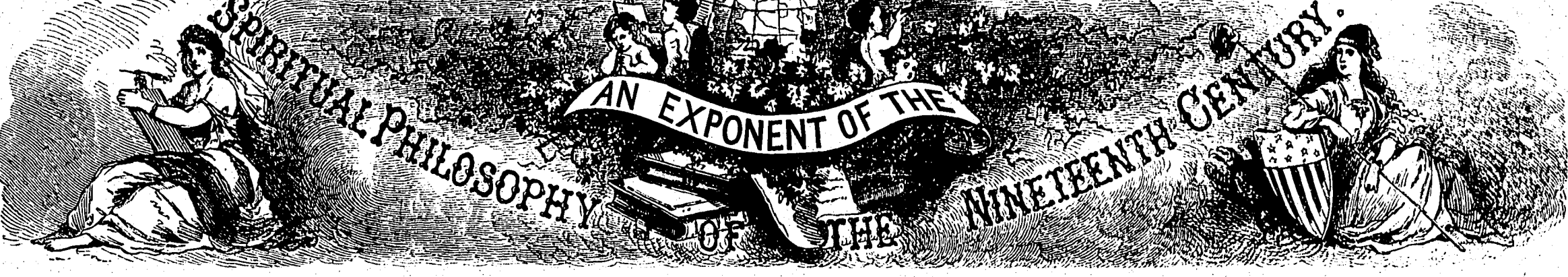


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NO. 10.

The Lecture Room.

Spiritual Ethics.

A LECTURE BY MRS. CORA L. V. TAPPAN,
In Music Hall, Boston, Sunday, Oct. 24th, 1869.

Reported expressly for the Banner of Light.

NATURE AND ART.

Perfect Nature is perfect art. We have said, in the lessons of two Sunday afternoons, that spirit has no reference to matter, and bears no relation to it except for the purposes of expression; and that no form of matter can remain forever beautiful and unchanging, but that every form of spirit can reach further and further on the road to perfection. They who sit close to Nature, who listen to her voice and are not ashamed; they who, wearing the mantle of sage and seer, fear not to lay their heads upon their mother's bosom, and seek not to wander away; they who are mindful that every art is but the most perfect expression of the soul of being, and whatever falls short of that expression is not art but a gross imitation; these are the inspired ones of every class of minds, and these are they who lead the nations of the earth to the ever-flowing fountain of the Infinite, and have led the masses to Olympus in their highest flights of poetry; these are they whose brows have been crowned with laurels, and from whose tongues and inspired songs the world has never departed, but continued to follow more and more closely each day.

We have said that every atom of matter is dependent upon the penetrating spirit for whatever of life it may manifest; and we now say that every form of art, every attainment of science is but the outgrowth of the same spirit, and is more or less perfect as the students and men of science are more instinct with Nature. By Nature we mean your mother—that great Spirit that exists in the universe and expresses itself in every form of being. By Nature we mean that past, not whose lifeless form has been incarcerated for ages in tombs and sepulchres, but whose living image has awakened every form of inspiration, every thought of poetry. By Nature we mean: that mother from whose tender arms you should not turn entirely away to scorch your brows with the burning bands you vainly call science and intellect; that mother who is ever kind to those who love her, and even to those who have wandered astray: we mean that Nature which bears relation to your spiritual and material being here, and which, when the hereafter comes, will crown your souls as divinely as your aspirations then can seek.

In all the early forms of human government, among the aborigines of every country, there is a close clinging to the Divine Mother, and you term them savage, and the ancients barbarous; and, to-day, those who differ from your civilization are regarded as heathen, while you, in the mad riot of mere individual strife, have missed the one perfect thought which comes to the untutored savage and to your own children alike.

Art is the circle of civilization, which, after a few thousand years, becomes so impenetrable in its exterior that nothing can enter it, and you are unable to find the good that it does contain. Look at the Chinese Empire, for example, which has given nothing to the world for ages, of its immense and wondrous stores of knowledge; growing smaller and smaller in its mental vision, and more and more attenuated in its intellect, until its highest conceptions of art are expressed only in the delicacy and minuteness of its repetitions. Is this the empire of Confucius? the source from which sprang the wondrous facts of the cosmic universe? No. It has become a circle, and all its knowledge is but a repetition of the knowledge of the past, daily diminishing the range of its powers. You western savages (relatively speaking) have pierced their circle with the sharp point of republican ideas; the shell yields to you all that it can give, and you give to the Chinese Empire that which it has not had for five or six thousand years—one sharp point with which to pierce the heart of Nature and unveil her treasures.

The Roman civilization borrowed from the Egyptian its splendor and height of culture, but did not appropriate its laws, and consequently became lost in a circle of corruption and shame. Then poured down the Northern hordes, all destructive as their ravages might seem to enlightenment and progress, and probed its corruption, leading to the discovery and perpetuation of natural worth. From thence you may follow it through all the successive periods of civilized life, and you know how many points in earth's history have been necessary to cleave in twain the circles of monarchic and theocratic thought, the fetitious power of individuals, and the divine right of kings. You know of this, but you heed it not; and to-day, in New England, savages as you are compared to the Chinese, whose finely sharpened senses can hardly understand a flower when all put together, you are in danger of traversing the same circle, and drawing the same fine lines of intellectual attenuation till you will lose sight of your Mother Nature. Are you not afraid of it? Even to-day, in this modern Athens, the sight of an untutored savage fills you with horror and amazement, and the tangle of the wildwood is unknown to thousands of your people; while the breath of the wild flower and the soaring of the bird, to you, are as new and full of curiosity as to the little child who has never seen them. In crowded lecture rooms, churches, schools and colleges you learn the lessons that have long since been unlearned, and pore over the pages that are growing dead every day. You still pace over the same ground which a century ago was passed in the attainment of knowledge; and this you call education.

In the wilds of the West, beyond the Mississippi and the Rocky Mountains, there are natives who have never seen a house, never witnessed

any modern improvements, never dreamed of a steam engine or the power of machinery, who know more about the essential principles of Nature's law than you do with all the volumes of ages piled in your libraries to aid you—you who have become thoroughly conversant with the utterances of Humboldt, Agassiz and Cuvier; you, even, who have, in progressive thought, escaped the commitment of those lessons which others have been obliged to unlearn. Are you not afraid of Nature? Ask of the American Indian concerning the approach of a storm, and days before it comes he will give you its indications; ask him about the weeds that grow in the forests of the United States, and he can tell you of them all—which will sting you with death, and which will bring you the blessing of physical health. Ask him of the formation of the earth, and he gives you what you consider to be a wild guess, but it is as reasonable a solution of the question as the varied answers that come from the several schools of theologians, scientists and speculative philosophers. Ask him concerning the spirit, and he gives you an answer that is at once a revelation: the Great Spirit is his father; he knows him well, for he holds communion with him constantly in all the departments of Nature; he sees him in the glimmering sunlight, he beholds him in the cloud and tempest; he knows that he is there, and requires no prophet or priest to tell it. His after life, his simple hunting-ground, his far-off island of the blest, is so simple and involuntary a religion that you feel, that it must be true; and yet, in the regular condition of culture, you attain only the first point of this problem, and then, robbed in doubt, you cannot apply it. The difference between the Indian and yourself is that he has the sharp point of truth, and you have the circle made up of many truths, but you cannot get at them. You cannot afford to lay aside instinct, and in its stead place intellect; nor that cultivation shall take the place of this unreason to which, when it crops out in poetry, you involuntarily bow down and yield your homage. You cannot afford that this force, which is a part of Nature, shall be wholly left behind, while you whirl on in civilized life, repeating external forms. Why, the whole world, and its history, is but a succession of imitations, where nations have parted from Nature; yielding their all of health and mental vigor to the debasements of a too intense cultivation, a too morbid civilization.

The Egyptians sat close to Nature, owed their perfection as a nation to this fact, and only lost the spirit of that perfection when they had no longer the angle of a natural existence with which to pierce the circle. Had the Alexandrian library been preserved, you would know more of them than you now do; what you do understand is not one half of what could be told; there life and art, Nature and civilization, cultivation and intuition, science and religion, went hand in hand. Though the Egyptians have been termed idolaters they were not so; there was no idolatry in those forms of worship, which but expressed the two living principles of the universe—spirit and matter. But if history affords you no solution to those mysterious existences which have gone hand in hand in the past, there remain a few architectural monuments which if rightly interpreted will aid you. The Chinese Empire has no architecture; living where the sunlight pours its life-giving and renovating powers upon man and nature alike, the inhabitants have no necessity for such laboriously reared structures as Egypt and Rome have left, and the Orient is prolific in the finer forms of art, which but exhibit the condition into which they have fallen and from which they cannot escape without assistance. The Egyptians first pierced this circle, and, as we said in another discourse, the triangle was formed. Here, doubtless, the organization of Free Masonry originated. To preserve the mysteries of science this secret order was formed, and in the caves its mystic rites were held, that the populace might be kept in awe, and the tables and instruments of science preserved. You will recognize in the rituals and symbols of Masonry the religion of the ancient Egyptians; the All-Seeing Eye was the sun—since thought to be Jehovah, but it was Osiris; Isis was the veiled image which could only be revealed to those who were willing to obey; all the varied symbols of Free Masonry illustrate the different principles of life which they worshipped; and all the ideas embodied in these forms have been handed down through the ages, tinted only with a few of the dogmas of Roman and Jewish theology. The after degrees of the order, introduced since it was first formed, have been mere extracts from the Christian religion than anything else; but every one familiar knows that the essential principles of Masonry are contained in the first five degrees, and that the "Blue Lodge" comprises nearly all of its original forms. This being true, any one familiar with the records of the Egyptians and their relation to these rites and ceremonies, becomes aware that they were rescued from perishing by the strong hand of Remeses or Moses, who, knowing they would finally perish with the Egyptians, introduced them among the Hebrews. The system became finally established and fully perpetuated at the building of the Temple of Solomon. And though the necessity no longer exists for the protection of individuals (members of the sacred brotherhood) or the preservation of the symbols of science, this is certain: that whenever Free Masons understand the mystery and truth which the order contains, it will make them wiser than all the sages of the earth, and they will hold the keys of a knowledge of all things. Free Masonry has preserved the symbols upon which it is founded, and these, to-day, though seldom embodied in any temple or form, remain the enduring monuments of a life whose purposes are not veiled, but only concealed because you are ignorant.

In the varied forms of architecture—from Tuscan to Composite—we may trace the ideal of the builder, as in the sharp points of Gothic art which

clearly represented the Gothic mind—the beauty of the Corinthian, Ionic and other styles of the Hellenic period, the Pyramidal of the Egyptians, and the light, circular pagodas of the Oriental nations.

But it was left for Rome to gather all these forms of art—all these unwritten records of nations beneath her overshadowing pinions, alas, not to perpetuate them in their full beauty forever, for that splendid monument of all art—Michael Angelo's plan—which would have placed a perfect temple on the earth, was refused because it was not understood; his name is immortalized in St. Peter's, but his plan was not; the grosser minds could not understand it, and a substitute was chosen, which shows harmony of art, but it is not, as was the original plan, perfect. You have in your own city a temple, small, but unique, and so perfect in its expression that its architect could not survive its completion. We mean the Masonic Temple. Within, though not wholly without beauty, it is a bungling imitation, but without it, it is perfect; and he who planned it must have wept in that high place whether he has gone, that he could not have finished the whole. Treasure it, then, for beside all the unshapely domes, projecting turrets and unsightly spires, it remains a wonder of beauty and perfectness.

Whoever achieves a deed of completeness, or a perfect work of art, has not lived in vain, but has filled the cycle of this one life, and can do no more. If it was Alexander's gift to conquer a world, he compassed it and passed away; but it was a mightier achievement to conquer art, and place before the world a form so perfect that it is a reflection of the Nature from which it was taken. The composer of a perfect poem—whether of volumes or only four stanzas or lines—has filled the cycle of being which even a Mithras might envy.

