourner, for he had often received benefits of a material character from the lady, and alms of him in "The Ruins." mourned the fatality that cut him off from further perquisites of the kind at her hands.

Young Squire Maunder returned from the funeral to the lonely mansion gloating over his good fortune. He was now sole heir to the estates. live up to her means; the property was valuable. and he felt proud as a Peruvian miner. He had no companions, immense wealth, and no useful idea what to do with it.

He locked himself from all prying visitors, and sight of it electrifying. He reasoned to himself:

On his way he was accosted by old Timothy, who had felt considerable surprise at not seeing her heart and letting out her strong feelings him at the "Ruins" of late. But he was in no mood for gossip-never so at any time-and on this occasion betrayed anxiety to pass on unquestioned.

Old Timothy had heard from the lips of the Rev. Moses Martain of the death of Mrs. Maunder, and the consequent change in Tom's fortune. But he had no idea that young Maunder was a miser; he knew him to be a misanthrope, and hoped that his good fortune would be the means of making him more sociable and human.

"I've missed thee a bit of late, Squire; what's been amiss with thee?" inquired Old Timothy with a trembling voice.

"Mind your own affairs, and you will not be troubled with mine," growled Tom.

"I beg pardon, Squire! I beg pardon for asking thee, but I thought thee might be ill, and needing a little assistance and friendly advice! I beg pardon! I beg pardon!"

Old Timothy, with his form bent low, hobbled off, whilst the miser scowled at him as though he could inflict the most excruciating punishment upon him for daring to address him.

He had proceeded a distance of some two miles hope of joining the loved ones on the other side in the direction of l'enersey, when a young woman carrying a babe, looking pale as misery, begged him in God's name to give her means to purchase bread, or she must, she said, drop dead was the only follower, and the clergyman the from exhaustion. His flerce eye caught hers. He recognized her as the beggar who had solicited

> "Woman, begone! leave me! I never encourage beggars! Work for bread if you want it, or starve and be d-d to you!"

This unfeeling speech cut the woman to the soul. She did not, however, as before, sink at his His mother, having been a frugal woman, did not feet, but rose upright, and looking him sternly in in the face, exclaimed:

" May the bitterness of want come to you at the hour you are the most happy! May you be robbed of every shilling you possess! May friends forsake you, until in the hour of your sad, sad grief, took a whole day and night to decide what he you are driven to the verge of suicide! You have should do with the property, and how secure his twice insulted the widow in her sorrow; and ingold. Gold! the very name was cheering, but the stead of speaking kindly when it would cost you nothing, you have used the language of a selfish,

there. He was very much troubled, during his absence from the mansion, fearing burglars; but, to his great relief, he returned to find his wealth undisturbed.

It took nearly a fortnight for Tom Maunder to get his hut in condition to receive its freight of mortality and gold. But, by dint of hard work and perseverance, the thing was accomplished and that, too, without any assistance from others. He thought at first of employing a carpenter, but, on reflection, he deemed it advisable to do the work himself, His grand idea was to be considered poor, then he thought he should be permitted. to live in peace.

At length he left the mansion where his life had been passed, and took up his abode in the but, having, by slow process, transferred the whole of his gold and notes to the new dwelling-place. As he passed to and fro, he looked furtively about him to see if he was watched, but no one was observed by him. Yet his movements were not an absolute secret. Secure, as he imagined, in the solitary but, with his wealth for a companion, he listened to the savage voice of the sea and was not always free from superstition. Since his mother's death he never once attended church. He was no hypocrite in religion. He did not regard the Sabbath as a day for religious exercises. and, above all, he had a horror of collections. It was an axiom with him to look upon poverty as criminal, and it was his custom to pronounce maledictions on all beggars who dared to solicit alms of him. Nor did he consider the church collectors deserving of less malediction than beggars. Hence he deemed it best to stay away from church, to save them and himself from annoyance. Years went on their oternal round. The recluse

of the hut was despised by the peasantry, from a very natural feeling his own conduct had induced. The farmers and squires for miles around had almost forgotten that such a man existed. Thus in absolute solitude the recluse was enabled to indulge his passion at the shrine of gold. The natives ceased to speak of him as the "Young Squire." They now called him "Old Tom Maun-der," and, in very truth, he deserved the change Young of appellative from them; for he had allowed the to pass. Fatal delusion! he had retired to the fisherman's hut, imagining that people would come to believe him poor, and he would thus be

come to believe him poor, and he would thus be secure from heggars and robbers. One winter's night, whilst the wind howled mournfully and the waters dashed against the hut, the recluse found it impossible to sleep. He fancied that every gust of wind which smote against the windows was some intrusive bandit forcing an entrance to his treasure. He leaped from the bod suched to the door found it fost and from the bed, rushed to the door, found it fast, and lit a taper. All was secure. Still the wind sang its dirges and the sea was troubled. He lay down once more, but could not sleep. He rose again, and, to pass the time, resolved to count over his notes and gold.

He had proceeded with the pleasing task all satisfactory for a time, when his treacherous memory set him to repeat the figures; and so on; calculating and forgetting, he counted far into the night. In a state of half abstraction he found it requisite to snuff the taper. The whole of his bank-notes lay heaped upon the table. By some unaccountable turn of his body his coat-sleeve caught the candle-stick, suddenly turning the lighted taper upon the treasured notes. In an instant they were tinder.

[To be concluded in our next.]

#### LIGHT. BANNER $\mathbf{OF}$

# JANUARY 9, 1869.

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

Children's Department.

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

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### NED RIGBY.

#### PART VII.

Nell went on her mission, very much as the little bird goes to its morning work of cheering and blessing the world. Her heart sang sweet songs of hope. She believed in the divine power of love, though she only knew that she was happy in the wishes that rose out of her heart, very much as the violet's perfume rises to meet the south wind. Those wishes were her prayers. Who shall say that they did not reach the high heaven where pure angels dwell, and who listen at the hearts of little ehfldren, as mothers listen to the breathings of their babes?

But little Nell's heart lost its courage and its liope as she came nearer to the place of her destination, for she felt the atmosphere of pollution that rose like a dense fog from the cellars and grog-shops, past which her little feet were now slowly moving; for with the loss of courage she seemed to lose the elasticity of her step, and any one would have said that she was tired, for the heart always gives impulse to the movements.

She turned the corner and went according to Mrs. Rigby's direction, and came to a little store that had colored pictures suspended in its windows. She lingered before them, half from the wish to delay her disagreeable task, and half from the desire to look at the images that were to her so full of thought. One picture represented a child in its mother's arms. Nell's heart saw a beauty in the representation that few others could see. There was something in the mother's smile that made her thought go back, as if to hunt up a treasure that had been lost. There was a picture of a child holding flowers. The child's dress. was very crimson and the flowers very gay, with colors that never followed the kiss of the sunshine, but only the painter's brush. But Nell was no critic. She only knew what pleased her fancy or spoke to her heart, and in the child's face she saw something that made her recall the day when she gathered mosses and heard the pleasant voice of the stranger.

Perhaps it was not the picture that made her recall that day, but the coming near her of a presence that linked her thought, by the subtle power of magnetism, to the scenes of that day. She was just beginning to feel that she had done wrong to thus linger when Mrs. Rigby was waiting for her return, when a gentle tap on her shoulder made her turn suddenly, and she saw bending over her the same gentle face that looked so kindly on her as she sat listening to the story of the mosses.

"And what do you here, my little one?" he said. " Are you wondering if those pictures came down from the skies? for you look as if you had been seeing heavenly things."

"I was thinking about the flowers," said Nell. " and wishing I could hold them."

"Do you love flowers so much, my little one? Then come with me and you shall have some."

"Me? Flowers for me?" said Nell. And her eyes gleamed with a brightness that was like the flashes from a vase of water set in the sunshine. But the light faded in a moment as she remembered what was before her. "I can't go," she said, sadly.

"It is not far, and we will call and ask your mother's consent.'

" My aunt would not let me go; she would say it was nonsense. But I have somewhere else to go, and I must hurry."

"We will walk together, then, and we can talk a little. I have thought of your a great many

#### some one that is here," he said, with a tone of assurance.

and the second second

"There is no one here, sir," said the man, "no one at all, sir-very hard times-business exceeding dull-no customers-all fail up soon. No one at all, sir-would be happy to serve you-perhaps you'll take a little bitters-quite free, sir, and it would do you good. No one at all here, sir, 'pon-honor."

All this time Mr. Clyve had been nearing the door that led to the inner room. The man at the same time gradually slid around the counter and confronted him. " Private room, sir; no one enters there, except

on business with the firm." "I have business," said Mr. Clyve calmly.

"I can transact all business for you," said the man; " walk this way, sir. Is it concerning goods bought, sir? we are always quite ready to pay.' Just then a shout of laughter came from the inner room.

"The person I want to see is there." said Mr. Clyve, "and I will find him if you will open the door;" as he said this, he showed a slip of paper. "You see whose service I am in; please open the door."

The man bowed humbly and threw open the door, and Mr. Clyve and Nell passed in. The shawl fell back from her white throat, and the hood from her sunny hair. A fresh color flushed her cheeks, and her eyes gleamed with the sur prises that had come to her.

A stove stood in the centre of the room. On the floor was a carpet that had once been gay. Red woolen curtains shaded the dim light that came sifting down through the gloomy back yards. chairs and benches filled the spaces about the room, and three or four round tables. The furniture looked battered and dingy, and the atmosphere of the room was stilling from tobacco smoke.

Mr. Clyve and Nell entered this room as sunshine enters a cloud, and rifts its darkness. They, stood near the door, but their eyes went over the whole room, and sent their presence to the further corners. Nell's glances passed all the coarser grosser men, for she had nothing to do with them, and were not quiet until they fell on a half-hidden form in one corner of the room. She knew it was Ned, rather from feeling than from actual sight. She left her protector's side, and was beside Ned in a moment. She laid her hand in his, just as he was on the point of lifting a glass to his lips. He was not stupefied, only a little excited, and as he felt Nell's gentle touch, his face first kindled with pleasure and then with resentment. She saw the change in a mement, but was not terrified by it. She whispered in his ear:

"Come, Ned, you will go home with me." Ned said, loud enough to be heard through the room :

"Home? ha, ha! No, no, you stay here. Come, Nell, that 's a good girl, sit down."

"Yes, sit down," said Joe, who was close by and as he said this he gave her a push on to the hench.

Nell gave one glance to her protector, who stood caimly waiting.

"Stay here, I say," said Joe again; "that'll be fun. I'll fix it with the folks at home." The rough, coarse men begun to look at Nell

and to laugh. "Come here," said one; "you are a dainty bit; make a nice waiter girl, hey? Don't be shy and blush so; you'll like us all when you get used to us." He reached out his hands to draw Nell to him to kiss her. Her little figure lifted itself, and she seemed almost a woman as she thrust back his touch. Several of the men laughed, and then Nell bent her head on to Ned's shoulder. Another laugh from the men roused Ned; he sent back an angry glance, and rose to go with Nell

"Ha, ha," shouted half a dozen voices. "Led by an apron string," said one. "Pretty

dear, won't you have a little pap?" Nothing so overcomes the moral virtue of the weak as ridicule. Ned could not bear to be

# Original Essays.

REVIEW OF AN ORTHODOX SERMON. BY MRS. MARIA M. KING.

"Seck ye first the Kingdom of God and His rightcousness, and all these things shall be added unto you."-Matt. vi: 33. This was the text. A few leading points of the ermon will be stated as the basis of a few thoughts on the character of the teachings of the Orthodox clergy, generally, at the present time. This sermon was preached, on a funeral occasion, by a divine of considerable reputation among as intelligent people as are found in any of the large towns and educated communities of the Empire State. The following is a brief synopsis of it:

There is a providence manifested in the affairs of men, evidently, as Jesus taught in the chapter in which the text occurs. The good man has the promise of a reward for his good acts; judgments follow the wicked. There appears two sides to this question of a providence of God, which guides the affairs of men, as an individual discovers, as he notes how the wicked prosper and the just suffer. The individual reasons that there can be no providence, inasmuch as there is, evidently, no distinction between the just and the unjust in the distribution of trials or punishments and rewards. Again, he reasons, there is a providence, because he can trace it in his own life, which is dotted with circumstances, showing plainly the interference of God in his behalf. It is useless to reason upon this question of God's providences. Man cannot reason out the problem as to why God deals with man as he does-the just and the unjust; nevertheless there is a providence; Jesus so taught in the chapter referred to. Great minds have reasoned on this subject, and have failed to understand it. The solution of the question has never been achieved, and never will be in the present state. There are many things which men cannot reason out, which there is no use trying to reason out while men are in the present state. God does not design that men shall know why he thus deals with them. God withholds the immediate punishment for sin, and the immediate reward of faith and virtue, because, by threatening an immediate nunishment for sin and promising an immediate reward for virtue, the selfish nature of men would be aroused; they would shun evil and do well for the sake of the reward and to avoid punishment. Yet the fear of ultimate punishment should restrain men from evil doing, as the certainty of ultimate rewards should prompt them to well doing. Faith in the promises of God should stimulate men to well doing, although the certain reward is deferred. Faith in God's word was the only ground of safety for men, considering the vicissitudes of life and the certainty of death. The fact that the deceased had early sought the Kingdom of God and his righteousness was, doubtless, what had sustained her in the dying hour. The dead still live; as witness the appearance of Moses and Elias to Jesus, Peter, James and John, in the mount of transfiguration. Jesus could, doubtless, reveal to the sight of the mourners all their loved ones departed, if he chose to do so. They should not think of their dead as they seemed to be, but as they are-living spirits in a world next to this.

It is safe to assert that sermons like this were preached in the ears of intelligent people all over the land on the same day-the Sabbath, on which this was preached. Intelligent ministers of the Gospel, Protestant ministers, assume to teach intelligent congregations the way of life and salvation, while they themselves are as deeply in the dark concerning that way as the most benighted of their hearers. They presume upon the ignorance of their hearers, and reiterate dogmas as old as the Athanasian creed, expecting that, like obedient Papists, all will readily acquiesce in their teachings. Assuming that their hearers are as unable to reason upon questions of such deep import as the "providence of God," " moral responsibility," " faith," &c., as the people were when the Church of Rome commanded implicit faith in and obedience to all its doctrines on pain of death, they still reiterate these same old doctrines, telling the people, at the same time, it is useless to reason upon them; that their truth or falsity cannot be decided by human reason, but that they are to be received, without question, on the authority of the Scriptures. They appeal to some of the lowest passions that actuate men, to induce them to believe in these traditional dogmas. The promise of reward and the threat of punishment are the inducements which are held out to intelligent people to cause them to espouse the religion of the churches. They are told that faith in a system which they cannot understand is salvation from the consequences of sin. Moreover. that God overlooks depravity in those that profess this faith, as they that believe at the eleventh hour, or when the last sands of life are running, and the spirit is about to take its leave of the body with all its depravity upon it, are as sure of salvation as they who in youth have believed, and whose belief has led to a virtuous life. That. the reward or punishment is postponed indefinitely, or until after natural death, is of no consequence when the question is considered as to the motives which prompt faith. The dying man looks for an immediate reward, as the young and healthy are uncertain as to the day and the hour when theirs shall come. If appealing to the baser passions of human nature, and cautioning the people against the use of the highest faculty of their natures is necessary, in order to induce a faith in their system, it is time these ministers of a traditionary theology should enter some other calling. If they can preach no higher Gospel to intelligent men and women, in this day, when to think upon all-subjects is the assumed right of the people, and to fear to investigate any question is beneath the intelligence of many, and when men begin to appreciate higher motives for a virtuous life than dread of punishment or hope of some promised reward, the people are no longer in need of their services as teachers. It is in vain that knowledge is sought to be sown broadcast among the people, and light upon all important questions disseminated, as long as there are those who stand up as trusted teachers among them-those who have access to the ears of the young and the old, the inexperienced and unthinking, as well as the thoughtful and reasonable, who perpetually sound in their ears the cry of "Faith! faith!" and counsel an unreasoning faith in what they tacitly confess to be an unreasonable system, while they appeal to the baser passions of men to prompt them to purity of life, or, in reality, to a blind faith in an old system which the age is outgrowing as surely as there are preachers who deem it necessary to caution people against investigating the mooted questions of the day. "Blind leaders of the blind " are these so-called teachers, who assume that God does not will that men study the lessons of his providence and reason concerning the good and the ill that befall the just and the unjust alike. Should not men study the lesson which adversity teaches, and thereby learn of a surety that God does, indeed, A fool's tongue is long enough to cut his own | rule among the children of men as he rules in all

fect before God, so that it may be said that God has afflicted a perfect man? Is any one prospered than in the writings of Comte. because he is perfect? Who hath seen or known a just man, since there is none absolutely good, save God? The uses of prosperity and adversity paint from the immense depths of his own conare as plainly taught in Nature as 'are those of the sunshine and the rain. God builds up and tears down; builds up again, and again demolishes, that he may finally rear a perfect structure. A planet's surface is rent by the terrific earthquake and deluged by flery streams which convert blooming gardens into desert wastes. Oceanbeds change, and sandy wastes take the places of vast districts of improved surface which sink and are covered by waters. Inundations sweep over the surfaces which volcanic fires and ocean waters have spared, and thus Nature's work of ages is, apparently, lost; as chaos has assumed sway where before order and progress was the rule. What does this signify? Simply that the planetary surface had reached the limit of its progress until it: could be broken up by internal which had been accumulating in stratified deposits for ages could be thoroughly intermingled, and higher grades formed by the process of breaking up, disseminating liquified rock over the surface and washing the deposits of distant regions to others. Old lands must sink and new ones rise, that the old lands may rest and ocean deposits be laid upon them, while the new lands may yield forth the products of Nature, as they have been enriched by the accumulation of aqueous deposits during the ages while they were being stimulated by rest. Following ages show the wisdom of Nature's plan of perfecting planetary surface. Geology teaches the important lesson that by successive seasons of prosperity and adversity has earth's surface been developed to its present condition. The sun shines, and all Nature rejoices in its beams. The flowers send forth their sweetest fragrance, the fruits gather their richest lustre, and man rejoices in the contemplation of beauty and in the pleasant emotions which his system experiences. Again: the clouds gather, and the tempest bursts upon the world of beauty which was just before spread before the eyes of man. Nature weens as devastation and ruin, perhaps, is spread where before was the rich promise of the harvest. Is there no use in the tempest? Is it so mysterious that occasionally tornadoes and floods devastate cultivated lands? pestilences depopulate districts? earthquakes cause great destruction of human life and the products of human industry? that tempests plicated combination of forces and vibrations. sweep navies from the face of the deep, that man should not seek to understand the necessity of tion whether man has an immortal soul, and these things? Blessings in disguise, such visitations are termed; and who but understands enough of the uses of affliction to know that God chastises his children for their good?

Human reason has been termed "carnal," while blind faith has been deified. It is time religion and science are discoverable chiefly in this should be reversed; that reason should be deified, and that blind faith should be characterzed as sensualism.

With all the light of the Spiritual Philosophy pressible conflict" between religion and science shining around them, it is impossible that ministers can deny the fact that the spirits of the de- a more formidable conflict than theologians genparted do manifest themselves to men. They learn this from Scripture, but will not own it until forced to by the growing sentiment of the people lectually speaking, are atheistic and sternly main favor of the doctrine. They will assert to hesi- terial. It finds everywhere its fixed laws that tating congregations that it is possible for Jesus to touch their eyes and make them see their de- phenomena fully accounted for by law, by force parted friends, instead of stating fairly that there s a law by which spirits communicate with men: which law was in operation in the times of Moses | has not explored man.) it either sternly and honand Elias as well as since the time of Jesus, as estly excludes the spiritual and divine from the their Scriptures plainly teach. When a people horizon of its knowledge, or it sliently and pru-are so far advanced that they can no longer dently bows before the great mystery which is think of their departed ones as sleeping in the surrounded by the veneration of mankind. grave, or consigned to a burning hell, or lifted to a heaven too high to permit their ever revisiting only science which touches the realm of the swirthe scenes of their former life, is it wise in preach- itual, the immortal, the divine, is not less nositive ers, who are resolved on keeping just behind the and demonstrable than physics, chemistry or great light that is shining in this day, to admit botany. And yet in all our systems of education that there is a state next to the earthly, in which anthropology has yet no place-it is almost enpirits exist, and feel, and act, and inicate with one another as men? It would be far safer, far wiser, and more in accordance with the spirit of the age, if those assuming to teach the people on the most vital questions, should first enlighten themselves, learn the value of an enlightened reason, and casting off the yoke of bigotry and sectarianism which so firmly binds them, preach a gospel to the people that would elevate their conceptions of God and humanity; would prompt them to virtue for virtue's sake, instead of stimulating their superstitious fear and their selfishness: would strengthen their belief in the interposition of Providence in the affairs of men. and finally unite them as brethren of a common humanity and children of a benevolent Father. 'who will have all men to be saved and come unto a knowledge of the truth" and to the possession of wisdom.

speculation intruding upon the domain of science

The German painter who retired to his closet in order to evolve an idea of the camel, he had to sciousness, was an excellent illustration of the metaphysical philosophers, who before science has determined what are the facts, rush in with their ingenious hypotheses, derived from the depths of their speculative consciousness, and endeavor to preccupy the entire field.

Such was Comte and such are his followers; eager to leap to the final, perfect philosophy of life, before science has gathered the facts upon which a rational philosophy can be based. Comteism will be as evanescent as all the other forms of ingenious speculation which have preceded the march of science.

To be more specific, Positivism undertakes to determine dogmatically the nature of man, and base a system of action on its speculative ideas, before determining the nature of the human conorces, and the different varieties of rock and soil stitution by positive science. There is no system of anthropology in the minds of the Positivists: there is no recognized system of anthropology in all our universities of the Old World or the New. In the language of M. de Bonald, "Europe in the nineteenth century is still awaiting its philosophy."

Hence the terribly materialistic tendencies of science. Its labors heretofore have been almost entirely physical. With mole-eyed assiduity and an immensity of labor it has explored all material phenomena of the universe, and approaching man, it has looked through all his bones, ligaments, vessels, membranes, nerves, glands, cells, fluids and globules, and even looked into the intimate chemistry of life, and the mechanism of sensation and motion; but there it has stopped on the very threshold without inquiring into the nature and organic connections of man himself, the mysterious being inhabiting that body, the examination of which has satisfied the savans. As the shell is to the kernel, so is the body of man to the conscious being inhabiting that body. Scientific men have generally been satisfied with the shell, and shrunk from the investigation of anthropology, as a savage might halt to survey the outside of a temple, and shrink with superstitious doubt and fear from entering its interior.

And yet it is only in man that we can find any scientific foundation for moral or religious ideas. The proper exploration of anthropology determines whether man has a soul or is a mere com-Anthropology is competent to answer the questhrough what mysterious anatomical arrangements that soul holds its communications with the body. The divine laws are as plainly stamped on the human constitution as they have ever been stated by Revelation, and the harmonies of anthropology.

