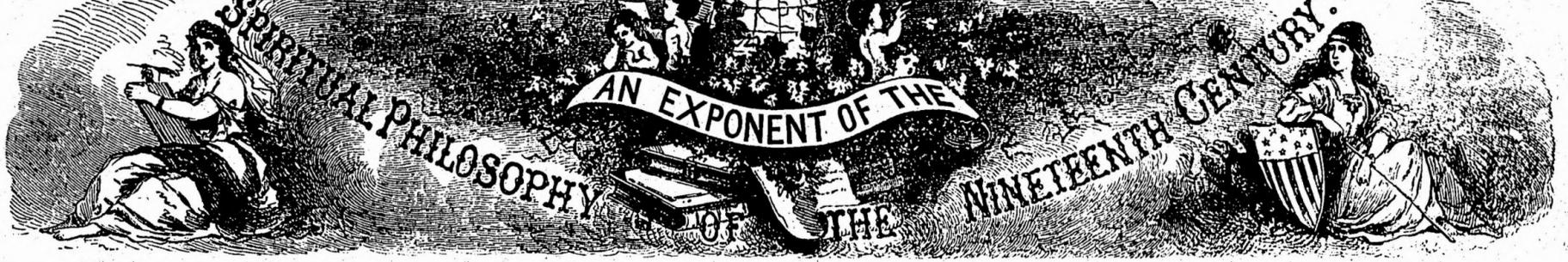


# BANNER OF LIGHT.



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Written for the Banner of Light.  
**HERE AND THERE.**

BY ELIZA M. MICKOL.

Earthly joys are always fleeting,  
Earthly brightness cannot last;  
Scenes the fairest, hopes the highest,  
Oft are darkened, soon are passed.  
Smiling flowers make earth-life lovely;  
But the fairest soonest fade,  
What the morning looks on brightly,  
Evening sees in ruin laid.  
Music makes this life enchanting,  
As we catch its heavenly tone,  
Strains the sweetest cannot linger,  
And we sorrow when they're gone.  
When our loved ones, all around us,  
Light with joy our happy homes,  
We could be content to tarry,  
But, alas! the parting comes.  
As the dearest ties are severed,  
Which have linked our happy band,  
Then our weary eyes look upward,  
Seeking for a better land.  
Where this change and blight and parting  
Never shades the soul with gloom,  
Where the music is eternal,  
And the flowers of endless bloom.

## The Lecture Room.

### THE ANTIQUITY OF MAN, AND HIS EARLY CONDITION.

A LECTURE BY PROF. WILLIAM DENTON,  
In Music Hall, Boston, Sunday, Nov. 21st, 1869.  
Reported for the Banner of Light.

Notwithstanding the threatening aspect of the weather, a large audience assembled to listen to the remarks of Prof. Denton, on "The Antiquity of Man, and His Early Condition," a summary of which we give below:

The lecturer said that it was but a few years since it was taught by the learned, and believed by nearly all classes, that the world was but six thousand years old, and that it, together with the universe of which it is a part, were made in the short space of six days of twenty-four hours length. This illiberal chronology is still taught by ignorant theologians, and may be found in the instructions of many of the New England schools. But geology had made sad havoc with this venerable theory, and had, to its astonishment, demanded the vast ages of the past as the correct period for the present development of the planet. It has shown us the wonderful shapes of life, commencing with the simplest sea forms, and ending at last with man—the end and aim of all this gradual development of intelligence. And it seems to us now, in the light which geology has given, as absolutely astounding that, surrounded as we are by so many marks of the earth's antiquity, we should have so blundered, and then have clung so tenaciously to our early mistake. With trees growing on the earth to-day which must have existed at the creation, or before, if it was only six thousand years ago; cañons at the mouth of Red and some other rivers which must have taken ages in the process of their excavation; deltas at the mouth of the Ganges and other streams, which employed cycles of time in their deposit; and the various strata of earth explored by geology crowded with the fossil forms of extinct existences, it seems astonishing that we should have so misunderstood these venerable records that are everywhere presented to our gaze.

But when we looked at the views held by the people in generations past, and many in our day, our wonderment was gone. They believed the world was made as it is—the trees were made with their thousand rings of annual growth, (which never grew of course); these mighty cañons were traced by the finger of the Almighty in the soft mud of a new-made world; these deltas looked old, but then they were made so; the fossils were put into the rocks when God made them; they (the animals) never had an existence! Geology came in and revealed that all these forms of life, from those of the lowest silurian to the top of the tertiary, moved in regular procession from primeval chaos to the perfection of to-day. Then the old ideas went out—there is no room for them—and the new ideas come in; geology anoints our eyes with her wonderful eye-salve, and we see clearly that the past of this planet is an eternity in all but the name.

So much for the antiquity of the planet; now when we begin to consider the antiquity of man we find ourselves everywhere surrounded by the evidences of his primeval origin. The speaker said the reason of the ready acceptance of the theory of a creation six thousand years ago, was owing to the fact that it was believed that man was made at once, just as he is; whereas science demonstrates man to be as much the product of growth and development, as the earth under his feet. As cycles of time were required to deposit the layers that make up the crust of the earth, so of man—ages were required to develop the layers of his brain, till he reached his present state of perfected being. Taking the earth's history into account, the lecturer proceeded to show that being a mass of fire at first, there must have come a time when its surface became sufficiently cool as to hold the rains in the hollows, and thus form the nuclei of yet unborn oceans; there must have been a time when primitive life began, small in size and necessarily imperfect in fashion, but as the ocean cooled, and all was ready for higher types of life, they came; and so, through the vast ages, the process went on, till man, the object of all these evolutions of life, was reached. Let us follow man (said the speaker) theoretically, and see what comes of him. The Professor then proceeded to state his views of the origin of the first man, by reading a page of manuscript, which he said he was perfectly willing to give to the ed-

itor of any of the Boston papers who felt sufficiently interested in it to desire it. In substance he said that some man-shaped animal—a gorilla, perhaps—had in the past given birth to an offspring superior to itself, and destined to become the first human being—in shape, the image of his parent brute, the only marked difference being a wider brain in front than its progenitor. This peculiar being sought out for himself as good a companion as he could, from his surroundings, and the distinguishing feature was handed down to their descendants, till the superior race became stronger than the inferior and drove them out from among them. If man came into existence in this way, then in the facts of geology, as it reads the past, and of zoology, as it exists in the present, he must have been naked, hairy, destitute of all shame, of necessity—without moral feeling, without religion—dumb, utterly dumb, and only in the process of ages did he rise out of this state and into that which we recognize as being essentially human.

If we could see the first man, to-day, as he was in the primitive condition of the race, we should think twice before we could recognize in him a human being. This being we can follow through the long course of his experience during vast ages, and see what must have been taking place to bring him to the high standard of to-day. The speaker said that in looking around him among the audience, he saw everywhere in the lofty foreheads and intellectually shaped heads of those present, so many monuments which told of the antiquity of the human race; the speech by which we were enabled to render our thoughts to another; the science which had given the knowledge and skill to erect such a building as this, and all the advances we had made in all the years, were monuments of man's antiquity, and proved the pathway of the ages along which his feet must have trodden ere he gained the present elevation. Savages are not men fallen—they are only further back than we on the road over which our forefathers trod.

The lecturer then proceeded to speak of the aboriginal Australians, and other Islanders, some of whom were covered with mud, without any sense of cleanliness, feeling of shame, moral faculties, or even an idea of a Supreme Being; without knowledge of pottery, carrying water, (as in the case of the Australians,) in small vessels made of bark, unable even to count the fingers of their hands, for of thirty of their languages which had been examined, the numerals did not go further than the figure four. He also referred to the account of the inhabitants of Terra Del Fuego, whom a traveler described as being more like beasts than men; eating raw meat ravenously. A fish having been given to one of them alive, he saw him take it, as a dog would a bone, kill it by a stroke near the gills, and eat it entire, commencing at the tail, skin, scales, entrails and all—rejecting nothing. Here was a picture of our forefathers in one of the stages of their development—a picture that was not too darkly drawn, but was in harmony with what must have been the condition of man if he moved from a lower to a higher state. There must have been a time when the highest form of humanity was lower than the lowest Australian—when the most base and degraded wretch that could be picked up from the streets of Boston, would have been a very saint, compared with those who then existed—and from that time the race has slowly advanced toward perfection. The speaker then referred to the ancient skulls found in old burial grounds in different parts of Europe, describing them as large behind and narrow in the forehead—"boat-shaped"—as they had been called. The early inhabitants of Norway and Sweden had been divided into three classes, by means of these skulls: first, a nomadic race of hunters and fishers; the second were a remove further in advance, tilling the soil for themselves; and the third was marked with greater power of intellect than the other two. The further we went back in the past the smaller would be found man's brain, and the more plainly marked his terrible condition in those early times. [The lecturer here exhibited a skull, which was one of those found among the relics of the cave bear, in Germany, which skull, he said, was now believed to have existed at an age which Lyell set at about one hundred thousand years ago.] This skull was nearly an inch thick over the eyes, the forehead small and low, the back head full and very large, and belonged, the lecturer said, to a human being but little elevated above the brute, but it was the then representative of what is now the man of to-day.

The first point in proof of the antiquity and advancement of the race was language. Language is most generally considered by all authorities on the subject to be a thing of gradual growth; it could not be used by any one before he found some one to understand him. Modes of speech must have originated in words of one syllable, and having reference to simple forms, in the shape of nouns, followed by verbs, then, perhaps, adjectives, &c., there gradually came a system by which the thought of one could be communicated to another. As we look at language to-day and in the past, what an antiquity we could claim for some very perfect systems. Greek and Latin, in the eyes of many, could give us a respectable antiquity, but they are not to be compared with Sanscrit, which had ceased to be a spoken language three hundred years before Christ. It was more perfect than the Greek, more comprehensive than the Roman. This language was spoken at the time of Moses, and must have been preceded by a primitive state of expression, out of which the system was developed during a long period of time. Prof. Müller had said that if we considered Greek, Latin, Hebrew, Slavonic or Sanscrit, we should still find another system underlying them all—the Aryan. Those who spoke it when on earth were agricultural nomads; they knew how to count one hundred; they were acquainted with the use of weapons; the distinction between right and wrong was

fixed by law and custom among them, and they believed in a God.

The speaker then referred to archeology, and said if we had to depend upon tradition for the origin of the race, or the history of the past, we should soon lose all data. The American Revolution might be fresh in the minds of our people, to-day, but the discovery of America by Columbus, if it had not been written in books, would, ere this, have become unrecalled upon, and even doubted by many. Among savage nations a thing happening an hundred years ago would be veiled in closing obscurity. But books rescued from oblivion the facts of history which else had perished from the memory of man; in them we might read of Jesus the reformer of Galilee, and that he lived a little less than nineteen hundred years ago; that Homer sang five hundred years before that; that Solomon lived twenty-nine hundred years ago; thus we could go back, and though we could not tell the exact date—though we could not, for instance, decide within ten years as to when Christ was born—we could come to some decision as to time. The further we peered the more difficult and clouded became the view; but when written books failed, then came in the monuments found in different parts of the world. The hieroglyphics of Egypt proved that that country was of a far greater date in its civilization than the commonly received Bible chronology would allow, and the speaker said no trace of the deluge was to be found in the mystic inscriptions on the monuments of that nation, so that the world must have been drowned without the inhabitants of the Nile Valley knowing anything about it. The speaker gave many dates and figures in support of his remarks, all going to prove the tremendous antiquity of the Egyptian civilization. In fact, the history of Menes, first King of Egypt, as described on the monuments, carried us back to one hundred years after the creation of man, as the Bible teaches, and Adam might (had he been so disposed) have gone over to that country to see what his children were about. Kings did not reign till nations had grown up out of the nomadic state; and the civilization which could erect monuments so soon after the reputed creation, must date long prior to it, in fact. The speaker referred to the great skill evinced in various arts by these early Egyptians, and spoke of the researcher of Lieut. Hornor, under the direction of the Egyptian Government, by which discoveries were made of pottery and other utensils, which, judging from the yearly deposits of mud in the valley of the Nile, must have been from six to twelve thousand years old—according to the circumstances under which they were found. And preceding the period of their use, there must have been a long period ere those early men obtained the knowledge necessary to their construction.

A gentleman in Denmark, having charge of a large public museum of relics, discovered that these indices of the past existence and culture of the human race naturally divided themselves into three classes, or epochs—first the stone, then the bronze, then the iron ages. That was a grand discovery, and it had been productive of great and important results. It was found that wherever men existed, the implements they used—whether of stone, or bronze, or the iron age, in which we live to-day—showed the comparative advancement in art and knowledge belonging to the period. In France and Germany indications could be found of a people who understood the use of bronze, by the amount of weapons, &c., made of that material, but among them no iron utensils could be found. In Switzerland, four thousand four hundred and sixteen objects of bronze had been found, consisting of fish-hooks, &c., but among them no articles of stone. Even the very copper and tin of which the bronze was composed had been found with them—nine parts of copper and one of tin melted together, making a metal superior to either in hardness. Then there must have been a people in Switzerland who had advanced to this condition of knowledge, and had a higher state of civilization than those of the stone age. They built their houses upon platforms laid on stakes which were driven into the lake bottom at some distance from the shore, and they reached these dwellings by means of footways, also built on stakes—remains of both of which have been found in the mud of the lake. They domesticated animals, such as horses, sheep and goats, and kept them on these platforms with them. Their houses were built of poles covered with mud; for they had sometimes been destroyed by fire, and the mud, thus hardened in its form by the heat, dropped to the bottom of the water and had been found in our day.

Such were the people of the bronze age. But we were not descended from them as the parent stock of humanity, by any means; we were yet a long way off from our original forefathers. On the shores of Lake Constance, and at other parts of Switzerland, had been found three thousand nine hundred and ninety-four articles made of stone—such as knives, axes, &c., and not a single article of iron or bronze. Here were people so barbarous that they did not know the use of a single metal; rude earthen ware had not yet been invented. These people also built their huts on stakes driven into the lake bottom; they would build a fire around a tree till it was charred, then cut out the burnt portions with their stone axes, build a fire again, and again chop away the cinders, till the tree fell, and the stake was formed; and these stakes had been found in our age, under the mud at the lake bottom, bearing the marks of the fire and the rude implements of those early days. These people had not domesticated so many animals as those of the bronze age. Most of the bones now found around their habitations were those of wild animals, such as the bear, ibex, chamois—animals now very scarce in Switzerland. They raised wheat which had ten or eleven grains on the ear—very much smaller than that of the present day.

Archeology says that a period of five or six

thousand years has passed since these stone men dwelt by the lakes of Switzerland. But still further back must we go in time to find the origin of man. The Danish shell-mound builders are older than the men of the stone age. On the shores of the Baltic are to be found mounds a thousand feet long and forty feet deep, composed of the shells of muscles, oysters, &c. We find some stone and bone implements, but not a particle of any metal. No bones of any domestic animals are to be found. Skulls of these people have been discovered in these localities, and they are small and round, with a ridge over the eye. By the knowledge we have obtained of these people we are enabled to call them up from their deep sleep by the heaving sea, and behold them as a race of naked savages, something like the Terra Del Fuegoans of the present day; living on fish and the products of occasional hunting expeditions; eating the raw flesh of their prey, and cracking their bones for the marrow. They were destitute of knowledge and science, save enough to make the coarse stone implements which indicate the only advance they had made in the arts. And if any one, considering the rude condition of these primitive people in Europe, asked, "Are these our forefathers?" the speaker would reply, "No; very much further back in time must we look for the original man." Where the sea had washed up, the sides of the shell mounds had been swept away; in other places, where the water courses had changed, they were to be found eight miles from the shore. The oyster no longer lives in the Baltic; and the ocean was evidently once much more free of access to that sea; but amid all these changes in Nature, these monuments of human endeavor remain, telling of tribes and races before their erection, the way marks of whose progress they are.