There is in the old school books a poem, as perfect of its kind, as was the plan of St. Peter's. It begins thus:

"Oh thou Eternal One, whose presence bright
All space doth occupy, all motion guide."

It is by Kretschmann—a Prussian unknown to fame, save in these lines; but had Shakespeare, Milton, Byron, or Shelly composed them, they would have been handed down with high encomiums to posterity. Then again, there are the perfect works of art which Angelo planned, but could not paint, because his mind was full of new images. Among the imperfect works produced by Raphael, a few are found which were really inspired. Rembrandt, whose chief excellence was in coloring, and who gave to the dark and shadowy hues of earth a seeming reality—these and the hosts of imitators could have been content to have laid down their brush forever had one perfect image remained to reward them.

In governments this is true. Wherever a perfect code of laws has existed, it crops out through all the ages, and to-day is the highest standard of human government. The Spartan law-giver, Lycurgus, who, having obtained from his own mind and his counselors (as he supposed) a perfect form of government, asked that it should be obeyed for a hundred years, or until his return, and then, after consulting with the oracle at Delphi, and finding it as perfect as his people could have, went into voluntary exile and ordered his body to be burned at death, that the return of his form even might not be made the pretext for laying aside his laws. Imperfect as they may have been, they were perfect for this time, and if we had such one among us—if this generation could raise up a Lycurgus, how different would it be. Instead of corruption, bribery and shame, we should have a simple standard of law, so perfect that it could not be evaded or misunderstood.

We fear there will not be one at the present day, but whoever in the future shall be the introducer of such a system will be crowned with immortal fame.

Whoever has framed a perfect system of ethics or religion has accomplished a life work. Take from the Hebrew law everything that is essentially tinted with the peculiarities of the Jews and their selfish claims to the true Jehovah, and you have as good a code for each person to follow as any you can possibly attain to-day; we mean that part of it that bears especial reference to physical health. Take from Christian law all that refers to priests and ecclesiastical religion, and you have the epitome of the moral and religious ethics of the world. Take from the common law all that is bigoted and narrow-minded, and you have as good a code of laws as can be conceived, because the common law is handed down through every age, and the most perfect minds in every government have helped to fashion and preserve it; but he who can compile all these into one system will be the savior of the nineteenth century. Take from science that which is merely technical, local or transcendental, and you have the key to the mysteries, however dark, and find that it bares the secret of Nature's laws, that they may be plain to every nation. So take from every book of song and poetry that which is imitative, and, if there is a line in which a thought is expressed, you have a book (robbed of garishness and glare) of inspiration unequalled in the world; and, take from all the volumes which you put before your children that which is mere trash and rubbish, and behold! the essence of all truth is the same, inspiration is the same, and your Bible will become a book of poems, your books of poems will be Bibles, and both will be standards of the highest science, art and religion.

If mind can grapple with the Infinite, and solve the mysterious processes by which suns move in their orbits, and foretell the approach of storms or eclipses, mind can eventually achieve the creation of a flower, and make a tree, and cause a world to move.

No life is complete that has not created something, and if you live on a thousand years and have not thus presented a thought in a perfect form, then you must try and try again. This is what you live for; this is why your souls are incorporated in physical forms, and pass through all the scenes of life and sorrow, not to imitate that which some other mind has done, but to create something yourselves; if it be only a sentence, or a poem, or a marble image or building, or some delicate creation that shall stir in the zephyr's breath, and is finished, then your life is consummated. Again and again will be represented the imitations of the earth, but they who like gods grapple with and solve the mysteries of being, shall be your teachers and guiding lights, your priests and sages.

PROF. DENTON AT MUSIC HALL.

On Sunday afternoon, Nov. 7th, Prof. William Denton addressed a very large audience in Music Hall, Boston, on "The Origin of Man," an abstract of which discourse we give below:

The lecturer said we were living in a world swarming with life—animal and vegetable. Man observing all these forms inquires, whence are they? and how came I into existence? This query was the first which visited the mind of the sleeping infant, and obtruded itself upon the consideration of the sage. All the answers that have ever been given to this important question range themselves into two grand classes: Man came here either by the operation of law, or by the exercise of miracle. There was (said the speaker) nothing so firmly impressed on the mind which considered natural science, as the universal and constant operation of law. To-day, those minds best qualified to give an opinion of the subject, believe that this planet itself came into existence by the operation of law, and not by the exercise of miracle.

The speaker traced the origin of the earth, as described in the nebulous theory of La Place, and said that it assumed its rotundity from the original nebulous ring in obedience to the law of gravitation; so we have first the law of gravitation, bringing the spheroidal shape; then the attraction (or law) of cohesion, binding the particles together; then chemical affinity, uniting the unlike particles into new combinations; then the law of crystallization, giving to some of the minerals their beautiful forms. Look (said the speaker) at that crystal of quartz; did the Almighty lapidary come down, with an angel to turn the wheel, that he might polish its gleaming sides? Law had formed the planet, and was traceable in all mineral and vegetable existence, and it was but a brief step from thence to the lowest order of animal being; for if law brought forms beneath into highest perfection, why could it not take the next step, without calling in the aid of miracle to accomplish it?

There was a time (said the lecturer) when, in the belief of earth's children, God roared in the thunder, and the lightning revealed the glare of his angry eye; when the tornado was his mighty breath, and the earthquake a warning of his destructive power; but to-day all these phenomena told only of the operation of law; the thunder and the lightning spoke of the work of the mysterious agent, electricity; the tornado, of the action of atmospheric changes; the earthquake, of the cooling crust of the globe. Even where law—nature's miracle. Law governs the planet in all its manifestations, and no one dreams of anything else; why, then, should it be thought necessary, at any time, to call in the aid of miracle to obtain an origin of life? Only on account of ignorance. If we were asked what evidence there was on the face of the earth, to-day, to prove that life ever came into existence by the force of law, he would answer: there was plenty of it. He cited the law of vital force, which, under proper conditions of heat and moisture, gave birth to certain living forms. He proceeded to quote from various authors the results of experiments wherein hay and other vegetable matter being inserted in glass bottles with water, and subjected even to greater heat than the boiling point, had in a few days produced a scum, which the microscope revealed to be swarming with animal life. To the objection that the air was filled with living germs, and that the animalcules obtained their life from thence, he stated, in answer, the experiments of a French naturalist who made artificial air by the combustion of the gases, and found the same results to follow his investigations, as from the natural air, proving that the germs must have their birth from somewhere else. He referred those who objected to experiments so far away from home as France, to those of Prof. Wynn of Yale College, who produced the same results by some thirty-seven experiments with the juice of beef and mutton, sugar and gelatine—taking every precaution to destroy any life principle which might exist in the air which came in contact with the articles experimented on. He also quoted from Prof. Clark of Harvard College, in proof of the same facts.

We have then (said the speaker) absolute, living evidence of the existence of the law of life, and can demonstrate its operation on the face of the planet to-day. Although it was not a settled question in the scientific world, yet those most entitled to be received as authority had declared their belief in the existence of this law of life, and the possibility of producing animal forms without any germs. In the history of the world we could go back to where there was no life; and in the primal oceans find the first simple forms of animal and vegetable existence. There matter, as freely subdivided as those of the professor in their beef soup and hay tea, was produced by the rushing of waters and the grinding of rocky beds, and the law of life found plenty of material to operate on. If this law were the only one in force we should soon have had an ocean swarming with infusorial life; but there was another law—that of variation—by which animals possess the power to give birth to others in some manner differing from themselves. The sayings "like produces like," "like father like son," were often proved false in our day, when the father or mother, viewing their offspring, are led to exclaim in particular, "I wonder who that is after!" This variation, observable in human life, could be found also in animal and vegetable existence. Dr. Hooker said "the element of mutation pervades the whole vegetable kingdom." The speaker then referred to a remarkable deviation among a flock of sheep in this country, where one was so peculiarly formed, that it was called the "otter" sheep, and it having been noticed that, by reason of its short legs and heavy body, it was left behind when the others jumped the fences, its owner conceived the idea of raising the breed, and did so with eminent success, and had not the claim of origin in particular, "I wonder who that is after!" This variation, observable in human life, could be found also in animal and vegetable existence. Dr. Hooker said "the element of mutation pervades the whole vegetable kingdom." 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Written for the Banner of Light.
NOT GONE, BUT EVER NEAR.

BY VIOLET.

While I sit in twilight gloaming,
And my thoughts go heavenward roaming
Mid the bright angelic band,
To my soul from shores ethereal,
Comes a beautiful vision
Of the loved in Summer-Land.

Close beside me stands dear mother,
Next, my sisters and my brother—
Smiling on me as of yore;
There my father—yes, I know him,
Though to heaven the angels bore him,
Ere my weeks had filled a score.

Ah! my neck soft arms are twining,
On my breast bright heads reclining,
Once beneath this heart ye lay—
Darling cherubs, early given—
Buds on earth, bright flowers in heaven,
There to bloom in endless day.

Now, strong arms my form seem raising,
Tender eyes in mine are gazing,
Loving lips to mine are pressed;
Husband, children, sisters, brother,
Kindest father, dearest mother—
All are numbered with the dead.

All are there—not one is left me!
Grief Death hath thus bereft me!
Oh, this heart! how sad and drear!
But there comes an angel whisper,
Soft and low as summer zephyr—
"Gone they are not—they are here."

Blessed light this truth revealing,
All around loved forms are stealing,
I'm alone, no, nevermore—
To my soul from shores ethereal,
Comes this beautiful vision,
Gleaming from Heaven's opened door.

Worcester, Mass.

The Lyceum.

A DIALOGUE BETWEEN AUNT CHLOE AND HER NIECES.

Written by Mrs. Louisa Shepard, of Geneva, Ohio,
for the Benefit of Children's Progressive Lyceums.

We are indebted to Dr. Child, of Philadelphia,
for the manuscript copy.

AUNT CHLOE.—Well, girls, what of these reforms that are making so much stir in the world? I am told that the world is to be reformed; that the ball is set in motion, and all who do not take hold and help roll it along, or run before it, will surely be crushed by it.

MARY.—Aunt, what reform is it that you are talking about?

AUNT C.—Oh, there are many reforms. There is the land reform, the temperance reform, the woman's rights reform, the school reform, and many others.

SARAH.—Well, what would you have us do here in this back corner of creation?

AUNT C.—We must lay hold of some wheel, and push or pull, and try to keep out of the way; for they say this car is drawn by the current of attraction of no less power than Almighty God, and stop it we cannot, for it is destined to cover the whole world. The multitude now clog the wheel, and often raise it off the track, but by some unseen power it flies back again, and on it goes right over them.

SARAH.—Well, if the reform must be begun, where can we get hold of the most good? It occurs to me that self reform would be the most effectual. That is propelled by the power of the will, and we can keep a share of that ourselves.

AUNT C.—People are getting to be mighty generous these days. They give away all their reforms. There is neighbor T., who talks of land reform; but how shall we get at it? If you give young men all their land and they have nothing to do to earn it, it will encourage them in being idle. Neighbor T. is honest in thinking they had better work and get it as he did, so he must be reformed. Another looks at the school reform, and thinks it would all be well enough if it would do any good; but learning is so cheap now, and the manner of instruction so easy, and all paid at public expense, that time seems worth nothing to them; so they idle it away, and when it becomes necessary to write a letter, they must go to their grandmother to know how to spell it. He thinks if they had to do as he did—roll up their log school-house, and go to work and raise grain to pay their teacher, and study their lessons nights by firelight, they would prize their learning more; so he is behind the times, and must reform. Mr. B. talks of woman's rights reform, but thinks the women have all the rights they ought to have now; if they had any more, there would be no living with them. Miss A. says she has all the rights she wants, and do not know but everybody else has as many as she has—at any rate, she does not trouble herself about her neighbors' affairs; it is enough for her to take care of herself. So, you see, they are in the wrong, and must be reformed.