When we omit anthropology from the circle of science we produce that inevitable, that "irreof which Positivism is an example, and which is erally suppose. For science minus anthropology is purely material, and all its tendencies, intelknow no inflexion or suspension. It finds all and motion; and having through all the universe found no trace of the spiritual or divine, (since it

All science is positive, and anthropology, the irely absent from our libraries and our medical colleges, except as to sundry physiological, phrenological and ethnological fragments of knowledge not organized into a science. The science of the soul, the science of the brain, the material, positive seat of all our consciousness, is almost as thoroughly ignored as if man were a mere galvanic battery, and his soul a transient phenomenon that disappeared with the dissolution of his body. It is now a quarter of a century since I demonstrated before a New York audience and before a scientific committee of investigation, that an anthropology had been established on an experimental, positive basis; and that committee reported that my demonstrations "opened a field of investigation second to no other in the promise of important future results to science and humanity." My system of anthropology has been published and the edition all sold fifteen years since. My Journal of Man has been read by thousands; and thousands who have attended my lecturesamong whom were some of the foremost minds of the country-have learned the truth, the importance and the grandeur of the new anthropology, many of whom, by cerebral experiments and by the practice of psychometry, have given conclusive proofs to other thousands, and yet the great world, absorbed in other thoughts, moves on unconscious of the existence of a true anthropology, as it moved on traveling in the old way two hundred and fifty years after Blasco de Garay had demonstrated in Spain the practicability of the steamboat. So it has always been. Generations must pass away before a new philosophy can be accented. Yet when I see grave errors in social philosophy. in medical science, in the treatment of insanity and in the proper conception of man's immortal nature, and finally an inroad of materialism from the realms of physical science. I am strongly tempted to enter again the field of scientific propagandism and assert for anthropology its true position at the head of all the sciences—the topmost height of terrestrial knowledge, in eternal correlation with the Divine. New York, Dec. 14, 1868.

times within a few hours. You did me a great deal of good the day that we went moss-hunting." Nell looked up into Mr. Clyve's face with a

pleased wonder. "You don't know how?" he added. "Well, I will tell you. The kingdom of heaven dwells in the heart of a little child. We sometimes wander about the world, with so little faith in good things and beautiful things, that we forget that the good Father is always near us and blessing us. A good, gentle, loving child, is one of the doors to the beautiful temple of God's love. You don't quite understand me. Then I will say very simply that you did me good because you loved me a little, and because I could read in your eyes your patient gentleness."

As he had been saying this they neared the low groggery where Mrs. Rigby had sent Nell. She clasped the hand of Mr. Clyve tighter in her own; she wound her little fingers-about his as if she would hold him securely to herself.

"I must stop here," she said timidly.

"You stop here?" he said, with a tone full of wonder, yet of compassion. "This is no place for such as you. Who sent you here?" He asked this with a sternness that made the tears come to Nell's eyes in a moment.

'Oh do n't scold me," she said, from the force of habit, as she said so often to her aunt: "but I must go; Mrs. Rigby sent me."

"Sent you? Poor child, tell me what for, and do not be afraid."

"You know Ned-he's good; his mother says be is."

"Mothers don't always know," said Mr. Clyve sadly, more to himself than to Nell. But she heard and replied:

'But I know, and he is good, and I like him." "Well, what has his goodness to do with your coming hero."

"Ned likes to go with Joe, and Joe is n't good," said Nell in a whisper, and looking around as if she feared some one would hear her, "and Joe comes here. And we want Ned to help us make some moss baskets, so I am going after him."

"And a mother could send a little girl to a place like this! Why, listen, Nell, to that rude laughter; are you not afraid now?"

"I do n't know. I was afraid, till Mrs. Rigby told me that the Good Shepherd would take care of me, and that I was one of his white lambs, and nothing would hurt me."

"Did she tell you that? Bless the woman's faith, it is greater than mine. And so the Good Shepherd will take care of you, and I will represent his loving care. Come, you need n't be afraid."

Together they walked into that low rum-shop, the pale-faced, spiritual man and the frail, gentle girl.

The sound of rude mirth came from an inner room. The outer room was respectable, with its rows of bottles labeled with the various names called cordials, bitters, &c., but which within have similar poisons. A red-faced, but very obsequeous man, bowed to them behind a polished counter. Mr. Clyve paused a moment, as if hesitating what to say: "We have come to find

laughed at; and he said to Nell in a low voice: "You'd better go home; I can't go-I can't just now; I'll come soon-quite soon; you go first and get every thing ready; that's a good girl!

"Ned. I have come for you, and I shall not go without you. The men may laugh as much as they please; I can stand it; it don't hurt when you are here, for you'll take care of me, Ned, won't you?"

Ned took hold of her hand, and his face lighted up with a sort of pride, as he said:

"Go, Nell, that's a good girl, and I'll get you something real nice; I'll bring it home in a little while."

"I can't go," said Nell; "I promised I would n't, and I'll stay here all day if you do n't come."

"Good pluck," said one of the men; "let her stay, boy; we all like her company; let us sing her one of our songs," and he struck up the low words of a common melody.

Ned's manly pride rose within him, and he said loudly:

"Stop till I get out of here. She shan't hear that song! You may laugh as much as you nlease. "Now be steady, boy," said Joe; "that's my

property." Nell clung closer to Ned, and she whispered:

Don't let him touch me. He'll beat me! Take care of me!" As Nell said this her face was radiant, and her eyes gleamed with an intense desire. Ned looked at her, and the eyes of a dozen men fell on her at the same moment. There was a silence, and Ned took her by the hand and led her toward the door. Mr. Clyve had already passed out. As they all came out upon the sidewalk a gleam of

light flashed before them. "Ah children," said Mr. Clyve, "I'm glad to have found you. I wanted you to come to our chapel to learn our Christmas hymn. It is some time before Christmas, but there is a great deal to do, so we begin in season. Will you come? I will call for you to-morrow evening."

As he left them Nell clung closer to Ned. She lid not know till then how the presence of their friend had strengthened her. They soon reached Mrs. Rigby's room.

"Oh my darling," said she, as she kissed Nell. the Good Shepherd did take care of you; I will never doubt his power again. Come, children, see what I have done with the moss-made a little temple; and I put in it all my thoughts of love for you, children; and I fancied it was as pleasing to our Heavenly Father as if I had been worshiping him in a grand church."

This led Nell to tell of their good friend who had invited them to go to his chapel to learn to sing. Ned laid his head down and went to sleep, but his mother was not distressed for him, for his eye had been clear and his voice steady. As she and Nell worked at the basket she lifted up so many prayers it seemed to her as if every sprig of moss was a word spoken to God.

throat.

#### POSITIVE SCIENCE HIGHER AND BROADER THAN FRENCH POSITIVISM.

#### BY DR. J. R. BUCHANAN.

The exposition of Positivism in the New York World of Nov. 27th, by the Positivist Society or 'Observer." is not a matter so trivial or contemptible as to be quietly dismissed with a sneer. It cannot be denied that the general tendency

of science and scientific speculation at this time points toward the goal which Positivism has reached, and boldly proclaims as the highest result attainable by the human mind. (See the work of Buchner on Force, recently translated from the German.)

What is this consummation of philosophy? It affirms that matter, spirit, deity, immortality, mind, volition, emotion, etc., are effete ideas. which science has exploded, and that nothing exists in the universe but force and motion, whence come all that we call matter, mind, soul, God and spirit. It is a system of rigid, logical, severe materialism, which, if fairly carried out, annihilates all ideas of God, religion, morality, and the future life of the soul. And yet religion, being an indestructible and eternal element of the soul even the writer "Observer" displays its power by laboring to engraft upon his soulless and God less system a religious theory and practice.

The moralism or religion with which he plas ters over the hard and rugged outlines of his phi losophy are entirely extraneous, and inappropriate to the structure on which they are applied. For if there be nothing in the universe but blind. resistless and eternal force, of which men, animals and plants are the inevitable phenomena morality and religion have no more to do with human life than they have with the movements of the solar system.

The Comtean Philosophy (if we may make such a word) or French Positivism, is but the prolonged rebellion of the a priori metaphysicians against the inductive or Baconian system of investigation. It claims to discard metaphysical speculation and adhere rigidly to science, and yet in all the history of philosophy, there is not a lower nature? Shall any one assume to be per- I more perfect example of dogmatic metaphysical | the United States.

THE NEW NICKEL COINS .- The denominations of the new coins are to be one, three and five cents, and they are to be composed of one-fourth nickel and three-fourths copper. The one cent coin is to weigh a grain and a half, and will be about the size of the five cent silver coin which some of the existing inhabitants of the United States will recollect to have seen. The three and five cent pieces are to be about the size of the one and two cent coppers now in use, and will weigh respectively three and five grains. The new coin is to be legal tender for a dollar except for duties on imports, and all the existing nickel and copper coins will be withdrawn.

New Zealand has yielded \$11,630,000 in gold since 1865.

One million postage stamps are daily used in

### JANUARY 9, 1869.

## BANNER OF LIGHT.

#### Written for the Banner of Light. **А ТНОUGПТ.**

BY MES. BLIZA M. HICKOK.

I am drifting on down the stream of Time, Whose waters flow in a coaseless rhyme, TH they reach Biernity's sea. I sit alone in my life-bark, too, But all around me dear friends I view,

Who are drifting on with me. I never go back, but steadily on, As countless ones before have gone, In their voyage to that strange sea. But mortal vision is seldom clear, And none can tell whether far or near

Will be seen Eternity. And shifting hues, now light, now dark, I catch as I glide in my fragile bark, Adown the stream of Time ;

But over I know I am drifting on To the strange unseen that lies beyond The earthly river and clime.

Sometimes the waters are soft and low, And sing sweet music, in onward flow. As I glide adown the stream; And the air is balmy, and soft, and bright, And the earth seems bathed in a wondrous light From the day-god's glowing gleam.

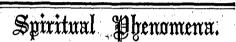
Anon the clouds come darkening o'er. And the waters sound with a fearful roar As they madly rush along ; And foaming breakers rise mountain high, While the angry billows dashing by, Sing a mournful, surging song.

Then shrouded in tempest and blinded by spray, I can only dimly see my way, And I shrink from the chilly blast. But the waters, though flerce, cannot overwholm. So I patiently wait, and I toil at my helm, For I know I shall rest at last.

Then welcome the sunshine, calm and clear, And welcome the tempest, dark and drear,

For I'm drifting steadily on ; And though sunshine glimmer, and darkness shroud, And there 's only a rift in the gloomy cloud, There is light and rest beyond.

Sometime the shadows of Death's dark night, Will shut me out from my loved ones' sight, And they 'll weep as I glide away ; But I shall know sorrow and darkness no more, And I'll wait and watch till I welcome them o'er To the light of an endless day.



#### From the London "Human Nature " for December. Mr. Home's Manifestations. THE FIRE TEST.

We have at last resumed our meetings; long vacation, like everything else, must end, and wintry showers have driven truants back to their On the evening in question, seven of us met, and, after the usual forewarnings of spiritual power, a cold current of air, like the draught from a half-open window, having passed over our hands, loud raps came upon the semigrand, which moved six to eight inches off from the wall into the room. A sentence was then spelt out, in answer to some remarks made by a young friend, who complained of the violence and inferiority of the manifestations in his presence; though really a medium gifted with considerable power, he had been frightened. "Would you dare do so to mor-tals?"-meaning, would you be rude and incite auger by absurd remarks addressed to your fel-low-men as he had done at scances? The table we were seated at now raised itself fully twelve inches off the ground, and remained suspended in space for about one minute. Mrs. J — was then touched, so also Lord — by a spirit hand; and the oval side table, at some ten feet distance, tilted and trembled, though no one was near nor touching it.

Mr. D. D. Home had by this time gone off into a trance; after a short pause, he awoke, and, walking to and fro, took hold of *Glavill's* book on Witchcraft. He then appeared to be angrily con-versing with spirits who were holding intercourse with him. On opening the door of the room, his whole gestures and manner betokened the pres-ence of invisible guests he was introducing into the room. Then he pointed to Glavill's book—

bol of their worship of God; no, the symbol of strife, of battle with one another; a symbol of sacrifice, the sacrifice of human beings—a sacri-fice to beir own intense selfishness. Relinquish self, five up self; this is the true, pure sacrifice asked by a loving Father—the sacrifice of self, of our selfish passions. The blood was not shed for any good; no, it was blood shed to appease a su-persition, it was a baptism of blood, of suffering. But enough, it does no good to gloat over the hor-rors of the past."

But enough, it does no good to gloat over the hor-rors of the past." A pause now occurred. Mr. Home appeared to be occupied with several spirits present, and, ad-dressing us, explained that so many strange spirits had come, they rather disturbed. He then explained to the invisible guests the extraordi-nary elongation he had undergone on several oc-casions, and pointed to the measure marked on the wall, taken on the 8th December last by the Hon. Mr. — and several others present. Ho Hon. Mr. — and several others present. He then resumed his address, and said:

Suppose a man had created the earth with insuppose a man had created the earth with in-finite labor, infinite thought, and had then to de-stroy his handicraft, would he not weep at the sacrifice of so much labor lost, so great pains to no purpose? And God who has created, formed, fashioned all to the last grain, the smallest leaflet, would he destroy his work, destroy part of him-self? Why, God's nature permeates all creation, everywhere is his presence; his spirit, like the leaven, acts on the lump of dead matter, until it leaven, acts on the lump of dead matter, until it breathes into life, until, like a ray of light, it shat-ters the walls of darkness. And the great mystery, the wondrous marvel of all, puzzles, overwhelms you. Are you not aware that arch-angels are like you, are awe-struck at the im-mensity of the mystery, the vell of which they cannot raise—that the wider the expanse of the view, the greater the wonder? We, too, have to learn; the highest of the high are only students, only children of God. We would fain tell and teach you all, but you are not fit to learn; your organism cannot receive the impress from our organism cannot receive the impress from our minds, the lessons of truth we would teach you. You regard Nature as powerless, dead, a mere materialism, without purpose, aimless! Why, great, glorious Nature is a harmonious whole, an organism perfect in its parts-as perfect, and in-finitely more so, than the organism of the human finitely more so, than the organism of the human body. Each atom, to the very last, plays its part —is made, sustained, for ever sustained, because it is infinite in its creation. God created, God sustains, and, amidst all this grandeur, man's ambition stands forth and hinders; for he bids to be master over all, to lord the world. In his con-ceit alone he is wise, not else; and in his conceit he paints a God to suit his ambition, his hatred, his vice and ignorance—a material God. And God, the great Creator whom none have ever seen, ever can see, whom only our soul knows of in prayer by the intuitions of our inner self, men depict and paint an idol of theirs to fit the weak-In prayer by the intuitions of our inner self, men depict and paint an idol of theirs to fit the weak-ness of their brain. Suppose you had to paint the highest peak of the Himalaya mountains, never having seen it, how each of you would differ in your paintings from the other; each would draw it differently, none rightly. And so it is with God: each conceives a Deity according to his idea, an ideal, a standard of his own: but none are perfect, none can give more than a reflex from the brain of a man. But how are you to know of God? none can give more than a reflex from the brain of a man. But how are you to know of God? Begin to study him in every atom, in each flower, in the fleeting clouds, in the stars of the firma-ment; study his works printed on the pages of Nature, and you will then learn the true worship of God in the truths of his works—worship him in his deeds. Bear in mind that you desire to realize all without study, without self-denial. The child is sent to school—and things are taught you yourselves do not understand. You are so wise in your own conceit, you send your children to school, and close your eyes to all truth, bar out to school, and close your eyes to all truth, bar out Nature. The world-wise philosophers stand aside Nature. The world-wise philosophers stand aside and disavow the phenomena they witness, be-cause it wounds their pride to say that they do not understand them; and yet, with all, you must own your utter inability to explain even the most ordinary phenomenon before you. For instance, can you tell why the color of the hair of some is dark, and in others light? No, you cannot explain thig! And you would be a provided whose

this! And yet you seek to appease a God whose very nature you do not understand; you seek to appease him by bloody sacrifice, by persecuting others who only peradventure differ—have done as you, created a brain image of God for themselves.

Mr. Home then again arranged the beoks in the form of a cross, remarking that they had been disturbed—" Do you know that moving the books made a gap, a hollow in the electric fluid? Mr. H. taking the book on his knee quite made a gap;" then pointing to the work on mythology, said, "Here we have true materialism in its purest form—a religion of material and pure the set of form—a religion of material gods, purely ma-terial." Pointing to Glavill's book—"Here we the room. Then he pointed to Giavili's book— his face glowing again with an expression of sor-row and pain. He then recopened the door of the room, as if though to usher in other guests; then, taking the candle, he proceeded to the measure of the elongation of his body we had made on the rout of Mrs. H's drawing room on the 8th Det-call of Mrs. H's drawing room on the 8th Det-root of the source of the destination of the source of wall of Mrs. H.'s drawing-room on the 8th De-cember last. Walking into the middle of the hascent into a higher, freer atmosphere, unfettored by the materiality of narrowing thought—yet im-perfect, only a dawning after *x* long night of darkness and ignorance." His address now be-came interrupted, saying, "There are spirits pres-ent arguing with Dr. Elliotson and Dr. Jencken; they have brought many here to witness the man-ifestations, and they are dissatisfied with the reifestations, and they are dissatisfied with the re-sult. They want to see the fire test—I will show it them; they won't believe it possible." Mr. Home then proceeded to the hearth, and, breaking up the back of burning coal with his hands, placed a lump, the size of a very large orange, on the palm of his hand, and then, still addressing the invisible guests, continued to ex-plain what was going on. After carrying the coal about for three or four minutes on his hand, having allowed each of us to test the intense pinin what was going on. After carrying the coal about for three or four minutes on his hand, having allowed each of us to test the intense heat, he put it back on the grate, and, to further satisfy us, showed his hands, which were not even blackened, and, strange to say, emitted a perfume, to which he called attention. After a moment's pause, in which, evidently, a discussion was going on between the invisibles themselves, Mr. Home said, "They still doubt the phenome-non; I must take another lump of burning coal; they say one side was black." He then proceeded to the hearth, and selected the hottest incan-descent lump of coal, not quite so large as the last, but burning hot; then turning round to us, said, "Only imagine, they will not allow it pos-sible." He then thrust his head into the grate, holding his face over the burning coals, and re-ceiving the flame points on his hair. To those who have never witnessed this there is something awfully solemn, I might all but say terrible in this ordeal, the dread fire test, that stands on the awfully solemn, I might all but say terrible in this ordeal, the dread fire test, that stands on the highways of the past warning mankind of the horrors of the power of superstition. Withdraw-ing his face from the flames, "See," he said, "Daniel has not burnt a fibre of the hair of his head." I cannot conceal that I shuddered. But the fire test did not terminate here; walking slowly up to Lord —, who was seated next to me, he said, "I will further convince you of the truth of the phenomenon. Now, my lord, if you are not afraid, I will place the coal on your hand." I in-terrupted, and proffered my hand, but was soon warned that my power could not shield me; terrupted, and profilered my hand, but was soon warned that my power could not shield me; though I only touched the burning coal on the dark side, and that for a moment, I burnt my finger. With singular gang froid Lord — putout his hand, and received the burning coal upon his palm. I closely watched what was passing; the heat of the coal was intense, sufficient to have charred an inch plank right through. Mr. Home said, "Now, I will further convince them (mean-ing the invisible quests), and, taking the other ing the invisible guests), and, taking the other hand of Lord —, pressed both hands firmly upon the glowing ember. The heat permeated through the back of the hands, which felt as if on fire; I could hardly bear it. After two minutes, the could hardly bear it. After two minutes, the grasp was relaxed, and, on examining the hands of Lord ---, not a trace of injury, or burn, or even blackness, was visible. Fortunately we had a good clear light in the room, and those present, by their quiet and thorough investigation, aided to satisfy beyond doubt that the marvelous fire test applied to a guest who was not a medium to satisfy beyond doubt that the marvelous fire test applied to a guest who was not a medium was really being witnessed. Mr. Home then again addressed us and said, "I have convinced them now; their incredulity is pretty well conquered; but they want some other spirit to try, who does not understand how this is done. Well, let him; but they must not hurt Daviel; but I do not think he (meaning the appirit knows how to manage the experiment."

his hand about eighteen inches to two feet above the flowers, extracted the moisture and perfume, the finger-tips becoming bedewed with large drops of perfumed liquid. Again, speaking to the spirits, he said: "You see this, also, can be done; we can extract the perfume from flowers and carry fluids through ensee" through space."

through space." He then appeared to be speaking to some of the invisibles, and, opening the door, made the usual parting salute; then, conversing with his spirit-friends, he appeared to enjoy a laugh, and reiter-ated his satisfaction at the result, which had puz-zled some of the spirits; after which he re-scated himself and addressed us: "Are you aware, do you realize that the phenomena you have seen to-day are what mankind call miracles? that you have witnessed the for iest. the terrible trailing. you realize that the phenoment you have seen to-day are what mankind call miracles? that you have witnessed the fire test, the terrible, tradition-al fire test? Will you now be more in earnest to teach the truth? will you now be more sober in your investigation, more proverful, more truth-ful? Yet what you have seen is no miracle, no suspending of the laws of Nature, of the laws of God. This cannot be; we only passed currents of what you call electricity round the coal, and prevented the heat from attacking Daniel's hand. Mankind do not know their power; they, too, ought to be able to do this; their power over all materiality is boundless, only they do not know how to use their power. Faith is a patent force in nature. How few of you understand this; and yet every page of the history of the past teaches this. We repeat, we performed no miracle, noth-ing supernatural; all we did, was by arranging the electrical currents to shield the hand from in-jury. Look at the hand; no harm has been done; the opdermis is as uninjured as ever, not harden. jury. Look at the hand; no harm has been done; the epidermis is as uninjured as ever, not harden-ed nor covered by an artificial coating. From all we have told you you will learn that it is a natu-ral law that has produced these phenomena—one of the laws God has created. You little dream of your own power; but you can use it only when guided by reason. Then you may listen to us. If, for instance, a spirit told you to place your fingers into the flame of the candle, would you do so? Certainly not; your reason would rebel, and, by violating a law of nature, you would incur the penalty of an injury. God protects you by giving you reason. The great error of men is to yield up their reason to others; to allow men in authority and pricests to guide, when only our reason ought their reason to others; to allow men in authority and pricets to guide, when only our reason ought to be the ruling element. Now this evening we made passes over Lord — 's hand; these shielded him from injury, whilst Mr. J —, though he willingly proffered his hand, burnt it, and yet he only touched the embers for a moment with the point of his finger. In the first instance, prepara-tory measures had been taken, and all under-stood this, whilst those who had not been pro-tected ware certain to sustain injury by contact tected were certain to sustain injury by contact. The selfsame coal placed upon an inch plank would have hurned a hole through it. Are you

Nr. Home by this time showed signs of exhaus-tion, and, sinking back into the arm-chair, said: "Remove the books; do not tell Dan of what has occurred, and let him wash his hands; purified by water, the contact becomes broken. You will un-derstand the high significance of water baptisms by-and-by; we will explain this some day. The fire ordeal you have witnessed, and it has been explained to you."

plained to you." He now awoke, staring about quite bewildered, the pupils of his eyes dilated and, for a time, im-movable. Our circle having broken up, and sev-eral of the guests having left, we seated ourselves for a moment around the drawing table, just to have a final chat, when loud raps came, answer-ing to some mental questions. Mrs. H— had her chair pushed back two or three feet, and the table vibrated and tilted a greeting as we finally parted for the evening.

I have to apologize for occupying so much of your valuable space; but the subject is so replete with interest that I may be excused for having given the account of this remarkable scance in crienso. Fire ordeal, fire tests stand at the portals of the past; what they meant, whence they came --those dread fantasies of a superstitious age-we had need to ask to what use they were intended. What a flood of light the phenomenon we have just witnessed throws upon the subject. We thus

are enabled to understand their meaning. But enough; your space has indeed been tres-passed upon beyond all bounds. In my next I will give you an account of an equally remark-able scance. HONESTAS.

#### OHIO.

#### Mr. Graves's Labors.

Mr. Graves's Labors. Since I last wrote you I have lectured in Jef-fersonville, a city of about twenty thousand in-habitants, situated on the Ohio river, seventy miles above Alton, where, I am just informed by letter, I converted nearly the whole congregation -preacher and all—to the glorious gospel of the New Dispensation. In the city just named I was kindly permitted to use Dr. Field's church to lec-ture in, he being a clergyman possessed of more than usual liberal and tolerant feeling. The church was built at his own expense, I am told. While in this place I got into a debate with one of its leading men, a Presbyterian and a col-lege graduate, and a man of wealth, as I am in-formed. He avowed his firm helief in the di-vinity of Jesus at the outset. The controversy occurred at his own house, and lasted between four and five hours. The result was he confessed to Dr. Barker, of that place, the next morning, an entire change in his views with respect to these cardinal doctrines of the Christian faith. On my return home I was waited upon by a gentleman, who informed me that the people

in your journal the higher truths are developed you go beyond the mind to the privacy of spirit; you soar up, and go down and find every where an all-pervading divinity existing in each individual, a divinity which surrounds him and guides him. Allow me, then, to thank you for your efforts to promote the well-being of mankind here below, and to inspire them with divine thoughts of a fu-ture immortal life.