In the south of France there existed, among the calcareous rocks, certain clefts like the cañons of the American Continent. The floors of these caves were excavated under the direction of certain scientific gentlemen, and fragments of the bones of the reindeer, chamois, ibex and other animals, only known to-day in polar regions, were found, proving that the climate of France was once colder than now. Implements made of stone were discovered; and upon the bones of some of the animals found were traced with a flint scale representations of the animal itself, being the first efforts, perhaps, of art to find its expression in the mind of the savage. The Professor portrayed the primeval artist sitting in the sun after dinner, with the well-picked relic before him, whose flesh had just furnished his repast; he takes up a broad bone and a scale of flint, and, lo! there comes the mammoth, the vast woolly elephant of his time, to feed among the trees; the living model thus furnished had been copied, and by Nature was handed down to us as proof of what knowledge of art was possessed by those times. These primitive people were filthy in their habits; when the dinner was over they threw the bones on the floor, and there were no clean housewives in those days to sweep them out; so they accumulated to such an extent that had it not been for the coolness of the climate an epidemic would have been the result, which would have swept the race away, to a man.

But the discoveries in the valley of the Somme revealed a much earlier date than those before alluded to. We find the remains of men among those of the elephant, cave bear and hyena; the bones of these animals bear the scratches of the flint knives which cut off the flesh. Man lived in France when the rivers ran one hundred feet above where they run to-day. He was armed for his life with a skull from one-half to three-quarters of an inch in thickness—he needed it. What would a philosopher of our time with a skull an eighth of an inch thick have done in those days; a pat from a cave bear would have crushed him in an instant. The speaker proceeded to picture life as it existed in Europe in this morning time of the race. He could see with the eye of the mind twenty savages launching their logs on the river's breast, sitting astride, and paddling with strips of bark in their hands; they reach the other side, haul up their logs that they may not be carried away by the current, and start off in pursuit of a breakfast; they are naked and hairy, with eyes deep set like caverns in their foreheads. But yonder in the distance comes the gigantic cave bear, also in pursuit of a breakfast; he perceives the savages and makes for them; they see him, and are nothing loth, for they are hungry. As he approaches they raise their clubs and await the attack; up he comes and endeavors to clutch his foremost adversary, but the savage steps aside and delivers his blow, and the other continues to belabor the bear till he is overpowered and dies. They continue to pound the body till it is soft enough to admit of cutting with their stone knives; they give the best pieces to the man who struck the first blow, and then proceed to their bloody repast. But ere long they quarrel for the choice pieces, and the blows which should have been reserved for future bears fall upon each other till one poor wretch lies motionless beside his unfinished repast—he is dead. The others laugh at him and kick him as they pass by. But suddenly looking up, they behold another tribe more numerous than they, also in pursuit of food. A way run the first to their logs, push off, and paddle over the water to save themselves from their relentless enemies. These, finding their prey have escaped, return to the partially devoured carcass, and soon its bones are picked, and the half-satisfied savages look upon the body of the dead man lying beside the bear. They specify strip off every particle of his flesh, and do not think for a moment that they have violated any rule of propriety in what they have done.

This was a dark picture to draw, but no more so than is warranted by what we know of our forefathers in Europe. They were just such mean, degraded wretches as that. Were these, then, the Adams and Eves of our race? Not yet;

further back must we go. Savages who know how to make stone utensils must have been preceded by those who could not; and back even to the pliocene period of the tertiary formation could be traced the evidence of human existence, however rude. The Professor said that new discoveries were yet to be made, and doubted not that before the next twenty years should pass the origin of the race would be placed at half a million years in the past, though Lyell said only two hundred and fifty thousand.

If any one asked, "And what of all this?" the speaker would reply, "A great deal, my brother. Man never fell in Adam; then he does not need to be saved by Jesus." This view overthrow the whole theological system, knocked out the prop of Christianity, and eventually its wreck would be swept from the face of the planet. When every barrier of superstition was removed by its teachings (as would be the case in coming time) we should have a religion of which no man need be ashamed. [Applause.]

### THE SACRED GOSPEL OF THE EARTHQUAKE.

On Sunday evening, Nov. 14th, E. S. Wheeler lectured at Union Hall, Charlestown, Mass. We give below some of his principal points: The lecturer announced his theme to be the "Sacred Gospel of the Earthquake." Backward in the past, through the cycles and eons of being—back to the primal origin of earth, when comet-like it swept in fiery circles round the central sun, he called the attention of those present to the greater era of convulsions in Nature, that we might trace there the hand of divinity. The religion of Nature, which found its expression in every form of beauty and use, in bush and flower and tree, in the glories of the sunset, was also to be found in the glare of the lightning and the muttering of the earthquake under the Old Red Sandstone; and the record of the past brought to our ears still the same familiar teaching: There is a God—a sentient, wise and loving Providence. Our knowledge, which compared to the sum total is as ignorance to inspiration, still leads the student of Nature to a recognition of God in all things. There was a tendency in the mind of some men to think they had grasped the fundamental principles of matter, and were able to expound the laws of Nature and divine philosophy, but the conclusions arrived at by these half scientists were but partial representatives of that perfect truth which like a planet revolves in the glory of the Infinite forever and forever. He had stated in a previous lecture that the smaller intellect comprehended the unbelief, but not the belief of the greater. The smaller education led to the era of disbelief, while the ripper culture re-enters the circle, re-collected all in harmony with truth, and retranslated the records of the past in accordance with the verities of to-day. It is not in vain that men have believed and worshipped; while science, with the hand of the iconoclast, shatters the idol of man's early faith, hers is not a hand that shall destroy one truth of natural theology.

There is a light which shines in the heart and soul of every human intelligence, just in proportion to its spiritual unfoldment; and as this is greater or less, so is the capacity given man to reach out into Nature, to read the leaves of the geologic strata, to peruse the pages of history, and to deduce from all, by sound reasoning, a positive religion which shall be sustained for all time to come. It was not the purpose of this investigation to abrogate any fundamental principles of the past, but to reconcile the spirit of the past with the body of the present—the reality of that which was, with the actuality of that which now is. Underlying all things in the history of man's being there was a fundamental truth, a natural religion, a sublime Spiritualism, a positive philosophy. Truth ever is, and finds its expression in accordance with conditions, and the development of those to whom it presents itself. So the Spiritualism of the present comes not to abrogate that of the past, but to annul error, and reaffirm the certainty of that which was believed.

In connection with this point the speaker referred to the early geologic history of our planet, in order more fully to present the forces of Nature, outworking themselves in obedience to law, in the material earth, and to prove the proposition laid down at the commencement that a divine providence presided over all their manifestations. First came the earth as a red and glowing mass of fire, which seemed fading in the sky as it gradually cooled during vast ages, till at last it became opaque. Therein as yet could be found no life, for gases yet unconfinced contaminated its air. Then came tremendous storms and hurricanes, and electrical discharges—compared to which our present lightning was but as the gleam of the taper to the flashing sun—accompanied the vast showers of rain which burst upon the bosom of our planet, and continued until it was covered and swathed with one shallow, even sea; one wind blew, one tide rolled round and round the whole circumference of the globe; a tedious monotony but one remove from death seemed to settle over all. But by-and-by the first simple forms of life appeared. The earth grew smaller and smaller in its cooling, settling down upon those subterraneous fires with granite bands; the ocean grew cooler in the thinning and etherializing atmosphere; and finally beneath the tremendous tension somewhere the crust of the earth gave way, letting in the floods of water upon the burning, fiery hell beneath it—ten thousand billows turned into ten thousand waves of vapor, which spread with explosive force till your Alps and Apennines, your Himmalschs and Andes were shot miles into the air. Everywhere the heaving crust surged like a sea beneath the mighty pulse of the earthquake, and the volcanoes, waked as it were by the death throes of the globe, rolled their blazing lava over granite valleys into a boiling sea! The earthquake age begun; cycle after

cycle rolled away, and still the elemental forces seemed striving like Titans for the mastery. The tide was deflected from its original monotonous course by the shores of continents and islands; the wind was broken and turned aside by the mountain ranges; the tedious sameness was destroyed by the strong hand of natural convulsions, and the earthquake age became a convulsion of the past. Life, originally in simple form, became clothed in more complex existences—new animals, fish which were not fish, and birds which were not birds. In process of time new conditions were introduced, and forms of beauty and loveliness began to replace the monstrous and terrific, or disgusting types of the earlier times. All things rare and lovely to-day, owed their being to the mighty plowshare of the earthquake in years gone by; and yet some minds, viewing these natural convulsions as they exist to-day, could see evil and only evil in their manifestations—tracing no Providence in their results.

The speaker then referred to the slight shock lately experienced in the East, and said that wherever on earth the crust was sufficiently thin as to make earthquakes a historical certainty, there we found man waiting in physical strength, power of intellect and spiritual development. He is without the incentive to labor in the construction of anything of beauty or use, for he has seen previous creations swallowed up in an instant. The Damocles sword of destiny seems hung above his head by a single hair, certain to break, and it is only a question of a second of time when it shall descend. If to all the evil which has been produced by this one single cause in our day, could be superadded the misery and suffering inflicted by it on mankind during the years gone by, some faint idea might be gleaned of the vastness of these exhibitions of Nature's power. There was no other earthly danger against which man could not fortify himself; the summer's heat, the winter's cold, the lightning bolts of heaven had been successfully guarded against; but this stroke of the earthquake came from beneath, and without warning of its approach, sprang upon its victim with all the cruelty of a tiger and the omnipotence of a God! Man's mightiest works hasten to destruction—the earth opens to devour him, and he goes down—there is none to save! And if, perchance, by the shores of ocean some little life be left, the tidal wave sweeps in with its all-conquering power. What wonder, then, that man loses heart and aspiration? Charge it to the earthquake, which has swallowed whole continents in its rapacious maw. The speaker referred to the tradition of a country once existing in early ages, whose inhabitants were at least more highly developed in a spiritual sense than the people of to-day—which sunk beneath the shock of an earthquake, as a rotten bark goes down in a north-east gale, and the story of whose fate has been handed down to us all misty with the flight of time. He called up the picture of a mighty city settling beneath the sea—the cries for help, which were answered but by the thunder as it rang along the midnight sky, and the hiss of salty waves as they poured down populous streets—and said that some might say, "Why mock us with prayers to a God who could let such destruction loose upon the world?" But the lecturer bade such to look on this picture, and then on the other, which was that this same earthquake was the one sole agent by which the early monotony was destroyed, and all the forms of beauty, variety and usefulness became possible on the earth. Earthquakes had destroyed continents, but they had builded the world; they had engulfed millions, but had made happy billions of millions, and the eye of science, sweeping over the field of investigation, could see in those convulsions the one great lever by which the earth was opened that life might be introduced thereon—the utterance of a mighty thought—the wisdom of God revealed—not only the law of the divine in relation to the world in which we lived, but to all the planets and all the worlds which make up the cosmic whole of life and being.

We must, in the consideration of this question, arise above mere personality, and grasp the great general law. God is an infinite spirit; he works by generalities rather than particularities—not momentarily, but from generation to generation. The destruction of a continent, or the loss of a million lives, are but the friction of that vast machinery by which all life and motion exist. Were death what it has too often been considered to be—a misfortune which could not be eluded—we might arraign the wisdom of the Divine; but as it is now known, death is the kind deliverer and friend, who leads us out of this to a better and grander state, and what matters it, therefore, if we make our exit through the gaping jaws of the earthquake, or pass on through the ordinary process of disease, when we know we shall find admittance there? 'Tis but

"A struggle fiercer than the rest,  
And then an end of pain."

Thank God, your Father in Heaven, for the gift of life and being; but rather for death, which intronizes you to that eternal life, which is above and beyond all.

This earth is God's laboratory; and there must have been action and reaction, sublimation and condensation the most tremendous, ere out of the alembic could have come that spiritual development in humanity, which should reflect the rays of divine inspiration, and gladden the eyes of the angels. What we call trouble, waste and loss, will, on closer investigation, be found to be but the friction necessary to the processes by which higher and grander issues are to be evolved.

There was an even compensation—sure as the life of God is here—which awaited every soul. The Universal Spirit was at work in all the departments of life, and there was not an insect dancing in the sunbeam, but Heracles and Saturn were linked with its minute existence, and it passed not away but in accordance with the requirements of the eternal law. There is a God! Angels teach you the lesson; the earthquake tells it; God is, and is the life of life, the law, the Eternal Power—who holds the universe in the hollow of his hand!

For the Banner of Light.

**CHARITY.**

"Is wretched interchange of wrong for wrong,  
Midst a contentious world, striving where none are strong."  
—Norton.

"Neither do I condemn thee; sin no more.  
How sweet the words from one whose life was pure,  
And in his heart read the deep thoughts of men;  
And yet, censorious man, who dares to grasp  
The judgment of the Almighty, to apply  
To men who only differ from ourselves—  
Perchance have thoughts we cannot comprehend,  
Burning with fire from off God's altar brought,  
He can condemn the misdirected mind,  
That only needs the discipline of sin  
To lead it back to righteousness and peace.  
"Whatever is, is right," and sin and wrong,  
With all their consequence of penalty,  
Are discipline for undeveloped man,  
And God gives every man his just deserts.  
"Shall erring mortals be more just than He?  
Then wherefore dost thy brother set at naught?"  
—Prescott, Conn., 1869. J. A. T.

**Free Thought.**

**A PLAIN TALK TO SPIRITUALISTS.**

BY DEAN CLARK.

In obedience to a behest from the higher power, I venture to address my brethren upon the theme of our duty as individuals, and as a fraternity to whom angels are giving new revelations and great spiritual gifts for the benefit of the whole human family. For more than twenty-one years we have been the recipients of the "glad tidings of great joy," which have robbed death of its sting and the grave of its terrors, that have illumined "the dark valley and the shadow of death," whose gloom was the fitting drapery of a mythologic theology, and guided by the light from above, we have escaped from the wilderness and labyrinthine mazes of false doctrines, and entered upon the royal road of eternal progress, which leads "through green pastures and beside still waters," where we can enjoy "the liberty wherewith the children of God are made free," and worship him according to the dictates of our own reason and conscience, and live, think, speak and act independent of all creeds, and the canons of all churches.

It is impossible for us to enumerate or estimate the blessings that have been conferred upon us, though a contrast of our position with that of those still trammelled, gives us some realization of the wonderful strides we have made in growth of intellect and expansion of soul since the dawn of this new era.

For nearly all the advancement we have made beyond the narrow limits of ecclesiastic rule; for the wonderful revelations of the conditions of the higher life; for our knowledge of immortality and the progressive condition of the disembodied spirit; for the quickening of our spiritual powers, and the manifold spiritual gifts bestowed; for the vast array of startling phenomena that fortify our position and demonstrate our claims; for the development of a natural, reasonable and vital religion that warms the heart and enlightens the intellect; for the inexpressible joy of communing with loved ones gone before, and the proof given that death has not severed the ties of affection most sacred; for all these inestimable blessings, and many more, are we indebted to "ministering spirits," who have rent the veil of mortality, and come among us to educate and to bless humanity.

For this generous condescension and beneficent effort, it would seem that mortals should exhibit a sense of gratitude that should make this world resound with thanksgiving, and welcoming our celestial visitants with grateful hearts, that we should join hand in hand with them in carrying forward the glorious labor of love which they have commenced, and be willing to make great sacrifices that the truth may prevail, and bring all to the knowledge of it that has made us free from the fears and doubts which once distracted us.