MARY.—Well, aunt, what else have you learned about these reforms?

AUNT C.—Oh, the country is all alive about them. The women have got so that they know more than the men; wives more than their husbands; children more than their parents, and negroes more than white folks. When I was young there was n't such a fuss about woman's rights. The women cooked the victuals, washed the clothes, spun and wove, tended baby, obeyed their husbands, read the Bible and psalm book, went to meeting on Sunday, helped pay the preacher, and that was enough. They didn't think for themselves, as they do nowadays. The preacher told them what to do, and they did it. They have forgotten the sayings of the good old apostle who said if women would know anything, let them ask their husbands at home.

SARAH.—Aunt, do n't you think there is need of a reform in that respect?

AUNT C.—What kind of a reform?

SARAH.—A religious reform.

AUNT C.—A religious reform! A new religion! An improvement in religion! Horrible! How absurd! Religion is the same yesterday, to day, and forever. There is no new thing in religion; but there is need of a revival.

MARY.—You mean a revival of the old religion, do you? What do you call a revival?

AUNT C.—Why, repent of your sins; get religion and prepare for heaven.

SARAH.—Aunt, where do you suppose heaven is? Jesus said, "The kingdom of heaven is within you."

AUNT C.—I never see nothing like it. How inquisitive people are getting to be nowadays. They must know all the whys and wherefores about everything.

SARAH.—Yes; that is reform.

AUNT C.—What! everybody think for themselves, speak for themselves and act for themselves. That would be a mighty reform. What would become of the priests? They would have nothing to do.

MARY.—Oh, yes, aunt, enough to do if they only had a mind to do it.

AUNT C.—What would it be?

MARY.—Work in Nature's garden—sow the seed of love, pull up the weeds of discord, and gather the fruit of harmony.

AUNT C.—That is very appropriate business for the servant of the Lord; but who would do it?

MARY.—All true reformers and ministers of Jesus.

AUNT C.—That's kinder rational, after all. The lion is turned into the lamb. I know we are told that the time would come when the lion and the lamb would lie down together, and not one be afraid of the other.

SARAH.—That is the millennium that the church has prayed for so long.

AUNT C.—What! the millennium come and the church don't know it? All reforms meet and harmonize together. Is that the millennium, and no judgment beforehand?

SARAH.—Yes; every one judges themselves. You know Jesus said, "Out of thine own mouth will I judge thee."

AUNT C.—But there's the work of saving souls. That is the work of the church. That cannot be dispensed with. They have been laboring and praying, these hundred years, that God would, in his own set time, favor Zion and bring all to a knowledge of the truth.

MARY.—I should think their God would be angry with them for teasing him so long to do what he has told them to do.

AUNT C.—But we must pray with submission, and wait God's time. He will, in his own good time, favor Zion. The church must do the work, if it is done at all. Other societies may be good in their place, if they have any place; but God will be inquired of by the house of Israel to do these things for them, so says the servant of the Lord.

SARAH.—If they have been laboring and praying for hundreds of years and have not liberated one poor sinner from his past sins, I am afraid it will never be done, and the poor sinner will die in his sins, and where God is he never will come.

AUNT C.—Don't you suppose God loves the church?

SARAH.—Yes, his church.

AUNT C.—Who do you call his church?

SARAH.—All that love to do good to their fellow men, and do unto others as they would have others do unto them.

AUNT C.—What! without signing any creed? That would be a strange church.

(Scene second omitted.)

SCENE THIRD.

MARY.—Aunt, have you heard anything more about these reforms?

AUNT C.—Yes; they have got up a reform in religion, and thrown away the Bible, which is all we have to guide us in this world and fit us for the next, for it teaches us how the world was made, how God created man and woman and all things, and pronounced them very good.

MARY.—But it also says that it repented God that he had made man, and it grieved him to his heart.

AUNT C.—You must not doubt the Bible. Remember, he that doubts is damned. You must not query with the Bible, for it is God's word. Were it not for that we should all be heathen.

SARAH.—Aunt, who are heathen?

AUNT C.—Those who do not worship the true God.

SARAH.—Who does worship the true God? Who knows what God is? Who can comprehend him? Are we not, then, all heathen?

AUNT C.—The Bible says God is a spirit and dwells in light, and no man hath seen him at any time.

MARY.—Jesus says, "They that have seen me have seen the Father, and those that love me dwell in me and I in them."

AUNT C.—So God dwells in all humanity, does he? That is your belief, is it?

MARY.—Yes, aunt, that is the teaching of this new religion of which we have spoken.

AUNT C.—What do you call it?

MARY.—Spiritualism.

AUNT C.—Spiritualism! What is that?

MARY.—It is a religion that embraces the whole domain of mind, including God, angels and mortals. It is a philosophy that explains the conditions of spirit-life and the relations existing between mortals and all the higher states of existence. It comes to demonstrate immortality, and the future life, and the eternal progression of all; that our departed ones still live to guard and guide us over the highway of life, and that death is but the door to eternity, where our loved ones wait to welcome all earth's wanderers home.

AUNT C.—Has Spiritualism done any good?

MARY.—Most certainly it has, for it has brought heaven down to where we can understand it, and has brought hell up to where we can comprehend it. It unlocks the recesses of the human heart, so that we can discern whether good or evil resides there. It makes the knave an honest man, the oppressor a humane man, the egoist, a humble man, the cross and unkind husband, and father a kind and affectionate man, the child loving and obedient to its parents. It makes the drunkard a sober man, the bad good, and the good better. In fact, it makes one universal family of all of God's children, and inspires every one to seek another's good as his own, and requires us to deal justly, love mercy and walk humbly. In short, it brings heaven down to earth, and raises earth up to heaven. Is not that doing good?

AUNT C.—Well, if it does all this, I will join you heart and hand. Let your motto be free and fraternal with all, responsible for none; conscience your creed, truth your search, the inculcation of spiritual graces your aim, the world your church, angels your monitors, God your great high priest, and the dawn of this harmonious age your hope for humanity. Stand up for the right, come what will, regardless of sect or party, name or fame, heeding only the voice of God within you, though friends forsake and the whole world frown with indignation.

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Written for the Banner of Light.
FRANKY AT THE WINDOW.

BY JULIA M. FRIEND.

Passing along our quiet street,
One morn, two years or more ago,
A sound I love fell on my ear—
A baby's prattle, soft and low;
And looking up I spied the child,
Seated upon his mother's knee;
(She at the open window sat.)
And smiled his cunning ways to see.

Months came and went. The baby grew.
A lovely, dark-haired, rosy child;
And often when I passed that way,
He bowed his little head and smiled!
I grew to love the artless child,
And watched to see his smiling face;
And oft I paused—to mark how full
His motions were of childish grace.

At last one morn, when roses bloomed,
And shed their fragrance on the air,
I looked in vain for his sweet face,
Framed in his wavy chestnut hair!
Oh, gaily sang the little birds,
And bright the fields with summer bloom;
But o'er my spirit at that hour,
There fell a dark'ning shade of gloom—

As at the gate I paused to hear
The end, and take a neighbor told,
How the fair child, so fondly loved,
In death was lying still and cold!
Oh, nevermore the sweet, sweet voice,
Will greet my ear in childish glee—
No more the little dimpled hand
In greeting be outstretched to me!

Dear Franky, in thy home above,
Whence angels bright have taken thee,
Wilt thou not still with smiling face
At Heaven's bright window watch for me?
Still greet me with thy tender eyes,
As I pass along life's weary way,
And with thy pure and gentle hand,
Point me to the Eternal Day?

Boston,

NEW YORK SPECIAL CORRESPONDENCE.

By MARY F. DAVIS.
PROGRESSIVE EFFORTS OF WOMEN
IN NEW YORK CITY.

The "Woman Question" is beginning to agitate all classes of society, and women of high social position are well nigh ready to join hands with hitherto proscribed reformers, in giving form to movements which will tend to elevate and improve both sides of the human family.

The restlessness and dissatisfaction which have been for many years felt by those women who have been in a condition to suffer from the injustice of law and social customs, have at last taken hold of thoughtful and humane women who move in a sphere of life exempt from the hardships of their misplaced or unfortunate sisters. Through sympathy, they, too, become sufferers, and by breadth of perception they discover the evils which oppress the world, in consequence of the oppression or inaction of woman; they study the science of society, and devise schemes of amelioration more or less radical, according to their own status in the line of progress. As a somewhat conservative middle movement, there has been recently started in New York a Society prospectively named

THE WOMAN'S PARLIAMENT.

Pursuant to a call issued by Mrs. Jennie June Croly, about seventy-five ladies met at Packard's Rooms, on the 21st of October, to take preliminary steps for the formation of this Society. Mrs. Charles S. Pierce, of Cambridge, Mass., author of a series of able and popular articles in the *Atlantic Monthly* on "Cooperative Housekeeping," was present, and gracefully presided. Though disclaiming any connection with the "Woman's Rights party," she presented a plan for "Womanhood Suffrage," whereby women could vote and be voted for among themselves, and, in fact, institute a thorough governmental scheme, parallel with that now existing in this country among men. Thus they could legislate as a moral power on all questions of vital import to themselves and their children; and in all cases where means or authority were lacking, to carry out the results of such legislation, they might appeal to the governing power already in existence for legal endorsement of their claims. "The proposed object of this organization," said the Committee, "is the association of women among themselves, for the development of their own economical, educational and moral interests, and by this means to accomplish woman's work in woman's way."

It has been decided to form a "Woman's Council" in New York city; and it is hoped, by the movers, that this example will be followed by other cities and towns throughout the States, in order that at no distant day the "Parliament" may be formed by representatives from these local bodies.

Mrs. Pierce recommended the appointment, by the Council, of standing committees; for instance, on education, on household reform, on health and social reform, on the charities, on taste, on encouragement of fine arts, on out-door gardening, and on newspapers and magazines for women. Papers were read, at the second session, by several ladies who had been invited to give their views on various branches of reform. Miss Elizabeth Peabody, of Boston, spoke on the subject of primary education, giving an interesting account of the object of the "Kindergarten," the principles upon which it was founded, and the methods of teaching pursued. Dr. Anna Denmore read an able paper on "Hygiene and Sanitary Reform." Mrs. Croly presented a valuable essay on "Work," in which she took the ground that women should be paid equal wages with men for equal accomplishment. She said, "The destitution of women is not because they do not work, but because their labor is not acknowledged—in other words, is not paid. Women as wives work harder than the members of any other class or profession, and yet are precisely in the condition of girls bound out. They get their board and clothes and no more; they have no acknowledged share in the income, no voice in the disposition that shall be made of it. This is necessarily the case so long as no provision is made for wives by law."

A paper was read by the President from a New York teacher, on "School Reforms," in which the writer complained of the injustice done to female teachers by the wide difference made between their salaries and those of male teachers for the same kind and amount of labor. For instance, the male principal of the New York grammar school receives three thousand dollars per annum; the female principal, teaching the same studies with equal success, receives but sixteen hundred dollars per annum. Another just cause of complaint stated by this writer is the withholding of a higher education from girls. "We now come forward," said she, "and claim as a right, long and unjustly withheld, that our daughters be admitted to the New York College on the same equality with our sons; that they, too, may choose that line in life which is most agreeable to their tastes, best adapted to their capabilities; that their lives may be as large, as full, and as free in all the honorable pursuits of life, liberty and happiness as their fathers, their brothers' and husbands." Miss Marwede presented an interesting sketch of "Industrial Schools for Girls." Mrs. Celia Burleigh read an admirable essay on the "Rights of Children," and the New York correspondent of the *Banner of Light* spoke on "Reform in Prison Discipline." [Her remarks were printed in our last issue.—Ebs.]

Matters in Baltimore.