WILLIAM BUSH. Yours truly, Chicago, Dec., 1868.

Ohicago. EDITORS BANNER OF LIGHT — I have been waiting a long time to write you, that I might be able to tell you who we had engaged as speakers for the First Society. I wrote you while Bro. Peebles was here. We *loped* we might engage *him* again during this course, but have failed to do so to our sorrow: for Tassure you that good him again during this course, but have failed to do so, to our sorrow; for Tassure you that good brother fills a large place in the hearts of our people, and will always receive from us a warm welcome. After he loft we had our good sister, Nettle Maynard. Then came Bro. Fairfield, who lectured to crowded houses, and was very much liked. He has been reëngaged for next April and May. Susie M. Johnson is now with us, and is so well liked that we hope to be able to effect an engagement with her for another month after January. A. B. French will lecture for us in January. A. B. Fronch will lecture for us in January. As soon as we make a positive en-gagement for February and March, I will write

Our Society is in a flourishing condition-I think there never was a more harmonious one-and our Lyceum is in splendid working order, and numbers some two hundred children. To-mor-row evening we are to have a Lyceum Festival, which will excel (if we can judge anything from the preparations making) anything we have ever had. All the children, leaders, Conductor and Guardian are to receive presents, and we expect a glorious time. We shall also have a supper and fancy table, and a good time generally for both old and young; wish you could just step in our-midst on that evening; my word for it, you would midst on that evening; my wards see a hall full of happy faces. Yours truly, C. A. ROBINSON.

Yours truly, Chicago, Dec. 23d, 1868.

#### NEW YORK.

#### A Spirit's Story.

EDITORS BANNER OF LIGHT-Allow me to give you an article for your paper, if you deem it worthy of a place. It is not likely I shall trouble you with many more communications. Deem it not strange if you hear of my exit before another year makes its appearance. As I am hut an in not strange it you hear of my exit before another year makes its appearance. As I am but an in-yatid skeleton, not weighing one hundred pounds, whereas I used to weigh one hundred and seven-ty-five pounds, I shall soon pass over on the other side. This article must be on Spiritualism, but the account given is of older date than the modern. Whilst residing at Skaneateles, seven miles

south of this, more than fifty years ago, a book-peddler made his appearance, and amongst his assortment was a pamphlet entitled, "Murder will out." This book gave an account of a mur-der and robbery committed some twenty-seven years previous, making it nearly eighty years ago. I bought the pamphlet, and read it a few times— do n't know how many. I have not seen it this fifty years. But somehow or other the account found a lodgment in my cranium, and there it has remained to this day. I give it brielly, localities and name of reporter excepted.

It seems that a person, in passing through a thicket or wood, saw a ghost, or apparition, as they were then called. The account ran in this wise: "Mortal, he not alarmed at my awful apwise: "Mortal, be not alarmed at my awith ap-pearance, but stand and hear the truths which I shall utter. This shalow of a man was, twenty-seven years ago, clothed in flesh as you now are, but unfortunately happening to travel this road by night, at this hour, was overlaken by two ruf-flans armed with clubs and other weapons of death, and was knocked down and dragged to a convenient place where my threat was cut which convenient place, where my thront was cut, which soon put an end to my mortal career. They then possessed themselves of the few valuables I had about me, amounting to upwards of four hundred dollars, in gold and silver, and taking their coarse cloth to wrap me in, conveyed me to a place which I will show you, providing you come seven nights hence, alone." He then disappeared.

On the seventh light the man and the apari-tion made their appearance, and the last individual spoke as follows: "Here, mortal, in this cav-ern reposes the ashes of the unfortunate John Winterwood. One of my murderers, Peter Slaywinderwood. One of my inducers, i tele hyperson, driven by the stings of self-reproach to a foreign land, died in the year 1800, a miserable victim to the effects of ardent spirits. The other, Alpheus Hart, now a man of fity-eight years of Appletes fait, now a fact of first solution of the province of upper Canada, and has been taken up there on suspicion of murder. I have appeared to many, at different times, before, but none before you ever had the courage to speak with me. You have heard all I have to say, and must not fail to JOARTH BAKER, editor of *The Spiritualist*, Janesville, Wis. MRR. EMMA F. JAT BULLERR, 161 West 12th st. New York, MRS. NELTEJ. T. BRIOHAM will speak in Washington, D. C. during February and March. Address Elm Grove, Cob-rain, Mass.

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MRR. S. MMA HARDUGE, Italice, B Henry anteet, Last Dostolut, als.
MRR. S. MMA HARDUGE on be addressed, (postpaid) (care of Mrs. Wilkinson, St. George's Hall, Langham Piace, W. London, England.
MIRS. M. S. TOWNSKND HOADLEY, Bridgewater, Yt. JAMRS H. HARRIS, box 99, Abington, Mass.
WM. A. D. HOWE, Neet Side F. O., Cleveland, O. LYMAN, C. HOWE, Impirational apeaker, Laona, N. Y. Awos HUBY, Irance speaker, Cold Water, Mich. Miss Russen, W. F. JAMRSON, editor of Spiridual Rostrum, drawer No. 5966, Chicago, Ill.
MURHEM, JAMES, Pleasantville, Venango Co., Fa., box 34.
R. S. JONES, ESG., Chicago, HI.
HARNEY A. JONES, ESG., Can occasionally speak on Bundays for the friends in the vicinity of Hycamore, Ili., on the Mpirkum J. JONES, ESG., Chicago, H. D., D. J., JONESON, Oswego, Kendall Co., 111.
GEORG, KATES, Dayton, J. Andrey, P. JAMISTON, Jecturer, Ypstianti, Mich. Dn. C. W. JACKSON, Oswego, Kendall Co., 111.
GEORG Chird Ger, KITTMIDOR, Buffalo, N. Y. Mss. M. J. KUTZ, Bostwick Lake, Mich.
C. P. KELLOGA, East Trumbuil, Ashtabula Co., O., speaks, In Monroe Centre the first in Andover the second, and in Chardon the third Sunday of every month.
GEORHAS, E. LYNN, Inspirational speaker, will lecture in Sturgis, Mich., during January.
J. B. LOVELAND, MOMMOUT, III.
MIS, A. LOAND, Chicngo, III., care of R. P. Journal. Join A. Lowe, lecturer, tox 17, Sutton, Mass.
M. M. J. KUTZ, Hostwick Lake, Mich.
MIS, A. L. LAMERT, TRACE and Impirational speaker, 969
Wushington street, Hoston, Mass.
M. M. LAWER, K. THE, Trance and Impirational speaker, 969
Wushington street, Hoston, Mass.
M. M. LAWER, K. M. D., Burilck House, Buffalo, N. Y. MRS, L. LAMERT, TRACE and Impirational speaker, 969
Wushington street, Lower, No. 384 Green street, between ghi and 1001 streets, Lowing Ky.
MARY K. LAWER, NERGEN, M. D., Burilck House, Buffalo, N. Y. MRS, L. LAWER, M. D

MI83 MARY M. LYONS, INSPIRATIONAL SPEAKET, 35 LAST SCHOT SON STREET, Hyracues, N.Y. H. T. LEONARD, trance speaker, New Ipswich, N. H. CHARLES MARSH, semi-trance speaker. Address, Wone-woc, Juneau Co., Wis. PROP. R. M. M'CORD, Centralia, 111. EMMA M. BARTIN, Inspirational speaker, Birmingham, Mich. JANES B. MORKISON, Inspirational speaker, box 378, Havor bill Mass.

JARNE B. MORRESON, Inspirational speaker, box 378, Haver hill, Mass. THOMAS E. MOON, Inspirational speaker, Boxton, Mass. MRS, TAMOZINE MOORE, Boston, Mass. MR, F. H. MASON, Inspirational speaker, No. Cofway, N. H. O. W. MANUEL, trance speaker, 35 Ruthand Square, Boston, LEO MILLER, Mount Morris, N. Y. DR. JOHN MAYHEW, Washington, D. C., P. O. box 607. DR. G. W. MORRILL, JR., trance and inspirational speaker, Boston, Mass. MRS, NANAM, MIDDLERMOOK, box 778, Bridgeport, Conn. MRS, NANAM, MIDDLERMOOK, DOX 778, Bridgeport, Conn.

want to show the elongation "(this I estimated at perhaps four inches). After this he seated him-self on the hearth-rug, having arranged a chair for an unseen guest, and, stirring the fire, com-menced explaining the *fire tests*. These tests I have had the good fortune of witnessing; in all three times times.

Rising from his seat at the hearth, he stepped up quickly to Lord —, and placing Glavill's book underneath his extended hand, made several passes over Lord —'s hand; and, after bal-ancing the book on one finger, gently withdrew his hand. The book, only just touching Lord —'s outstretched hand, remained suspended in space for three minutes, and only fell to the ground joon Mrs. J—— passing her hand underneath the book and Lord —— 's hand. My friend described his feeling as if a cushion of steam had held the book in its position. Fortunately the full clear light of the wax tapers on the mantelplece enabled us to watch this phenomenon with the utmost pre-

watch this phenomenon with the utmost pre-cision, and enabled us to verify the truth of what we were witnessing by our own eyes. This man-ifestation was repeated twice. Mr. Home now left the room, and, proceeding to the library of Mrs. H—, returned with Vol-mer's *Geschichte der Mythologie*—a. well-known and learned work on mythology—then, re-seating himself, at the table, arranged the books he had collected in the form of a cross, Volmer's book forming, the center, and Glavill's book and Inci-dents of my Life (D. D. Home) the cross pieces. He then, addressing us, delivered a most inter-esting oration on the religions and superstitions of mankind. The notes I have taken are neces-sarily imperfect. I am no stenographist, and to follow the words spoken in rapid succession, is a task difficult to accomplish; but I render to the task difficult to accomplish; but I render to the what was the religion of mankind in past ages? Gross, impure, dark. Blood to appease an angry God (pointing to Volmer's Mythology); blood to appease mankind (pointing to Glavill's book); men weltering in blood, weltering in fierce tor-ture, persecution; the pages of the history of the progress of the Curistian religion are filled with blood for and torture. These horrors were to blood, fire, and torture. These horrors were to answer, were to gratify the ignorance of the age. Ohl what a page—what a terrible, strange page in the history of the development of mankind! Men created in their wild fantasy an image of their own, and worshiped it; this even the early Christians did, and with blood they baptized their own made, brain created idol image, butchering their fellow-men. Men feel the inborn love of the Greator, and yet to worship him, set up ob-jects of depravity, shed blood, innocent blood, in their wild, terrible worship. But men are not to blame; it is their teachers, their priests, who have kept them ignorant, and withheld all, all they well knew, and bound the human intellect down by meaningless words—by the cobwebs of their mysteries. Who doras to are not may a gang? their mysteries. Who dares to sweep them away? who dares to be the reformer? not we-no, not we! The change must come from the material side, from your side; and though blood, and fire, and sword are no more the weapons used, a moral persecution meets all who dare to move forward. Despite all your vaunted advance, your age is as dark as the periods of the past, and men are as priest-ridden as ever." Mr. Home then again placed the three books in the form of a cross-Mark what men have done these last two thouidol of their fantasy; blood to appease mankind; blood they have shed in the darkness of the heart, and in violation of the law of God; truth has been spurned, blasted, kicked about by whoso-ever willed; and the ignorant have erected a symbol of faith—a symbol to be hung about the necks—a material symbol of the soul—not a symsand years. Shed blood to appease a God—an idol of their fantasy; blood to appease mankind; blood they have shed in the darkness of the heart,

On my return home I was waited upon by a gentleman, who informed me that the people within the vicinity of Goshen Church, (now used as a hall,) situated within a mile of my residence, wished me to present them my views, in a pub-lic discourse, of the Union Church movement, he discourse, of the Union Church movement, now attracting so much attention in some parts of the country. This request was complied with Dec. 22d, to an audience much larger than I had expected to find, a considerable portion of them being members of Orthodox churches, and one of them a clergyman of the Campbellite persuasion, who listened with attention for nearly two hours, while is terresend with a marginas freedow many who listened with attention for nearly two hours, while I exposed, with a merciless freedom, many of the errors and peruiclous influences of the long cherished Orthodox faith. And I think the seed was not all sown in story ground. Here I desire to say to Spiritualists and reform-ers everywhere who may read these lines, that I regard it as a part of my special mission while in this fail of labor to every a the errors evide and

this field of labor to expose the errors, evils and demoralizing influences of all the popular reli-gious institutions in the world, so far as practi-cally known to society, including, also, their sacred books, creeds, catechisms, comentaries, dogmas, &c. I aim, however, to do it in a spirit of kindness, and by way of contrast with the newly developed, beautiful and soul-winning truths of the New Spiritual Dispensation. I court truths of the New Spiritual Dispensation. I court and solicit opposition wherever I go from those who cherish opposite views, and take especial pains to try to get the clergy out to confront me on the rostrum, where I promise to treat them with courtesy and respect. I also make it a point to call on and hold private interviews with the leading church members of the places I visit, clergymen and others, and have been eminently successful in many cases in producing a favora-ble impression upon the minds of those I am thus brought in contact with.

brought in contact with. If there are any Societies or neighborhoods wanting a speaker of this character, I am pre-pared to accommodate them when not otherwise engaged. Address, Richmond, Ind. K. GRAVES.

### ILLINOIS.

#### Note from a Thinker.

EDITORS BANNER OF LIGHT-I have received your paper for some time, and you may consider me a life subscriber. 1 must congratulate you at the close of the old year (which is now dying to The close of the old year (which is now dying to give a glorious birth to the new year.) for the suc-cess which your journal has achieved in a few years in the United States, and the high appre-clation which it receives abroad. So it must be; science marches on, although its advocates may be sometimes foully misrepresented and slandered by the ignoranus or by the false deceiver, many of whom may be found in the pulpit of the meek and lowly Nazarene, pretending to advocate his principles; but they not only falsify his doctrine in their sermons, but in their actions. There are but few papers in this country which are really scientific; the first is yours, and all cooperating with you on the same platform, and the Phreno-logical Journal. The latter, however, I have this bigical Journal. The latter, however, I have this objection to: that it borders too much on the materialistic. True, it says, "The brain is the organ of the mind," but there it stops; it confines itself to physical plienomena, causes and effects. But

make it known to the world. And may the An-gel of Mercy conduct you in safety to your peace-ful dwelling."

Now, Messra. Editors, I should like to know if there is anybody else within the Banner of Light's travels who has known or heard of this case before? If any, speak, for I should like to know. It was just as likely to be a truth revealed then as now. What do you say?

Yours truly, ASHLEY CLARK. Elbridge, N. Y., Dec. 16, 1868.

#### SOANDAL LANE.

BY MRS. M. KIDDER.

It is not on the signboard, sir, Go search both far and wide, Or in the town directory, The map or railroad guide; And if you pump your neighbors, sir, You pump, alas! in vain, Yor no one e'er acknowledged yot He lived in Scandal Lane!

It is a fearful neighborhood, It is a tearing neighborhood, So secret and so sly; Although the tenants oftentimes Include the rich and high. I'm told they 're oven cannibals, And when they dine or sup. By way of change they 'll turn about And eat each other up l

And eat each other up i They much prefer the youthful, sir, The beautiful and rare; They grind up character and all, And call it wholesome fare i And should the helpless victim wince, They heed not cries of pain; These very bloody cannibals, That live in Scandal Lane i

If you should chance to dine with them, Pray never be deceived; When they seem most like bosom friends, They re least to be believed. Their claws are sheathed in velvet, sir, Their tooth are hid by smiles, And we belie the impecent. And woe betide the innocent Who falls beneath their wiles!

When they have singled out their proy, They make a cat-like spring; Or hug, them like a sorpent, ere They plant the fatal sting! And then they wash their guilty hands, But do n't efface the stain— These very greedy cantibals That live in Scandal Lane I

#### LIST OF LECTURERS. PUBLISHED GRATUITOUSLT EVERY WREE.

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

Occur. Should any name appear in this his of a party known not to be a locturer, we desire to bo so informed.]
 J. MADISON ALLEN, Ancora, N. J.
 C. FANNIE ALLEN, Ancora, N. J.
 G. FANNIE ALLEN, Mill speak in Vinciand, N. J., Jan. 3 and 10; in Brocksityn, N. Y., Jan. 17, 24 and 31; in Rochesicr, N. Y.
 during February; in Syncuse during March; in New York, (Everett Kooms.) during Abril; in Salem, Mass., during May.
 Address as above, or Stoncham, Mass.
 MRE, ANNA E. ALLEN (inte Hill), inspirational speaker, 129
 South Clark street, Chicago, III.
 J. MADISON ALEXANDER, Inspirational and trance speaker, Chicago, III., will answer calls East or West.
 MIRS. N. A. ADAMS, inspirational, box 277, Fitchburg, Mass.
 J. MABISON ANGER, trance speaker, Colamus Station, iowa.
 JAMES G. ALLER, Springfield, Mass.
 MRE M. K. ANDROS, trance speaker, Colamus Station, iowa.
 JAMES G. ALLER, Springfield, Mass.
 MRA N. K. ANDROS, trance speaker, Delton, Wis.
 DR. J. T. ANOS, box 2001, Rochester, N. Y.
 MARY A. APHILETT, Care J. Stolz, M. D., Dayton, O.
 REV. J. O. BARETT, Sycamore. III.
 MES. SARAH A. BTANES will lecture in New York (Everett Hall) during January in Salem. Mass, Auring February in Salemet, Mass, Guring February in Salemet, Mass, Guring Gebruary in Salemet, Mass, A. P. BROWN, N. O. Arawer 3956, Chicago, III.
 MES. A. P. M. BURMIAM, inspirational speaker, 25 Fast Canton street, Boston, Mass.
 DR A. D. BARTON, Impirational speaker, Roston, Mass.

MIRS, ANNA M. MIDDLEMICON, BOX 116, Bridgeport, Cond. MRS, AARAH IHELEN MATTIRWR, Quincy, Mass. J. W. MATTHRWS, lecturer, Heyworth, McLeon Co., III, DR. JAMES MORRISON, lecturer, McHenry, III. MISB EMMA L. MORSE, trance speaker, Alstead, N. H. DR. W. H. C. MARTIN, 173 Windsor street, Hartford, Conn. A. L. E. NASH, lecturer, Rochester, N. Y. C. NORWOOD, Inspirational speaker, Ottawa, III. J. WE. VAN NAMER, Ibertheld, Mich. W. M. ODEN, Natem, III. Dias Plank, L. MORRE, Insure, Provident, Ahniral, N. T.
 Dias, Plank, L. MORRE, Hospitz, Huncher, Alancier, Annel, N. T.
 D. K. Mann, Incluiner, Hochester, N. Y.
 C. NOLWOOD, Imspirational speaker, Cottawa, III.
 W. W. VAN NANER, Deerrick, Mich.
 W. M. Ozke, Materi, III.
 Grooder, A. PERICE, Inspirational, box 87, Auburt, Me.
 Mins, Shrite, M. Frank, trance apeaker, New Albany, Ind.
 A. P. PON, Inspirational speaker, Neochester Depot, Ohio.
 J. L. FOTTER, Trance, La Crease, Wis., caro of E. A. Wilson, L. M. K. Marker, Developed and Science and Science

# BANNER OF LIGHT.

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

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#### The Banner of Light is issued and on sale very Monday Morning preciding date.

# Banner of Light. BOSTON, SATURDAY, JANUARY 9, 1869,

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PUBLISHERS AND PROPRIETORS. WILLIAM WHITE, LUTHER COLBY. ISAAC B. RICH

All business connected with the editorial department spaper is unler the exclusive control of LUTHER COLEY, om letters and communications should be addressed.

#### 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 Fifth page, 20 cts. per line for each insertion will be charged.

#### Friends of the Children's Progressive Lyceum.

A very full report of the proceedings of this body, in their First National Convention at Philadelphia, has appeared in the last three numbers of the Banner of Light. We hope that its length has not prevented any of our readers from thoroughly perusing the interesting and valuable remarks made on that occasion. In our opinion, this Convention was one of the most practically important assemblies of Spiritualists that has as yet been convened. Our estimate of its importance is based upon the intrinsic value of that system of physical, intellectual and moral education. known as the "Children's Progressive Lyceum," and also upon the presence and participation, in this meeting, of the men and women, who, of all others, most thoroughly understand its methods and are inspired by its spirit.

The central figure of this group of friends was the justly distinguished medium of the Lyccum idea, Andrew Jackson Davis. With characteristic modesty, and yet with undoubted truth, he speaks of himself as a " convert ". to this revealed system of natural education-the conception of it, not his-its origin impossible in any person, or any imaginable combination of persons. And yet he stands firmly in the centre of this organic movement, to focalize the ideas that converge in the Lyceum system and keep all its distinguishing features clearly before the minds of those who rally within its progressive sphere. Disclaiming all authority, as an individual, his criticisms upon the imperfect embodiment of the Lyceum idea, as yet attained anywhere, even to the extent in which it is developed in the Manual, are felt to be inspired by clearer perceptions of the exceeding beauty and significance of all the symbols and methods of the ideal Lyceum, than has been revealed to others. We sincerely hope that the suggestions of Mr. Davis, so kindly but earnestly made, will receive careful consideration by every friend of the Lyceum, and lead to more thorough study of the fundamental ideas that underlie its methods, as taught in the Manual.

In the comprehensive remarks of Mrs. Cora L. V. Daniels, we find our own sentiments well expressed in reference to the relation that should exist between the "Children's Progressive Lycoum" and the existing societies of Spiritualists, either local or national: "Everywhere there should be unanimity between the Lyceum and the Society. \* \* I believe that the Lyceums will grow and extend, while the lectures may decrease. and we shall all become members of the Children's Progressive Lyceum. I believe that the instand of hour or a day for religious services, as a church, happiness. We shall print a synoptical report of once or twice a week, we shall have, every day in the week, a Progressive Lyceum for small and grown-up children, too. We shall, by gradual degrees, introduce these systems of education into the schools on Sundays and week-days, and into our families; and parents and teachers, sisters and brothers, husbands and wives, shall form themselves into groups, as they do in the celestial world, ready and willing, eager to receive and impart instruction, without any particular system of worship. The world has been preached and talked and lectured to excess. I believe the best system of reform and missionary work would be that which shall bring a union between the Association of Spiritualists and the Lyceum, so that we may have the Lyceum influence everywhere." Whatever forms of organization, for whatever' purpose, time may develop among Spiritualists, we are convinced that the Lyceum, essentially as revealed through Bro. Davis, and already inaugurated, will accomplish the most beneficent work. Education is the one grand fact of progress-in which, indeed, progress consists-and if the Lyceum "embodies the fundamental principles of all true education," as a resolution unanimously adopted by the Convention affirms, then the "National College" of the future will be an extension or enlargement of the Lyceum. The " missionary system," perhaps wise and somewhat officient now, with its psychological method, inherited from the teachers of authoritative dogmas, and almost inseparable from the earnest advocacy of important truths, will be supplanted by the attractive methods of the Lyceum, by which the mind is led forth into new and interesting fields of investigation. Evidently, then, the relations of the Lyceum and the existing societies should be most fraternal. If the societies shall disappear, by-and-by, with the old methods inherited from the past, after having accomplished the work of this transitional period, they will only cease, as childhood with its plays and experiments ceases, by merging into the greater perfection and orderly work of maturity. We are glad to notice that the difference of opinion among the friends of the Lyceum, with reference to uniting its interests and objects with those of the American Association of Spiritualists, to be considered at the Annual Convention of the latter body, has been compromised by adopting the following resolution: " Resolved, That the officers for the present year be constituted a Board, whose duty it shall be to issue a Call for the next National Convention of the friends of the Children's Progressive Lyceum, to meet at the same place that the American As-sociation of Spiritualists meet, immediately after the adjournment of said Convention, and they are directed to make the necessary arrangements for the sessions of the same."