But what is our condition and position before the world to-day? Are we manifesting a just appreciation of the inestimable privileges we enjoy? Have we entered with alacrity upon the field of labor, determined to spare no pains in seconding those who have blessed us, in their effort to bless all? Have we done and are we doing all in our power to forward the interests of the cause we have professedly espoused? Are we fully aroused to a sense of our personal obligations in the discharge of our duty to our fellow men?

I fear that but few of the millions who have recognized and acknowledged the great truths proclaimed, can conscientiously answer these queries in the affirmative. Our works, as a body, do not give evidence of an awakening to full consciousness of duty. The work of promulgation has, thus far, been done principally by our angelic benefactors, and a few faithful servants whose service they have demanded.

The mass of nominal believers are lukewarm, if not absolutely indifferent, so far as any public manifestation of zeal can be taken as a criterion of their faith. So soon as their love of the marvelous has been satiated by the phenomena, and the novelty of the manifestations has ceased to startle or amuse them; so soon as they become satisfied that there is no death, no eternal hell, no angry God to appease, or vindictive and seductive devil to escape from; so soon as their fears have been quieted, and their curiosity been gratified, and they are required to make effort and use time and means to bring these facts and truths before the world, their zeal falls below zero, and they excuse themselves, with many sophistries, from taking any active part in disseminating the facts and philosophy. Mistaking the proper meaning of the hackneyed word, "individuality," they try to justify their negligence of the welfare of their neighbors on the plea of non-responsibility for their condition or opinions, forgetting the fact of the brotherhood and mutual relationship of the human family, by which when one member suffers, all the members suffer with it.

Attempts to establish permanent meetings, even in communities where there are materials enough to do it, have thus far generally proved signal failures for want of devotion to the cause sufficient to sustain them.

We meet in conventions, and spend days in "resolving" to do something practical; we frame machinery with the most scrupulous care that there shall be no flaw, or "screw loose"; we appoint our engineers and firemen, and possibly get up steam enough for one pleasure excursion, then the fire goes out for want of fuel, the engineers finally abandon their position in disgust, and the engine is left to rust till another spasm of periodic enthusiasm calls the workmen together, and the "motor" is again tinkered for another year's rest!

This, we are sorry to say, is no caricature of our organic labor, but a fair statement of our indifferent efforts thus far. Boasting of possessing the best religion on earth, and claiming to be in advance of all theological systems in means and methods of progress; professing to be harmonial philosophers, yet being so pugnacious and intolerant that nearly every society we form is split in pieces by the wedge of discord, upon which each "progressive reformer" cracks away with his or her beetle of egotistic "individuality," till the frail organization is disrupted; thus we exhibit our inconsistency and inconsistency to those who deride us, and laugh at the grand farce we are enacting! Intoxicated by a few successes, we indulge in self gratulation, and pluming ourselves with the laurels easily won, we "stack arms," and are off guard, while the enemy are preparing for another charge, with reinforcements, exasperated by our taunts, till they are determined to conquer us or die.

We talk of the decadence of church power, while every year they are lurching themselves in our midst, building new houses of worship, extending their outposts, and forming alliances among formerly hostile factions, while we are frittering away our time, dallying with phenomena for amusement, living in selfish isolation, hiding our light under the bushel of worldly policy,

and often giving aid and comfort to our enemies "by patronage," or, if we attempt to focalize in associative action, each "private" wants to be a major or, at least, a brigadier general, and soon deserts unless promoted.

Too many of us are afflicted with that obstinate disease technically known as "the big head," a kind of monomania which induces the patient to imagine that everybody is diseased but himself, and that he alone is the "great physician," God-appointed, to prescribe for all humanity; hence he attempts to "exorcise the demon"—of "organization on the brain,"—which he regards as (not the "king's evil," but) the king of evils—by "laying on of (violent) hands," a treatment which effectually "casts out" both "demon" and patient!

Seriously, it is truly lamentable to behold the status of our cause, and the condition of its votaries, when viewed as a professedly great reformatory and reconstructive movement, whose practicability must be known by its fruits, and it behooves us all to look about and within ourselves, to see "what's the matter," and do our part to correct the mistakes we have made and atone for our "sins of omission."

At this point the question arises: why are we such a distracted, incoherent and impractical body of people as we really are to-day? What causes us to helle in practice what we profess in theory? Why do we not exhibit, in some practical, perceptible and sensible manner, the wonderful strength we boast of? Are we trying to reverse the old adage, "In union there is strength," and attempting to prove that "individuality" is more potent than associative effort? If so, I fear we shall find "it is not good for man to be alone."

As a watchman on the "Mount of Observation," I see many causes that retard our growth and hinder our efficiency in practical, reformatory labor. In the first place, but few seem to comprehend the genius and spirit of the New Dispensation. The mass of nominal believers go as far as a recognition of the phenomena as a demonstration of the presence of disembodied spirits, and are infatuated with a morbid desire to attend circles and see the manifestations repeated over and over, are perpetually seeking for "tests" to gratify a sickly curiosity, and here their interest ceases.

Another large class still covet the "flesh-pots" of church respectability, deluding themselves with the belief that they can serve two masters whose interests and purposes are very different; these occupy the anomalous position of the person who cried "Good Lord and good devil," hoping to keep in the favor of both. This class profess to love Spiritualism, but pay their money and send their children to the church! "Verily, they shall have their reward," for their consciences will sometime "bite like a serpent and sting like an adder," when accusing spirits shall say: "Ye professed to love the truth, but served 'the world, the flesh, and the devil (the actual church trinity of this age) that ye might gain the bauble of popularity."

Another portion would limit Spiritualism to a sectarian rut, and confine its work to the demonstration of another life, and to a private communion with their kindred spirits, and are horrified at the idea of "mixing up with it politics, woman's rights, social questions, temperance," or any other great practical work of the age—as if a humanitarian religion could be divorced from the vital questions that concern our welfare here and hereafter! These fly off on a tangent the moment any of the immortal philanthropists return and speak again for human rights and against human wrongs. Though loud in their denunciations of the hypocritical Sunday religion of churchmen, that serves God (?) one day, and the devil of selfishness the other six, yet these attempt to restrict the all-embracing scope of Spiritualism to a "one idea" abstraction, and desert the camp the moment that the real purpose of Spiritualism is proclaimed.

Oh, would some power the gift give ye,  
To see yourself as angels see ye,  
'T would from mortal an error free ye,  
And foolish notion!

Another portion, lacking a devotional spirit, regard Spiritualism as a mere intellectual philosophy, an addendum to scientific discovery, wonderful and startling in its appeals to the senses, and presenting a rational idea of life here and hereafter; but they fail to be inspired with its religious purposes, and ignore all devotional exercises whereby our spiritual faculties are called into action and developed, as every other power is, and as they only can be. These are gifted in spiritual powers, and delight in exposing the errors of old theology and combating the opponents of our philosophy; are expert iconoclasts, but lack the most essential element of constructive power—religious fervor, and hence they have not that zeal which springs from the combined action of the social and religious faculties, and are indifferent about public services, except for discussion of their "hobby." They often confuse themselves and others with "doubtful disputations" upon abstruse metaphysical questions, and neglect the vital work of this great reformatory movement that is constructive as well as destructive.

From careful and extensive observation I am forced to conclude that the greatest need among Spiritualists to-day is a higher conception of the religious import of our philosophy. We need a more thorough spiritualization, a quickening of our religious faculties that will vitalize our souls with divine, humanitarian love. Intellect alone, however cultivated and refined, is not sufficient to reform an individual or a people; it needs the warming, quickening, ennobling power imparted by the affectional and spiritual departments of our complex nature, to stimulate and direct its action to philanthropic labor, and I opine that to this end and for this purpose have our angel-visitants come to us, and the principal cause of our present incoherent and chaotic condition as a body, is our failure to respond to those angel voices that bid us "come up higher" in our thoughts and aspirations.

We grovel too much among material things; are too much devoted to the pursuit of wealth and the gratification of animal desires. The parable of the sower is as applicable to us as to those whom Jesus addressed, and far too many of us have received the seed among thorns, "and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful."

We ought to have learned by this time, both experimentally and philosophically, that we must use our gifts for the practical benefit of our fellow men, else they will be withdrawn, and our spiritual natures will become impoverished, as is now the case with hundreds, if not thousands, of professed believers.

Just so long as Spiritualists love their money better than humanity and the truth; just so long as they hoard material wealth, withholding means from all benevolent enterprises, and dote on a mere pittance of their abundant means to support those whom the angels send forth to preach the gospel and inaugurate practical work; just so long as they manifest such contemptible

and cruel selfishness, using the time and vitality of mediums without a decent compensation for their services, compelling them to live in poverty and mental suffering; just so long as they harbor the debasing feelings of envy, jealousy, uncharitableness, ambition for leadership, the lust for place and power, and court popularity and "respectability," as understood by self-righteous worldlings; just so long as they neglect to show their faith by their works, in feeding the hungry, clothing the naked, educating the ignorant, and encouraging every reformatory enterprise, with money as well as words; just so long as they cherish apathy and sordid indifference regarding the establishment of "the means of grace"—libraries, Progressive Lyceums, and societies for the public exposition of our philosophy, &c., &c.—just so long will our cause languish as it now does, so far as associative action is concerned, and we shall cause the angels, who have so bountifully blessed us, to weep o'er us as did Christ over Jerusalem, that we are so recreant to our sacred trust, and so false to all our claims and pretensions.

Let no one imagine that "a morbid fancy" gives a sombre hue to this portrayal of the present status of our cause. "I speak that I do know and testify that I have seen" from East to West, and every co-laborer I have conversed with confirms the statement that we are little better than a confused rabble, so conflicting and sordid that nearly every effort at orderly, systematic public labor, has proved abortive. We have built nothing yet but air-castles, fine-spun theories, and—hopes for the future.

Is it not time we begin to show the validity of our claims as reformers and philanthropists? Shall we longer be the butt of ridicule, and the jest of our enemies for our vain boasting of numbers and redemptive power, while we do nothing to justify our self-conceited assumptions?

Consistency is a jewel that it becomes reformers to wear while claiming better things than are exhibited by those we find fault with.

Spiritualists, let us arouse to duty and redeem ourselves ere our celestial visitants withdraw their gifts, or confer them upon more worthy recipients, who will not bury their talents, nor hide their light under the bushel of self-interest and worldly policy. The grandest possibilities conceivable are ours. The mighty minds whose genius, while on earth, unlocked the mysteries of Nature and gave us the key to the temple of knowledge; those whose far-reaching ken pierced the depths of earth, sea and sky, rendering all Nature tributary to human happiness; the sages, heroes, artists, poets, philosophers, saints and saviors of all historic ages, have deigned to become our leaders, teachers and helpers, and are now conferring upon us the marvelous powers of their exalted souls. Thus wonderfully blessed and transcendently endowed, what can we not do if we will? and what ought we to do to enlighten and bless an ignorant and suffering world? Shall we not arise to the true dignity of our exalted and responsible station, and go to work in earnest to scatter far and wide the seeds of truth, the blessings of sympathy and charity, and the fruits of the spirit, which shall feed hungry souls, nourish the germs of divinity clothed in rags, and cast out the demons of intemperance, sensuality and superstition, which now "obscure" millions of our fellow-beings?

We deplore and condemn the apostasy of the modern Church, which has "departed from the faith once delivered unto the saints," that professes righteousness and fraternal love, but practices the opposite toward all dissenters and the unfortunate victims of vice, and we claim to be in advance of them theoretically, and should be practically, for "unto whom much is given, of them shall much be required." "As ye mete unto others it shall be measured unto you," is the universal law of retributive and distributive justice; and if we neglect to give as freely as it has been given unto us, our benefactors will withhold the gifts which we refuse to employ, and our last estate will be worse than the first.

In vain shall we hope to grow in spirit while devoting so much care and effort for the flesh; in vain expect to share the joys of "the pure in heart," the generous in soul, the exalted in spirit, while pandering to the baser passions, and devoting all our thoughts and efforts to getting "the things which perish." Mammon-worshipping Spiritualists, who "can't afford" to take our excellent spiritual papers, who stay away from our lectures, or sneak out before they are done, when a collection is to be taken, to save ten cents, remember that angel eyes are upon you, (if they do not turn away in shame and sorrow,) taking note of your poverty of soul, and striving to teach you that you "will reap as you have sown," that you cannot enter the gates of paradise without paying toll, nor the Summer-Land without giving up every mill of your soul-withering treasure!

Pneumatic and indifferent Spiritualists, who, having found "the pearl of great price," conceal it in your own bosoms, saying, "I am satisfied; let others seek for themselves; I'll not trouble myself about their condition"—remember that "it is more blessed to give than to receive"; that the soul expands only as we open it and let our light shine, only by exercising our benevolence by giving of our treasures to the needy, thus truly "laying up treasures in heaven," that will bring us a hundred-fold more happiness here and hereafter, than all the hoarded wealth of this world's millionaires! It is the universal testimony of returning spirits that the misers of this world are the veriest beggars of the next. What, then, doth it profit a man to be so mercenary as to waste this life in the solo pursuit of that which but gratifies a base selfishness, and dwarfs the spirit, starves the intellect, and closes all the avenues through which heavenly influences can come? Take heed, lest, in closing the door of happiness against those who need the blessings you might and ought to share with them, but refuse to, you may find yourselves debarred from the joys which benevolence alone can bring!

Office-seeking, ambitious Spiritualists, who strive to be the greatest in the "kingdom of this world"—who intrigue for position, that your inordinate egotism may be gratified—who are bound to rule Societies and Lyceums, or ruin their harmony by backbiting those who may be selected in your stead, who, if not promoted, refuse to labor for the good of others—remember that "he that would be greatest must be the servant of the rest"; that places of honor and trust are always positions of responsibility, and, in our ranks, of personal sacrifice and hardship. Remember that "he that exalteth himself shall be abased"; that humility, docility and ability, with honesty and moral principle, are the prerequisites for eminence among us, and that it is far more honorable to be a true man or woman, than a leader or President!

Brethren, one and all, let us beware of becoming "worldly, sensual and devilish," (which trinity embraces all the errors and vices that we need to correct); let us place a just value upon the phenomenal manifestations, "counting earnestly the best gifts," but remembering that all gifts are for use—not diversion; that the grand

mission of Spiritualism is reformatory and philanthropic—to establish the Democracy of Heaven on Earth—to educate, liberate and spiritualize mankind; and we who "have part in the first resurrection" are bound, by every obligation which gratitude to our benefactors and duty to our fellow-men can impose, to carry out, in practical measure, its true genius and purpose, by contributing of talent and money to every benevolent enterprise, to every progressive movement, to sustain lectures that enlighten and stimulate the public mind, establish Progressive Lyceums that will truly educate the youth, and, so far as necessary to forward all these ends, to associate in local and general organizations that shall utilize our individual power, and make us the mightiest reformatory power the world has ever known!

Emulating the noble examples of the great and good, whose illustrious deeds have immortalized their names on earth, let us use the power they are now conferring upon us, to bless our fellow men, to establish justice, liberty, equality, purity and spirituality, "on earth as it is in heaven!" Scorning all petty selfishness, all puerile strifes and animosities, all clanish sectarianism, let us arise to the true dignity and nobility of our position as reformers, chosen and ordained by angels to establish a rational, humanitarian Religion, whose scope shall be the World, and whose purpose, The Salvation of the Human Race!