DEAR BANNER—I again address you in behalf of Lyceum No. 1. We are still progressing, and our Groups are well filled each Sunday with happy children, who benefit each and every one by the answers given to questions propounded by their leaders. With our worthy Conductor, Mr. Levi Weaver, nothing but success will mark our progress. We are now preparing for a Lyceum exhibition, of which I shall endeavor to give you the proceedings in a future letter.

The State Society has been in a very prosperous condition since its organization last August. Our worthy brother, Thos. Gales Forster, is still lecturing for us, to large and intelligent audiences, and will remain during this month. Miss Nettie Pense lectures for us in December, and other lecturers for the succeeding months.

Mrs. E. J. WILHELM,

Guardian and Secretary of Lyceum No. 1,
Baltimore, Md., Nov. 2d, 1869.

Troy Children's Lyceum.

DEAR BANNER—On the second Sunday of October the Children's Progressive Lyceum of this city, moved their quarters from Harmony Hall to Apollo Hall, corner River and Congress streets—entrance from Congress. A. J. Davis and Mary were with us upon the occasion, and assisted us to inaugurate the hall to its new use. In our new locality we are doing well. Our groups are fast filling up, and we think the move was a good one. Truly yours, B. STADUCK, Conductor.
Troy, N. Y., Nov. 1, 1869.

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The Bible in Schools.

The Cincinnati Board of Education, after several weeks of animated discussion, have finally decided that the Bible should not for the future be used as a text-book in the public schools of that city. The discussion drew into its influence nearly every person of intelligence who claims to be a citizen of Cincinnati. The decision was reached by the majority vote of the Board, which is constituted of men of all religious modes of belief. There are many timid persons who think they see in such a conclusion the downfall of everything like free religion, if not of all religion; and they must be left to their present unhappy belief until they discover from experience how narrow their views now are and how poorly they were founded. We find that in Wisconsin precisely the same proposal has been made, and there is little doubt that it will be met just as it has been in Cincinnati.

Now it would be a sorry mistake for any over-tender-hearted brother or sister to conceive that such a decision bodes any harm to the cause of religious faith, for it is but its more perfect release from the poorly disguised restrictions which Orthodoxy is quite as eager to impose upon it as Romanism is. If they would take the trouble to look into it, they would find that it is not the Catholics who want the Bible driven from the public schools. They prefer to keep it there for the present, to make a handle of it for parading their grievances before the public respecting the oppression of Protestant Boards of Education. They say that they want the Bible read in the schools, but that it ought to be read in the version most acceptable to themselves. To this Protestants will not consent, because they will have only the King James version. Then seeing that there is no possibility of carrying their point in this way, the Catholics make it a matter of conscience, and complain of their children's being taught the Scriptures in the common schools, after a method which they emphatically condemn. If the Bible is to be taught at all, they demand that it shall be taught after the Catholic form and spirit. Their object is simply this: to assert that the reading of the Protestant Bible is an infraction of the fundamental principle on which our common school system is founded, and to bring about their darling project of dividing up the public moneys and having Catholic schools supported by the taxation of the people. Without doubt their pretensions are just as good as those of the Protestants, who only insist, on their side, that the Protestant Bible shall be read and taught in the public schools. Whereas, the establishment of common schools was for anything but religious instruction, whether of the dogmatic, the liberal, or any other sort.

And this dispute over the school moneys would probably have proceeded indefinitely, as it has for years been going on in New York, threatening the integrity of the free school system and arousing the bitterest blood of opposing ecclesiastical factions. But at this juncture steps in a wholly new and powerful element, for the first time making itself distinctly recognized as a public influence in the country. We mean the Germans. They have not inherited the memory of that terrible Thirty Years' War for nothing. It plowed so deeply through their souls as a nation of independent men, that they learned to abhor ecclesiastical tyranny in all its forms and disguises from the date of that memorable experience. When they come to this country, therefore, they bring with them that determined love of religious liberty which burns so brightly in the heart of the greater portion of that vast nation. They come in between the disputants over Bibles, and declare for their true principle of freedom from all forms of ecclesiasticalism where religion is not to be inculcated as a dogma. They insist, with a striking consistency of conduct and argument, that the Bible shall be excluded as a text-book, or reading book, from the schools altogether. That is their simple solution of this otherwise ugly problem, and they have succeeded after much and earnest effort in carrying their point. They say that if parents wish their children instructed in the dogmas or doctrines of religious faith, there are other and fitter places for the work, but that the common school, where children of all beliefs are gathered, ought not to be used for such a purpose. And their position has the more force because of its being a practical settlement of a conflict which must otherwise result disastrously to the whole system of free schools. It is not because they are irreligious that they take this strong position, but because wrangling over dogmas in the schools is sure to result in the destruction of the schools themselves.

The Poor Working-Girls.

No class of our modern society has such pathetic demands on it as the working-girls. They earn but a pittance, oftentimes under circumstances as harsh as those of the worst form of slavery; and on that they are often expected to support themselves and dependent parents. What wonder that so many of them despair, seeing no rift in the clouds above their heads, and take in a sudden impulse to practices which promise temporarily to supply their pockets, but ultimate in their ruin? While laboring so hard themselves, none are more poorly clad than the most of them. Working among costly fabrics that are to be displayed on the forms of their more fortunate sisters, it is not at all surprising that they pause in the intervals of industry to contrast the condition of the latter with their own, and do so not always to strengthen their own good purposes, either. Our large cities, where so many are made wealthy by their ill-paid and self-denying industry, should lose no time to provide for them commodious homes at cheapest possible rates, where they may be encouraged to help themselves and lay even the slenderest foundations for a happier future.

Cabinet Seances at Mercantile Hall.

On Saturday evening, Nov. 6th, Prof. Cadwell and Horatio G. Eddy gave another of their popular entertainments at Mercantile Hall, Boston. The usual phenomena occurring in the presence of Mr. Eddy were presented. The committee chosen by the audience—Mr. Lewis King and Dr. Grover—reported everything to have been conducted in a reliable and satisfactory manner. Dr. Grover stated that he wrote inside a sealed envelope: "Will you show a face to-night?" This he put inside the cabinet, and an answer was written thereon: "Most assuredly I will," which was done during the evening. Mr. King recognized in the playing of the violin the style of his brother who had gone before him and who was very fond of such music. He also received a peculiar shake of the hand which convinced him of his brother's presence. [On Tuesday afternoon, Nov. 9th, Mr. King presented a sealed letter at our Free Circle, requesting information as to whether his brother had played at the Cadwell-Eddy seance, and received an answer direct and to the point, "Yes." Mr. Eddy also sent, at the same circle, a sealed letter to a similar relative in spirit-life, and received a satisfactory answer signed by his brother's name in full.] During the evening W. H. Munier exhibited his spirit-pictures, and Prof. Cadwell greatly amused the large audience assembled with his exhibitions of psychological power.

On Monday evening, Nov. 8th, Prof. Cadwell and Mr. Eddy commenced their fourth week in Boston with a good house. In addition to the usual exhibition a pair of handcuffs were brought by a policeman and put upon the medium's wrists, after which the door of the cabinet was closed; in a few seconds, the door being opened, Mr. Eddy's coat was found removed and a solid iron ring put upon the cross-bar of the handcuffs. The officer was much astonished, and stated to the audience that he could not account for it, as it was impossible for the medium to extricate his hands without unlocking the irons, and that he (the officer) had the only key in his pocket at the time. Prof. Cadwell, during this evening, influenced many in the audience without asking them upon the platform.

Death by the Gallows.

A wretch of a murderer was hanged at Concord, N. H., the other forenoon, confessing his guilt, protesting his sorrow, and expressing the hope that he was forgiven on earth and in heaven. We, of course, should call this only circumstantial repentance, because it has never yet had a chance to ripen under the ordinary and recurring influences of his daily life. It is pity under pressure. No doubt the wretch is just as sorry as he can be, but whether he would feel the same sorrow in case he were free and unsuspected today, is a question not capable of being answered even by himself. But he died a penitent, and the gallows took its revenge after his cure, and after there was any further need of more punishment than that of mere restraint. The event has suddenly started up a very general discussion in New Hampshire as to the propriety of abolishing the death penalty altogether. In spite of logic and law, precept and preaching, there is a deep-seated popular feeling against this continued practice of choking a criminal to death. They are having a rather exciting, if not more than ordinarily thorough discussion of the question in Michigan. Judges, governors and clergymen are participating in it with marked earnestness; and what proves the advanced state of popular opinion, they have actually reached the conclusion that there is really no further use in going ahead with this bloody business; or, as the New York *Tribune* happily expresses it, "like most lawyers of our day, brought up at the foot of the gallows, they have been wise enough to see that nothing can give to a performance essentially murderous, even when operated by the hands of the law, the dignity of decency." There is a growing public opinion in opposition to hanging, and we hope soon to see this murderous alternative suppressed.

Father Hyacinthe and the Boston Clergy.

Well, the Boston ministers, having Rev. Mr. Fulton at their head, have sent on a herald to New York to beat up some fresh and reliable tidings concerning the expected visit of Père Hyacinthe, and the report of the sub-committee has just been rendered to the original body. The whole project was a decided flash in the pan at the best, and many of the ministers took themselves quietly out of the way for fear of being covered with ridicule. It was indeed a subject for a smile, to see that coterie of clergymen debate, at their first meeting, over the prudence of sending on a welcome to the excommunicated monk, not as yet being well assured of his actual views. As he would come out squarely against the Catholic religion and for Protestantism, it would be a thing greatly to be wished by them; but standing as he did in the shadows of his former faith, they were in doubt whether, in offering him a welcome to Boston in behalf of Protestantism, they would not be proffering a welcome to downright Catholicism. Well again, they sent on a clergyman out of their number to Father Hyacinthe, and have received his reply. He is frank enough to assure them that he is still a firm Catholic, although he entertains genuine sympathy for them as Protestants. He begs them affectionately to believe that he is still a Catholic, and ever expects to remain one; in fact, he will not consent to be driven from the Church on any consideration. Of course the ministers have now a good sized flea in their ear, and it will buzz there until the Father comes on to visit Boston. The old maxim comes in again here with aptness—"Be sure you're right, then go ahead."

Simple Living.

The late Mr. George Peabody died in a friend's house in London, never having owned a house in his life. He always ate and drank frugally, having a plain mutton chop brought him at the table when he made a great banquet, and his expenditures for himself were frugal in the extreme. He took little or no medicine, being extremely adverse to calling in physicians, who said of him that he was a "most unsatisfactory" patient. If they left their preparations it was but seldom that he would take them. He did not like to have his health inquired about, nor would he permit any fuss whatever to be made over him. With all his wealth he lived himself as simply as any laboring man, and would not have been happy if he could not have done for others.

The New York American News Co.

This enterprising firm, located at 119 Nassau street, New York city, it should be remembered by our friends in that locality, are the agents for the sale of all our publications. By patronizing them you aid us. Retail dealers in newspapers and periodicals can purchase the *Banner of Light* at the News Company's establishment by the quantity.

Spiritualism in Boston and Vicinity.

On Sunday morning, November 7th, the Boston Children's Progressive Lyceum met at Mercantile Hall, and went through their usual exercises. Many good answers were given to the question: "How far should we be controlled by public opinion in our daily acts?" After singing several pieces the session closed.

In the evening this Lyceum gave one of its justly celebrated concerts, which occur on the first Sunday of each month. The programme consisted of singing, recitations, etc. It is hoped parents will take an increased interest in this organization. In the language of a late appeal its officers say:

"The First Children's Progressive Lyceum meets every Sunday, in Mercantile Hall, 32 Summer street. All persons are invited to attend and witness the beautiful exercises. Parents are requested to bring their children to join the Lyceum. Donations of money or books for the library are solicited. Spiritualists and liberal thinkers are urged to assist in sustaining the only unsectarian Sunday-school in Boston."

Charlestown.

On Sunday morning, Nov. 7th, the Charlestown Lyceum met at their hall—Washington, Main street, No. 16—under the Conductorship of G. W. Bragdon. A good number were in attendance, and the answering of questions and reading of selections were very interesting.