Society, and traveling Agent of the American Association, a man of large experience, "It is not questions that we want, it is not songs, it is not new gymnastics, as much as it is soul-baptism in the work."

It was eminently fitting that Mrs. Mary Davis should be called to preside over the deliberations of this Convention, her own harmonious spirit and holy devotion to this especial work tending to develop that fraternal feeling and earnestness of purpose which seems to have characterized its sessions.

#### Corroboration of Spirit Messages.

The message of Frank E. Wales, on our sixth page, taken in connection with the peculiar manifestation, was sufficient to fully establish his identity. Mr. White being absent, Mr. L. B. Wilson was unexpectedly called to preside at the circle as Chairman. Mrs. Wilson was also present, and sat near the medium. Frank Wales was a dear and intimate friend of theirs. He was a most exemplary young man, and had Eased to the spirit-world but four days previous, at the age of twenty-one, after a lingering illness of co asumption. During his sickness Mr. and Mrs. Wilson visited him almost daily, and he, knowing that they were firm believers in Spiritualism, often introduced the subject, with an evident anxiety to learn what he could of the hereafter. He expressed an earnest hope that he furthermore told him they believed that "Birdie," their daughter, in spirit-life, would be able to asssist him to return. A mutual agreement was made between them that he should manifest through some medium as soon as he found it

possible to do so. It seems that "Birdie" did aid him. Her parents both present, and the spirit being en rappor with them, made conditions more favorable for so early a return, and accounts for his speak ing personally to them. His body had been removed that forenoon from his mother's residence in this city, to North Bridgewater, for burial.

The words uttered, and the manifestation of the weakness which pervaded his system during the latter part of his sickness, together with the peculiar cough, all were strikingly characteristic of the person represented. His words were few, and given in a low and feeble tone, but they were sufficient for a first attempt. To Mr. and Mrs. Wilson, if to no one else, this was a good test of the ability of spirit friends to return and communicate with their earth friends, when conditions are such that they can.

"The communication was given in so low a tone that the reporter did not catch all the words. For instance, in speaking of "Birdie's" helping him, he said. "She thought it would be grand if I could come so soon." Alluding to his father, he said, 'He is getting along nicely." The word "cousins" should have been reported nicces.

Another Corroboration.-Also in this issue will be found the message of Wm. W. Wardell. We forwarded a proof of the message to Mr. Wilder. with the request that he would examine the records, to test the correctness of the message. He returned the following answer:

returned the tonowing answer: STATE HOUSE, BOSTON, DEC. 29, 1868. EDITORS BANNER OF LIGHT-Wm, W. War-dell was Sergeant in Company C, 1st Regiment Massachusetts Cavairy, in 1863. Promoted to 2d, and then 1st Lieutenant, in 1863 and 1864, and killed in action on the 28th of May, at Eanan Church, Va., as appears by the records in the Adjutant General's Office, which I have exam-ined. Truly vonrs. as over. Truly yours, as ever, D. WILDER.

#### Music Rall Meetings.

Professor William Deuton closed his engagement at Music Hall, Boston, Sunday afternoon. December 27th, by a lecture on "The Way to be Happy." The hall was filled even to the upper ered anywhere in the city on that day, and by good writer. We believe it is her intention to gallery, by as respectable an audience as gathfar the largest. His remarks were based upon the necessity of bodily health, and mental and give readings.

Says A. B. French, President of the Ohio. State A Happy New Year to all our Readers. May the blessing of prosperity make your hearts glad, generous, open-so that the Angel of BENEVOLENCE can enter and abide therein, to the end that the less fortunate of our Father's children here-the destitute poor-may be made comfortable, the sick administered to, and the erring persuaded to pursue the better way.

May this good angel also influence you to extend a helping hand to spirits in prison, who, though out of the form, need not only the warmest sympathy but the fullest cooperation of the educated in mortal to bring them up out of darkness into light. Millions there are, as many Spiritualists are aware, who must take their first lesson on the road to Progression by coming into magnetic rapport with the people of earth, notwithstanding this important fact is as yet but feebly understood. The holiest duty, therefore, a Spiritualist can perform is to encourage those who have passed on in ignorance-poor, imprisoned souls, who are not aware that their unhappy surroundings are the result of the unfavorable influences and conditions under which they were born and lived. Kind words, fresh and unadulterated from the heart, are more potent to bring these undeveloped ones to a realizing sense of their true condition than all the sermons Old Theology could utter in a thousand years. Never cast off any, who may come to you, with the idea that they are "evil spirits," for you may not know but that you are "entertaining angels unawares." would find all they had said, to be true. They Then Father-God and Mother-Nature will surely bless you, for the free-will offering of a generous heart

# • Droppeth as the gentle rain from heaven, Upon the place boncath: it is twice blossed: It blesseth him that gives, and him that takes,"

#### Children's Lyceum Exhibition.

The Children's Lyceum No. 1, of this city, gave an entertainment in Mercantile Hall, Wednesday evening, December 30th. All things considered, it was the best affair of the kind it has given, and richly deserved the compliment of a crowded house, though we regret to say such was not the case. The various performances were a credit to all who took part in them.

The intellectual advancement in this Lyceum is strikingly perceptible, and highly gratifying. And it shows, too, the importance of better sustaining such an institution in our midst. The Lyceum is the basic fabric on which we are to build a permanent structure. Let us not unwisely neglect it.

#### Radical Talk.

We find the following in the Religio-Philosophical Journal. It is from the pen of Dr. P. B. Randolph:

"No judge or jury that ever tried a victim for his liberty or life, was or is competent to tell how far a man was responsible for any givon deed; for he may have done it as a sort of blister proxy-slumbering yet gathering force for long periods, and breaking out in any given moment of our lives, when chemical or other states were exactly right for that sort of development; hence present prison codes are a humbug, law courts a solemn farce, justice a tragedy, the gallows an infamous ulcer on the body politic, a blunder; and this partly because we beget bodies, but God makes souls, and if by folly we build bad tenements, what wonder that the tenants often grow irksome and raise hell where heaven ought to reign?'

#### Miss Pittsinger's Readings.

Miss Eliza A. Pittsinger, the California poetess and reader, gave an entertainment in this city, on the evening of December 23d, in Horticultural Hall. A fair sized audience greeted her, and undoubtedly many more would have been present had not the price of admission been one dollar, when there were so many other entertainments the same evening at less price. The selections from popular authors were quite varied, but we noticed her own poems received the heartiest applause-and they justly deserved it, for she is a visit Washington soon, where she will probably

#### Prompt Response.

It was suggested by several of our patrons that each one send us a new subscriber, in order to keep up the circulation of the Banner of Light. and thereby spread the truths of the Spiritual Philosophy broadcast over the land. Quite a number have responded by sending one or more names, with the money. Friends, you have our heartfelt thanks for helping us on in the good cause we are earnestly working for. The Spirit-World will not fail to recognize and appreciate your disinterested labors.

In addition to the names given, in our last, we append the following:

W. T. French sends two additional names from Ohio,

B. T. Horn forwards eleven dollars as his yearly donation toward circulating the Banner. of Light.

Dr. Horace Dresser sends \$3 for a new subscriber.

Wm, Burgess sends pay for an extra subscriber. S. W. Richmond also sends the money for two new ones, as the best means of spreading, as he says, "the most sublime philosophy-the most soul-satisfying religion ever promulgated."

V. Carpenter renews his subscription, and sends S3 for a new subscriber.

H. P. B., Jr., sends the money for an extra subscription, and says. " It is for my father-seventueight years old-rapidly approaching the Summer-Land. He is anxiously inquiring for something to satisfy him that all will be well with him in the hereafter. I knew of no better source than the Banner of Light to gain the information he so much desires. Having been a member of an Orthodox Church for twenty or thirty years, he has failed to find rest for his weary spirit there. May angels help him to read and fully understand this "new religion," (to him at least,) that when he is called hence, he may pass over the river with joy and delight."

#### Written for the Banner of Light. INSPIRATION.

#### BY GRACE LELAND.

It comes, it comes, the tide of spirit-feeling. The inspiration from the spheres on high. The opening of the golden gates, revealing The shining wealth unseen by mortal eye The hidden treasures of the radiant sky.

Oh, how that stream of gladness pours adown From that rich Heaven to needy Earth below ! The patient, weary hearts, that all unknown

Each to the other, bear their weight of wee. Drink of this same pure well-spring's silver flow.

The temple wherein I. myself, abide. Stands in that flood of pure and holy light; I only have to ope its portals wide,

, And all things beautiful, and fair, and bright, Flow in to inner sense of sound and sight.

Ope wide the gates! the temple of my soul Waits for that radiant flood of life and light ;-Ope wide the gates! ah me! how slow they roll Upon each rusty hinge! for dews of night,

Care, wrong and sin have left thereon their blight. Yet wider shall they ope; though slow, yet sure, My soul shall quaff the draughts of love divine

Till, fragrant like the rose, like the lily pure, It yet shall breathe an influence benign, And like a star to wandering feet shall shine.

Ope wide your hearts, oh, mortals I lot the fire, That thus flows down in rhythmic waves of light From God's own altar, all your lives inspire Till from the sin, and earthliness, and night,

Shall rise each soul, redeemed, and pure, and bright! Dec. 29, 1868.

#### **Physical Manifestations.**

On Tuesday evening, Dec. 29th, the writer attended a very successful scance, held at 44 Essex street, in this city, by Mr. Charles H. Read. All who think they have reason to suspect trickery on the part of dark circle physical mediums, should witness one of Mr. Read's performances. Through his organism the invisible powers seem absolutely to revel in "miracles." In some preliminary remarks Mr. Read stated a fact that may in its action by his inborn temperament, the writer of the

### New Publications.

Sec. 1

BETTER VIEWS OF LIVING: or, Life According to the Doc-trine "Whatever Is, is Right." By A. B. Child, M. D. Boston: Adams & Co.

Here is a fresh book; of twenty fresh chapters, from Dr. Child, whose writings have had so wide and increasing s circulation among reformers, progressives and Spiritualists. Some of the heads of these chapters, or essays, are as follows: "Religion," "Worship," "The Devil." "Sunday," "Acts," "Thoughts," "Passions," "Influences before Birth," "Sensuous Living," "Social Living," "Individual Living," "The Dread of Death," "The Power and Purpose of Spiritualism," "Head and Heart." The thoughts run in the previous channels of Dr. Child's montal and spiritual organism, and, though new in the sense of their fresh declaration, on which lies the weight of added experience, are still as old as the great truths for which he grasps, and not vainly. Dr. Child has an opigrammatic style, which does not allow of quotation happily because you can quote almost at random. Many would say that would be the very reason for making free quotations.

We have a single exception, however, to take to the full extent of his views as herein expressed under the head of "Passions." He seems to hold that passions, like rivers, should for safety and natural health be allowed to run their course. As it is only fighting Nature, warring with God, to attempt to dam the rivers, so he holds that the more a man exerts himself "to govern his passions, to restrain them, or to stop them, the more will they afflict him, and the greater will be his earthly failure." If claims that as the rivers are God's, so are the passions; that as every river serves a use, so every passion serves its use, and runs until its mission is fulfilled. To give his exact language: "As rivers drain the surplus from the land for uses, producing life, health and vigor, in place of death, stagnation and corruption-so the passions carry off uscless life from the people, giving health in the place of stagnation, corruption and death." If we do not misconceive the Doctor's theory, it is that the best way to manage passions is not to manage them at all-in other words, to let them run. Whereas we believe that they are simply the underlying, out-of-the-way forces of the being, supplying energy, which would else be lacking. Let these forces loose, and you at once have at the top what, in the order of Nature, belongs only be-More than this even; the strength which these neath. passions bring us they give only through our efforts to master them and make them work in their proper places. Look at a man who has given rein to their newer: and you will see him at the end of his career a wreck, physically, mentally and spiritually. Look at another who has steadily and consistently kept them in their places, who has properly used them and always maintained the supremacy, and you will see a man who has grown strong indeed. We do not need to eradicate, but to subordinate them. They are not to have full swing, but to work their undeniable force, like telegraphic messages, through the strata of the being, and come out on the surface clarified, purified, exalted. Thus the character receives the advantage, and one which it would never have without these very endowments, so necessary in their sphere, but so destructive when out of it. The Patagonian notion illustrates vory woll what we would finally say; they bolieve that the valor of every enemy they kill enters instantly into themselves; so do we think that every victory over passion imparts to the higher portion of the being all the vigor and power which belongs to the obfect of subjugation. Optimism is a subject that should be handled carefully, lest the ignorant misapprehend its teachings, and become worse, instead of better, in consequence,

A PHILOSOPHICAL DICTIONARY. From the French of M. De Voltaire. With additional notes, both critical and argu-mentative. By Abner Kneeland. Vol. I. Boston: J. P. Mendum.

The book will sell.

Voltaire, in this form, is a treasury of knowledge, reasonng. insight, acuteness, learning, and wisdom, to every American reader. In this stout first volume of his Philosophical Dictionary, he pours out the wealth of which his apacious and many-sided mind was possessed. A better introduction, with the biographical intent but in the true philosophic spirit, could scarcely be asked or sought. It is saturated with a love for the great master of critical thought, and is as penetrating, subtle and analytical as could be expected in any devoted disciple. It is not necessary now o more than allude to the peculiar qualifications of Mr. Kneeland for the work he undertook to do, and has done so well. To read and thoroughly master this Preface of his. worthy as it is of the high place assigned it as an intellectual production, is to go to the Dictionary itself well prepared for the appreciation of its rare treasures of wit, learn-

ing and philosophy. The circumstances of Voltaire's early education are recited with no more particularity and emphasis than a just understanding of the bent of his matured mind demands. They have a right to a place in anything that is biographical of the illustrious subject, the author of the Dictionary. But in the calm, lucid and patient discussion of the traits. and qualities of the author's mind, directed and shaped in reface opens to the mental view a series of mystery that hangs about manifestations which all resting on a philosophical basis, which almost instantly illuminates the view in which the Frenchman has been popularly held, and dispels projudices as the risen sun breaks up the foul fogs of the morning. To rightly value the instructions of the Dictionary itself, this fine piece, this masterly piece of writing should be studied. It is in no sense obtrusive by reason of presuming to attach individual views and opinions to the distinguished repute of the author; but conducts the student by easy and natural gradations to the pages, which invite him, and fitly prepare him for supping full at that fat feast which is spread for him in this noble work. No one could apply freely to the pages of Voltaire's Dictionry, whether for suggestion, for argument, for proof, or for authority, without feeling that stretch and expansion of mind and soul, particularly of the mind, which he so prodigally influences on whatever side you turn to him. It is a work that stands a lasting monument to the great French philosopher's fame. The further time separates mankind from Voltaire's own age, the more columnar will he loom in the intellectual landscape. It is much, very much, to say of any writer, living or dead, as Abner Kneeland in perfect justice says of Voltaire, that "no better antidote for bigotry, superstition, and intolerance can be found, than what is contained in the articles of Voltaire's Philosophical Dictionary."

Also, requesting the American 'Association to add to their objects " the organization and support of Children's Progressive Lyceums."

Now it remains to be seen whether the question asked by Bro. Davis, "Have we sufficient veneration for the compound, central, imperishable ideas of the Lyceum to be devoted to it?" will be practically answered by the Spiritualists of America.

moral freedom, as component parts of earthly his lecture soon.

At the close of his address, the choir, by special request of many of the audience, rendered with great feeling that favorite song, by Dr. J. P. Ordway, " Dreaming of Home and Mother." During the services, Dr. Ordway's new song, just issued, entitled "Why not help your fellowman?" was sung with fine effect.

#### Dr. F. L. H. Willis

Of New York, will give his closing lecture at Music Hall, next Sunday. The Doctor's wellknown reputation as one of the ablest exponents of Spiritualism, precludes the necessity of any commendatory remarks from us.

#### Our Lyceums.

The EAST BOSTON LYCEUM holds its regular meetings at Webster Hall, Webster street, (corner of Orleans) East Boston, on Sunday mornings, at 10] o'clock. Its officers consist of J. T. Freeman, Conductor; L. P. Freeman, Assistant Conductor; Mrs. M. S. Jenkins, Guardian; Mrs. C. F. Freeman, Assistant Guardian, together with a good number of Guards, Leaders, &c.-in all, twenty persons. The roll of scholars musters sixty-four; average attendance, forty-eight, exclusive of officers, the majority of whom are present at every session. The exercises at its meetings are similar to those of kindred organizations: singing, Silver- ten with rare ability, and will command an ex-Chain recitations, etc. In the answering of questions by the Groups, it is made a specialty that and bound in beveled boards. every member should say something. The Groups in the Banner March carry small flags of the color of their badges, instead of the "Stars and Stripes," the latter being borne by the Guardian and her assistant.

Although the members of this Lyceum are scattered over a large territory, and have therefore to contend with many disadvantages, particularly in winter, yet there is no apparent reason why success should not attend it, as a feeling of interest is manifest, and harmony prevails in its ranks.

#### Shall we have a Spiritual Temple in Boston?

"A Friend." in answer to our proposition in last week's Banner, sends us ten dollars toward the amount necessary to build a Spiritual Temple in the city of Boston, where Spiritualists may worship and Children's Lyceums he held. Who will follow suit? All moneys received by us for this purpose will be duly acknowledged and religiously cared for, until the auspicious moment arrives when they can be legitimately absorbed in an edifice that Spiritualists may look upon with just pride.

#### The Missionary Work.

A. E. Carpenter proposes to lecture in Winchester, Tuesday, Jan. 5th, Manchester, 6th, Wenham, 7th, Melrose, 9th.

BF Don't fail to read the well-written and interesting article entitled, " Review of an Orthodox Sermon," in this number of our paper.

#### James H. Powell in Indiana.

On Sunday, December 28th, Mr. Powell commenced a year's engagement to lecture Sundays for the Society of Spiritualists in Terre Haute. The Express and the Journal, of that place, devote each a column or more to a report of his first lecture. The Society appears to be in a flourishing condition. Dr. Pence, a generous and firm Spiritualist, gives the Society the free use of his fine hall. Mr. Powell will accept engagements to lecture week-evenings at convenient distances. We hope our friends in Indiana will keep him busy, for he is an earnest and faithful worker.

#### Beecher's Sermons.

S. S. Jones, Esq., of the Religio-Philosophical Journal, says he is going to print Beecher's sermons. We inaugurated the publication of these sermons cleven years ago ! Rather late in the day, is n't it, Bro. Jones, to go back to Beecherism, now that we have so firmly established the Philosophy of the nineteenth century-SPIRITUALISM? We paid six hundred dollars a year for reporting these sermons, and always considered that sum more than they were worth, 4-

#### We have in Press,

And shall soon publish, a new work entitled 'THE GOSPEL OF GOOD AND EVIL." It is writtensive sale. It will be printed on tinted paper,

#### "The Fire Test."

In this week's issue we print an account of a most extraordinary manifestation-the fire testgiven through the mediumship of the celebrated D. D. Home. It will be read with the deepest interest.

#### A Good Physician.

John T. Gilman Pike, M. D., Pavilion, 57 Tremont street, Boston, is one of the best physicians in the city. In cases of neuralgia and paralysis he is very successful, as well as with most other liseases:

WORKINGMEN'S INSTITUTE.-A meeting of the members of this Institute was held Tuesday evening in Tremont Row, under the presidency of Mr. Geo. McNeil, when the following officers were elected for the ensuing year:

President, Mr. Ira Stewart; Vice Presidents, Mr. James Lakin, Mrs. E. L. Daniels; Secretaries, Mr. H. Daniels, Mrs. W. B. Stewart; Treasurer, J. B. Bates; Trustees, Messrs. Ira Stewart, J. B. Bates, Geo. McNeil. The Institute was formed two and a balf years

since for the purpose of promoting the labor re-form movement, and has been aided by a few leading public men who have taken an interest in the cause. There had usually been some diffithe cause. There had usually been some diffi-culty, however, in raising funds to meet the rent of hall and other current expenses. On this oc-casion several members pledged themselves to be responsible for certain sums, which in the aggre-gate were sufficient to defray the expenses for the ensuing year. Fifteen and a half dollars, the proceeds of a Sunday meeting in Cambridge, was also anyrapring to the same nurpose also appropriated to the same purpose.

occur only in the dark. He stated that in several instances a light had been suddenly turned on without previous warning to himself, whilst instruments of music were performing as usual in the air, and that in every instance the instruments in their instantaneous descent gravitated either toward the medium or the light, whichever of the two was nearest Ahe falling instrument at the moment the light appeared. T. R. H.

#### Movements of Lecturers and Mediums.

William F. Wentworth, the young and talented inspirational lecturer, having finished his engagement at Oswego, is going to Georgia. His adlress is care of Rev. A. B. Smith, Marietta, Ga.

Dr. P. B. Randolph is on his return home-Boson, Mass. He will lecture en route Eastward in Illinois, Indiana, Michigan, Ohio, New York and Massachusetts. Applications for Sundays and week evenings should be made prior to Jan. 10th at Davenport, Iowa, care of Hon. F. B. Dowd.

O. P. Kellogg lectures in Monroe Centre the first Sunday of each month, and at Farmingham on the fourth.

#### Dr. J. R. Newton.

#### By a card in another column it will be seen that Dr. Newton the celebrated healer is to practice in Richmond, Va., at the Exchange Hotel, on and after January 8th.

THE MANAGEMENT OF INDIAN AFFAIRS.-The New York Times says that a distinguished army officer, who has become well acquainted by actual service with the character, temper and necessities of the Indian tribes, says in a private letter:

"The military do not want charge of the Indians; but it is a necessity that they should have it, if the Indians are to be saved from exterminain, it the functions are to be sitted from extermina-tion. The frontier settiers will attend to that in time, if matters rest where they are. The Indians must be protected from the white man, and the whites must also be protected from the Indian. Only troops can perform such service, and to do it well they must not be embarrassed or controlled by a bureau under a different head, whose ideas work through entirely different channels from those of the military."

ANOTHER MUSICAL MEDIUM .- They have got a rival for Blind Tom in Mississippi, in the person of a negro woman, eighteen years of age, who does not know a letter of the alphabet or a note of music, and yet plays everything she has heard on the piano in the most correct and beautiful mannör.

We print this week an article from the pen of that eminent scientist, Dr. J. R. Buchanan, on "Positive Science higher and broader than French Positivism." It will command the attention of all thinking minds.

Our friend, C. C. Mead, job printer, 91 Washington street, has issued his annual almanac card, in a very neat and convenient size, for ree circulation. Send for one.

THE APPROACHING ORISIS; Being a Review of Dr. Bushnell's Course of Lectures on the Bible, Nature, Religion, Skepti-cism and the Supernatural. By A. J. Davis. Boston; Wil-liam White & Co.

This volume from Mr. Davis is published uniform with The Arabula," "Stellar Key," and "The Present Age and Inner Life," and makes, in fact, a continuation of his philesophic and practical discussion of matters which are all related to the well being and future of man. The author remarks to the reader, on opening his book, that in the pages of this review is exceptically foreshadowed the Great Question of this age, which is destined to convulse and divide Protestantism, and around which all other religious controversies must necessarily revolve. The book comprises six liscourses, delivered by their author before the Harmonial Brotherhood of Hartford. He aims to present religious truths naturally, scouting the notion so prevalent, that truth s complex and supernatural. His method is plain, and supported by reason. He makes it his work to show that "the organizing, unfolding and energizing Spirit of God will surely be more manifested, or inworlded, in a New Dispensation than in any conceivable number of sacred canons. Supernaturalism adheres to the form ; the Harmonial Philosophy seeks the spirit." And he adds that, among all his recent impressions, "there stands no one question so important and conspicuous as that set forth in the succeeding pages." We concur with him in saying that "there is much to illuminate our present existence, and far more to joyfully anticipate."