Though with trenchant pen I have delineated some of the errors and evils that paralyze our strength and dissipate our forces for the work put in our hands, I would by no means undervalue the work that has been done by individuals and by the Angels of Deliverance; but when viewing the want of zeal, the inharmonious and the paralytic which have driven many of our best workers from our field to secular employments, and which keep those who are faithful in poverty and distress that is wholly unnecessary and wicked; when I see how bountifully we are blessed, and how little we are doing, as a body, to extend these blessings—as an earnest self-sacrificing laborer, (if I may be permitted to say it,) I cannot refrain from adding line upon line, and precept upon precept, in stirring appeal. I am constrained to "cry aloud and spare not" a needed reprimand to those who neglect or refuse to do their part of the great duties that belong to all. Yet I write in no unkind, querulous, nor uncharitable spirit; but more in sorrow than with indignation, I have portrayed the "sins of commission and omission" which have hitherto retarded our progress, and still prevent us from accomplishing the grand design of our divine prompters. With undiminished faith in humanity, with devout trust in our spirit-guides, with unbounded gratitude to the "Giver of every good and perfect gift," and with a heart warm with fraternal love for all mankind, I would clasp the hand of every true worker and continue to labor till Spiritualism gains the dominion of the world, and purifies and ennobles every human soul.

P. S.—In parenthesis let me request the subscribers of the Banner of Light to kindly loan this paper to the brethren who have so much money that they are too poor in spirit to take our sterling papers! "Inasmuch as ye have done it (such an act of disinterested benevolence) unto one of the least of these, ye have done it unto me" (the Lord). Blessed in spirit are the poor in pocket!

**CHILDREN IN THE SNOW.**

BY EMER BARRETT.

Oh, a merry flock of billings  
Are the children in the snow—  
So glad to see it coming,  
As frosty north winds blow—  
For they never seem to know  
How larger people grumble  
At the falling of the snow—  
The soft caressing snow.

Now a tiny scarlet bonnet,  
With its head, dives in the snow—  
And out again—shin on it!  
A snow-wreath comes to blow;  
Then laughing light and low,  
As harmless, twittering swallows  
Laugh "twixt spring lilacs" snow,  
They gather up the snow.

Oh, when the winds of winter  
On the plain of life shall blow,  
May they meet them all as fearless  
As to-day they meet the snow.  
May they never, never know  
Of the sin that leads to sorrow  
With its fierce, relentless glow—  
These children in the snow.

—[Our School-day Visitor.]

**MARRIAGES AMONG BLOOD RELATIONS.**

BY J. P. COWLES, M. D.

In the Banner of Light of Nov. 13, 1869, is an article under the above caption, from the pen of Jane M. Jackson. Occasionally I notice articles of like import from various sources, and believing that there is no more wide-spread error, or mistake, than that blood relations in parents produce unviable children, I desire to express a few thoughts on the other side of this question.

It is true that all investigations have found that many of the children of consanguine parents are afflicted with some mental or physical imperfection. It is no less true that another portion of those children are as perfect, mentally and physically, as any class of children. The same facts are observed among the children of those parents who are not consanguinely related.

In a lengthy discussion in the Genesee Farmer, on improvement of stock, it was generally conceded that breeding in and in produced the most favorable results.

From the earliest history of man we have consanguine marriages, with no such results as are attributed to them at present. In early history we have Jacob for an example. The Rothschilds have always intermarried, and it is a common practice among the Jews, and these are by no means idiotic; and all statistics show a more viable class of children in Jewish families than among the English.

Dr. Patterson, of the Ohio Asylum for the idiotic, states that not more than two per cent of the idiots brought to that asylum are from consanguine parentage.

I have data of several hundred families of both, consanguine and extra-consanguine, and I find the same results in the one as in the other. "Nature makes no mistakes." If consanguinity is an agent, and produces in some idiotcy, deafness and other defects, why does not the same cause, under similar conditions, produce the same results, and thus afflict all the children alike? If consanguinity is the cause of idiotcy, what produces the ninety-eight per cent of Dr. Patterson's observations?

That there is a law by which parties to a marriage may know beforehand what kind of bodies their children will possess, what their mental capacity and chances for duration of life will be, I most fully believe; and the time is coming when this law can be understood and applied.

I am still making investigations to this end, and shall in due time publish in full the results of my observations; and as consanguine conditions in parents have a place in my investigations, I should like to receive any facts bearing upon this subject from any and every source.

Ottawa, Ill., Nov. 20, 1869.



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THE NATIONS IN MOTION.

It is so remarkable a circumstance in history—and will be noted as such in the distant future—that so many stupendous movements of human enterprise have been brought together at the present time, that we may regard it as a wholly exceptional era in that respect, and think of it as a striking fact in the development of human energy and human faith.

It was a great matter to conceive the project of laying a railway across the continent, which was to draw population with inconceivable rapidity after it; and so it was an unparalleled project to open a ship canal across the Isthmus of Suez, and so to connect the hitherto separated continents of Europe and Asia.

Still further, there are two more schemes for banding the continent with iron, and a railway to cross, as well as a canal to bisect the Isthmus of Darien. The great submarine cables have been stretched across the vast floor of the Atlantic, and all the islands of all the known seas are being rapidly selected as the telegraph stations of the world.

Steam, too, continues its competitive race for the mastery, and is fast superseding the sail and the waterfall, as in time it will operate over the plain on the great grain prairies of the world.

And then there is immigration and emigration going on, with whole peoples engaged in the movement, and nations almost visibly breaking up to reform themselves elsewhere, under more favorable conditions.

This spirit of emigration is indeed the wonder of our age, seizing hold of such different people under different circumstances, and whirling them from their settled localities of into others, thousands of miles away. Such a steady and constantly increasing tide of immigration into a country as has been witnessed in our own for a number of years past, was never known.

Nor is it by any means an accident in the economy of nations. It was, we must believe, all planned in the purposes that have slept so long in the womb of time. The design was a stupendous one, reaching far back among a complication of causes, but projecting itself far forward into a future that is to be fuller of events to the race than any age yet known.

Now here are simply material movements and changes, undeniably great and grand, and sweeping into the vortex of their expanding influence a wonderful area of interests, still more wonderful for their variety. They are the apparent token to the world of still more remarkable things to come.

If they more impressively imply any one thing than another, it is the eventual fraternization of the nations of the earth. That is the goal to which all tends. It is so seen, and generally so accepted by observing and reflecting minds everywhere. Then it follows, of course, that these material projects and movements are, in truth, inspired with a set purpose. They are the result of no accident, nor are they without specific meaning, which, in good time, will all be made plain.

But, in order to bring around the grand result toward which all these things tend, there was required a general breaking up likewise in the deeper feelings and sentiments, the opinions, ideas, and even prejudices of mankind. At the critical period of this general series of movements came divine Spiritualism out of the heavens, bringing tidings of joy and peace to the hearts of men, overthrowing the old molds of religious opinion with the bright flood of a larger faith, melting away the walls of division between believers, drawing men together more closely by a true sympathy, and shedding upon all minds the very spirit and temper in which they could most readily avail themselves of the changed relations in which the world is suddenly found.

Thus have all the elements in this grand problem of human brotherhood and regeneration been brought into cooperation at the right moment in the progress of things. The material changes are indeed stupendous—vaster than any the world has witnessed before; but the crown and glory of them all is that universal spiritual faith and energy which is able to subdue all power to itself—to make it serve the cause of the angels and our common Father. Spiritualism is at hand to do its work precisely when it is wanted. There are those who refuse so to believe, but the longer they remain blind, the more zealous will become their cooperation when their sight finally comes to them.

THE SUEZ CANAL OPENED.

After these ten, fourteen, sixteen years of proposing and laboring, the great enterprise of the Suez Canal is completed, and has been inaugurated by the passage through it of a brilliant company of invited guests, headed by the Viceroy of Egypt and the Empress of the French.

There were fifty sail in the gay flotilla that passed through. Two statues were set up—one in honor of the Englishman who proposed the project, at Suez, the other in honor of the Frenchman who has just completed the gigantic project, at Port Said.

It is expected that this successful cutting of the Isthmus will divert the bulk of the Asiatic traffic through the Mediterranean, thus bringing into life again the cities along the shores of that sea, and awaking the energies of every country of Southern Europe. What is to be the result of this enterprise can only be conjectured at present; there are many tidal currents to the world's commerce, and it naturally takes time for the nations to come out of beaten tracks. But of the magnitude of the new enterprise there are no two opinions. It is a magnificent triumph of civil engineering, of capital, of energy, of labor, of genius. It will ever remain a remarkable monument to the spirit of this restless age, and proclaim to future generations what comprehensive plans swept across the active and capacious brains of the men of the present time. The name of Lesseps will survive to the latest posterity.

Protection for Mediums.

It is very obvious that the time has come for making some concerted provision for the health, safety, comfort and recuperation of the large body of devoted but weary mediums that have for years been traversing these States with their messages of divine love for man.

The proceedings at the Racine meeting, at which a Fraternity of Mediums was regularly organized, were given at length in a recent number of the Banner. Their personal must have excited the most serious reflection in all minds.

There were sundry resolutions adopted by the Convention, looking to the better providing for mediums, and especially such as are worn down, fainting and sick; and the appeals made additionally by different speakers, and by Mrs. Wilcox, in particular, ought to go straight home to the general heart and conviction.

The simple truth about this matter should be more widely and thoroughly understood. It is this—that, in order to secure the best results from mediums, they must be provided with the most favorable conditions.

How could it be expected of a speaker, male or female, if he or she has reached the appointed place for a lecture in a state of hunger, certainly weary with long journeying, perhaps cold or wet, and in all cases needing rest and sleep first of all things, with the blessed silence which they bring—how, we ask, could it be expected of such devoted individuals, as sensitive to external influences as they must be in order to be able to manifest their peculiar gifts, that they will go before an audience in their exhausted state, and be receptive in the highest degree to influences ready to descend upon them from above? They cannot, and the expectation is sheer cruelty toward them, while it wholly defeats the purposes of those who betray no more thought for them.

The idea of a hospital for mediums would care to entertain, in connection with their necessary recuperation. It would be much better, as proposed by Mrs. Wilcox, in plain terms, if those who have well-furnished and comfortable homes, with more room than they know what to do with, will signify that a jaded speaker can have a cordial welcome and a simple pledge of rest for a brief time beneath their roofs; a single room to themselves, with the privilege of solitude when they prefer it, and the other privilege of waiting on themselves to the full extent of their ability. Such a very simple provision could be readily made for overworked mediums by a large number of people, without putting them to any appreciable outlay or trouble whatever.

And they would additionally feel that they had been adding the angels above in performing the work on earth which they have undertaken to do.

There is another matter still; mediums ought to be paid better, and on truer principles of right and justice. Committees should be the last to seek to clear a penny from their hard earned audience. A more thorough system in this respect might be planned, and proposed for every State and all the States together. There is no disputing that mediums do not labor for money, nor that they cannot labor without it. They should be cared for in this respect as well as all others, and the angel-world will be brought near or in consequence.

Words to be Weighed.

We sincerely hope that no reader of the Banner of Light, no Spiritualist anywhere, will omit the careful perusal of the appeal made in another place, by Dean Clark, on behalf of the welfare of the great and holy cause which they profess to have embraced.

The writer says nothing in anger, nothing impatiently, but would make his words of solemn truth as impressive as they deserve. He has cast his view over the whole of the field, and observed the wants and the mistakes, the conceits and the failures, the carelessness and the selfishness that combine to undermine the practical good which Spiritualism would otherwise perform; and he implores readers of all minds, men and women, old and young, not to commit the mistake of driving away angelic influences that have already wrought such results almost without any general human cooperation. We do hope these serious words will be well weighed by all. Unless a stronger resolution is shown, and more energetic purposes are cherished, and a greater desire manifested to unite in a bond of fraternity to work out the new and grand problem for humanity under the direct guidance of the spirits above, it is possible that Spiritualists may vainly lament in the future, as Mr. Clark suggests, that they rejected the stone which is made the corner of the new and glorious spiritual edifice.

Let us become more liberal with our means, supplying the wants of our faithful and too generally lonely workers. Let us see that our forces are brought more together, and directed to the production of some merited result. We require to concentrate our power, not on machinery so much as on effort. Let individuals resolve to sink their thoughts of themselves wholly out of sight, and concern themselves only about the achievement of practical ends. We want better paid lecturers, so that these agents of the invisible may proceed on their errand among men with a stronger confidence in their position. To get the best messages it is not wise to keep mediums steeped to the lips in poverty. It is better to build halls of worship than to pay over our money to the churches, that abuse and misrepresent us. It is high time, in fact, that we all stood up together for our noble, glorious, holy cause; not in pride, nor with a harsh restlessness, but simply because we are filled full with our belief in its divine efficacy. The words of Mr. Clark are none too plain for all of us to ponder. They tell truth that should be made more familiar. It is time we took measures to make secure the great work in which we have so long been engaged as volunteers and missionaries.

Heed the Admonition.

We copy the following extract from a lecture by Prof. Denton, published in the Banner April 17th, the subject-matter of which should be particularly heeded at this time, when some Spiritualists are becoming lukewarm in the cause:

"The truths of Spiritualism have the life-blood of God in them, and they cannot do otherwise than reveal it, but let us aid it, let every man and woman feel inspired to act in some capacity as a missionary for this new gospel. Be not ashamed of it—rather be proud of it. Waken to the work; ye shall in no wise lose your reward. Blessed are they who sow this seed; the sun and shower shall inevitably bring forth for them the blade, the ear and the full corn in the ear; and they shall all come by-and-by to the home of rest laden with their sheaves, each soul joining the glad reapers of Harvest Home! How many there are who are standing afar off and looking on suspiciously at the labors of those who are striving to roll up the stone along the hill of progress. They give now and then a word of encouragement, and then ten words of discouragement. But when the height shall be won, and the victory gained, they will all be there, waving their arms in triumph, and their shouts will rend the heavens—'We did it! We always knew it would be a success!' Thus has it ever been that plenty sow in us to receive their penny at the eleventh hour, unblinded by the toll of those who have 'borne the heat and burden of the day.'"

The Physical Manifestations.

On Monday evening, Nov. 23rd, Edward T. Carboneil gave his first public entertainment at Mercantile Hall, Boston, assisted by a presiding officer, who evidently mistook the nature of the meeting, and supposed he was there to give a lecture, of which Mr. Carboneil's so-called "expose" was to be but a means of now and then illustrating a knotty point. The audience seemed, however, to differ differently, and this worthy Summer-street Dogberry was greeted with marked displeasure, as he disgusted his Spiritualist hearers by the falsity of his bare-faced assertions, and horrified his Christian brethren by very careless allusions to Peter, Paul, and others whom they are disposed to hold in reverence.

THE EXERCISES.

The customary order of exercises in Mr. Carboneil's performances was put forward, and with his usual success in influencing the minds of those who have decided that "Spiritualism" must be a delusion, and each at a straw to uphold that decision. Our reporter happens to know that the committee of two were selected in the entry before the meeting was called to order; the bare face of distributing the numbers so poorly hid this from the audience that several names were called out after the announcement of that committee. B. P. Shillaber was nominated, among the rest, but declined serving. To begin with, the committee stated their belief that the physical manifestations were all a trick, and acted on that plane throughout the meeting.

THE REPORTS.

The Boston Post, of Nov. 30th, says among other things: "The science which was given last evening was of the same nature. The mysteries performed by Miss Laura Ellis, Davenport Brothers, and the Eddy Family, were patterned by Carboneil, after which they were again performed and the operation explained."

Right, brother, they were "patterned" after, and in a very imperfect manner, but we noticed that the feat of playing the several instruments at once in the light—which was so unsuccessfully attempted at the press entertainment—though feebly executed with the cabinet door shut, was not shown in the light on the 29th, 30th, and Dec. 1st. This was probably an "oversight" (?) on the part of the management.