In the afternoon Mrs. Fannie B. Felton, of Malden, addressed the First Spiritualist Association of Charlestown at Union Hall, (Main street, near Reed's corner). Subject, "The Home Influence of Spiritualism." Her remarks were listened to with marked attention by a good audience. In the evening E. S. Wheeler spoke at the same place. Subject, "The March of Science toward Spiritualism," a brief synopsis of which we shall print hereafter.

Chelsea.

The Chelsea Children's Progressive Lyceum held its usual morning session at Banquet Hall, (Granite Building, on Sunday, Nov. 7th, J. S. Dodge, Conductor. The exercises consisted of singing, marching, &c. This Lyceum is on the advance, and promises much in the future.

In the evening Prof. William Denton addressed the Spiritualist Association, in Granite Hall. Subject, "Shall not the Judge of all the earth do right?" which question was answered in the lecturer's peculiar style. A large audience greeted the Professor, and he is evidently doing a good work in that city.

A Square Challenge.

We observe, from her card in the daily papers, that Miss Jennie Collins has challenged Rev. Mr. Fulton to a public discussion in this city of the Woman Suffrage question and its related interests. We do not, as yet, understand whether he accepts or declines the proposal. He has had more than one raking down from the sex already, and maybe he cares for no more. The debate between himself and Rev. Mr. Haven, in Tremont Temple, was caustically sketched in the *Springfield Republican* by "Warrington," who characterized the former in terms which few people could fail to understand. As a man of intellect, "Warrington" evidently rates the pastor of the Tremont Temple very low. He declares he has not the least conception of the proper framing of an argument; that he deals in nothing but slang; that he is at best but a wretched "slang-wanger," and that all he attempts to do in his part of the discussion, is to recite cheap anecdotes to excite prejudice against the female sex. And this description of what Mr. Fulton misconceives to be argument he has been complacently repeating, and will probably get off somewhere in lecture form. Now Miss Collins boldly proposes to meet and answer him. We can tell her she will fail of her plan. It is no easy matter to answer a discusser who offers nothing to be answered; or, as the Maine legislator expressed it about a worthy opponent in debate, "it's dredgie hard to kick against nothing!" Yet we trust the gentleman of Tremont Temple will accept the invitation extended to him, as his opponent is a well-known champion of the workingwomen, and will easily overwhelm him with her array of facts and power of reasoning.

Laura V. Ellis in Providence.

The first seance of Miss Ellis in Providence—as we learn by our correspondent—was attended by a class not usually seen at spiritual seances. The audience contained several from the "court circles" (skeptics withal), and the manifestations were received with astonishment and a general acquiescence in the opinion that the girl did not perform the feats. The following fair and candid account of the matter is from the reporter of the *Evening Press*, and is in marked contrast with the treatment Spiritualists usually receive at the hands of the political, and, we may say, religious press. The following is the account from the Press:

"CABINET MANIFESTATIONS.—There was a peculiar and most interesting entertainment given to Musical Institute Hall last evening, by Miss Laura V. Ellis, a young lady about seventeen years of age. The entertainment was similar to one given in this city by the celebrated Davenport Brothers a short time ago, but was made considerably more attractive, on account of the rapidity with which the many mysterious changes took place. The advertised programme was most faithfully carried out, and the most skeptical mind could not be otherwise than filled with amazement, if not convinced of the working of a mysterious and unseen power. The young lady, on taking her seat in the cabinet, was securely bound, under the direction and supervision of a committee appointed by the audience. Knives were tied, rings were placed in any place the audience wished, and the sounds of music were heard. Conversation, singing and whistling were distinctly heard, while the girl was bound and gagged—Mr. Ellis addressing the audience all the while. Several other equally wonderful manifestations of the unseen power were made. The audience dispersed at about nine o'clock, many of them who had never witnessed the like before, giving expression to their amazement and satisfaction. Miss Ellis will again appear this evening at the same hall."

Help the Poor.

We have in our midst a society, formed among the Spiritualists, for the laudable purpose of looking after and aiding the poor and destitute. It is called the "Boston Lyceum Aid Society." Until this winter it has met at the residences of the members, but as their labors increased, it was found necessary to have one permanent place of meeting as headquarters, where the liberal-minded can drop in and learn for themselves the good work that is being done, and make what donations they choose in money or in cast-off clothing. The inclement season is close upon us, and hundreds are without sufficient food and scarcely any clothing, who must be helped or perish. If all who can will do a little, much suffering can be avoided. Don't forget this duty, but act at once. The Society is in session for work every Wednesday afternoon and evening, in the hall at 544 Washington street (Old Fellows Block). Gentlemen are invited to be present in the evening. Riches do not bless us unless we dispense blessings to the needy.

National and State Thanksgiving.

The President having appointed Thursday, Nov. 18th, for a National Thanksgiving, the Governors of most of the States have selected the same day for a day of thanksgiving in their respective States. The President in his proclamation says:

"The year which is drawing to a close has been free from pestilence; health has prevailed throughout the land; abundant crops award the labors of the husbandman; commerce and manufactures have successfully prosecuted their peaceful paths; the mines and forests have yielded liberally; the nation has increased in wealth and in strength; peace has prevailed, and its blessings have advanced the interests of the people in every part of the Union; harmony and fraternal intercourse are obliterating the marks of the past conflict and estrangement; burdens have been lightened and means increased; and civil and religious liberty is secured to every inhabitant of the land whose soil is trod by none but freemen. It becomes a people thus favored to make acknowledgement to the Supreme Author, from whom such blessings flow, of their gratitude and their dependence; to render praise and thanksgiving for the same, and devoutly to implore a continuance of his mercies."

Governor Claflin, of Massachusetts, in his proclamation uses the following language:

"In accordance with the custom of our New England fathers, and with the usage now becoming national, I invite the people of Massachusetts to consecrate Thursday, the 18th day of November, to acts of thanksgiving, prayer and praise; to assemble in their houses of worship, and lift up their hearts with fervent gratitude to Almighty God, and to thank him for the blessings, both temporal and spiritual, bestowed on us in the year that is past. Let us praise him for continued peace, for abundant harvests, for unusual health, for prosperity in all material enterprises, for the continued advancement and increased usefulness of our benevolent and educational institutions, for the spread of those principles of morality and religion which exalt a State, and constitute its true glory. Let us thank him for those influences which have led us to raise the fallen, encourage the weak and shield the tempted, for the associations and endearments of home, and, when gathered around the domestic fireside, or around the social board, let us remember the less favored, and let each resolve to glorify in God, and in the year that is past. Let us sympathize accompanied with substantial tokens, and thus realize that the true value of wealth is its power to relieve the needy, that 'it is more blessed to give than to receive.' Let us recognize anew our obligations to Almighty God for his preserving care vouchsafed to us as a nation, whereby out of great peril and suffering he has brought us into the enjoyment of such freedom as has been given to no other people. Let the people praise thee, oh God, let all the people praise thee."

New Subscribers.

Since our last issue our old patrons who are each endeavoring to obtain one or more new subscribers to the *Banner of Light*, have added to our list forty-nine new names. A good increase. We continue to give the names of our friends and co-workers in spreading the truths of our glorious gospel: J. Lorain sent one new subscriber; Charles E. Tobey, one; T. C. Baker, one; A. W. Hoyt, one; F. L. Crane, one; George E. Smith, one; Dr. N. Needham, one; S. C. Crane, one; J. J. Dickson, one; Samuel W. Graves, one; Ruth Ann Johnson, one; Mrs. Thomas Roberts, one; Horace Green, one; Mrs. K. Edgerly, one; I. P. Cheney, two; A. E. Carpenter, one; L. Barlow, one; Chas. O. Floyd, one; P. P. Lellous, one; Mrs. B. Sumner, one; Mrs. D. S. Davis, one; Mrs. M. E. Skinner, one; D. B. Gardner, one; George Crouse, one; George K. Dill, one; William Z. Thatcher, one; Dr. H. B. Wright, one; Mrs. N. Brewster, one; Sewall Lancaster, one; W. Wood, four; Agatha Eskine, one; D. U. Pratt, one; Dr. H. Scott, one; George T. Remington, one; F. B. Gilbert, one; A. Rigby, one; Dr. J. H. Rhodes, one; M. Weeks, one; Mrs. A. Moulton, one; James Athey, one; E. Greer, one; H. E. Lepper, one; E. H. Raymond, one; J. B. Armstrong, one; Charles J. Higbee, one.

Silver Wedding in East Cambridge.

On Wednesday evening, Nov. 10th, the twenty-fifth anniversary of the marriage of Mr. and Mrs. James Blodget was celebrated in Sons of Temperance Hall, in the above named place; the ceremonies being conducted by Dr. and Mrs. A. H. Richardson, Charlestown; Mr. and Mrs. J. B. Hatch, do.; Mr. and Mrs. J. H. Cushman, Somerville; Dr. and Mrs. S. Grover, Cambridgeport; Mr. and Mrs. Plummer, East Cambridge; Mrs. T. Robinson and Miss M. Badger, do., as Committee of Arrangements. After a few introductory remarks by Mr. Hatch, a song by Mrs. Lowe, of Boston, and a beautiful invocation by Mrs. S. A. Byrnes, the marriage ceremony was performed by Dr. Grover, the gifts were presented by Dr. Currier, and received in a speech by Mr. Blodget, remarks were made by Mrs. N. J. Willis, Mrs. Fannie B. Felton, Judge Ladd and Dr. Richardson; Mrs. Lowe and Dr. Grover favored the audience with songs, and after a bountiful collation the party separated, feeling that an occasion had been participated in which would always remain a pleasant picture on the walls of memory.

Decease of Jabez C. Woodman, Esq.

We learn that Jabez C. Woodman, of Portland, Me., passed peacefully to the spirit-world, on Sunday, Nov. 7th, at the age of 66 years. This event was not wholly unexpected, as Mr. Woodman has been gradually failing in health for some time past. He was a lawyer by profession, and was gifted with more than ordinary acumen and ability. His sterling character is best known in his works and words. A few years ago he published, in pamphlet form, "A Reply to Rev. Dr. W. T. Dwight, D. D., on Spiritualism," which is admitted on all hands to be a masterly effort, and the ablest defence of Spiritualism yet given to the public. It will continue to be read with increasing delight and instruction by believers and investigators. He was ready for his final translation, and his ascended spirit is now enjoying the real life beyond the veil, but more fully appreciated on account of the knowledge he obtained of it while in earth-life. The Spiritualists of Portland will miss his presence and influence among them, for he was a strong and efficient supporter of the cause which they love.

The Banner of Light in California.

HERMAN SNOW, bookseller, 319 Kearney street, San Francisco, is authorized to take subscriptions for this Paper. He also keeps the *Banner* for sale at retail. In fact, all our publications may be found at his establishment. Friends of the cause in California and Oregon would do well to order books from him, as they may be assured of his reliability, and promptness in filling orders.

Music Hall Spiritual Meetings.

Prof. William Denton will continue his course of lectures in Music Hall, Boston, Sunday afternoon, Nov. 21st. The very large audiences that listened to his interesting lectures the last two Sundays were very much gratified. His subject next Sunday will be "The Antiquity of Man, and his Early Condition."

"The Spiritual Harp."

Societies every where should have this appropriate work. It contains matter and music of a superior order.

Billions People.

The experiment of endeavoring to please everybody has been pretty extensively tried, but the grand idea has never been realized. The habit of grumbling and fault-finding is to some individuals a chronic disease; their bilious fancies impart a jaundiced hue to everything which comes within the line of their distorted visions. No matter how much you may aid such people, they will, nevertheless, the moment your back is turned, be sure to misconstrue your motives and attribute your good deeds to selfishness. Beware of such people as you would wasps. They are sure to sting whenever they approach you. You can always tell when they are round by their peculiar buzz. They prefer hell to heaven, and gleefully gloat over the downfall of their fellow-mortals. Yet we still pity them, because they are God's children, and therefore are sure to receive the fullest compensation for every deed done in the body. Nature asserts her rights alone. That ye mete out to your brother shall be meted out to you in return. Love begets love; hate begets hate. As ye sow so shall ye reap. Study the law, and derive wisdom therefrom.