WORDS OF HOPE. Boston : Lee & Shepard.

This is a very handsome small 4to volume, offering passages of comfort, from well-known writers, for those who forrow and mourn. The text of the book is taken from the Scriptures, as follows : "That ye sorrow not, even as others which have no hope." It is intended as a companion, by the same compiler, for "Golden Truths"-a little volume that was received with wide favor. Those who have been called to part with friends are asked to find on these pages those spiritual consolations which their situation requires. The book is an elegant piece of workmanship, and a docided credit to the taste of its enterprising publishers.

DOTTY DIMPLE AT PLAY makes the fourth of the " Dotty Dimple Stories," by Sophie May, and is as enticing for the little folks as anything she has written heretofore. The series is having an excellent run among appreciative juveniles. Lee & Shepard are the publishers, and deserve to be congratulated on Miss Dotty's success.

A friend to everybody is a friend to nobody.

#### JANUARY 9, 1869.

### ALL SORTS OF PARAGRAPHS.

Read the advertisement of "Agents Wantto sell the Fountain Pen, a'favorite with everybody who uses it.

Postage stamps frequently fall from letters, an evil which a little care would obviate. Both sides of stamps should be wetted at the time they are affixed; for if only the gummy side is made

The way to spread a matter-charge the Grundy's with profound secresy. It will go out in every first train.

GEORGE STEARNS, ESQ., of Hudson, Mass., edits the Pioneer, published in that town. He is an able writer.

At a recent meeting of the "Radical Club" in this city, Mr. R. W. Emerson is reported to have said "that it was for woman to decide what her political status should be: that once he believed the practical advocacy of universal suffrage would find no support from tender and superior women. but that now those who most shrunk from a painful duty were at the same time most eager to perform it, and look forward to its consummation as a moment to be seriously hailed."

Mr. Anthony Trollope recently delivered a lecture on Education in England, in which he accorded to the United States the credit of having surpassed all other nations in popular education.

The population of the United States, taken by revenue officers, approaches thirty seven millions. About a ninth of the whole are colored persons.

STARTLING REVELATIONS .-- It is not likely the grocers and butchers are any more depraved than other trades and buisiness men in New York. But the monstrons revelations now making in the New York World as to the dishonesty practiced in weights and measures, and the diapracticed in weights and measures, and the dia-bolisms in adulterations and poisonings, should drive sleep from every eye and appetite from every stomach, until in some way the evil is abated. The World is earning the gratitude of every honest man and woman by these astounding disclosures .- Revolution.

Mr. Walt Whitman is said to have been for a Grass."

PREMONITION .- The wife of Capt. Henry C. Dean, one of the oldest residents of Oxford, beam, one of the ordest residents of Oxford, aroused her busband a few nights since, saying that she heard some one knocking. He arose, but could find no one, and coming back to the bed found her dead. "It was Azrael, angel of death," whose knock she heard.—Ex.

George W. Childs, of the Philadelphia Ledger has offered to erect in Central Park, New York, at his own expense, a stone statue of Benjamin Franklin, by the sculptor Bailly, and the offer has been accented.

A citizen of Burlington, Vt., has invented a clock that runs by electricity, and never requires winding. It has only three wheels, no weights or springs, and it is claimed that it has little friction, is not affected by heat, cold, dampness or jarring. A single clock and battery can be connected with any number of dials and indicators in the same building, or even along the whole line of a railway.

It is said that one green tarletan dress pattern contains enough arsenic to kill three men, but then a dress is not taken internally.

## New york Department. BANNER OF LIGHT BRANCH OFFICE,

544 BROADWAY. WARREN CHASE ......LOCAL EDITOR AND AGENT.

FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Large Assortment of Spiritual and Liberal Books.

Large Assortment of Spiritual and Liberal Books. Complete works of A. J. Davis, comprising twenty-two vol-umes, all nearly and substantially bound in cloth: Nature's and its adhesion made risky. REV. HENRY WARD BEECHER will lecture before the Mercantile Library Association in the Music Hall on Wednesday evening, January 13. The famous Grand Duchess de Groolstein Schneider received a bracelet valued at \$15,000 from an English lord during her visit to Baden-Baden. The donor's name and title were set in diamonds. "What a pity," exclaimed the actress, when she received it, "that he is not a Spanish nobleman-his name would have been so much longer." More diamonds and less "Lord "! The way to spread a matter-charge the Grun-The way to spread a matter-charge the Grun-Kale and the spiritual and Liberal Complete works of A. J. Davis, comprising twenty-two vol-umes, all nearly and substantially bound in cloth: Nature's complete works of A. J. Davis, comprising twenty-two vol-umes, all nearly and substantially bound in cloth: Nature's More lamonds and less "Lord "! The way to spread a matter-charge the Grun-law.

law, London Spiritual Magazine, a most valuable monthly. mall-ed on receipt of price, 30 cents. Human Nature, also a Lon-don monthly of rare merit; price 25 cents. The Rostrum, a Chicago spiritual monthly, can be had at our riores; and also the Radical; the ablest monthly published in our coun-try on religious subjects, and fully up to its name. Call and see our assortment, which now comprises nearly all the books and papers in print on our widespread and fast spreading philosophy of Spiritualism.

#### Useful and Useless.

We are not fully satisfied how far it is the duty of each human being to be useful to others to the extent of his or her ability, but we do certainly see a vast and wide difference in the real and practical value of many persons of apparently about equal ability. At this time we will take for illustration two classes of females, who can be seen on the sidewalks of Broadway every fair day, and one class of them in stormy weather also. They are of about equal intellectual ability, but often differently educated. We allude to those who go to the shops and stores and work certain hours of the day, and often go and return in the snow and rain, on fout or in the crowded cars, and who earn their scanty pay, but not at the loss of health of body or mind, and who are better for the labor, if not too severe; equally moral and virtuous, and far more useful to society and their friends than the other class of respectable ladies who feel themselves above labor, and only walk up and down the street to display rich clothing, new fashions, and do a little shopping and call on their acquaintances in the stores then hurry home-not to get supper, but to get ready for the party, the theatre or the ball, while the poor working girl has to help do the work at home, after her day's work in the shop. We do not object to either of these respectable classes long time "engaged on a poem, or a series of pursuing their choice in life if they can, but what poems, intended to touch the religious and spirit. we do object to is the public estimate of value ual wants of humanity, with which he proposes | placed on classes, which we think is in a reverse to round off and finish his celebrated Leaves of ratio to real merit. It may be serviceable to carry or drag rich dry goods up and down the street merely to show them, or to show the ability to wear them at somebody's expense, but to us it seems more useful to manufacture some useful article, to work in a kitchen, or shop, or store.

In no place we have ever visited, except, perhaps, the nation's capital, have the two classes been so constantly and so prominently represented as in the main thoroughfares of New York. The pride of wealth and folly of fashion are here in full display on pleasant days: and every day. at morn and early evening, the useful girls move up and down by thousands to places of business. often weary and careworn, but saving for friends the small pittance, by walking instead of riding. even in the storm and without umbrellas.

We are among those who believe in a law of compensations and a full reward for usefulness. although, to our vision, the heart breaks and hand fails and body dies before it comes. Yet, knowing there is a continued or renewed life heyond, where much that awaits us is the result of our life here, we feel that each will, in that if not in this stage of being, get all the pay that is due for good, practical application of time and talents to the best advantage of the race. Punishments

#### money to buy with, contracts for it at lowest wholesale prices, while the poor laborer, compelled to get his supplies daily or weekly, has to pay often two, four, or even eight times as much. We rejoice to see that plans are maturing and movements organizing by the working classes to secure the advantage of wholesale and lowest prices. These measures, when perfected and honostly carried out, and as they surely will be, accompanied by temperance and abstinence from intoxicating drinks, and finally from tobacco, will prove the true remedy and regulator of rates between capital and labor. Laborers in combined cooperation will be capitalists and employers of the individual, and when they are as temperate and economical and as industrious as their employers are with organic cooperation, the strikes will cease, and legal regulations of hours for a day's labor will become obsolete, and the working men and women of our country will be, as they should be, the best, most respectable, most intelligent and most reliable and trustworthy part of our population, as well as the most independent and

comfortable in social condition and domestic hap-

Tobacco and Rum.

The records against rum and tobacco never fail

us. We could compile a volume from each week's

testimony of crimes and misory resulting there-

from, and still the people and the sufferers more

than tolerate them, even encourage and support

those who manufacture and deal in them. . We

BANNER OF

plness.

clip the following from a popular New York daily to show that others are on the track of these enemies of human happiness: "SMOKING .- The World makes a strong argument against tobacco smoking, well worth the at-tention of the public. It declares that in nine cases out of eleven, where insanity has resulted from inebriation, the primary cause was smoking. It also gives the following list of patients in in-sane asylums under treatment for 'confirmed in-ebriation, resulting in insanity,' who preceded whiskey by tobacco smoking:

These figures may be somewhat exaggerated, but in the main they are correct, and they should be a warning against the abuse of all narcotics."

#### The Cretan War.

On November 19th, says a private letter received at Washington, while the Cretans were engaged in the transportation of munitions of war just landed by the Enosis at Phonix, in Sphakin, they were suddenly attacked by numerous Turkish forces, and an obstinate encounter ensued, continuing the entire day. The Cretans succeeded in saving nearly all their munitions. The Turkish losses are estimated at one hundred and fifty men. The Cretans lost three warriors and carried away sixty-seven wounded. A son of the celebrated Chief, Marons Soyansk, one of the heroes of the anterior revolutions, was severely wounded and captured by the Turks. Other accounts are given, in letters, of additional conflicts between the Turks and Cretans.

#### Corrections.

EDITORS BANNER OF LIGHT-Allow me, while acknowledging the general accuracy of my discourse reported in your last, to correct the following mistakes: Six hundred and fifty thousand copies of the New York Tribune are printed every week, and not "six hundred and fifty thousand copies of the New York Herald daily." The earth rushes through space, not "through the atmosphere," a thousand times faster than the swiftest locomotive. A planet rushing through the atmosphere at the same rate as the earth passes through space, would produce a wind that would blow the very rocks to atoms.

Your sincere friend, WILLIAM DENTON. Wellesley, Mass., Dec. 29, 1868.

#### Children's Festival.

The Children's First Progressive Lyceum of Charlestown will hold a Festival in Washington Hall, 16 Main street, on Wednesday evening, January 6th, 1869, at 71 o'clock. Interesting ex-

#### **Bustness Matters**.

LIGHT

MRS. E. D. MURFEY, Clairvoyaut and Magnetic Physician, 1162 Broadway, New York. 4wJ2.

COUSIN BENJA'S POEMS are for sale at this office. Price \$1,50

JAMES V. MANSFIELD, TEST MEDIUM, Answers scaled letters, at 102 West 15th street, New York Terms, \$5 and four three-cent stamps.

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. J9.

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 an-wers to sealed letters. Terms \$2,00, and 4 red tamps. Address, 24 Wickliffe st., Newark, N. J.

57 PLACES TO BE SHUNNED.

There are some places in this world, Which we had better shun, Where sin its banners has unfurled,

And mischief oft is done; Let each shun every den of vice,

Which may to trouble lead, And, listening to a friend's advice, Be careful what you read; And if your Boys need "CLOTHES" to wear, Shun these who charge too black Shun those who charge too high-Remember FENNO'S, in DOCK SQUARE, Is the best place to buy.

#### Special Notices.

MATHILDA A. MCCORD, 933 Brooklyn street, St. Louis, Mo. ceeps 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. SPENCE'S POSITIVE AND NEGArive Powdess. Printed terms sent free, postpaid. For address and other particulars, see advertisement in another Jan. 2.

Spiritual and Roform Books.

MRS. H. F. M. BROWN, AND MRS. LOU. H. KIMBALL, 137 MADISON STREET, CHICAGO, ILL.,

Keep constantly for sale all kinds of Sufritualist and Refor Books, at Publishers' prices. July 18.

Herman Snow, at 410 Kearney street, San Francisco, Oal., keeps for sale a general variety of Spir-itualist and Reform Books at Eastern prices. Also Planchettes, Spence's Positive and Negative Powders, etc. Catalogues and Circulars mailed free.

BE YE HEALED of whatsoever Disease ye have by the GREAT SUBITUAL REMEDY, MEN. SPENCE'S POSITIVE AND NEGATIVE POWDERS. Send a brief description of your disease's PROF. PAYTON SPENCE, M. D., HOX 5817. NEW YORK CITZ and those mysterious, wonder-working Powder's will be malled to you, post paid. 1 Box \$1. Oboxes #5. Jan 2.

ADVERTISEMENTS.

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

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

10,000 AGENTS WANTED.

WANTED, at once, 10,000 more AGENTS, male W and female, local and traveling, in all parts of the UNITED STATES and TERRITORIES, West s well as East of the Rocky Mountains, also in CANADA and ENGLAND, to assist us in supplying the large and rapidly increasing demand for an article of catablished merit, small, handsome, portable, salsable, as beautiful as greenbacks, and as easily handled as silver dollars. Do not fail to send for our printed terms to agents, and judge for yourselves whether our terms to agents for the sale of Mrs. Spence's Positive and Negative Powders. are not more liberal than any ever offered to the public.

Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City. Jan. 9.

DR. J. R. NEWTON RICHMOND, VA.,

Price \$1,69; postage l6 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 159 Yashington street, Boston, and 544 Broadway, New York.

### MOORE'S RURAL NEW YORKER

5

AN ORIGINAL WEEKLY

RURAL LITERARY AND FAMILY NEWSPAPER.

D. D. T. MOORE,

Conducting Editor and Proprietor.

CHAS. D. BRAGDON, G. F. WILCOX, A. A. HOPKINS ASSOCIATE EDITORS.

HENRY S. RANDALL, LL.D., EDITOR OF THE DEPARTMENT OF SHEEP HUSBANDRY.

X; A. WILLARD, EDITOR OF THE DEPARTMENT OF DAIRY HUSBANDEY.

DANIEL LEE, M. D. OF TENNRSSEE, SOUTHERN CORRESPONDING EDITOR.

This JOURNAL is designed to be unsurpassed in Value, Purity and Variety of Contents. Its Conductors earnestly labor to render it Reliable Authority on the important Practical and Scientific Subjects connected with the business of those whose interests it advocates. The aim is to make it eminently Instructive, Useful and Entertaining as a FAMILY JOURNAL, by adapting it to the wants and tastes of all people of intelligence and refinement. It embraces more Agricultural, Horticultural, Scientific, Educational, Literary, News and Commercial Matter, with appropriate Illustrations, than any other journal-rendering it by far the most complete RUBAL, LIT ERARY, FAMILY AND BUSINESS NEWSPAPER in the World. Vol. XX of the RURAL, for 1869, is printed on a OUADBUPLE SHERT, comprising Sixteen Large Double Quarto Pages of Five Columns each ! This is double the original size of the paper, and renders the RURAL by far the Largest and Cheapest (as it has long been the Best and Most Popular) Journal of its Class. As some indication of what a single number contains.

#### read the sublofned table of Contents of the Rural for January 2.

RURAL ARCHITECTURE. 

FIELD CULTURE.

FARM ECONOMY.

Cattle Racks and Feed Boxes (Illustrated); Grain Sowers; Subsoil Plow: Cheap Cement Wanted.....

SHEEP HUSBANDRY. New York Wool Growers' Association; Change in the Wool Market; Com'r of Agriculture on Reciprocity; & courcal Fleeces; The Winter; Sheep Literature......

DAIRY HUSBANDRY.

Dairy Products; A Review of the Dairy Interest and Pres-ent and Future Prospects; Making Butter in Winter; How Butter is flavored; The Country Cheese Market; Dairy-man's Association.

#### POMOLOGICAL.

#### FLORICULTURE.

The Pansy (Illustrated).....

ARBORICULTURE. Trees in the City-A Remedy Suggested for Caterpillars; The Symmore Recommended for Shade and the Alianthus denounced; About Chestnuts.

HORTIGULTURAL NOTES.

Ilssouri Horticultural Society: Hotbeds: Bean Planter: The Experimental Garden at Washington; Adams County (18.) Horticultural Society...... 

THE POULTRY YARD.

THE APIABIAN.

ise Culture-Improved Honey Emptying Machine (Illus-trated); Singular Migration of Bees.....

ENTOMOLOGICAL. The Seed-Corn Maggot (Illustrated).....

HYGIENIC INFORMATION. 

SCIENTIFIC AND USEFUL.

DOMESTIC ECONOMY.

Popular Scientific Lectures-The Telescope and its Revela-tions : Useful and Scientific Notes.

It is createneous to man that no has, within the last thirty years, voluntarily and in tangible form, recognized the fact that woman is, to some extent, entitled to rights of which she has long been deprived by him, but which he has himself enjoyed.-Ex.

It would be more creditable if he went still further and gave her all her just rights.

Some men dislike the dust kicked up by the generation they belong to, so that, being unable to pass, they lag behind.

Most biographies make an error as to the age of the Pope. It is stated on his own authority that he was born in 1790, and is, accordingly, seventy-eight years of age instead of seventy-six, as is commonly believed.

> EXCELSIOR. EXCELSION. Put out thy talents to their use— Lay nothing by to rust; Give vulgar ignorance thy scorn, And innecence thy trust, Rise to thy proper place in life— Trample upon all sin. But still the gentle hand hold out To belp the wanderer in. To help the wanderer in. So live, in faith and noble deed, Till earth returns to earth— So live that men shall mark the time Gave such a mortal birth.

Uncle-"I dare say when I take you home again, Charlie, your mamma will have a nice present for you. What would you like best, my boy-a little brother or a little sister?" Charlie (after some consideration)-" Well, if it makes no difference to ma, I'd rather have a little pony."

The French have discovered that the white of an egg given in sweetened water is a sure cure for the croup. The remedy is to be repeated till a cure is effected.

since, and in order to be distinguished placed a servant at the door to announce the costumes as they entered. A couple of ladies appeared in full ball-room dress. "What costume shall I full ball-room dress. "What costume shall I selves compelled to resume active pursuits that announce?" asked the servant. "We are not in they may eke out their existence; while young men, who are now commencing to fight the lifecostume," they replied. "Two ladies without costume," shouted the servant, to the horror of everybody.

James Parton writes in Packard's Monthly : " If you look into the early life of truly helpful men, those who make life easier and nobler to those who come after them, you will almost invariably find that they fived purely in the days of their. youth. In early life the brain, though abounding in vigor, is sensitive and very susceptible to injury-and this to such a degree that a comparatively brief and moderate indulgence in vicious pleasures appears to lower the tone and impair both the delicacy and efficiency of the brain for life. This is not preaching, boys, it is simply the truth of science."

of an edict from the Sultan liberating the city forever from military service and from the payment of any taxes levied on account of military flour, and other necessaries, in the summer or fall, operations.

It is creditable to man that he has, within the for follies we do not count upon, but rewards. feel sure will come in due time to all.

It is no uncommon incident to see the most costly and extravagant clothing and trimmings, amounting in cost to thousands of dollars, on a lady who has never earned in her life, by any useful labor, the value of her head or feet dress. She has a perfect right to them and to wear them on exhibition in church or theatre, or on the street, for she came honestly by them; but for our, life we cannot see why she is more valuable for wearing them, or entitled to more respect and attention than another poorly dressed, but who has earned her clothes, and helped to earn and pay for those worn by the other and more highly favored one, who only happened to be born of rich parents, or to marry a rich man, or, as is too often the case, finds a way to get at the purse of some rich man, who is neither husband nor father. Pride in itself is not wicked nor injurious, but when a person takes pride in idleness and uselessness, and claims superiority and distinction in society for such qualities, we cannot in our heart feel the justness of the claim. To us labor is noble and holy, and the best and most accentable prayer to God, if it be applied to the benefit

Labor and Living.

of others and advancement of the race.

The editor of the New York Sun, in commenting upon the changes of the last eight years in our country, very truly says:

"The price of living has, on the average, more than tripled, though the wages of labor, advanc-ing with a slower step, have only doubled. The n egg given in sweetened water is a sure cure or the croup. The remedy is to be repeated till cure is effected. A lady of distinction gave a fancy ball not long of moderate means can barely meet current ac-mands through assiduous industry and rigid economy. Old men, who by years of toil and fru-gality fondly hoped they had laid up in store a sufficiency for their declining days, find thembattle, are learning that they are cilizens of a very different country from that in which their fathers dwelt when they attained their majority.' This is sufficient defence for the many "strikes" efforts to establish by law less hours for a day' labor, and the many rude efforts at organization and protection among laborers in the various branches of industry. In our view, the strikes are of little practical utility, and often injurious to both parties, in which the capitalist can best

ford to bear it. Eight and ten hour laws we believe are good, and always vote for the smallest number, but these also fail to relieve the laborer. The true remedy, we believe, is in organization, cooperation, and self-protection-protection not so much from employers as from the shameful swindling Jerusalem illuminated recently on the receipt of those who speculate in the necessaries of life, and fix the ruinous prices which the poor alone have to pay. The rich man buys his coal and or at times of lowest price, or loaning the dealer

ercises will be given by the children, to be followed by music and dancing for all. A pleasant time is anticipated. All are cordially invited to be present. Admission, 25 cents; children under 12 years, 15 cents. BENJ. L. COBB, Chairman. G. H. CARTER, Secretary.

#### Massachusetts Spiritualist Association.

The Annual Convention of this Association will be held in Boston, at the Meionaon. (Tremont Temple,) Wednesday and Thursday, January 20th and 21st.

As there is to be an election of officers, and other important business matters to come before the Convention, a full attendance is particularly desired.

Let the friends in every part of the State make their arrangements to attend each session.

WILLIAM WHITE, President. GEO. A. BACON, Cor. Sec'y.

#### **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 until they do so. A little care in this particular will save us a deal of perplexity in endeavoring to hunt up the names in our mailing machine, besides lessening the annoyance such subscribers subject themselves to in consequence of the nonreceipt of their, papers at the places they desire them sent, through negligence to conform to the necessities of the case. tf

#### **Boston Music Hall Spiritual Meetings**. Services are held in this elegant and spacious hall every

BUNDAY AFTERNOON, AT 21 O'CLOOK.

nd will continue until next May, under the management of

will lecture Jan. 10.

#### Spiritual Periodicals for Sale at this Office :

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy.

THE LONDON BURITULA MAGAZINE. Price 30 cts, percopy. HUMAN NATURE: A Monthly Journal of Zolstic Science and Intelligence. Published in London. Price 25 cents, THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spirit-ualism. Published in Chicago, III., by S. S. Jones, Esa, Single copies can be procured at our counters in Boston and Now York. Price 8 cents. THE ROSTRUM: A Monthly Magazine, devoted to the Har-monial Philosophy. Published by Hull & Jamieson, Chicago, U. Single copies 20 cents.

Monial Fundational of Hull & Sameson, Chicago, Ill. Single copies 20 cents. The Rantost: A Monthly Magazine. Published in Bos-

ton. Price 35 cents.

#### To Correspondents.

[We cannot engage to return rejected manuscripts.]

A. J. MATTSON, PROPHETSTOWN, ILL -83,00 received. MRS. M. M. K., HAMMONTON N. J.-Manuscripts received and filed for publication.



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#### OF LIGHT. BANNER

# Message Department.

6

Bloss Message in this Department of the BANNER or Listr we claim was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Conunt,

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

#### The Banner of Light Free Circles.

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MIGT Which time no one, will be admitted. Seats referred for strangers. Donations solicited. MRS. COMANT receives no visitors on Mondays. Tuesdays, Wednesdays or Thursdays, until after six o'clock r. M. She gives no private sittings.