The Post's report, after referring to the "confusion" that "reigned supreme," closed by saying: "The matter was now put in a tangible shape. Prof. Cadwell came on the platform and was met by the Carboneil's agent. It was finally agreed that inasmuch as the press was supposed, and should of right be impartial, the affair should be referred to the editors of the daily press, and the following arrangements made: Two cabinets should be constructed exactly alike; a time and place appointed for a séance, at which both Carboneil and the Eddy Family should exhibit. The committee to assist at the manifestations to be an impartial one, chosen by the editors and be unknown to the exhibitors until the evening of the séance. Then both parties would be tied alike, and the public left to judge the results which followed. The gas was now lowered and the audience separated."

Now in regard to the fairness and impartiality of the daily press, all we have to say is, that the idea is silly in the extreme. We happen to know how the "daily press," at least of Boston, is managed. Editors rarely attend entertainments of the kind under consideration, but, instead, send their reporters. The reporter of the Post has said in advance, that he "considers Spiritualism an unmitigated humbug," and yet he is to sit in impartial (?) judgment between the real medium, Mr. Horatio G. Eddy, and the self-styled "exposer," Mr. Carboneil. We hope, if Prof. Cadwell's proposition is accepted, that the editors-in-chief of the different dailies will take the matter in hand.

The Boston Advertiser says in its issue of Nov. 30th: "The Banner of Light—the organ of the Spiritualists—takes the bill by the horns in a wonderfully audacious manner in its treatment of the exposure of 'physical mediumship' by Mr. Carboneil. After dwelling upon the absurdities with which this novel look the tricks to which the Davenport has given their lives, it shifts its ground by saying that one 'feat' would seem to go far in proving mediumistic powers on the part of Mr. Carboneil, and that he has invisible assistants, which he is unwilling to allow." The records of controversy show nothing more bold than this. The Banner goes on to intimate that "mercenary motives" induce Mr. Carboneil to make use of the spirits to demonstrate the absurdity of the silliest phase of Spiritualism."

In reply to the Advertiser we would say that we stand corrected. We were informed, as were many others at a public meeting, (held at Mercantile Hall, last summer,) by some of the very parties who now are bringing Carboneil forward, that he was at one time a medium, and a promising one for physical manifestations. But as he was not noticed by the Spiritualists, he was induced, we suppose, by those around him, to adopt the course he now pursues. We have also positive information from a prominent Spiritualist, well known in this city, that Carboneil, in conversation with him, last summer, claimed to be a Spiritualist and a clairvoyant medium. This statement the gentleman (who will give his name if necessary) repeated at 54 Hudson street, early this fall, at a circle given by Eddy, when Carboneil was present, together with some thirty or forty others, and Carboneil did not deny it. This is not the only case that has come to our knowledge, which proves Carboneil to be a believer in our philosophy, but as he now virtually denies being a medium, it is evident that we have been misinformed, and are obliged to our contemporary, the Advertiser, for its timely suggestions. We are willing to rest his case where Carboneil leaves it, and to proclaim his so-called "expose" to be a collection of tricks, some of which can, and others (such as playing on all the instruments at once) cannot be successfully performed with open cabinet doors. [MEM.—As regards "changing of base" &c., we would direct the attention of the Advertiser to a certain bank defalcation wherein \$600,000 suddenly disappeared, and because the defaulters were "good Christian brethren," that paper came out at the time with apologetic articles headed "FINANCIAL IRREGULARITY," etc., but when the tide of public opinion subsequently changed, the Advertiser also "changed front," and became as indignant as anybody else, demanding justice on the offenders. See their leader of a recent date.]

The exercises closed as stated in the Post's report amid general confusion, and a proposition was made by Prof. Cadwell somewhat similar to that which we have copied above. The Professor desired that no money should be staked, however; he wished the matter to stand or fall on its own merits and interest.

FURTHER ENTERTAINMENTS.

The exercises at Mercantile Hall on Tuesday and Wednesday evenings, Nov. 30th and Dec. 1st, were much the same as usual, with the exception that on the latter evening Carboneil abandoned the single cabinet, and took up a double one, a la Davenport, assisted by his confederate, L. C. Davenport, by consent of the presiding officer of Monday evening was voted out, and assigned to the more congenial duty of lighting the gas.

On Wednesday night the thin house admonished

the gentleman of the approaching "sere and yellow leaf" of his cause, he announced he would close his entertainments at Mercantile Hall on Thursday evening, as his engagements called him elsewhere.

SEQUEL TO THE WALTHAM "EXPOSE."

On Wednesday evening, Nov. 24th, (as we stated in a former issue) a similar entertainment, by Carboneil, was given at Waltham, Mass., about which the following garbled and halting paragraph appeared in the Boston Journal of the 27th November: "In Waltham, Wednesday evening, Mr. Carboneil freed himself from a tie made under the direction of Mr. Eddy, Mr. Caldwell and other Spiritualists, in view of a large audience in Rufford Hall. Mr. Caldwell and Mr. Eddy wagered \$100 that he would not free himself."

Now our worthy cotemporary has evidently been "sold" by some wag, or has been made the dupes of his own desire to have his statement true. In the first place we doubt if Prof. Cadwell would recognize his new cognomen of "Caldwell." Next, the tying was not done under the direction of Mr. Eddy and his agent, for they were not allowed on the platform, but were threatened with expulsion from the hall by an excited audience, composed of those who came there "to push matters," as they expressed it, "to the utmost for Carboneil."

Dr. Dillingham, of Boston, prepared a brief account of the so-called "expose," but it was refused publication by the daily press; Prof. Cadwell called at the offices of various city papers—the Journal among the rest—and endeavored to obtain justice at their hands, but failed. They would not insert a line for him; and this when they were giving long notices—one paper gave two columns—to Carboneil. Comment is unnecessary; the freedom of the press seems to be only exercised on the side of bigotry. The Post demanded three dollars for four lines of explanation, but, finally, the Journal was induced at a less rate to insert them as a special notice, but not among the reading matter. We give the paragraph as follows:

"Messrs. Cadwell and Eddy, of Spirit Cabinet notoriety, have politely requested us to state that their reply to our article on 'Exposes' will appear in the next issue of the Boston Banner of Light."

The best reply which can be offered is the following report of the Waltham Spiritualist Society, as signed by their officers, and read by Prof. Cadwell, at Mercantile Hall, at the close of Carboneil's exercises, Monday evening:

EDITORS BANNER OF LIGHT—We, the officers of the First Spiritualist Society of Waltham, Mass., having seen, first, Mr. Eddy's Cabinet Exhibition after he had been tied by committees selected by and from the audience; and second, having attended the so-called "expose" of Mr. Carboneil as held on Monday 24th, believing the said "expose" a miserable fabrication, and wishing, as officers of said Society, to investigate more fully than before said "expose," requested of Mr. Cadwell permission to select a committee, whose ability and integrity would forever set at rest all chances of doubt in our own minds. And said permission having been granted, Mr. Isaac L. Fessenden, a well-known mechanic, by trade a mason, and accustomed to tying ropes for the support of scaffolding where human life is at stake, was appointed as the committee. Mr. Carboneil, on the evening succeeding the said "expose" of Mr. Carboneil, Mr. Fessenden proceeded to tie Mr. Eddy in the most thorough manner, and until perfectly satisfied that Mr. Eddy was unable to either slip his hands out, or untie the knot himself—and when thus tied, the manifestations, such as playing well on musical instruments, showing of bare hands, arms, &c., were instantaneously produced, the door opened, and Mr. Eddy found tied, precisely as he was, one minute before, by the committee. And we freely state that, having seen the "expose," our faith in Mr. Eddy's medium powers is stronger than before. As regards the tying by Capt. Sherman of Mr. Eddy and Mr. Carboneil, we are ready to testify that Mr. Eddy was tied around the bare wrists; whereas Mr. Carboneil, who slipped his coat-sleeves down to the upper portion of his hands, and Mr. Sherman intentionally tied the rope around such a convenient point as to give Mr. Carboneil an unfair advantage, notwithstanding which Mr. Eddy was untied in less than fifteen seconds, while Mr. Carboneil was found to consume over eight minutes in getting one hand free. (Signed.)

CHARLES O. JENKINSON, Pres't, N. SHERMAN, Vice Pres't, JOHN P. LINCOLN, Treasurer, ISAAC L. FESSENDEN, Waltham, Mass., Nov. 29th, 1869.

Will the Boston press have the manliness to copy the above statement? We shall see.

Prof. Cadwell gives below a brief account of the matter under consideration in the present article, as seen from his standpoint:

EDITORS BANNER—Having seen the Carboneil "expose" three times since my last note to you, I am now prepared to give an opinion. Mr. C. succeeded in untying the knots or slipping his hand out of the ropes in from eight to twenty-five minutes, when tied by his committee, but never once in producing the manifestations such as showing hands and arms, and playing on musical instruments, as with the Davenports and Eddy, and being found tied as last one or two minutes before by the committee. He has also tied himself on each occasion, both in and out of the cabinet; he shows the committee precisely how he slipped the knots; and when those committees have been asked by the manager how Mr. Carboneil was tied, they have each unblushingly declared before the audience that he was tied secure, when they knew to the contrary, for he had just shown to the satisfaction of the entire audience that he was not tied secure at all.

Every Spiritualist that has seen the genuine manifestations with Mr. Eddy, or the Davenports, and the "expose" is stronger in the faith to-day than ever. If the opposers wish to know the truth, why not get Mr. Claun, the reporter of the Boston Journal, who tied Mr. Eddy once, or Dr. Dillingham, or any of the other committees that tied Mr. Eddy, as we have tried in vain to have them, and give us a fair, impartial trial? Simply because they dare not. Truly yours,

J. W. CADWELL.

WHAT THE INVISIBLES SAY.

In this connection we give the answer received from the spirit who aids in the manifestations of the Davenport Brothers in the following question, presented at our Free Circle Nov. 29th:

QUEST.—The following item is clipped from the Boston Daily Advertiser, of Nov. 25th. Will the spirit of "John King," who personally superintended the Davenport séances, give, through Mrs. Conant, an explanation of this matter, and also throw some light upon the cause of the general excitement, now agitating the public mind, as regards physical manifestations and their so-called "exposures"?

"The Davenport Brothers, now in Chicago, are meeting with their usual success in creating a sensation. A gentleman published in the papers a challenge, offering to wager one hundred dollars that he could tie the Brothers so that they could not free themselves without cutting the ropes, at the same time offering to bet another hundred dollars that he could prove that he had already so tied them. An agent of the Brothers called upon the challenger, offering to accept his proposition, but as they immediately disagreed on the matter of the time that should be used, the affair came to nothing. The curious part of this case is that the challenger is an ardent Spiritualist, who believes in all the usual manifestations of medium, but regards the Davenports as humbugs. But the Brothers, it is well known, do not now claim any spiritual assistance in their extraordinary performances, but exhibit themselves simply as jugglers."

JOHN KING'S RESPONSE.

Well, so the ball keeps moving, doesn't it? Have you learned this fact yet, that opposition

is the life of all things? When anything, either mental or physical, is in the drag, just oppose it, and you will see it will rouse all its latent faculties and go to work in right good earnest. Spiritualism and its manifestations are no exception. I am at a loss to know what your correspondent wants to come at. What is it? Does he want to know if the boys are true mediums, if their manifestations are produced by disembodied spirits, or if they can give their exhibitions without the aid of disembodied spirits?

[CHAIRMAN.—I think he wishes to know whether they can give them without such aid.]

No, they cannot, any more than you can. There is a band of spirits whose number is not limited—who control in the giving of these manifestations. The boys are used simply as condensers. That is all. You call them mediums; we call them condensers. The power is condensed through them, and then is made use of by us. You have not got a truthful statement with regard to this challenge—not exactly. There was no trouble that I know of about the ropes. The challenger was allowed to furnish his own rope, but he was required to tie the boys humanely—secretly, but humanely. This is always required, and for this reason, mainly: If the boys are suffering any physical pain they cannot be used as condensers; therefore our manifestations cannot go on. So, you see, if the ropes are too tight, producing pain, the work stops, and there is no help for it till the ropes are loosened. You may ask if we cannot loosen them. Oh yes, we can, and we do very often. It is our place not to allow the committee to tie them in an inhuman manner. When the boys returned to this continent they found, or rather we found that the demand for physical manifestations was rather below par. So we looked the matter fairly in the face, and concluded the best thing to be done was to create a violent opposition, and among Spiritualists, too. It would do them good, for a great many of them are in the habit of swallowing everything offered them—no matter whether it is genuine or not. So we sowed the seeds of opposition among them, that we might bring out their latent reasoning faculties—for their good, and the good of humanity in general. We are anxious to have all the weak points of our science brought to light; we are studying it, as you are, and we want all the light thrown upon it from your side that it is possible for you to give us. It cannot be given in any other way than by a thorough opposition. This stir and war of words that is going the rounds with regard to physical manifestations in spiritual things is all right, and will lead to good, and not evil. The boys have no need to fear; their friends have no need to fear. The more opposition there is, the better it will be for them and their cause, and for us and for humanity, who are seeking to know whether this thing is true or false. It is not best to receive everything that comes, without weighing and measuring, and analyzing. Rather oppose it, that it may bring out all its forces, and show itself in its best light. Good afternoon.

THE EXCITEMENT IN PROVIDENCE.

It seems that our sister city of Providence is also sharing in the present disturbed state of the public mind, with reference to the physical phenomena, as will appear to the reader on perusal of the following from a well-known Spiritualist of that place:

MESSRS EDITORS—The order of the day seems to be the exposure of physical media. I see that "Hath" has had one opportunity, and that, as usual, the papers are having much to crack, declaring that Spiritualism has "gone up." Well, we in Providence have had an "expose" of Laura Y. Ellis, by Messrs. Lamb and Turner, the former being the cabinet performer who "does the deed." He said he would give ocular demonstrations as to Miss Ellis, and explain how the Davenports and Eddy did their feats. As to Miss Ellis, he did certain of those things witnessed in connection with Miss Ellis, and others he did not do and could not do. His mode of operating was by slipping his hands through the cotton band with which he was bound, and by contortions of body and twisting of head and neck produce his results. He gave evidence of violent exertion, while Miss Ellis was entirely calm, and had no labored breathing. Again, he was a long time about his feats, while those of Miss Ellis were instantaneous, as all know who have seen her. Of course, the anti-Spiritualists pronounce the "expose" complete. But it does not disturb me in the least. I see no reason to imagine for the moment, that Messrs. Lamb or Turner have better evidence than Messrs. Raub and Turner have as yet presented.

In explaining how the feats were performed by the Davenports and Eddy, he said the knots were untied and they slipped their hands out. He had a knot tied, and the ends of the rope disposed of in a certain way, and stated that that was their mode, when any one who has seen the manifestations of the Davenport Brothers knows that they have been thousands of times under conditions as different as can well be imagined.

When asked to explain how they operated, when I was in the cabinet, having hold of the arms of D. and E., he said he could not tell, as he had not seen them under such conditions; neither could he explain the appearance of hands of different sizes and colors, arms and faces. He promised a full explanation, but made a dead failure. They evidently have long been studying the scheme of the Davenport Brothers, and that they succeed no better is somewhat marvelous. Mr. Lamb is the manipulator and Mr. Turner the talker. He evidently understands how to throw the tub to the whale, for he is careful to give his talk a cant to tickle the multitude and pave the way for the result.

Spiritualism will survive a multitude of such "exposures." It is grounded in the nature of things, and has roots that strike out in all directions. Its laws are almost infinite, and their evolution millions. History records their exhibition in all ages, and the last twenty years abound in them under so many forms that the chain of fact and phenomena is irrefragable. Let the exposers expose, the railers rail, the scoffers scoff; truth will ever keep uppermost. Fraternally,

W. FOSTER, JR.

Providence, R. I., Nov. 29, 1869.