Books! Books! Fresh from the Press of William White & Co.

Examine our catalogue, read the advertisements of our new books, and select. This is just the season of the year to fill the mind with a knowledge of the here and the hereafter. Money expended in this direction pays a large interest. The long evenings should not be frittered away in idle amusements when they can be spent in gaining useful information. The one in last, the other not. Readers, friends, circulate the documents that bear tidings of great joy to all people. So shall you be compensated in the after life. Catalogue sent to any address free.

"The Stellar Key."

One of the latest and best works of its gifted author, Andrew Jackson Davis, should be in the hands of every Spiritualist in the land. Sent from this office to any address on receipt of price.

ALL SORTS OF PARAGRAPHS.

The time is rapidly approaching—is even now—when the people of earth, of all religious persuasions, will acknowledge the direct power of the spirit-world in the affairs of mankind.

Miss Fannie Crossman, pianist to the choir of the Music Hall Sunday afternoon meetings, will give lessons to a limited number of new beginners on the piano, on reasonable terms. Apply at this office.

PENNSYLVANIA.—We are pained to learn, by a note from Henry T. Obid, M. D., enclosing a report of a meeting of the Board of Managers of the Pennsylvania State Association of Spiritualists, which we shall publish in our next issue—that Dean Clark has resigned his position as State Missionary, on account of ill health. J. G. Fish has been appointed his successor.

By a notice in another column, it will be seen that the State Society is to hold its semi-annual meeting in Philadelphia, Dec. 15th.

A country paper advertises for sale a pew which "commands a view of the whole congregation."

On passing from a dry goods store to her carriage, one day last week, a wealthy lady in St. Louis recognized in a wretched looking woman in tattered garb her youngest sister of whom she had heard nothing for many years. The poor creature had been passed free over the railroad from Kansas, where she had been widowed and left penniless. This meeting was sympathetic, and the tearful sisters rode off together.

Why is fashionable society like a warming-pan? Because it is highly polished but very hollow.

A young man who was sent to Maine to examine the condition of a mill after the late freshest, reported by due course of mail as follows: "I find a dam by the mill-site, but no mill by a dam site." Digby thinks this is the most concise report he ever heard made.

The editor of a country paper says: "Wednesday's post brought us a letter addressed 'Rev.' another 'The Hon.' another 'Col.' one 'Mr.' and the last 'Esq.' On the way to dinner we accidentally stepped on a woman's train, and she addressed us thus: 'You brute!'"

"What a little child!" said a friend. "Ah," replied Hood, "his parents never made much of him."

A Western settlement recently led the Tract Society to suppose that an extensive revival must be going on there, from its demands for tracts. Upon inquiry, however, it transpired that the tracts were not sought for to arouse sinners, but to paper log cabins with.

A woman whose ruling passion is not vanity, is superior to a man of equal faculties.

A Hibernian, entering a menagerie, was asked if the pony he saw there was not a very small one? "Ah, faith," said Pat, "I've seen many a one in swate Ireland as little as two of him."

Major-General Wool died at his residence in Troy, N. Y., at half-past two o'clock, Wednesday morning, Nov. 10th, in the presence of his family, Hon. J. A. Griswold, and James, his colored servant, who has been with him upwards of forty years. He died without a struggle. His age was 86 years.

No more toll-paying over the Chelsea Bridge and Salem Turnpike. They have at last obtained their freedom.

Do not put your pens to your mouths, girls. A Cincinnati school-girl has been in the habit of doing so, and was recently nearly poisoned to death by the ink.

"Kindness, justice and forbearance toward others, beget love toward us."

The Mayor of New Haven "stoops to conquer." In his walks about the city, a few days since, he came upon a barefoot boy on the pavement, crying over a recently "stubbed toe." His Honor stopped, did up the toe, and then went on his way, a true hero.—*Boston Journal.*

Had the Mayor given the poor boy a pair of shoes to keep his bare feet from the cold ground, he would have been more deserving of the title of "hero."

Never rely on information got through a key-hole. Such apertures were never invented either for seeing or hearing.

"You ought to acquire the faculty of being at home in the best society," said a fashionable aunt to an honest nephew. "I manage that easy enough," responded the nephew, "by staying at home with my wife and children."

A LARGE RING.—At a recent lecture, Professor X—stated that Saturn had a ring six thousand miles broad. "Be jabbers!" exclaimed an Irishman who was present, "what a finger he must have!"

New Publications.

The Hartford Publishing Company issue a bulky octavo volume, entitled "The Court Circulars of the Republic," embellished with numerous and excellent portraits of the ladies of the Presidential mansion, and others well-known in the circles of Washington society. It makes a very handsome volume, and is filled with admirably graphic sketches of the ladies who give it its title, together with anecdotal illustrations that make it still more valuable to the possessor. It is, as a whole, a most attractive and beautiful volume, and cannot fail of the wide popularity it deserves.

We have from Charles Scribner & Co., New York, GREAT BOOKS: Adventures of the Great Hunting Grounds of the World—one of the popular series of the "Illustrated Library of Wonders," and a capital book for exciting boys' minds healthily during the approaching evenings of winter. Four volumes of this interesting illustrated library have been published previously to this, and the "Great Hunts" will be found a worthy fellow to the others. It is illustrated with twenty-two wood cuts, and the author is Victor Moundier. Besides being exciting it forms really instructive reading for all classes.

THE FRONTIER SERIES: "Planting the Wilderness," by J. D. McCabe, Jr., and "Cabin on the Prairie," by Rev. C. H. Pearson, are two new and pretty volumes from the prolific Juvenile press of Lee & Shepard, and offer entertaining reading for youth in the shape of attractive stories. They are fit for presents for boys and girls, for which they are specially recommended.

"FROM THE CHILD TO THE CROSS": a life of Christ in words of one syllable, and "Pilgrim's Progress," in the same style and manner, by Mrs. E. A. Walker, are simply attempts to reduce a well-known story and a famous allegory to the capacity of the childish understanding. Published by Geo. A. Leavitt, New York, and for sale by Lee & Shepard, Boston.

THE SUNSET LAND; or, the Great Pacific Slope, is the name of the Rev. John Todd's recent visit to California, in which he describes what he saw and what he felt in that once new, but even now strange, country. Lee & Shepard publish it.

THE BOY FARMERS OF ELM ISLAND, by Rev. Elijah Kellogg, is another of the popular Elm Island series, which is issued from the press of Lee & Shepard. It is a very interesting tale for the juveniles.

PETERSON'S LADIES' NATIONAL MAGAZINE for December is brilliant in its illustrations and fashion plates. It has its usual variety of reading matter.

THE "ARCHITECTURAL REVIEW AND AMERICAN BUILDERS' JOURNAL" for November. Published by Claxton, Remsen & Haffelfinger, Philadelphia. A valuable publication of its kind.

Movements of Lecturers and Mediums.

E. S. Wheeler is to speak in Charlestown every Sunday evening in November. He can be engaged any other part of the month in this vicinity. Mr. Wheeler would be willing to speak the forenoon and afternoon of any Sunday in November, at any place from which he could reach his evening appointment.

W. F. Jamieson has just closed a four weeks' engagement at Des Moines, Iowa, and is engaged to speak at Warren, Ill., during the three last Sundays of November, and in the vicinity during week evenings. He will receive calls to lecture upon the following subjects: "Do the American People want to recognize God, Jesus Christ and the Christian Religion in the Constitution?" "Thomas Paine—the Author-Soldier of the American Revolution, and the most misrepresented and best abused man that ever lived."

D. O. Payne, a trance speaker, late of El Dorado, Mo., is going to California, and will make his home at Sacramento. His wife is also a trance medium.

The "Mystic Water."

MESSRS. EDITORS.—In calling attention to the "Mystic Water," advertised in another column of your valuable journal, I am confident that in giving a concise history of this remarkable water, would be most acceptable to your many readers, and the public generally.

Several years ago, Bro. David B. Taylor, of this city, was impressed, through a spiritual influence, to purchase a farm near Bristol, Bucks Co., Penn., which was in a very dilapidated condition at that time. He hesitated some time before purchasing, but was compelled through the force of his impressions to buy the farm, upon which he was promised he would find something of great value to mankind. But as soon as he purchased he was directed where to bore the well, which has since received from him the name of David's Well, and the exact depth—one hundred and one foot six inches.—In order to secure the mineral water which he was impressed he should find. In due time he commenced boring, strong in the faith that he would be successful in his undertaking. Weeks passed, and months passed, still the boring went on, as Bro. Taylor had the means to spare for that purpose, when at last his faith was made perfect in his reaching the depth to which he was directed to go, and down went the drill some three inches, which at once conveyed the intelligence to him that his labor was to be recompensed in the good which his firm faith in divine revelations would confer upon mankind in their physical infirmities.

Little has been done, until lately, toward introducing this remarkable medicinal water to the public notice, notwithstanding many persons have been strikingly benefited by its use; and the discoverer now feels that the proper time has arrived when the public should at once know of the curative powers of this water, skillfully impregnated by nature with various combinations of iron, lime, magnesium, carbon, sulphur, chlorine, &c., forming valuable sulphates, carbonates, chlorides and oxides, for strengthening the system. When the faith of man in spirit communion and influence is as strongly exemplified as it was in Bro. Taylor's case, then will the world be much wiser, better and happier. All the impressions which he has had, from the very beginning, in reference to this discovery, have proven entirely correct; and his strong impressions regarding the benefit to be derived from the use of the "Mystic Water," in a numerous class of diseases, are about being realized. May the result of his strong faith prove a blessing through him to thousands of his suffering brethren.

Bro. Taylor is now in his seventy-sixth year, and is enjoying remarkable good health, with all his faculties unimpaired. F. B. GILBERT, Philadelphia, Penn., Oct. 8th, 1869.

In the Lecture Field Again.

DEAR BANNER—I have again entered the field as a vocal laborer, and my labors thus far have been crowned with eminent success. I am in good spirits and high hopes, and desire the friends everywhere throughout the State of Indiana to apprise me of every locality where a lecture is needed or could be appointed with any prospect of success, or where an audience of any size could be had. Having, in compliance with the urgent solicitation of several friends, accepted the appointment of State Missionary, I desire to visit every available locality. What do you say, friends? Will you respond or not? Indiana is in the rear of the reform movement. Let us arouse her sleeping energies and get her on duty. I have thirteen appointments ahead in Hamilton, Montgomery and Fountain counties. My address is Richmond, Ind.

K. GRAVES, State Missionary, Richmond, Ind., Nov. 1, 1869.

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Boston Music Hall Spiritual Meetings.

Nov. 21st, Lecture by Prof. William Denton.

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

SUNDAY AFTERNOONS, AT 2 o'clock.

until the close of April (29 weeks), under the management of Lewis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Prof. William Denton will lecture in November, Mrs. Emma Hardinge in December, Miss Lizzie Boten, Jan. 9 and 10, Thomas Gates Foster, Jan. 23 and 24 and during February. Other announcements hereafter. Vocal exercises by an excellent quartette.

Season ticket, with reserved seat, \$3.50; single admission, 15 cents. Season tickets can be obtained at the counter of the Banner of Light Bookstore, 158 Washington street, and at the hall.

A season ticket without reserved seat, for the convenience of those who do not like the trouble of paying a fee at the door every Sunday, can be obtained as above for \$2.75—a less price than single tickets will cost for the course.