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#### Invocation.

Oh thou who in fatherly wisdom and motherly love art bending over each one of us, thou who guideth the destiny of every soul with unerring certainty, thou whose book of being we but dimly certainty, thou whose book of being we but dimly understand, thou spirit of all ages, thou presence with us to day, thou life of our lives and soul of our souls, we bring thee that worshipful, that holy feeling, from the sacred places of our inner lives, that thou dost so approbate. We lay our offer-ings upon Time's sacred altar in all their simpli-city. We have gathered them from the past, they belong to the present, and they extend into the future, yet they are our prayers and our praises. They are the vows which our souls have made to thee; they are the deep utterances of our praises. They are the yows which our sould have made to thee; they are the deep utterances of our inner lives; they are a part of ourselves, and we lay them upon the altar of thy great being, knowing that thou wilt receive and bless. We knowing that thou will receive and bless. We rejoice because of the many bright places that we have found on earth and in the spirit-land. Though there are nights so gloomy and dark that the soul scarcely knows the way of life, yet there are days of sunshine, bright mornings of beauty and iov wharein the soul revale and is said are days of sunshine, bright mornings of beauty and joy wherein the soul revels and is glad. Thou dost bless us all the days of our lives, yet' we mistake many of thy blessings, and we call them curses. We mistake the crosses that thou dost lay upon us. We do not understand that thy blessings come sometimes disguised; that the back many of the sometimes disguised; that the hard service of life sometimes brings out the inner beauty of the soul, and causes it to rise nearer and still nearer toward thee, leaving the dark and still nearer toward thee, leaving the dark places of humanity, and soaring on toward the brighter ones of eternity. Our Father, we would remember before thee those who mourn, whether they mourn the loss of loved ones, or whether they mourn over dead hopes—over those graves of disconsisting the near those graves and still they mourn over dead hopes-over those preted of disappointment wherein the soul had expected so much. For all who mourn, under whataver conditions their mourning comes, we would bear their desires away from the din and confusion of their desires away from the din and confusion of earth into the sacred places of the soul, and ask thy blessing upon them. Thou who alone canst rend in twain the vell that hides thy glory from thy children; thou who alone canst raise up the mourner, canst speak peace to the sorrowing soul; thou whose love is above all human love, whose wisdom beyond all human wisdom, whose power is without limit, thou Great Spirit, descend in thy holiness and love upon these waiting hearts. May they be conscious of thy presence, conscious that they dwall every moment of their nearts. May they be conscious of thy presence, conscious that they dwell every moment of their lives with thes; conscious that thou art in their every thought, that whether they are sad or mer-ry, thou art with them, and thy ministering an-

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lobody's business. My friend Perkins expresses quite a wish to

nobody's business. My friend Perkins expresses quite a wish to be convinced of the truth of Spiritualism, in a State somewhat distant from here, but don't care to be at all identified with it, because he is afraid he should be laughed at. Now, Mr. James D. Perkins, you can't fool me in that way. You call me back here and wavt me to give my name, and all the tests possible to iden-tify myself, but withhold your name. Shan't do n't want to be known as wanting to know about it. Can't fool with me; I tried to tell you so when you called on me, but didn't have the proper means; but I happen to have them lare; so, James D. Perkins, come out and show your colors like a man. If you tight with me, tight you evended and aboveboard. I shan't stab you behind your back, and you shan't me if I know it. It would n't be well for you to repudi-ate your words. Better cross hands in friendship with the fallers

as you were here;" but I am a little sharper than he wished me to be. Now mind, these folks that are so afraid of their reputation, when they've got none to lose, ought to lose it. That's all very well, James. I know your reputation is worth something to you, but Spiritualism won't hurt it. Now if you ever want to do anything with me, come right out open handed and talk with me as you any information about this world I 've been a resident of for a few years, I'll do the best I can to give it, but if I can't, you must take the will for the deed, and wait till you get here. Good-day, major. Oct. 8.

#### William W. Wardell.

Wm. W. Wardell, First Massachusetts Cavalry. I was shot in action at Eanan Church, Va., ou the 28th of May, 1864. I don't know whether you and any record of that fight or not, but that is the name of the place, and I believe I am right with regard to the time and the day. I, like a great many others, am anxious to see the way open between all my friends and myself-all of looking round to see what I could do, and I find I can manifest well through—his name is gone from me. [Foster?] Foster! Foster! it was through him that I learned about coming here; so if you will just say I am in the market for com-munication, I will at least be thankful. [I will.] All right. Good-day. Oct. 8. All right. Good-day.

does. But whether it comes late or early, I ask that he will remember his promise. I shall re-turn to him as soon as I can. I have met the lit-the one, the baby, that died thirteen years ago. I have met his first wife, too, and his father. I have met his first wife, too, and his father. I would stay longer-your northern air is good-but I have not strength. Oct. 8. **Capt. Jack Saunders.** Capt. Jack Saunders. Capt. Jack Sau

when I was here, and you know that the love the parents have for their children don't die when they die—not at all. No, sir; they carry it with them, and have the same interest. Oh, talk know it. It would n't be won'ne, ye-ate your words. Better cross hands in friendship with the folks sharp as they were here. My friend says to me, "Now, Jack, if you come back, be just as sharp as you were here;" but I an a little sharper than has you were here;" but I an a little sharper than the withed me to be. Now mind, these folks that the withed me to be. Now mind, these folks that

### Scance conducted by Theodore Parker.

#### Invocation.

Mighty Allah, when the night of this life is over and the morning of the other life has come, may these Christians be satisfied with the Paramay these Christians be satisfied with the Para-dise which their earthly deeds have purchased. May the flowers be fresh, the grasses green, the waters clear, the skies cloudless, and the fruits of their good works hanging in plenty from the tree of life. May no star be dimmed by the remem-brance of duties badly done, and no sun hide its face in shame from their earthly lives. Oct. 12.

#### Questions and Answers.

QUES,-Is the formation of the National Asso ciation of Spiritualists sanctioned by the spirit-world? In other words, was the movement pre-mature, or otherwise? A concise answer is so-

licited by many inquiring minds. Ans.—There is always more or less agitation preceding the birth of any new idea, subject, or condition, whether mental, physical or spiritual. The movement in question is in itself partly pre-The movement in question is in itself party pre-mature and partly upon the threshold of its proper time. Spiritualists and Spiritualism are by no means, at the present time, one. They are as clearly separate from each other as the earth Martha A. Bell. I want to tell my sister that I left all the money I had, with the exception of one hundred dollars, to her. My name was Martha A. Bell: my sister was the pareta e and different from the stars—belong-ing to one great spiritual system, but having dis-tinct individualities. Spiritualists have hardly the first true idea of what Spiritualists have hardly that it demands of them. To be united to Spir-ing to one great spiritual system, but having dis-tinct individualities. Spiritualists have hardly the first true idea of what Spiritualists have hardly the first true idea of what Spiritualists have hardly the first true idea of what Spiritualists have hardly the first true idea of what Spiritualists have hardly the first true idea of what Spiritualists have hardly the first true idea of what Spiritualists have hardly the first true idea of what Spiritualists have hardly the first true idea of what Spiritualists have hardly the first true idea of what Spiritualists have hardly the first individualities. Spiritualists have hardly the first true idea of what Spiritualists have hardly the first individualities. Spiritualists have hardly the first individualities. Spiritualists have hardly the first individualities. Spiritualists have hardly that it demands of them. To be united to Spir-itualism is a very great thing. It is to part with all one's old ideas with regard to things of the platform. How many Spiritualists, in the deep-est and truest and divinest sense, do this? I hous at may wishes should be faithfully carried of it. If he withholds it, my curse and God's rest upon him. Margaret is in New York City. Thomas is for Chago. [Did you pass away older than Margaret. She is our youngest. Thomas is for Chy-two-was forty-two the 20 of September last. Oct. 8. **Wicheal Barry** understand ourselves and the great body thinkers to whom we seek to become united. would not for a moment throw one peblie in the way of this great stream of progress, but I would check those minds that are seeking to over-ride check those minds that are seeking to over-ride the little things that they may gain the great things. I would force every Spiritualist, so-called, to study the principles of Spiritualism ere they seek to ally themselves to the great cause of Spiritualism, either spiritually or materially. I am well aware that in union there is strength-and that as Spiritualists need to be strengthened they need to be unitable but I am also rould are and that as Spiritualists need to be strengthened they need to be united; but I am also well aware that there is a union more to be sought after than the external one. When Spiritualists are more united in spirit, then they will of necessity organ-ize in the material. They will flow into that con-dition of necessity. But while they are so dis-united in spirit, they may seek permanent organ-ization, but they will seek in vain. Let the or-ganization, then, commence in the internal and work to the external. How is it now? Why. work to the external. How is it now? Why, even a casual observer need not be mistaken. While throughout the length and breadth of the While throughout the length and orenath of the land Spiritualists are united perhaps upon the one idea that spirits can return and can commu-nicate with their friends in mortal, having said this much with regard to their unity we have said all that we can. and all that we can. Q.—Phrenology teaches that the different facul-ties of the mind are arranged in definite relations to each other, like the wheels, levers and springs of a watch, and that each of these faculties perform their appropriate office and functions for evolving and arranging thoughts and ideas. Do these faculties hold the same relations and per-form the same offices in spirit-life that they do in this? or, in other words, are the mechanical ar-rangement and chemical action as necessary for the evolutions of the mind in spirit-life as in this? A.—Ves. Mind evolves itself into definite con-dition, or form, by and through form, and there is as much need of the spiritual mechanism for the purpose of evolving them in the spirit world, as there is need of the material mechanism here Q.-We acquire all our knowledge and experience through the organs of sense while in the body. Is there a sphere of knowledge, outside and independent of organized minds such as we possess, into which minds may euter and obtain nowledge and instruction? A.—All the wisdom that belongs to the mental sphere that I know anything about, belongs to the human sphere. The wisdom of God is to me the combined wisdom of all intellectual life. Q — In what is called sympathetic clairwoyance the subject is made to see what is in the mind of the magnetizer. In what is called independent the magnetizer. In what is called independent clairvoyance does the spirit of the clairvoyant go out and take cognizance of distant objects, and describe what is occurring at the time, or are the impressions made psychologically, or otherwise, by disembodied spirits? A.—There are an infinite number of degrees of clairvoyance, each one dependent upon the con-ditions and surroundings of the subject at the that drew you there. You left so much of your life there.] Oh yes, that I did, then. [How many years were you there?] Let me see: almost six teen years. Yes, I was, and many's the hard day's work I did there. Yes, sir, and that was a good place, I tell you. [Do you remember one of your Irish friends who wanted to be made police-man?] What is it? Oh yes. I have a kind of remembrance of it. [You wore a badge on your hat—" White & Potter's porter"—and one of your hat.—" White & Potter's porter"—and one of your friends wanted to be made policeman, as you and independently so. were.] Oh yes! oh Lord, yes! He wanted me to Q.—Were the Scriptures intended by the origi-take bim up to the station and introduce him to nal writers to be understood figuratively, or what the captain of police. He d'dn't know. That might be called spiritually? comes of not knowing how to read. There, you A.—A careful study of Biblical history here in see, is the ignorance that makes a man tame the earth-life, and a careful study of the same in when he is here. Yes, he wanted me to take him the spirit-life, has not furnished your speaker with

darkly upon one person and cause great sorrow, uarkiy upon one person and cause great sorrow, intense anguish. They may press with the same potency upon another and be lightly thrown off. The power to gather sorrow or to repel it is from within, not from without. Q.—How can unity among Spiritualists be culti-vated?

A .- By growth. It is not a thing which can be forced upon Individuals. They must grow into the condition.

Q.-What means can be used to promote this growth?

A.-Make use of all means which come within your reach. Make yourselves acquainted with Spiritualism, so far as is possible—with all that pertains to it; and not only with Spiritualism, but with all other isms, so you may know how to decide, and decide justly. Q.-Can we ever decide alike as long as minds

are different?

are different? A.—Not precisely alike. I certainly should hope not. But in those great fundamental princi-ples of Spiritualism, when you have grown large enough, you will decide alike. Q.—How is perfection to be attained? A.—Perfection is a something to be sought after

but not obtained. Oct. 12.

#### Henry C. Eddy.

It is rather an unusual thing, I suppose, for man to return announcing his own death. [Not unusual with us.] Well, you are a strange peo-ple, and used to things outside of the common course. I was born in Manchester, N. H. My parents moved from there, first to New Jersey, when I was about nine years old, and, finally, to New York. My father was engaged in various speculations, and found New York more favorable speculations, and found New York more favorable to his business than any other point. I was the only living son, three having died in infancy. It was quite natural that I should have run into some extravagances in my earthly life. Whether natural or otherwise, I did so, making my parents, and particularly my mether, very unhappy. I may as well conformed of my weathnesses for may as well confess some of my weaknesses, for, unless I do, I shall not be identified by my friends. I was in the habit of drinking largely at times. In a word, I was very "fast." I lived more years in one than I should have lived, and the last spree that I was on in New York was a very serious one. It finally wound up with what is commonone. It must would up with what is common-ly called delirium tremens. My mother was in deep grief over my state, and I, seeing how badly it affected her, told her if I ever was foolish enough to do such a thing again, I would leave her presence and never come into it again while I

her presence and never come into it again while I lived. Well, in due course of time I saw myself run-ning into it, and so I left. I went down to Mem-phis, and there I plunged so largely into excesses of that nature that I finally had another shake, and it ended in typhoid fever. I am no longer in possession of the body that I once owned and much ware never use of After learning that I made very poor use of. After learning that I could return, I became very anxious to do it, hoping to travel back over the road and, as well doing what good I may be able to from this side of life.

My mother being deeply religious, will suppose

JANUARY 9, 1869.

Any faith whatever in the record. It is hardly possible to tell what the writers did intend—what meaning they intended to convey to their ready ders. Inasmuch as the plain, simple facts have been so transformed and deformed by the various changes through which they have passed, the original is almost entirely lost. So little of itre-mains that we cannot tell from whence it comes or whither it tends. Q.—What cause controls the formation of the sexes, that one mother's offspring are alloens while she earnesity desires; a daughter, and another's are all daughters, when she wishes for # 50? A.—Medical men inform us that there are maine these matters, the birth of children. No annount of mentality exercised in this girection will change the law, for it is immutable. Q.—What is the punishment of the mother, in the spirit-world, who intentionally deprives her for these matters that are made in exith-life. Some suffer very keenly, through the sphere ofre morse, for not having done are finely attueed to suffering. They suffer keenly, deeply, largely, while others would pass over the sorrew with that a elight shudder. The truth is faithfully deprives her onstrated to yon in earth-life, and it is carried in to the spiriting. All auffering, as all joy, is dependent, so far as the individual is concerned to the individual. Some are finely attueed to suffering. They suffer keenly, deeply, largely, while others would pass over the sorrew with that is the most brings worse. Better let him alone. That is the most brings worse. Better let him shout here there, is shout these things? Wealt and the shout the source when the shout the source of the sequend to any the spirition and the source of the shout these things? The laws of the external surround, the person, not at all upon the external surround, the person, not at all upon the external surround, the source and now and cause great sorrow with the and the and the adver is the own here the set brings the shout the soure the source there. Is shout these things? The laws of the

alone.
Little Sarah is one of these people, but I do n't dare to come to her, because I do n't know how it will affect her. [Is she your daughter?] Yes, and I do n't know what to do about coming. I want to, and I know I can, but I don't know how it will affect her. How is it about these things?
That is the most brings me here to know. [What can you do? make her write?] No, I can speak, but is it apt to kill the first time you come, or what is it? [Oh no.] I mean, is it liable to kill a body the first time they are controlled by a dead person? [No, they will feel as you did the last moment of your life; they will take on that feeling—it will affect them as it does this one you are controlling now, but it won't last.] Oh yes, but is so ny thirteen years old. [You must use your own judgment. Leave, if you find it is hurthing her.] Try and see, eh? [Yes; do n't be too anxious. Control her partially, at first, and if her mother and those about her are not frightened you can take possession of her.] Well, if it makes trouble, and they say she is crazy? [Leave her entirely and she will come out of it. If you are cautious you will get along.] Much obliged, stranger; will try to do as much for you.

[How fong have you been gone?] Three years, sir. [Do you wish your message sent to any one?] I think Tom will get it. I do n't know. He is the only one it will be safe to send it to, and, you see, he is n't stationary. How long before it comes? [About three months.] Three months! [You can [About three months.] Three months! [You can keep track of it during that time, can't you?] Yes. [And you can impress him to get the paper.] If I can't, what then? [Come again.] And you will send? [Yes.] Do you have to give them your an-cestry way back, so you will be known? [It would be better to give something of the kind.] Well; I am from the Scotch. My father was a genuine Scotchman, come here to this country and settled at the West. I do n't know how it is, but I have a sort of a liking to go there and I want to know a sort of a liking to go there, and I want to know could I go there and communicate? Is there any of these people there? [Oh yes, plenty of them. [Were you born in this country?] Yes. Oct. 12.

#### Margaret Ellis.

Margaret Ellis. Margaret Ellis, of Hartford, Conn. I was burned to death seven years ago. Oh my mother! my mother!-tell her I can come, won't you? Tell her I live, and Alice is with me. [Your sister?] No, my cousin-my cousin. She and I are together here to-day, and Alice wants to come to her moth-er, too. Tell her I was terribly frightened when I I thought, but I saw Alice, and she told me not to be afraid, she'd got used to it, and she liked, and we've been together ever since. [Was she the first one you saw?] Yes. And tell mother that Uncle Alfred is here, too, with us. She was n't sure that he was dead. And Mrs. Carson is with us, too. She went West, and died; went to Obio, and died. Tell her I saw how I was burned. I did n't know anything about that I could come here-I been here three times, this is the third time-and they refused me every other time; said I was too excited, and would n't be able to speak. [Where were you burned?] In my face. [How old were you?] Fourteen. [Do you wish to say anything else to your mother?] Oh, so many things! If she was here I would know what to say. It is dreadful to be burned. [You and Alice are having a happy time, are, you not?] Ves; I should n't want to come back. She said

Alice are having a happy time, are you not?]

gels are ever knocking at the doors of their bearts, ever asking them to come and sup with those who dwell not in mortal life, and may they those who dwell not in mortal life, and may they hear the still small voice speaking to their inner lives, calling them out from the darkness of hu-man life to behold somewhat of the glory of the eternal world. So shall thy kingdom begin with them here on earth, so shall thy will be done in their hearts, so shall they understand thee better, so shall they working they understand the better, so shall they worship thee more truly. Amen. Oct. 8.

#### Question and Answer.

CONTROLLING SPIRIT .- Your propositions, Mr.

Chairman, we are now ready to consider, QUES.—Why do not the spirits of friends present in this room come to communicate as well as ent in this foom come to communicate as well as some that no one knows nor are likely to know? Ans.—Your question is very singularly worldd. "As well as some that no one knows nor are likely to know." Now it is to be supposed that The four walls of this room are by no means all the world. It has been deemed wise to prohibit the world. It has been deemed when to parties present here, and for the best of reasons. For a long time it was deemed advisable to allow spirits to communicate with their friends who were pres-ent. And what said the outside critical world? Why, it is simply one mind reading another mind. It is simply a reflection from the minds of those who are present. The outside world said, why do u't some one come whom none of the audience knows? Some one who can prove their identity beyond a question or doubt, outside of the magnetic influence of the audience? Now it is the skeptical world which we desire to serve more than all others, and therefore those tender love messages that would come so freely to those who are present are withheld. Wisdom decrees that they should be withheld. Christ came to save that which was lost, to open the door to those who were outside, to give light to those who were in darkness, to preach the gospel of truth to those who dwelt in error, and so come we. They who are whole need not a physician. You Spiritualists, who know that your loved ones can return and communicate with you, what need have you that they should come breaking the bread of life which others are absolutely starving for, and know not that they can obtain it? Will you not give of your abundance to those who have none? Surely you should be willing to. The great Father of Life sends his rain upon all. The sun shines upon all. But the narrow boundaries of creeds and castes would gather all to itself, and leave all the rest of the world out in the cold. We do not builtow in it the cold. We do not believe in it. Oct. 8.

#### Charles Brown.

I am only three days dead. I was shot at Shrevesport three days ago. I had a knowledge of these things before death; some six years ago I was first made acquainted with this spiritual

I was first indee acquianced with this spiritual philosophy. I was guilty of being a freedman and a repub-lican—nothing else. When in slavery, my old master, Charles Brown by name, of Louisiana, when I parted with him, he said to me, "Charles," —for I took his name—"If ever you get into a close place and need a friend, come to me; I shall always be ready to assist you." I come here to-day because I know he has faith in these things, day because I know he has faith in these things, for he first enlightened me; and I ask him to care for my wife and boy till they can care for themselves. Tell him I died about twenty min-utes after I was shot. Did not suffer much. When I knew I was going, I thought I would return. I had the plans laid perfectly before death. I in-tended to come here, and from here to call upon him. [Does he reside in Shrevesport?] No, in New Orleans. The news of my death will reach him, ne doubt by floating reports before up unessage no doubt, by floating reports before my message

#### Michael Barry.

How do you do, Mr. White? Michael Barry. [Ah, is this you, Michael?] Lord save us, it is. [I am happy to meet you.] Oh Lord, I am happy to meet you; yes, I am, then. I thought I never should get the privilege of coming here, since I learned I could come. [You 've been away some time.] Yes, sir, I have, and a blessed good way it is, too, I tell you. Yes, sir, there's no more lug-ging forms and papers, and all those things. No, sir: but every man does what he likes the best. sir; but every man does what he likes the best.

and what he is the best fitted for. Yes, sir. Well, Mr. White, how is it down at Spring Lane? [The huilding is about to be removed.] Is it, then? [Yes, the parties to whom I sold out are to leave.] How is it with them? Oh Lord are to leave.] How is it with them? Oh Lord save us, how come you to get into this kind of business? [It is more than I can tell.] When I was told you was in At. Lord save us, I'd as soon thought of seeing you Pope of Rome. Yes, sir, it was very great news to me, I can tell you. [You remember the parties at Spring Lane, I presume.] Oh yes, sir. How is Mr. Potter? [He is in the political field.] Is he? and are they in this kind of work, too? [No.] Ah well, they were not at all this way inclined, I know. [You passed away quite suddenly.] Yes, sir, I did n't know wapthing at all about it. I was in the greatest mist when I got on the other side—did n't know where I was no more than if I was let down in the lower regions—did n't know where at all I was—was

regions-did n't know where at all I was-was very much confused. I wassun struck, I suppose I got so sick at the stomach, and all over, and I did n't know what it was at all, till I got on this side, and got my consciousness, you know, woke up. [When did you find out I was in this busi-ness?] Oh Lord, it was about four months ago. [Not till then?] No, sir; I do n't know, I've been kind of confused all the time, and I've been here kind of confused all the time, and I've been here every day since then waiting for a chance. Oh the Lord, do you know the first one that woke me up-gave me the greatest shaking-was my sister that died in the old country. Yes, sir, sne woke me up, here. I'd as soon thought of seeing the Virgin Mary herself. Oh it's a happy country, I tell you. You do n't have to do what you are not fitted for, and what you do n't want to do. And everybody has to do something. No such thing as being idle at all, here. I tell you what it is, the devil do n't have many in his workshon. No si devil do n't have many in his workshop. No, sir. Everybody finds out just what to do, and they all have the privilege of doing just what they want to do. It's not as it is here, where you can't do any-

thing because you ain't got the money to do it, or because you aint got the education or the reputa-Decause you aint got the education or the reputa-tion, but whatever you are fitted to do you can do if you want to. It's a blessed thing, oh I tell you, it is. [Do you know your son is down at the old place?] No, sir. Is he there?. Oh Lord! and not knowing about these things? [I think not.] Oh Lord! and that is what has drawn me to that old place so much. [It was your own magnetism that drew you there. You left so much of your life there.] Oh yes, that I did, then. [How many wears was there?]

that there is no hope for me, and that an eternal hell is my portion. She will hope it is otherwise, but her religion will make her believe that I am but her religion will make her believe that I am lost. So it seems to be my work to show her that I am not. I am now in a better state than ever before to do well. I have not the body I had here, nor am I surrounded by the temptations I was here, and I am sure now that I can steer clear of the terrible places that I was so often running in-to when here to when here.

to when here. The watch my mother gave me I pawned, and it may never be recovered. It was given under a promise that I had reformed and should never drink again. I suppose the fiends that seemed to attend me at those times wanted me to get rid of it. I don't know why it was I parted with it, but I did. I want my mother to know I was con-scious at death, and my last thoughts were of her. I was this morning trying to seek out some way by which I could reach my mother in New York by which I could reach my mother in New York. I found an excellent means, but could not use it because none of my friends were there to call for me. But I learned from the persons who were fortunate in coming here to-day. I would like that my friend Barnard-Tom Barnard-who is in the way of reading about these matters, to send the paper to my mother, or when my message comes to cut it out and go to her with it, and ask her to go to this man in New York—Foster, I think it is—(they told me that was the name,) and there I can come and speak. [Will your friend see your message?] Yes, if it is published he will. He is one of these folks that believe as you do. I

of spirits I believed in. Henry C. Eddy, my name. [How long since you left your body?] Three weeks ago. I was a stranger there. I left no word for my friends, for I then hoped they never would know what be-came of me, but you see I have changed my mind. When a man gets on this side of life, and is able to shake off the fog and look round and see him-self and his surroundings, he is apt to change his mind. Twenty-seven years here, sir. [Has your mother heard from you lately?] Not since I went away: It is nearly seven weeks—waiting, expect-ing anxiously every day to hear. Sad news it will be, but it ought to be joyous news, hecause I should never have been any better here. I was the make-up to run in that groove, and run there I would, sink or swim. Good-day, sir. Oct. 12.

did n't. when I was here. It was the other kind

#### Frank E. Wales.

I promised to come. I told you I would. It is Frank. [How could you come so quick?] Birdie helped me, as you told me. She thought it would be grand if I could come. [Do you find things as I told you?] Yes. [Do you know what they are doing with your body?] Yes. If they had n't moved it I should not have been able to come so quick I're here and guick have been able to come so moved it I should not have been able to come so quick. I've learned quick, have n't I? [Yes, you are doing very/well. Do you find everything pleasant on the other side?] Oh, yes. [Have you seen your fathen and cousins?] Yes, father re ceived me first; I have met "Beckey" and "Penny," just as you said I would. [You won't feel this distress next time you come.] I feel terribly now, but I could afford to feel it for the sake of coming. Mother mill be clud to hearn thet I how coming. Mother will be glad to learn that I have come. [Will she believe it?] She will by and-by. I am weak, terribly weak. I am going—I am going. Oct. 12. [For an explanation in regard to this message, see an ar

ticle on our fourth page.]