And so the plowshare of inquiry goes on in its course, turning up everywhere new ground for that seed whose blossoms are immortal joys. The spirits, on our sixth page, say that an honest skeptic is worth a thousand dishonest believers, and the results of the present entertainments in Boston and vicinity prove the truth of this assertion. There are, in addition to these false believers, people in the world very anxious to attend the funeral obsequies of our faith, and so determined are they that they shall be a corpse, that they are continually crying out to Spiritualism: "Master Barnardine! Master Barnardine! come out and be hanged, Master Barnardine!" But the eternal truth is with us; no grave can hold it, no cloud overcast its celestial brightness, even though it has found, and still will find, in the history of its progress, a Peter to deny and a Judas to betray.

Miss Doten's New Book.

We shall issue in a day or two Miss Lizzie Doten's new prose work, "My Affinity, and Other Stories." The thousands who have read the author's beautiful "Poems from the Inner Life" will be eager to peruse her prose. The stories are all of a marked character, and effective in point. The book will be printed and bound in a style of elegance that will make it a choice gift for the holidays.

Sudden Decease of Mrs. Wilhelm Slade.

We learn from the Liberal, published at Galesburg, Ill., that Mrs. Alcinda Wilhelm, wife of Dr. H. Slade, of Kalamazoo, died at the American House, in Galesburg, on Tuesday, Nov. 23d, of disease of the bowels. The Liberal says: "The lady was ill but ten days, and her death will cause sorrow among a host of friends. She was formerly Mrs. Wilhelm, and was a public lecturer of acknowledged ability. She was attacked suddenly by her husband, and Dr. Porter, of this city, from whom she received every attention."

Spiritualists in all parts of the country will regret to learn that this able and efficient worker in our ranks has, in the midst of her usefulness, fallen a victim to disease. She was truly a noble woman, and earnestly devoted to the work of reform and the promulgation of Spiritualism. Two winters ago she came East on a lecturing tour, and gave a course of lectures in Music Hall, in this city, which were well appreciated. She formerly lived in Philadelphia.

After the above was in type, we received the following: Died, Nov. 23d, 1869, Mrs. Alcinda Wilhelm Slade.

Another worker in the spiritual vineyard has passed on to that higher life, the beauties and realities of which she has so often portrayed to eager listeners—who have been alike moved by her eloquence and convinced by her logic. For several months her health had been somewhat impaired, but an indomitable will, aided by an intense devotion to the cause of truth, kept her in the lecture field until about a week before her death, (the immediate cause of which was hemorrhage of the bowels.)

It may literally be said of her: "She died with the harness on, and the glory of her works around her." She died at the American House, Galesburg, Illinois.

Though removed from her kindred, with the exception of her beloved husband, who was with her through her illness, she received every care and attention from kind physicians and sympathizing friends of our faith. The funeral services were held by the undersigned, at the Unitarian Church, at Kalamazoo, Mich., her late residence, and, in accordance with her desire, her remains were brought to Albion for interment, by the side of the father, sister and former wife of Dr. Slade. Her bereaved husband, sisters and other kindred here the heart sympathies of the vast multitude of those who have known and admired her for her great ability as a public speaker, and sterling worth as a true-hearted, noble woman in all the relations of life. A. B. WHITING, Albion, Mich., Nov. 29th, 1869.

Insane Asylums

Of late are commanding the attention of the secular press, and ere long we opine a rattling will be heard among the "dry bones" of these institutions sufficient to arouse public opinion in behalf of those incarcerated therein. The time is nearly at hand when right shall prevail over wrong; when the pride of power shall give place to the demands of humanity; when injustice shall fade away before that justice which the angel world is determined to inaugurate upon the earth. The Boston Post of Dec. 1st contains a leading article treating upon the present mismanagement of insane asylums, and calls for legal enactments to stay the abuses alleged to be practiced in connection with these institutions. We quote: "It is too obvious that the law is dangerously lax on this whole subject. Intemperate persons are now able to avail themselves of the secret and surreptitious modes practiced in removing the really insane to an asylum, to impose upon the magistrate and the officers of such institutions a belief in the actual insanity of their chosen victim. And the very idiosyncrasies by which the malady of the mind manifests itself furnish additional facilities to designing persons for carrying out their merciless inhuman schemes. It is time that some sort of a tribunal was established by every Legislature, that shall be competent to decide a question of lunacy at the start, before which the accused may enjoy at least equal rights with those of a common felon before a magistrate's court. Shall a criminal be provided with protecting restraints which are denied a respectable and well-known citizen? Even the strongest minds are of such delicate poise that protracted confinement, under such circumstances, destroying self-respect, prolonging the moral sentiments, and suddenly extinguishing the impulse of faith, is capable of bringing down the very ruin of the faculties which at the first exists only in the preposterous allegation. The least reflection will convince any one that this is a matter in which there is a common interest, and a very profound one. It is like a warning at midnight, to witness the abduction of respectable and worthy men and women, and their incarceration in a common mad-house. It is high time that some sort of tenderness and jealousy be manifested by our Legislatures for the liberty of those to whom a blind bondage is swift and certain death."

Choking Men by Law.

It is shown that, in Italy, the abolition of the penalty of death has been clung to from an abiding faith in its regenerating influence on society; and Italy is under the dominion of priests instead of common schools, and robbers and assassins notoriously lurk all about the country. It has been tried to restore the penalty of death at several different times, but the experiment has so far happily failed. It was first repealed by statute in Tuscany, in the year 1786. Twenty years later the law was changed back, but was practically without operation for some twenty-five years. Then the public mind was shocked with a couple of executions, and it now stands abolished, and crime is known to be diminished, throughout Italy. It might be tried in this free country.

Missionary Work.

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Dr. Persons in Texas—Spiritualism.

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Greenfield, Mass.

We have assurances from reliable sources that Mrs. L. H. Putnam, of Greenfield, is an excellent clairvoyant physician and magnetic healer. The afflicted in that part of our State will rejoice to learn that they have one in their midst who can greatly alleviate them of their sufferings or entirely rid them of their ills. Better give her a call than to continue suffering.

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Our friend, Capt. Chas. A. Hay, formerly of Haysville, Penn., has purchased the Sheridan Hotel, at Kansas City, Mo.

Movements of Lecturers and Mediums.

Thomas Gales Forster is lecturing in Philadelphia. He comes to Boston the middle of January.

Mrs. Jennette J. Clark is lecturing as a missionary in New England. See address in lecturers' column.

Edward S. Wheeler will make engagements to lecture in New England during December and January, after which time he intends to go West. Address 6 Gloucester Place, Boston, Mass.

Mrs. M. J. Wilcoxson writes to us concerning her movements, as follows: "I am about to start south for New Orleans, Houston, Galveston and other places calling for my services, and hope to spend the winter months in the land of orange groves and singing birds. As the cold gales of the North beat so fiercely upon us, the shining gates of welcome now cheer us on to a more propitious latitude, and the field of our labor is now widening into the balmy tropics of almost unmeasured scope and meaning. After Dec. 1st, I may be addressed care of P. Bremond, Esq., Houston, Texas, till further notice."

Dr. Samuel Grover is one of the busiest clairvoyant physicians in this city. During the seven years he has had an office in Dix Place he has received and visited thousands of patients, who have kept him constantly employed. His generosity to the poor is a crown of glory to be envied.

Dr. A. S. Hayward, the healer, we are pleased to learn, is very successful in his practice at the West.

Visit of Mr. and Mrs. A. J. Davis.

We were very much pleased to have Mr. and Mrs. Andrew J. Davis with the Lyceum on the occasion of occupying the new hall. They may be considered as the Father and Mother of our Spiritualists' Sunday-school, and they were thus introduced to the audience by our Conductor. The efficient aid they gave in organizing the Troy Lyceum will long be remembered by our members. Mr. Davis lectured to a large and appreciative audience, at Apollo Hall, in the evening. His subject was "The Summer Land," but he had hardly reached the merits of his subject when it was time for him to close. His subject, in fact, was too broad and comprehensive a one for a single evening's lecture, and requires a whole course to do it justice.—Convention-Day Journal, Troy Department.

From this paper we learn that the St. Louis Lyceum is in a healthy condition. The editor says, "Our organization has been maintained through all difficulty, and is as perfect to-day as the most hopeful could desire. Our finances are in good condition. The officers and leaders are full of enthusiasm, and devoted heart and soul to the Lyceum cause."

Still at Work.

Dr. L. K. Cooney is still at work in New England, going wherever called or is directed by his invisible guides, lecturing, and healing not only the body but minds diseased. In this way he is doing more good to humanity than all the Orthodox preaching put together. Saturday and Sunday evenings, Nov. 27th and 28th, he lectured in Lyceum Hall, Winchester, Mass., on the subjects of Spiritualism, Christianity, Modern Manifestations and their "exposé." Mr. A. C. Partridge, for many years a resident of Wheeling, Va., conducted the meetings. The Doctor lectured in Newburyport the previous Sunday. He will remain in the parts during the winter. He does not set a price upon his labors, but leaves that with those who employ him. Letters will reach him at Newburyport, Mass. He is to lecture in Ashland, Mass., Sunday, Dec. 19.

Choking Men by Law.

It is shown that, in Italy, the abolition of the penalty of death has been clung to from an abiding faith in its regenerating influence on society; and Italy is under the dominion of priests instead of common schools, and robbers and assassins notoriously lurk all about the country. It has been tried to restore the penalty of death at several different times, but the experiment has so far happily failed. It was first repealed by statute in Tuscany, in the year 1786. Twenty years later the law was changed back, but was practically without operation for some twenty-five years. Then the public mind was shocked with a couple of executions, and it now stands abolished, and crime is known to be diminished, throughout Italy. It might be tried in this free country.

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ALL SORTS OF PARAGRAPHS.

King William of Prussia has just commuted the sentence of a murderer to imprisonment for life. As there was no doubt about his guilt it is thought this act of clemency betokens the abolition of the death penalty in Prussia.

Mr. Garrison's letter to the Cleveland Woman's Suffrage Convention did not oppose, but approved, the object of the meeting, which makes all the difference in the world—to Mr. Garrison and the ladies.

The English Parliament of 1770 was so ungallant as to enact that "Whoever should lead into matrimonial bonds any male subject of Her Majesty, by means of rouge or powders, perfumes, essences, artificial teeth, false hair, Spanish cotton, iron corsets, crinolines, high heeled shoes, or false calves, should be prosecuted for sorcery and the marriage declared null and void." What a time there would be now-a-days if such a law was in force, remarked *Digby*, after reading the above.

A New York belle was fainting in the best style into the arms of her partner in the whirling "German," the other night, when a friend who wasn't posted began bathing her head with aromatic vinegar. The effect was magical. With a shriek the swoon vanished. "Oh!" said she, "for goodness sake put nothing on that will take out the color of my hair!"

If love is blind, how can there be any love at first sight?

Since stays have gone out in Paris, we are told that the mortality among the women-and-girls there has decreased 18 per cent. As a counterpoise to this it is added that the use of chignons has increased brain fever 72 1/2 per cent.

The Paris hospitals are to be heated by electricity, instead of coal, hereafter. The experiment was tried with success at the Hotel Dieu recently.

You can generally find a person out by calling when he is not in.

Geologists may learn something of the rapid accumulation of sediment from the work of Colonel Gowen in raising the sunken ships at Sebastopol. He found the ships buried in mud from nineteen to twenty three feet deep, and was obliged to provide apparatus not merely for lifting them from deep water, but also for digging them out of the mud.

A few days ago the following advertisement appeared in a New York paper: "Wanted, a situation, by a woman as cook in a private family; the family to be as high as a lord's family in Europe."

If haughty looks are the result of high feeding, is horticulture the result of high farming?

An insult to one man is an insult to all, for it may be our turn next.

A fashionable lady's maid, who endeavors to rival her mistress in the style of her garments, wrote an order to the perfumer the other day, and requested him to forward a case of "O Dick Alone!"

Our readers will find in another column the announcement of the *Heath and Home*, a weekly family journal of great excellence.

On Goethe, of the kindly soul, In whom all currents meet and roll, Tell me if the chrysalis had Hath engaged thy poet-hood? Pray send me, then, a verse or two, Moist with spirit's morning dew, And I will read them to the flowers, That passed with these admiring hours.

DEATH OF A JOURNALIST.—Isaac C. Pray, a well known writer for the press and a dramatic author, died of heart disease on Sunday morning, Nov. 28th, at his residence in Irving place, New York. He was born in Boston in 1813, and was graduated from Amherst College in 1833. Soon afterwards he published the *Boston Galaxy* and *Pearl*. He afterwards published in succession the *Boston Herald* and the *Signal*, and in 1839 removed to New York; but after a short residence, sailed for Europe. He resided abroad six years.

A little girl in Ogdensburg, N. Y., said she saw her absent grandfather standing at her bedside. Facts subsequently ascertained showed that the old man died a violent death in a storm on the lakes just at the time the girl saw his spirit-form.

A London thief stole a lot of snuff from a butter factory, and in that way the courts discovered the fact that genuine "Dutch butter" is made in London of common fat.

The eminent Italian singer, Madam Guilla Grisi, died in Berlin, Nov. 20th, aged fifty-seven years. She was the wife of Mario, the famous tenor singer.

"Nature's Divine Revelations," by Andrew Jackson Davis, has just been issued in two volumes, at Leipzig, having been translated into German by Herr G. C. Wittig, of Breslau, under the patronage and special supervision of a wealthy Russian gentleman and scholar, Herr Alexander Akshakof, of St. Petersburg. It has a valuable appendix of testimonials and other correspondence, by the distinguished Russian. The work is having a deserved and extensive circulation in Germany and Prussia.—*Oracle* (N. Y.) Chronicle.

S. A. Hudson, merchant tailor, has removed to No. 162 Washington street, Boston.

A LITTLE OF CABINET ORGANS would seem a large number, yet if the instruments manufactured and sold by the MASON & HAMLIN ORGAN CO. during the PAST YEAR ALONE, were placed close together in a line, they would reach a distance of more than three miles, or if arranged three in a tier, would make a solid wall, nine feet in height, around the Boston Common.

Boston Music Hall Spiritual Meetings.

Dec. 12th, Lecture by Mrs. Emma Hardinge. 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 1/2 O'CLOCK, until the close of April (25 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. Mrs. Emma Hardinge will lecture in December, Jan. 23 and 30 and during February. Other announcements hereafter. Vocal exercises with an excellent quartette. Season tickets, with reserved seat, \$3.00; single admission, 10 cents. Season tickets can be obtained at the counter of the *Banner of Light* Bookstore, 168 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 for a seat at the door every Sunday, can be obtained as above for \$2.50—a less price than single tickets will cost for the course.

Spiritual Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents per copy. Being Nature: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE RATIONAL-PSYCHOLOGICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by B. S. Jones, Esq. Price 8 cents. THE LYCEUM BANNER. Published in Chicago, Ill. Price 10 cents. THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 cents. DAYBREAK. Published in London. Price 5 cents.

Business Matters.

Mrs. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w. O. 23.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 131st 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. N. 20.

Mrs. ABBY M. LARSEN FERRELL, Psychometrist, Psychometric readings, \$3.00; Directions in development, \$3.00; Personal directions, \$5.00. Address, San Francisco, Cal.

Mrs. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometrist and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3-cent stamps. Send for a circular. D. 11.

A NEGLECTED COUGH, Cold, or Sore Throat, which might be checked by a simple remedy, like "Brown's Bronchial Troches," if allowed to progress may terminate seriously. For Bronchitis, Asthma, Catarrh, and Consumptive Coughs, "The Troches" are used with advantage, giving oftentimes immediate relief. Singers and public speakers will find them also excellent to clear the voice and render articulation wonderfully easy.