Spiritual Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 80 cts. per copy. HUMAN NATURE: A Monthly Journal of Zöistic Science and Intelligence. Published in London. Price 25 cents. THE RELIGIO-Philosophical Journal: Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Esq., Price 10 cents. THE LIVERPOOL BANNER. Published in Liverpool, Eng. Price 6 cents. THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 cents. THE JOURNAL OF THE GYMNASTOLOGICAL SOCIETY OF BOSTON. Devoted to the advancement of the knowledge of the diseases of woman. Price 35 cents. DAYBREAK. Published in London. Price 5 cents.

Business Matters.

Mrs. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. A. 023.

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

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. 030.

Mrs. Abby M. LAFIN FEINER, Psychometrist. Psychometric readings, \$3.00; Directions in development, \$3.00; Personal directions, \$5.00. Address, San Francisco, Cal.

SUDDEN CHANGES OF WEATHER are productive of Throat Diseases, Coughs, Colds, &c. There is no more efficient relief in these diseases to be found, than in the timely use of *Brown's Bronchial Remedy*. This powerful and safe medicine, having proved their efficacy by a test of many years, having received testimonials from eminent men who have used them.

HONOR.

Such honor as is often sought Is a very worthless thing; It is often sold or bought At the highest price it will bring. For it some have sold their peace, Bartered everything that is dear, While their conscience, ill at ease, Robs them of all comfort here. The Boys all honor GEORGE PENNO, Because he sells them "CLIMBERS" so long, Hat, Coat, Pants, Vest and Shoes complete, Corner of Beach and Washington street.

Special Notices.

WARREN CHASE & CO., No. 827 North Fifth street, St. Louis, Mo., Keep constantly on hand all the publications of Wm. White & Co., J. P. Mentum, Adams & Co., and all other popular Literature, including all the Spiritual Papers and Magazines, Photographs, Parlor Games, Golden Pens, Stationery, &c.

Herman Snow, at 318 Kearney street, San Francisco, Cal., keeps for sale a general variety of Spiritualist and Spiritualist's books, Eastern prices. Also Planchettes, Spencer's Positive and Negative Powders, etc. The Banner of Light can always be found on his counter. Catalogues and Circulars mailed free. May 1.—11

Notice to Subscribers of the Banner of Light.—Your attention is called to the plan we have adopted of placing figures at the end of each of our numbers, as printed on the inside of the cover, showing the exact time when your subscription expires: i. e., the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper, you know that the time for which you have paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continued should give their subscriptions at least as early as three weeks before the receipt-dates correspond with those at the left and right of the date.

ADVERTISEMENTS.

Each line in *Agate* type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment in advance.

For all Advertisements printed on the 6th page, 20 cents per line for each insertion.

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The effect of this water in all cases of Debility, general or functional, arising from long continued over-exertion, inherited constitutional weakness, or from the prostrating effects of disease or surgery, is a tonic and stimulant, giving tone and strength to the whole system, stimulating the digestive organs and assimilating processes. The cures are remarkable and astonishing, in

General Debility, Prostration, Dyspepsia, Chronic Diarrhea, Diseases of the Kidneys, Liver, Diseases of the Skin, and as a General Tonic in Chronic Diseases of Females.

EXTRACT FROM A LETTER OF ANALYSIS BY PROFESSOR CHARLES S. GUNST, M. D.

"From the chemical composition of this water, I should regard it as a superior general tonic and alterative, and would recommend its use in all cases of general debility and prostration, arising from an impoverished condition of the blood. Its use will invigorate the appetite and promote the digestion, and in this way improve the health; hence it would be a valuable remedy in *Dyspepsia*, *Chronic Diarrhea*, and in many diseases of the bowels and kidneys, its use would be attended with beneficial results. In the chronic diseases of females, particularly anæmia, chlorosis, in disturbed or suppressed menstruation, anæmia, leucorrhœa, prostrated uteri, and in ulcerations of the os uteri, this water might be used with great advantage. In some forms of scrofulous and cutaneous diseases, arising from defective assimilation, this water would be highly useful. I would also advise the use of this water in nervous diseases, as *Chronic Neuralgia*, *Chorea*, *Epilepsia* and *Hysteria*. An advantage possessed by this water over many other medicinal waters now in vogue is that it is not only free from acid, saline, mineral, for this reason, and on account of its superior remedial qualities, I believe it will become one of the most popular of the medicinal waters."

PRICE: 30 cents per quart bottle, or \$1.00 per dozen in cases. Sent in any part, by express. All orders addressed, 630 Race street, opposite Franklin Square, Philadelphia, Pa., will be promptly attended to; also letters of analysis will be forwarded to any wishing further information, when accompanied with postage stamp. 20c—Nov. 20.

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THE recipe for this invaluable preparation was given to me through Mr. Staats, by a band of eminent physicians. It has been tried in a great number of cases, both of Rheumatism and Neuralgia, and in every instance gave almost immediate relief, ending in perfect cure. Price \$3.00 per bottle; sent to any address upon receipt of price. Orders must be directed to L. T. STAATS, 83 Amity street, New York. Nov. 20.

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ARRANGED from irritable conditions of the ureters and bladder, from the presence of uric acid, and from the action of the uric acid on the bladder. The recipe was given through Mr. Staats. It is purely vegetable, and has been used in some of the most obstinate cases with marvelous results. It is sent to any address upon receipt of price. Orders must be directed to L. T. STAATS, 83 Amity street, New York. Nov. 20.

THE DOCTORS AND THE SPIRITS.

SPIRITS TRIUMPHANT!

THE following extract is taken from a letter written by Mrs. MARY A. STODDARD, of Kouts Station, Porter Co., Ind.:

"I have lately been called to take and treat several patients whom the M. D.s had failed to cure. I will here mention one, the case of a young woman who was very sick. Her friends called one of our doctors first, and then the other. They both called her disease Lung Fever, treated her three weeks, and left her worse than they found her. Her friends then called me. I examined her case, and found her in the last stage of *Quick Consumption*. After I had had her under my care for one week, her friends met the M. D.s, who said they knew that she had the consumption, and could never be cured. Some two weeks afterwards, the learned Dr. (Stoddard) of Chicago was here, at my house, on a visit. He examined her, and he too said that she was in the last stage of *Quick Consumption*, could not be cured, and he would not be surprised if she died in five or six days. Mrs. Stoddard said to me, 'she cannot live, have you any hope of curing her?' I answered, 'The spirits say that they will cure her if we obey their orders.' In the first three weeks after I commenced treating her, she had three large ulcers in her lungs break and discharge an almost incredible amount. But at the expiration of eight weeks she calls herself well. She will work all day, go to a party at night, dance until the small hours in the morning, take short naps, and then get up and be as gay as a bird at play. Allowing herself to be the judge, she is well, has not an unpleasant symptom in her system, and has taken only six boxes of Mrs. Spence's *Positive Powders*. I say her no other medicine. To the *Positive Powders*. God and angels will give the praise of saving her life and restoring her to health."

For further information the reader is referred to an advertisement of the *Positive and Negative Powders* in another column. 20c—Nov. 13.

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Is prepared from the extract of six different plants, and its merits are vouched for by the hundreds of cases that have been cured by its use. It is undoubtedly a sovereign remedy in all cases of Piles, and also in Hemorrhoids, Sore, Itchy and Chapped Hands. Price \$1.00 per box; sent to any address upon receipt of price. Address: L. T. STAATS, 83 Amity street, New York. Nov. 20.

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New York Advertisements.

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FIRST AND ONLY SOLUTION ever made in a mixture
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Dr. E. F. Wagner's new discovery dissolves and volatilizes for the most effective remedy called Tar. It contains **twenty active principles**, but in its official use

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The Elmer Solution and Compound Elmer's Tea

First Solution and Volatilized Tar, with Inhaler for 1 month's use—Package complete—\$5.00.

First Solution of Tar and Mandrake Pills;
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 Is the best Family and Liver Pill known, containing no

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ARE being read by people of every class and denomination all over this country and Europe. They are full of yet beautiful religious thought and feeling. *Plymouth Pulpit* published weekly, and contains Mr Beecher's Sermons & Discourses in form suitable for publication and binding.

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CO., Publishers, 39 Park Row, New York. 4w-Oct. 3

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May 15. 697 Broadway, New York City.
DR. G. W. SMITH,
 47 WEST 27TH STREET, NEW YORK, cures all diseases without medicine. Will be at his office on and

Tuesday, Oct. 12th. Office hours, 10 A. M. to 3 P. M. Referrals from all parts of the city and the country, who have been cured of every known disease after all other methods failed. 10a*—Oct.

MRS. H. S. SEYMOUR, Business and Test

Medium 136 Bleecker street, corner Bleecker and Lav
streets, third floor, New York. Hours from 2 to 6 and, fr
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Nov. 6 —fw

MRS. J. COLLINS, Magnetic Physician, No. 11 East 31st street, (between Second and Third avenues) New York. All tell all patients, on examination, what she can relieve or cure them, and so CASES TAKEN WHICH PREVIOUSLY CANNOT BE SUCCESSFULLY TREATED. Her cures have been many of them, truly wonderful—to which she will

MRS. A. HULL, Clairvoyant and Test Medium, has returned to New York, and may be seen at 3m-Oct.

A PAMPHLET, "Philosophy of Spirit Likeness." Price 25¢. Address MRS. M. MILLESON, Station L, Sept. 25 -16w*

MRS. MYERS, Trance, Business and Test
dium, 81 Third avenue, New York. 3m-Oct

**FURTHER COMMUNICATIONS FROM
THE WORLD OF SPIRITS.**

Banner of Light.

EDITORIAL CORRESPONDENCE.

By WARREN CHASE,
No. 27 North Fifth Street, St. Louis, Mo.

AN EXCURSION.

By the politeness of the Superintendent of the Iron Mountain Railroad and the kind invitation of a few friends, we had a pleasant evening ride to De Soto, about forty miles from St. Louis, where we found our old and esteemed friend, J. J. Squier, finishing his extensive fruit-canning and wine-making establishment and extending his beautiful fruit farm. In company with Bro. Anderson, of St. Louis, he is preparing for a very extensive business in this line. The pleasant evening at his home was spent mostly in the narratives of the family about the blessed evidences they have of the continued existence of their two beautiful little children, who had been called away from their sight a few months before, and the superiority of this evidence over any Christian consolation.

In the morning we left the happy home, and while waiting the train at the station climbed the rocky hill near the village and took a look at the surrounding country, and from Bro. Squier learned that a rich and excellent country surrounded it and Vineland, which is the next station, three miles beyond. But oh how sadly this country lacks the Yankee taste, enterprise and industry, and how quickly it would enrich and repay its inhabitants if they had these ingredients.

We saw Bro. White, formerly of Decatur, Ill., at the Vineland station, but had no time to see him, as we were engaged beyond. Met an old German friend in the cars, who was drifting around these diggings. Made our home with Peter Diltz in fronton, who has read the *Banner of Light* in Missouri, California and Kansas, for several years, and whose business is over a wide section of country, selling fruit trees. At 3 p. m. we were sitting on the top rock of Pilot Knob, from which the birds that sought the pure upper air and sheltering cliffs fled at our approach—all alone, with the old hickory stick beside us that had been our traveling companion for years, in city and country, on mountain, on ocean and lake. Around and almost beneath us and the mossy granite cap of the rich iron mines, we could distinctly hear the hammers of the miners, as they slowly drove the steel into the rock to make room for the blasting powder, and in the distance were the rattling cars on their slow descent, with their loads of ore for the furnace and the railroad; and still further down, the busy hands of the carpenters, who were preparing more homes for miners, as the business is rapidly increasing and seems largely profitable.

It was a beautiful day, although cold, as we sat there, several hundred feet above the live and busy world, with only the angels about us, and mused on scenes below. To the west lay the beautiful plain on which stands the village of Pilot Knob, with about two thousand inhabitants, on a smooth, rich soil of several hundred acres, surrounded by hills and the remains of the old fort, which was built and abandoned in the time of the war, when the enemy's guns were planted on the hills beyond. It was sad to reflect upon the destruction of this beautiful place, and the cessation of the profitable mining business, now so rapidly increasing; but such is life and such is history. Slavery and the war have ceased, but the blighting effects are still visible as the curse of the country, to be slowly removed.