#### William Gurney.

These consumptive people are apt to leave their, tracks behind them. [You have taken it on, have you?] Not the consumption, stranger, but the ef-fects of it. It burns up the magnetic life pretty closely. You see, they have to struggle so hard to come in aud make themselves known that they use up the life pretty fast, and the next unfortu-nate fellow that comes in must take the conse-

es: 1 should n want to come back. She said she was so glad when she knew I was coming, only she was so sorry I was coming that way. [Is your father allve?] Yes. [What is your mother's name?] Henrietta. [Does she live in Hartford?] Yes. [Will she get your message it we send it to her?] Yes. Oct. 12.

Prayer by Abd El Hadda; questions answered by Thomas Paine; letters by "Cousin Benja."

#### MESSAGES TO BE PUBLISHED.

**MESSAGES TO BE PUBLISHED.** Tuesday. Oct. 13. — Invocation: Questions and Answors: Robert C. Buck, of Buckville, Ala, to his father; John Ulem-ence, of Liverpool, Eng., to his sons in America: Josephine Austin, of Augusta, Me., to her sister; Walter Jacobs, of Wa-terville, Mc., to his friends. Thursday, Oct. 15.—Invocation; Questions and Answers: Elizabeth Mctienry, of Roxbury, Mass.; William Cutter, of Medford, to ifiends in Cleveland; Hiram Cole, of Indianapolis, 2d Indiana Cavairy, to his friends; Annie Davis, of New York, to her mother. Tuesday, Dec. 22.—Invocation: Questions and Answers; Alexander Redman; Albert Wodgee, of Boston, to his mother; Johnnie Jolce; Adah Isaacs Menken. Thursday, Dec. 24.—Invocation; Guestions and Answers; Elizabeth Graham, of Roston; Gen. Hindman; Annie Le-hard, of Cambridgeport, Mass., to her mother; Reding by "Prairie Flower." Monday, Dec. 28.— Invocation; Ouestions and Answers:

"Prairie Flower." "Monday, Dec. 28. — Invocation; Questions and Answers; Monday, Dec. 28. — Invocation; Questions and Answers; Matthew Jennings, Yalo College, New Haven, Conn.; Theo-dore Thompson, 73d New York, to Albert Carter; Lydia Mil-ler, of Marysvillo, Cal., to her sister-in-law; Carl Tarkowski, to his friend, Adolph Wiener; James Devine, to his brother Michael; "Bello Wide-Awake."

#### Married.

In Danby, Vt., December 10th, 1668, at the residence of Howell Dillingham, through the mediation of Roy. B. C. Pick-ett, Mr. Ahira E. Calvin to Miss Hannah C. Kirk, all of Danby.

#### **Obituaries.**

[Obituary notices sent to us for insertion must not make over venty lines in any one case; if they do, a bill will be sent, at the rate of twenty cents per line for every additional line so printed. Those making a less number published gratuitously. The pressure of other matter upon our space compels us to adopt this course.] Passed on to the higher life, from Fleasantville, Pa., Nov.

29th, "Nellic," wife of Herman Potter. This excellent and worthy sister was mediumistic from her youth, and a few days, previous to her departure from the earth-life, she had been moned of the solid bard it

earth-life, she had "A vision grand of the spirit land," "A vision grand of the spirit land," described her future home, and also the friends who were awaiting her arrival: after which she was fully resigned, and patiently awaited her time to cross the mystic river. She lived her beautiful faith, and its consoling influences calmed her on the approach of the messenger. Her obsequies were attended at the Universalist church at Tiusville, Lyman. O. Howe (trance speaker) officiating. M. P. BARBER.

Passed to the Summer-Land, at Greenville, Conn., Dec. 23,

Passed to the Summer-Land, at Green inc, source, Joshua Lock, aged 67. He was a loving parent, a kind and obliging neighbor, a good clitzen and an honest man. He passed away in the full faith of the beautiful truths of our Spiritual Philosophy. He has gone to meet the loved partner of his early choice, to gether with other dear riends who have preceded him. May those dear ones left behind, who so tenderly cared for him during a long and painful sickness of five months, be cherred by the assurance that he is still with them, and will help them to prepare to meet him in his beautiful home. CHARLES W. JENNINGS.

Greenville, Conn., Dec. 25th, 1868.

Quarterly Convention of the Vermont State Bpiritualist Association. A Quarterly Mass Convention of the Vermont State Spirit-ualist Association will be holden in the Town Hall, Middle-bury, Vt, on Friday, Baturday and Sunday, 15th, 18th and 17th of January, 1869. A general invitation is extended to Apirit-ualists and reformers everywhere to come up and participate with us in the "feast of reason and flow of soul " which may be reasonably expected to grace the occasion. Rpeakers and mediums ispecially are invited to be present and add in making this Convention a season of refreshing profitables to the inner man, and one that may be looked back upon with pleasure in coming time.

in the state to return all attending the Convention free who in the State to return all attending the Convention free who pay full fare one way. Board at the hotels, \$1,25 per day, and no extra charges By order of the State Committee, E. B. HOLDEN, Secretary.

#### Northern Wisconsin Convention.

The Spiritualists of the Northwestern Association will hold their Quarterly Conference at Omro, on Saturday and Sun day, January 9th and 10th, 1869. Z. R. MASON, President. RUTH A. FLORIDA, Secretary, Berlin, Wis.

#### JANUARY 9, 1869.

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 $\underset{J_{\text{Jan. 9},-1}}{\overset{\textbf{A}}{\overset{\textbf{A}}{\overset{\textbf{A}}{\overset{\textbf{A}}{\overset{\textbf{A}}}}}} V I D'S W E L L.$ **NEWSPAPERS FOR SALE. BACK** numbers of the Banner of Light, at \$1,00 per hundred. Dec. 19.-tf 158 Washington street, Boston.

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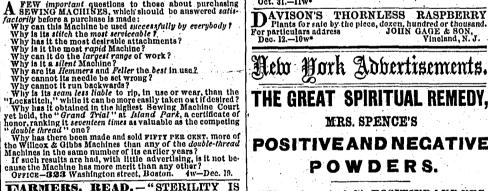
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Jan. 2.

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Jan. 2.

# BANNER OF LIGHT.

# Mestern Department.

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#### Chleagoan Spiritualists.

Our somewhat critical friend, E. L. B., writing from Chicago, in a manner more complaining than approving, assures us that among "other reasons" why Mr. Collier does not feel more free to additate with Spiritualists, the following are the more prominent. Whence B.'s authority?

"The Spiritualists are inharmonious and un-highest form. • . • Though believing in the present communion of spirits, I attend both tho Sniritualist and Unitarian meetings."

Coupled with considerable plausibility, there is probably quite a sprinkling of truth in the above statements.

That Spiritualists are unsettled, is very certain -" unsettled " as crystal rills, and those dancing, dashing streams that glitter in gladness along the mountain side. Pools and frog ponds settled, their waters soon become stagnant, brackish, dead. When individuals join a Christian church, they generally "settle." As to "inharmonies," there are few in fossil beds, and very few in graveyards and old long-established churches. Foundation stones, massed by the master-builder, may seem "clannish"; nevertheless they are necessary to the structure. If unpolished, so much the more need of kind, skillful hands to polish and fit them for the living temple of truth. That there are "immoral mediums," none dis-

pute. That there are immoral church-members, is equally evident. Prison statistics show that ordained clergymen are well represented in our State Penitentiaries. Shall we charge this to the genius of genuine primitive Christianity? Then why lay similar excrescences at the door of Spiritualism?

Moral character has to do-much to do-with a true, trustworthy mediumship. The more moral, pure and spiritual-minded media, the more reliable and exalted their communications, organization and other conditions being equal.

Concerning the "social relations" of either Churchmen or Spiritualists, we have neither time nor inclination to pry into them. This social problem awaits solution.

Some whom we call virtuous, are not so In their whole substance, their virtues grow But in their humors, and at seasons show.

Spiritual, choleric critics, who in all Religions flad fault, and forgive no fall, Have through their zeal virtue-but-in their gall."

Spiritualism in its tendencies is monogamic, teaching that God originally designed one man the companion of one woman, positive and negative, wisdom and love, duality in unity, a strict equality. Love is the divine potency that holds such in holy union, pulse to pulse, soul to soul.

"Free-love," in the sense of promiscuity or the indulgence of animality, is, to employ the language of the Apostle, "earthly, sensual, devil-

There is no salvation only through divine obedience-through subjecting sense to soul, passion to purity, the earthly to the spiritual, the Adamic to the Christ-principle, and the outer to the God manifest in man, spirit, angel.

Friend B----, believing as you do in "spiritcommunion" and the broad, beautiful principles of the barmonial philosophy, be true to yourself

grant the movement success. When the Spiritualists of America become as famous for doing as talking, for giving as getting, for practice as profession, many devoutly-to-be-wished-for results will be consummated. Harmony, unity of purpose, and an untiring energy akin to apostolic zeal, are indispensable to spiritual prosperity.

#### Interesting Items.

The reformer, John Wickliffe, was fond of contrasting the prelates of his time with the New Testament Jesus; their palaces with his house lessness; their scarlet and gold with his plain coat; their splendid horses with his mule and worn sandals; their menial trains with his menial condition; the pomp of their ceremonial with the simplicity of his solitary prayer, and their Latin manifestos with his plain parables. It was a strong point, and other reformers knew how to use it.

The Universalist New Covenant Bays: " Rev. F. E. Kittrodge has resigned the pastoral charge of the Universalist Church of Concord, N. H., and gone over to the Unitarians openly. He is of the Connor stripe." What's that?

"Am I like, or unlike everybody else in the world? I begin to think hachelorisin unnatural. There is a heart hunger within me, never yet satisfied."-Correspondent.

The poet doubtless sings the deep sentiments of your soul in these lines: "I long to be beloved. My bosoni yearns Tow'rd all that's pure and beaulful; and faln Would find a recompense of love again. My pensive soul with ardent thirsting turns To heaven and earth to seek its fill of love."

Wait, brother; there is no rational demand of the spirit that shall not, in this or some sunnier, holier clime, to satisfied-no pure ideal that shall

not be attained. " The Bond of Peace,"-It is but justice done to call the attention of the readers of the Banner of Light to this excellent monthly, published in Philadelphia by E. James and daughter, 600 Arch street, and devoted to the principles of peace-Peace on earth and good will toward men." Few deny war being a relie of barbarism and opposed to the highest spiritual interests of humanity. The self-sacrificing efforts of friend James should be seconded in this noble work by all Spiritualists and liberal thinkers. Subscribe for the Bond of Peace.

Springfield Luceum' Record .- This interesting monthly, devoted to the interests of children and progressive Lycennis, hails us from the Capitol City of Illinois. We cull the following gems from its " Rosary of Pearls":

"A true 'Lyceum' is a beautiful garden; each Group a cluster of living flowers, radiant with in-spired thought, and exhaling the sacred perfume

Let thy whole life be a 'silver chain recitation of good deeds and kindly words. Each link will attract its response from the Summer-Land.

Every unkind judgment of another is a stone in the pathway of our own progression. As the finest pearls are protected by the strong-

est shells, so are the most perfect souls found in healthy bodies. Harmony is the telegraphic wire upon which the angels send us messages from those we love.

Chinese Library.—There is now at St. Peters-burg the richest Chinese library in the world. It consists of eleven thousand six hundred and seven volumes, one thousand one hundred and sixty-eight wood engravings, and two hundred and seventy-six manuscripts. The books are on all sorts of subjects, and among them there are several very rare works. \* \* The library was collected by M. Skatchoff, now Consul-General in Pekin, during a residence of fifteen years in the Chinese Empire. Recently M. Skatchoff offered to sell it for one thousand four hundred pounds to the Imperial Library at St. Petersburg and the Russian Academy of Sciences, but both institutions were compelled to decline the offer for want of funds.—Eclectic Magazine.

"The red man is everywhere, in his native state, a highly moral and religious being; him-self a cultivated man, he declares that he has arrest. formed among them warm and endearing attachwhich he does not ish to forget, and that he has seen rights and virtue protected, and wrongs redressed, and the most simple and beau-tiful illustrations of conjugal, paternal, and filial affection. Such are some of the traits which reach us of a fine character, whose extinction we must regret. GEORGE CATLIN." P. A. Richards, Springfield, Ill., writes: Our Lyceum is doing finely. We confidently expect to number one hundred regular attendants during facts as they occur. the winter season. What champions will these children he by-and-by for the right? Who can ligious orders. fear for the cause of Spiritualism when we see these fearless ones reaching their hands outward and upward, and dedicating their lives to this new religion, that shall ultimately shake all the continents of the world? We seriously feel the need of a new manual, or additions to the present Children's Lyceum Manual. Our little ones tire of teaselessly repeating the same words. Such repetitions become irksome to young, stirring minds, that clearly perceive life itself to be an everchanging panorama." Memorial to Congress.-Alfred H. Love, Presi lent of the "Universal Peace Union," has prepared a memorial for Presentation to Congress in behalf of the Indians. It is an able document firm for right and justice, yet breathing a spirit sweet and gentle as that which characterized the sainted Jesus of Nazareth. It should be signed by millions, inspiring Congress to take measures immediate and active for the suppression of the war movement against them, and the administration of justice, fraternity and humanity in their behalf. We extract these sentiments from the memorial": "memorial": "The good plan of William Penn was found successful two hundred years ago, and we believe it would answer again, although surrounded with additional difficulties on account of the depravity and bad faith that has grown among the Indians, in consequence of the wretched policy pursued. There should be no deception or oppression. As a people, we are load in our praise of justice and honor; yet are lieaping merited reproach upon our heads, and inviting condign retribution upon our destruction, at which some of the injustice and destruction, at which some of the very officers sent out to subdue the Indians already protest. They are not insensible to kindness. They have noble qualities of courage, faith, manhood, strength, freedom, recognition of a Great Con-trolling Spirit, veneration for their fathers, and for the good everywhere, far superior to many of the aborigines of the earth. May we not even gain much from them for our own improvement? Instead of erecting fortifications in their very faces, and stationing armies among them, which naturally excite bate, revenge and war, we should relieve their pressing necessities, furnish them seeds, agricultural implements, tools, and teach-ers for the school, the farm, and the shop.

Philosophy, Dr. J. B. Ferguson, for a year. Heaven isfactory communications. But to stop with the 'rappings"-with the mere phenomena-there's the folly! These are but the alphabetical characters-the porter's lodge, compared to the palatial mansion fringed and frescoed outwardly with flowers, and filled interiorly with art, music, books, methods for scientific research and religious culture.

#### Christian Benevolence-St. Louis.

An Orthodox clergyman exercising a supervision over a certain benevolent society in a Western city, has recently proven the narrowness of his creed by his practice. An excellent lady, refined and well educated, seventy-one years of age, seamstress, becoming, on account of feeble health, reduced to want, applied to this clergyman for assistance. At length it came, in the shape of five pounds of flour unfit for use.

The next day the clergyman coming, the following dialogue ensued: OLERGYMAN .- " Well, madam, what can I do

for your soul?" MADAM.-" Nothing for my soul, sir, but you can help the old casket. I am poor, and sometimes actually without bread. If you can do

something for the body it will help keep the house in order for the soul's use." C .- "Have you made your peace with God,

madam?"

M .- "No, sir, there was no necessity for that; we never quarreled."

C .- " Do n't you believe Jesus died for you, and dying, redeemed you from sin and death?"

M.-" No, sir, I do not believe that, for I have to die for myself and redeem myself. No one can do it for me."

At this point the clergyman rose and left the house. The old lady's liberal views and spiritual philosophy jarred his theological nerves.

Severe winter weather compelled the lady to send for wood. Several times she made the request, hardly receiving enough to keep her from freezing. The clergyman seemed willing to look after the interest of her soul, but not the body! At a spiritualistic meeting the writer of this met the lady in question. Learning her circumstances and feebleness of health, inspired by our good angels, we relieved her physical wants, and through our medium powers greatly improved her health. When this clergyman learned she was a Spiritualist, he entirely ceased aiding her. When will clergymen learn the import of these Scripture lessons: "Inasmuch as ye did it to the

least of one of these, my children, ye did it unto me"; "Now abideth faith, hope, charity, these three, but the greatest of these is charity "? N. H.

#### Illinois Missionary Bureau.

Harvey A. Jones, President. Mrs. H. F. M. Brown, Vice President. Mrs. Julia N. March, Scoretary.

Mrs. Julia N. Marsh, Skoretary. Dr. S. J. Avory, Treasurer. Missionaries at Large-Dr. E. C. Dunn. Rockford, Ill., P. O. box 1000; W. F. Jamleson, editor of The Spiritual Ros-trum, drawer 5966, Chicago, Ill. Bocieties wishing the services of the Missionaries should address them personally, or the Sceretary of the Bureau. All contributions for the Illinois State Missionary cause will be acknowledged through this paper each month. Contributions to be sent to Mrs. Julia M. Marsh, No. 02 North Dearborn street, Chicago, Ill.

#### **Davenport Brothers.**

To the Editors of the Banner of Light :

Your statement of the case of the United States

vs. the Davenport-Brothers is not exactly correct. On the receipt of their letter, stating their rest and bonds to appear at Pittsburg, applica-tion was immediately made to Mr. Bollins to re-lease them. This he did not decline to do; but reserved his final decision until the case is prop-erly reported. The Spiritualists here have taken a deep interest in the proceedings, and we have no doubt that the decision will be favorable, as we have certificates and receipts covering all their liabilities to the Government prior to the

They were arrested and acquitted, and rearrested on the same charge, and offered their re-ceipts in evidence, and they were refused. There is not the least doubt that the last case was malicious prosecution to extort money, on the part of a subordinate employee of the Government. It is now doubtful if he will send a transcript of the case up for inspection. Meantime we are preparing to have Congressstonal action in placing media and lecturers in the same relation to the revenue as preachers and religious organizations. I will report the One thing you may rely on, and that is, this matter will be pushed until we get our rights, and stand before the community, in law, with the re-

#### SPIRITUALIST MEETINGS. Alphabetically Arranged.

ADBIAN, MICH.—Regular Sunday meetings at 10% A. M. and 14 P. M., in City Hall, Main street. Children's Progressive Lyceum meets at asme piace at 12 M. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

/Astonia, E218 A. Gustwin, decretary, /Astonia, CLAtsor Co., OR.—The Society of Friends of Pro-gress have just completed a new hall, and invite speakers iraveling their way to give them a call. They will be kindly received.