PLEASANT THINGS. "It is pleasant when you want a friend To find one who your wants will feed; Who to your wishes will attend, Nor ere be deaf to your appeal. 'T is pleasant when relief has come To think of him who did the deed; To give him in our heart a home, Who's helped us in our time of need." "It is pleasant when the boys need 'CLOTHES,' Hat, Shoes, Coat, Pants and Vest complete, To take them into GEORGE E. FENNER'S, 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. Mendum, Adams & Co., and all other popular Religious Literature, including all the Spiritual Papers and Magazines, Photographs, Parlor Games, Golden Pens, Stationery, &c.

Herman Snow, at 310 Kearney street, San Francisco, Cal., keeps for sale a general variety of Spiritual and Reform Books at Eastern prices. Also *Fluochettes, Spencer's Positive and Negative Powders, &c.* The *Banner of Light* can always be found at 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 your names, as printed on the paper or wrapper. These figures stand on an index, showing the exact time when your subscription expires; i. e., the time for which you have paid. When these figures correspond with the number on the volume and the number of the paper, you must know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send notices. Those who desire the paper continued, should renew their subscriptions at least as early as three weeks before the respective figures 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 all cases in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

For Advertisements to be Renewed at Continuation Rates must be left at our Office before 12 M. on Tuesdays.

William White & Co. have in Press, and will issue Saturday, Dec. 11th,

A NEW BOOK IN PROSE, BY MISS LIZZIE DOTEN, Author of the Popular Book of "POEMS FROM THE INNER LIFE."

ENTITLED, "MY AFFINITY," AND OTHER STORIES.

TABLE OF CONTENTS. MY AFFINITY. MADAM BONNIELEUR AND HER ROSES. WOMEN AND WISDOM. THE FAITH OF HASUPHA. THE BACHELOR'S DEFEAT. THE GREAT CARRUNCLE. MARRYING FOR MONEY. THE PROPHET AND THE PILGRIMS. MR. SILVERBURY'S EXPERIENCE. GERALDINE. DR. PURDIE'S PATIENT. THE SUNSHINE OF LOVE. THE ELFIN SPRING. THIRTEEN CHOICE STORIES, MAKING A SPLENDID BOOK FOR THE HOLIDAYS.

All who have read the charming "Poems from the Inner Life," will desire to read the same author in prose. Price \$1.50, Postage 20 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston; also by our New York Agents, the AMERICAN NEWS COMPANY, 10 Nassau street.

CHEAPEST PAPER IN THE WORLD.—Recd. BARR. BARR; full of Facts, Fun and FANCY; sure to please "all hands." Only 60 cents a year; valuable premiums to subscribers and agents. Recipients six cents. Say here you saw this. Address, UNION BANNER, Bell-st., New York. 4w.—Dec. 11

MRS. E. R. TREGO, Clairvoyant Physician, Business and Test Medium, describes character, gives written communications from a lock of hair or photograph. Office hours from 12 M. till 5 P. M. Circles Tuesday and Thursday evenings. Broadway, 122 Coates street, Philadelphia. Pa. 4w.—Dec. 11

LODGING ROOMS to let, with or without breakfast, at 1220 Coates street, Philadelphia, Pa. Dec. 11.—4w

HEARTH AND HOME, AN ILLUSTRATED Rural, Literary, and Family Weekly, OF 16 LARGE, HANDSOME PAGES, EDITED BY DONALD G. MITCHELL, Assisted by an able Corps of Associates in All Departments.

HEARTH AND HOME meets the wants of all members of good families every where, and contains the best of everything for everybody in city, village and country. It gives practical instruction, by the most experienced writers, upon all Rural topics—Farming, Fruit-Growing, Flower-Culture, Ornamental Gardening, Rural Architecture, Country and City Homes, their Furnishing and Adornment, Domestic Economy, Housekeeping Hints, &c. It has Choice Stories, Sketches, Essays, Poems, Wit and Humor, the News, Money and Market Reports, Beautiful Pictures by the best artists, and in short, all the features of

A FIRST-CLASS FAMILY WEEKLY.

It contains so much more than every number has an abundant variety for Fathers, Mothers, Sons, Daughters down to the youngest child!

REDUCED RATES FOR 1870. INVARIABLY IN ADVANCE. Single Copies, 5¢; Three Copies, all at once, 15¢; Five Copies, 25¢. Making HEARTH AND HOME, to a Club of Five or more subscribers at 25¢ each, the Cheapest as it is the Most Complete

FAMILY WEEKLY NEWSPAPER

in the world. Subscribers before the first of January next will get all numbers to that date. Free, and their year will end January 1, 1871. Six copies numbers sent free.

PETTINGILL, BATES & CO., Dec. 11.—4w 37 Park Row, New York.

THE GERIATRIC CABINET ORGAN.

These instruments are tried first-class in every detail of material and workmanship, and are offered at a low price, such a quality of work can be had. The following testimonials are amply sufficient to indicate their excellence:

BOOKLETS, N. Y., Nov. 13, 1869. W. H. GERIATRIC, Esq.: At the request of Rev. Mr. McKay, I have examined the instrument which he obtained of you, and I take pleasure in testifying to its excellent qualities. It is well made, substantial, and of good appearance. Its notes are clear and pure, and quite free from both the huskiness and the shrillness which are so distressing in many reed organs. The volume is excellent, and the accompanying manual well written. I can safely concur in it to all who desire a good instrument. I am truly yours, HENRY WARD BEECHER, Boston, July 6, 1868.

Dear Sir: We most cordially and conscientiously express our unqualified opinion of the superior excellence of the Cabinet Organ you manufactured. We have had frequent opportunities for examining their merits, and pronounce them unsurpassed by any European or American instruments of the class we have ever heard of. The instruments are of a character which are of developing in many reed organs. The volume is excellent, and the accompanying manual well written. I can safely concur in it to all who desire a good instrument. I am truly yours, E. A. G. G. HOOKER, Dec. 11.—4w

For years the General Agent of Mason & Hamlin, an accomplished musician and amateur artist, at 17 North Market street, and as we can testify from a personal acquaintance of years, a gentleman of entire integrity, Mr. Geriatric has given himself to his work with the most untiring industry, and has succeeded in producing a complete and perfect instrument, the very best instrument that can be made.—Congregationalist. Circulars sent by mail. Address, W. H. GERIATRIC, 170 Washington Street, Boston. Dec. 11.—4w

TURNER'S TIC-DOULOUREUX, OR UNIVERSAL NEURALGIA PILL!

A SAFE, CERTAIN, AND SPEEDY CURE FOR NEURALGIA, AND ALL NERVOUS DISORDERS. ITS EFFECTS ARE MAGICAL.

AN UNFAILING REMEDY FOR NEURALGIA FACIALIS, often offering a perfect cure in a single day. No fault is to be found in this medicine, which is a most valuable remedy in the most severe cases of Chronic Neuralgia, affecting the entire system. It is free for a few days at the most astonishing relief, and rarely fails to produce a complete and permanent cure. It contains no narcotics in the slightest degree (poisonous). It has the unqualified approval of the best physicians. Thousands in every part of the country, gratefully acknowledge its power to soothe the tortured nerves, and restore the falling strength. Sent by mail on receipt of price and postage. One package, 50 cents. 25 packages, \$10.00. Postage 2 cents. Six packages, \$5.00. Postage 1 cent. Used sold by all dealers in druggery and medicines.

TURNER & CO., Proprietors, 120 Tremont street, Boston, Mass. Dec. 11.—4w

D. WHITE, M. D., 709 North Fourth street, St. Louis, Mo.

Has had upwards of thirty years experience in General and Hospital practice. He cures the most difficult and obstinate chronic diseases of every description without strong medicine or surgery.

Dr. W. gives his special attention to the treatment of diseases by MAIL. Persons sending him \$2.00, with a history of their complaint, describing all their symptoms as minutely as possible, will receive a complete and permanent cure. Hundreds have been greatly benefited, and many radically cured, after all other means had failed, by the use of his medicine. Address, D. WHITE, M. D., Box 291, St. Louis, Mo. Dec. 11.

LOST! THE APPETITE LOST! TOBACCO EATERS, CHEWERS AND SMOKERS, one box of TODD'S PATENT PREPARATION.

Went according to directions, is warranted to destroy the appetite for tobacco, in any quantity, no matter how long used. The habit may be broken. Price, \$2.00 per box, sent by mail, post free. Agents wanted. Address, C. B. TODD, Proprietor, Box 191, Portland, Maine. 4w.—Dec. 11

TODD'S MEDICATED SYRUP, A Sure Cure for Coughs and Colds.

MONEY refunded if a cure is not effected. For sale by JACOB TODD, 512 Washington street, Boston. Dec. 11.

DR. W. L. VESSELJUS, WILL heal the sick and afflicted at the River Horse, Watertown, N. Y., from Dec. 1st to the 15th; at the Prospect House, Auburn, N. Y., from Dec. 16th to the 31st; and at the Hotel, MASSVILLE, N. Y., Dec. 20th, and remain a few days. 2w.—Dec. 11

JACOB TODD, Healing Physician, 512 Washington street, Boston. All diseases treated, and clear-cut examinations given. 4w.—Dec. 11

I WANT an orphan boy, to adopt and educate, i. e., as my own son. WM. H. LAMBETH, Marshfield, Chester Co., Pa. 4w.—Dec. 11

I WAS cured of Deafness and Catarrh by a simple remedy, and will give the cost free to the afflicted. Send in a Agency of the *Banner of Light*. Address, Mrs. M. C. LEGGETT, Hoboken, N. J. Dec. 11.—4w

GRAND INVESTMENT. GLOBE

GOLD AND SILVER MINING COMPANY





Banner of Light.

EDITORIAL CORRESPONDENCE.

WABNER CHASE, No. 27 North Fifth Street, St. Louis, Mo.

SHILOH, RANDOLPH CO., ILL.

This little village, which is almost no village at all, down in the depths of Egypt, thirty miles from a railroad, rich in cattle and corn, pleasant in climate and deep in soil, drew us in through the readers of the Banner, who knew we were somewhat of an Egyptian and proud of the country as a land of corn and vines, as well as of apples and strawberries. Leaving our well-filled book shelves in St. Louis in other care, we floated, or rather steamed, down the Mississippi eighty miles, to Chester, where the Court House, standing high up on one of the highest bluffs of this majestic river, surrounded by many cottages, shops and stores, with town graded to the river, had been engaged and prepared for us to lecture twice on Sunday, to the people that had never but once been disturbed in their religious dreaming by any such heresies; that once by our indefatigable sister, Lois Walsbrook, who jarred them considerably. Here we found a few live men and women, and several good mediums, through whom they were getting most reliable evidence of spirit-life, and astonishing their neighbors with the testimony they bore to the wonderful facts. Excellent audiences and attention greeted us, and before we left, serious talk of sending for us to come and give a course of lectures was started, but when we left, the paper had not been presented to the clergy men for subscription, and we were not sure it would succeed with out. On Monday, our esteemed friend and brother, Joseph Beare, took us over the rough and hilly road to this Shiloh named place, and to the broad-aced and capacious home of Sister Flora, who, with her large and independent family, has long been communicating with her husband and others who live in spirit-life, and who was determined to have her neighbors hear something about the matter from other lips and more experienced persons. The school-house was well filled, and at the close of a long discourse we were invited to stay and speak another evening, and arranged at once made to take us across the country we wished to see, and to the homes still deeper down in Egypt, where lived several old subscribers to the Banner, and we consented to stay, notwithstanding one of our said they did not want to hear any more "of that sort." We were glad some were filled, but all were not, and we concluded to do what we could in this, to us, old missionary work, in which we have labored so successfully for nearly twenty years. From here we go, via Head Centre and Murphysboro, to our little South Pass home, to once more receive the smiles and blessings of the loved ones there, and, in turn, bless the little upturned faces that come so happily to "grandpa" us at every visit. If there is, or ever was, a country ripe for the truths of Spiritualism, this Egypt is. Throughout the whole extent, the better class of old settlers, and many of the new ones, are already engaged, not only in inquiring, but in experimenting, and with varied success, but usually sufficient to urge them on to further investigations; with occasionally a family driven back by the bitter opposition and stupid ignorance of the preachers, who hate it without a cause, as the Jews did Jesus, and with about the same reason and consequences to themselves and to it.

THE BIBLE IN SCHOOLS.

The long-mooted question of using the Bible as a school book has at last become seriously entangled and violently agitated, threatening to disturb even the politics as well as religion of our country. The Bible was first introduced into schools by Protestant Christians, and the great body of them still adhere to its use, while many of them, having outgrown the foolish idolatry and gross superstition of the masses, perceive that it is not suitable for a schoolbook, very imperfect in its construction of sentences, and most terribly at fault in its science. This class of skeptics joined with the Catholics, who hold that the King James translation, used by Protestants and in the schools, is greatly imperfect, and that the true Bible is too holy to be thus loosely used and deconstructed to the use of schools or minds that cannot understand it, have been able to exclude it from the schools of some district towns and cities, if not States. Two parties thus united from such widely different motives and with such opposite views of the merits of the excluded book, could of course not long coalesce without a rupture and fermentation. It has come in Ohio and elsewhere, and once more the Protestants are in hopes, by appealing to the lovers of the Bible as a holy book, to get it again into the schools, and the Catholics, rallied for associating with infidels and heretics to put down the Bible, turn of course on their accusers and express a far more holy reverence for the book than Protestants can, and now demand the aid of all layers of the church, in any form, to unite with them and have the school money divided among the churches, so each can use its share to teach from its own version of the Bible, and leave the infidels out in the cold with schools without any Bible in them. Perhaps the time has come to divide the adults on this question of Bible idolatry, and it is also time that all children were protected against the superstition of the past, and have their minds trained in the scientific knowledge of the present, and left free to select any or no religion of a Christian character, and we believe children educated without any bias of parental or other instruction would not be more likely to adopt the Christian mode of worship than the Mahometan. The question now is, shall the children be made into Christians in their education and training, and have it enforced by law, or shall the race be allowed to advance, through science and general literature, out of all forms of sectarian devotion and adopt a rational and natural religion and live it in life instead of performing it in useless ceremonies?

GHOSTS.

There are a great variety of these visible and invisible holy and unholy beings, which of late seem to enter largely into every department of human life. Our literature has been recently filled with stories about them—from the plays of the stage, to the sermons of the pulpit; from the jingle of rhyme, to the homespun narrative of family correspondence. The next generation is likely to be largely educated in ghost literature, as well as in seeing, hearing and feeling the reality of their existence. As the holy and unholy ghosts come near to us, and we lose our superstitious fear of both, they become personal, finite, progressive beings like ourselves, with about the same power to aid or harm us as we have to aid and harm each other. The ignorant and superstitious are still bound in fear of them, and over forty thousand clergy-

men are still engaged in trying to keep up the superstitious fear of the two extremes of ghostly existence, such as was well adapted to an age of ignorant and bewildered superstition, but is not at all fitted to the age in which we live, nor the people we represent.

It is time the heathen and pagan ghosts were sent back to the Orient, and we accepted the outstretched hands of our old acquaintances, who are the real and material ghosts of our time, and whose friendship is worth every effort of ours to gain. We therefore greet this familiarity with ghosts as one of the best signs of progress in our country.

STAUNTON, ILL.