Pilot Knob and the other places all lack almost entirely the taste, economy and industry of more Northern and Eastern villages, but have superior natural advantages to most of them.

This branch of the railroad terminates at Pilot Knob, but one mile beyond is the more beautiful village of Ironton, with its Court House, where we were invited to lecture, and did, to the hearty acceptance of our friends and grief of the Christian enemies of Spiritualism. Still another mile beyond is another beautiful village of Arcadia; and these two on one large, rich plain, in full view from the rocky top, spread out as they are, and the farms around them make one of the richest and most beautiful scenes we have met with in many years of travel, and made us wish ten thousand of our Eastern friends could view it with us for an hour. No doubt it would result in bringing here and into this section of the State, at least one thousand enterprising families, who would do what these present inhabitants never have done and never will do, in developing the resources and beautifying the country, for which Nature has done so much and man so little. Many will ask, is it not sickly? We answer no, it is as healthy as any section of country for all who will observe the rules of diet and regimen necessary to secure health. The old inhabitants ruin their constitutions by the use of tobacco, and many add whiskey and are doubly ruined—morally and physically. Swine flesh, too, is too extensively used for food, and is extremely injurious in this climate, if not in all. But the worst effect of tobacco, which is inordinately used by both sexes, is the injury and often fatal results on the children. They are almost invariably rendered by it nervous, irritable, debilitated generally, and often die wholly from the effects transmitted to them from the parent by the use of tobacco. It is a great promoter of laziness, also, and its ruinous effects may be seen all over this region of country.

The resources of this Iron Mountain region cannot be developed in a century. The iron—magnetic iron of best quality, for steel—and also lead, are in inexhaustible quantities. Tin and copper are less abundant, and gold may yet be found, although there are no flattering prospects of it. The soil of the valleys is rich, but on the hills is full of ledges and loose stones, and useless except for wood, which has been mostly cut off for charcoal for the furnaces. Lying at a distance to the south and west of Pilot Knob and Ironton is a vast region of native, old growth pine timber—which has not yet been penetrated by railroad nor scarcely by any road—the soil of which is said to be rich but almost wholly uncultivated, although a scattering population of idle, lazy, ignorant, dissipated white men, have inhabited this whole southern part of Missouri for half a century, who have neither improved the country nor themselves, and who must be brought out and their children educated by strangers with entirely different habits. The Egyptians of Southern Illinois, of which we, as well as others, have often written, are of about the same degree of intellect and enterprise. This is one of the finest and healthiest localities in the world, occupied by some of the laziest and most stupid of the Caucasian race. We will not here speculate further on the causes, but only add our belief that tobacco is the principal one.

We do not wait till we die before we see hell. I see persons in hell every day.—Becher.

CAN LECTURES BE SUSTAINED?

This question has been so often asked and answered both ways, that we feel disposed to give some reasons why, in our opinion, operate to produce the various answers. We have often been asked in New York and elsewhere why the oldest, ablest and most thoroughly convinced Spiritualists did not attend or support the lectures, and, as we have often heard their answer, we prefer it to our own. It was because in a majority of cases speakers were employed who would, purposely or otherwise, pandor to and play upon the passions, and arouse the curiosity rather than address the reason, cultivate the intellect and enlighten the understanding, and as there were in very few places enough persons to keep up audiences and support lectures, who required intellectual food, the managers were obliged to engage such as could and would bring in the curiosity seekers, who are always more free to spend their money for that which amuses and excites than for that which instructs and enlarges the intellect. Theatres are always patronized better than lyceums and lectures, and churches that are nearest like the theatres—as the Roman Catholic for instance—are the best patronized; and as human nature is the same everywhere, we can see it plainly in spiritual lectures. For a long time we were dependent almost entirely on the curiosity-seeking and wonder-loving audiences, and in many parts of the country we are yet dependent on them for support; but in other places the cause is not dependent on them, while many are in a transition, and the lectures fall between the support of the curiosity-seekers and those who feed on intellectual food. We have many speakers who supply both in part, and some are so controlled by spirits as to adapt themselves to the audiences that can be collected. But the time has come to make Spiritualism more a practical work and to found societies on a basis that can support work if not lectures. There is certainly enough to do that is of real use to mankind, and when Spiritualists get done "sowing wild oats" and done with gossip and scandal and picking and prying into other people's affairs that are of no importance to the public, they can take hold of work, organize and support societies and lectures on a basis of intellectual improvement.

BUNKER HILL, ILLINOIS.

This beautiful little village of about two thousand inhabitants, located about thirty miles from St. Louis, and one of the pleasantest and best located villages in the State of Illinois, has had the quiet and dozy sleep of its Orthodoxy at last disturbed by Spiritualism. It has somehow escaped till the last day of October, (Sunday), when, by the invitation of a few friends, we visited the place and gave two lectures to two of the most attentive, quiet and interested audiences we have addressed for a long time. Found several old friends there, one of whom, at least, has known much of Spiritualism for many years, both East and West, and had some remarkable evidence—which he has not given to the public, nor even to his neighbors, a part of which he related to us—in which he was saved by spirit influence from being on the ill fated train of cars that went down the Norfolk drawbridge, some years ago. He now occupies a very prominent public position, and we are not at liberty to use his name. The awakening at this point, and others in the vicinity of St. Louis, is truly encouraging to the old pioneers of the cause. We are invited in all directions to lecture, and the inquiry after mediums is constant, and we have some of the best, in St. Louis, of which Mrs. Getchel, Mrs. Amesbury, Mrs. Corwin and Mrs. Kershner, are prominent.

MARTIN MITCHELL.

One more of our old, tried and esteemed friends, whose name stands at the head of this notice, has gone to dwell in the Summer-Land and add one more to the many dear friends who precede us to that sunny and happy clime, to us, as to him, real and material as this life and world. Our brother was born in Chester, Conn., in the year 1794, and moved, in early manhood, to Northern New York, where he was extensively known as among the first and ablest advocates of temperance and anti-slavery, which he maintained to the last, and of which he was an able public advocate. He moved to Wisconsin in 1852, and settled in Fond du Lac, where he was connected with the press, and published several valuable local records. Four years ago he moved to South Pass, Ill., where he became a still nearer neighbor to our home, and where he lived with two of his daughters, and where, on the 12th of October, he took his departure for the home of the angels. He was a man of strong intellect, firm in his principles, and invincible in his argument; and although his spiritual nature was not fully or largely opened to the new philosophy, yet his intellect saw and realized the new truths, and the beauty and order of the harmonious philosophy, and from his organization we should expect him to take an active part in opening the spirit-world to the recognition of this.

OUR NEW PUBLICATIONS.

Opinions of the Press.

From the New York Sun, Nov. 24.
In these days of gold speculations and such like earthly business, it is well, perhaps, that men's minds should be called to the scenes of another sphere by one who is entirely conversant with its mysteries. As Andrew Jackson Davis says, there are many people who really (strange as it may appear) have no practical knowledge of the general question of immortality, and it is such of these that he has addressed eight lectures on "Death and the After-Life," published by Wm. White & Co., Boston.

There is every reason to suppose, we are told, that astronomers, when their instruments are more perfect, will be able to discover the Summer-Land, the goal to which tend all disembodied spirits from the solar system. A soul, when liberated by death, goes from the southern extremity of our planet in a sidewise direction toward this region; but those who have fallen on the altar of discovery, who tried through the north-west passage, have found that the spirits can scarcely have a comfortable time of it, however, after they reach the spirit world, for there the impulse of inquiry leads them to continue their wanderings. Humboldt is still roaming around and making discoveries. As for astronomers, they keep on finding new planets.

The beauties of the Summer-Land, which is situated in the Milky Way, are indescribable. "Sometimes," writes Mr. Davis, "I have visited the scenic transformations as exhibited in the New York theatres. I once went to Laura Keane's to see if I could, by witnessing the representation of fairy land, get something like a notion of a better country." But even the glories of Laura Keane's were insufficient to represent that land. And well they might be, for a celestial garden which the kear had the opportunity of contemplating, in 1854, was such a vast conglomeration of beauties that he was overwhelmed, and could not but ask the extent in a few moments a cerebro-telegraphic despatch came into his hand, informing him that it "would reach from here to Scotland—nearly four thousand miles in length, five hundred miles in width." They have evidently an excellent set of surveyors in the Summer-Land.

For a detailed description of the different parts of the country we must refer our readers to the

book itself. The account includes, of course, several communications from Margaret Fuller, Mrs. Hemans, Henry Clay, and the illustrious associates of Mr. Davis. But the most interesting of them all is the "Voice from James Victor Wilson," at the end of the volume. Mr. Wilson, we hear, is growing stout in his present favorable conditions. He appeared in handsome clothes, and gave his friend a glowing description of his new home. Intermingled with the account are many words in the spirit language, which, if they had not been uttered by Mr. Wilson, we should be strongly disposed to call gibberish. In the island of Akropannam, he informed Mr. Davis he was instructed by an Apozoa, or tamed sunlight, much spirit, upon everything he alluded to, or touched. Field, flower, bird, spring, tree, temple, even my fellow-beings, were both brilliant with uses, and blurred with a sad-like shadow of unbelief mystery. He comprehended my condition, as I stood without the wing of the spirit, and, as I listened, my heart melted, for the art on which he spoke, the power of thought, and to meditate with the happy Parolatria. The Apozoa led him to teach the way to comprehend the God, his within the fragrant zoroala and the musical pondium.

There is one respect, however, in which we fear the Apozoa are neglectful. Constant communication with the spirit-land does not seem to have improved Mr. Davis's English grammar. Yet we shrink from believing that the elevated spiritual circles in which he moves are careless in this regard, and would be more willing to think that Mr. Davis has neglected this unimportant point, in devoting his whole energy to descriptions of the Summer-Land.

From the Argus and Spectator, Newport, N. H.
We have received from the publishers, William White & Co., of Boston, a well-printed book of 235 pages, entitled

THE QUESTION SETTLED. A careful comparison of Biblical and Modern Spiritualism. By Rev. Moses Hall.
The contents of the work may be inferred from the titles of its several chapters, which are as follows: "The adaptation of Spiritualism to the wants of humanity." "The moral tendency of Spiritualism." "Biblical doctrine of angel-ministry." "The three ages of Spiritualism." "The birth of the Spirit." "Are we Infidels?" "Are we deluded?" "Objections answered." From the same source we have also received a volume of 172 pages, the character of which is well expressed in its title-page, thus:
LOVE AND ITS HIDDEN HISTORY. A book for man, woman, wives, husbands, and for the loving and the unloved; the heart-reft, plining ones. By the Count de St. Leon.

SPIRITUALIST MEETINGS.

Alphabetically Arranged.
ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 P. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 1 P. M. Mrs. Martha Hunt, Conductor.
ARIZONA, CLAYSON, CO.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.
APRILTON, WIS.—Children's Lyceum meets at 3 P. M. every Sunday.
ANDOVER, O.—Children's Progressive Lyceum meets at Morley's Hall every Sunday at 11 A. M. J. K. Morley, Conductor; Mrs. M. E. Morley, Secretary; Mrs. C. Coleman, Assistant Conductor; Harriet Mayton, Secretary.
BOSTON, MASS.—Moral Hall.—The third course of lectures on the Spiritual Philosophy commenced Sunday afternoon, Nov. 14, at 7 P. M. The course will consist of six lectures, and the management of Lewis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Prof. Wm. Denton will lecture in November, Mrs. Emma Harding in December, Miss Lizzie Doring, Jan. 9 and 16, Thomas Gates Foster, Jan. 23 and 30, and during February. Other announcements hereafter. Music at 10 P. M. Single admission, 10 cents. Season tickets can be had on application at the counter of the *Banner of Light*, 125 Washington street, Dr. J. C. Chesley, 125 Washington street.
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