BOBTON, MASS. - Mercantile Hall. - The First Spiritualist As-sociation meet in this hail, 32 Summer street. M. T. Dole.

received. Bosron, Mass.—Mercantile Hall.—The First Spiritualist Association meet in this hall, 32 Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. A. Dunck-lee, Tresident; Samuel N. Jones, Vice President; Wm. A. Dunck-lee, Tresident; Samuel N. Jones, Vice President; Wm. A. Dunck-lee, Tresident; Samuel N. Jones, Vice President; Wm. A. Dunck-lee, Tresident, All feiters should be addressed for the present to Charles W. Hunt, Sccretary, 51 Plessant street. Springfiel Hall.—The South End Lyceum Association have entertainments every Thurssay overling during the win-ter at the hall No. 26 Springfield street. Cluidren's progress-ive Lyceum meets every Sunday at 10% A. M. A. J. Chase, Conductor; J. W. McGuire, Arsistant Conductor? Miss. M. J. Chase, 1671 Washington street. Union Hall.—The South Spiritualist Association hold meetings every Sunday in Union Hall. Broadway, at 10, 3 and 7 jo cluck. Mr. Keene, President; R. H. Gouid, Sec-retary; Mary L. French, Treasurer. Temperate Hall.—The First Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, East Boston, every Sunday, at 3 and 7 P. M. Benjamin Odiorne, 91 Lexington street, Cor. Sec. Speakers engaged:— Mrs. Fannle B. Felton during January; Mrs. M. M. Benjamin Odiorne, 91 Lexington street, Cor. Sec. Speakers engaged:— Mrs. Jannel B. Felton during January; Mrs. M. Benjamin Odiorne, 91 Lexington street, Nartha A. Byrnes during March; Mrs. Julietto Yeaw during April 1, J. M. Prebies during March; Mrs. Julietto Yeaw during April 1, J. M. Prebies during March; Mrs. Julietto Yeaw during April 1, J. M. Freebes during March; Mrs. Julietto Yeaw during April 1, J. M. Freebes during March; Mrs. Julietto Yeaw during April 1, J. M. Freebes during March; Mrs. Julietto Yeaw during April 1, J. M. Freebes during March; Mrs. Jeanle B. Felton during January; Jrs. M. M. Beconting Secretary, M. H. Wiley. Lyceum meets at 10% A. M. John T. Freeman, Conductor; Mrs. Martha B. Jenkins, Guardian. BrookLyn, N. Y.-Sauyer's Hall.—T

LECTURE ROOM, DER DE KAD AVENUE. CICIC AND CONFERCE at 103 of CICK A. M.; lectures at 3 and 74 P. M. BAJTINORE, MD.—Saratoga Hall.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings at Saratoga Hall, Southeast corner Cal-vert and Saratoga streets. Mrs. F. O. Hyzer speaks till fur-ther notice. Children's Progressive Lyceum meets every Sunday at 10 A. M. Broadway Institute.—The Society of "Progressive Spiritu-'alists of Baltinore." Services every Sunday morning and evening at the usual hours. BurgeAnto, N.Y.—The First Spiritualist Society hold meet-ings in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10% A.M. and 7% P.M. James Lewis, Presiding Trustee; E. G. Cooper, Tressurer; H. D. Fitzgorald Secreta-ry. Children's Lyceum meets at 24 P. M. H. D. Fitzgorald Conductor; Mirs. J. Wilson, Quardian. BEIVIDEPART, CONM.—Children's Progressive Lyceum meets every Sunday at 10 A. M. at Lafayette Hall. Travis Swan, Conductor; Mirs., Lui-The Spiritual Society hold meetings in Dervy Experies, ILL.—The Spiritual Society hold meetings in

Conductor; AIRS J. Wilson, Guardian. BELVIDERE, ILL.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and even-ing, at 103 and 73 o'clock. Calidren's Progressive Lyccum meets at 2 o'clock. W. F. Jamieson; Conductor; S. C. Hay-wood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian, Harty Convy. Wood - Monther and Market Statements.

wood, Assistant Conductor; Mrs. Hiram Bidwell, Guardlah, BATLE CREEK, MICH.—Meetings are held in Wakelee's Hall every Sunday morning and evening. Lyccum between services. Jeremiah Brown, Secretary. URARLESTOWN, MASS.—Central Hall.—The First Spiritual-ist Association hold regular meetings at Central Hall, No. 25 Elm street, every Sunday, at 2% and 7% F. M. Dr. A. H. Richardson, Corresponding Secretary. Washington Hall.—The Children's Progressive Lyccum No. 1 hold their seasions every Sunday at 10 A. M., at Washington Hall, No. 16 Main street, near City Square. G. W. Bragdon, Conductor; Mrs. Marg Murray, Guardlan. Curliar, Mass. Fyrmant Hall.—The Children's Progressive Units. Mass. Persona.

Conductor; Mrs. Mary Murray, Guardian. CHELBEA, MASS.-Fremont Hall.-The Children's Progress-ive Lycenum meets every Sunday at Fremont Hall, at ligt A. Conductor, Leander Dustin; Asst. Conductor, John H. Cran-don; Guardian of Groups, Mrs. E. S. Dodge; Asst. Guardian, Mrs. J. A. Salisbury; Corresponding and Recording Becretary, J. Edwin Hunt, to whom all communications should be ad-dressed-P, O. box 244. Winnisimmet Distion Hall.-The Bible Christian Spiritnal-lists hold meetings every Sunday in Winnisimmet Division Hall, at 3 and 7 r. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Scats free. D. J. Ricker, Suy't. CAMBRIDGEPORT, MASS.—The Spiritualist Association hold neetings every Sunday in Williams Hall, at 3 and 74 P. M. . Close, President. Children's Lyccum meets at 104 A. M. f. Barri, Conductor; Mrs. D. W. Bullard, Guardian.

Chicado, ILL.—The First Society of Spiritualists hold meet-ings every Sunday in Library Hall, at 10<sup>3</sup> A. M. and 7<sup>3</sup> P. M. Children's Progressive Lyceum meets immediately after the morning sorvice. Speakers engaged:—A. B. French during January; Dr. II. P. Fairfield during April and May.

January; Dr. H. P. Fairheid during April and May.
CLEVELAND, O. - The First Society and Progressive Lyceum of Spiritualists and Liberalists meets at Temperance Hall every Sunday Conference in the morning, after Lyceum session. Lecture at 19 P. M., by E. S. Wheeler, regular speaker, Lyceum at Bł A. M. George Rose, Conductor; Mrs. D. A. Eddy, Guardian; T. Lees, Sceretary.
CARTHACE, MO. - The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

BY ANDREW JACKSON DAVIS. **PUBLISHED** and for sale by WILLIAM WHITE & CO., 188 Washington street, Boston, and 54 Broadway, New York. Price \$1,50; postage 20 cents. We take pleasure in offering this volume as a compend of the Harmonial Fiblicapity of Spiritualism, and as a repository of facts demonstrating the grand truth of open communication between the two words. Of all the author's works, this is, without doubt, the most complete in treating of the laws and conditions of mediumality; being most theoroughly devoted to a consideration and clucidation of the facts and principles of Spiritualism, both ancient and modern. Wo therefore pre-sent this book as embodying important and reliable informa-tion on the most interesting subject knewn to the mind of man—" Life and Immortality." The new matter in this volume, and the improvements in the text, render it as good as A NEW BOOCK CLTDE, O.-Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at 10 A. M. A. B. French, Conductor; Mrs. C. Whippie, Guardian.

Buardian. Comrr. PA.—The Children's Progressive Lyceum meets in Good Templars' Hall every Sunday at 10 A. M. Mrs. Lang-ston, Conductor; Mrs. Tibbals, Guardian. Doncitzentran, Mass.—Free meetings in Union Hall, Hancock street, every Sunday evening at 74 o'clock. Good speakers increased.

ngaged. DOVER AND FOXGROFT, ME.—The Children's Progressive Lyceum holds its Sunday session. In Merrick Hall, in Dover, 11 104 A. M. E. B. Averlil, Conductor; Mrs. K. Thompson, Guardian. A conference is held at 14 P. N. **BETTER VIEWS OF LIVING:** 

LIFE ACCORDING TO THE DOCTRINE

JANUARY 9, 1869.

QUINOY, MASS. - Meetings at 2% and 7 o'clock P. M. Pro-gressive Lyccum meets at 1% F. M. HOOHSSTER, N. Y. - Religious Boclety of Progressive Spirit uslists meet in Sclitzer's Hall Sunday and Thurday evenings. W. W. Parsells, President. Speakers engaged - Mirs. Mary M. Wood during Shunary; C. Fannie Allyn during February. Children's Progressive Lyccum meets every Sunday, at 29 F. Conductor.

A. MIS. COMMS, CONSTRUCT, MISS. D. G. DECC, ASSISTANT Conductor.
RIOHMOND, IND.—The Friends of Progress hold meetings ev-ery Sunday morning in Henry Hall, at 104 A. M. Childron's Progressive Lyceum meets in the same hall at 2P. M. ROOKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o'clock.
STOAMOUR, ILL.—The Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor; Mirs. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock; session one hour; essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Noclety; Mrs. Sarah D. P. Jones, Corresponding and Recording Bec'y." Brinkoffic, Johns, Corresponding and Recording Sec'y. Brinkoffic, Jill, - The "Springfield Splittual Association" hold meetings every Sunday morning at 11 o'clock in Capital Hall, sonthwest corner Fifth and Adams streets. A. II. Wor-Progressive Lyccum meets at 9 o'clock. R. A. Richards, Con-ductor; Mrs. E. G. Planck, Guardian.

ductor; Mrs. E. G. Planck, Guardian, SALEM, MASS.—The Children's Progressive Lycoum meets in flation flati, every Sunday, at 10<sup>3</sup> A. M. A. C. Robinsou, Conductor; Mrs. Harmon, Guardian; W. Boott Lake, Bec, SPRINGFIELD, MASS.—The Fraternal Society of Spiritual-ists hold meetingsevery Sunday at Fallon's Hall. Progress-ive Lycoum meets at 2 P. M. Conductor, James G. Allbe; Guardian, Mrs. F. C. Coburn. Lectures at 7 P. M.

Guardian, Mrs. F. C. Coburn. Lectures at 7 p. M. StovEntAM, MASS. — The Spiritualist Association hold meet ings at Harmony Hall two Sundays in each month, at 24 and T. M. Alternoon lectures, free. Evenings, 10 cents. Wm. II. Orno, President. The Children's Frogressive Lyceum meets every Sunday at 104 A. M. E. T. Whittler, Conduct or; Mrs. A. M. Kempton, Guardian.

or; Mrs. A. M. Kempton, Guardian. SAGRAMENTO, CAL. - Mcetings are held in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 F. M. Jirs. Laura Guppy, regular speaker. E. F. Woodward, Cor. Sec. Chil dron's Progressive Lyceum meets at 2 F. M. J. H. Lewis, Conductor; Miss G. A. Brewster, Guardian.

Wheelock, Guardian. VINELAND, N. J. - Friends of Progress meetings are held in Plum-street Hall every Sunday at 10% A. M., and evening. President, C. B. Campbell: Vice President, Dr. H. H. Ladd; Treasurer, B. G. Spivester; Corresponding Secretary, L. K. Coonley. Children's Progressive Lyccum at 12% P. M. David Allen, Conductor; Mrs. Portia Gage, Guardian; Mrs. Julia Brigham, Assistant Guardian. Rpeakers desiring to address said Society should write to the Corresponding Secretary. WULLANGREURG, V. - The First Spiriumilt A succisition

Said Society should write to the Corresponding Secretary. WILLIAMSBURG, N. X. - The First Spiritualist Association hold meetings and provide first-class speakers every Thursday evening, at Masonic Buildings, 7th street, corner of Grand. Tickets of admission, 10 cents: to be obtained of the commit-tee, or of II. Witt, Secretary, 67 Fourth street. WORDESTER, MASS.-Meetings are held in Horticultural Hall, every Sunday, at 2M and 7 r. M. E. D. Wentherbec, President ; Mrs. E. P. Spring, Corresponding Secretary. Wassurgeroup D. C.-The First Society of Programming

President : Mrs. L. P. Spring, Corresponding Secretary. WASHINGTON, D. C. --The First Society of Progressive Spiritualists meets every Sunday, in Harmonial Hall, Penn-sylvania Avenue, between 10th and 11th streets. Lectures at II.A. M. and 72 P. M. Lectures engaged ---January, N. Frank White; February and March, Nollie J. T. Brigham; April, J. M. Peebles; May, Alcinda Wilhelm. Children's Progressive Lyceum every Sunday, at 12 o'clock. George B. Davis, Con-ductor; Mrs. M. Hosmer, Guardian of Groups. John May-how, President. YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 22 P. M.

Rew Books.

SPIRIT MYSTERIES EXPLAINED;

THE INNER LIFE.

REVISED AND ENLARGED.

BY ANDREW JACKSON DAVIS.

by sustaining these truths. Support them by your influence and your purse. The bat, half bird, half beast, is an unhappy hybrid. It is difficult to serve both "God and mammon." The clown that attempted to ride two horses at once, finally fell into the mud. If many things among Spiritualists are not right in your estimation, why, kindly, brotherly, firmly, manfully, go to work and make them right. Rising above policy, be a man of principle, faithful and zealous in prosperity, and absolutely enthusiastic when in the sky of society movements there are lowering clouds of adversity. For such, angels delight to wreathe crowns,

Mr. Collier evidently does "not affiliate with Spiritualists," because not a Spiritualist; he is a "Unitarian-a Unitarian tolerant and liberal. If social position has anything to do with affiliation, what are we to think of the picture he drew of the Christian Church at Corinth, in his Longwood discourse, preached Sunday, 9th of Jane, 1867. This is his representation of the Christians constituting the Christian Church of Corinth:

"The thing (this 'new Society of Christians") had grown as to numbers, but then it had also become demoralized. It was split up into fac-tions, each of which was as proud as Lucifer. There were men in it whose god was their belly, others so have they got drunk at the sacrament, and a line a life with the the backbar and others led a life so evil that the heathen could not speak of their sin. Then when they came together it was Babel back again. One had a prophecy, another could say what nobody un-deratood, one could act as a medium, another could heal, and still another could work miracles. There were sages, and cyclopedias, and apostles, and every one insisted on showing his gift in the same meeting and at the same moment, each crying up his own gift to the exclusion of the rest, as if they had been so many quacks, and that no doubt many of them were."

Had Bro. Collier lived in those Pauline times, would he have "affiliated" with this "factional," "drunken" set of Corinthian Christians, whose "gods were their bellies," and who, in addition to being "quacks," were living "lives so evil that the heathen could not speak of their sins "?

#### Prospects in St. Louis.

Departing, after a two months' stay in this central city of the continent, destined doubtless within two or three decades to become the capital city of the nation, we bear only pleasant memories eastward. In all the future ebb and flow of life, in this, or in foreign lands, we shall never forget the warm hearts, the noble souls of St. Louis.

The change from last year to this was striking; so many familiar faces absent, so many new and equally cheerful ones present. The Children's Lyceum, with the same Conductor, Mr. Coloney, same Guardian, Miss Cook, many of the same leaders, and very many of the same children, seemed to us the strongest presentation of permanence discoverable.

The hall is capacious and elegant. The singing fine, Edward P. Fenn leading, and Victor Vogel presiding at the plane.

Mrs. M. S. Hoadly, so well and so favorably known all through the Eastern States, lectures in the city during January and February. Angelaided, she will shower upon the people the baptism of peace, harmony and wisdom.

Strenuous efforts are being made to secure the

.

It is cheaper to feed than to fight them, and more humane to love than to hate them."

#### The Spirit Rappings.

There is a class of stolid, stupid Spiritualists, who declare they heard spirit " raps " full twenty years ago. These they 've continued to tenderly brood. When the hatching season is to come, God may know; the prospect is at present dubious. Raps alone are cold, stray children, needing intelligence and the nurture of a religious philosophy.

Understand us. There are physical manifesta tions that are true and genuine, and we thank services of that eloquent advocate of the Spiritual | the world of spirits for every rap, preluding sat-

and the state of

Spiritualism is on the advance here. Both halls are well filled. Many Congressmen and other prominent persons are investigating and

seem anxious to learn. Mrs. Beck, of New York, and Mrs. Morrill, of Baltimore, are both here, and design locating permanently; both good media. Planc lette has

done a good work here. William M. Fay: the condjutor of the Daven-norts, is here, and has arranged for the best hall. ports, is here, and has arranged for the best hall in Washington, for the purpose of commencing the campaign of the United States. They have just returned from a protracted and successful tour through all the principal countries of Eu-rope, exhibiting before kings and emperors and thousands of people. They intend to visit New York, Boston, Baltimore, and the principal cities

of the country-will to the annoyance of the croakers, who have been gloating over the idea that they have been exposed and retired.

If you could see William M. Fay, you would not think he has the consumption, unless it be that of the provisions furnished by our good sister Eliot, where he is stopping. He at least will out-live many of his traducers, who will be glad to meet him on the other side and acknowledge the libel. I had the pleasure of sitting with him pri-vately, and having a talk with "Kate" and a touch of her delicate hand, while John, the groat

giant, came down full handed upon my head, with more than mundane power; for which this deponent thanked them and was glad. And yet the half has not been told. JOHN B. WOLFF. Washington, D. C., 1868.

#### Labor Reform in New England.

The abolition of chattel slavery being an accomplished fact, and the domand for impartial suffrage to all classes, irrespective of race, sex or past condition, advancing irre-slatibly to general acceptance, the American people are now interrogated by an issue which more than any other, per-haps more than all others, involves, in its solution, the wel-

interrogated by an issue which more than any other, per-haps more than all others, involves, in its solution, the wel-fare and destiny of human society — the labor question. While few deny the abstract proposition that haber is enti-tled to its earnings, and as the creator of all values equita-bly vendible should overrule and determine the minor claims of property, rent, exchange, money, interest and taxation, the rule of right is yets on far nullified, in practice, that even in our most civilized States the laboring classes are the poorer classes, wealth centralizes into the hands of a few, woman is held in wretched pecunitary servitude, pov-erty and crime are decreed to be "necessary ovila." and government, the publit, the press, literature, political sci-ence, all the great organs of public opinion, acquiesce in the prevailing injustice. Belleving, on the contrary, that the charges which work-ing women and men bring against society are mainly well founded; that the aristocracy of more wealth, the industrial founded in the tothe best interests of the whole peo-ple, we invite all friends of honest industry, in its manifold relations of agriculture, manufactories and continec, to meet in a Cowynerizor, to assemble at 10 o'clock a. M., and continue, day and evening, through six sessions, in Taz-worr TEMPLE, BOSTOW, WEDNERDAY and THURSDAY, JANU-ART 27th and 28th, to explain and enforce the principles of the NATIONAL LABOR WHOREBAY and THURSDAY, JANU-ART 27th and 28th, to explain and enforce the principles the NATIONAL LABOR WHOREBAY and THURSDAY, JANU-ART 27th and 28th, to explain and enforce the principles the NATIONAL LABOR WHOREBAY and THURSDAY, JANU-ART 27th and 28th, to explain and enforce the principles the NATIONAL LABOR WHOREBAY and THURSDAY, JANU-ART 27th and 28th, to explain and enforce the principles the NATIONAL LABOR WHOREBAY and THURSDAY, JANU-ART 27th and 28th, to explain and enforce the principles of the NATIONAL LABOR WHOREBAY and THURSDAY, JANU-ART 27th and 28th, to explain and e

E. H. HETWOOD, E. D. LINTON,	Committee
MRS. E. L. DANIELS, IRA STEWARD,	2
GEORGE E. MONIEL, W. S. GOM	Arrangements

Guardian. A conference is held at 14 p. M. DES MOINES, IOWA.—The First Spiritualist Association will meet regularly each Sunday at Good, Templar's Hall (West Side), for lectures, conferences, and music, at 164 A. M. and 7 p. M., and the Children's Progressive Lyceum at 14 r. M. Fireinsure, MASS.—The Spiritualist hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall. The Children's Progressive Lyceum meris at same place at 103 A. M. Dr. H. H. Brigham, Conductor; Mrs. Wm. H. Simonds, Guardian; Fred. W. Davis, Secretary. FoxBooro', MASS.—Meetings are held every Sabbath in Town Hall, at 13 p. M. Progressive Lyceum meets at 10 A. M. Maj. C. F. Howard, Conductor; Miss Addie Summer, Guard Ian. Lyceum paper published and read on the first Sabbath of each month. Lecture at 13 p. M. GROMETOWN, COLORADO.—Tho Spiritualists meet three

of each month. Lecture at 13 P. M. GRORGETOWN, COLORADO.--The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium. HAMMONTON, N. J.--Meetings held every Sunday at 103 A. M., at the Spiritualist Hall on Third street. J. B. Holt, President; Mrs. C. A. K. Poore. Secretary. Lyceum at 1 P. M. J. O. Ransom, Conductor; Miss Lizzie Randell, Guardian of Groups. g. J. U. n

of Groups. HINGHAM, MASS.—Children's Lyceum meets overy Sunday afternoon at 23 o'clock, at Temperance Hall, Lincoin's Build-ing. E. Wilder, 2d, Conductor; Mrs. S. P. Dow, Guardian. HARTFORD CONN.—Spiritual meetings overy Sunday even-ing for conference or lecture at 7% o'clock. Children's Pro-gressive Lyceum meets at 3 P. M. J. S. Dow, Conductor. HOULTON, ME.-Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and ovenings by the cpiritualist society sunday alternoons and ovenings. Lowstr., MASS.-The First Spiritualist Society hold a gea eral conference overy Sunday at 24 p. M. In Lyceum Hall, cor-ner of Central and Middle atreets. Children's Progressive Lyceum holds its sessions at 10% A. M. John Marriott, Jr. Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf, Cor. Sec.

LYNN, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening at Cadet Hall, Market street. Chil-hern's Progressive Lyceum meets in the same hall at 16 A. M. William Greenleaf, Conductor: Mrs. L. Booth, Guardian; Mrs. M. J. Willey, Cor. Sec. Speakers engaged :-Isaac P. Greenleaf during January; Dr. H. B. Storer during February

LEOMINSTUR. MASS.—The Spiritualist Association hold meet ings every alternato Sunday at Brittan Hall. Speaker en gaged :--Mrs. Julietto Yeaw, Jan. 10. W. H. Yeaw, Sec.

LANSING, MICH.-The First Society of Spiritualisis hold equiar meetings every Sunday at 10 o'clock, in Capital Hall, fev. Dr. Barnard, regular speaker. The Children's Lyceum neets at 1 o'clock.

LOUISVILLE, KY.-Spiritualists hold meetingsevery Sunday at 11 A. M. and 7% P. M., in Temperance Hall, Market street between 4th and 5th.

MILAN, O.-Spiritualista' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 10 A. M. Hudson Tuttle Conductor; Emma Tuttle, Guardian.

IIIdison Tuttle Conductor; Emma Tuttle, Guardian.
 MiLFORD, MASS.—Children's Progressive Lveeum meets at Washington Hall, at H.A.M. Prewcott West, Conductor; Mrs. Marin L. Buxton, Guardian; S. W. Gibbert, Musical Director and Corresponding Secretary.
 MARCIRESTER, N. H.—Tho. Spiritualist Association hold meetings every Sunday at 2 and 63 p. M., at Museum Hall, corner of Elm and Pleasant streets. Daniel George, Presi-dent; R. A. Reaver, Secretary. Progressive Lyceum meets every Sunday at 10 at the same hall. R. A. Seaver, Con-ductor; Mrs. Fannie C. Sheapard, Guardian.

MORBISANIA, N. Y.-First Society of Progressive Spiritual ists-Assembly Rooms, corner Washington avenue and Fliff street. Services at 3% P. M.

treet. Services at 34 F. M. NEW YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Ev-rett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 10 Å. M. and 74 P. M. Children's Progressive Ly-seum at 23 P. M. P. E. Farnsworth, Secretary, P. O. boz 5679.

NEW DURTFORT, MASS.—The Children's frogressive Lycenn meets in Lycenm Hall every Sunday at 2 P. M. D. W. Green Conductor; Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musi al Director; J. T. Loring, Secretary. Conference or lectur in same hall at 73 o'clock.

NEW HAVEN, CONN. — The First Spiritualist Association noid meetings every Sunday at Todd's Hall, on State street ear Chapel, at the usual hours of worship. The Chidren' Progressive Lyceum meets at 10% A. M. E. Whiting, Con Union.

Oswaco, N. Y.—The Spiritualists hold meetings every Sun-day at 11 A. M., and 74 P. M., in Mead's Hall, corner of East 4th and Bridgestreet. The Childron's Progressive Lyceum meets at 2 P. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guandian. Guardian.

PLTHOUTH, MASS. - Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Npeakers engaged: --Dr. J. H. Currier, Jan. 3 and 16: Dr. J. N. Hodges. Feb. 7 and 14; Mrs. J. Puffer, March 7; Mrs. N. J. Willis, March 14; Mrs. A. P. Brown, April 4 and 11; J. M. Peebles, June 6 and 13.

Posttano, ME. - The Spiritualist Association hold meetings every Sunday in Temperance Hall, at 3 and 7% o'clock r. M. James Furbish, President; R. I. Hull, Corresponding Secre-tary, Children's Lyccum meets at 104 A. M. Wm. E. Smith, Conductor. Mrs. H. R. A. Humphrey, Guardian.

Conductor. Mrs. H. R. A. Humphrey, G. ardian. HILADELFINA, P.A.-Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 94 A. M., on Rundays, M. B. Dyott, Conductor; Mrs. Mary 4. Dyott Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Rpirituality has its lectures at Oon-cert Hall, at 11 A. M. and 75 M. db Studays. If yoeum No 3 meets at Washington Hall, conner Spring Garden and Eighth, streets, Mr. Ballenger, Conductor; Mrs. Ballenger, Guardian. PUTRAM, CONN.-Meetings are held at Central Hall every Sunday at 13 P. M. Progressive Lyceum at 10 A. M. PAIRESVILE. O.-Progressive Lyceum meets Rundays at 10 A. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian.

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