This old rusty village in Macoupin Co., Ill., has recently been turned into a young city, and is already dressing up, in view of the early completion of the railroad direct from Decatur to St. Louis, which passes through it, connecting by about thirty miles of rail its rich surrounding farms with the great river market. We were pleased, amid its signs of new and renewed life, to find Spiritualism had a good footing and a good share of public attention and private interest, sufficient, at least, to call us out there, over the rough and muddy roads, to deliver several lectures, and listen to the many evidences some of the best citizens have had of spirit-life and intercourse, which, although not different from those of others, and other localities, adds more testimony to the accumulated mass that proves our spirit friends neglect no place where they can find suitable minds and bodies to make themselves known.

We had good and very attentive audiences, and pressing invitations to come again, and a promise to get up regular meetings soon after the completion of the railroad. Somehow we seem to be drawn into the work of mid-wintering again, after some years of close application to the literary department of labor, but we are still doing more than ever in the book and paper circulation, and find increasing demand.

New Publications.

THE ATLANTIC for December is an extra number of this strong monthly. Three articles in particular deserve comment, as they will attract wide attention. They are "Uncle Sam's Treatment of his Servants," by Parson, "The Dead Level," by Mr. Sheldon, and "John," by Mr. Richardson. The first discusses the relations of the Government to its employees; the second, with striking independence of thought and expression, the lamentable tendency of every one in modern society to a common plane of mind and manners; and the third entertains and instructs us in reference to the Chinese question, or that of Chinese immigration. These three papers, as they would get up any magazine stifle for some time. There is likewise an article by Dr. Hays, of Arctic fame, and a good variety of other contributions which combine with those already named to bring out a first-rate number. It is heralding the close of another very successful magazine year.

THE GALAXY has a thoughtful and suggestive article from Richard Grant White on "The Morals and Manners of Journalism," in which he communicates many important truths for the behoof of writers and editors. Anthony Trollope gives us the second installment of "An Editor's Tales," which is readable because so largely impracticable. And there are other articles of such general interest and particular merit as to compel the judgment that the December number of this favorite magazine is fully up to its standard, which is saying much for this sterling monthly.

LITERARY MAGAZINE for December gives Part Six of Trollope's "Year of Balthampten," an article on "The Coming Crisis in Canada," Part Twelve of Robert Dale Owen's "Beyond the Breakers," with tales in variety, poetry, and a choice editorial miscellany. It is, as usual, a very attractive publication, with the genuine magazine flavor.

PTERON for December concludes the romance of "Today," gives another installment of "Letters from a Publisher's Note Book," a first paper on "The Unestablished Church," one on the relative position of men and women, a translation from Father Hyacinthe on the "Recollections of Childhood," with sundry other papers, tales and poems, and literary notices full of emphasis on Spiritualism, and "Table Talk" by brilliant contributors. It is a live number, and shows native vigor all over.

THE EVENING comes out bright and delightful, as usual, bringing over with lively pieces for youngest readers, with pictures of the most bewitching freshness to match. There are two dozen pictures in this December number. Mr. Shorey, the enterprising publisher, is doing splendidly with his little magazine, winning smiles, praise and profit.

OSWEGO for December is filled with various articles of interest, and shows evidences of marked progress in its intellectual characteristics. It is lively and gossiping in its editorial department, as a good magazine should be. Some of the more interesting articles in this number are on the Songs of the French Revolution, a review of the Battle of Chancellorsville, and Tariff Taxation. It is a good number.

Almira Seymour wrote, to be read before a circle of friends, an essay on "Home, as the Basis of the State;" and they approved it so cordially that the author was persuaded to give it up for publication. It is a plea for the regeneration of the family. She holds that home reform is the basis of all others, and that reform is there very urgently demanded. It is most thoughtfully written, earnestly reasoned, and eloquent for the sacred theme it discusses. We can only advise those readers who would understand the whole of this really admirable pamphlet, to peruse the pages of this issue of the Banner, and they will be glad to have it.

The last volume of Scribner & Co.'s, in the publication of their rich series of the Illustrated Library of Wonders, is "RAMSES THE GREAT, OR EGYPT 3000 YEARS AGO," translated from the French of Lanoy, and accompanied with thirty-nine wood cut illustrations by well-known artists. Whoever would possess himself of a fresh, clear, and easily remembered view of Egypt as she was in remote antiquity, and know somewhat familiarly of persons and things which are but dimly understood when alluded to, will find precisely what he wants within these covers. And the story is told with such vivacity and grace, it is so graphic and full of sympathy, that the impression it leaves on the reader's mind is not likely to be effaced for a long time nor after an effort, if that were possible. This volume is a fine companion of those which have gone before.

Carleton publishes "STRANGE VISITORS," a series of original communications from the spirits of Irving, Willis, Thackeray, Brock, Byron, Humboldt, Hawthorne, Browning and others, professedly dictated through a clairvoyant.

A. WILLIAMS & Co. have on their counters the Address of Agassiz on Humboldt, delivered on the centennial anniversary of the birth of that distinguished devotee of scientific knowledge. It was eminently fit that so splendid a tribute of learning to learning should be preserved in this permanent form, which the Boston Society of Natural History has accomplished to their great credit and the satisfaction of all readers.

New Music.

Oliver Ditson & Co. have issued the following pieces of new music: "Oh Hush Thee, My Baby," quartette, by Arthur S. Sullivan; "Musical Miracles," a comic song, by Harry Clifton; "Pet of the Fairies," a brilliant mazurka, by Bertier, with an illustrated title page; "The Month of May Waltzes," by Lizzie M. C.; "Oh! My! Schottisch," by William Busselein; "Ein Herz, Ein Sinn (one heart, one soul) Polka Mazurka," by Strauss; "Fantaisie Brillante," from Ambrose Thomas's opera of Hamlet.

How's Musical Monthly, No. 6, has made its appearance. It contains six dollars worth of first-class piano forte music for the small sum of thirty-five cents!

Revue, Ind.

Our friends in the above place have organized under the title of "The Society of Progressive Spiritualists," and hold meetings regularly every Sunday forenoon, at 10 o'clock, in Willey's Hall. J. M. Stackhouse is Secretary.

Our Lyceum.

BOSTON.—This Lyceum held its usual session, at Mercantile Hall, Sunday morning, Nov. 28th, the exercises being of a highly interesting character. In the evening of the same day Laura Hastings Hatch gave a very successful musical entertainment for the benefit of this Lyceum. Her music and singing were heartily commended by a good audience.

CHARLESTOWN.—On Sunday morning, Nov. 28th, the regular meeting of this Lyceum was held at Washington Hall. In addition to the general order of business, some remarks were made by Dr. J. H. Carriger, of Boston.

This organization gave an exhibition at the same hall on Tuesday evening, Nov. 30th. Alonzo Bond and seven musicians from his band volunteered their services, Miss G. Carr presided at the organ, and the general preparations were made by Mrs. M. A. Adams. The music on the occasion was very fine, the singing excellent, and tableaux, dialogues and declamations filled out the programme, which ended with a scenic representation, "Good-night." A fine audience, considering the weather, was in attendance, and all things passed off pleasantly, and creditably to the officers and children of the Lyceum.

CHELSEA.—Cheering accounts reach us from this Lyceum, which meets each week at Banquet Hall, corner 4th street and Broadway. On Wednesday evening, Nov. 24th, an exhibition was given by its officers and members at Library Hall; exercises consisted of tableaux, recitations, dialogues, singing, Banner March, Silver-Chain and grand chorus. Owing to bad weather, this entertainment will be repeated at some future day, of which due notice will be given.

CAMBRIDGEPORT.—This Lyceum had a very interesting session on Sunday morning, Nov. 28th, at their new hall—Harmony, Watson's Building, Main street. After the opening exercises the following question was answered very generally by officers and leaders: "What is our purpose in attending the Lyceum? and why did we come here this morning?" Recitations from seven young misses and three boys, followed, after which Mr. Guild made some remarks touching the name of the hall—Harmony—and ended by presenting to the Lyceum, in behalf of eight masters and misses, a clock, which they had procured by their united efforts—also a table in behalf of Miss Josie Bonworth. Since removing to their new quarters this organization has largely increased, and is now pressed for room. An entertainment consisting of tableaux, interspersed with songs, &c., &c., will be given by the officers and members, on Wednesday evening, Dec. 8th, and repeated on Thursday, (9th,) at Harmony Hall. It is hoped there will be a large attendance.

Out of Town Lectures.

SUNDAY, NOV. 28TH.

CHELSEA.—Miss Lizzie Doten addressed a large audience at Granite Hall, on Sunday evening. Her eloquent remarks were attentively listened to. The subject considered was "The Mercy-Seat." The interest in this course of lectures seems still to be sustained by the people of Chelsea.

CHARLESTOWN.—Mrs. Fannie B. Felton addressed the Spiritualists of Charlestown, at Union Hall, Sunday afternoon. Subject, "Compensation." At the close of her remarks, it was on motion voted that the "thanks of the First Spiritualist Association be and are hereby tendered to Mrs. Fannie B. Felton, for the able and satisfactory manner in which her engagement with us has been fulfilled."

In the evening, E. S. Wheeler spoke at the same hall. Subject, "Cant," a summary of which we shall print hereafter.

The Committee of the Charlestown Society are doing all in their power to sustain the lectures. Recently, a society for mutual acquaintanceship was formed, which meets at the houses of the members every other Friday evening, its purposes being to enjoy an interchange of social thought, and take up a small collection for the benefit of the society. At its last meeting, held at the residence of David Hill, Russell street, on Friday evening, Nov. 26th, some modest friend sent in five dollars to the Secretary, with a request that no names be mentioned.

CAMBRIDGEPORT.—Horace Seaver, Esq., of this city, lectured at Harmony Hall, in the course supported there by the Children's Progressive Lyceum, on Sunday evening. Subject, "Progress."

Letter from Mrs. Logan.

DEAR BANNER.—It is with mingled emotions of pleasure and of pain that I turn my course southward from Minnesota's beautiful prairies, lakes and groves, and from the many pleasant homes and kindly hearts which have encouraged and cheered me on in my labors of love toward earth's benighted children—to go among strangers, in obedience to the guiding impulse which ever comes welling up in the soul of the philanthropist. This impulse can only be fully appreciated by those who have taken their lives in their hands to go forth to bless their brothers and sisters of earth. In obedience to this leading, guiding power I have prepared a poetical lecture on "Equal Rights," which I have had the pleasure of giving in St. Paul, Hastings, and also at Hudson, Wis., in the Methodist Church, to a very large audience. There I found many progressive souls—Spiritualists—among the wealthiest. The President of the bank and some of the merchants are among its warmest advocates.

At Lake City and Lacrosse good audiences cheered me with their presence. At Lacrosse, a Baptist minister, at the close, said: "You surely have a mission; your lecture is destined to do a great deal of good. Will you consent to repeat it in one of our most popular halls ('Brick Pomeroy's')? We will make all the arrangements," &c. This encouraged and cheered me much. We cannot fall to plead the cause of the oppressed while physical strength is ours to stand before an audience, believing that the little germs of truth, like precious seed, even though planted by a feeble hand, will bring forth an abundant harvest.

My friends throughout the Eastern, Middle and Western States can address me in care of Warren Chase, St. Louis. I will answer calls to lecture in Missouri and further south, during the winter months. F. A. LOGAN.

Western New York Missionary Work.

EDITORS BANNER OF LIGHT.—Please change my address in the Banner to Batavia, N. Y., care of A. C. English. I have engaged as general missionary for the New York State Spiritualist Association, to work as my health may permit, during the winter, in this Bethlehem of Spiritualism—Western New York. All persons wishing my services as lecturer or organizer of societies in this part of the State, are urgently requested to write me at once, as above, or to J. W. Seaver, of Byron, N. Y.

The recent Mediums' and Speakers' Convention was a grand success, and, I trust, was the commencement of greater things to come. Fraternally, DEAN CLARK, Le Roy, N. Y., Nov. 24th, 1869.

Philadelphia.

EDITORS BANNER OF LIGHT.—The Philadelphia Spiritual Union, which has been holding meetings at Washington Hall, has made satisfactory arrangements with the First Association of Spiritualists to unite with them in keeping up their meetings in their new hall, (late Rev. Mr. Stockton's church, corner 11th and Wood streets.) Last season they held their meetings at Concert Hall, in Chestnut street, which was too far for many living in the north part of the city to attend; hence we separated. This year they have come back to the place they now occupy, and it being but a short distance from where we held our meeting it did not seem best to keep up lectures at both places, so we have made amicable arrangements to join our forces together, hoping thereby to better promote good feelings, and work together in harmony and love for the cause of spiritual truth and elevation of mankind. We shall keep up our Lyceum this winter, meeting at Washington Hall every Sunday at 10 A. M., Damon Y. Kilgore, Esq., Conductor; John Kirpatrick, Assistant Conductor; Mrs. B. Ballenger, Guardian; Miss Hattie Bailey, Assistant.

To those speakers whom we have to disappoint by this arrangement and have written to, we would say we are sorry to have to do so, but we know that the disappointment is as much to us in not having the pleasure of hearing them as it will be to them not to come.

Yours fraternally, JAMES SHUMWAY, Philadelphia, Pa., Nov. 30, 1869.

Test of Spirit Presence.

I wish to report a fine test given in Music Hall, Chicago, last Sunday, Nov. 28, by Peter West. In the act of speaking to the question on discussion, "Have we any reliable data upon which to base the authenticity of the Scriptures?" he was suddenly electrified by a strong control, and turning to the left and pointing his finger to a lady in the audience, said, "By the side of that lady I see a young girl, about ten years of age; her hair, of a chestnut color, hangs in curls about her neck. She says, 'Dear mother, I am not dead, I am here.' She gives the name of Anna—." The lady broke into sobs, and the scene was truly impressive. Too much affected to reply, the gentleman with her, who I suppose must be her husband, arose, and in a broken voice said it was strictly true. The data of the modern Scriptures were thus authenticated in brief, and to the satisfaction of all present. How strange that a battle should rage for long centuries, and in defence of a so-called "infallible" scripture, without ever gaining one such simple proof! And of what inestimable value is the living inspiration of to-day in settling these long disputed claims. Verily, mediumship in all its plenitude of truth, is "the stone which the builders refused," only to become at last the corner-stone of the living and true temple. M. J. W.

He Maketh his Angels Ministering Spirits.

Dr. F. L. H. Willis, of New York, who has gone to the south of France in hopes to recuperate his health, in one of his letters to the Present Age, from on shipboard, narrates the following beautiful test of spirit-presence:

"One more incident of the voyage, and I close this rambling epistle. One night, lying in my berth, unable to sleep, and feeling especially lonely and sad as I thought of the dear ones from whom I had been so suddenly severed, rap, rap, came the blessed sounds that announced the presence there in my little cabin in the midst of that vast wilderness of water, of other dearly loved ones from the beautiful land that lies beyond that other swelling tide we all must some time cross; and as I softly whispered one beloved name after another, and clear and emphatic came the response indicating their presence, and lightly and carelessly, and oh! so soothingly, one dear spirit-hand after another was laid upon my weary, restless brow, I blessed God over and over again for a knowledge of the divinest revelation ever vouchsafed to mortals, and felt, as I closed my eyes to sleep, that I could count as joy all that I had endured in its behalf."

To Correspondents.

(We cannot engage to return rejected manuscripts.) W. H. TRACY, MELBOURNE, AUSTRALIA.—Goods shipped per bark "McGillivray," Nov. 25th. E. M. C. ACADIA COLLEGE, NOVA SCOTIA.—Send a sealed letter, addressed (by name) to some one of your spirit friends, to Mr. J. V. Mansfield, of New York City, and you will probably gain the information you desire. You will find his address in another column. L. C. PHILADELPHIA.—Communication on file for consideration. Q. H. G. M. D.—We decline your article entitled "The Historical History of Science," etc.

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